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COMMUNICATION LEXICON ON THREE SOUTH
KOREAN AUDIENCES: DOMAINS: FAMILY,
EDUCATION, INTERNATIONAL RELATIONS

Lorand B. Szalay, et al

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May 1973

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COMMUNICATION LEXICON ON THREE SOUTH KOREAN AUDIENCES

**DOMAINS: FAMILY, EDUCATION,
INTERNATIONAL RELATIONS**

by

Lorand B. Szalay, Won T. Moon and Jean A. Bryson

May 1973



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<p>This volume is the third in a series of U. S. -Korean communication lexica which present the characteristic interpretation and evaluation attached to important communication themes by three Korean audience groups: students, urban workers, and farmers. These data describe characteristic Korean perceptions, meanings, attitudes, and beliefs on empirical grounds. They are presented in comparative form using information on similar U. S. groups.</p> <p>The meanings presented here are psychological in the sense that they show not only what a word refers to in a conventional definition such as that available from common dictionaries, but also describe how it is actually understood and evaluated, and which are its main components. Such meanings determine whether a theme can be used in communication with a particular audience, in which culturally meaningful contexts it can be used, and whether it will be accepted or rejected. The data presented in this report elaborate on themes representing broad problem domains of human interest (1) family, (2) education, (3) moral values, (4) economy, (5) international relations. The associative data were obtained by testing 150 Koreans and 150 U. S. males, 18 to 24 years in age, in major training centers in the United States and Korea. Korean and U. S. meanings are compared to show the components on which Koreans and Americans agree as well as those on which they differ. The main components indicate meaningful contexts for effective communications with Korean groups similar to those tested. The numerous cultural trends of interpretation that consistently emerge across themes provide guidelines for communications with applicability to broad problem domains. The data in this report have potential utility in all those tasks and assignments that require understanding and communicating with Koreans--such tasks as training, advisory missions, civil information programs, and language and area preparation.</p>			

SUMMARY

This volume is the third in a series of U. S. -Korean communication lexica which present the characteristic interpretation and evaluation attached to important communication themes by three Korean audience groups: students, urban workers, and farmers. These data describe characteristic Korean perceptions, meanings, attitudes, and beliefs on empirical grounds. They are presented in comparative form using information on similar U. S. groups.

The meanings presented here are psychological in the sense that they show not only what a word refers to in a conventional definition such as that available from common dictionaries, but also describe how it is actually understood and evaluated, and which are its main components. Such meanings determine whether a theme can be used in communication with a particular audience, in which culturally meaningful contexts it can be used, and whether it will be accepted or rejected. The data presented in this report elaborate on themes representing five broad problem domains of human interest: (1) family, (2) education, (3) moral values, (4) economy, (5) international relations. The associative data were obtained by testing 150 Koreans and 150 U. S. males, 18 to 24 years in age, in major training centers in the United States and Korea. Korean and U. S. meanings are compared to show the components on which Koreans and Americans agree as well as those on which they differ. The main components indicate meaningful contexts for effective communications with Korean groups similar to those tested. The numerous cultural trends of interpretation that consistently emerge across themes provide guidelines for communications with applicability to broad problem domains.

The data in this report have potential utility in all those tasks and assignments that require understanding and communicating with Koreans - such tasks as training, advisory missions, civil information programs, and language and area preparation.

PREFACE

Compared to communications within our own culture, communication and interaction with people overseas, with people who have a different language as well as different images, meanings, and value orientations from our own, present an especially challenging task. In intercultural communication, an adequate knowledge of our partners or audiences represents an especially critical and demanding requirement.

A new method of collecting and analyzing this type of information, the Associative Group Analysis (AGA) method, has been developed for supplanting guesswork and intuition with solid, empirically founded knowledge. The data presented in this report go beyond such sources as the traditional dictionary and grammar because the study shows how words are actually used and what the words actually mean. In this context, meanings reflect how people perceive, understand, and evaluate words that represent important communication themes. With this knowledge, the communicator can choose themes that have high priority and that will neither confuse nor offend his foreign audience.

The need for useful information to improve the effectiveness of intercultural communications has led to the development of the AGA method. A technical description of AGA and the results of experiments with three different cultural groups was reported in Cultural Meanings and Values - A Method of Empirical Assessment (by Lorand B. Szalay, assisted by Jack E. Brent, Washington, D. C.: The American University, 1965). A second report, Variables Affecting Cultural Meanings Assessed by Associative Group Analysis (by Lorand B. Szalay, Charles Windle, and Jack E. Brent, assisted by Walter Pasternak, Washington, D. C.: The American University, 1968), explored the validity of the AGA method and the potential influence of language on word associations. A third report, A Study of American and Korean Attitudes and Values through Associative Group Analysis (by Lorand B. Szalay, Dale A. Lysne and Jack E. Brent, Washington, D. C.: American Institutes for Research, 1970), validated the use of AGA as a nonreactive inferential method of attitude measurement.

Following these three earlier studies, which were primarily concerned with methods of research, two substantive volumes on U. S. - Korean cultural comparisons have been produced using this method: A Lexicon of Selected U. S. - Korean Communication Themes (by Lorand B. Szalay, Won T. Moon, Dale A. Lysne and Jean A. Bryson, Washington, D. C.: American Institutes for Research, 1971a) and Communication Lexicon on Three South Korean Audiences: Social, National, and Motivational Domains (by Lorand B. Szalay, Won T. Moon, and Jean A. Bryson, assisted by Walter Pasternak, Kensington, Md.: American Institutes for Research, 1971b).

These volumes, like the present one, contain information on selected communications themes in important domains of the Korean cultural frame of reference in direct support of tasks in American-Korean communication and interaction.

The authors wish to express their gratitude to Dr. Francis L. K. Hsu, Northwestern University; Dr. Katherine Halpern, American University; Dr. Young Ho Lee, Director of the Policy Research Institute, Seoul, Korea; Dr. Tae-kil Kim, Seoul National University; and Dr. Sung-chick Ilong, Chairman of the Social Science Division of the Asiatic Research Center, Korea University, Seoul, Korea, for their valuable contributions in reviewing and commenting on various chapters of the report.

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GUIDELINES FOR THE READER

A very general principle of use derives from the nature of data. Dictionaries commonly offer information on simple, isolated words; if a user does not know a word, he looks it up. If the word is not in the dictionary, the dictionary is of no use to him.

This lexicon is not a conventional dictionary, in that it cannot be used to construct messages by looking up word after word. It is much more like a map that indicates ways to approach a particular problem domain by selecting dominant themes, by focusing on salient components of meanings, and by relying on well-established images, patterns of thought, and attitudes characteristic of the audience.

Logically the user would first read the chapter or chapters dealing with the domains most closely related to the subject matter of his intended communication. Then, based on the information in the lexicon, he would decide on the approach he wants to follow (which themes to use, which components to emphasize) to reach his audience.

Because the goals and messages various communicators may have in mind are probably countless and unpredictable, the present lexicon makes no effort to anticipate what specific message the communicator may have in mind. Instead, it shows how a given audience perceives and understands problem domains and how to adapt communications to the actual patterns and rules called for by the cultural images and meanings of that audience.

This focus on the cultural frame of reference of the audience means that the present lexicon has potential relevance and utility for persons engaged in different pursuits—military as well as civilian, scientific as well as practical-operational. To meet these varying needs, ranging from the highly specific requirements of specialized communicators to the more general concerns of planners and social scientists, the report presents information at three levels of complexity.

1. At a high level of generality, the introductions and summaries of the five substantive chapters, 2 through 6, discuss cultural trends with references to their implications for communication and planning addressed to broad problem areas called domains.

2. At a medium level of generality, brief summaries are presented on the meaning composition of single communication themes by a semantograph, with a parallel listing of the main meaning components.

3. Where the report is most specific, two types of information are offered. One is the Dictionary of Cultural Use (Chapter 7), which indicates characteristic similarities and differences in the use of words by U. S. and Korean groups. The second type of information, found in the main body of the report, discusses the characteristic meaning composition of single communication themes as well as the main trends of interpretation characteristic of broader subject areas called domains, in the Lexicon of Cultural Meanings.

Material presented under the heading "Interpretation of Selected Components" elaborates on single components of cultural meanings in connection with each communication theme. In

addition to describing the components in some detail, the interpretations relate specific findings to more or less well-established characteristics of the culture in general, or of the group tested in particular. These interpretations explain the findings and establish the foundation of some common trends in cultural characteristics documented by the literature.

To benefit most from the contents of the report, the reader should concentrate on those portions that are appropriate to the level and focus of his interest:

Communicators. The report, by virtue of the data contained on Korean meanings and interpretations attached to selected communication themes, has the most to offer to persons involved in specialized communication, training, education, and advisory tasks in Korea. Users who have a good background in Korean culture and firsthand knowledge of some of the problem areas, can skim the methodological chapter (Chapter 1), and focus on chapters 2 through 6, with special attention to the semantographs. The semantographs show how specific themes will be understood by Koreans, what types of undesirable connotations will be attached, which elements of the U. S. meanings will be uncommunicable, which elements represent themes potentially popular with Koreans, and the like.

Planners. The operative user concerned with policy planning, communications, or educational programs should consult chapters 2 through 6, with particular attention to the domain summaries and conclusions that present generalizable trends in cultural orientations, cultural priorities, value preferences, aspirations, and the like.

Instructors. The instructor charged with preparing individuals for foreign area assignments should consider, in reading the report, the nature of the assignments, the extent they will require direct dealings with the foreign population, time allotted for instruction, and the practical limits on depth of preparation, and the like. As their needs require, these users could focus on data concerned with the broad subject areas, or domains, or on the more specific data at the word level. In any case, whether operating at a specific or more general level, area instructors can use the background literature presented in the report to introduce various problems in their broader contexts and then provide solutions from empirical data in the report. Such an approach may help to overcome the difficulties involved in "teaching a foreign culture."

Language Teachers. Users interested in the culturally specific connotations of the Korean vocabulary will be concerned at the specific word level—the semantographs presented in chapters 2 through 6. Although the material in this report is not geared to a specific language course, it provides extensive source material for native-speaker-oriented language teaching. By showing the frequently sizable cultural differences on empirical grounds, the data demonstrate the need to teach language with special regard for communicating meaningfully with people of foreign cultures.

Social Scientists. The professional whose interest is less area-specific and more general, comparative, or methodological may want to skim the specific data and concentrate on the conclusions in the substantive chapters (chapters 2 through 6).

Readers with methodological interests should read Chapter 1, which gives an elemental description of the AGA method, and if additional information is desired, they should then consult Appendixes B through D.

This report presents two main types of information: word meanings and word use. The first type of information is in the main body of the report (chapters 2 through 6). These word

meanings are the U. S. and Korean "cultural meanings" of selected communication themes. The meaning of each theme is analyzed in terms of its characteristic cultural composition. The themes are grouped into domains. Each chapter from 2 through 6 is devoted to one domain (for example, "FAMILY") each of which treats several communication themes (for example, FATHER, MOTHER, FILIAL DUTY). To aid the reader, all communication themes are printed in solid capital letters and underscored, and words that are actual responses from the Americans and Koreans are underscored (for example, home). The following is the format for chapters 2 through 6, the *Lexicon of Cultural Meanings*:

- a domain (a chapter title) is printed like this: Chapter 2. "FAMILY"
- a theme like this: FATHER or FATHER
- a component (category): 1. HOME, FAMILY, RELATIVES
- a response is underscored: home, brother

Note: When speaking of the elements of the report in general, they may not appear in the above forms, but in whatever form the grammar or language dictates.

INTRODUCTION

Although our modern advances in communications technology have been impressive and even revolutionary in nature, our understanding of the human dimension in communication is still relatively limited. As communication involves ideas, images, and symbolic meaning, communication problems arise in any situation in which the life experiences of the communicators are not the same. These differences can range from simple matters of age and sex to living in differing cultures and speaking in entirely different languages.

Human history is rich in examples of communication failures that have led to disastrous consequences between nations, between people of different cultures and background.

Communications between people living under different socio-political systems with different cultural backgrounds and experiences represent especially difficult tasks, and the pitfalls are numerous. Some of these mistakes could be traced by historians, like in the case of the fatal misunderstanding of the Japanese expression *maku satsu*, which was interpreted as a rejection of the U.S. ultimatum and led to the first use of the atomic bomb. Other misunderstandings, like those involved in the Vietnam conflict, are yet in no way clear, and it is questionable whether they will ever find clarification. Moreover, in the United States, the need to understand other cultures is no longer solely the concern of its leaders; it is now vital in the daily routine of many average Americans, military personnel, businessmen.

Thus, while speaking and understanding the local language in a country we visit are certainly useful, one has to go beyond the words themselves and accepted translations to become aware of a complex series of psychological processes which, in final analysis, determine the course of human communication. The mechanical process of sending communications signals is comparatively simple: Signals emitted by the sender are picked up and decoded by the receiver. This, however, is only the first step in a very complex, psychological process of human communications. Whether the words we use faithfully perform their intended communication function depends mainly on the subjective reaction they elicit in the mental processes of the listener. If in decoding the signals the receiver attaches the same meaning to the words as the speaker had in mind when he used them, then the communication is a success. Usually it does not work out this perfectly. The communication is often only a partial success as the result of some degree of discrepancy between the psychological meanings attached to the words by the communicator and the receiver respectively. The factors which impinge on psychological meaning can be varied and profound.

Important differences in affective meaning occur even at the primary levels within a society. When adults talk with their teenagers about the drug scene, the success of the discussion will depend greatly on the adults' ability to talk about drugs in a way that carries meaning in terms of adolescent concern, interests, and actual experiences-- and vice versa. In other words, the critical factor in this communication process is the subjective meaning which each attaches to the word "drug". The dictionary meaning is of limited use: "A substance with medical, physiological effects." This does not take into account the fact that adults and teenagers bring their own world of experiences and associations into the meaning of the word. Nor, for that matter, does it show how Christian Scientists, drug addicts, and physicians define the word from their own subjective experiences. The meaning of the word, then, is determined in large part by each person's characteristic frame of reference.

Further, there are additional ways to convey subjective meanings along with the choice of words, for communication in everyday life is normally a face-to-face verbal interaction process which is supported by many non-verbal elements. These include a variety of feedback mechanisms such as gestures, facial expressions, tone of voice, and the context of the interaction itself. Most of this goes on largely spontaneously and without conscious direction, although the whole speaking and listening process is highly complex and involves sophisticated communications skills. The speaker must be able to read all types of cues which indicate his listener's reactions, agreement, disagreement, lack of understanding, and so forth. With this ability he is able to choose a strategy in manipulating all the subtle factors which will convey his meaning. Every day we use these skills as a matter of course, and a good communicator learns to empathize enough with his listener to sense which approach will be effective. A successful salesman or politician, for example, develops almost a sixth sense to know what to emphasize to a potential customer or client, or what meaning or connotation to signal to achieve the desired impression. By experience, the salesman learns to adjust his sales pitch to the frame of reference of each type of customer.

The objective then, whether sought with conscious intent or not, is to capture the frame of reference. Even within a single country one finds groups of people whose frames of reference differ greatly. In these cases we are often able to communicate reasonably well, as both speaker and listener are familiar with these differences as a matter of normal experience and are able to shift frames of reference to accommodate the difference. But when we must communicate with people whose culture is foreign to us, the range of differences grows, and we are less prepared, on the basis of direct, first-hand experience, to cope with the mental framework confronting us. Therefore a new communications task is involved simply to comprehend the subjective meaning of the words used in communication after the translation is made. Still greater effort is needed to read the non-verbal cues. And to the extent that subjective meanings reflect differences in underlying philosophy, assumptions, world view, or habits of logic, the complexity of the task is compounded.

Cross-Cultural Communication: A Process of Adapting to New Frames of Reference

In adjusting to an overseas communication situation, the first problem we must overcome is "egocentric bias." This involves the tacit assumption that if we say something that makes good sense to us, it should make sense to everyone else--a bias that is about as unrealistic as it is widespread. In some cases in our own culture, as when talking to children or to mental patients, we are more aware that our statements may not be automatically understood. But on the whole, our failures to communicate in our own society have not been dramatic enough to modify our conviction that what we are saying is based on a type of universal validity. Without previous foreign travel, one is hardly attuned to recognizing his own egocentric bias or--perhaps better for this discussion--ethnocentric bias. And foreign experience does not necessarily disabuse a person of this bias unless he is sensitized to some degree to note more specifically the kind of communications problems which arise out of cultural differences.

People in every country of the world develop their own particular interests, perceptions, attitudes, and beliefs--that is, a characteristic frame of reference within which they organize and interpret their life experiences. How much people in a particular country differ from Americans in this regard is hard to judge. The psychological factors involved are difficult to define, observe, and predict. Nevertheless, tuning in on this difference is essential to communication across a language barrier.

That language and its meaning are so much a function of culture is understandable, for language is one of the most fundamental systems of culture and human society. It serves its purpose as it provides the means to express, share, and transmit the ideas and experiences of the people who practice the corresponding culture. Thus anthropologists have suggested that making a transition from one language to another actually involves going from one culture world to another. They further have noted the close association between language structure and content and characteristic habits of perceiving and reasoning on the part of its native speakers. How much particular language forms determine or limit patterns of thinking and perceiving is much debated, but disassociating language from some cultural context is a cognitive impossibility.

A Model for Contrasting Cultural Frames of Reference

If, as we have shown, communication is fundamentally a psychological process, we need something more than the usual dictionary technique for establishing the effective meaning of words and phrases. To translate with optimum communication we need more than an English-Korean dictionary, for example, or an English-Korean phrase book. Psychological meanings are not those found in dictionaries. In contrast to the limited dictionary meaning based on convention and formal rules of use, psychological meaning refers to the entire subjective reaction elicited by a particular concept. This subjective association can be thought of in terms of components, of which one would naturally be the dictionary meaning. For example, "education" is "the process of schooling" but many other meanings would be attached to "education" based on what activities it involves, how it is valued, what purposes it serves. These components, which vary in salience or "dominance," would determine which aspects of education are considered most important to the individual and therefore deserve special attention from the viewpoint of analyzing the communication process. If, for instance, you were urging technical education on people whose concept of education emphasized the social prestige of law and medical degrees, your communication would fall short of the mark.

Let us follow this sample word "education" in a further example in order to demonstrate the way in which these meanings can be conceptualized and charted to make this kind of analysis more explicit--to build a picture of what is involved in analyzing varying components of meaning, and varying dominance of these components. Consider the differences in psychological meaning which our word "education" would have for a priest and a football coach, confining the contrasts to American society for the moment. Based on what is commonly known of these two occupations, we can

assume that they will agree on the importance of some of the possible components of meaning, and disagree on others, or at least assign differing importance to them. They would probably agree on school attendance, but disagree on the most desirable types of schools or curricula. They may agree on character development as a part of education, but the priest might more likely stress morality and the role of the Church in the nurturing of character, while the coach might be more concerned with discipline, physical fitness, training, fame, desire to win fairly, and the like in building character.

In Figure 1, we see how the composition of the subjective reactions of the priest and coach to "education" compare in schematic form. The length of the bars expresses the importance and the strength of particular meaning components. The longer the bar, the more important that aspect or association with education is to that person. When the bars coincide and are long, both persons share and give importance to that component. Such provides the basis for easy communication between the priest and the coach. Non-shared elements, i.e., bars which do not coincide or agree in length, tend to increase the difficulty of communication.

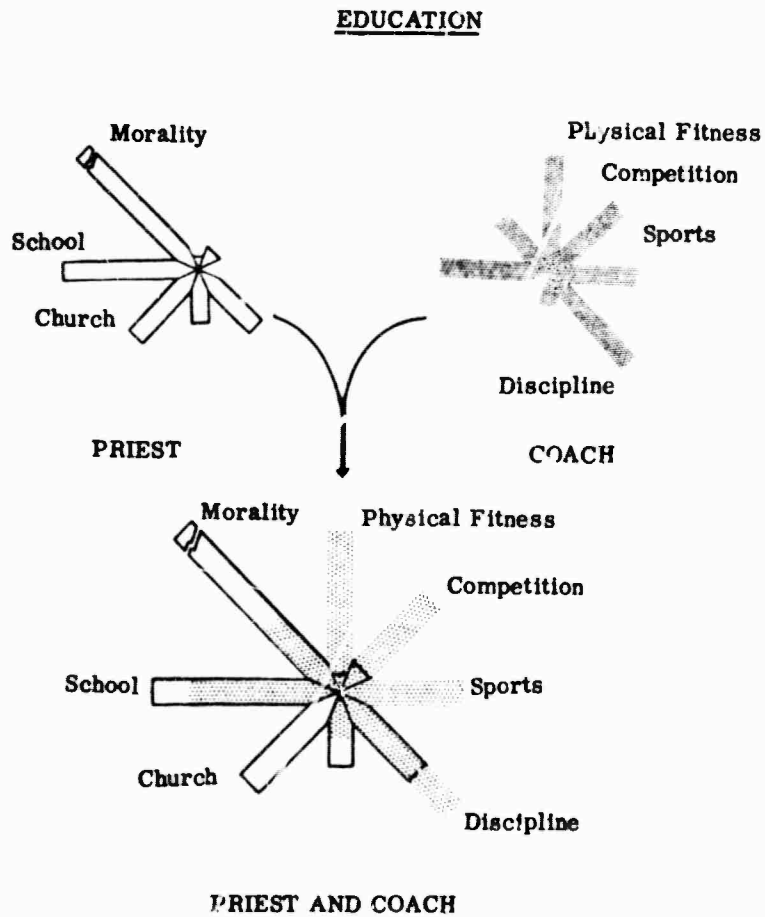


Figure 1. Illustration of Meaning of EDUCATION in Two Frames of Reference

This illustration shows the combination of subjective meaning reactions as well as the formal dictionary component. The subjective elements derive from the frame of reference of the person interpreting "education." For the priest, education contains strong religious elements (morality, virtue, church). The coach's subjective concept, reflecting his frame of reference, emphasizes sports, competition, and training. Combined, these two frames of reference form a semantograph. The radial direction of the bars is arbitrary, with the stronger components for one frame of reference on the left, the other on the right, and accommodation made for overlapping connotations or subjective meanings.

As the subjective, psychological meanings of individual words or themes such as education are influenced by the major components of a person's frame of reference, we may also expect these subjective meanings to tell us something about a more general characteristic frame of reference which would supply meaning for other words and themes in other communication situations. Thus the coach might carry over some of the same or consistent meaning components into his psychological reaction to words like "school," "teacher," or "sports."

In our home environment we are generally aware of the characteristic frames of reference of particular groups of people like priests and sportsmen; thus we can anticipate what types of psychological meanings they are likely to have about a particular theme like education.

In communicating with people of a different cultural background from ours, we are naturally less familiar with their actual frames of reference, and it is much more difficult to anticipate their psychological meanings and to foretell which messages will make good sense to them, and which ones they are likely to ignore or misinterpret.

Nonetheless, the Korean psychological meaning of education is also likely to be made up of components with varying salience, even though just what these components are and what their salience may be is generally unknown to us. If we know something about their background (e.g., Confucian world outlook), if we know something of their past (e.g., reliance on Chinese-type examination system), or if we know that in their social system the role of family is especially important, we may anticipate a meaning reaction influenced by these dimensions. This meaning reaction may be schematically represented again in terms of the relative salience of U.S. and Korean components.

EDUCATION

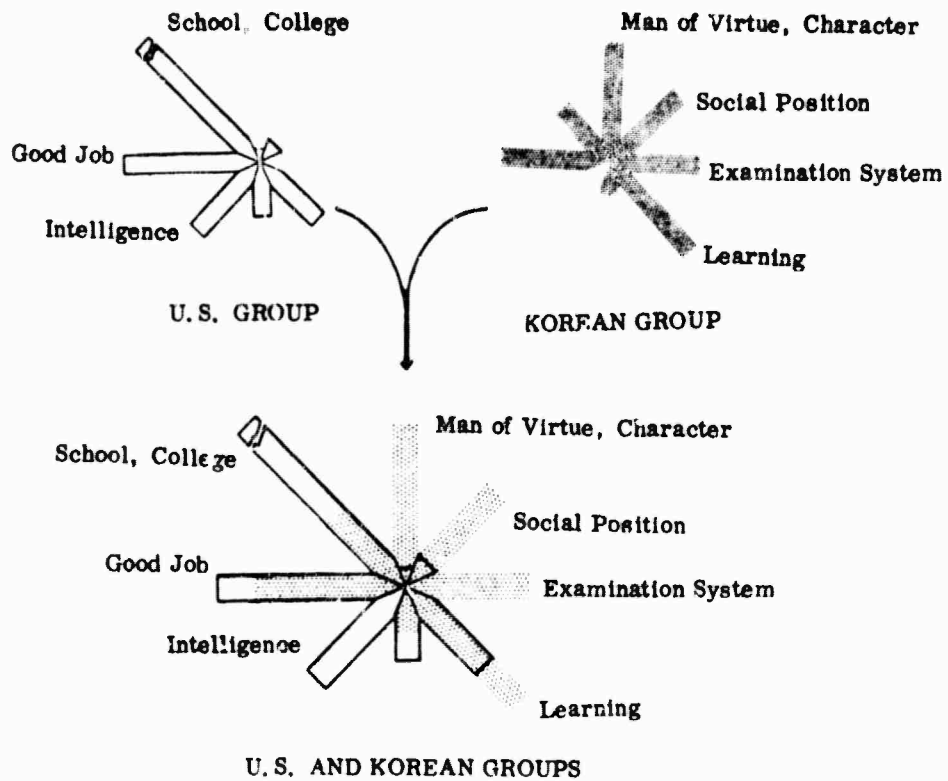


Figure 2. Illustration of Meaning of EDUCATION in Two Cultural Frames of Reference

The problem with such speculations is that we cannot accurately determine the extent to which the past traditions and Confucian ethics actually influence the present day thinking of Koreans. We are not familiar with their timely concepts and the salient elements of their contemporary way of thinking.

The present volume approaches this problem on empirical grounds by analyzing sizable samples of Koreans and Americans by a new research method, Associative Group Analysis. While the first chapter gives a brief description of the AGA method, the consecutive chapters show the Korean and U.S. perceptions, meanings, and main components of interpretations for selected themes used in the representation of five broad problem areas.

CHAPTER 1

SAMPLES, METHOD, PRODUCTS, AND USE

1. SAMPLES AND DOMAINS

The data presented in this report are the results of free verbal association tests administered to U. S. and Korean samples during the summer of 1968. New recruits were tested before the start of their training at major basic training centers in the United States (Fort Ord, Fort Dix, Fort Leonard Wood and Fort Jackson) and in Korea at the central national training camp at Nonsan. The locations were carefully selected to provide subjects from the most important geographic areas of the countries. The administration of the association tests took place during a period in which other paper-and-pencil tests measuring aptitudes and intelligence were administered as well.

Subjects were selected at random on their arrival at the training centers. From a larger group of subjects (1,600 Americans and 1,000 Koreans), three occupational groups — 50 students, 50 urban workers, and 50 farmers — were chosen at random, based on a background questionnaire (U.S.) and personal data files (Korea). The breakdown of the samples on a few relevant demographic variables is shown in Table 1-1. The samples are generally representative of the U.S. and Korean male population in the age bracket 18-24.

The testing relied on the use of 120 stimulus themes selected on the basis of previous test results and the advice of cultural experts. The present report relies on data obtained in response to 50 selected communication themes representing five broad domains.

The choice of domains and themes was made from previous test results and a study of the literature on intercultural communications; Korean area experts assisted in the identification of special problem areas likely to be important in American-Korean communications. Themes administered in English to Americans and in Korean to Koreans were chosen to represent the closest available translation-equivalent words. In identifying the closest available equivalents, which are not always very close, the advice of Korean-language experts was sought and the method of back translations by Korean-English bilinguals was used. Below is a list of the five domains and the themes selected within domains:

<u>DOMAIN</u>	<u>THEMES REPRESENTING THE DOMAIN</u>
"FAMILY" (Chapter 2)	<u>FAMILY, FATHER, MOTHER, ME, RELATIVES, ANCESTORS, FILIAL DUTY, AUTHORITY, RESPECT, LOVE</u>
"EDUCATION" (Chapter 3)	<u>EDUCATED, KNOWLEDGE, INTELLIGENCE, TO LEARN, COLLEGE, SCHOOL, TEACHER, DEGREE</u>
"MORAL" (Chapter 4)	<u>MORAL CHARACTER, ETHICS, HONESTY, DUTY, HONOR, CHASTITY, VIRTUE, CORRUPTION</u>
"ECONOMIC" (Chapter 5)	<u>BUSINESS, BANK, MONEY, PROFIT, UNEMPLOYMENT, ECONOMIC PLAN, BEGGAR, PROSPERITY</u>
"INTERNATIONAL" (Chapter 6)	<u>JAPAN, JAPANESE, MANILA CONFERENCE, ASPAC, SOUTH VIETNAM, VIETCONG, SOVIET UNION, RED CHINA, U.S. AID, AID REDUCTION, MILITARY ASSISTANCE, VIETNAM INVOLVEMENT</u>

TABLE 1-1
SOME SOCIODEMOGRAPHIC CHARACTERISTICS OF THE
U. S. AND KOREAN GROUPS TESTED*

	U. S. Groups			Korean Groups		
	Student	Worker	Farmer	Student	Worker	Farmer
Average Age (years)	22.9	19.5	20.0	22.0	21.2	21.5
Single	34	40	36	50	50	50
Religion						
Protestant	27	19	32	7	5	2
Catholic	17	25	6	4	1	1
Other	4	1	4	4	2	1
No Preference	2	3	7	33	42	38
Not given	-	2	1	2	-	8
Education						
College Degree	50	-	-	12	-	-
Some College	-	4	4	38	1	2
High School Diploma	-	30	28	-	15	13
Less than High School	-	16	18	-	34	27
Number of U. S. States Represented (50)	24	9	16	-	-	-
Number of Korean Provinces Represented (9)	-	-	-	6	3	3
Population Size of Home Area						
Urban, over 10,000	9	16	43	46	49	2
Rural, under 10,000	41	34	7	4	1	45
Income: Self/Father						
No Income	-	-	-	38/1	-/8	17/7
Under \$480	-	-	-	4/4	30/18	30/28
\$480 - \$1,260	-	-	-	7/32	20/19	2/15
\$1,260 and Above	-	-	-	1/13	-/5	1/-
Under \$4,000	20/2	21/8	26/11	-	-	-
\$4,000 - \$10,000	25/21	29/19	23/28	-	-	-
\$10,000 and Above	5/26	-/19	1/7	-	-	-

*In view of the partially different categories used by the U. S. questionnaire and the Korean files, the comparison between U. S. and Korean figures requires some additional considerations:

By the Korean definition those subjects are considered rural dwellers whose residence is more than ten miles away from cities or towns.

The lowest U. S. income category was under \$4,000 providing no opportunity for finding a more differentiated breakdown of this low income group. Accordingly, the impression that all Koreans have a lower income than the lowest American income is probably a distortion.

2. THE METHOD OF DATA COLLECTION

Associative Group Analysis (AGA) is a word association technique. In the simplest form of the technique, a person is asked to respond to a stimulus word with the first word that comes to his mind. AGA differs from this basic method by asking the person to continue to write down words for one minute. For example, if the stimulus word is EDUCATED, the person is asked to list all the words that EDUCATED brings to mind. When the task is administered in written form, the participants receive the stimulus word on slips of paper (see upper half of Figure 1-1). They write response words as they occur to them. After one minute, the participants are asked to stop and to turn to a new stimulus word.

Generally, samples of 50-100 subjects are used in the representation of a particular culture or occupation. A sample this size will provide valid information on the meaning of a particular word or communication theme for the group from which the sample is drawn. Once the responses are made, all responses to each stimulus word are combined into a group response list for that word. Certain responses (for instance, school to EDUCATED) will occur to many members of the group; other responses may be given by only one or two members.

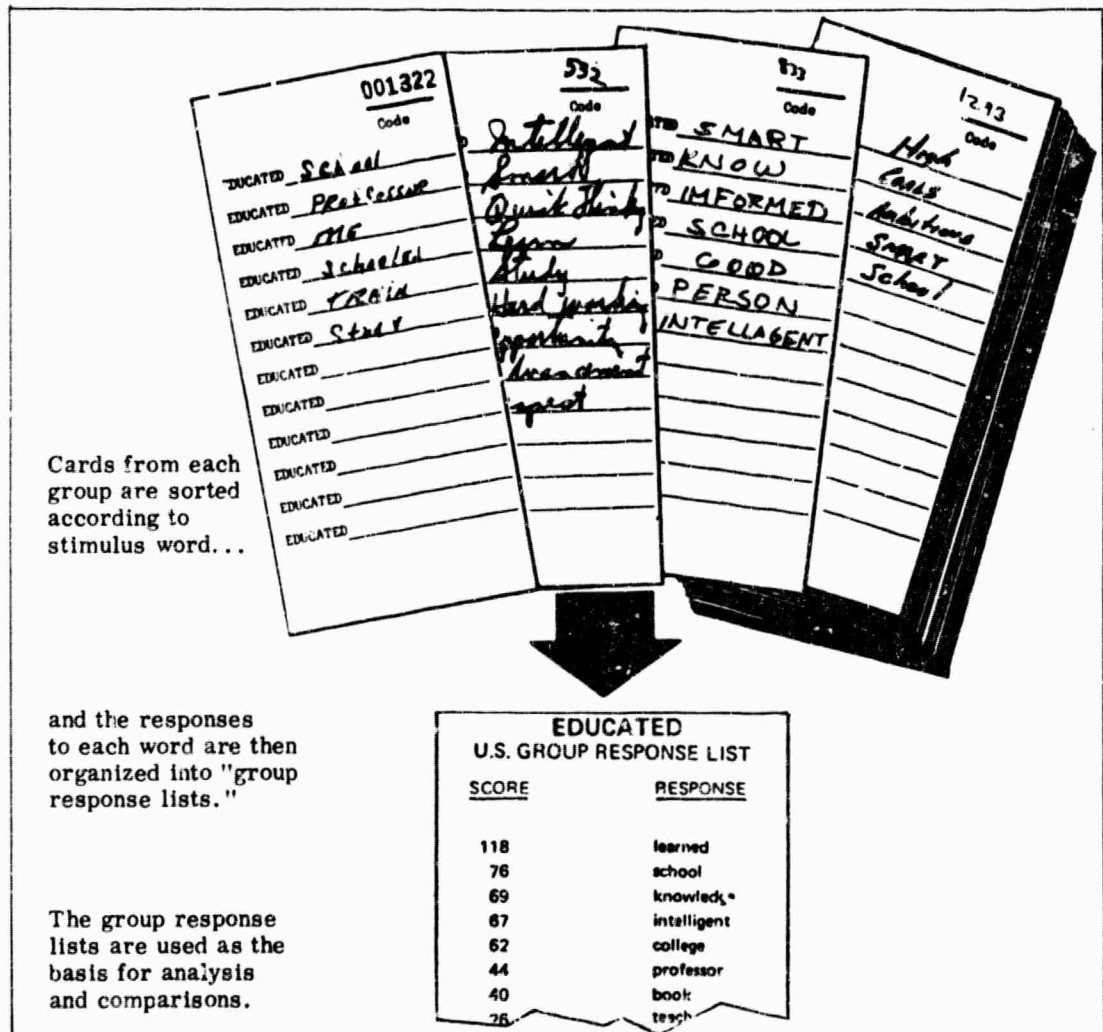


Figure 1-1. Formation of group response lists from individual associations.

If we look at a group response list based on the associations of our own culture group, the responses appear to be generally plain common sense and natural. We tend to feel that everybody would produce similar responses, that the responses do not tell us anything new.

This impression changes, however, as shown in Table 1-2 if we compare response lists obtained from groups with different backgrounds. A closer look reveals that these distributions are specific to each particular group. Actually a systematic examination of such response lists has shown that every response word contains a piece of valid information about the group's characteristic understanding and evaluation of the stimulus word. No response with a sizable score value (10-15) can be considered accidental. Score differences of 14 can be considered significant at the .05 level, score differences of 18 at .01 level (see Appendix C). Thus, the response lists so obtained contain a wealth of cultural information. To extract this information, various analytic methods have been developed. The response list reflects in detail the group's understanding of the "theme" represented by the stimulus word (see Figure 1-1). The lists are analyzed (see Appendix C) to obtain such information as the main components of meaning of each theme, the relationship of particular themes to each other as determined by their meanings, and the like.

TABLE 1-2
GROUP RESPONSE LISTS TO EDUCATED*

U.S. GROUP		COLOMBIAN GROUP		KOREAN GROUP	
Score	Response	Score	Response	Score	Response
118	learned	80	polite	67	knowledge
76	school	77	college	60	school
69	knowledge	72	educated	40	person/people
67	intelligent	70	study/ous	41	student
62	college	43	university	38	personality
44	professor	30	family	38	teacher
40	book	29	learned	34	leader/-ship
26	teacher	27	school	33	intellectual
26	wise/-dom	25	manners	26	professor
23	people/person	24	amiable	23	dignified/-ty
22	smart	20	education	22	scholar
21	graduate	20	friend/-iy, -ship	21	human being
21	man	19	intelligent	21	knowledgeable
21	scholarly	19	know	20	polite/-ness
17	respect	19	professor	19	respect
17	schooled	19	student	16	book
17	well-ounded	19	teacher	15	intelligent/-ce
15	erudite	18	decent	14	gentleman
14	guess	18	knowledge	12	study
13	study	18	social/-able	11	ability
13	worldly	16	book	11	become a human being
12	good	15	fine/ness	11	degree
12	intellect	15	parents	11	education
12	knowledgeable	14	father	11	friend/-ship
12	student	14	habit	11	woman

*Group response lists show the distribution of responses to a particular stimulus word (e.g., EDUCATED) given in common by two or more members of a particular group (N = 50). The scores consist of frequency within 50 member groups weighted by the order of occurrence. The weights beginning with the first response are: 6,5,4,3,3,3,3,2,2,1,1,....

3. MAIN CATEGORIES OF CULTURAL INFORMATION OFFERED BY AGA

The main body of the present volume contains information derived by these different analytic procedures and contains two main parts: a) lexicon of cultural meanings and b) dictionary of cultural use.

A. A LEXICON OF CULTURAL MEANINGS

The U. S. and Korean meanings of the selected communications themes are presented in detail and compared in chapters 2 through 6. Each chapter deals with a particular problem domain represented by eight to ten stimulus themes and each chapter presents comparative data on meanings of themes for the two groups.

Since mutual understanding of content is essential for communication, it is logical to focus on cultural meanings. However, this approach can be misinterpreted, unless certain characteristics of the data are well understood. The data on meanings are not limited to what the words refer to in a narrow, definitional sense; rather, they actually reflect subjective meaning based on the characteristic interpretation of that theme by the representatives of that culture. Based on cultural experience, this meaning determines how a particular communication will be received: Will it make sense? Will it be interesting? Will it be compelling?

The meaning of a theme in this subjective sense is likely to go beyond its objective referent. Depending on their salience, the subjective ideas and images that people have about any particular theme will probably be the main determinants of behavior, and will determine whether and how people may react to certain communications. The Lexicon of Cultural Meanings is designed to show these components of meanings in their actual proportions. In other words, the group's prevalent beliefs, assumptions, and expectations determine the meaning to them. Their image may well include such emotional elements as love, fear, envy, or hate, as well as the objective elements. This type of lexicon shows that the group's psychological meaning of a theme is based on the group's reaction according to their personal concerns and priorities. In this sense, the data reflect what may be called the public understanding and reveal the way a particular theme will be understood and how related statements will be received, accepted, or rejected if used in communications addressing this public.

Meaning Elements from Single Response Words

The simplest and most direct information on group meanings comes from individual responses by members of the group. Their distribution is shown by the group response lists (Figure 1-1, Table 1-2). Each associative response word provides a piece of information on how the responding group understands the stimulus word. For example, the response knowledge to the stimulus EDUCATED shows that for this group one element of the meaning of EDUCATED is knowledge. This fraction of EDUCATED's group meaning is labelled a "meaning element." It is assumed that people mean the same thing when giving the response knowledge to EDUCATED. In other words, the same response from several individuals in the context of the same stimulus reveals identical meaning elements. Naturally, the order of the responses differs. A logical assumption is that earlier responses represent a more salient meaning than later ones; that the first response has more salience than the last. Consequently, each response is "weighted" according to its rank-place in the sequence of associations.

All responses to a particular theme are compiled into a group response list, which describes the meaning that a particular theme has for a particular group. Table 1-2 presents group response lists obtained from three different cultural groups (U. S., Colombian, and Korean) for the word EDUCATED. In addition to the U. S. and Korean groups, a Colombian group used in previous investigations was included in the table to broaden the comparison of response lists. In Table 1-2, we see that knowledge, as a response to the stimulus word

EDUCATED, ranks third from the top for the U. S. group, considerably lower for the Colombian group, and at the very top for the Korean group. Another response, learned, commands the highest response score from the U. S. groups, a high score from the Colombian group, but it does not occur as a response from the Korean group. These responses show how specific group response lists are, and how the distribution of responses to the same word varies from culture group to culture group. The wealth of information provided by the group response list is impressive, since even fairly small score differences in response frequencies can have significant implications for behavior.

Meaning Components from Categories of Response Words

Clusters of closely related responses are identified to assess group meaning by its main components. For instance, in the context of the theme EDUCATED, responses dealing with intelligence are grouped together in one category to describe one meaning component of the theme. The category INTELLIGENT, SMART (Table 1-3) suggests a cluster of closely related responses by which the two cultural groups may be distinguished from one another.

TABLE 1-3

MEANING COMPONENT INTELLIGENT, SMART OF THEME EDUCATED

Responses	Group Scores	
	U. S.	Korean
intelligence, intellect	14	0
intelligent	67	15
judgment	0	9
understand	6	0
smart	22	0
bright	9	0
Total	113	27

Another category can be identified by grouping nonintellectual characteristics; for instance, social and moral references elicited by the theme EDUCATED. See Table 1-4.

Each of the response categories is described by a score and by a label chosen as indicative of the content (e. g., SOCIAL AND MORAL REFERENCES; INTELLIGENT, SMART). The category score is the sum of the individual response scores and expresses the importance of the category for a culture group. If a category yields a high score for a group, it may be said that the category constitutes an important meaning component of a particular theme for that group. The combination of these categories, along with their response scores, describes the total meaning of the theme for that group. An example of the total meaning of the theme EDUCATED is shown in Table 1-5.

The categories used as meaning components are obtained by asking judges with backgrounds comparable to those of the groups from which the responses were obtained to consider the content of responses and group them into clusters. This task involves a type of content

TABLE 1-4
 MEANING COMPONENT SOCIAL AND MORAL REFERENCES
 OF THEME EDUCATED

Responses	Group Scores	
	U. S.	Korean
cultured	8	0
well-rounded	17	0
polite, -ness	0	20
dignified, dignity	0	23
respect	17	19
personality-character	0	38
sophistication	10	0
worldly	13	0
great	0	9
become a human being	0	11
cultivation	0	8
other	<u>6</u>	<u>20</u>
Total	71	169

TABLE 1-5
 EDUCATED—MAIN MEANING COMPONENTS FOR U. S. AND KOREAN GROUPS

Meaning Components	U. S. Group		Korean Group	
	Score	%	Score	%
KNOWLEDGEABLE, LEARNED	307	(31%)	100	(12%)
SCHOOL, COLLEGE	146	(15%)	68	(8%)
LEARNING, STUDY	98	(10%)	84	(10%)
GOALS: DEGREE, GRADUATION	58	(6%)	44	(5%)
MISCELLANEOUS	52	(5%)	24	(3%)
INTELLIGENT, SMART	116	(12%)	27	(3%)
TEACHERS, STUDENTS	93	(9%)	145	(17%)
SOCIAL AND MORAL REFERENCES	71	(7%)	169	(20%)
PEOPLE IN GENERAL	<u>53</u>	(5%)	<u>197</u>	(23%)
Total Scores	994		858	

analysis that was tested for agreement among six judges. Interjudge reliability measured over six judges by Pearson's r equaled .7 calculated across categories.

The main content categories obtained by this analysis describe the meaning of the theme in terms of the main components characteristic of the group's understanding.

The results of this analysis may be presented in tabular form as in Table 1-5 or by a semantograph (Figure 1-2). The semantographic presentation shows the main components of the meaning by concentrically arranged bars, the shaded bars representing the main components of Korean interpretations and the unshaded bars, the main components of U. S. interpretations. Where the bars overlap, substantive agreement exists between U. S. and Korean interpretations. The bars are arbitrarily arranged so that those on the left of the semantograph show meaning components especially strong (salient) for the Americans; those on the right show meaning components especially strong for the Koreans. This method of presentation was designed to help the reader recognize the meaning components that will not be effective with Korean audiences (those bars on the left that are not shared with the Koreans). Those that will be effective are in the top right-hand area of the semantograph, signalled by the long shaded bars. Communications focusing on these components have a good chance of being listened to and accepted.

Data on cultural meanings of these selected communication themes are elaborated at three levels. For the reader with general interest, concise statements summarizing U. S. and Korean interpretations appear directly below each semantograph. Next, the main components of cultural interpretations are discussed briefly on the page opposite the semantograph, and these discussions are accompanied by group scores of students, workers, and farmers in the study population. Finally, a few selected meaning components, which, because of the size or nature of the cultural differences, deserve additional attention, are discussed in some detail. These explanations are related to well-established cultural characteristics, life conditions, history, and traditions, and generally are documented by scientific literature as well as information drawn from various Korean sources. Detailed data on components that are less culture specific or self explanatory are presented in Appendix A in tabular form without interpretations.

This strategy of presentation is intended to satisfy several important but conflicting objectives, among them, the need:

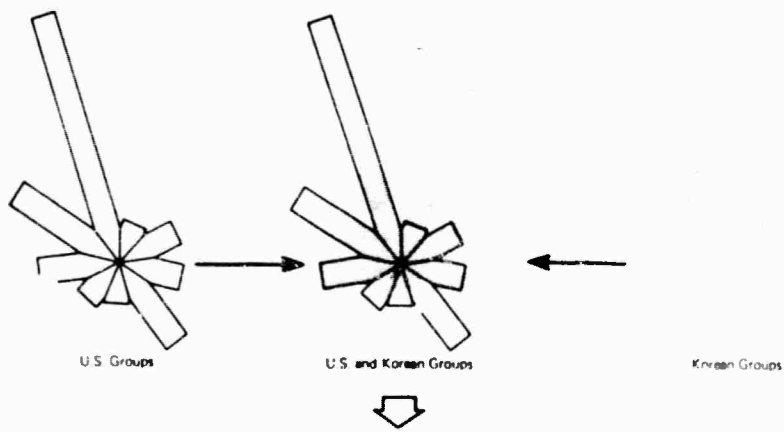
To serve users with varying depths of interest

To keep presentation in the main chapters as short and concise as possible, despite an abundance of detailed information

To give the user with highly specialized interests as many details as possible.

The interpretations in the lexicon are meant to serve the general reader who may have limited knowledge of Korea. Since only highly specialized readers are likely to have a specific interest in differences between particular Korean groups, the discussion focuses on the main trends characteristic of the Korean groups and compares these with meaning trends characteristic of the U. S. groups. The specialized reader can obtain the primary data for reconstructing an accurate picture of the specific groups or the specific meaning component of interest to him from the tables in the individual chapters (2 through 6) and from Appendix A.

A semantograph is a graphic presentation of the main meaning components for a particular communication theme (e.g., AMERICANS) and shows the similarities and differences of interpretations of cultural groups. The bars of the circular graph represent the main components of cultural meaning for both groups.



Main Meaning Components for U.S. and Korean Groups

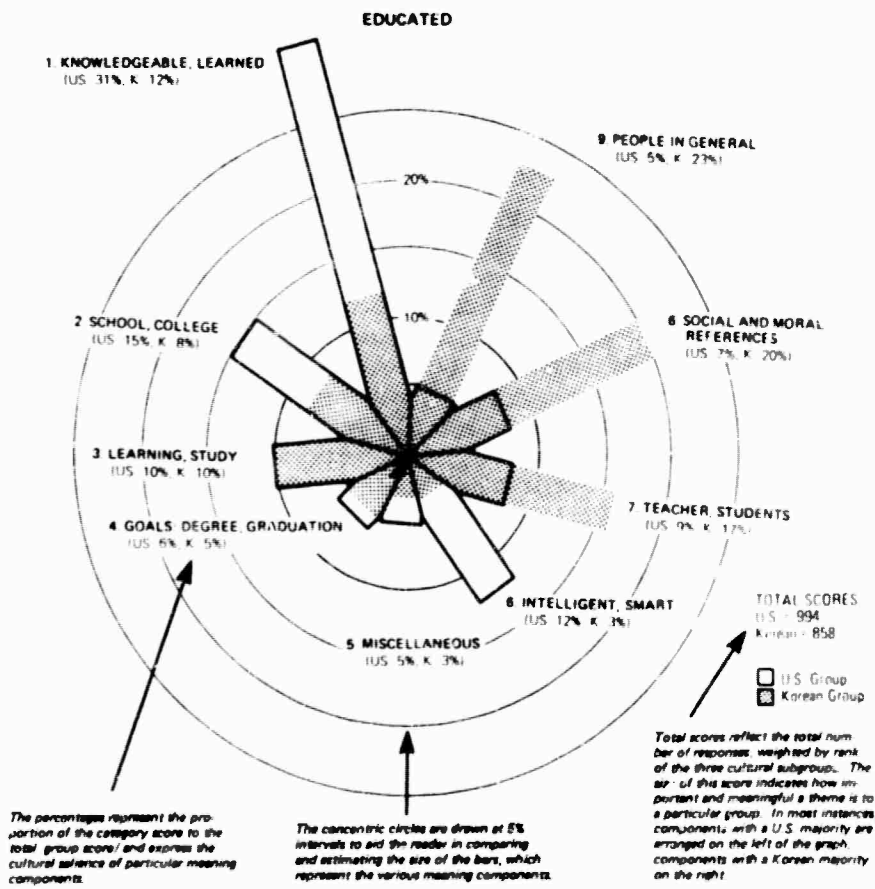


Figure 1-2. A visual Representation of Cultural Meaning - THE SEMANTOGRAPH

Organization of Domains

Usually the data show consistent trends of cultural interpretations in describing clusters of themes that refer to one broad domain. For example, the themes, EDUCATED, SCHOOL, KNOWLEDGE, and TO LEARN are all part of a larger domain that can be labelled "EDUCATION." The meanings ascribed to each of these themes suggest, for instance, that the Koreans are more concerned with moral principles, social issues, student-teacher relationships, and formal learning; the U. S. meanings of these themes show stronger components dealing with intellectual characteristics, types of schools, and informal learning, such as reading.

These findings demonstrate again that instead of the more common linguistic references and denotations, AGA data inform us on psychological meanings revealing a people's actual way of thinking. These findings have important practical implications. First of all, they suggest that information from a sample of themes representing a broad problem domain can be generalized to other themes from the same domain. In compiling communication dictionaries, there is no need to obtain data on all the themes or all the words available in the vocabulary of the particular language. On the contrary, the dictionary can and must be selective and must focus on the important "dominant" themes, since words that are rarely used have little relevance. Moreover, beyond a certain optimal number of words, the findings become repetitious and add little new information.

To summarize, in order to obtain general knowledge in the most economical way, it is convenient to use samples of themes that are representative of a broader domain. From the findings based on single themes, consistent trends or dimensions of cultural interpretations will begin to appear. Parallel to the above findings obtained by comparing trends of interpretations emerging across single themes, similar generic trends may be derived by using an independent analytic method that relies on the indices of interword associative affinity (see Appendix C). Let us use a single example.

Commonly, four to six words are used to represent a particular domain. By using the index of interword associative affinity (Appendix C), the relationship and clustering of themes within a particular domain can be mapped. In addition, the relationship of single themes (e. g., EDUCATED) to themes of other domains (e. g., "MANNERS") can be assessed (see Figure 1-3). The findings suggest that the theme EDUCATED quite consistently has a lower relationship to all four words in the "MANNERS" domain (GREETING, MANNER, POLITE, TO BOW) for the U. S. than for the Korean and the Colombian groups, which represent more traditional cultures. The findings are similar in the relationship of TO LEARN, another word from the "EDUCATION" domain to the four words in the "MANNERS" domain (see Figure 1-4).

These findings suggest that cultural trends—for example, the close relationship between the "EDUCATION" domain and "MANNERS" domain for the traditional cultures (see Figure 1-5)—emerge with basically the same strength regardless of the specific word used to represent the domain. Such findings support the use of systematically selected word samples instead of exhausting the domains in order to obtain solid information to be used in improving communication.

The data presented at the level of domains rely on four main categories of information as described below.

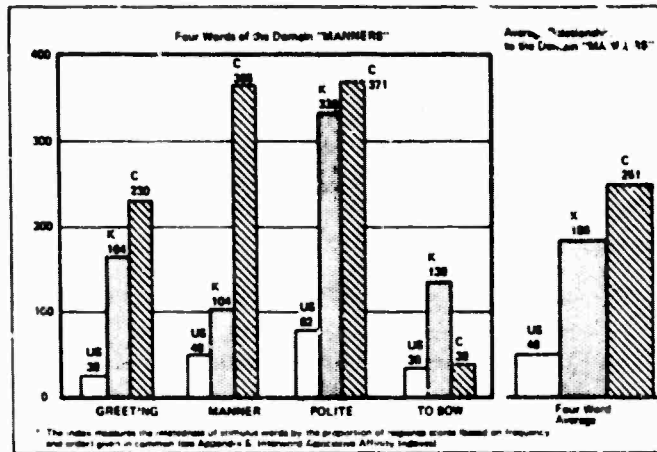


Figure 1-3. Relationship of EDUCATED to the Domain "MANNERS"

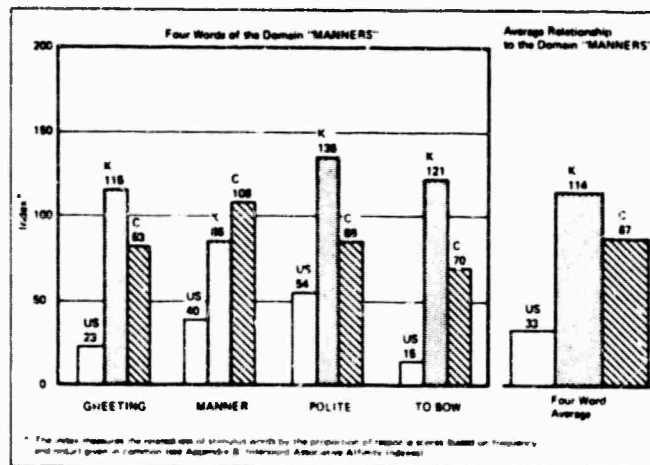


Figure 1-4. Relationship of TO LEARN to the Domain "MANNERS"

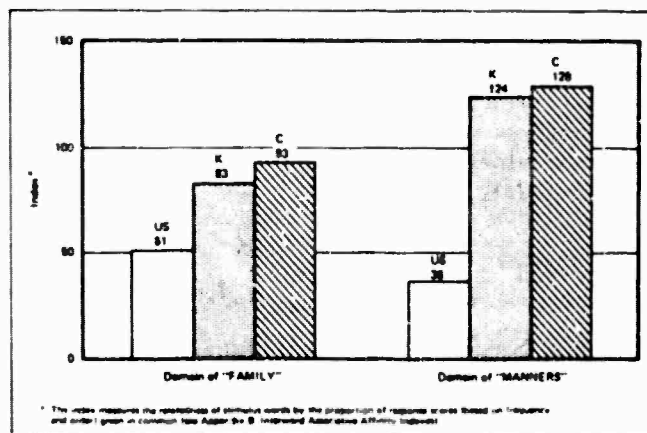


Figure 1-5. Relationship of the Domain "EDUCATION" to the Domains of "FAMILY" and of "MANNERS"

1. Trends of cultural interpretations that have emerged across the themes studied are described. These trends help to identify components of meaning on which communications dealing with themes in this domain should focus.

2. The dominance scores (see Appendix C) on single words as well as on word samples show how important a particular theme or domain is to a particular group. These data are especially relevant to theme selection. Naturally, by relying on a theme or domain that is culturally dominant, the communicator can expect to achieve greater impact.

3. A third category of conclusions is based on the "interword affinity index" (see Appendix C). These indexes show how the themes are related to each other. Higher indexes suggest a closer natural clustering of themes for a particular group. Themes with closer relationships provide more meaningful communication for a particular audience.

4. Finally, some conclusions are based on the "coefficient of intergroup similarity" (see Appendix C). This coefficient is a measure expressing the extent of agreement between the U. S. and Korean groups about a particular theme. In communication the use of themes with low intergroup indexes involves greater risks of misunderstandings.

B. DICTIONARY OF CULTURAL USE

Each item in the dictionary tells the reader how the U. S. and Korean groups use a particular communication theme in the context of other themes. The following is an excerpt from the dictionary.

<u>Theme</u>	<u>U. S. Usage</u>	<u>Korean Usage</u>
homicide		Very strong usage with <u>CRIME</u> (p. 4-41). Moderate usage with <u>THEFT</u> (p. 4-45).
		-- 200

The indicated usage of the word is not based upon grammatical or linguistic rules, but rather on communication habits characteristic of the respective groups. Each entry serves two purposes. First, the entry shows how much the two cultural groups agree or disagree on particular word usages. (This helps the communicator to select popular themes consistent with these deeply ingrained communication habits.) Second, the page number, indicated in parenthesis after each theme, guides the reader to more detailed information about the meaning in the main body of the report.

4. THE USE OF AGA INFORMATION FOR MEANINGFUL COMMUNICATION

The practical problems encountered and the contexts in which they may arise abroad are countless and often unforeseeable. Even the apparently nonmilitary concept of "education" may emerge, for instance, in a variety of military contexts. The culturally based concept of education may be expected to bear on the selection of an effective approach for communication on such diverse problems as: the organization of military training (a version of education), the furthering of achievement motivation (by relating training meaningfully to the educational process), the popularization of military service (by stressing training and military experience that clearly support approved educational objectives), the building of schools as part of the local civic action programs (which explicit educational objectives should be emphasized to elicit maximum response), and the like.

It is impossible to anticipate all the potential problems and to provide for each a specific formula for effective communication and interaction. The AGA data on the Korean interpretation of education can provide information applicable to some extent in all situations involving education. In addition, AGA data show what is culturally characteristic of the Korean meaning of "education" and how this theme can be approached in a way meaningful to the Korean.

The basic assumption—supported by empirical results—is that valid information on the audience's interpretation of the communication theme will enable the communicator to select messages that are meaningful and convincing to his audience. For instance, one audience may perceive education primarily as the inculcation of proper behavioral norms, that is, development of moral character and polite manners. If the communicator is aware of this, he can approach the theme of education from this viewpoint and will have a good chance of reaching his audience. If his goal were to obtain cooperation from the local population for a school building project, he would probably achieve more by capitalizing on the educational objective of molding citizens of good character and polite manners than by stressing the intellectual benefits of having a new school.

Selection of Communication Themes

Previous experiments indicate that AGA-based information can be used effectively to derive communication material that is more meaningful and appealing than material derived from such commonly used sources as area experts or the communicator's own cultural background.

The experiments described in Appendix D indicate principles or rules to follow in selecting effective communication material for a particular foreign audience. As a general communication strategy, one can simply rely on the commonalities between the two cultures and avoid or slowly and systematically bridge the differences. When presented in category lists or semantographs, AGA data are especially adaptable to this strategy. In graphic presentation, similarities in the main meaning components are readily apparent and identification of the shared meaning components is especially simple. A quick glance at the semantograph reveals the proportions of shared and nonshared meaning components on a particular theme. This ratio immediately indicates whether the use of a particular theme may or may not be desirable. As will be shown later on the word **SOCIAL**, for instance, the shared portion of meaning is low and the unshared portion is high. From this information, the U. S. communicator using this theme quite probably would be misunderstood by his Korean audience, and vice versa.

In deciding whether or not to use a theme or concept a number of questions must be answered. How popular is the theme with the audience? Popularity may mean two different things and both are relevant. First, it may mean familiarity: How familiar is the group with the theme? Is it broadly used? Will people generally know it? How much meaning do they attach to it? This information is readily obtainable from the total response or dominance score (Appendix C), which answers the problem of meaningfulness or familiarity. These total scores for the U.S. and Korean groups are shown on the semantographs and also in the summaries of main components, which reflect the relative dominance of themes for the student, worker, and farmer groups.

In a second interpretation, popularity may refer to whether a word is liked, whether it carries positive or negative connotations. These questions are obviously relevant to the problem of theme selection. In many cases the communicator will probably want to select positive themes; in a few instances, negative ones. In every case, however, it is important that the communicator know what connotations his audience attaches to the theme. That is to say, the communicator is interested in the general attitudes of his audience and how they relate to attitudes held by the communicator's own group or culture. Again, group attitudes can be inferred from the AGA data. In many instances, meaning components are identified as POSITIVE REACTIONS; NEGATIVE REACTIONS; IDEALS AND VALUES: HATE, NEGATIVE FEELINGS; and the like.

The specific viewpoint the communicator would probably want to explore before deciding whether he wants to use a theme may depend on the context. Is a particular theme likely to cause misunderstanding? Are people familiar with the theme? Do people like or dislike the theme? All these questions are obviously important considerations. Nonetheless, even if a theme is familiar and positive, how it will function in the communicator's context must be ascertained, especially if he is bound by a specific context. In such a case the communicator will want to know whether the theme has the meaning component required by the context of his intended use. Can he, for example, capitalize on the theme EDUCATED in the context of training, implying that EDUCATED may mean "trained," or "technically skilled"? For the answers, the communicator can again use the semantograph or category list and find that the Korean meaning of EDUCATED does not contain the connotation of being technically skilled. A description of military training as an educational process would probably confuse Koreans, if the training emphasized technical skills. On the other hand, the semantograph data on EDUCATED suggest that emphasis on intellectual—and especially on moral—aspects of military training as an "educational" process is likely to be received as meaningful and cogent.

Selection of Cogent Communication Material on Particular Themes

The last example touches on the question the means of making communications about a particular theme cogent for a particular foreign group or audience. Logically this problem breaks down into two tasks. The first task is to select the major contexts that bear on the communication theme. The second task is the formulation of culturally meaningful themes to represent these major contexts.

The first task involves the identification of the most salient meaning components of the communication theme as it is characteristically understood by the members of the particular group or foreign audience. In the context of EDUCATED the most salient components seem to indicate that being educated refers to PEOPLE IN GENERAL, TEACHERS, STUDENTS, as well as to SOCIAL AND MORAL QUALITIES. The identification of these categories based on AGA data is relatively easy. Moreover, the AGA context themes representing the most salient

meaning component of the communication theme, have generally produced communication material judged to be more meaningful by another group comparable to the one on which the AGA material was based.

The second task can be accomplished by using the category lists or semantographs. They offer insights and knowledge about the contexts in which a theme can be presented so as to appear meaningful and convincing to the audience. The meaning components provide the effective contexts, and their scores generally indicate how compelling these components are.

While this general rule seems logical and simple, the application of the rule to concrete life situations is more complicated. For instance, in the previously described experiments, even though the AGA-based material did better than material obtained from experts, there was still a relatively large percentage of wrong predictions. An item-by-item search for causes revealed the source of error.

The problem relates to the proper representation of a meaning component. There are numerous alternative solutions and there is obviously considerable arbitrariness in every single decision related to the labeling of a particular component. For instance, in the context of EQUALITY, we find a cluster containing responses such as woman, man and woman, and woman's rights, which clearly reflect a concern with the unequal position of men and women in society. Although the nature of the concern is obvious, there is some uncertainty about the proper labeling of the cluster. Ideally, labels for meaning components should be concise and simple. As discussed at some length in Appendix D, selecting a proper label poses a problem that depends on the frame of reference of the cultural group to be addressed. For the American group the label "sex differences" is natural and proved effective. Yet the same label appeared to be distinctly less meaningful for the Korean group to whom the label "man and woman" was found to be more appropriate. This and other examples illustrate that the information offered by the salient group-specific category scores reliably predicts choice behavior if, and only if, it is used properly.

The number and size of culture-specific high priority categories or subcategories is naturally limited by the total response distribution. This total distribution is highly informative for the communicator who has his own specific interests, priorities, and communication intent. Based on these factors, he can decide for himself which central themes to use and in which contexts to present his themes to ensure that his communication will be meaningful and convincing to his audience. Because there are so many alternatives, it would be impossible to prescribe solutions for each of the countless communication situations that may arise. What is offered in this report are "maps" of understanding and the world images of people. These maps do not tell the user where to go or what his destination should be; instead, they indicate the possibilities open to him and how these various destinations can be reached.

The rules for reading this special type of map are relatively simple.

1. The distribution of responses from a particular theme provides an exhaustive description of the group's understanding of that theme in terms of specific meaning elements. The importance of each element is expressed by a score.
2. Similar responses (elements) cluster into broader meaning components and reveal contexts in which a communication theme can be meaningfully presented to a particular foreign audience group.

3. The importance of a communication theme is expressed by its dominance score, the total score of shared responses obtained from all members of the group.

4. The importance of a context theme may be predicted from the score accumulated by responses in the category or cluster.

5. A higher response or category score for a meaning element or component, respectively, indicates that it would generally provide a more compelling context within which to present a particular communication theme.

6. In using a single response, or meaning element, for the prediction of the relative group-specific meaningfulness of a statement, the total score of all the similar responses must be taken into consideration. (This information is available in the concise category lists or semantographs.)

7. When considering a label as a potential theme, the communicator must be sure that the label is either a familiar high frequency response or a popular theme for the particular audience.

8. Culturally uncommon category labels may be appropriate and informative as category labels but should be avoided as context themes. In such instances the larger categories should be divided into smaller homogeneous clusters of responses; the relatively frequent responses can then be used as the most meaningful context themes.

9. When estimating the meaningfulness of a context theme, the totality of all responses given by the group to the communication theme must be considered. The category list or the semantograph is again quite useful for this step.

10. This approach assumes that meaningful, convincing communications require a proper knowledge of the meanings of the audience. It further assumes that this knowledge can be provided on objective grounds by the group response list. These assumptions appear to be supported by both common sense and empirical evidence.

In general, this lexicon is not designed for word-by-word translation, but mainly for the identification of central problem domains and dominant themes and the way these are characteristically perceived and understood by particular foreign audience groups. The information is of little value in increasing the grammatical precision with which one can use the Korean language, for the purpose here is to focus meaningfully on the actual priorities and concerns of the audience. The lexicon does not indicate how words can be put together to form sentences, but how to select problems of dominant concern within a given problem domain; what to emphasize, which context to elaborate, and how to elaborate it.

CHAPTER 2

DOMAIN: "FAMILY"

INTRODUCTION

Since the family is the most important social unit for individuals as well as for whole peoples, it was chosen as a semantic domain for special attention.

The family is increasingly recognized for its important role in providing the mold for the development of the social self, in shaping those early attitudes and norms that are likely to remain and stabilize in the process of maturation and thenceforth influence a person's relationship to his social environment during his entire life. The family is of great significance in traditional cultures as well as in highly industrialized societies. Although some may insist that the family is more important in the former than the latter since in traditional societies it is often the sole determinant of a person's position and social status, the family is no less important in the so-called modern societies because the individual's place in an approach to non-kinship units (such as voluntary associations, fraternal groups and the like) is likewise determined by the nature of the elementary kinship unit (Hsu, 1963).

In spite of its universality, the family shows considerable cross-cultural variation in numerous major dimensions such as size, organization, structure and content (Hsu 1959, 1971a). According to recent theories, cultural differences may go so far as to produce contrasting patterns in the self concept. For example, Francis Hsu (1971b) suggests that in the Chinese conceptualization, self is a part of a larger kinship network, in contrast to its American counterpart, where self stands alone because in the process of development maturation implies a separation of self from the family.

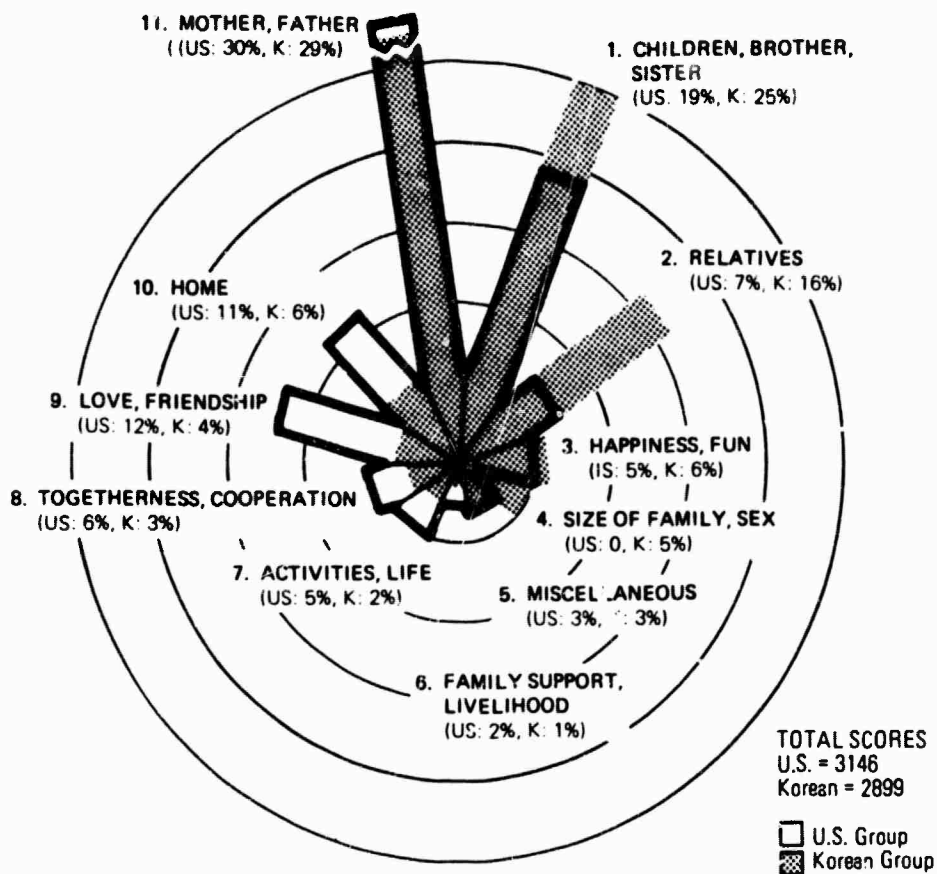
The first half of the chapter explores the Korean view of the family in the context of certain universal roles like father and mother. In the second half we shall examine a few selected values (here treated as themes), which were historically influential in shaping the Korean family and in determining its organizations, but whose contemporary importance is frequently debated.

A majority of scholars (Hong Sung-chick, 1967; Kim T'ae-gil, 1966) are impressed by the numerous economic changes in Korea, especially during the last decade; however, they disagree on the depth of these changes and the extent to which they reflect the social and cultural conditions.

THEMES

This chapter focuses on the following ten themes: FAMILY, FATHER, MOTHER, ME, RELATIVES, ANCESTORS, FILIAL DUTY, AUTHORITY, RESPECT, and LOVE.

U.S. and Korean Meanings
FAMILY
 가족



U.S. GROUPS

Although the main emphasis is on the nuclear family, MOTHER, FATHER, CHILDREN (with RELATIVES receiving less attention), emotional ties such as LOVE and FRIENDSHIP seem to account for the climate in the HOME, which involves TOGETHERNESS, shared ACTIVITIES, and HAPPINESS.

KOREAN GROUPS

The Korean concept of **FAMILY** also includes MOTHER and FATHER, CHILDREN, and RELATIVES, but they seem to be much more important to them than to the Americans. In addition, both older and male members of the **FAMILY** (father, grandfather, brother) are more emphasized. HAPPINESS and harmony are also included in the Korean perception of **FAMILY**. The size of a family is of importance to Koreans. The Korean conceptualization of the family is still tradition-oriented.

FAMILY
가족

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. CHILDREN, BROTHER, SISTER. This component, reflecting preoccupation with <u>siblings</u> , and <u>children</u> , is especially strong for the Koreans, particularly for Korean workers.	Student	164	203	
	Worker	194	302	
	Farmer	235	232	
	Total	593	737	
2. RELATIVES. Koreans pay a great deal of attention to various <u>family members</u> and <u>relatives</u> especially those belonging to the older generation.	Student	70	122	
	Worker	79	173	
	Farmer	69	170	
	Total	218	465	
3. HAPPINESS, FUN. <u>FAMILY</u> as a source of emotional satisfaction is about equally emphasized by Americans and Koreans— <u>happiness</u> , <u>harmony</u> , and <u>fun</u> . Students score higher than farmers.	Student	70	100	
	Worker	64	41	
	Farmer	32	42	
	Total	166	183	
4. SIZE OF FAMILY. Koreans show stronger concern with the family size, sex differences, and <u>family planning</u> .	Student	9	54	
	Worker	6	36	
	Farmer	-	48	
	Total	15	138	
6. FAMILY SUPPORT, LIVELIHOOD. This is a small, primarily U. S. component, in which the family <u>car</u> represents the largest response.	Student	26	20	
	Worker	9	-	
	Farmer	23	8	
	Total	58	28	
7. ACTIVITIES, LIVING. Common events, activities, and shared family experiences play a somewhat greater role in the U. S. image.	Student	63	32	
	Worker	25	9	
	Farmer	59	21	
	Total	147	62	
8. TOGETHERNESS, COOPERATION. This component suggests a stronger U. S. concern with family unity and living together, perhaps as a reaction to challenge and insecurity.	Student	105	61	
	Worker	27	6	
	Farmer	60	10	
	Total	192	77	
9. LOVE, FRIENDSHIP. The emotional ties of <u>love</u> and <u>friendship</u> play an especially strong role in the U. S. image of the family. The emphasis on <u>friendship</u> also appears to be especially characteristic of the American group.	Student	135	76	
	Worker	139	23	
	Farmer	93	21	
	Total	367	120	
10. HOME. This strong, primarily U. S. component is consistent with the content of the previous components emphasizing love, togetherness, and shared life.	Student	147	88	
	Worker	96	39	
	Farmer	111	49	
	Total	354	176	
11. MOTHER, FATHER. This is the strongest component for both groups. <u>Mother</u> appears to have a slightly greater role for Americans, while <u>father</u> is slightly more emphasized by the Koreans.	Student	264	238	
	Worker	330	340	
	Farmer	357	262	
	Total	951	840	
Total Group Response Scores and Percentage Distribution	Student	(U.S.: 34%, K.: 36%)	1070	1023
	Worker	(U.S.: 32%, K.: 34%)	1311	977
	Farmer	(U.S.: 34%, K.: 31%)	1065	899
	Total		3146	2899

INTERPRETATION OF SELECTED COMPONENTS

FAMILY: 가 족 (Kachok)

1. CHILDREN, BROTHER, SISTER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
sister	55	61	90	25	49	31	206	105
brother	55	87	84	67	12	81	226	270
sibling	--	--	--	68	98	85	--	251
child, -ren, kids	54	29	50	7	12	--	133	19
son	--	--	--	--	--	7	7	7
me, mine, myself	--	17	--	31	21	21	17	73
other*	--	--	4	5	--	7	4	12
(percent)	164	194	235	203	302	232	593	737
	(28)	(33)	(40)	(28)	(41)	(31)	(19)	(25)

*other: U.S. - baby
Korean - son and daughter, daughter

This Korean component gives greater importance to children in the family than the U.S. component. The Korean responses within this component also show that brother is referred to three times as often as sister, apparently reflecting the cultural pattern in the Korean patrilineal family system in which male children are preferred and the primary relationships are those which link males through descending generations (Osgood, 1951; Yim Seong-hi, 1969).

The sizable reference to me, myself suggests an especially strong connection between the family and self. This is an apparent reflection of the Korean self concept (Ko Yǒng-bok, 1967) that is in line with Hsu's (1971b) contention that while the Western man separates himself from the family in the process of maturation, the Chinese remains a part of the family throughout his life.

2. RELATIVES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
grandmother	3	5	5	24	22	5	13	61
grandfather	--	4	4	21	43	10	8	74
grandparents	--	3	3	3	6	6	6	15
uncle	6	11	11	--	6	7	28	13
uncle	--	12	14	--	--	--	26	--
cousin	--	7	6	--	--	--	13	--
nephew	--	2	--	10	10	10	2	30
niece	--	6	--	--	--	--	6	--
relatives, -in-law, 1	47	15	21	34	28	42	83	104
in-law, brother-	--	6	--	--	--	--	6	--
family member	--	--	--	30	48	90	--	168
family tree	14	8	5	--	--	--	27	--
(percent)	70	79	69	122	173	170	218	465
	(32)	(36)	(32)	(26)	(37)	(37)	(7)	(16)

1. blood

The weight of this component is twice as heavy for the Koreans as for the Americans, an apparent reflection of the Korean emphasis on the extended family (Yim Seong-hi, 1969). The Korean reference to family members and relatives is especially strong. Furthermore, older relatives (grandfather, grandmother) fill an obviously more important role for the Koreans than for the Americans. This observation on the Korean image of the large, extended family finds support in the responses in the component SIZE OF FAMILY and is in close agreement with the descriptions of the traditional Korean family structure. An example is the concept of "chipan" (the "in" of the family), in which the FAMILY is expanded into a clan—the aggregate of consanguineous extended families (Yim Seong-hi, 1969; Ko Yǒng-bok, 1967). Also supportive of this are the responses to the theme RELATIVES on which the Korean ones outnumber their U.S. counterparts more than 2 to 1.

3. HAPPINESS, FUN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
happy, -iness	42	32	20	23	12	23	94	53
harmony	--	--	--	45	10	19	--	74
peace	6	--	--	13	--	--	6	13
pleasure	--	--	--	8	7	--	--	15
fun	9	12	8	--	--	--	29	--
smile	--	--	--	11	12	--	--	23
nice	--	13	4	--	--	--	17	--
other*	13	7	--	--	--	--	20	--
(percent)	70	64	32	100	41	42	166	183
	(42)	(39)	(19)	(55)	(22)	(23)	(5)	(6)

*other: U.S. - comfort, comfortable, warm, -th, fire, -dom

The identification of FAMILY with happiness is about equal for both groups, thereby reflecting their conceptualization of FAMILY as a positive value — a happy place. However, the Korean group is concerned with maintaining harmony within the family as an essential and much wanted value for this large extended family system. McCune (1966, p. 36) describes it this way:

This traditional system of hierarchy, though it had its evils particularly for the young women, had its strength in maintaining harmony within the household.

Koreans are not articulate in the description of family activities such as dinner, reunions, outings, Christmas (these are American responses), but they are articulate about the salient theme—harmony, smile, and cooperation.

7. ACTIVITIES, LIVING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
dinner, supper	10	--	7	10	--	--	17	10
reunion	5	5	7	--	--	--	17	--
picnic	12	--	--	6	--	--	12	6
get together	--	--	--	8	--	5	--	13
life, living	14	14	23	--	9	8	51	17
other*	22	6	22	8	--	8	50	16
(percent)	63	25	59	32	9	21	147	62
	(43)	(17)	(40)	(52)	(15)	(34)	(5)	(2)

*other U.S. -outings, work, Christmas, vacation, talk, worship, prayer, affair
Korean -situation, matter

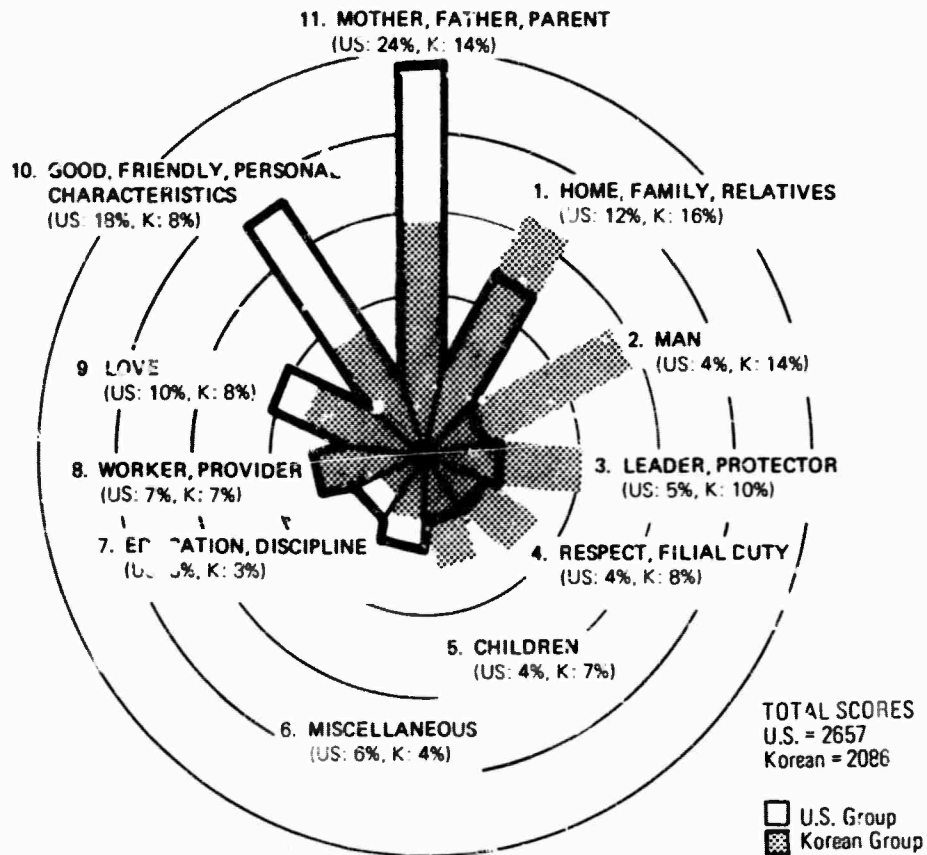
This component should be considered in conjunction with TOGETHERNESS, COOPERATION; LOVE, FRIENDSHIP; and HOME. In all these components the strength of the U.S. responses double or triple their Korean counterparts. They all reflect important aspects of American family life that are in contrast to the traditionally based Korean ones. In the American conceptualization, the FAMILY is based on strong emotional ties between husband and wife and daily family life is filled with shared activities and experiences—dinner, reunions, outings, picnics, vacation, Christmas—that are primarily "doing" in nature. Compared to this, the Korean concept of FAMILY connotes something timeless, stable, naturally given.

11. MOTHER, FATHER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
father, dad	53	97	107	80	124	114	257	318
mother, mom	85	107	136	82	117	88	328	287
mom and dad	--	9	--	--	--	--	9	--
patriarch	--	--	--	12	--	--	--	12
parent	49	56	38	58	85	44	143	187
folks	11	--	--	--	--	--	11	--
wife	66	61	76	6	14	16	203	36
(percent)	264	330	357	238	340	262	951	840
	(28)	(35)	(38)	(28)	(40)	(31)	(30)	(29)

Although this component is the strongest for both groups, the U.S. focus is slightly stronger than the Korean and there are differences in how this interest is manifested. Mother and wife have relatively greater salience for the Americans, while father has more for Koreans. This once again reflects the traditionally greater Korean emphasis on the role of the male in family and society; (Osgood, 1951) and the emphasis on the father-son line which, as Hsu (1963, 1965) shows in the Chinese case, inevitably lowers the importance of the husband-wife axis.

U.S. and Korean Meanings
FATHER
 아버지



U. S. GROUPS

In the U. S. image of **FATHER**, his relationship to **MOTHER** is emphasized as the critical tie underlying the American family. The American **FATHER'S** characteristics are that he is **GOOD** and **FRIENDLY**. **LOVE** is the prevalent tie. He is a **WORKER** and **PROVIDER** and has an important role in **EDUCATION** and in maintaining **DISCIPLINE**. In this sense he is a **LEADER** and **PROTECTOR**.

KOREAN GROUPS

To Koreans, **FAMILY** implies an extended network of relatives with the elevated position of the **FATHER** in this network apparently deriving from his traditional role as the master of the family. This idea is supported by the heavy emphasis that the culture places on male status and age. From the point of view of the children, this role is accepted and associated with the attitude of **FILIAL DUTY**. The image of **FATHER** conveys the idea of authority and strength, which, as the reactions show, does not preclude **LOVE**.

FATHER
아버지

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. HOME, FAMILY, RELATIVES. Both groups feel strongly that a father is part of the <u>home</u> and <u>family</u> .	Student	76	69	
	Worker	123	185	
	Farmer	125	77	
	Total	324	331	
2. MAN. The Koreans strongly stress manliness of the father, reflecting a cultural emphasis on the differentiation of sex roles.	Student	30	104	
	Worker	43	114	
	Farmer	39	83	
	Total	112	301	
3. LEADER, PROTECTOR. The central idea for the Korean group is that the father is the master of the family, assuming this elevated position probably because of his sex and age.	Student	99	90	
	Worker	-	56	
	Farmer	41	58	
	Total	140	204	
4. RESPECT, FILIAL DUTY. The idea of <u>respect</u> for the <u>FATHER</u> is shared by Americans and Koreans, but <u>filial duty</u> and <u>dignity</u> are characteristically Korean values.	Student	55	84	
	Worker	29	35	
	Farmer	19	53	
	Total	103	172	
5. CHILDREN. In both the American and Korean context, the role of the <u>FATHER</u> involves relating to children. The weight of the Korean component is somewhat heavier.	Student	28	34	
	Worker	22	59	
	Farmer	52	53	
	Total	102	146	
7. EDUCATION, DISCIPLINE. The role of <u>FATHER</u> in the education of his children is about equally emphasized by both culture groups. However, the idea of <u>help</u> , being <u>helpful</u> is emphasized by the American groups.	Student	73	35	
	Worker	28	37	
	Farmer	31	-	
	Total	132	72	
8. WORKER, PROVIDER. The role of the father as <u>working</u> to support his family is especially strong in the American perception of father. The Koreans show much recognition of the <u>hardships</u> involved in earning enough <u>money</u> for living.	Student	109	78	
	Worker	31	45	
	Farmer	56	21	
	Total	196	144	
9. LOVE. <u>FATHER</u> has an especially strong emotional component for the U.S. group. The Korean references to <u>love</u> are less weighty but still very sizable.	Student	86	62	
	Worker	102	44	
	Farmer	88	66	
	Total	276	172	
10. GOOD, FRIENDLY, PERSONAL CHARACTERISTICS. Americans relate to father primarily in terms of <u>friendship</u> and as <u>good</u> , <u>kind</u> , and <u>strong</u> . The Koreans characterize the <u>FATHER</u> as <u>stern</u> and <u>benevolent</u> .	Student	144	114	
	Worker	165	9	
	Farmer	168	34	
	Total	486	157	
11. MOTHER, FATHER, PARENT. One of the most important aspects in the American image of <u>FATHER</u> is his relationship to <u>mother</u> , which suggests the American focus on the nuclear family is built on the close ties of father and mother.	Student	232	72	
	Worker	189	134	
	Farmer	208	87	
	Total	629	293	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 38%, K.: 38%)	1004	783
		Worker (U.S.: 30%, K.: 35%)	785	736
		Farmer (U.S.: 33%, K.: 27%)	868	567
		Total	2657	2086

INTERPRETATION OF SELECTED COMPONENTS

FATHER: 아버지 (Apöchi)

1. HOME, FAMILY, RELATIVES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
home, house, ¹	28	62	41	27	51	34	131	112
husband	17	--	8	12	--	8	25	20
family	31	21	31	8	6	9	83	23
relative, -ion	--	6	9	--	8	--	15	8
blood	--	--	10	--	--	--	--	10
brother	--	9	11	--	18	--	20	18
sister	--	14	--	--	9	9	14	18
brother or sister	--	--	--	7	10	--	--	17
father's brother	--	--	--	3	19	--	--	22
uncle	--	--	--	--	15	--	--	15
grandfather	--	--	--	12	26	3	--	41
in-law	--	5	15	--	--	--	20	--
other ²	--	6	--	23	14	--	6	37
(percent)	76	123	125	69	182	77	324	331
	(23)	(38)	(39)	(21)	(56)	(23)	(12)	(16)

¹ household

² other: U.S. - wife

Korean - marriage, husband & wife, nephew, grandmother, ancestor

The U. S. groups associate FATHER with the home and family. The Koreans, however, although also referring to home and family, specifically mention brother, uncle, and grandfather. The contrast is clear: the Americans see their father's importance in terms of the nuclear family, while the Koreans see him as a pillar in a large continuity of males. The extended family concept in which relatives and grandparents play an important role is important to the Korean in spite of observations made by Korean scholars on considerable change in this respect (Yim Seong-hi, 1969; Kim Jung-han, 1962).

3. LEADER, PROTECTOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
leader	28	--	21	--	--	--	49	--
master of family	--	--	--	57	24	27	--	108
authority	--	--	--	--	--	--	17	--
head of h	--	--	--	--	--	--	29	--
boss	--	--	11	--	--	--	11	--
adult (elderly)	--	--	--	7	32	10	--	49
fear	--	--	--	26	--	13	--	39
security	11	--	--	--	--	--	11	--
other [*]	14	--	9	--	--	8	23	8
(percent)	99	--	41	90	56	58	140	204
	(71)	--	(29)	(44)	(27)	(28)	(5)	(10)

^{*}other: U.S. - guardian, protector, responsibility
Korean - admonition

FATHER is characterized as master of the family by the Korean groups. There are far fewer U. S. than Korean responses regarding the FATHER. The U. S. groups

see the FATHER as leader, boss, guardian, and protector but not as master. Erik Erikson (1950) has noted that in the American father-son relationship, the father is seen as a "pal." This suggests less authority over the other members of the family and more a man who can safeguard and satisfy the needs of the others. The strong Korean response fear is without counterpart in the U. S. responses. It underlines the authoritative position of the father in the Korean family. Osgood (1951, p. 332) observes that "the patriarchal head of the Chinese household became in Korea a tyrant and an unnatural symbol of superiority." McCune (1966, p. 35) says: "In the home, the father is the dominant figure. He is given obedience by his wife and children and his word is law."

4. RESPECT, FILIAL DUTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
respect	50	17	13	29	10	22	80	61
honor	--	12	--	--	--	--	--	12
dignity	--	--	--	20	--	--	--	20
filial duty	--	--	--	23	25	51	--	79
other [*]	5	--	6	12	--	--	--	11
(percent)	55	29	19	64	35	53	103	172
	(53)	(28)	(18)	(49)	(20)	(31)	(04)	(08)

^{*}other: U.S. - sir, obey

Korean - highest, solemn, -ness

Both groups show a close relationship between FATHER and respect. According to Confucian teachings, which the Koreans follow closely, the highest respect must be paid by a son to his father (Osgood, 1951). In addition, the Korean groups relate the concept of filial duty strongly and almost exclusively to FATHER. The concept of filial duty ("hyodo") is described in other connections as fundamental and broad, requiring loyalty, sacrifice, and devotion to parents, which is sometimes exerted at the cost of the individual's relationship to his wife and children (Kim T'ae-gil, 1967). One legendary story tells of Sim Chong, a daughter who sacrifices her life to save and help her father's blindness. Moreover,

the Hsiao Ching (in Hahn Pyong-choon, 1967, p. 17) says: Now filial piety is the root of all virtue, and that from which all teaching comes . . . it commences with the service of parents." Choi Jaik-seuk (1964) similarly stresses the central role of the virtue of filial duty in the Korean family. Why the American respondents make many references to respect is more problematic. Our explanation is that respect does not mean the same to Americans as it does to Koreans (see RESPECT, p. 2-34): for Americans respect is more oriented toward human qualities than particular persons or roles.

10. GOOD, FRIENDLY, PERSONAL CHARACTERISTICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
good	17	51	38	--	--	--	106	--
great, est	10	--	21	--	--	--	31	--
nice	--	--	12	--	--	--	12	--
kind	14	22	17	--	--	--	53	--
mildness	--	--	--	11	--	--	--	11
graciousness	--	--	--	12	9	7	--	28
understanding	4	24	7	--	--	--	35	--
intelligent	7	8	--	--	--	--	15	--
trust, worthy, ¹	7	11	--	--	--	--	18	--
strong, strength	17	11	11	--	--	--	39	--
sternness	--	--	--	27	--	17	--	44
fun, ny	--	6	20	--	--	--	26	--
friendly, ship	25	26	19	--	--	10	70	10
person	7	--	--	9	--	--	7	9
big	--	--	15	--	--	--	15	--
beard	--	--	--	15	--	--	--	15
bald	11	--	--	--	--	--	11	--
old, er, man	12	--	--	--	--	--	12	--
miserable	--	--	--	13	--	--	--	13
other ²	13	6	8	27	--	--	27	27
(percent)	134	165	163	114	9	34	486	157
	(30)	(34)	(35)	(6)	(22)	(18)	(48)	(14)

1. King
2. other U.S. fair, cool, faithful, companion
Korean diligence, human being, worry

This is one of the largest U.S. components, more than twice the size of the Korean. In addition to valuing the FATHER as good and great, he is also described as understanding and strong. Moreover, one of the most distinctively American ideas emerging here is that of the father as a friend and companion who is fun to be with. In American American family relations, there seems to be a down-playing of such qualities as respect, authority, and formality in favor of less formal, more personal relations (Erikson, 1950). This syndrome stands in

strong contrast to the largest Korean descriptive response sternness, which is more in line with authority and obedience. The Korean response benevolent may be viewed as a reflection of a normative value stemming from the Confucian teachings, the Five Ethical Principles, in which "benevolence" is the foremost value of the father-son relationship (Henderson, 1968; Osgood, 1951).

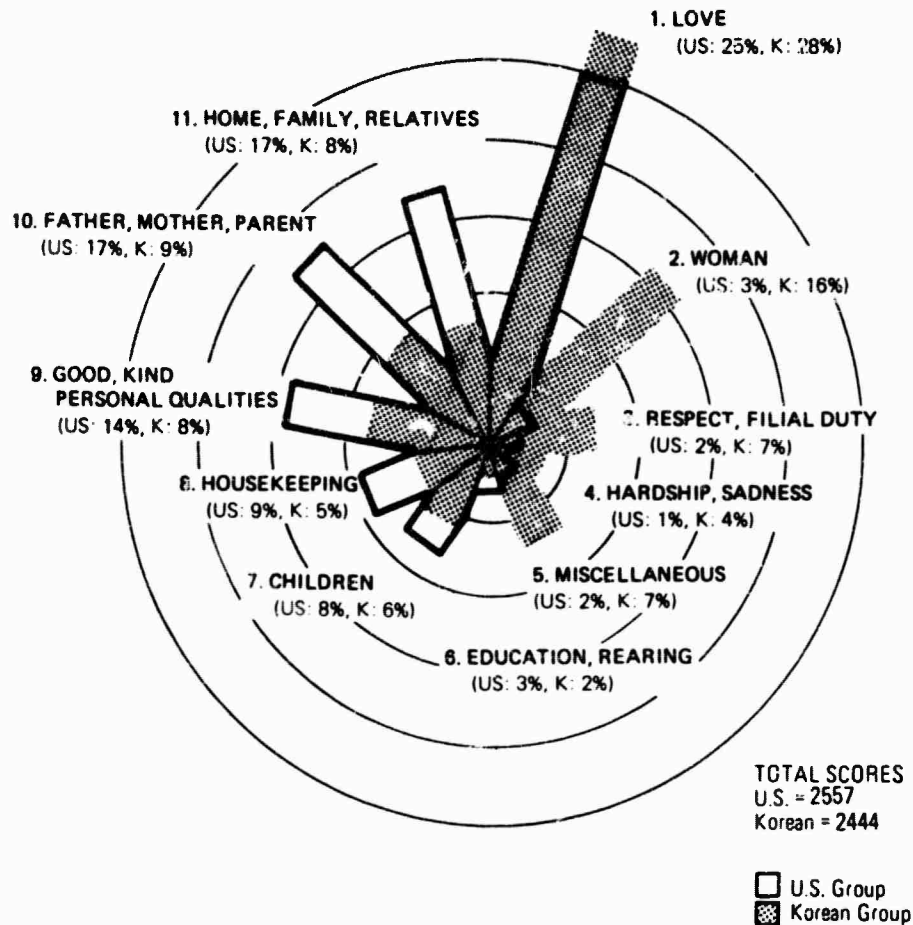
11. MOTHER, FATHER, PARENTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
mother	121	130	94	60	90	39	345	189
father	--	--	--	12	30	30	--	72
dad	56	41	96	--	--	--	193	--
pop	16	--	--	--	--	--	16	--
parent	39	18	18	--	14	18	75	32
(percent)	232	189	208	72	134	87	629	293
	(37)	(30)	(33)	(25)	(46)	(30)	(24)	(14)

In mentioning two synonyms of FATHER, dad and pop, the U.S. groups reflect the relatively informal relationship between the American parent and child. Mother is more strongly associated with FATHER by the U.S. groups than by the Korean, possibly an indication that they are viewed by Americans as equals. In agreement with the literature (Parsons, 1943; Parsons and Bales, 1955; Schneider, 1968), this emphasis on husband-wife, mother-father relations suggests that this is the key structural relationship within the small American nuclear family, in contrast to the Koreans, whose primary structural relationship is between generations (father-son). Two other characteristic contrasts emerge. First, Americans emphasize the father-mother relationship more than the parent-child relationship, while the Koreans emphasize the parent-child relationship. Second, American responses on the father-mother relationship are nearly double the comparable Korean responses. The first characteristic is consistent with the importance of husband-wife link among the Americans, but whether the second could be seen in the same light is not clear.

U.S. and Korean Meanings

MOTHER
어머니



U. S. GROUPS

LOVE is the strongest single component closely followed by HOME, FAMILY, RELATIVES, and FATHER, MOTHER, PARENT. A close mother-father relationship is the cornerstone of the American family. Vivid attention is paid to the PERSONAL QUALITIES of MOTHER, such as goodness and kindness together with friendship and happiness. HOUSEKEEPING and involvement with CHILDREN are characteristic activities.

KOREAN GROUPS

In the Korean image of MOTHER, too, LOVE is the strongest single component. Her role as a WOMAN is heavily emphasized. She is approached with feelings of RESPECT and FILIAL DUTY. However, another cultural characteristic is that Koreans think of MOTHER as a sad person exposed to hardship. Her roles in EDUCATION and HOUSEKEEPING are recognized but less emphatically than by Americans.

MOTHER
이 어머니

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. LOVE. For both the U. S. and Korean groups this is the strongest component, reflecting similar feelings of love, affection, and recognition of maternal care.	Student	225	316	
	Worker	213	151	
	Farmer	191	222	
	Total	629	690	
2. WOMAN. A possible explanation of the heavy Korean emphasis on woman is their strong tendency to differentiate sex roles.	Student	34	106	
	Worker	6	149	
	Farmer	26	132	
	Total	66	387	
3. RESPECT, FILIAL DUTY. For both culture groups the mother image involves the idea of <u>respect</u> . As a distinguishing characteristic, the Koreans emphasize <u>filial duty</u> .	Student	8	84	
	Worker	8	55	
	Farmer	23	33	
	Total	39	172	
4. HARDSHIP, SADNESS. The Koreans view the mother role with considerable sympathy, characterizing it as hard and sad.	Student	10	70	
	Worker	18	24	
	Farmer	-	-	
	Total	28	94	
6. EDUCATION, REARING. Americans associate a <u>helpful</u> attitude with <u>MOTHER</u> , while the Koreans place more emphasis on the maternal functions of <u>rearing</u> and <u>education</u> .	Student	18	27	
	Worker	27	23	
	Farmer	40	11	
	Total	85	61	
7. CHILDREN. Both groups recognize the role of the <u>MOTHER</u> in relationship to <u>children</u> and <u>childbearing</u> . This is apparently a cultural universal.	Student	114	56	
	Worker	38	25	
	Farmer	44	59	
	Total	196	140	
8. HOUSEKEEPING. This component is larger for the U. S. group. Both groups refer to the mother as the family <u>cook</u> . The U. S. groups also mention other housekeeping tasks such as <u>cleaning</u> and <u>washing</u> .	Student	88	35	
	Worker	51	42	
	Farmer	83	39	
	Total	222	116	
9. GOOD, KIND, PERSONAL QUALITIES. Once again, the U. S. groups focus more strongly on personal characteristics than do the Korean groups. Both groups see the <u>MOTHER</u> in completely positive terms.	Student	130	68	
	Worker	116	58	
	Farmer	120	63	
	Total	366	189	
10. FATHER, MOTHER, PARENT. The U. S. emphasis on <u>father</u> as the marriage partner reflects the close relationship of the parents as the keystone of the American family.	Student	178	73	
	Worker	136	91	
	Farmer	120	65	
	Total	434	229	
11. HOME, FAMILY, RELATIVES. Americans associate <u>MOTHER</u> more strongly with the <u>home</u> whereas the Koreans stress other relatives.	Student	130	42	
	Worker	194	125	
	Farmer	114	35	
	Total	438	202	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 37%, K.: 38%)	940	939
		Worker (U.S.: 33%, K.: 32%)	834	789
		Farmer (U.S.: 31%, K.: 29%)	783	716
		Total	2557	2444

INTERPRETATION OF SELECTED COMPONENTS

MOTHER: 이 어머니 (Omōni)

1. LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
love, -ed, -ing ¹	166	182	169	215	100	132	517	447
care, -ing (favor)	27	9	14	21	19	12	50	52
affection, -ate	--	--	--	29	8	15	--	52
security	9	--	--	--	--	--	9	--
worry	--	6	--	12	--	6	6	18
concerned	6	--	--	--	--	--	6	--
longed for	--	--	--	29	9	23	--	61
miss	6	10	--	--	--	--	16	--
wish to see	--	--	--	10	15	35	--	60
need, -ed	11	6	8	--	--	--	25	--
(percent)	225 (136)	213 (134)	191 (130)	376 (146)	151 (22)	223 (32)	629 (25)	690 (28)

This largest component, which reflects sentiments of love and affection, is about equally important to both culture groups. But the other associations such as respect and filial duty in this connection indicate that the meaning of love is not the same in both groups (See LOVE p. 2-36). Although both the U.S. and Korean groups no longer lived with their families, the Koreans expressed greater concern about the absence of the MOTHER as indicated by the number of Korean responses longed for and wished to see. A possible explanation is that for the average young Korean, separation from the family is a more unusual experience--for which they are apparently emotionally less prepared.

2. WOMAN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
woman	34	6	26	97	138	132	66	367
lady	--	--	--	9	--	--	--	9
Korean skirt	--	--	--	--	11	--	--	11
(percent)	34 (52)	6 (9)	26 (39)	106 (27)	149 (38)	132 (34)	66 (3)	387 (116)

This is the second largest Korean component, many times larger than the comparable U.S. component. This definitely reflects the fact that sex differentiation in the context of Korean culture is far stronger than in the American context. One Korean proverb says: "With the age of seven, boy and girl should not share a seat." In most cases

the Korean differentiation in the roles of men and women involves an elevated status for men and a subordinate position for women. This superior-inferior status between men and women is even plain in daily life, as McCune (1966, pp. 35-36) describes it:

... in the serving of food, the male members of the family have the preference. They are served first and eat separately, the women then eat, the daughters and daughters-in-law being last.

(See also the component HARDSHIP, SADNESS of this theme.)

3. RESPECT, FILIAL DUTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
respect, -ful	8	8	23	29	9	11	39	49
highest	--	--	--	11	--	--	--	11
filial duty	--	--	--	44	35	22	--	101
returning ¹	--	--	--	--	5	--	--	6
occur (remember)	--	--	--	--	5	--	--	5
(percent)	8 (21)	8 (21)	23 (59)	49 (149)	9 (32)	11 (19)	39 (12)	49 (7)

As also shown in their responses to FATHER, respect is one of the main associations with the image of MOTHER. The concept of filial duty is strong. It is of Confucian origin. It is embodied in the Five Ethical Principles in which whatever applies to the father also applies to the mother (Henderson, 1968, p. 24). There is other affirmative evidence from the responses in this connection, all of which are consistent with the findings of Kim T'ae-gil (1967), on the basis of his study of Korean students.

4. HARDSHIP, SADNESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
hardship	--	--	--	18	15	--	--	33
tear	--	--	--	25	9	--	--	34
pitiable	--	--	--	14	--	--	--	14
old	10	--	--	--	--	--	10	--
other*	--	18	--	13	--	--	18	13
(percent)	10 (26)	18 (64)	--	70 (174)	24 (26)	--	28 (11)	54 (4)

*Other: U.S. - sad, crying, sickness
Korean - age, white hair

This component is almost four times stronger for the Korean groups than for the American. The image of MOTHER in terms of hardship and tears is definitely connected with the subordinate social status of women which demands docility and obedience. Osgood (1951, p. 47) says:

As a child she must obey everyone, including a brother. After her parents marry her to a man she has never seen, she must obey not only him but his mother as well. Only after she bears children herself does she acquire authority, and for status she must have a son. . . . As a child, a girl's dealings with her mother are apt to be on a sympathetic plane.

McCune (1966, p. 35) says that "the new bride of the eldest son who joins the family has a hard life as she undergoes training and sometimes abuse by her mother-in-law."

9. GOOD, KIND, PERSONAL QUALITIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
goodness	30	22	19	6	..	..	71	6
great	..	..	..	11	13	..	..	24
happiness	18	..	..	..	..	..	18	..
kindness	9	26	36	..	..	..	71	..
nice	13	9	..	..	..	..	22	..
understanding	17	14	..	..	..	..	31	..
sincerity	..	..	..	11	..	..	..	11
warmthiness	17	6	..	8	..	..	23	8
graciousness	..	..	..	31	11	11	..	53
wonderful	14	..	19	..	..	..	33	..
friendliness	..	16	16	..	..	..	32	..
pretty	..	..	14	6	12	24	14	42
gratefulness	..	..	..	7	11	9	..	27
other*	12	23	16	5	7	6	51	18
(percent)	130	116	120	68	56	63	366	189
	(36)	(32)	(23)	(36)	(31)	(33)	(14)	(8)

*other U.S. -faithful, devoted, non-motherly, sweet, beautiful, fun, thoughtful
Korean -purity, mild, heart, compassion

A though both groups describe MOTHER in terms of very positive qualities, the emphasis is somewhat different. In the U.S. description, the attitudinal responses of goodness and kindness are strongest. Another sizable U.S. response, friendship, further indicates the strong

American interest in an informal relationship. Such an interest makes for close interpersonal relations. The Korean responses are more formal, giving the impression of being more idealistic. The qualities such as benevolence and beauty receive more attention here. Gratefulness, a moderately strong Korean response, may be a reflection of their appreciation for the sacrifices and hardships endured by women in general and mothers in particular.

11. HOME, FAMILY, RELATIVES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
family	30	22	12	8	..	..	64	8
home, house	60	87	52	11	27	16	199	54
grandfather	..	..	6	..	8	..	6	9
grandmother	..	..	3	8	15	3	3	26
aunt	..	..	..	..	19	..	..	19
in law	12	14	15	..	..	..	41	..
sister	..	21	6	..	8	8	27	16
brother	..	28	7	..	20	..	35	20
wife	22	22	13	9	..	..	57	9
person	6	..	..	6	10	..	6	16
other*	..	..	..	..	18	8	..	26
(percent)	130	194	114	42	125	35	438	202
	(30)	(44)	(26)	(21)	(62)	(17)	(17)	(8)

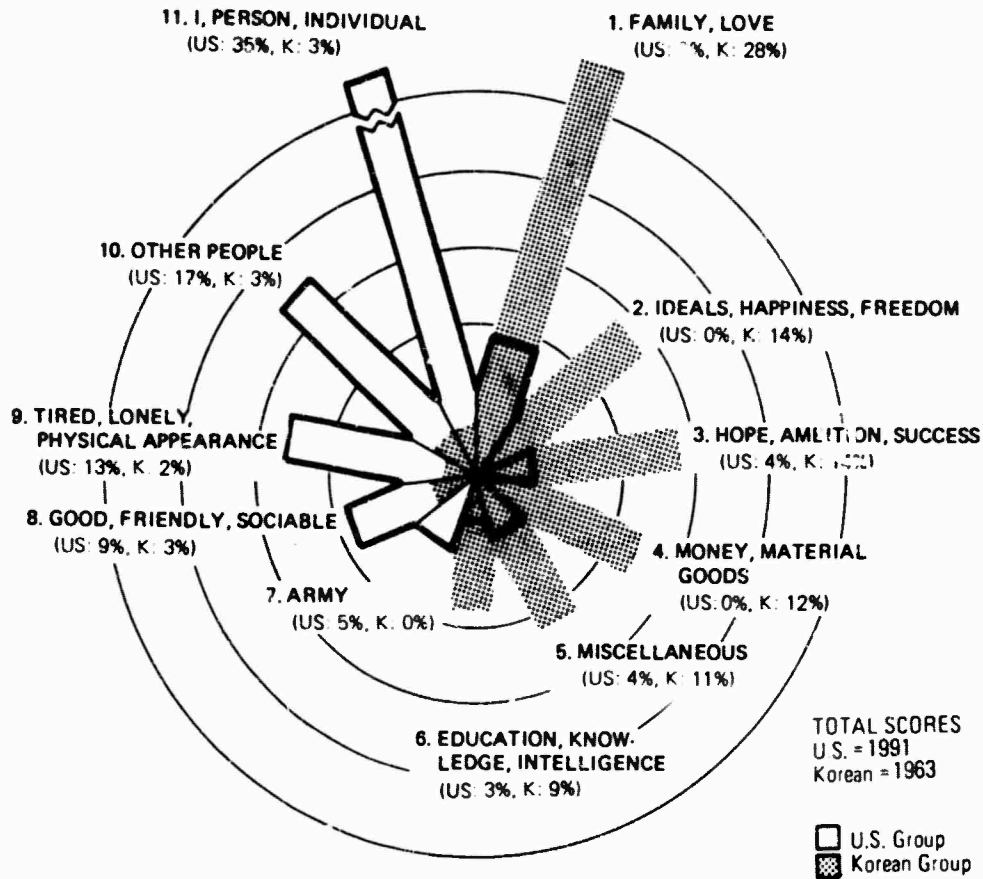
*other Korean -man, husband & wife, widow

The largest U.S. association to MOTHER is home, reflecting a mother's role as the center of the family. The same is true of the strong U.S. references in the component HOUSEKEEPING. The sizable U.S. references to wife are similarly reflective of this role, which derives from a wife-husband, mother-father relationship that appears to be the core of the U.S. conceptualization of the family. In contrast, the Korean focus is on a wider network of relatives, and lengthy generation lines such as grandparents and grandchildren.

U.S. and Korean Meanings

ME

나 에 기



U.S. GROUPS

One of the most important cultural differences that emerges from this concept is that the American individual perceives a dichotomous relationship of himself (I, PERSON, INDIVIDUAL) as opposed to OTHERS. In view of this polarity, the importance assigned to sociability—GOOD, FRIENDLY—becomes understandable. The American's self-image shows a more concrete orientation with the present. The Americans mention their PHYSICAL APPEARANCE and are preoccupied with their present physical and emotional conditions (tired, lonely) probably resulting from their new service experiences.

KOREAN GROUPS

The Koreans stress FAMILY relations and parents, which indicates that the individual views himself as a part of his family. The Korean's self-image is apparently less concrete and shows preoccupation with the future. HAPPINESS and FREEDOM are strongly stressed personal IDEALS. Similarly, a strong goal orientation is noted in the Korean emphasis on HOPES, AMBITIONS, EDUCATION, and MATERIAL GOODS.

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. FAMILY, LOVE. For the Koreans, this component shows strong emphasis on <u>love</u> and on a person's relationship to the members of his family, especially to <u>parents</u> . The U. S. group does not mention parents, but to a lesser extent they do mention <u>love</u> and <u>home</u> .	Student Worker Farmer Total	53 74 57 184	196 164 185 545	
2. IDEALS: HAPPINESS, FREEDOM. This is an almost exclusively Korean component. The Koreans consider <u>happiness</u> , <u>freedom</u> , and <u>peace</u> as especially salient personal goals, ideals.	Student Worker Farmer Total	6 -- -- 6	100 78 88 266	
3. HOPE, AMBITION, SUCCESS. The Koreans show concern with the future, and they make strong references to <u>hopes</u> , <u>expectations</u> , and <u>success</u> . The lower-scoring U. S. responses suggest fewer unfulfilled ambitions and a more pragmatic personal outlook.	Student Worker Farmer Total	53 14 12 79	131 69 69 269	
4. MONEY, MATERIAL GOODS. The large response <u>money</u> , along with the other material goods mentioned (<u>clothes</u> , <u>liquor</u>) indicate the importance of material possessions to the Koreans.	Student Worker Farmer Total	-- 5 -- 5	153 43 48 244	
6. EDUCATION, KNOWLEDGE, INTELLIGENCE. The Korean focus is on <u>knowledge</u> and <u>learning</u> . The Americans think of themselves as <u>intelligent</u> and <u>thinking</u> .	Student Worker Farmer Total	37 17 14 68	111 41 68 178	
7. ARMY. The new status and new experiences as a member of the Army appear to affect the American self-image much more than the Korean. The Koreans refer only to <u>discharge</u> .	Student Worker Farmer Total	35 40 30 105	10 -- -- 10	
8. GOOD, FRIENDLY, SOCIABLE. Being good, friendly, and likable emerges as a very strong American self value. This reflects a desire for satisfactory interpersonal relations. The Korean references-- <u>patient</u> , <u>responsible</u> --are not descriptive of an outgoing personality.	Student Worker Farmer Total	56 65 57 178	19 19 30 68	
9. TIRED, LONELY. The Americans show concern about their present physical and mental state. In describing themselves as <u>tired</u> and <u>lonely</u> , they are probably referring to their new experiences in the service.	Student Worker Farmer Total	94 143 18 255	40 -- 6 46	
10. OTHER PEOPLE. This predominant U. S. component suggests that the self is viewed as opposed to others (<u>you</u> , <u>they</u> , <u>him</u> , <u>her</u>). This duality emerges to a much lesser extent in the self-image of Koreans.	Student Worker Farmer Total	113 134 91 338	16 17 36 69	
11. I, PERSON, INDIVIDUAL. This component is especially strong in the American self-image. The heavy emphasis placed on the self-- <u>I</u> , <u>myself</u> , <u>individual</u> --suggests a strong American value of individualism.	Student Worker Farmer Total	305 173 214 692	7 27 27 61	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 40%, K.: 41%) Worker (U.S.: 34%, K.: 27%) Farmer (U.S.: 25%, K.: 32%) Total	802 685 503 1991	803 525 635 1963

INTERPRETATION OF SELECTED COMPONENTS

ME: 나 예 기 (Na e ke)

1. FAMILY, LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
father	--	--	--	6	--	12	--	18
brother	--	--	--	6	7	16	--	29
mother	--	--	--	11	29	19	--	59
parent	--	6	--	11	12	28	6	51
brother & sister	--	--	--	--	6	--	--	6
family	5	--	13	--	--	--	--	18
home, house	--	12	12	11	8	7	24	26
marry, -ied	7	--	9	--	--	--	--	16
wife	--	10	--	--	--	--	--	10
husband	7	--	--	--	--	--	--	7
sweetheart	--	--	--	33	29	30	--	92
girl	--	11	--	--	--	--	--	11
women	6	--	--	22	17	13	6	52
love, r. ly, -ing, ¹	14	24	6	71	52	31	44	154
life, live	8	--	8	--	4	--	--	15
health	6	--	--	11	--	9	6	20
friend	--	11	9	14	--	20	20	34
(percent)	53	74	57	196	164	185	184	545
(percent)	(79)	(40)	(31)	(36)	(30)	(34)	(9)	(28)

This is an especially strong Korean component suggesting that emotional ties, especially love, play an important role in the Korean self-image. It also suggests that the relationship to the family, especially to parents and members of the opposite sex, is an important part of the self. These observations support Hsu's (1971) recent elaboration of the Western versus the Far Eastern concept of self and personality. He makes the point that the Chinese, as the major representative of the Far Eastern peoples, are brought up with a concept of self which includes the family and from which the person does not separate himself in the process of maturation (Hsu, 1965, 1970). The Korean conceptualization of self bears strong similarity to the Chinese system in which the father-son-dominated kinship (see also the theme FAMILY) is the individual's primary, autonomous and continuous source of intimacy. This is very different from Western individualism in which a husband-wife-dominated kinship system is expected to provide a comparable source of intimacy.

2. IDEALS: HAPPINESS, FREEDOM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
freedom	--	--	--	52	25	20	--	97
peace	--	--	--	--	--	10	--	10
happiness	6	--	--	36	43	37	6	116
belief, -ve	--	--	--	--	10	6	--	16
other*	--	--	--	12	--	15	--	27
(percent)	6	--	--	100	78	88	6	266
(percent)	--	--	--	(38)	(29)	(33)	--	(14)

*Other: Korean - faith, Jesus Christ, patriotism, nation

This component stresses happiness and freedom. A previous study indicated the strong identification of HAPPINESS with freedom is a political ideal with which Koreans are newly concerned. Hahn Pyong Chon (1967, p. 32) says:

In Korea the concept of liberty as it is understood today... has never been considered a political ideal.

3. HOPE, AMBITION, SUCCESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
hope, -ful	--	6	--	--	30	24	6	54
future	--	--	--	--	12	6	--	18
expectation	--	--	--	16	--	--	--	16
destiny	--	--	--	--	--	14	--	14
ambition	17	--	--	--	--	--	--	17
success	--	--	--	28	17	14	--	59
fame	--	--	--	9	--	5	--	14
wealth	5	--	6	--	--	--	--	11
endeavor	--	--	--	11	--	6	--	17
task	--	--	--	10	10	--	--	20
work, -ing, -er	7	8	--	--	--	--	--	15
time	--	--	--	33	--	--	--	33
engineering, ¹	17	--	--	--	--	--	--	17
power	--	--	--	12	--	--	--	12
other ²	7	--	6	12	--	--	13	12
(percent)	53	74	72	131	89	89	79	269
(percent)	(67)	(18)	(15)	(49)	(26)	(26)	(4)	(14)

¹ medical
² other: U.S. - job, leader
Korean - dream, exercise

Our previous study (Communication Lexicon, 1971b) showed that SUCCESS was the motivational theme most often expressed by the Koreans. In addition, specific references to fame and power were particularly frequent. Responses like fame and power tell more about the nature and intensity of aspirations than what their concrete objectives might be. Compared to the Korean, the U.S. responses are less weighty and more specific: ambition, work, and engineering.

4. MONEY, MATERIAL GOODS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
money	--	--	--	98	33	30	--	161
article	--	--	--	--	10	9	--	19
bread	--	--	--	10	--	--	--	10
liquor	--	--	--	11	--	--	--	11
comfort	--	--	--	14	--	--	--	14
other*	--	5	--	20	--	9	5	29
(percent)	--	5	--	153	43	48	5	244
other:	--	(100)	--	(63)	(18)	(20)	--	(12)

*other: U.S. - car
Korean - profit, clothes, provision, water

Especially when contrasted with the negligible U. S. score, the heavy weight the Koreans give to this component suggests a strong desire for material possessions. Evidence for the fact that the responses in this component probably reflect the rising and unsatiated hunger for material possessions that is frequently characterized as a major moving force in developing countries (Moore, 1963) is also found in the frequent mention of money and material goods as important goals of Koreans in the studies of Hong Sung-chick (1964) and Kim T'ae-gil (1968) quoted previously (Communication Lexicon, 1971b, p. 10-5). In contrast, the U. S. groups show a remarkable lack of concern with material goods as a meaning component, probably because they are taken more for granted in an environment of relative affluency.

11. I, PERSON, INDIVIDUAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
I	69	40	58	7	12	27	167	46
self	27	--	--	--	--	--	27	--
myself	95	92	99	--	--	--	286	--
mine	11	--	--	--	--	--	11	--
me	5	6	--	--	--	--	11	--
individual	30	--	14	--	--	--	44	--
person	22	21	16	--	15	--	60	15
men	24	14	27	--	--	--	65	--
other*	21	--	--	--	--	--	21	--
(percent)	305	173	214	7	27	27	692	61
other:	(44)	(25)	(31)	(11)	(44)	(44)	(35)	(3)

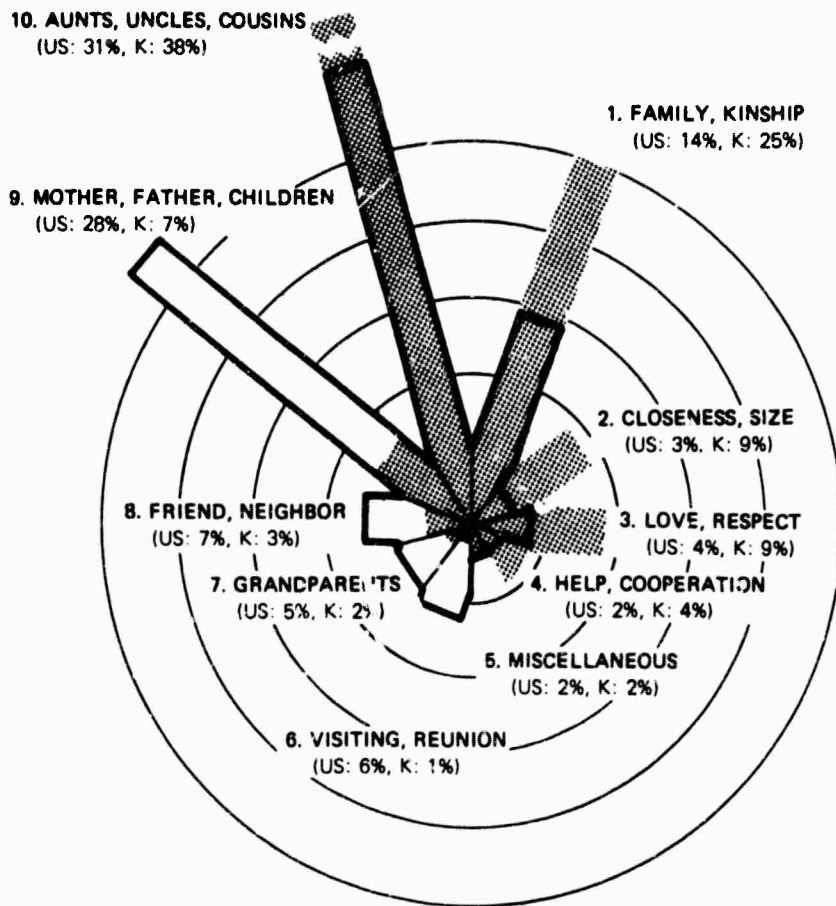
*other: U.S. - ego, being, one

The emphasis on the individual is apparently a very natural response for all Americans. This component amounts to one third of all responses of the U. S. group. On the other hand, the negligible Korean responses here indicate that the self is not of great concern. This reflects individualism, a pervasive feature of the American culture, as has been observed by such outstanding authorities on American value orientations as Kluckhohn and Stodbeck (1961) and Robin Williams (1951). This value orientation is frequently described as a part of the Protestant Ethic, which is generally characterized as being individualistic, emphasizing the importance of work and achievement.

U.S. and Korean Meanings

RELATIVES

친척



U. S. GROUPS

Among the U. S. groups, the main components were: AUNTS, UNCLES, and COUSINS as well as FATHER, MOTHER (husband and wife), and GRANDPARENTS. This relationship is founded on the emotional ties of LOVE, RESPECT and FRIENDSHIP. However, the role of RELATIVES in providing HELP and material support is apparently modest. VISITING and REUNIONS seem to be the most important personal contacts of RELATIVES, and furthermore they usually take place during holidays and vacations.

KOREAN GROUPS

The Korean denotation of RELATIVES is more narrowly focused on AUNTS, UNCLES, COUSINS; within this component there is highly differentiated kinship terminology which reflects detailed role differentiations. It is said that RELATIVES form one family, stressing CLOSENESS and conveying concern with unity and cohesion. As the main emotional content of this relationship, LOVE is emphasized without any reference to friendship. The greater Korean emphasis on HELP and COOPERATION is indicative of the more formal and practical nature of the Korean relationship around relatives.

RELATIVES

인척

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. FAMILY, KINSHIP. This important component reveals that for both groups, RELATIVES belong to the family. The Koreans place especially heavy weight on this, emphasizing that all relatives belong to <u>one family</u> .	Student	157	104	
	Worker	103	206	
	Farmer	138	245	
	Total	428	555	
2. CLOSENESS, SIZE. The sizable Korean component stresses the idea of closeness; the smaller U. S. component involves distinct references to distance.	Student	56	62	
	Worker	34	64	
	Farmer	12	43	
	Total	12	199	
3. LOVE, RESPECT. The Korean responses are weightier and suggest stronger emotional involvement.	Student	35	130	
	Worker	55	5	
	Farmer	24	48	
	Total	114	182	
4. HELP, COOPERATION. This is a comparatively small component that has more meaning for the Koreans. It suggests the importance of the extended family in providing assistance and material support.	Student	33	64	
	Worker	13	-	
	Farmer	-	21	
	Total	46	85	
6. VISITING, REUNION. This small and primarily U. S. component reflects the U. S. cultural scene, the meeting of relatives who often live far apart, and who visit each other mostly on holidays.	Student	68	20	
	Worker	19	-	
	Farmer	8	-	
	Total	95	20	
7. GRANDPARENTS. Somewhat contrary to expectations, this is a stronger U. S. than Korean component. It suggests that grandparents are not really considered as relatives in the Korean perception but as part of the primary group (the family).	Student	46	24	
	Worker	41	13	
	Farmer	68	17	
	Total	155	54	
8. FRIEND, NEIGHBOR. The U. S. response is heavy; it may suggest an inclination to recognize kinship in its friendship aspects.	Student	63	26	
	Worker	70	12	
	Farmer	36	27	
	Total	218	65	
9. MOTHER, FATHER, CHILDREN. The heavy weight of the U. S. response suggests that for Americans, parents are relatives; for the Koreans, they apparently do not fall in this category.	Student	297	33	
	Worker	290	58	
	Farmer	284	66	
	Total	841	156	
10. AUNTS, UNCLES, COUSINS. This is the heaviest component with a core of common meaning for both Koreans and Americans, i. e., in general both groups are referring to the same persons.	Student	245	314	
	Worker	362	294	
	Farmer	311	252	
	Total	918	860	
Total! Group Response Scores and Percentage Distribution	Student	(U.S.: 35%, K.: 36%)	1047	802
	Worker	(U.S.: 33%, K.: 31%)	984	704
	Farmer	(U.S.: 31%, K.: 33%)	831	733
	Total		2962	2239

INTERPRETATION OF SELECTED COMPONENTS

RELATIVES: 친척 (Ch'inch'ŏk)

1. FAMILY, KINSHIP

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
family	84	62	32	33	43	65	78	141
kinship	18	9	32	--	--	--	56	27
relatedness ¹	48	12	63	--	--	--	123	--
in-laws, sister-in-law	37	20	11	--	--	--	68	--
clan	--	--	--	--	1	8	--	19
flesh & blood	--	--	--	--	8	14	--	22
genealogical ³	--	--	--	5	7	--	--	13
family system	--	--	--	9	--	--	--	9
family name	--	--	--	12	16	17	--	57
mother's family	--	--	--	20	49	23	--	92
one family	--	--	--	24	60	91	--	175
(percent)	187 (44)	133 (24)	136 (32)	104 (19)	206 (37)	245 (44)	428 (14)	555 (25)

- 1. Blood relation
- 2. brother-in-law
- 3. -table

This component is an important one for both cultures. The Korean emphasis is especially strong in the sense that relatives form one cohesive, unified group--the family. This emphasis is especially evident in the response from the less educated Korean groups. The U.S. attention includes the family among those who are RELATIVES. However, they do not emphasize the idea of closeness among RELATIVES. Instead they state the simple fact of relatedness. It is desirable to consider this component in conjunction with the Component 2, CLOSENESS, SIZE, in which the Koreans often refer to closeness and ties.

3. LOVE, RESPECT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
harmony	--	--	--	20	--	15	--	36
loving ¹	19	16	--	49	5	16	35	70
religious service	--	--	--	11	--	--	--	11
respect	6	--	--	18	--	--	--	18
good	--	6	14	--	--	--	20	--
courtesy	--	--	--	10	--	--	--	10
love	5	13	--	--	--	--	--	18
kindness	--	9	--	13	--	--	--	9
warm heart	--	--	--	--	--	17	--	17
funny	--	8	5	--	--	--	--	11
sympathy	--	--	--	10	--	--	--	10
other ²	5	5	5	8	--	--	15	8
(percent)	36 (31)	55 (48)	24 (21)	130 (72)	5 (2)	48 (26)	114 (4)	192 (9)

- 1. fraternal
- 2. other: U.S. -happy, enjoy, miss
Korean -pleasure

This component, which expresses the emotional content of ties to RELATIVES is stronger for the Koreans. In this respect, it should perhaps be considered together with FRIENDS. The Americans make many references to friends and friendly, which suggests that the main emotional tie to RELATIVES may be friendship. Compared to their references to friendship, the U.S. references to love are relatively modest in connection with RELATIVES. Somewhat the opposite is true about the Koreans for whom references to love many times outweigh the references to mere friendliness. This impression of a less intense emotional involvement with RELATIVES on the part of Americans is reinforced by such responses as good, nice, happy, and funny. The second largest Korean response following love is harmony, which is a central value of the Korean extended family system.

4. HELP, COOPERATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
helpful	17	5	--	16	--	13	22	29
money	7	--	--	10	--	--	--	10
cooperation	--	--	--	20	--	8	--	28
dependence	--	--	--	12	--	--	--	12
other*	9	8	--	6	--	--	17	6
(percent)	33 (72)	13 (23)	--	64 (75)	--	21 (25)	46 (2)	85 (4)

- *other: U.S. -need, borrow, presents
Korean -rich

Although this is a small component, it suggests the practical utility of the network of relatives for the Koreans. In Korea, as in many changing, developing countries, physical help and cooperation are mostly limited to the well-established pattern of primary group (family) relations. (See the Communication Lexicon, 1971b, p. 2-16 and Hong Sung-jik, 1965). The family is, as McCune (1966, p. 36) says,

Usually a happy place, particularly in times of prosperity. Through the interlinkage of families, work could be exchanged. When fortune smiled upon one family, through a bright son, for example, who passed examinations (civil service) and became an official, or through bountiful crops, all of the inter-related families shared in the food fortune.

9. MOTHER, FATHER, CHILDREN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
father	41	39	68	10	7	6	148	23
mother	47	60	85	7	3	5	192	15
parent	46	18	7	--	--	--	71	--
brother	38	40	44	--	6	8	122	14
sister	38	37	56	--	9	--	131	9
brother and sister	--	--	--	16	33	46	--	95
wife	44	41	18	--	--	--	103	--
child	18	--	--	--	--	--	18	--
son	5	--	--	--	--	--	5	--
daughter	4	--	--	--	--	--	4	--
home, house	10	25	6	--	--	--	41	--
(percent)	(35)	(31)	(34)	(21)	(37)	(42)	(28)	(7)

The weight of the U. S. responses mother, father, and parents leaves no doubt that the Americans consider parents to be relatives. The very sporadic Korean responses suggest the opposite. This trend is apparently related to the previous observations that even grandparents are not regarded by the Koreans as RELATIVES. The only sizable Korean response is brother and sister in this cluster of responses. Especially clear is the contrast in the case of wife, who is heavily referred to by the U. S. groups but who is not mentioned at all by Koreans. This is once again evidence that the Koreans consider wives to be members of the primary group (family) and are not termed "relatives." In addition, the omission of wife from the Korean responses may result from their considering the relationship of husband and wife as "muchon," which means "one"--not "related."

10. AUNTS, UNCLER, COUSINS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aunt	71	132	108	(93)	(86)	(43)	311	(222)
mother's sister	--	--	--	47	34	12	--	93
wife of father's ¹	--	--	--	14	12	10	--	36
father's sister	--	--	--	28	35	27	--	84
aunt	--	--	--	1	5	--	--	6
parent's male ²	--	--	--	3	--	--	--	3
aunt and uncle	7	--	--	--	--	--	7	--
uncle	82	123	128	(120)	(116)	(97)	333	(333)
uncle	--	--	--	49	76	58	--	183
mother's ³	--	--	--	15	17	15	--	47
father's brother	--	--	--	41	11	8	--	60
husband of ⁴	--	--	--	12	--	--	--	12
parent's male ⁵	--	--	--	3	--	--	--	3
parent's second ⁶	--	--	--	--	12	13	--	25
parent's third ⁷	--	--	--	--	--	3	--	3
cousin	79	69	71	(101)	(92)	(103)	219	(296)
cousin	--	--	--	67	44	46	--	157
cousin ⁸	--	--	--	6	6	13	--	25
cousin ⁹	--	--	--	19	21	18	--	58
son of wife's ¹⁰	--	--	--	3	--	--	--	3
second cousin	--	--	--	3	13	18	--	34
third cousin	--	--	--	3	8	8	--	19
nephew	6	19	--	--	--	--	9	25
niece	--	19	4	--	--	--	23	--
(percent)	(27)	(39)	(34)	(37)	(34)	(29)	(31)	(38)

1. brother
2. cousin's wife
3. brother
4. father's sister
5. cousin
6. cousin
7. cousin
8. father's side
9. mother's side
10. sister

This component elicited the heaviest response from both the Korean and U. S. groups, although the Koreans did place more emphasis on male relatives in this cluster. This is probably due to patrilineal preference in Korean kinship. Osgood (1951, p. 49) states:

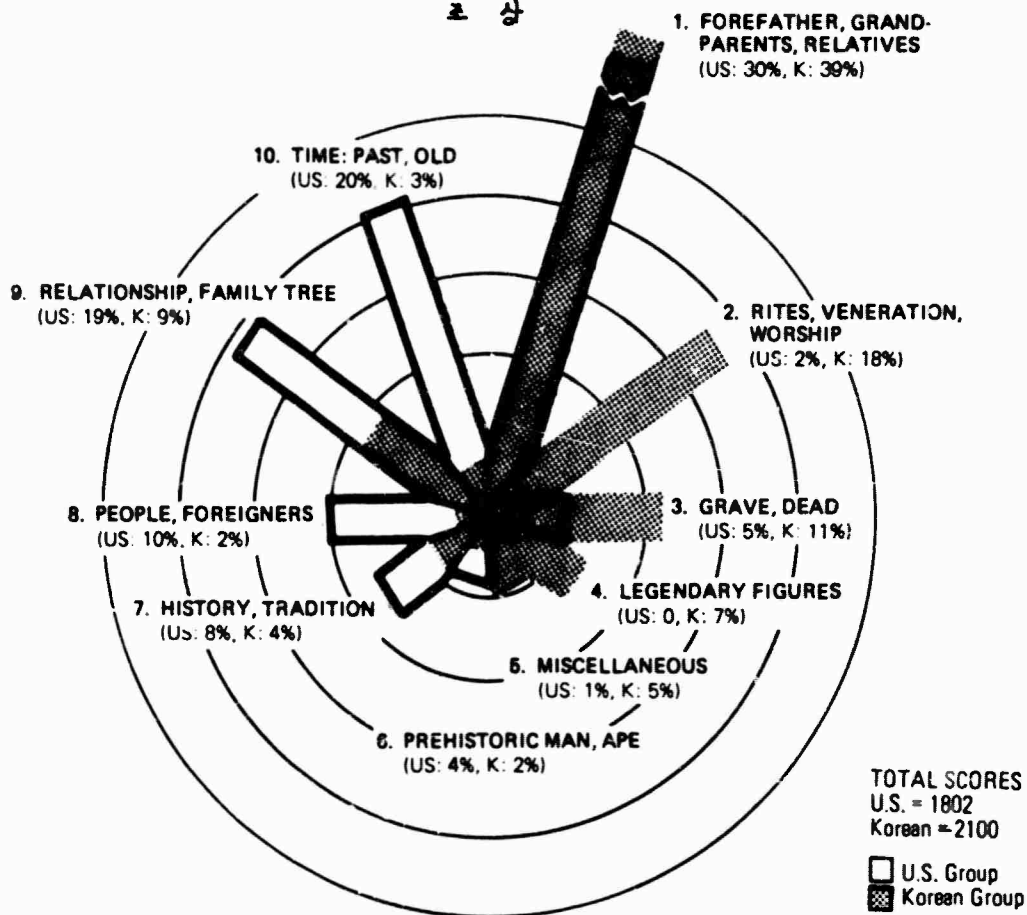
Male first cousins of the same clan almost certainly know each other and have a feeling of in-group status. One's mother's sister's children seem most removed of all the cousins. . . . Next most distant are one's father's sister's children, as they are only once removed from the family home. Both these groups of cousins necessarily belong to another clan and the tie is only biological.

In addition, the variety of Korean responses suggests, because of its terminological specificity, a stronger cultural predisposition among the Koreans toward greater differentiation among categories of persons whom they consider "relatives."

U.S. and Korean Meanings

ANCESTOR

조상



U. S. GROUPS

As a primary meaning, ANCESTORS refer to progenitors, particularly GRAND-PARENTS and great-grandparents, with emphasis on consanguine RELATIONSHIPS—deceased relatives belonging to the FAMILY TREE. More distant in the past are those Americans who played a major part in HISTORY (Mayflower) and also FOREIGNERS, the immigrants from other countries. ANCESTOR also refers to an even more distant category: PREHISTORIC MAN, APE. This explains why the American attitudes toward ANCESTORS are weak and mixed, while the dimension of TIME: PAST, OLD is strong.

KOREAN GROUPS

As expressed by the substantially higher score, this theme is more dominant for the Korean groups. It refers to FOREFATHERS, with emphasis on male predecessors. The Koreans also show concern with the VENERATION of ANCESTORS involving the moral and religious principles and attitudes frequently labelled as "ancestor worship," the overt manifestations of which are services at the GRAVE and RITES. All the ideas related to this concept are viewed as elements of Korean cultural HISTORY and TRADITION. ANCESTORS are not old, forgotten relatives, but are influential figures in the daily lives of Koreans.

ANCESTORS

조상

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. FOREFATHERS, GRANDPARENTS, RELATIVES. This is an especially strong Korean component with almost exclusive concentration on the male lineage: <u>grandfather</u> . The U. S. group refers more to <u>family</u> with emphasis on <u>grandparents</u> , including <u>grandmother</u> .	Student	266	211	
	Worker	171	298	
	Farmer	109	317	
	Total	546	826	
2. RITES, VENERATION, WORSHIP. This Korean component expresses semireligious attitudes and behavior such as <u>veneration</u> in rites, the foundation being in Confucianism.	Student	22	215	
	Worker	10	83	
	Farmer	7	86	
	Total	39	384	
3. GRAVE, DEAD. This predominantly Korean component also is related to the ceremonial aspects of ancestor worship and respect. The sole U. S. response is <u>dead</u> .	Student	40	101	
	Worker	29	86	
	Farmer	22	46	
	Total	91	233	
4. LEGENDARY FIGURES. References to famous personalities of history and legend are exclusively Korean.	Student	--	51	
	Worker	--	41	
	Farmer	--	52	
	Total	--	52	
6. PREHISTORIC MAN, APE. The main U. S. focus is on ancient and subhuman predecessors to man as identified by anthropology and zoology: <u>cave man</u> , <u>Neanderthal</u> .	Student	17	12	
	Worker	8	10	
	Farmer	48	13	
	Total	73	35	
7. HISTORY, TRADITION. The U. S. emphasis is on <u>history</u> and historical heritage (the <u>Mayflower</u>); the Korean is more on <u>tradition</u> .	Student	116	65	
	Worker	19	--	
	Farmer	17	19	
	Total	152	84	
8. PEOPLE, FOREIGNERS. This primarily U. S. component contains numerous references to <u>people</u> and foreign nations, reflecting the multinational background of Americans.	Student	60	10	
	Worker	45	15	
	Farmer	82	8	
	Total	187	33	
9. RELATIONSHIP, FAMILY TREE. The U. S. focus is on relatives in the sense of consanguinity, as is reflected by the <u>family tree</u> and descendants. Comparable Korean responses refer to <u>generations</u> and <u>genealogy</u> .	Student	149	96	
	Worker	68	65	
	Farmer	118	35	
	Total	335	196	
10. TIME: PAST, OLD. This is mainly a U. S. component emphasizing the time dimension of the past with connotations of remoteness and irrelevance.	Student	147	10	
	Worker	124	27	
	Farmer	83	22	
	Total	354	59	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 47%, K.: 39%)	842	826
		Worker (U.S.: 26%, K.: 31%)	474	649
		Farmer (U.S.: 27%, K.: 30%)	488	625
		Total	1802	2100

INTERPRETATION OF SELECTED COMPONENTS

ANCESTORS: 조상 (Chosang)

1. FOREFATHERS, GRANDPARENTS, RELATIVES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
grandfather	47	42	37	133	157	130	126	420
great grandfather	11	4	--	23	11	43	15	77
father	11	11	12	9	22	27	34	58
forefather	37	21	17	28	47	50	75	126
grandmother, ¹	--	31	16	--	--	--	47	--
grandparent, ²	41	34	13	--	--	--	88	--
elders	--	--	--	6	42	34	--	82
senior	--	--	--	--	11	--	--	11
family, life	55	21	14	12	6	10	90	28
forebearers	16	--	--	--	--	--	16	--
predecessor	45	--	--	--	--	--	45	--
other ³	3	7	--	--	23	10	23	23
(percent)	266	171	109	211	296	317	546	824
	(49)	(31)	(20)	(26)	(36)	(38)	(30)	(39)

¹ great-
² great-
³ other U.S. -uncle, parent
 Korean -mother, brother, parent

This Korean component accounts for more than one-third of all Korean responses. The U. S. and Korean groups agree on grandfather as the single most important response, but the weight of this response for the Koreans is more than three times that for the Americans. This emphasis on the male parentage is consistent with the patriarchal family system of Korea discussed in more detail previously in the context of FAMILY. The priority of the male parentage is further underscored by the second heaviest Korean response, forefather. In contrast to this, the Americans emphasize family and grandparent, including both male and female members of the grandparentage in the concept of ANCESTORS. This U. S. tendency of giving equal weight to both grandparents becomes explicit in the sizable U. S. response grandmother totally absent from the Koreans. In addition to this pointed emphasis on the male predecessor, Koreans also stress the importance of age and seniority, as expressed by their references to elders, senior.

2. RITES, VENERATION, WORSHIP

Response:	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
worship	10	--	--	--	--	--	10	--
respect	6	--	--	27	7	--	6	34
veneration	--	--	--	37	12	35	--	84
serve	--	--	--	11	6	7	--	24
great	--	10	7	--	--	--	17	--
rita	--	--	--	105	58	35	--	198
other*	6	--	--	35	--	9	6	44
(percent)	22	10	--	215	83	86	39	384
	(56)	(26)	(18)	(56)	(22)	(22)	(2)	(18)

*other: U.S. - pride
 Korean -authority, -arian, bow, chuso, filial duty, gratitude, solemnity

In contrast to the Americans, the Koreans not only see ANCESTORS as involving a somewhat different category of people, but their relationship with ancestors is also different. The single largest Korean response in this component is rite, which carries a clear religious connotation. The second largest Korean component confirms this. What this rite involves can be seen more explicitly in certain elements of the third component GRAVE, DEAD. Osgood (1951, p. 38) observes that ancestor worship is a part of the Confucian teachings, and that as such, ancestor worship is a "manifest externalization," giving to the Confucian ethics a "ritual of deep emotional significance." Ancestor worship includes ritual mourning for the death of a parent. Kim T'ae-gil (1969, pp. 14-15) says that "... the memorial service is supposed to be held not only for one's own parents but also for one's remote ancestors." The validity of these traditional concepts for the contemporary Korean is a frequently debated issue. The sizable responses veneration and respect obtained in the context of the present study should go a long way in settling this argument. The small but comparable U. S. responses are pride and great, which are consistent with the individual-centered way of life of the Americans described by

Hsu (1970). Their concern with ancestors is far less than the Koreans. And their interest is not in any link with the ancestors as persons but in how their own "pride" and "greatness" may be enhanced by their ancestors, foreign people, and past, old time. Even the responses relationship, family tree are significant, in that they are abstractions, not a personal link. This is also evident in their massive association of ancestors with prehistoric man, ape.

3. GRAVE, DEAD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
dead, death	40	29	22	--	7	7	91	14
deceased	--	--	--	--	12	7	--	19
burial ground	--	--	--	45	22	10	--	77
grave, visit	--	--	--	48	36	22	--	106
hill	--	--	--	8	9	--	--	17
(percent)	(44)	(32)	(24)	(43)	(39)	(20)	(5)	(11)

The overwhelming contrast here is between the sizable U. S. response dead and death in association with ANCESTORS and the Korean emphasis on the tangible evidence of their worldly existence such as grave and burial ground and visiting graves. It simply means that ancestor worship is still important for present-day Koreans while it is not, and has never been, of significance to Americans. The Koreans visit their ancestral graves on many more occasions than do the Americans, such as Ch'sok (Thanksgiving), the New Year's ceremonies, etc. These findings are in line with Hong's (1954) data, that about 70 percent of the persons surveyed approved of ancestor worship and ritual rites, because of reverence to forefathers, adherence to tradition, and the like.

4. LEGENDARY FIGURES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
King Sejong	--	--	--	7	--	--	--	7
Lee dynasty	--	--	--	9	--	--	--	9
Lee Sun-sin	--	--	--	8	--	--	--	8
Tau gun	--	--	--	27	29	25	--	81
Park Hyokkose	--	--	--	--	--	8	--	8
founder	--	--	--	12	19	--	--	31
(percent)	--	--	--	(35)	(28)	(36)	--	(7)

In this component of ANCESTORS, the Koreans refer first of all to the founder of their own race, Tau-gun. He is seen as the traditional ancestor of all Koreans.

In addition, references are made by the Koreans to greatly respected men such as King Sejong (inventor of phonetic symbols for the written language), Lee Sun-sin (a famous admiral in a year of Japanese invasion during the Yi dynasty), and Park Hykkose (founder of the Silla Kingdom in southeastern Korea). These references convey a feeling of identity and common national heritage. The Korean responses are without counterpart in the American situation. Although legendary figures such as Noah and Adam are in fact part of the American tradition, our American subjects said nothing about them. This may be due to the fact that Americans do not care about legendary figures or that Americans do not see themselves as in anyway linked with such figures. In either case their individual centered way of life, with emphasis on "here", "now", and discontinuity (Hsu, 1971a) from the past is quite large.

9. RELATIONSHIP, FAMILY TREE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
relatives, blood ¹	66	62	88	14	11	6	216	31
clan	--	--	--	9	--	--	--	9
ties	--	--	--	8	7	10	--	25
lineage	--	--	--	18	--	--	--	18
genealogy	6	--	--	39	10	9	6	58
family tree	42	6	--	--	--	--	--	48
generation	--	--	13	8	37	10	13	55
descendant	35	--	17	--	--	--	52	--
(percent)	(44)	(20)	(35)	(49)	(33)	(18)	(19)	(9)

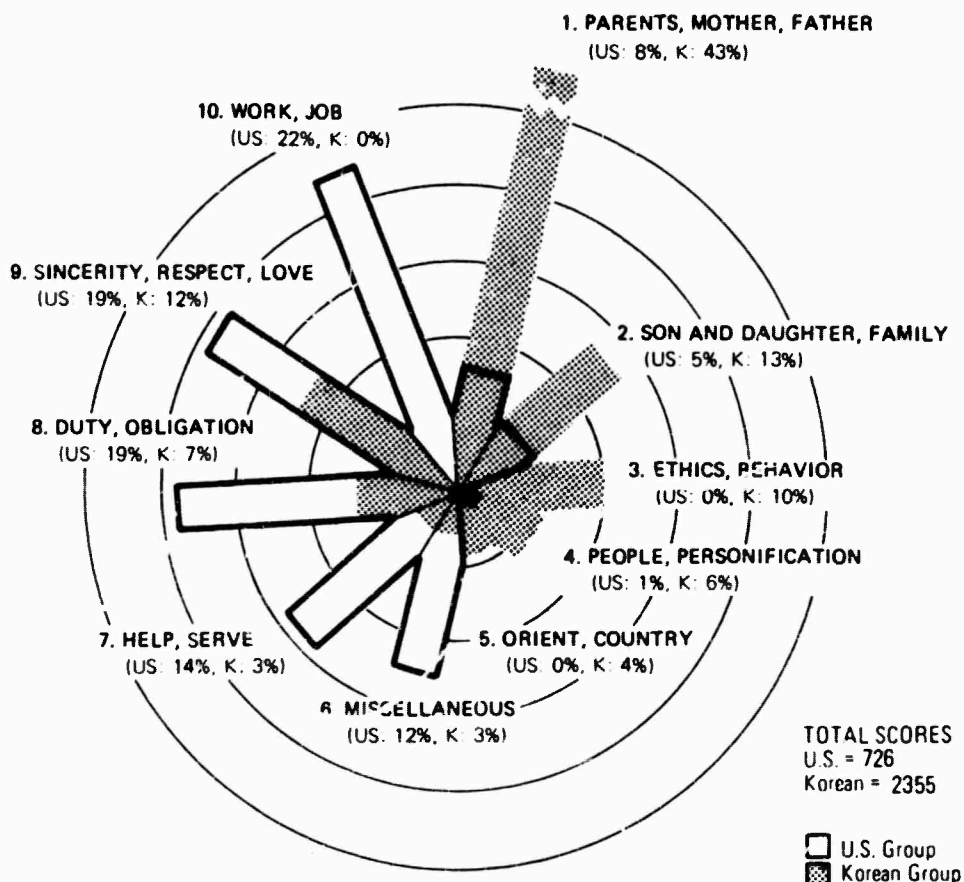
¹ relations, relation

This component conveys the idea that for the Americans ANCESTORS means fundamentally old, ancient relatives representing the higher branches of the family tree. Or it may mean that the individual-centered Americans see relatives as remote from them as ancestors. On the other hand, for the Koreans, relatives are more real, more immediate, and therefore cannot be classified with the departed. This Korean emphasis is further supported by their attachment to their old people among the clan, as evidenced by their more numerous responses: genealogy, generation, lineage, and ties. This reaction may have both religious and historical elements.

U.S. and Korean Meanings

FILIAL DUTY

孝 道



U.S. GROUPS

For Americans this theme is generally unknown and relatively meaningless. In its rudimentary denotation, it refers to the attitudes of LOVE, responsibility, and obligation. As an activity, it suggests HELP, mainly in the form of menial jobs. The idea of DUTY is strongly identified with WORK, JOB. As is apparent, the U.S. interpretation of FILIAL DUTY is influenced mainly by its separate elements ('filial' and 'duty'), which apparently make more sense to the Americans one by one than in combination.

KOREAN GROUPS

With a score four times larger than the Americans', this concept is more culturally meaningful for the Koreans. It refers to a particular relationship toward the PARENTS by the children: SON AND DAUGHTER. This relationship involves the attitudes of SINCERITY and RESPECT as well as the virtues of loyalty, obedience, service, and sacrifice. It has its historic roots in the Confucian ETHICS with contemporary implications for PEOPLE and their interpersonal relationships.

FILIAL DUTY

이 도

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
<p>1. PARENTS, MOTHER, FATHER. This largest Korean component involves especially heavy references to <u>parents</u> and <u>grandparents</u> implying that <u>FILIAL DUTY</u> means first of all a proper attitude toward parents.</p>	Student	56	387	
	Worker	--	324	
	Farmer	--	293	
	Total	56	1004	
<p>2. SON AND DAUGHTER, FAMILY. Heavy Korean references to son and son and daughter in particular suggest that this attitude toward the parents involves the children of both sexes, with emphasis on the sons.</p>	Student	38	118	
	Worker	--	110	
	Farmer	--	69	
	Total	38	317	
<p>3. ETHICS, BEHAVIOR. No U.S. reference was made to this ethical-religious component. The largest Korean response, <u>Confucius</u>, reflects the ethical origin of this concept. Other strong associations deal with ethical values and principles of conduct characteristic of the filial person.</p>	Student	--	91	
	Worker	--	83	
	Farmer	--	78	
	Total	--	232	
<p>4. PEOPLE, PERSONIFICATION. This predominantly Korean component focuses on persons demonstrating this virtuous attitude. <u>Sim chong</u> is mentioned as a classical symbol of filial piety.</p>	Student	--	65	
	Worker	--	47	
	Farmer	7	31	
	Total	7	143	
<p>5. ORIENT, COUNTRY. The Koreans express their awareness that <u>FILIAL DUTY</u> is fundamentally an Oriental concept.</p>	Student	--	47	
	Worker	--	16	
	Farmer	--	20	
	Total	--	83	
<p>7. HELP, SERVE. The American emphasis is on <u>help</u> and <u>mental</u> work. The Koreans stress the idea of serving, <u>sacrifice</u>, and <u>devotion</u>.</p>	Student	90	0	
	Worker	--	28	
	Farmer	11	35	
	Total	101	63	
<p>8. DUTY, OBLIGATION. This component conveys the sense of obligation. The Koreans stress <u>loyalty</u>; the U.S. groups, <u>responsibility</u>.</p>	Student	117	56	
	Worker	10	41	
	Farmer	11	70	
	Total	138	167	
<p>9. SINCERITY, RESPECT, LOVE. This is again primarily a Korean component. It expresses what the proper attitude is or should be. Although the U.S. groups emphasize <u>love</u>, the Koreans focus on <u>sincerity</u> and <u>respect</u>.</p>	Student	138	149	
	Worker	--	63	
	Farmer	--	65	
	Total	138	277	
<p>10. WORK, JOB. This purely U.S. component indicates that in English <u>duty</u> has a strong connotation of <u>work</u> and manual labor.</p>	Student	57	--	
	Worker	21	--	
	Farmer	85	--	
	Total	163	--	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 70%, K.: 40%)	509	954
		Worker (U.S.: 8%, K.: 30%)	55	704
		Farmer (U.S.: 22%, K.: 30%)	162	697
		Total	726	2355

INTERPRETATION OF SELECTED COMPONENTS

FILIAL DUTY. 孝도 (Hyoto)

1. PARENTS, MOTHER, FATHER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
parent	12	--	--	157	162	142	12	461
father	28	--	--	86	79	54	28	219
mother	13	--	--	88	74	64	13	226
grandparent	--	--	--	4	--	6	--	10
grandfather	--	--	--	22	4	20	--	46
grandmother	3	--	--	30	5	7	3	42
(percent)	56	--	--	387	374	283	56	1004
	(100)	--	--	(39)	(33)	(29)	(8)	(43)

This single component makes up more than 40 percent of all the Korean responses to this theme, thus clearly reflecting FILIAL DUTY as a real Korean ideology with understood attitudes and relationships toward parents. About equal attention is given to father and mother, and some references are also made to grandparents, grandfather and grandmother. This is in sharp contrast to its general meaninglessness to the Americans. The differential quantities of the two sets of total scores leave no doubt of this. But qualitatively, the contrast is even more spectacular. FILIAL DUTY is associated with parents among the Koreans twenty times as frequently as among the Americans, to whom the concept makes sense only in terms of such fragmented activities as manual assistance to parents.

2. SON AND DAUGHTER, FAMILY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ancestor ¹	--	--	--	23	11	--	--	34
family	21	--	--	6	--	--	21	6
son	17	--	--	10	24	19	17	59
son and daughter	--	--	--	43	33	43	--	119
woman	--	--	--	10	10	--	--	20
adult	--	--	--	15	17	11	--	43
brother	--	--	--	--	15	--	--	15
other ²	--	--	--	5	--	16	--	21
(percent)	38	--	--	118	110	89	38	317
	(100)	--	--	(37)	(35)	(28)	(5)	(13)

¹ worship --
² other: Korean: sister, uncle, wife

The main focus of this second largest Korean component is son and daughter and son. This component conveys the idea that children are involved in the filial relationship. Son and daughter are mentioned together, but in addition to this, son is also mentioned separately. This strong separate emphasis on son may imply two things. It may mean that FILIAL DUTY is considered an attitude,

especially obligatory and characteristic of the filial son more than of the filial daughter. This characteristic is part of a father-son dominated family system (see the themes FAMILY and FATHER) in which the superior-inferior status of father and son is greatly emphasized and distinction between male and female children is so profound. According to Kim T'ae-gil (1969, p. 14), "it may fairly be said that the focus of family morality which holds the central positions both in Confucian and traditional Korean morals is the relationship between father and son." Osgood (1951, pp. 38-39) observes about an aspect of the Confucian philosophy that "In practice it most obviously means that the highest respect must be paid by a son to his father. The dutiful son remains implicitly obedient throughout his life."

3. ETHICS, BEHAVIOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
courtesy	--	--	--	18	6	--	--	24
righteous	--	--	--	12	--	--	--	12
honesty	--	--	--	--	9	9	--	18
morality	--	--	--	16	--	10	--	26
good	--	--	--	--	--	13	--	13
piety	--	--	--	--	15	14	--	29
impiety	--	--	--	--	11	32	--	43
Confucius ¹	--	--	--	34	14	--	--	48
other ²	--	--	--	11	8	--	--	19
(percent)	--	--	--	91	63	78	--	232
	--	--	--	(39)	(27)	(34)	--	(10)

¹ theory
² other: Korean: modesty, greeting, behavior

This is an exclusively Korean component that involves references to ethical principles and behavioral norms, which represent the foundation and determine the manifestations of filial duty and other high principles of human conduct. The largest Korean response in this category is Confucius—a reflection of the fact that the Confucian ethic as the very core of moral behavior. Confucianism is built around five correct relationships, the first of which is that of father and son. In expounding these relationships, Hender-son (1968, pp. 24-25) writes "Confucianism's numerous texts, even its code, in Korea as in China took these relationships as

their central theme, constantly comparing one with another and supporting them with an elaborate ethical code accompanied by exacting standards of propriety that approached the force of law. "

4. PEOPLE, PERSONIFICATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
human being	--	--	--	--	--	11	--	11
single man	--	--	--	8	--	--	--	8
I	--	--	--	17	--	6	--	23
person	--	--	--	6	17	6	--	29
teacher	--	--	--	--	21	--	--	21
Sim Chong*	--	--	--	34	9	8	--	51
people	--	--	7	--	--	--	7	--
(percent)	--	--	(100)	65	47	31	(1)	(6)

The largest single response here is Sim Chong, who is a classical symbol of filial piety in Korea. Sim Chong was a girl who gave her life so that her father could have his blindness cured, thereby meeting a filial duty in the sense of making a great sacrifice for one's parents. A sizable response in this component is teacher. The Koreans treated teachers as a sort of father, a superior to whom the student or the inferior owes obedience and respect. This emphasis on the teacher-disciple relationship has been observed with great consistency in the context of numerous themes in the "EDUCATION" domain (see Chapter 3 and Communication Lexicon, 1971a). By contrast Americans regard teachers no more than professionals who should be paid for services only and little else. In fact, in middle upper class America suburbs the teacher is often regarded as an inferior to parents, the objects of parental antagonism and attacks if they dared to discipline the students or award them unsatisfactory grades on report cards.

9. SINCERITY, RESPECT, LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
love	53	--	--	36	11	12	53	59
sincere (ity)	--	--	--	41	33	14	--	88
mind	--	--	--	14	--	6	--	20
respect	26	--	--	37	12	21	26	70
reverence	9	--	--	--	--	--	9	--
kindness	10	--	--	8	--	--	10	8
gratitude	--	--	--	--	--	12	--	12
return thanks	--	--	--	8	7	--	--	15
trust	13	--	--	--	--	--	13	--
honor	27	--	--	--	--	--	27	--
praise	--	--	--	5	--	--	--	5
(percent)	(100)	--	--	(54)	(23)	(23)	(19)	(12)

The Koreans especially emphasize sincerity and respect as two major virtues involved in FILIAL DUTY. They also mention love, which is practically the only sizable response given here by the American group. Sincerity and respect are two essential Korean concepts stressing the culturally proper attitudes toward parents (see also morality and honesty in ETHICS. BEHAVIOR component). They are in agreement with Kim T'ae-gil's (1969, p. 14) characterization of the concept: "the foundation of filial duty of a son, according to Confucian teachings, consists of respectful obedience to one's parents and attending them at great sacrifice in their old age." While all three Korean groups gave sizable responses expressing the importance of this component, from the U. S. groups only the students responded. The U. S. responses have somewhat stronger emotional undertones. This is consistent with the fact that while the Korean's relationship with his parents is highly institutionalized, the American's is far more a personal one, depending on friendship and adjustment. The latter ingredients are important since the American parent-child is legally binding primarily before the youngster comes of age.

10. WORK JOB

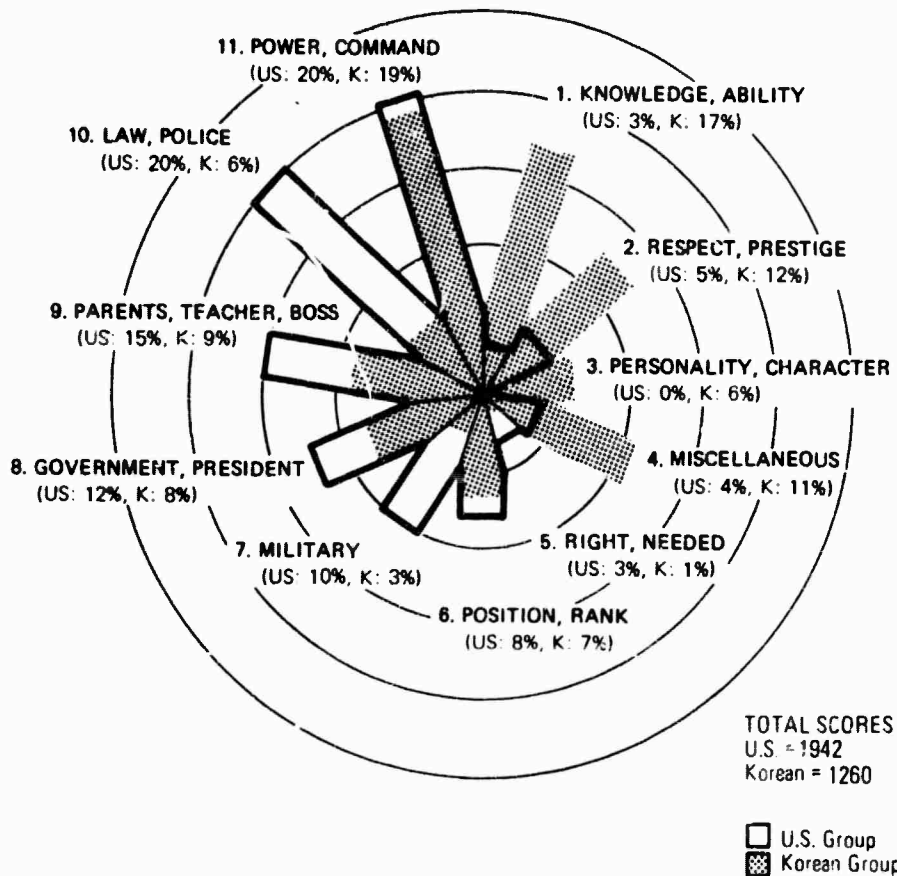
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
work	20	21	52	--	--	--	93	--
job	9	--	33	--	--	--	42	--
menial	28	--	--	--	--	--	28	--
(percent)	(35)	(13)	(52)	--	--	--	(22)	--

This sizable and exclusively American component suggests that the Americans have focused on "duty" and separated it from the idea of "filial." The cultural philosophy reflected here, perhaps related to the Protestant Ethic, is that a person who does his duty is one who performs his work, who does his job.

U.S. and Korean Meanings

AUTHORITY

권 한



U. S. GROUPS

In general, the sources of U. S. AUTHORITY appear to be external to the person himself. The most characteristic representatives of authority are: GOVERNMENT, POLICE, MILITARY, and BOSS. Their source of influence is POWER and LAW as well as POSITION and RANK. To a lesser extent, PARENTS are emphasized, and the idea of obedience is stressed.

KOREAN GROUPS

With regard to AUTHORITY, the Koreans focus on POWER and COMMAND; KNOWLEDGE and ABILITY; and to a lesser degree on RESPECT and PRESTIGE as personal sources of authority. Their references are to PARENTS, TEACHERS, and BOSS as figures of authority. The only family figure mentioned in connection with AUTHORITY is father, perhaps a reflection of the fact that the most important political figure in the country, the President, is in a "father" relationship to his people.

AUTHORITY

권위

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores U.S. Korean		
1. KNOWLEDGE, ABILITY. This is the second largest Korean response. It reflects the importance of knowledge and education as the source of social influence.	Student	49	78	
	Worker	11	83	
	Farmer	7	52	
	Total	67	213	
2. RESPECT, PRESTIGE. This Korean component emphasizes the ideas of prestige and social influence. The largest U. S. response is <u>obedience</u> .	Student	73	111	
	Worker	11	24	
	Farmer	10	21	
	Total	94	156	
3. PERSONALITY, CHARACTER. A purely Korean component, it reflects the Korean philosophy that the source of <u>AUTHORITY</u> is the person—his qualities, and virtues.	Student	-	58	
	Worker	-	7	
	Farmer	-	14	
	Total	-	79	
5. RIGHT, NEEDED. This component reflects the approval of the concept of <u>AUTHORITY</u> ; the responses are mainly from the U. S. workers and farmers.	Student	7	-	
	Worker	29	7	
	Farmer	21	11	
	Total	57	18	
6. POSITION, RANK. Americans give emphasis to social position; the Koreans emphasize <u>government posts</u> .	Student	42	56	
	Worker	63	21	
	Farmer	52	16	
	Total	157	93	
7. MILITARY. This is mainly an American component which shows that for the U. S. group, <u>AUTHORITY</u> has a fairly strong military connotation.	Student	70	33	
	Worker	58	-	
	Farmer	63	-	
	Total	191	33	
8. GOVERNMENT, PRESIDENT. This component is stronger for the U. S. groups than for the Korean. The main focus is placed on government leadership.	Student	116	105	
	Worker	41	-	
	Farmer	80	-	
	Total	237	105	
9. PARENTS, TEACHER, BOSS. In this component, the outstanding authority figure is the <u>boss</u> for the American group, while the Koreans emphasize the <u>father</u> and educators. All the Korean responses come from the students.	Student	88	107	
	Worker	91	-	
	Farmer	111	-	
	Total	290	107	
10. LAW, POLICE. The most representative authority figures for the U. S. group are the <u>police</u> . The heavy references to <u>law</u> here and to <u>right</u> in the component RIGHT, NEEDED probably reflect the rationale of the U. S. Constitution, which, for Americans, is the law on which <u>AUTHORITY</u> is based.	Student	71	35	
	Worker	181	10	
	Farmer	140	29	
	Total	392	74	
11. POWER, COMMAND. For both cultures, the concept of <u>AUTHORITY</u> is inseparable from the idea of power and control.	Student	239	119	
	Worker	56	69	
	Farmer	86	53	
	Total	381	241	
Total Group Response Scores and Percentage Distribution	Student Worker Farmer Total	(U.S.: 40%, K.: 62%) (U.S.: 30%, K.: 20%) (U.S.: 31%, K.: 18%)	770 580 597 1947	786 247 227 1260

INTERPRETATION OF SELECTED COMPONENTS

AUTHORITY: 권위 (Kwonhan)

1. KNOWLEDGE, ABILITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
know., s., ledge, ¹	25	11	7	9	42	18	43	69
intelligent, ual	10	--	--	10	--	--	10	10
ability	6	--	--	17	25	--	6	42
learning	--	--	--	16	16	9	--	41
instruct., ion	--	--	--	--	--	11	--	11
other ²	8	--	--	26	--	14	8	40
	49	11	7	78	83	52	67	213
	(73)	(16)	(10)	(37)	(39)	(24)	(3)	(17)

¹ -ledgeable, -ing

² - other U.S. - wisdom, wiser
Korean - skill, lecture, study, education, book, specialized, -ity

This is a much stronger component for the Koreans than for the Americans. The Koreans make numerous references to learning and ability as well as to a variety of less important synonyms referring to the process of learning. This suggests that Koreans place an especially strong value on knowledge and learning. Again, this agrees with earlier observations on the Korean focus on education. It has its roots in a long tradition in which social position depends to a large extent on success in a firmly established system of examinations. See the theme RESPECT in this chapter in which educated people such as teachers and the President are closely identified with the concept of respect, the implication being that access to power and authority necessitates education in Korea (see also Henderson, 1968).

2. RESPECT, PRESTIGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
obey, ience	34	11	--	6	--	--	45	6
respect	22	--	10	34	12	--	32	46
ask	--	--	--	--	--	12	--	12
request	--	--	--	12	--	--	--	12
prestige	9	--	--	56	--	9	9	65
other [*]	8	--	--	15	--	--	8	15
	73	11	10	111	24	21	94	156
	(78)	(12)	(11)	(71)	(15)	(13)	(15)	(12)

*other U.S. - followed
Korean - trust, honor

The Koreans place more weight on the value of respect and prestige than do the Americans. This emphasis pertains to social, economic or intellectual qualities and may stem partly from the concept of a "man of virtue," as discussed in the component

PERSONALITY, CHARACTER, and partly from the Confucian ideals that demand full obedience and respect for the ruler and elders (see the theme RESPECT in this chapter). The largest U. S. response obey, obedience implies compliance. This rationale may partially account for the unpopularity of this concept among self-reliant Americans.

3. PERSONALITY, CHARACTER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
character	--	--	--	9	--	14	--	23
posture	--	--	--	11	--	--	--	11
arrogance	--	--	--	12	--	--	--	12
modesty	--	--	--	11	--	--	--	11
other [*]	--	--	--	15	7	--	--	22
	--	--	--	58	7	14	--	79
	--	--	--	(73)	(9)	(18)	--	(6)

*other: Korean - personality, behavior, solemnity

Although not large, this is a purely Korean component that focuses on character and personality. The interpretation of this can be related to such dominant concepts as power, prestige, and knowledge, which are the most desired attributes of such respected persons as president, teacher, and father (see Components 8 and 9). Another implication of this component in the context of AUTHORITY might be that in Korea power to command is based on CHARACTER and PERSONALITY in persons of AUTHORITY. Hong's study (1964, p. 73) shows that "integrity and good character" is one of the principal goals of students in Korea.

8. GOVERNMENT, PRESIDENT

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
government, al	54	14	11	--	--	--	79	--
president, ¹	--	8	36	70	--	--	44	70
premier	--	--	--	10	--	--	--	10
minister	--	--	--	13	--	--	--	13
ruler	9	3	14	--	--	--	26	--
dictator	7	--	--	--	--	--	7	--
leader	30	16	19	--	--	--	65	--
national ²	--	--	--	12	--	--	--	12
lawmakers	6	--	--	--	--	--	6	--
official	10	--	--	--	--	--	10	--
	116	41	80	105	--	--	237	105
	(49)	(47)	(34)	(100)	--	--	(12)	(8)

1. nation, school, firm

2. assembly; man

This component is again larger among the Americans than the Koreans. It makes it clear that for the U. S. groups the government is the major source of authority. In contrast to this, the Koreans emphasize the role of the president. This salience of the role of the president over the government is consistent with previous observations in the analysis of the themes GOVERNMENT and PRESIDENT (Communication Lexicon, 1971b). It reflects the Korean political frame of reference, which assigns greater importance to the position of the president as the head of state than to the more vague and diffuse institution, government.

9. PARENTS, TEACHER, BOSS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
parent	12	18	13	--	--	--	45	--
father, dad	10	12	16	24	--	--	38	24
mother	--	--	15	--	--	--	16	--
elders	--	--	14	--	--	--	14	--
senior	--	--	--	14	--	--	--	14
teacher	11	--	--	14	--	--	11	14
professor college	--	--	--	21	--	--	--	21
Ph D.	--	--	--	18	--	--	--	18
expert	23	--	--	--	--	--	23	--
head	--	13	--	--	--	--	--	13
boss	32	48	28	--	--	--	108	--
other*	--	--	22	16	--	--	22	16
	88	91	111	107	--	--	290	107
	(36)	(31)	(38)	(100)	--	--	(15)	(9)

*other U.S. - business, supervisor, big shot
Korean - lecturer, dean, scholar

The U. S. score in this component, nearly three times as large as the Korean, focuses on boss and on parent. The only family member the Koreans mention is father. Their main reference is teacher, professor, scholar, reflecting the same educational emphasis as observed previously in connection with the KNOWLEDGE, ABILITY component. It also bears on the Korean concept of MORAL CHARACTER discussed in Chapter 3. All of this indicates characteristics which the Koreans recognize as natural sources of knowledge and reasons for obedience.

11. POWER, COMMAND

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
power	55	25	19	77	46	34	99	157
control	13	--	--	--	--	--	15	--
force	11	--	--	--	--	--	11	--
rule	20	9	15	--	--	--	44	--
order	6	--	16	--	--	--	22	--
command, -ing	34	11	6	10	13	--	51	23
in charge	12	--	--	--	--	--	12	--
leadership	16	6	--	--	--	--	22	--
responsibility	24	--	10	11	--	10	34	21
authorize, -ed, 1	9	--	--	12	10	--	9	22
permission	9	--	13	--	--	--	22	--
discipline	29	--	--	--	--	--	29	--
other 2	--	--	--	--	--	--	12	18
	238	56	86	119	69	53	380	241
(percent)	(56)	(15)	(23)	(49)	(29)	(22)	(20)	(19)

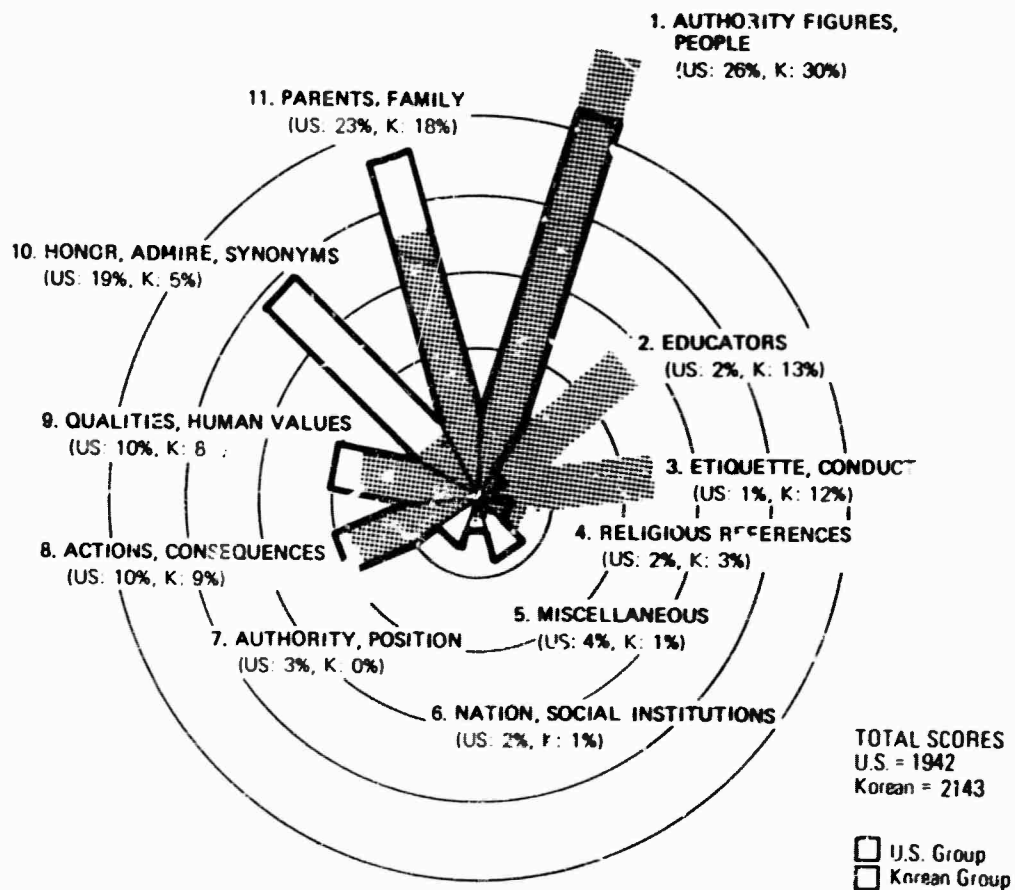
1. -ity
2. other: U.S. - tell, punishment
Korean - sovereignty, discrimination

This emerges as the strongest, or nearly strongest component for both groups and shows they are about equally concerned with the idea of power, force and control. Carl Freidrich (1959) makes the point. Authority is in essence power—"the explicit capacity to direct the behavior of others." Although both culture groups agree that AUTHORITY and power are essentially inseparable, there are probably certain underlying differences in the mechanism of assigning authority. In Korea, AUTHORITY is traditionally assigned to particular roles and social positions which thus become a source of influence and power; in the United States those who acquire power thereby gain AUTHORITY.

U.S. and Korean Meanings

RESPECT

존 경



U. S. GROUPS

The most respected people for the Americans are PARENTS and the elderly as well as friends. For the Americans, RESPECT primarily involves trust and love, and those positive feelings, emotions, and attributes elicited by the human quality of goodness. No inference is made to behavioral ramifications—such as politeness. Nor is RESPECT conceived as a personality trait reflecting moral character.

KOREAN GROUPS

Among the respected PEOPLE, the elderly, officers, and the president receive special attention. Of the PARENTS, the role of the father is especially emphasized. As a single group even greater attention is paid to EDUCATORS. For the Koreans, RESPECT is apparently more than a matter of simple feeling. It is an intrinsic quality of the person's character. This mental attitude requires more formal manifestations involving proper ETIQUETTE and CONDUCT—an important manifestation of which is greeting.

RESPECT

존 경

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores U.S. Korean	
<p>1. AUTHORITY FIGURES, PEOPLE. This is the largest component for both groups. It is especially weighty for the Korean group. Among the specific persons, the <u>elderly</u> and certain positions such as <u>officers</u> and <u>president</u>, receive the most attention, apparently constituting the main cultural objects of respect.</p>	<p>Student 134 Worker 182 Farmer 180 Total 496</p>	<p>237 215 194 646</p>	
<p>2. EDUCATORS. This sizable and almost exclusively Korean meaning component suggests that Korean educators enjoy special respect in Korean society.</p>	<p>Student 21 Worker - Farmer 13 Total 34</p>	<p>122 94 63 279</p>	
<p>3. ETIQUETTE, CONDUCT. This purely Korean component reflects a cultural concern with the manifestations and formal expressions of respect.</p>	<p>Student 16 Worker - Farmer - Total 16</p>	<p>50 101 88 248</p>	
<p>4. RELIGIOUS REFERENCES. This is a small but distinct component for both culture groups.</p>	<p>Student 27 Worker 6 Farmer 7 Total 40</p>	<p>41 - 15 56</p>	
<p>6. NATION, SOCIAL INSTITUTIONS. This small category conveys patriotic undertones.</p>	<p>Student 11 Worker 17 Farmer 13 Total 41</p>	<p>26 - - 26</p>	
<p>7. AUTHORITY, POSITION. This small category is primarily American. The largest response is <u>authority</u>.</p>	<p>Student 46 Worker 9 Farmer - Total 55</p>	<p>- - 11 11</p>	
<p>8. ACTIONS, CONSEQUENCES. Although the responses of the two groups differ literally, they convey very similar concerns. They indicate that for both cultures, <u>faith</u> and <u>trust</u> are involved in respect and that respect requires <u>obedience</u> and <u>service</u>.</p>	<p>Student 82 Worker 55 Farmer 56 Total 193</p>	<p>56 80 83 198</p>	
<p>9. QUALITIES, HUMAN VALUES. The Korean responses show that respect is a mental quality attached to or elicited by <u>character</u>. The Americans emphasize <u>goodness</u> and <u>love</u> as the related human qualities.</p>	<p>Student 96 Worker 60 Farmer 23 Total 199</p>	<p>23 18 58 100</p>	
<p>10. HONOR, ADMIRE, SYNONYMS. This especially heavy American component reflects concerns with underlying feelings and involves the use of numerous synonyms.</p>	<p>Student 241 Worker 21 Farmer 61 Total 377</p>	<p>21 47 36 104</p>	
<p>11. PARENTS, FAMILY. The U. S. and Korean groups make similar references to <u>parents</u> and family members; nonetheless, the Korean focus on the male members of the family, especially <u>father</u>, is very obvious.</p>	<p>Student 95 Worker 196 Farmer 150 Total 443</p>	<p>175 99 108 382</p>	
<p style="text-align: center;">Total Group Response Scores and Percentage Distribution</p>	<p>Student (U.S.: 42%, K.: 39%) Worker (U.S.: 32%, K.: 30%) Farmer (U.S.: 27%, K.: 31%)</p>	<p>807 617 518 Total 1942</p>	<p>837 639 667 2143</p>

INTERPRETATION OF SELECTED COMPONENTS

RESPECT: 존 경 (Chonggyŏng)

1. AUTHORITY FIGURES, PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
elders, ly	42	45	56	61	59	74	143	194
seniors, respect-	--	--	--	30	55	13	--	98
older man, ¹	--	19	--	--	9	--	19	9
officer	13	7	--	66	47	74	20	187
sergeant	12	7	--	--	--	--	19	--
police, man	--	--	10	--	--	--	10	--
president	--	--	--	26	9	21	--	56
commander	--	--	--	--	15	--	--	15
human being	--	--	--	6	--	6	--	12
person	16	--	--	21	13	--	16	34
people	--	15	18	--	--	--	33	--
friendship	8	27	19	15	--	--	54	15
others	--	16	13	--	--	--	29	--
you, yourself, ²	--	11	18	--	--	--	29	--
me, myself	--	8	19	--	--	--	27	--
girl	--	12	21	--	--	--	33	--
Aretha Franklin	29	--	--	--	--	--	29	--
other ³	14	15	6	12	8	6	35	26
(percent)	134	182	180	237	210	194	496	646
	(27)	(37)	(36)	(37)	(33)	(30)	(26)	(30)

1. people

2. yours

3. other

U.S.: superior, leader, every-one-body, self, woman
Korean: leader, Lincoln, Kennedy, Lee Sun-Shn

The main Korean focus is obviously on age. This is expressed by the numerous responses of elders, elderly, and seniors. The Confucian concept of society is strictly hierarchical postulating superiority and subordination between old and young. This pattern is transferred to broader social relations, including that between ruler and subject. The hierarchical concept of social relations was discussed and documented in greater detail in the Communication Lexicon (1971b). This same consideration is present in the U. S. responses and to a lesser extent for the Koreans. The particular roles in which RESPECT is essential are increasingly more culture-specific: officer, resulting both from the fact that the respondents were in the military forces at the time of the survey and that the officer corps enjoys considerable social prestige; and president, who commands more social respect and more positive attitudes from the people in Korea than in America. The second largest U. S. response following elders is friend, friendship. This seems to suggest for the Americans, RESPECT may involve less a superordinate subordinate relationship than the Koreans.

2. EDUCATORS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
professor	9	--	--	11	--	--	9	11
teacher, teach	--	--	--	102	86	63	--	251
knowledge, ing	9	--	13	--	--	--	22	--
learning	3	--	--	5	8	--	3	13
erudition	--	--	--	4	--	--	--	4
(percent)	21	--	13	122	94	63	34	279
	(62)	--	(38)	(44)	(34)	(22)	(2)	(13)

Teachers (and teach) is the largest Korean response, which suggests exceptionally high esteem given to educators and education. This high esteem has its roots in the cultural tradition, which says that the main path to power and social status is through the examination system to government service. Social success still depends on educational achievement. Henderson (1968, p. 219) says that: "Access to central power demands education, and ambition knows no other avenues." Even today's Koreans tend to identify success and education very closely. This esteem is also supported by the traditional Confucian value on a respectful relationship between the pupil and his teacher which still prevails today (Kim T'ae-gil, 1967, pp. 158-159; Communication Lexicon, 1971a, pp. 6-17).

3. ETIQUETTE, CONDUCT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
etiquette	--	--	--	6	12	15	--	33
language	--	--	--	12	6	20	--	40
conduct	--	--	--	--	7	--	--	7
greeting	--	--	--	19	33	27	--	79
salutation	--	--	--	12	16	13	--	41
treatment	--	--	--	--	14	6	--	20
courtesy	16	--	--	10	11	7	16	28
(percent)	16	--	--	59	101	88	16	248
	(100)	--	--	(24)	(41)	(35)	(1)	(12)

This Korean component conveys the importance of showing RESPECT. Courtesy, etiquette, and conduct receive special attention, with even more emphasis given to showing respect by greetings and salutations. These formal expressions as well as the emphasis placed on the idea of respect itself are characteristic of many traditionally Far Eastern societies. Compared to this,

the absence of American responses is indicative of their casual approach toward life, in which interpersonal relations are primarily informal. For the Koreans, respect involves more culturally prescribed behavior; for the Americans it is more a matter of personal preference; although the cultural and the personal are necessarily operative in both cases.

7. QUALITIES, HUMAN VALUES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
feeling	10	--	10	--	--	--	20	--
dignity	9	--	--	13	--	--	9	13
intelligence	17	--	--	--	--	--	13	--
goodness	17	17	8	--	--	--	38	--
character	--	--	--	25	--	14	--	39
greatness	--	--	--	--	--	15	--	15
pride	11	--	--	--	--	--	11	--
love	13	25	--	15	--	9	38	24
kindness	--	10	--	7	--	--	10	7
thinking, 1	--	--	5	7	4	7	5	18
mind	--	--	--	20	14	13	--	47
law	7	8	--	--	--	--	15	--
others ²	15	--	5	6	--	--	20	6
(percent)	96	60	73	93	18	58	199	169
	(48)	(30)	(12)	(55)	(11)	(34)	(10)	(8)

1. Thoughts, thoughtful

2. others: U.S. - courage, humility, rights
Korean - virtue

The size of this component is about the same for the Korean and American groups. Their differences are formed only in the distribution and focus of interest. The U. S. responses convey the idea that RESPECT is largely a positive feeling attached to goodness and kindness. Other qualities, such as intelligence or courage, have little importance. The Korean responses convey the idea that RESPECT is largely a matter of character, of proper personality, which is more permanent than a positive feeling, which is bound to vary from time to time and from situation to situation. This reflects a strong identification of the concept of "man of virtue" with RESPECT: the Confucian idea of the "man of virtue" stresses both intellectual accomplishments and moral qualities (Lee Sang-eum, 1962). It involves the mind, a mental attitude, but there is less emphasis on feelings and love and more on the intrinsic qualities of the respectful, thoughtful person. This

Impression is reinforced by the sizable response faith in the component ACTIONS and CONSEQUENCES.

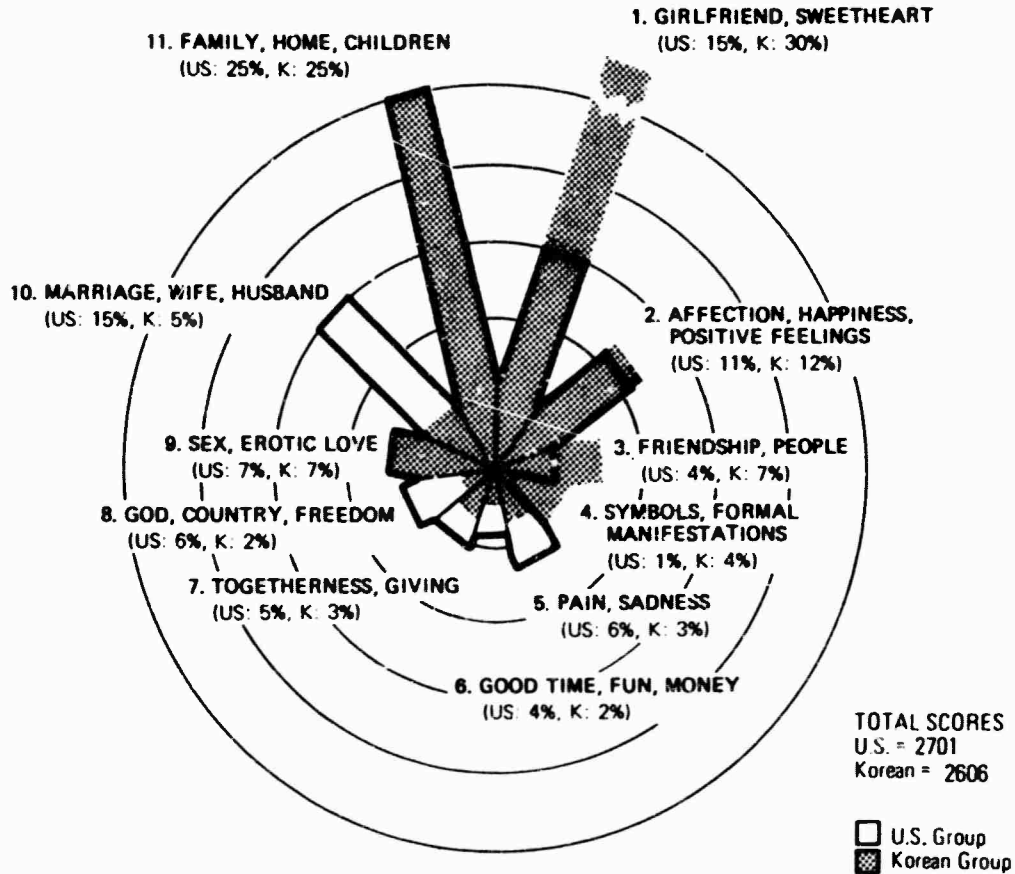
11. PARENTS, FAMILY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
family	8	--	17	--	--	--	25	--
father, dad, 1	21	61	35	66	45	38	117	149
mother, grand-	12	61	38	32	14	26	111	72
parents	37	44	40	66	31	32	121	129
wife	17	19	13	--	--	--	49	--
brother	--	7	--	5	9	12	7	26
sister	--	6	7	--	--	--	--	13
filial piety	--	--	--	6	--	--	--	6
(percent)	95	198	150	175	99	108	443	382
1 grand-	(2)	(45)	(34)	(46)	(26)	(28)	(23)	(18)

The Korean emphasis is obviously on father and grandfather, the male members of the family. Confucian philosophy states that the highest respect must be paid by a son to his father and to the forebears along the patrilineal line. This applies to the women married into the line as well. The U. S. emphasis is about equally divided between father and mother. In addition, wife is mentioned with considerable frequency. The equal attention paid to both sexes is also expressed at the level of siblings. The Koreans mention only brother while the Americans mention both brother and sister. In Korea, the relations and behavior between elder brother and younger brother are also a matter of superior-inferior status governed by the Confucian ethics. The unequal status of males and females in the Korean family is a well documented cultural characteristic. Our responses here show that it is still deeply rooted, even to some extent correlated with unequal distribution of the feeling of respect. Only comparable data from an earlier historical period could show whether this Korean pattern has undergone change toward equality between the sexes or between elders and younger.

U.S. and Korean Meanings

LOVE
사랑



U. S. GROUPS

To a large extent the U. S. interpretation of LOVE agrees with the Korean Literature interpretation. For both groups, the main objects of love are persons of the opposite sex: GIRLFRIEND, SWEETHEART, or, within the framework of marriage, WIFE. There is somewhat more emphasis on wife, marriage, and family by the American groups, probably because a larger percentage of the Americans tested were married. For both groups it has a strong component of SEX, EROTIC LOVE. Nonetheless, for the U. S. group, LOVE appears to have a stronger social, interpersonal relations connotation, as suggested by the components GOOD TIMES, FUN; FRIENDSHIP, PEOPLE and TOGETHERNESS, GIVING.

KOREAN GROUPS

Although there is fundamental agreement between the American and Korean groups, the Koreans focus on the opposite sex as indicated by the component GIRLFRIEND, SWEETHEART, which is the single largest component. Like the Americans, the Koreans convey a strong connotation of POSITIVE FEELINGS, AFFECTION, and HAPPINESS and has a similar component of SEX, EROTIC LOVE. However, there are some indications that for the Koreans the focus of LOVE has not only a narrower but more formal elements as evidenced by the component SYMBOLS, FORMAL MANIFESTATIONS.

LOVE
4 5

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
1. GIRLFRIEND, SWEETHEART. This strongest Korean component suggests that for Koreans LOVE relates first of all to members of the opposite sex. The U. S. reaction is similar but less emphatic.	Student Worker Farmer Total	85 167 148 400	243 251 287 781
2. AFFECTION, HAPPINESS, POSITIVE FEELINGS. The weight of this component is similarly heavy for both groups, reflecting very similar reactions. Nonetheless, there are some minor differences in emphasis.	Student Worker Farmer Total	153 88 81 300	143 84 97 324
3. FRIENDSHIP, PEOPLE. Both groups refer to <u>friendship</u> as a close synonym. A second subgroup of responses that is especially strong for the Americans refers to love of <u>people, everybody</u> .	Student Worker Farmer Total	47 59 56 162	67 87 40 174
4. SYMBOLS, FORMAL MANIFESTATIONS. The Korean responses reflect concern with expressions and manifestations of LOVE, such as <u>flower</u> and <u>pearl</u> .	Student Worker Farmer Total	13 6 0 19	45 19 41 105
5. PAIN, SADNESS. This small component shows the negative consequences of unhappy involvements. The Americans, however, show more concern with the lack of love.	Student Worker Farmer Total	78 - 31 107	86 11 9 86
6. GOOD TIME, FUN, MONEY. This component is three times stronger for the U. S. than for the Korean groups. The U. S. focus is on entertainment and <u>good times</u> , while the Korean emphasis is on <u>money</u> .	Student Worker Farmer Total	23 72 25 120	38 5 5 41
7. TOGETHERNESS, GIVING. This is a stronger U. S. component that emphasizes <u>togetherness</u> and sociable human characteristics. The Korean responses stress <u>giving</u> and <u>sacrifice</u> , qualities of adjustment.	Student Worker Farmer Total	62 38 49 147	35 11 36 82
8. GOD, COUNTRY, FREEDOM. There is a similar emphasis on their own countries by both groups. In addition to this, there is a strong U. S. component stressing <u>God</u> and religious feelings.	Student Worker Farmer Total	58 42 61 161	25 14 9 48
9. SEX, EROTIC LOVE. Both groups apparently place a similar emphasis on the erotic, sexual connotation of <u>LOVE</u> .	Student Worker Farmer Total	105 80 38 201	84 47 444 175
10. MARRIAGE, WIFE, HUSBAND. This much stronger U. S. component should be considered in conjunction with the component GIRLFRIEND, SWEETHEART. The greater U. S. emphasis may stem from the fact that many more members of the U. S. group were married.	Student Worker Farmer Total	183 57 101 408	57 25 56 138
11. FAMILY, HOME, CHILDREN. This is a similarly strong component for both cultural groups. The largest single response is <u>mother</u> , especially in the case of the Koreans.	Student Worker Farmer Total	161 317 190 668	175 274 203 652
Total Group Response Scores and Percentage Distribution	Student Worker Farmer Total	(U.S.: 36%, K.: 37%) (U.S.: 35%, K.: 31%) (U.S.: 29%, K.: 32%) 2701	978 808 822 2606

INTERPRETATION OF SELECTED COMPONENTS

LOVE: 사랑 (Sarang)

1. GIRLFRIEND, SWEETHEART

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
girl	36	89	111	--	--	16	236	16
girlfriend	5	--	--	--	--	--	5	--
sweetheart	--	--	--	122	150	118	--	390
Joyce, Barb ¹	12	39	--	--	--	--	51	--
woman	30	33	29	--	4	--	92	4
female	12	--	--	108	75	108	12	291
male and female	--	--	--	13	15	28	--	56
maiden	--	--	--	--	7	17	--	24
har	--	6	6	--	--	--	12	--
	95	167	146	243	251	287	408	781
(percent)	(23)	(41)	(36)	(31)	(32)	(37)	(15)	(30)

¹ Lauri, Sandy, Jill

The Koreans are inclined to view LOVE mainly in terms of relationships to the opposite sex. The Koreans score nearly twice as heavily on this component as the Americans. It may be erroneous, however, to interpret the difference in strength of response solely as a matter of cultural difference because the component MARRIAGE, WIFE, HUSBAND shows that there is a very sizable U. S. reference to wife. This response, also a reference to the opposite sex, may partially balance the especially heavy Korean references to unmarried representatives of the opposite sex in this component. Accordingly, these two components should be considered in close relationship to each other. Furthermore, as 25 percent of the U. S. sample was married while none of the Korean sample was married, it is possible that at least some of the differences between the U. S. and Koreans are not culturally determined differences but differences between married and unmarried male subjects.

2. AFFECTION, HAPPINESS, POSITIVE FEELINGS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
affection	29	6	--	16	13	17	35	46
love, -ing	--	3	--	9	9	3	3	21
like	6	7	11	--	--	--	24	--
feelings	25	--	17	--	--	--	42	--
pleasant, pleasure	9	--	--	--	15	14	9	29
happiness	20	19	12	7	15	8	51	30
heart	13	--	11	9	6	5	24	20
good, -ness	17	11	8	--	--	--	36	--
nice	--	--	--	7	7	8	--	22
sweetness	--	--	--	11	--	--	--	11
purity	--	--	--	27	--	--	--	27
eternal	--	--	--	15	--	8	--	23
forever, lasting	7	--	7	--	--	--	14	--
deep	11	--	--	--	--	--	11	--
true, truth	5	--	--	14	--	7	5	21
beauty, -ful	7	8	10	17	10	5	25	32
pratty	--	--	--	--	9	22	--	31
other*	4	12	5	11	--	--	21	11
	153	66	81	143	84	97	300	324
(percent)	(51)	(22)	(27)	(44)	(26)	(30)	(11)	(12)

*other: U.S. - cherish, joy, great, wonderful

Korean - constancy, unconditional

The expression of positive feeling associated with LOVE is similarly strong for both groups, with only some slight differences in emphasis. The sizable U. S. response of good and goodness probably has moral connotations; it is not mentioned by the Koreans. From the Korean students, however, there is apparently somewhat more concern with the constancy and stability of this feeling. Beyond these minor differences, this component reflects very similar concerns for both cultural groups.

3. FRIENDSHIP, PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
friend, -ship	9	19	20	38	28	22	48	88
comrade	--	--	--	9	5	--	--	14
people	12	17	5	--	--	--	34	--
human beings	--	--	--	15	6	--	--	21
hippie	11	--	--	--	--	--	11	--
male	--	--	--	14	9	--	--	23
you	--	14	6	--	--	--	20	--
teacher	--	--	--	14	9	--	--	23
other*	15	9	25	5	--	--	49	5
	47	59	56	67	67	40	162	174
(percent)	(29)	(36)	(35)	(38)	(38)	(23)	(4)	(7)

*other: U.S. - companionship, neighbor, brotherly, everyone,

mankind, self, me, myself, mine

Korean - kapsun

The content of this component reinforces the impression that for the U. S. group LOVE is not limited to the opposite sex and members of the primary group; what is involved is a more positive general attitude toward people, everyone. The only Korean response of this nature is human being. As was observed elsewhere (see themes SOCIAL, COOPERATE in Communication Lexicon, 1971a), the Koreans have two main focuses in social relations: one on primary groups and the other on an abstract, impersonal level illustrated by such terms as nation and mankind. They appear to be generally indifferent to people and strangers with whom they have not developed personal connections.

5. PAIN, SADNESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
pain, fut. ¹	--	--	--	14	11	--	--	25
needed	18	--	--	--	--	--	18	--
want	13	--	--	--	--	--	13	--
hate	40	--	24	--	--	--	64	--
other ²	5	--	7	52	--	9	12	61
(percent)	76	--	31	65	11	9	107	85
	(71)	--	(29)	(76)	(13)	(10)	(6)	(3)

¹ mental

² Other: U.S. - missing, sick
Korean - loneliness, sorrow, tears, wounds, falsehood,
wish, effort, fighting, death

While the Americans show certain preoccupation with the lack of LOVE and stress the need for LOVE, the Koreans express concern with the possible negative consequences of LOVE. In such responses as fear, sorrow, and mental pain, they are apparently preoccupied with ideas that love may hurt and wound one. They are apparently concerned with the possibilities of falsehood and deception. It is possible that the American emphasis reflects something of the often observed need for attachment, involvement, and social contact. As reported elsewhere, the highest U. S. cultural priority is LOVE (Szalay, 1973). The need for love is an expression of concern with the lack of love. Furthermore, the need for love being partially synonymous with the need for meaningful relations suggests that this observation may be related to Reisman's social characterizations of the American in his famous book, The Lonely Crowd. On the other hand, the

Korean references to mental pain and wounds convey romantic connotations reminiscent of traditional, sentimental love affairs. This impression is reinforced by certain Korean references in the MISCELLANEOUS component such as flower, letter, confession, and whisper.

11. FAMILY, PARENTS, CHILDREN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
family	59	43	51	--	--	--	153	--
mother, mom	16	87	41	67	117	91	144	275
father, dad	6	46	22	23	18	22	74	63
parent	31	23	13	43	40	23	67	106
child, -ren	31	12	20	--	--	--	63	--
son and daughter	--	--	--	15	7	16	--	38
baby	--	--	9	--	--	--	9	--
sister	--	23	13	--	15	11	36	26
brother	--	25	9	13	21	22	34	56
brother and sister	--	--	--	14	48	18	--	80
relatives, ¹	--	11	--	--	--	--	11	--
home	18	47	12	--	--	--	77	--
native place	--	--	--	--	8	--	--	8
	161	317	190	175	274	203	668	652
(percent)	(24)	(47)	(28)	(27)	(42)	(31)	(25)	(25)

¹ related, relation, -ship

For both groups, the strong response scores for mother, father, and parent in this component suggest that the concept of LOVE applies especially strongly to parents, members of the nuclear family. Another way of stating it might be that the family is centered around LOVE. Similarly, even if the Koreans do not specifically use the word family they make very frequent references to the key members of the family.

Both cultural groups associated LOVE more with mother than with father; the Americans more so than the Koreans. This underlines the previously found differentiation between the role of the mother and the father in the Korean family. In the Korean family the father is viewed as an autocratic figure while the mother emerges as a major source of LOVE. Another noticeable distinction between the Americans and Koreans is the greater identification of brother and sister by Koreans whose family concept is somewhat broader (see the domain "FAMILY").

GENERAL FINDINGS FOR THE DOMAIN*

In the findings on the "FAMILY" domain there are consistent response trends that reveal culturally characteristic patterns of family structure, role relations, and value orientations.

The U. S. focus is on the father and mother, implying not merely parents but also husband and wife. The Koreans place a greater emphasis on children (Korean 800, U. S. 600) and on the parent-child relationship (Korean 1,100, U. S. 700) than do the Americans. An emphasis on the relationship between two roles of the same level (father-mother) suggests a structure promoting equality, compared to the structure capitalizing on the relationship of unequal roles (parent-child) which involves subordination. The Koreans describe the father as master, and head of the family (Korean 100) and place more emphasis on father (1,800) than mother (1,400), in contrast to the Americans, who place similar emphasis on mother (1,400) and father (1,400).

In the Korean family there is a strong sex role differentiation between male and female members (Korean 1,800, U. S. 500) where maleness and age enjoy preferential status. There is consistently more Korean emphasis on male relatives: more references to brother (500) than to sister (200) and to son (100) than to daughter. Generally, the Americans give the same weight to male and female relatives. There is also more emphasis on the older generation by Koreans (300) than by Americans (100).

The stronger emphasis on relatives by the Koreans in the cultural family suggests that the extended family is more characteristic of the Korean culture, while the nuclear family, limited to parents and children, is more characteristic of the Americans.

The organizational characteristics of a family are linked with specific qualities of relationships between the members of a family. The Americans emphasize love and friendship as the main family ties (U. S. 2,300), implying that the existence of the American family is dependent on the personal feelings the members attach to each other. On the other hand, the Koreans place less emphasis on feelings (1,600). This suggests that Koreans view Family as a social unit less dependent on feelings—that is, as a more stable, institutionalized unit, whose permanence is more taken for granted.

Specifically, the Koreans refer more to filial duty and respect than do the Americans (Korean 500, U. S. 200) which suggests traditional ties and interrelations that involve subordination rather than equality. This Korean emphasis on tradition is consistent with the Koreans' strong concern with ancestors. A similar type of relationship between the Korean parent and child is consistent with the idea of education as a strong function of the Korean family. For the Koreans, age and maleness are recognized personal qualities that have distinct status implications in this culture.

* The numbers in brackets represent the score accumulated by the particular responses across the twelve stimulus themes included in this chapter and the following six related themes: GOAL, MATCHMAKER, DIVORCE, CCOPERATION, DESIRE, and HAPPINESS.

The procedure by which score values are obtained is elaborated in detail in Appendix C. The score totals presented in this summary provide empirically founded indicators on the relationship and cultural importance of certain response themes as observed across the themes used in the representation of this domain.

The Americans make consistently heavy references to goodness, (Korean 100, U. S. 400) kindness, and features of likeability and sociability. For the Americans, the idea of family house is centrally important as a place for living together (Korean 600, U. S. 1,300)--working and providing as well as entertainment and having fun.

In the U. S. conceptualization of self, there is an especially strong ego component (U. S. 600, Korean 200). This individualistic focus is underlined by the contrast produced by a concomitant emphasis on "others". In the Korean case, this contrast is much weaker (U. S. 300, Korean 100) and heavy references to family do suggest a close connection between the individual and the family. This suggests a self-image strongly fused with the family and supports the observations of Francis Hsu (1971) in respect to his characterization of the U. S. and Far Eastern concepts of personality.

The five themes representing family values are generally more important for the Koreans than for the Americans. Most of these traditional concepts and values apparently still have considerable application to the contemporary Korean family as well as to society in general.

The Korean patrilineal family structure is supported by the traditional philosophy of ancestor worship, by the virtue of filial duty and respect, and by the traditional concept of authority. These values are still crucial to the contemporary Korean family. Our data consistently supports this conclusion.

Emphasis on the male in the Korean family (father, grandfather, ancestors, uncles, and brothers) is pervasive. The female members of the family receive consistently little or less attention.

This does not preclude, however, strong emotional attachment to the mother. The Korean's attachment to and love of mother appear at a level of intensity matching that of his American counterpart.

The consistent emphasis among the Koreans on old age, on the elderly, logically follows from their high cultural values attached to concepts of ancestors and filial duty. These concepts underline the obligation of the young to the preceding generations, and instill attitudes of subordination. In consonance with these cultural values, respect and authority are regarded by Koreans as essential to social harmony and good moral character. Accordingly, superordination-subordination is a relationship the Koreans perceive as a natural order of the social world.

Thus, there is a clear Korean tendency to incorporate these family concepts and values and framework of moral philosophy that integrates them into a tight cluster of principles. This cluster of principles is not merely theoretical and abstract, but manifests itself in concrete patterns of behavior as well. The Koreans make many references to formal behavioral norms: politeness, veneration, rituals. These norms and regulations that appear to be purely formalistic to the outsider emerge in the Korean situation as matters of moral character, of outer indications of inner reality.

For the Americans some of these values--ancestors, filial duty--have little importance. Other family values, such as respect and authority, make more sense to the U. S. groups and receive interpretations that reflect certain characteristic dimensions of the U. S. frame of reference.

Finally, the concept of love emerges as the least culture specific of the themes analyzed in the domain. Although the family was found to be less dependent on love for the Koreans, the findings on love suggest that this theme is equally important for both groups and that they attach similar interpretations to it. This does not preclude the type of differences Hsu (1971a) points out in his work on "Eros, affect, and Pao."

CHAPTER 3

DOMAIN: "EDUCATION"

INTRODUCTION

There is considerable agreement among scholars of modernization that on a world-wide scale education is probably the most critical single factor determining whether people of a particular culture will become involved in the process of social and economic development or whether they will remain static at a low level of poverty (Lerner, 1957; Lasswell, 1951; Dodge, 1961).

Historically, education has long been an especially dominant central value for Koreans (Henderson, 1968). Its dominance may be partially attributed to cultural tradition and by the important role of the examination system in acquiring higher status in the social hierarchy. However some elements of the Korean educational tradition such as focus on formalities, preference for abstract, philosophical subjects rather than the technical, practical ones have been blamed for hindering economic development and social progress. As Kim (1973), an outstanding scholar on contemporary Korean education, observes, such feelings were strong especially among Korean intellectuals fifteen or twenty years ago. But it is to be noted that some "remarkable changes have occurred recently in this respect. It is a strong opinion among intellectuals including scholars who studied in the United States, that Korean education suffers from the 'lack of philosophy' and that general human education is more important than the professional."

A considerable portion of the U. S. aid to Korea is designed directly or indirectly to promote education objectives. Some of these objectives are pursued within the framework of military assignments and military training; others are directed to assist modernization of the Korean education system. Assignments in which American civilian and military experts advise and train host country personnel are closely related to the educational process in that the success or failure depends to a large extent on our ability to understand and make use of predispositions concerning education to promote contemporary educational and training objectives.

As a relevant example, it may be mentioned that civic action planners have properly recognized the high priority of education for Koreans and have included a variety of education related projects in their programs, such as school buildings, school transportation, and the like. The success of these programs can be seen in the actual achievements of the programs and by the amount of public support and local participation these programs have mobilized.

The present chapter offers primary insights into the Korean and American frames of reference in the domain of education. It offers empirical information on Korean cultural perceptions, attitudes, values, and priorities that are likely to influence their decisions and behavior in the educational field.

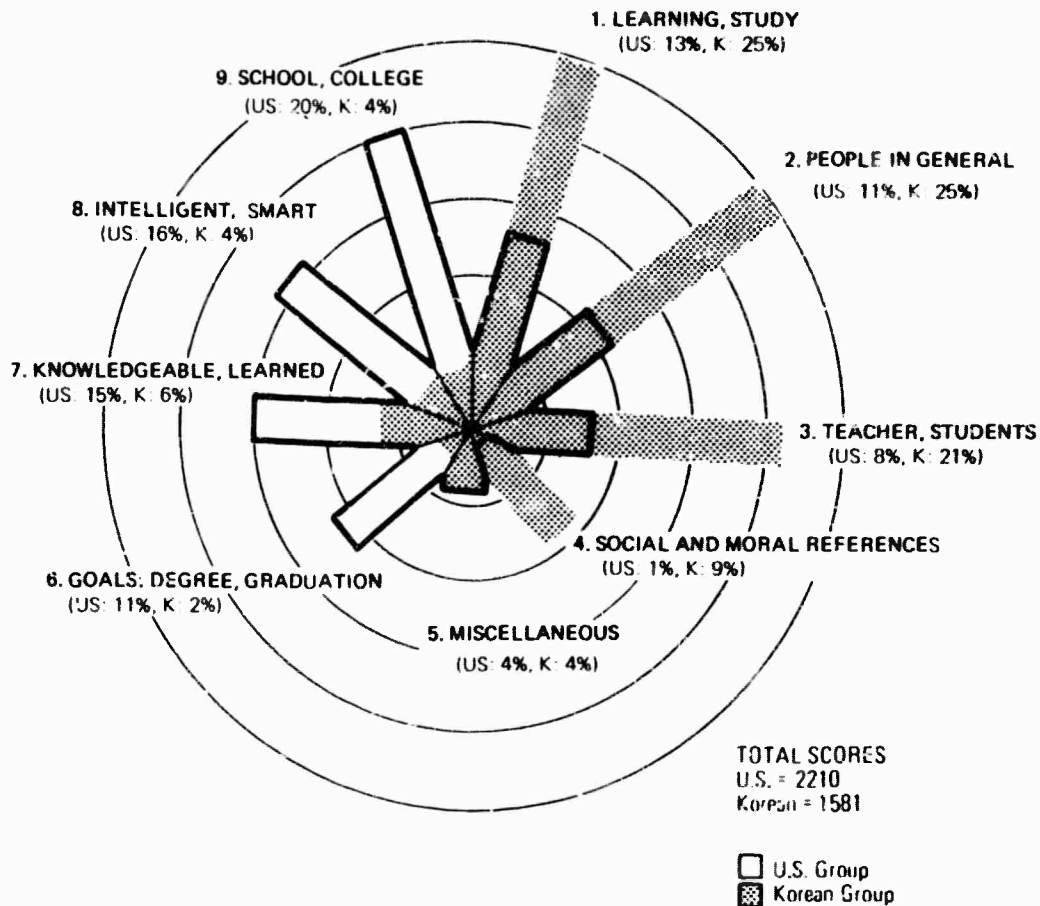
THEMES

The themes analyzed in this domain include the following: EDUCATED, KNOWLEDGE, INTELLIGENCE, TO LEARN, COLLEGE, SCHOOL, TEACHER, and DEGREE.

U.S. and Korean Meanings

EDUCATED

교육받은



U. S GROUPS

In the U. S. image, the EDUCATED person appears as a person who is distinguished by the attendance of SCHOOL and COLLEGE. In terms of his most outstanding qualities, he is supposed to be KNOWLEDGEABLE, LEARNED and furthermore, INTELLIGENT and SMART. These components show strong U. S. emphasis on formal education, knowledge, and the learning process. There is substantially less emphasis on what type of PEOPLE are educated. There is similarly less emphasis on TEACHERS and STUDENTS, especially STUDENTS, as outstanding representatives.

KOREAN GROUPS

In the Korean image of the EDUCATED person, there is an especially strong emphasis on the process of LEARNING and STUDY--that is, on the process by which education is achieved. There is a similarly strong emphasis on PEOPLE IN GENERAL and on TEACHERS and STUDENTS in particular. There is also a strong emphasis on the SOCIAL AND MORAL aspects of education; the total personality is emphasized. Apparently, the Koreans are more concerned than the Americans with the social implications of the educational process.

EDUCATED
교육받은

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. LEARNING, STUDY. This is one of the strongest Korean components. It is also fairly strong for the American groups. The emphasis is on the learning process, ways by which education is achieved.	Student	105	62	
	Worker	85	217	
	Farmer	90	118	
	Total	280	397	
2. PEOPLE IN GENERAL. The Korean emphasis on people is much stronger than the American which suggests that the Koreans may be more interested in the personal implications of the process than in the objective, intellectual implications.	Student	109	221	
	Worker	57	93	
	Farmer	78	77	
	Total	244	391	
3. TEACHER, STUDENTS. More specifically Koreans make emphatically more references to <u>students</u> than do Americans, and they emphasize the teacher-student relationship	Student	80	106	
	Worker	28	128	
	Farmer	79	94	
	Total	187	328	
4. SOCIAL AND MORAL REFERENCES. This is almost a purely Korean component with emphasis on the social and moral implications and consequences of education.	Student	-	57	
	Worker	6	40	
	Farmer	8	54	
	Total	14	150	
6. GOALS: DEGREE, GRADUATION. This is mostly a U.S. component, focusing on practical goals which probably represent important motivating forces.	Student	106	25	
	Worker	58	-	
	Farmer	87	-	
	Total	251	25	
7. KNOWLEDGEABLE, LEARNED. This component is especially strong for the American groups, reflecting an American tendency to equate knowledgeability with education.	Student	193	33	
	Worker	77	32	
	Farmer	60	35	
	Total	339	100	
8. INTELLIGENT, SMART. The especially strong U.S. emphasis reflects the importance assigned to intellectual qualities.	Student	130	37	
	Worker	108	-	
	Farmer	109	20	
	Total	348	57	
9. SCHOOL, COLLEGE. There is an especially strong U.S. emphasis on schools of various types, a reflection of the fact that education is closely synonymous with schooling.	Student	150	28	
	Worker	145	39	
	Farmer	154	-	
	Total	449	67	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 41%, K.: 38%)	912	596
		Worker (U.S.: 28%, K.: 37%)	615	582
		Farmer (U.S.: 31%, K.: 31%)	683	403
		Total	2210	1581

INTERPRETATION OF SELECTED COMPONENTS

EDUCATED: 교육받은 (Kyovuk Patun)

1. LEARNING, STUDY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
schooling	6	21					27	
learning, well	25	24	30	12	23	21	79	56
reading, well	31	7					38	
study	8	11	11	11	16	23	30	50
working	9		6				15	
teaching	26	16	26		12	5	68	17
training				8	52	26		96
practice				8	10	7		25
education					43	15		58
guidance					9	10		18
ability					14			14
lecture					13			13
with effort				6				6
book		6	17		7			7
subject						12		23
technique					14			12
word						11		14
						11		11
(percent)	106	85	90	62	217	118	280	397
1 taught	(33)	(22)	(32)	(16)	(55)	(30)	(13)	(25)

This component is very strong for both groups, but it is especially strong for the Koreans, who seem to show strong preoccupation with the process of education. Both groups emphasize learning and study. The heavy Korean response training may be a reflection of military experience, since this response was not observed previously with a Korean student group tested in the United States. There is a consistently stronger U.S. emphasis on books and on reading, suggesting an emphasis on the individualized process of learning. It is probably also a reflection of the American emphasis on intellectual qualities in the context of the educational process (See Components 7 and 9). The preoccupation with formal education shown by the Korean groups is strong among the workers and also the farmers, while the students, who are involved directly appear to emphasize development more than formal schooling itself. As found in the previous study, the Korean students are more inclined to conceive education not exclusively as a matter of formal schooling but as also a means of social mobility.

3. TEACHER, STUDENTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
teacher	31	22	53	31	26	17	106	74
professor	19	6	4	6			29	6
scholar	21			14			21	14
instructor				8	14			22
principal				9				9
student	9		22	46	45	53	31	144
pupil				17				17
trainee				9	23	10		42
(percent)	106	28	79	106	128	94	187	328
	(42)	(15)	(42)	(32)	(39)	(29)	(18)	(21)

The especially heavy Korean emphasis on students reflects a cultural characteristic: the Koreans tend to view students as a part of the intelligentsia more than do the Americans. This observation is in fundamental agreement with many descriptions of students in developing countries (Henderson, 1968; Benda, 1962; Kautsky, 1962). A second factor that may contribute to this strong emphasis is the traditionally important relationship between teachers and students. As was discussed in connection with related themes, especially with FILIAL PIETY, the concept of jemoto, the teacher-disciple relationship, implies strong subordination of the disciple to the educational authority. This concept derives from Confucian ethics and establishes a strong relationship of authority subordination between teacher and pupil.

4. SOCIAL AND MORAL REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
life		6		9	14		6	23
obligation					10			10
character				10				10
courteous				9		9		18
respect				4	6			10
worthy life				10				10
society				6	10	19		37
culture						11		11
other*				8	6	9	8	15
(percent)		6	8	56	26	54	14	100
other	(43)	(57)	(37)	(27)	(36)	(11)	(19)	

*other: U.S. manners
Korean: just a man of culture nation

The Korean group makes more numerous references to personality characteristics that have distinct social and moral implications, such as courtesy, respect, and character. This observation reflects that one of the basic objectives of education in Korea is to cultivate character (Lee, 1965). This philosophy has strong historical roots in the Confucian idea of the "man of virtue" in whom intellectual accomplishments and moral qualities are equally blended (Sang-eun Lee, 1962). The heavy Korean response, society, as well as the smaller responses nation and life (in the MISCELLANEOUS component), suggest a frequently observed Korean trend to emphasize the social and national implications of certain processes that are frequently viewed by Americans as purely in the context of the individual.

7. KNOWLEDGEABLE, LEARNED

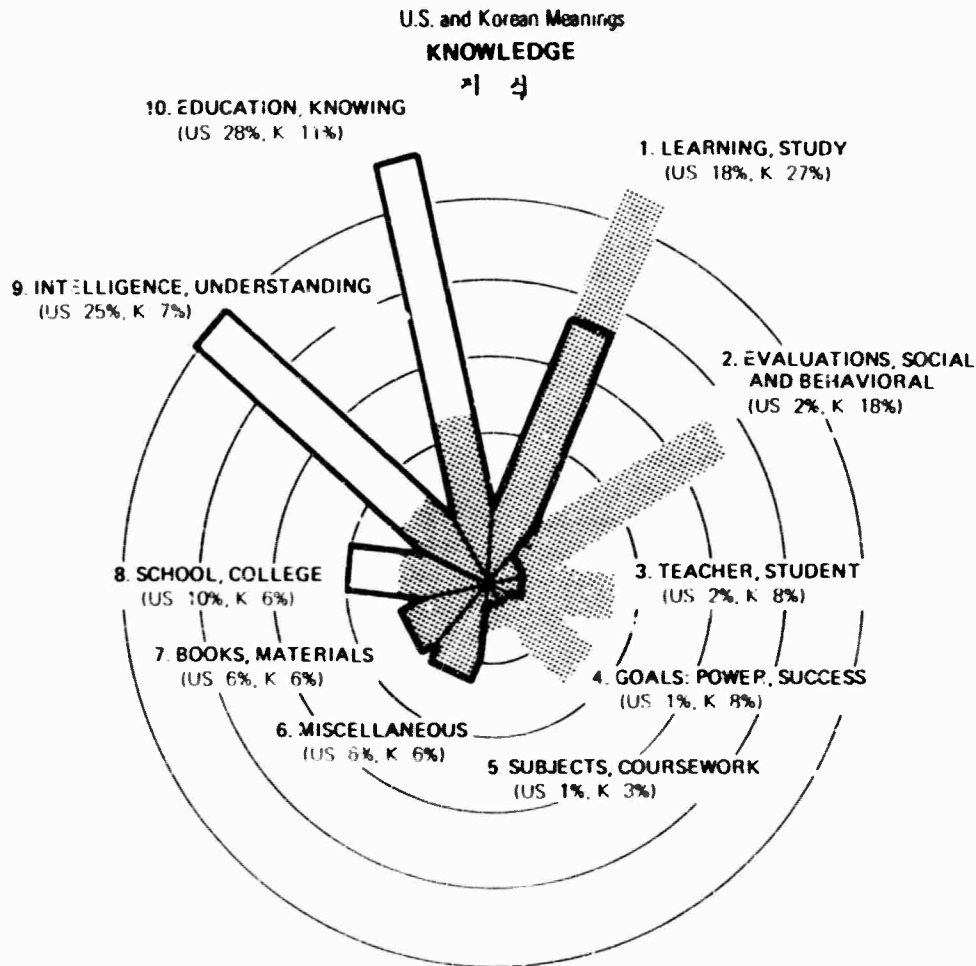
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
knowing	3	3	7				13	-
knowledge	24	41	36	23	20	24	103	77
knowledgeable	28	6					34	
school	16	5					21	
state	20						20	
learned	61	22	13		12	11	96	23
trained	31		11				42	
skilled	4						4	
informed	6						6	
(percent)	(57)	(23)	(20)	(33)	(32)	(35)	(15)	(6)

This component shows a strong emphasis on knowledge and the acquisition of knowledge by the American groups (Communication Lexicon, 1971a). The Koreans place relatively little emphasis on this component. The greater variety and weight of the American responses indicate the U.S. focus on the accumulation of knowledge. The U.S. group apparently equates the knowledgeable person with the educated person. The largest U.S. response, learned, refers to formal education; this is made further explicit by the response school.

9. SCHOOL, COLLEGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
school	57	91	79	28	23	-	227	51
university	9						9	
college	74	34	52				160	
Harvard	6						6	
high school	4	20	23		8		47	8
middle school					3			3
(percent)	(33)	(32)	(34)	(42)	(58)		(20)	(4)

The relative weight of the Korean responses here is only one-fifth that of the American. This heavy emphasis on schools reflects the American philosophy that equates education with formal schooling. As King (1966, p. 24) observes: "Nearly everyone immediately concerned with education has tended to think of this activity almost entirely in relationship to school." This U.S. emphasis suggests a distinctly narrower, more specifically focused conceptualization of education by Americans than by the Koreans. For the Koreans, especially the students, education apparently is less emphatically a school-oriented activity (see Components 1 and 2).



U. S. GROUPS

This U. S. interpretation of KNOWLEDGE agrees to a large extent with the Korean: the differences are more a matter of emphasis than of substance. To the Americans, KNOWLEDGE means more than EDUCATION. It implies more formal schooling—SCHOOL, COLLEGE. Americans also emphasize very heavily the intellectual condition of KNOWLEDGE by heavy references to INTELLIGENCE, UNDERSTANDING.

KOREAN GROUPS

The Korean interpretation of KNOWLEDGE places special emphasis on the acquisition of KNOWLEDGE by LEARNING, STUDY. Koreans also emphasize more the role of the teacher-student relationship as apparently a major channel for the acquisition of KNOWLEDGE. Social and behavioral references are heavy, suggesting that for the Koreans KNOWLEDGE has important correlates with certain personality characteristics and social background. Special emphasis on POWER and MONEY also suggests a stronger emphasis on KNOWLEDGE as an instrument for achieving certain specific goals.

KNOWLEDGE

지식

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
<p>1. LEARNING, STUDY. This is one of the strongest components for both groups. It shows the emphasis on the processes by which <u>KNOWLEDGE</u> is accumulated. It is especially strong for the Koreans.</p>	<p>Student Worker Farmer Total</p>	<p>202 63 135 400</p>	<p>193 207 135 536</p>	
<p>2. SOCIAL AND PERSONAL CHARACTERISTICS. The Koreans emphasize behavioral characteristics and social and educational background as characteristic correlates.</p>	<p>Student Worker Farmer Total</p>	<p>5 41 — 51</p>	<p>137 93 115 345</p>	
<p>3. TEACHER, STUDENT. The Koreans place special emphasis on these two groups one by one and probably also in their relationship to each other.</p>	<p>Student Worker Farmer Total</p>	<p>22 18 10 50</p>	<p>67 38 54 169</p>	
<p>4. GOALS: POWER, SUCCESS. This component deals with goals, objectives, benefits. This component is apparently more salient in the Korean mind.</p>	<p>Student Worker Farmer Total</p>	<p>25 — — 25</p>	<p>112 30 9 151</p>	
<p>5. SUBJECTS, COURSEWORK. There is a distinct emphasis by the Koreans on literature. This is probably related to the Confucian ideal of the educated person.</p>	<p>Student Worker Farmer Total</p>	<p>23 — — 23</p>	<p>32 6 25 63</p>	
<p>7. BOOKS, MATERIAL. There is somewhat more U.S. emphasis on books.</p>	<p>Student Worker Farmer Total</p>	<p>99 21 14 134</p>	<p>76 21 26 123</p>	
<p>8. SCHOOL, COLLEGE. This component is twice as strong for Americans than for Koreans. It shows the importance assigned to schools in the acquisition of <u>KNOWLEDGE</u>.</p>	<p>Student Worker Farmer Total</p>	<p>76 110 41 227</p>	<p>55 34 24 113</p>	
<p>9. INTELLIGENCE, UNDERSTANDING. The stress laid on intellectual qualities as apparent prerequisites for accumulation of <u>KNOWLEDGE</u> is especially salient for the U.S. groups.</p>	<p>Student Worker Farmer Total</p>	<p>154 188 211 553</p>	<p>41 26 76 143</p>	
<p>10. EDUCATION, KNOWING. The U.S. groups relate <u>KNOWLEDGE</u> very heavily to <u>education</u>, which in the U.S. context is closely synonymous with schooling.</p>	<p>Student Worker Farmer Total</p>	<p>214 175 207 596</p>	<p>98 61 61 220</p>	
<p>Total Group Response Scores and Percentage Distribution</p>		<p>Student (U.S.: 41%, K: 42%) Worker (U.S.: 29%, K: 28%) Farmer (U.S.: 30%, K: 30%) Total</p>	<p>899 630 640 2187</p>	<p>836 561 574 1971</p>

INTERPRETATION OF SELECTED COMPONENTS

KNOWLEDGE: 지식 (Chisik)

1. LEARNING, STUDY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
acquire hard ¹	5			8	10		5	18
learned well	120	52	83	68	121	85	255	284
reading well	10	6	11	12			27	12
study, inquis	29		29	50	33	30	58	113
teach, taught	5	5		3	3	3	10	9
working	8						14	
writing			6		10	17	6	27
practice				10				10
demonstrate ²				5	10			15
effort				23				23
research				14				14
technique					10			10
other ³	25						25	
	202	63	135	193	207	135	400	535
(percent)	(50)	(16)	(34)	(30)	(39)	(25)	(18)	(27)

1 to, acquisition
 2 non
 3 other U.S. training impart. ed doing gained

This is the strongest component for the Korean groups. It is also very sizable for the Americans, especially for the American student group. For Americans and Koreans, learn, learning, and study, studying are the two highest scoring responses. Nonetheless, the weight of the Korean responses is somewhat higher, suggesting preoccupation with the process of acquiring knowledge. A similar emphasis was also observed previously in the context of the theme EDUCATED. A possible explanation for this stronger concern with the acquisition of knowledge may be related to the difficulties and obstacles which may make the accumulation of knowledge by a single individual in a developing country increasingly difficult. Such an explanation appears to gain some support from the sizable Korean responses hard to acquire and effort.

2. SOCIAL AND PERSONAL CHARACTERISTICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
great	10	17					27	
helpful		6					6	
needed		18					18	
necessary				10				10
much				7	21	22		50
unlimited				7				7
abundance				12	16	29		57
character				10		8		18
courtesy, polit				11	6	8		25
culture, ed				67	23	32		122
background ¹				13	22	16		56
	10	41		137	81	115	51	345
(percent)	(20)	(80)		(40)	(27)	(33)	(21)	(18)

1 educational

Not only does this component have many times stronger weight for the Americans but also its content is different. The smaller group of American responses suggests a general positive evaluation of KNOWLEDGE; it is considered good and needed. The Korean responses are similar to the American in respect to the generally positive evaluation and connotation; however, they also convey some additional concerns. Some sizable responses like much, unlimited, and abundance reflect apparent concerns with the amount of knowledge. Furthermore, a second group establishes apparent connections between KNOWLEDGE and personality and behavioral characteristics—character, courteous, cultured. The sizable responses cultured and educational background suggest that the Koreans may view KNOWLEDGE in connection with the social and cultural background of the person. Emphasis on personality and behavioral correlates of KNOWLEDGE emerges here as a purely Korean response trend. It reflects an educational philosophy which, according to Sang-eun Lee (1962), reflects the Confucian idea of "man of virtue" characterized by a combination of knowledge and proper personality, character.

3. TEACHER, STUDENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
teacher	16	18	10	24	19	17	44	60
professor				12				12
student, college				16		19		35
scholar				9	9	9		27
man					10			10
other ¹	6			15		9	6	24
	22	18	10	77	38	54	50	150
(percent)	(44)	(36)	(20)	(42)	(24)	(34)	(21)	(18)

1 other U.S. Plato
 Korean intellectual human being

This component is considerably larger for the Korean group. Especially strong is the association of teachers and professors with KNOWLEDGE. This focus indicates that teachers play an especially important role in the transmission and acquisition of knowledge. The Korean educational system has frequently been characterized

as teacher-centered: in the past 'the student was the passive recipient of the professor's wisdom and knowledge' (Underwood, 1963, p. 38).

4. GOALS: POWER, SUCCESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
might, power	9	--	--	4*	--	9	9	50
success	--	--	--	22	--	--	--	22
money	--	--	--	15	--	--	--	15
other*	16	--	--	34	30	--	16	64
(percent)	25	--	--	112	30	9	26	151
	(100)	--	--	(74)	(20)	(6)	(1)	(8)

*other U.S.: happiness, use, skill
 Korean: development, improve-ment, attainment, realistic, Ph.D., freedom, recreation, example, excellent, etc.

This component is especially strong for the Korean student group. These responses suggest that KNOWLEDGE is considered generally desirable for the fulfillment of certain goals. Especially sizable here are references to might, power, success, money. The American responses, far less numerous than the Korean, all come from the student group. Not only the weight but also the content of the responses suggest that the Americans value KNOWLEDGE for its own sake while the Koreans value KNOWLEDGE as a tool for achieving desired goals.

As Kim (1973) points out, there has been an interesting shift since the time when the United States developed 'the great philosophy of pragmatism or instrumentalism [and] Korea was a country where knowledge had been valued traditionally for its own sake.' He suggests that 'the United States has achieved so full development in many fields that knowledge for knowledge's sake can be luxuriously pursued. While Korea is now a developing country where knowledge for practical purposes is urgently needed.'

9. INTELLIGENCE, UNDERSTANDING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
ability	11	19	14	--	--	--	44	--
brain, power	13	42	28	--	--	--	83	--
capacity	11	--	--	--	--	--	11	--
intelligence, -ent	57	27	67	14	19	9	151	42
sense, common-	11	--	--	6	7	10	11	23
smart	27	79	58	--	--	--	164	--
think, -ing, ¹	5	--	30	--	--	15	35	15
understand, -ing	19	--	14	--	--	--	33	--
IQ	--	9	--	9	--	9	9	18
mind, span	--	12	--	--	--	--	12	--
level	--	--	--	12	--	--	--	12
capability	--	--	--	--	--	27	--	27
clever	--	--	--	--	--	6	--	6
(percent)	154	188	211	41	26	76	553	143
	(28)	(34)	(38)	(29)	(18)	(53)	(25)	(7)

¹. thought, -ful

As has already been observed in the context of EDUCATED, the Korean groups apparently place less emphasis on intellectual abilities than do the U.S. groups. It becomes increasingly apparent here that the Americans see a strong relationship between KNOWLEDGE and such intellectual qualities as intelligence, brain power, smartness; this focus seems to reflect the American philosophy that the primary objective of education is development of the individual's intellect.

10. EDUCATION, KNOWING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
education, -ed	75	47	35	38	3	--	157	51
fact	38	--	--	--	--	--	38	--
know, -how, ¹	46	116	140	33	48	61	302	81
wisdom, wise	39	12	17	15	--	--	68	15
information	16	--	--	--	--	--	16	--
how	--	--	15	--	--	--	--	15
pebulum (food), ²	--	--	--	12	--	--	--	12
(percent)	214	175	207	98	61	61	596	220
	(36)	(29)	(35)	(45)	(28)	(28)	(28)	(11)

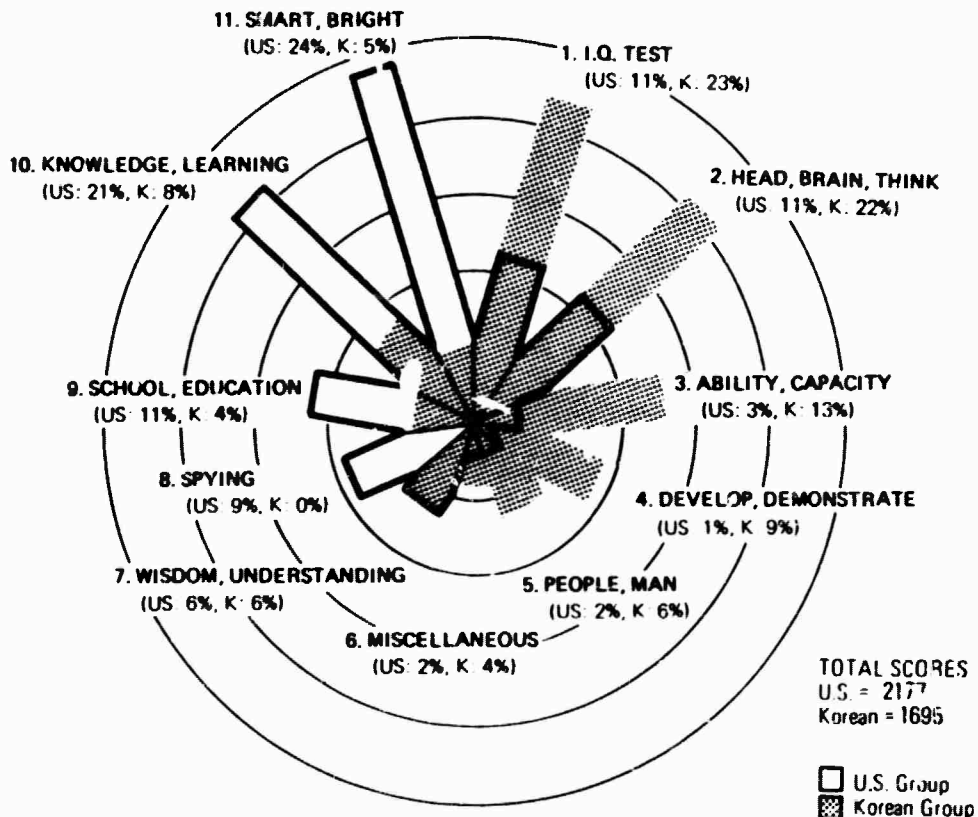
¹ -ing, ledge, -edgeable, practical, known
² mental

The responses of both culture groups reflect that knowledge and education are as inseparable as knowledge and school (Component 8). Nonetheless, consistent with the trend observed in connection with the theme EDUCATED, the present component reflects especially strong connection between education and knowledge for the U.S. groups: education is more narrowly focused, involving the acquisition of knowledge, especially in the form of schooling. In contrast, the Korean interpretation was broader, involving other personality characteristics as well as intellect (see Component 2).

U.S. and Korean Meanings

INTELLIGENCE

지능



U. S. GROUPS

In the U. S. conceptualization, INTELLIGENCE implies first of all SMARTNESS, BRIGHTNESS, which are highly desirable intellectual qualities. The importance of INTELLIGENCE is emphasized especially in the relationship to KNOWLEDGE and its acquisition. It is also emphasized that INTELLIGENCE is closely related to SCHOOL and influences school performance. INTELLIGENCE also means SPYING, but in terms of its primary meaning, it is clearly defined by the concept of I. Q., as measured by various tests. BRAIN is considered the representative part of the body where INTELLIGENCE resides.

KOREAN GROUPS

For the Koreans, HEAD is the representative part of the body and is used as a synonym for BRAIN, symbolizing INTELLIGENCE. I. Q. and TESTING are also highly salient concepts for Koreans. They conceive INTELLIGENCE primarily as an ABILITY which can be DEVELOPED. Koreans also view INTELLIGENCE as being instrumental to the accumulation of KNOWLEDGE, LEARNING, and SCHOOL performance, but this relationship is weaker for the Koreans than for the Americans.

INTELLIGENCE

지능

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores U.S. Korean		
1. I. Q. , TEST. The Koreans are apparently not only familiar with the relatively new concept of I. Q. and its assessment by testing, but they also place a distinct weight on it.	Student Worker Farmer Total	189 48 32 249	180 110 90 380	
2. HEAD, BRAIN, THINK. Both cultures localize <u>INTELLIGENCE</u> in the head and view thought as its manifestation. The symbolic value of head is especially strong for Koreans.	Student Worker Farmer Total	124 63 80 247	151 99 127 377	
3. ABILITY, CAPACITY. In its Korean conceptualization, the idea of mental ability is especially salient.	Student Worker Farmer Total	54 - 21 75	113 35 48 227	
4. DEVELOP, DEMONSTRATE. The size of this component suggests that in its Korean conceptualization <u>INTELLIGENCE</u> depends a great deal on the process of individual development.	Student Worker Farmer Total	14 - - 14	56 46 62 154	
5. PEOPLE, MAN. Koreans emphasize <u>INTELLIGENCE</u> as a human quality more strongly than do the Americans.	Student Worker Farmer Total	4 9 20 33	69 13 15 97	
7. WISDOM, UNDERSTANDING. There is a similarly strong relationship both for Koreans and Americans between <u>INTELLIGENCE</u> and wisdom.	Student Worker Farmer Total	76 11 35 122	99 16 20 95	
8. SPYING. This component reflects a second meaning of the English word <u>INTELLIGENCE</u> , implying the collection of secret information.	Student Worker Farmer Total	62 63 67 192	- - - -	
9. SCHOOL, EDUCATION. The U. S. groups view <u>INTELLIGENCE</u> in especially close relationship to the problem of schooling and education.	Student Worker Farmer Total	66 99 72 237	56 - 8 64	
10. KNOWLEDGE, LEARNING. For the U. S. groups there is an especially strong connection between knowledge and its acquisition, and <u>INTELLIGENCE</u> .	Student Worker Farmer Total	142 147 167 456	38 73 31 142	
11. SMART, BRIGHT. This strongest U. S. component is formed of intellectual qualities, some of which, like <u>smart</u> , represent close synonyms.	Student Worker Farmer Total	130 202 36 513	36 21 29 75	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 36%, K.: 48%) Worker (U.S.: 30%, K.: 26%) Farmer (U.S.: 31%, K.: 26%) Total	358 551 667 2176	810 449 438 1696

INTERPRETATION OF SELECTED COMPONENTS

INTELLIGENCE: 지능 (Chinung)

1. I. Q., TEST

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
I.Q.	105	34	32	123	46	26	171	195
test	32	8		38	21	16	40	75
examination				21	19	10		50
level					12	12		24
quotient	32						32	
inspection					12	15		27
high		6				11	6	11
140				8				8
(percent)	169	48	32	190	110	90	249	390
	(68)	(19)	(13)	(49)	(28)	(23)	(11)	(23)

The degree of Korean familiarity with the idea of the intelligence quotient is somewhat surprising. Sizable Korean references to test and examination leave no doubt that they actually have this fairly recent concept of psychological testing in mind. Their emphasis on I.Q. is relatively even higher than that of the Americans. This observation has to be checked, however, against the broader findings that the emphasis placed on INTELLIGENCE is substantially higher by Americans than by Koreans. This becomes apparent from the comparison of the total response scores: U.S. 2,177; Korean, 1,595. The dominance of the concept of INTELLIGENCE for the Koreans is substantially lower than for the Americans.

2. HEAD, BRAIN THINK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
mentality	9						9	
mind	17	7	7				31	
brain	67	56	39	21		10	162	31
head	12			99	52	72	12	223
thought, think,	19		14	8	38	45	32	91
memory, etc.				23	9			32
	124	63	60	151	99	127	247	377
(percent)	(50)	(26)	(24)	(40)	(26)	(34)	(11)	(22)

This component shows preoccupation with the head or brain as the part of the body where INTELLIGENCE resides. The Korean word "Juno" means both head and brain ("Tu" means head and "no" brain). The score for head is a combination of both "mori" (head) and "Juno" (head and brain). Head and brain have become symbolic of intellectual functioning. In a certain sense, they represent the relatively abstract and not directly observable referent of INTELLIGENCE. As the data

show, for the Americans the brain has an especially strong symbolic value. For the Koreans, the idea of head is the equivalent. Koreans place somewhat more emphasis on the thought process in general and memory in particular.

3. ABILITY, CAPACITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
ability	40		9	35	31	27	49	93
aptitude			12					12
capability					14			14
capacity	14						14	
innate				17				17
talent					13			13
genius				52	7	9		68
prodigy				9				9
abundance						13		13
(percent)	54		21	113	65	49	77	227
	(72)		(28)	(50)	(29)	(21)	(3)	(13)

This is one of the strongest Korean response components. The strength of this component is obviously influenced by the Korean word used. The Korean word literally translated into English conveys the idea of "intellective" ability" (Kim, 1973).

4. DEVELOP, DEMONSTRATE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
demonstration				6	12	7		25
technique				8	10			18
development	8			22	18	32	8	72
effort				20	6	6		32
success	6					7	6	7
(percent)	74			56	46	52	13	154
	(100)			(36)	(30)	(34)	(1)	(9)

As with the component ABILITY, CAPACITY, Koreans place more emphasis on this component, of which the idea of development appears to be the core. There are at least two possible interpretations of the response development. One is that the Koreans perceive INTELLIGENCE as an ability that can be developed and increased through education and experience. Another possible explanation is that for Koreans the value of INTELLIGENCE is to facilitate learning (Component 10) and human development. This second interpretation is reinforced by the Korean students' strong references to genius, which indicates that Koreans perceive INTELLIGENCE as an innate faculty.

8. SPYING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
agent, -cy	7	--	14	--	--	--	21	--
CIA	16	--	9	--	--	--	25	--
spy	26	12	--	--	--	--	38	--
FBI	--	21	18	--	--	--	39	--
officer	--	8	7	--	--	--	15	--
secret	--	--	11	--	--	--	11	--
work	7	7	--	--	--	--	14	--
other*	6	15	8	--	--	--	29	--
(percent)	(32)	(33)	(35)	--	--	--	(9)	--

*other U.S. - police, security, personnel, operation

This component is uniquely American, probably because while the word INTELLIGENCE has this second meaning in English, the comparable Korean word has no such meaning. The sizable American response spy conveys this meaning clearly. The largest additional references are to FBI, CIA, and agency. These are agencies involved in the collection of secret information.

9. SCHOOL, EDUCATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
college	11	13	22	--	--	--	46	--
schooling	14	34	28	--	--	--	76	--
education	41	18	22	19	--	--	81	19
teacher	--	10	--	3	--	--	10	6
scientist	--	6	--	15	--	--	6	15
doctor	--	11	--	--	--	--	11	--
other*	--	7	--	16	--	8	7	24
(percent)	(28)	(42)	(30)	(88)	--	(12)	(11)	(4)

*other U.S. - professor
Korean - career scholar Ph.D.

The American references to school, schooling, college, and to education, which in the American culture is a close synonym to schooling, suggest the close relationship which Americans perceive between INTELLIGENCE and school performance. This relationship is probably influenced by the widespread educational use of intelligence tests for various purposes. Although most of these tests measure more than intelligence, they are usually designed to show the level of knowledge. This fact is not always clear and is easily overlooked. This probably contributes to the opinion that school performance can be predicted on the basis of such tests. Although Component 2 has shown that the Koreans are also familiar with intelligence testing, the present component suggests that they apparently see a less close relationship between INTELLIGENCE and school performance.

10. KNOWLEDGE, LEARNING, STUDY

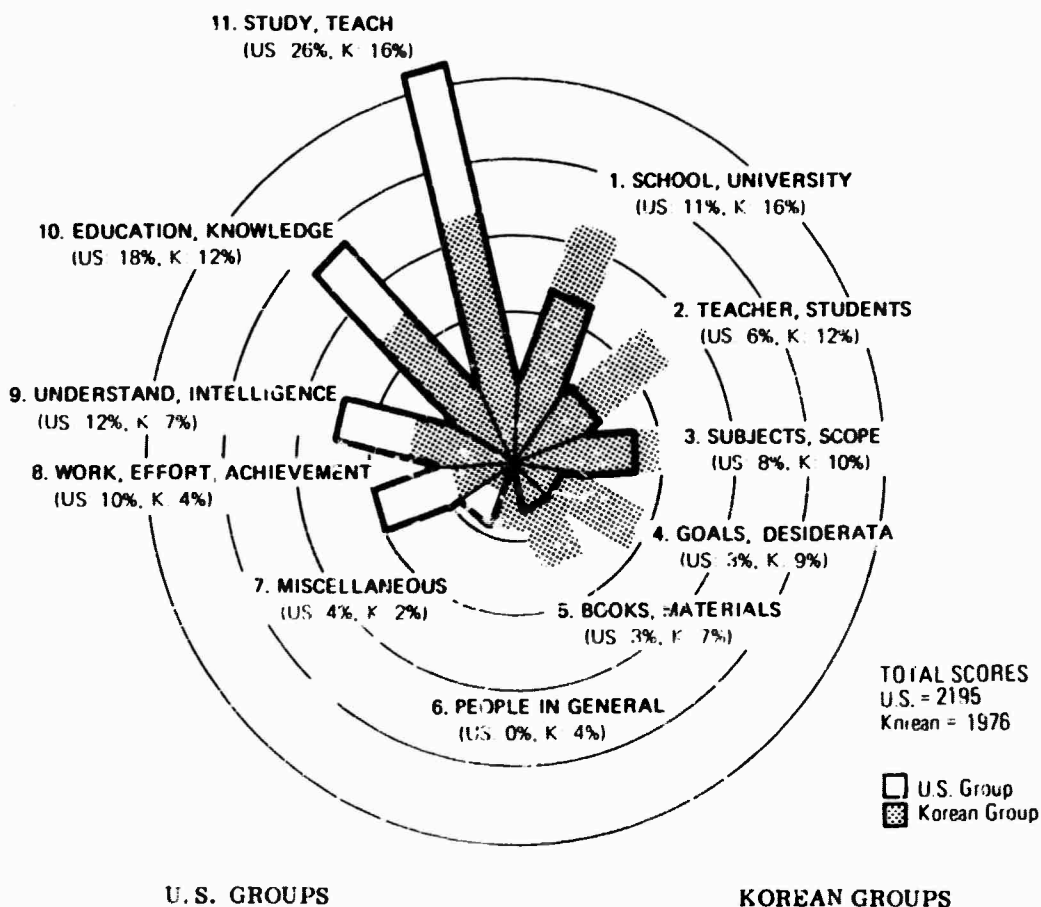
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
learning-ed	24	24	31	--	31	7	79	38
studying	20	9	11	11	11	9	40	30
reading, -er	--	7	5	--	--	--	12	--
book	--	7	6	--	8	--	13	8
information	14	--	--	--	--	--	14	--
know, -ing, -l	84	100	114	27	--	4	228	66
(percent)	(31)	(32)	(37)	(27)	(51)	(22)	(21)	(8)

*T. - ledge, - how

By far the strongest response from the Americans is knowledge in the context of INTELLIGENCE. They also score substantially higher on learning than do the Koreans. These responses clearly indicate that in its American interpretation, a major function of INTELLIGENCE is to facilitate and to promote the learning process, the final aim of which is the accumulation of knowledge (see Component 9).

U.S. and Korean Meanings
TO LEARN

배우 는 것



U. S. GROUPS

STUDY, TEACH is the most salient U. S. meaning component, focusing on the diverse processes of acquiring and transmitting knowledge. The emphasis on **EDUCATION** and **KNOWLEDGE** reflects the high affinity between learning and education as characteristic of the U. S. group. By heavy references to **UNDERSTAND** and **INTELLIGENCE**, the importance of intellectual qualities and capabilities is emphasized. Learning is not merely a **SCHOOL** related activity; it apparently has a great deal to do with **WORKING** and finding solutions to problems.

KOREAN GROUPS

The Korean interpretation of **LEARNING** is more narrowly limited to activities involving **SCHOOLS, UNIVERSITIES**, formal learning processes; especially heavy emphasis is placed on the role of **TEACHERS** and the relationship between **TEACHERS** and **STUDENTS**. Society and culture are emphasized not merely as subjects, but because learning has social and cultural implications. For the Korean groups learning is an emphatically **GOAL-oriented** activity considered essential to success.

TO LEARN
배우려는 것

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. SCHOOL, UNIVERSITY. Both groups emphasize <u>schools</u> , but the Korean emphasis appears to be especially strong.	Student	73	134	
	Worker	98	92	
	Farmer	134	98	
	Total	240	324	
2. TEACHERS, STUDENTS. This is the second largest Korean component, suggesting that learning is viewed in close connection with the leadership-student relationship.	Student	48	54	
	Worker	45	60	
	Farmer	28	120	
	Total	121	234	
3. SUBJECTS, SCOPE. This component shows to what subjects the groups attach high priorities. The U. S. emphasis is more on school subjects; the Korean, on <u>society</u> and <u>culture</u> .	Student	36	66	
	Worker	58	68	
	Farmer	79	60	
	Total	173	194	
4. GOALS, DESIDERATA. This is a strong Korean component and shows a distinct emphasis on success, for which learning is apparently considered instrumental.	Student	36	113	
	Worker	30	38	
	Farmer	-	26	
	Total	66	177	
5. BOOKS, MATERIALS. Both groups make heavy references to books as natural source material. The Korean references are stronger.	Student	25	60	
	Worker	15	30	
	Farmer	28	41	
	Total	68	131	
6. PEOPLE IN GENERAL. This small but distinct Korean component emphasizes the role and involvement of people.	Student	-	47	
	Worker	-	22	
	Farmer	-	7	
	Total	-	76	
8. WORK, EFFORT, ACHIEVEMENT. The U. S. component is stronger and has a distinct focus on use, application. The Koreans are more preoccupied with certain motivational aspects.	Student	87	43	
	Worker	87	32	
	Farmer	42	11	
	Total	216	86	
9. UNDERSTAND, INTELLIGENCE. This component shows an especially strong U. S. emphasis on the intellectual requirements involved in <u>LEARNING</u> .	Student	154	23	
	Worker	43	48	
	Farmer	60	70	
	Total	257	142	
10. EDUCATION, KNOWLEDGE. TO LEARN appears to be closely synonymous with education, especially in its U. S. conceptualization.	Student	179	80	
	Worker	75	84	
	Farmer	138	75	
	Total	392	239	
11. STUDY, TEACH. This heaviest U. S. component contains several synonyms and reflects an emphasis on teaching.	Student	206	90	
	Worker	211	117	
	Farmer	152	120	
	Total	569	327	
Total Group Response Scores and Percentage Distribution	Student	(U.S. 39%, K.: 37%)	866	734
	Worker	(U.S. 32%, K.: 30%)	895	604
	Farmer	(U.S.: 29%, K.: 32%)	634	638
	Total		2195	1976

INTERPRETATION OF SELECTED COMPONENTS

TO LEARN: 배 우 는 것 (Peunun-kot)

1. SCHOOL, UNIVERSITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
college	7	..	5	..	..	..	13	..
school	66	98	63	120	92	90	227	302
university	..	..	..	14	..	..	..	14
classroom	..	..	..	..	..	8	..	8
(percent)	(30)	(41)	(29)	(41)	(28)	(30)	(11)	(16)

The especially numerous Korean references to school probably reflect a culturally characteristic conceptualization of learning as an activity limited mainly to the school situation. As has been observed previously in the context of the theme EDUCATED, the concept of education appears to be a more narrowly school-related activity in its American interpretation. That learning in its Korean conceptualization is also primarily school-related is suggested by the numerous Korean references to teachers and the strong emphasis on the teacher-student relationship (see Component 2). A wider, but nonetheless school-related, interpretation of learning by the American groups becomes increasingly apparent from Component 8, WORK, EFFORT, ACHIEVEMENT, which suggests that Americans have a strong applied emphasis in connection with learning—that it involves finding solutions, working out methods; that is, generally coping with problems of life.

2. TEACHERS, STUDENTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
professor	6	..	..	..	..	..	6	..
student	10	7	..	15	13	27	17	55
teachers	32	38	28	28	39	63	98	130
scholar	..	..	..	5	5	7	..	17
senior	..	..	..	6	..	9	..	15
educator	..	..	..	..	3	..	..	3
disciple	..	..	..	..	..	14	..	14
(percent)	(40)	(37)	(23)	(23)	(26)	(51)	(16)	(12)

The Korean responses in this component are twice as numerous as the U. S. responses. Koreans relate the concept TO LEARN mainly to schooling and in this context the role of teachers appears very important. This is observed repeatedly by various scholars in the field (Underwood, 1963;

Hang-yung Lee, 1965). The high salience of the responses teachers and students seems to reflect the culturally characteristic teacher-pupil relationship that finds expression in the somewhat authoritative Susun-kwa Checha idea, in which the teacher is expected to set a superior example and the disciple to follow it. Interestingly, the Korean workers and farmers are stronger in this than the students (see Component 11).

3. SUBJECTS, SCOPE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
English	..	..	14	..	..	..	14	..
lesson	..	..	..	..	..	20	..	20
verb	18	..	..	..	..	..	18	..
technique	..	..	..	..	25	25	..	50
trade	5	10	10	..	..	..	25	..
society	..	..	..	6	6	13	..	25
culture	..	..	..	9	29	15	..	53
life	..	..	..	17	..	..	..	17
red light	..	..	..	13	..	..	..	13
everything	5	6	9	..	..	..	20	..
something	..	9	9	..	..	..	18	..
more	..	14	9	..	..	..	23	..
endlessness	..	..	..	15	..	..	..	15
other*	5	5	22	6	8	7	35	21
(percent)	(21)	(34)	(46)	(34)	(35)	(31)	(18)	(10)

*other U.S. swim, sing, fact, skill, all, much
Korean: music, science, sex

This component deals with the subjects to which both groups assign priorities. Neither group is very articulate in this respect. Generally the American responses concern subjects that are more school-oriented while the Koreans appear to be concerned with technique—skill or trade. The references to technique by the Korean workers and farmers may reflect a practical necessity for acquiring skills rather than general schooling. The emergence of these responses and the absence of letter may be an indication of the rising value of the trade skills in this fast industrializing country against the traditional value placed on "letteredness" or the literary classics (McCune, 1966; Communication Lexicon, 1971a). The Korean references to society and culture are probably a reflection of their cultural identity, homogeneous and collective as well.

4. GOALS, DESIDERATA

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, better		16	..	..	..	..	16	..
necessary, utility	..	..	..	25	..	..	..	20
job	12	..	..	..	..	..	12	..
love	..	14	..	..	..	..	14	..
money	..	..	..	10	..	..	..	10
scholarship	..	..	..	8	6	9	..	23
force (strength)	..	..	..	10	..	..	..	10
property	..	..	..	..	10	..	..	10
success	..	..	..	44	22	17	..	83
other*	24	..	..	21	..	..	24	21
(percent)	36	30	..	113	38	26	66	177
	(54)	(45)	..	(64)	(21)	(15)	(3)	(9)

*Other U.S. -progress, important, need, degree
Korean -progress, peace, happiness

This component is nearly three times stronger for the Koreans than for the Americans. Especially heavy Korean references to success suggest that in the Korean mind learning has a strong instrumental value as being essential to success (Paik Hyun-ki, 1968). Both groups appear to value learning as something desirable, but the distribution of the responses suggests that learning is valued for its own sake by the Americans and more for its utility by the Koreans.

10. EDUCATION, KNOWLEDGE

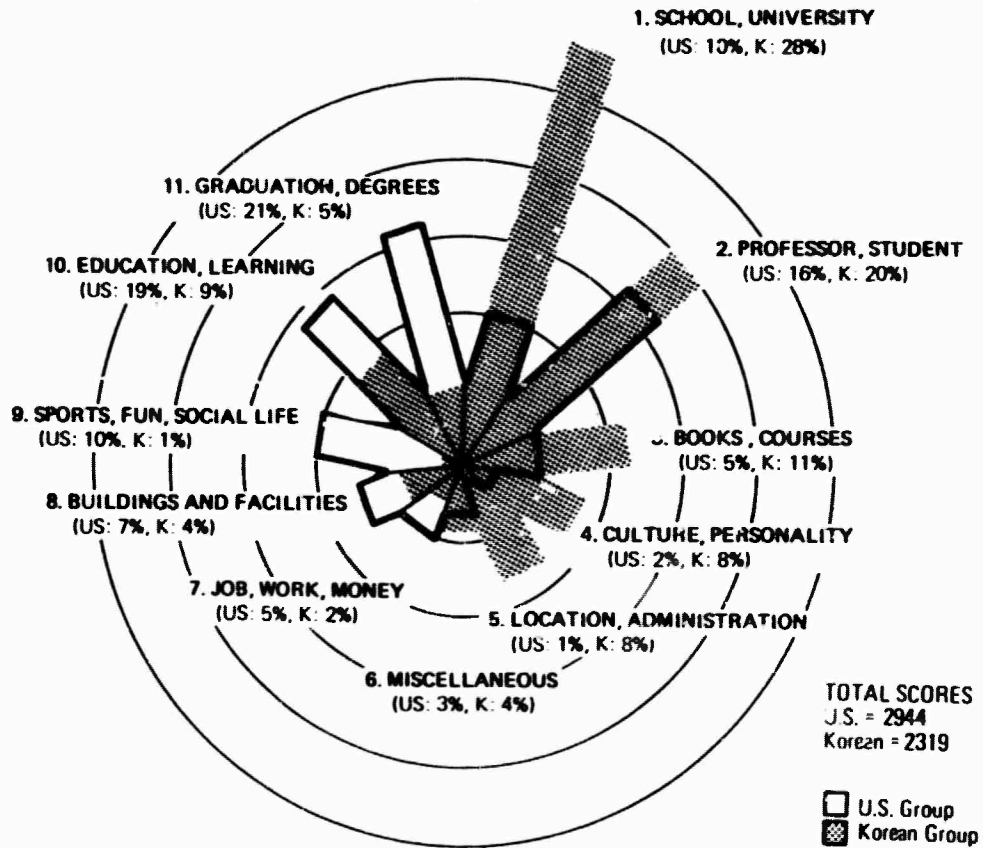
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
educated	60	12	5	..	..	..	77	..
education	19	12	28	8	12	17	59	37
schooling	..	4	..	..	..	..	4	..
knowing	20	21	33	14	24	16	74	54
knowledge	37	26	44	58	48	42	107	148
experience	37	..	28	..	..	..	65	..
wisdom	6	..	..	..	..	..	6	..
(percent)	173	75	138	80	84	75	392	239
	(46)	(19)	(35)	(33)	(35)	(31)	(18)	(12)

This component is especially strong for the U.S. group. It shows the strong connection that exists for the U.S. group among education, learning, and knowledge, as was observed in connection with KNOWLEDGE and EDUCATED. This finding follows logically from the previous observations, according to which education is fundamentally synonymous with formal schooling for the U.S. group. For the Korean group, however, the concept of education is broader, including not only the accumulation of knowledge, but the development of personality and character as well.

U.S. and Korean Meanings

COLLEGE

대학교



U. S. GROUPS

The American image of COLLEGE shows a great deal of overlap with the Korean image. For both it is synonymous with SCHOOL and involves LEARNING, which in the American context is closely synonymous with EDUCATION. It involves the relationship between PROFESSORS and STUDENTS. The Americans are much more preoccupied with SPORTS, FUN, SOCIAL LIFE as correlates of education, and they emphasize BOOKS and individual studies more heavily than the long-range effect of education in terms of WORK and MONEY or the more immediate concern of GRADUATION and DEGREES.

KCREAN GROUPS

For the Korean groups there is a closer synonymy between UNIVERSITY and COLLEGE, and there is more emphasis on course work and examinations. Furthermore, certain general human values attract more attention in the broader context of observing CULTURE and developing PERSONALITY. The scenery of the campus--BUILDINGS, FACILITIES--receives less attention. There are heavy references to PROFESSORS as well as to STUDENTS. There is also somewhat less emphasis on DEGREES and very little on GRADUATION.

COLLEGE
대학

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. SCHOOL, UNIVERSITY. This is an especially strong Korean component. It shows the synonymy of <u>COLLEGE</u> with <u>school</u> for both and particularly with <u>university</u> for the Korean group.	Student	79	110	
	Worker	118	155	
	Farmer	111	260	
	Total	308	655	
2. PROFESSOR, STUDENT. This component is very strong for both cultures. The U. S. responses include sizable references to <u>girls</u> , implying college girl.	Student	122	184	
	Worker	185	143	
	Farmer	174	127	
	Total	481	454	
3. BOOKS, COURSES. The U. S. emphasis on <u>books</u> and studying is strong while the Koreans have an additional focus on <u>coursework</u> and <u>lectures</u> .	Student	77	103	
	Worker	48	91	
	Farmer	32	64	
	Total	157	258	
4. CULTURE, PERSONALITY. This is mostly a Korean component that reflects on the importance Koreans attach to <u>COLLEGE</u> as an instrument for promoting human values and developing personality.	Student	17	100	
	Worker	27	25	
	Farmer	11	58	
	Total	55	181	
5. LOCATION, ADMINISTRATION. Koreans apparently identify <u>COLLEGES</u> with their locations. They also recognize certain roles, characteristics involved in administration.	Student	8	57	
	Worker	-	51	
	Farmer	6	66	
	Total	14	174	
7. WORK, MONEY. This component deals with matters related to jobs and financing. It is stronger for the Americans than for the Koreans.	Student	66	48	
	Worker	31	-	
	Farmer	67	10	
	Total	164	58	
8. BUILDINGS, FACILITIES. This is primarily a U. S. component with attention centered on <u>campus</u> , <u>dormitory</u> , and <u>classroom</u> .	Student	101	69	
	Worker	62	7	
	Farmer	54	10	
	Total	217	86	
9. SPORTS, FUN, SOCIAL LIFE. This is a sizable and mostly U. S. component. It reflects the importance of <u>COLLEGE</u> beyond the narrow context of learning.	Student	164	19	
	Worker	37	6	
	Farmer	89	-	
	Total	290	25	
10. EDUCATION, LEARNING. This component is especially strong for the U. S. groups. It supports the previous observation—that for the Americans, education is closely synonymous with formal schooling.	Student	232	84	
	Worker	165	41	
	Farmer	159	82	
	Total	556	207	
11. GRADUATION, DEGREE. These emerge as immediate goals of college education, and are especially stressed by the U. S. groups.	Student	286	21	
	Worker	167	69	
	Farmer	159	38	
	Total	612	126	
Total Group Response Scores and Percentage Distribution	Student	(U.S.: 40%, K.: 37%)	1181	866
	Worker	(U.S.: 30%, K.: 30%)	877	702
	Farmer	(U.S.: 30%, K.: 32%)	866	752
	Total		2944	2319

INTERPRETATION OF SELECTED COMPONENTS

COLLEGE: 대학교 (Tehakkyo)

1. SCHOOL, UNIVERSITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
university	28	-	8	31	98	84	36	213
college	-	-	-	43	73	66	-	179
schooling	39	113	86	50	57	72	238	179
primary	-	-	-	-	8	6	-	14
middle	-	-	-	-	14	10	-	24
high	-	5	-	6	8	16	5	30
Duquesne Univ	12	-	-	-	-	-	-	12
Penn State	-	-	17	-	-	-	-	17
Harvard	-	-	-	10	-	-	-	10
Oxford	-	-	-	-	-	6	-	6
(percent)	79	118	111	140	255	260	308	655
	(26)	(38)	(36)	(21)	(41)	(40)	(110)	(28)

There is considerable agreement up to a point; both the American and the Korean groups make heavy references to school, schooling, reflecting that for both culture groups, COLLEGE is a type of school. There is, however, a distinct difference embodied by the very heavy Korean reference to university and college--that is, to institutes of higher education. One partial explanation is that the word "Chonmun Hakkyo" (literally specialist school) was translated into "college" here. It is interesting to observe that the Americans make references to university only to a very limited extent. This is probably because the Americans most frequently use university in combination with the names of specific institutions, such as University of Illinois, University of Maryland; but at any rate, university is rarely used in a generic sense.

2. PROFESSOR, STUDENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
professor	46	54	21	62	54	22	121	138
teacher, teaching	17	37	48	21	14	25	102	60
lecturer	-	-	-	3	7	4	-	14
student	13	43	41	29	54	58	97	141
intellectual	5	-	-	39	-	9	5	48
girl	17	47	45	7	-	-	-	105
youth	-	-	-	-	14	9	-	23
man and woman	-	-	-	19	-	-	-	19
people	12	-	15	-	-	-	-	27
other ¹	12	8	4	4	-	-	-	24
(percent)	172	185	174	184	143	127	441	454
	(25)	(38)	(36)	(41)	(31)	(28)	(116)	(20)

¹other: U.S. dean, boy, co-ed
Korean: dean

Although Korean references to the student-teacher relationship is usually stronger than the American, here the differences are not

too dramatic. After a closer look, it becomes apparent that the difference may be explained largely by the fact that American groups made sizable references to girl, implying college girl, and to a lesser extent also to co-ed and boy. These references are apparently somewhat different in nature from those that emphasize the teacher-student relationship. It is somewhat questionable whether most of these responses may not be more properly categorized in the context of the component SPORTS, FUN, SOCIAL LIFE.

3. BOOKS, COURSES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
specialty, field ¹	-	-	-	21	24	29	-	74
graduate course	-	-	-	5	23	15	-	43
subject, major	6	-	8	-	-	-	-	14
test, examination	14	-	-	-	14	-	-	14
book, note	33	25	18	11	19	9	76	39
lecture	-	-	-	32	-	3	-	35
research	-	-	-	10	11	-	-	21
thesis	-	-	-	11	-	-	-	11
grade	10	8	-	-	-	-	-	18
other ²	14	15	6	13	-	9	35	21
(percent)	77	48	32	103	91	64	157	258
	(49)	(31)	(20)	(40)	(35)	(25)	(5)	(11)

¹ of study
² other: U.S. liberal arts, math, law, board, reading
Korean: literature, science, section

The distribution of the American responses suggests a strong focus on studying and books. There is a similar Korean focus, but the Koreans also make heavy references to field of study, graduate schools, suggesting concern with specialization. They also make sizable references to lecturing. This emphasis on coursework and lectures seems to support Underwood's (1963) observation that Korean teaching has a strong orientation toward examinations and lectures with little reliance on books, which are fairly scarce, especially in institutions of higher education. As Underwood (1963, p. 39) puts it: "Daily recitation, term papers, book reports, and compositions--the production of academic material by the students themselves--are virtually unknown."

4. CULTURE, PERSONALITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
development, ¹	--	--	--	4	--	7	--	11
free, dom, ly	--	--	--	13	--	12	--	25
glory, pride	--	--	--	14	--	--	--	14
sacred-ness	--	--	--	7	--	--	--	7
truth	--	--	--	18	--	--	--	18
culture, d	--	--	--	7	10	18	--	35
personality	--	--	--	11	--	19	--	30
love	--	--	--	26	9	--	--	35
good great	--	6	--	--	6	--	6	6
smart	8	21	11	--	--	--	40	--
experience	9	--	--	--	--	--	9	--
(percent)	(31)	(49)	(20)	(55)	(14)	(31)	(2)	(18)

¹ success

This component shows a certain emphasis on diverse nonintellectual correlates of college education, at least as they are perceived by the Korean groups. The Korean student's emphasis is especially heavy on this component.

Some of the reactions express positive evaluations like love, freedom, free, great. Another group of responses express related values like truth, freedom and a third group--references to personality culture, cultured-- deals with the entire personality, character. These observations are fairly consistent with those made in the context of EDUCATED, SCHOOL, and KNOWLEDGE, where there was found to be a consistent trend to express interest, beyond the purely intellectual, also in certain moral values and personality-related characteristics that result from the educational process (Lee Sang-eun, 1962). The emphasis on character development traditionally derives from the Confucian idea of becoming a man of virtue, one who excels in intellectual accomplishments and moral qualities.

7. WORK, MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
money	19	17	33	16	--	10	69	26
tuition	--	--	9	--	--	--	9	--
job	7	9	6	5	--	--	22	5
employment	--	--	--	22	--	--	--	22
work	40	5	19	--	--	--	64	--
economy	--	--	--	5	--	--	5	--
(percent)	(40)	(19)	(41)	(83)	--	(17)	(15)	(58)

Both of these issues are more heavily emphasized by the American groups. All three American groups refer to money, although it is somewhat ambiguous whether

they have in mind the expenses associated with college education or whether they consider the utility of college as a means to earn money. Probably the first interpretation is more valid, because there is a small but distinct reference to tuition, which shows explicit concern with the expenses. References to job and work can also be interpreted in two ways, but here it is more probable that the American students had in mind primarily the job and work opportunities which result from college education. Similar considerations apply to the Korean student who also made some references to money and employment.

9. SPORTS, FUN, SOCIAL LIFE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
athletic, game	6	--	6	--	--	--	12	--
football	14	9	20	--	--	--	43	--
sports	8	4	5	--	--	--	17	--
team	--	5	5	--	--	--	10	--
fun	27	11	19	--	--	--	57	--
drinking	17	--	--	--	--	--	17	--
friendly ¹	19	--	9	9	--	--	28	9
party	21	--	12	--	--	--	33	--
social, sorority	12	--	--	--	--	--	12	--
fraternity	27	8	6	--	--	--	41	--
carnival, festival	--	--	--	10	--	--	--	10
other ²	13	--	7	--	6	--	20	6
(percent)	(57)	(13)	(31)	(76)	(24)	--	(10)	(11)

¹ girlfriend

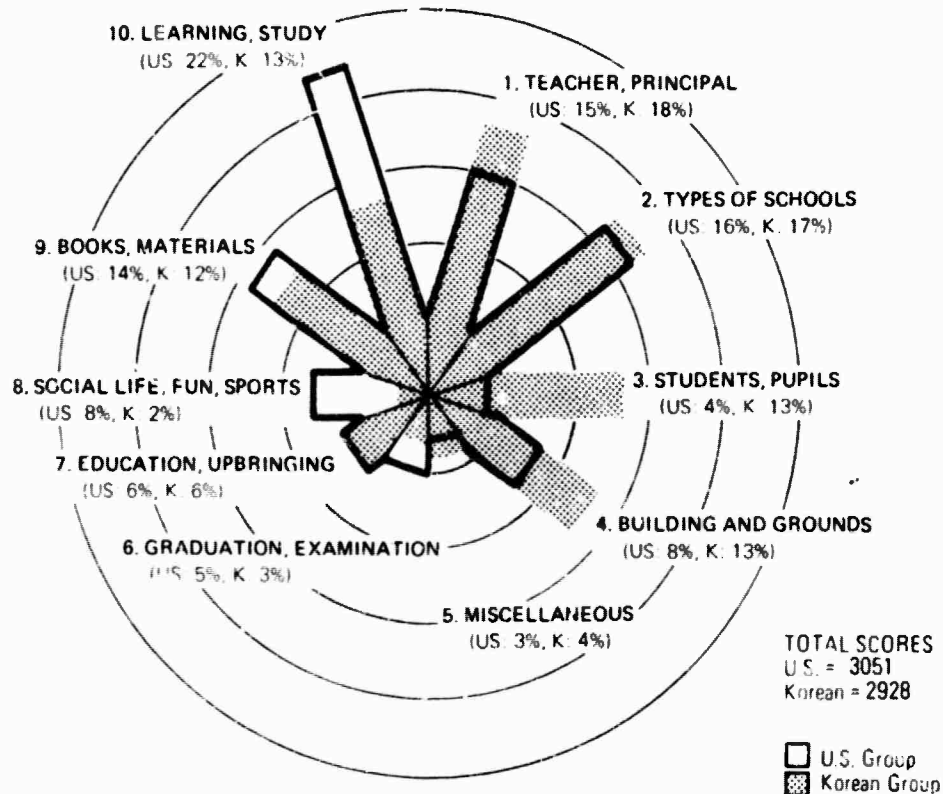
² other U.S. basketball, good time, beer, sex
Korean playground

This component shows a strong American emphasis on certain social and recreational aspects of COLLEGE life, which apparently are almost non-existent, or at least at a much lower level of articulation in the case of the Koreans. This is closely similar to a comparable component observed in connection with the theme SCHOOL where reactions reflected considerable concern with sports, especially with football, basketball, athletics, and a strong entertainment element is conveyed by such reactions as fun, drinking, party. An organizational framework for part of this entertainment, fraternity, is mentioned by a sizable number of the Americans. Compared to this, Korean references to friend, carnival, and festival are modest, but probably still representative of at least partially different expectations, experiences.

U.S. and Korean Meanings

SCHOOL

학교



U. S. GROUPS

There is a considerable amount of agreement with the Korean groups. The main components of meaning imply for both groups a place for LEARNING and STUDY, the involvement of TEACHERS and PRINCIPALS and various TYPES OF SCHOOLS, from grade schools to universities. One of the differentiating characteristics is that the Americans place especially strong emphasis on SOCIAL LIFE, FUN, SPORTS as part of school life. They also emphasize BOOKS somewhat more.

KOREAN GROUPS

In comparison with the American groups, the differences are more a matter of emphasis. The Korean groups emphasize more the role of TEACHERS, PRINCIPALS, together with STUDENTS and PUPILS, underlining the importance of the teacher-student relationship. Furthermore, they emphasize UPBRINGING, involving the development of character and personality. (And yet the aspect of SOCIAL LIFE, FUN, AND SPORTS drew very little emphasis.) This is in partial contrast to the stronger U.S. trend to identify SCHOOL with EDUCATION and interpreting education as a purely intellectual activity.

SCHOOL
학교

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. TEACHER, PRINCIPAL. This strong component shows a very similar emphasis on educators by Koreans and by Americans. The Korean emphasis is somewhat stronger.	Student	117	172	
	Worker	194	210	
	Farmer	138	130	
	Total	449	521	
2. TYPES OF SCHOOLS. This is one of the strongest components. The U. S. and Korean distribution of interest on higher- and lower level educational institutions is fairly similar.	Student	203	170	
	Worker	94	125	
	Farmer	190	214	
	Total	487	509	
3. STUDENTS, PUPILS. The Korean emphasis on students and pupils is especially strong. This suggests again the importance of the teacher-disciple relationship for the Koreans.	Student	37	123	
	Worker	62	131	
	Farmer	33	122	
	Total	132	376	
4. BUILDING AND GROUNDS. The <u>building</u> , the structure, receives slightly more attention from the Americans while the <u>playground</u> , the site, gets distinctly more attention from the Koreans.	Student	73	151	
	Worker	74	108	
	Farmer	84	114	
	Total	231	373	
6. GRADUATION, EXAMINATION. There is somewhat similar emphasis on performance and evaluation by both groups.	Student	51	37	
	Worker	36	6	
	Farmer	67	34	
	Total	154	77	
7. EDUCATION, UPBRINGING. The U. S. groups stress education more, while for Koreans the development of the person and his character and culture appear similarly important.	Student	88	72	
	Worker	48	47	
	Farmer	52	52	
	Total	188	169	
8. SOCIAL LIFE, FUN, SPORTS. The role of the <u>SCHOOL</u> as a place of social interaction <u>fun</u> , <u>sports</u> , emerges with considerable strength for the U. S. groups.	Student	8	31	
	Worker	64	17	
	Farmer	85	-	
	Total	230	48	
9. BOOKS, MATERIALS. The U. S. groups assign more importance to <u>books</u> , while the Koreans mention more frequently items of classroom equipment and the classroom itself.	Student	153	156	
	Worker	129	125	
	Farmer	139	87	
	Total	421	368	
10. LEARNING, STUDY. This is the strongest U. S. component. It shows a close agreement with Koreans about the central issues--the acquisition of knowledge.	Student	253	126	
	Worker	212	148	
	Farmer	204	106	
	Total	669	378	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 35%, K.: 37%)	1081	1072
		Worker (U.S.: 31%, K.: 32%)	958	930
		Farmer (U.S.: 33%, K.: 32%)	1012	926
		Total	3051	2928

INTERPRETATION OF SELECTED COMPONENTS

SCHOOL: 2 (Hakkyo)

3. STUDENTS, PUPILS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
boy	5	--	--	--	--	--	5	--
child, ren	10	10	--	--	--	--	20	--
girl	9	27	18	--	--	--	54	--
alumni	--	--	--	10	--	--	--	10
mate	--	--	--	15	11	8	--	34
group	--	--	--	14	10	12	--	36
senior	--	--	--	--	6	5	--	14
kids	--	9	--	--	--	--	--	9
student	13	16	15	77	78	76	44	231
pupil	--	--	--	7	26	18	--	51
	37	62	31	123	131	122	132	376
(percent)	(23)	(47)	(25)	(33)	(35)	(32)	(4)	(13)

This is one of the strongest Korean components and has to be considered in combination with Component 1, TEACHER, PRINCIPAL. Koreans show somewhat stronger emphasis on teachers and also somewhat stronger emphasis on pupils as compared to the Americans. The emphasis on the student, on the disciple, as well as on the teacher reflects the Korean inclination to view the SCHOOL as a place of interaction between two generations. This interaction is determined by the relationship of the educator and his student, the traditional Korean concept of Susun-kwa Checha. As Hang-yung Lee (1965) explains, this relationship is characterized by an ideal teacher who represents high norms of knowledge and morality and by a student who does his best to imitate his teacher and follow his example.

4. BUILDING AND GROUNDS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
building	31	17	25	15	26	14	73	55
bus	16	18	24	--	--	--	58	--
cafeteria	9	--	2	--	--	--	12	--
gym	4	6	--	--	--	--	10	--
house	--	11	23	19	12	14	34	45
home	--	17	--	--	--	--	17	--
campus	--	--	--	11	--	--	--	11
gate	--	--	--	12	--	8	--	20
playground	--	--	--	27	25	29	--	81
tree	--	--	--	6	8	--	--	14
sanctuary	--	--	--	15	--	10	--	25
place	--	--	--	38	37	30	--	105
other*	13	5	9	8	--	9	27	17
	71	74	64	151	108	114	231	373
(percent)	(32)	(32)	(36)	(40)	(29)	(30)	(8)	(13)

The responses of this component are closely analogous, but they describe a fairly different scene characteristic of

each culture. In the U.S. imagery, the SCHOOL is usually a brick building, which includes a cafeteria, gym, auditorium, and hall and to which belongs several school buses. There are also some references to the more traditional school house. It is interesting to observe that in the Korean perception of SCHOOL, the building gets somewhat less emphasis, probably because it is less uniformly characteristic than in the United States and the playground attracts distinctly more interest: the trees and the gate typically belong to this scene. The playground is probably a more important part of the school set-up in Korea because it is where most gymnastic training takes place. (In Korea indoor gyms are very rare.) In Korea, school cafeterias are also rare; most students bring their own lunch.

7. EDUCATION, UPBRINGING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
educate, non-al	75	36	43	26	34	27	154	87
know, ledge	13	7	9	14	--	13	29	27
culture, d	--	--	--	6	--	12	--	18
character	--	--	--	11	--	--	--	11
other*	--	5	--	15	8	--	5	23
	88	48	52	72	42	52	188	166
(percent)	(47)	(26)	(28)	(43)	(25)	(31)	(6)	(6)

*other U.S. - discipline
Korean - development, ability, effort

This is a fairly sizable component for both the American and Korean groups. The distribution of their interest, however, shows certain differences. There is considerable agreement about education and knowledge, but the emphasis on education is much stronger for the American groups than for the Koreans. This is explicable by our previous observations which assume the American idea of education is closely synonymous with school and school attendance. Reflecting the Korean concept of education, which is much broader, are several responses in reference to culture, character, ability, and development. These references reflect concerns with the development of the entire personality, in agreement with the broader conceptualization of education as

upbringing. The second emphasis becomes clearly observable in a more articulate fashion in connection with the theme EDUCATED. This is apparently in line with the traditional Confucian conceptualization, which was conceived more in a purely intellectual process involving the entire personality and character, its training and development.

8. SOCIAL LIFE, FUN, SPORTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
days	8	13	--	--	--	--	21	--
fun, social-	16	29	23	--	--	--	68	--
dance, party	14	--	--	--	--	--	14	--
play	5	--	14	--	--	--	19	--
sports	10	--	12	--	--	--	22	--
football	--	--	10	--	--	--	10	--
game, ball-	--	--	12	--	--	--	12	--
physical exercise	--	--	--	--	11	--	--	11
friend-ship	16	22	10	18	6	--	48	24
other*	12	--	4	13	--	--	16	13
	81	64	85	31	17	--	230	48
(percent)	(35)	(28)	(37)	(64)	(35)	--	(8)	(2)

*other U.S. -enjoy, clothes, new, spirit
Korean -alma mater, championship

This component is characteristically American. It overlaps with the Koreans merely by certain references to friendship, implying that SCHOOL is a source of friendship for members of both cultures. Further American responses make it very clear, however, that SCHOOL is perceived as a place of very active social life and entertainment. The largest response is fun with smaller references to dance, enjoy, party, play, all supporting the idea of social entertainment. The second group of responses deals with sports in general and football and ballgame in particular. This group of responses reflect the importance of sports in American schools.

9. BOOKS, MATERIALS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
blackboard	12	--	--	27	13	--	12	40
book	70	60	65	37	27	26	195	90
chalk	8	--	--	4	5	--	8	9
desk	4	10	13	14	17	5	27	36
pen-cil	11	--	15	11	8	12	26	31
class- es, -room	41	23	22	33	46	40	86	119
room	7	6	4	--	--	--	17	--
paper	--	7	7	--	--	--	14	--
che	--	--	--	7	4	4	--	15
subject	--	10	7	--	--	--	17	--
other*	--	13	6	23	5	--	19	28
(percent)	(36)	(31)	(33)	(42)	(34)	(24)	(14)	(12)

*other U.S. -pen, English, math, ematics
Korean -notebook, bag, uniform, window

Both groups place a strong emphasis on this component; however, the American group appears more concerned with books than the classroom or blackboard, which are more salient Korean responses. This may reflect, and confirm a finding of earlier research, (Communication Lexicon, 1971a) that Korean teaching is frequently lecture- and examination-oriented, with less reliance on books, term papers, and other products of research (Underwood, 1963, p. 39).

10. LEARNING, STUDY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
homework	13	13	12	--	--	--	38	--
learn- ing, -to	97	106	64	74	94	67	269	235
read- ing	6	14	6	--	--	--	26	--
study- ing	68	19	47	52	45	33	134	130
teach- ing, 1	31	17	14	--	--	--	62	--
train- ed, -ing	12	6	6	--	--	--	24	--
work- ing, -hard	26	18	31	--	--	--	75	--
write- ing	--	11	5	--	7	--	16	7
other 2	--	6	19	--	--	6	25	6
(percent)	(38)	(32)	(30)	(33)	(39)	(28)	(22)	(13)

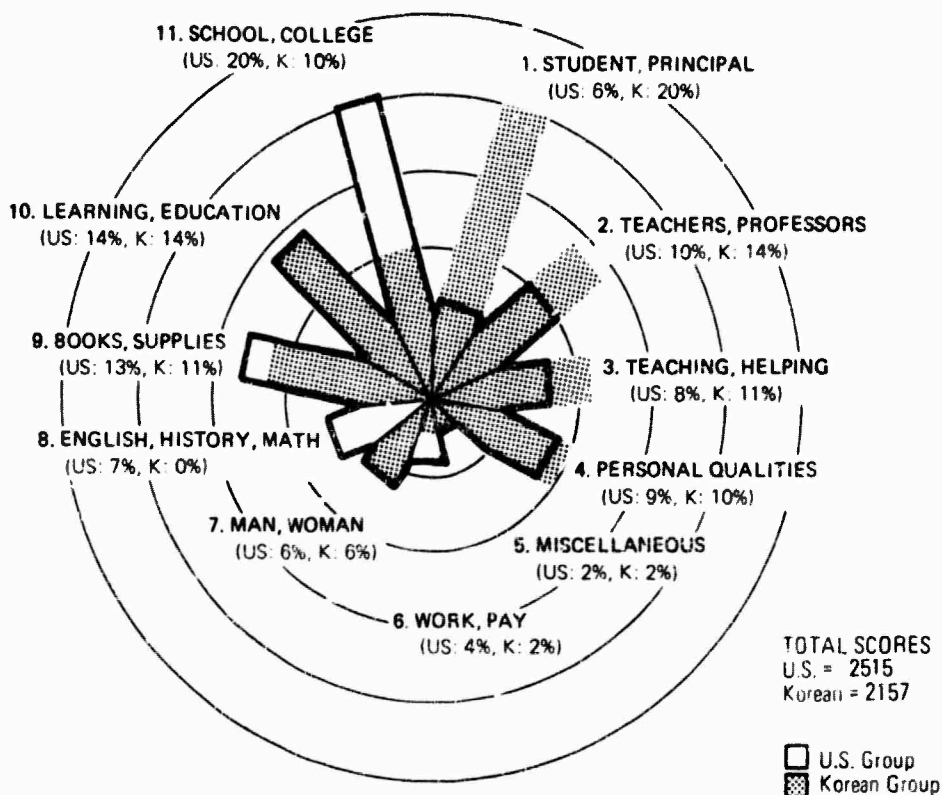
1. taught
2. other U.S. -lesson, report, think, talk
Korean - thought

Both groups agree in identifying SCHOOL as a place for learning and study. In addition to this, American responses are distinguished by sizable references to teach, teaching, responses which are, interestingly, not made by the Koreans. Another sizable American response is work, working, which in this context is probably just another synonym for learning and study since school work generally implies studying. A smaller but distinct American response deals with reading. This is very consistent with the observation made in the context of Component 8, where the American references to books were found to be especially numerous.

U.S. and Korean Meanings

TEACHER

선생



U. S. GROUPS

In the U. S. image of TEACHER, there is an especially strong emphasis on activities related to SCHOOL and COLLEGE. TEACHER has a strong synonymity with INSTRUCTOR and PROFESSOR and is accorded an emphatically important role in the learning process. Among the PERSONAL QUALITIES, smartness and friendliness have the highest salience. Beyond this, TEACHERS are grouped according to specific areas of study, ENGLISH, HISTORY. They are viewed as providing HELP and TEACHING. The activity is viewed as WORK, for which payment is received.

KOREAN GROUPS

In the Korean image of the TEACHER, his relationship to STUDENTS receives special attention. His major task is TEACHING. Among the PERSONAL QUALITIES, respect, respectfulness receives special attention. Furthermore, the role of character is emphasized. The background scenery involves the classroom, with emphasis on such details as blackboard and chalk. There is apparently more emphasis on EDUCATION, in a broader sense, and on LEARNING. The teacher's role is apparently less limited to the SCHOOL, less focused on the school, than in the American case.

TEACHER

선생

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
1. STUDENT, PRINCIPAL. This heavy Korean component shows a strong Korean emphasis on the students as well as on principals and superiors.	Student	68	120
	Worker	46	127
	Farmer	39	188
	Total	153	435
2. TEACHERS, PROFESSORS. Both the U.S. and the Korean groups make heavy references to instructors, various categories of educators.	Student	180	74
	Worker	26	118
	Farmer	36	101
	Total	242	293
3. TEACHING, HELPING. The U.S. emphasis is especially strong on <u>helping</u> ; the Korean references emphasize <u>teaching</u> and <u>guidance</u> more.	Student	48	58
	Worker	75	100
	Farmer	85	73
	Total	208	231
4. PERSONAL QUALITIES. Americans capitalize more on intellectual characteristics, while respect or authority are higher up in the Korean minds.	Student	86	125
	Worker	79	49
	Farmer	67	51
	Total	232	225
6. WORK, PAY. Somewhat more attention is paid by the American students to this component involving the characterization of teaching as a job.	Student	76	33
	Worker	20	--
	Farmer	--	--
	Total	96	33
7. MAN, WOMAN. Americans and Koreans pay somewhat similar attention to teachers of both sexes. Some of the people mentioned are family members: <u>father</u> , <u>sister</u> .	Student	45	92
	Worker	25	24
	Farmer	64	6
	Total	165	122
8. ENGLISH, HISTORY, MATH. This is a distinct U.S. component which shows the trend to categorize teachers according to the subjects they teach.	Student	51	--
	Worker	35	--
	Farmer	103	8
	Total	189	8
9. BOOKS, SUPPLIES. Books attract more U.S. attention, while certain elements of the classroom scene, such as blackboard, stand out as more salient for the Koreans.	Student	104	137
	Worker	94	67
	Farmer	133	38
	Total	331	242
10. LEARNING, EDUCATION. <u>Learning</u> , <u>knowledge</u> are more in line with the U.S. priorities; <u>education</u> , with the Korean.	Student	120	75
	Worker	109	83
	Farmer	112	149
	Total	341	308
11. SCHOOL, COLLEGE. The U.S. emphasis on schools is especially heavy. The Koreans do not refer to institutions of higher education.	Student	140	90
	Worker	185	54
	Farmer	188	55
	Total	513	213
Total Group Response Scores and Percentage Distribution	Student (U.S.: 37%, K.: 38%)	941	828
	Worker (U.S.: 30%, K.: 29%)	747	634
	Farmer (U.S.: 33%, K.: 32%)	827	695
	Total	2515	2157

INTERPRETATION OF SELECTED COMPONENTS

TEACHER: 선생 (Sonseng)

1. STUDENT, PRINCIPAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
child	7	--	--	10	--	8	7	18
student	44	29	22	54	59	55	95	168
pupil	12	--	--	30	40	41	12	111
pat	--	17	17	--	--	--	--	34
senior	--	--	--	26	8	26	--	60
public official	--	--	--	--	--	8	--	8
principal	5	--	--	--	20	40	5	60
parent	--	--	--	--	--	12	--	12
(percent)	68 (44)	43 (30)	35 (25)	120 (28)	127 (29)	188 (43)	153 (6)	435 (20)

2. TEACHERS, PROFESSORS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
educator	35	--	--	14	5	9	35	28
professor	87	8	16	13	11	--	91	24
instructor	72	15	17	--	--	7	104	7
lecturer	8	--	--	--	--	5	6	5
teacher	--	3	3	47	92	80	6	219
tutor	--	--	--	--	10	--	--	10
(percent)	180 (61)	26 (11)	36 (15)	74 (25)	118 (40)	101 (35)	242 (10)	293 (14)

To avoid oversized components, we have arbitrarily split closely related responses into the above two components, but they clearly require simultaneous consideration. As a basic cultural trend, it becomes observable again that the Koreans emphasize both students and teachers more heavily than do the Americans. Koreans also make more heavy references to various school-related authorities like principals and seniors. The responses in the first two components clearly indicate the deeply rooted classical value of the vertical authority relationship: the teacher should be respected (See Component 8) and imitated by the students, and the student is the passive recipient of the teacher's wisdom and knowledge. According to the traditional "kunsapu" concept, the teacher has an elevated social position, like fathers and kings. In the Korean context, professor is apparently less synonymous with TEACHER than in the American. Two Korean words used for TEACHER are Sonseng (used here as the stimulus theme) and Susung, which has somewhat different connotation, like "master", "superior" etc. In the U.S. context, professor and TEACHER are more frequently used synonymously.

In connection with the American responses instructor appears to be characteristic. It has the highest score and underlines the intellectual emphasis placed on the role of teaching.

3. TEACHING, HELPING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
guide, -ance	9	--	12	9	10	11	21	30
lecture	10	6	--	--	6	7	18	13
point out	--	--	--	8	13	10	--	34
showing	--	6	--	--	--	--	6	--
example	--	--	--	11	--	--	--	11
teaching, -es ¹	9	33	25	30	68	45	87	143
help, -ing, -ful	20	22	28	--	--	--	--	70
instruct, -ion	--	8	20	--	--	--	--	28
(percent)	48 (23)	75 (36)	85 (41)	58 (25)	100 (43)	73 (32)	208 (8)	231 (11)

¹ T. taught

For both cultural groups, teaching is naturally the central idea. Parallel to this, however, there are a few other responses that introduce somewhat different emphases. The largest U.S. response is helping, which apparently has little connotation of authority and superordination. The largest Korean response is teaching; the next largest is point out. Both of these suggest more an activity conducted from a superior, authoritative person. The Korean response example is in line with the traditional Confucian philosophy, which emphasizes the importance of the example given by the teacher.

4. PERSONAL QUALITIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
mean	--	11	7	--	--	--	18	--
discipline, -arian	9	6	--	--	--	--	15	--
strict	--	--	12	--	--	--	12	--
lead, -er	8	--	--	--	12	--	8	12
fearful, nervous	--	--	--	23	--	--	--	23
respect, -able	7	--	--	49	13	28	7	90
character	--	--	--	8	9	12	--	29
worthiness, ¹	--	--	--	12	--	--	--	12
gratitude	--	--	--	16	--	--	--	16
friendly	16	8	28	--	--	--	52	--
good	10	9	--	--	--	--	9	--
pretty	--	11	--	--	--	--	--	11
smart	7	34	20	--	--	--	61	--
intellectual	--	--	--	12	--	--	--	12
cultural, -d	--	--	--	--	6	6	--	12
other ²	29	--	--	5	9	5	29	19
(percent)	86 (37)	79 (34)	67 (29)	125 (56)	49 (22)	51 (22)	232 (9)	225 (10)

¹ sincerity

² other: U.S. -dedicate-d, fun, interested, -ing, love, -ing, old maid

Korean -love, -ing, common sense, poor

The personal qualities of the TEACHER appear to play an especially important role for both Koreans and Americans. However, there seems to be a difference in those qualities that are considered important. The American responses suggest that, first of all, the TEACHER should be smart, but also, to a somewhat similar extent, friendly. Furthermore, he or she can be generally good, but also mean and strict. If a woman, the teacher may also be expected to be pretty. Among the Koreans, the strongest, most heavily emphasized quality is respect, respectability. The second most salient characteristic is character, personality. Of a much lower order of magnitude are such qualities as worthiness, gratitude, leadership, culture.

8. ENGLISH, HISTORY, MATH

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
English	12	5	30	..	..	..	47	..
history	23	6	11	..	..	..	40	..
language	5	..	..	..	..	..	5	..
math	..	18	23	..	..	..	41	..
arithmetic, ¹	..	..	12	..	..	..	12	..
science, physics	..	6	7	..	..	..	8	13
physical educ	..	..	10	..	..	..	10	..
shop	..	..	10	..	..	..	10	..
subject	11	..	..	..	..	..	11	..
(percent)	51	35	103	..	..	8	189	7
	(27)	(19)	(55)	..	..	..	(7)	

¹ algebra

In this almost wholly American component, the school subjects listed apparently refer to the categorization of teachers. This reflects the American practice of grouping teachers according to their specialty, the subjects they are teaching. This practice is apparently not shared by the Koreans. This approach is probably neither accidental nor inconsequential. It suggests that specialization of the teacher probably becomes a more salient feature than other personal characteristics. This high specialization may also reflect a stronger American emphasis on professionalism, subject-matter orientation.

9. BOOKS, SUPPLIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
book	15	36	38	21	11	8	89	40
classroom, room	20	13	9	8	6	7	32	21
desk	5	..	8	..	5	..	13	5
write, -ing	..	8	7	..	..	..	15	..
blackboard	..	..	6	16	24	10	6	50
chalk	..	..	..	22	14	6	..	42
platform	..	..	..	7	7	..	..	14
task	..	..	..	10	..	..	..	10
homework	15	10	11	..	..	..	36	..
grades, -ing	11	..	..	..	..	..	11	..
classes	16	27	19	..	..	..	62	..
lesson	16	..	17	7	..	..	33	7
test	6	..	9	..	..	..	15	..
examination	..	..	..	14	..	..	..	14
rod, whip	..	..	..	22	..	..	..	22
other*	..	..	9	10	..	7	9	17
(percent)	104	94	133	137	67	38	331	242
	(31)	(28)	(40)	(57)	(28)	(16)	(131)	(11)

*other: U.S. - paper

Korean - notebook, pencil, playground

There is apparently stronger U.S. emphasis on books as well as on class, classroom. Other details attract stronger Korean attention: Koreans make heavy references to blackboard, chalk, the platform in the classroom, showing a heavy emphasis on the classroom situation. Students are the passive recipients of the teacher's wisdom and teaching. References to rod and whip may explain why the response fear is sizable. This is also indicative of the authoritative relationship between teachers and students.

10. LEARNING, EDUCATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
educate, -ion, -ed	34	14	16	34*	33*	62*	64	129
knowledge, ¹	28	15	9	..	9	29	52	38
learn, -ing, -ed	53	71	59	33	22	43	183	98
study, -ing	5	9	28	9	19	15	42	42
(percent)	120	107	112	76	83	149	341	308
	(35)	(32)	(33)	(25)	(27)	(48)	(14)	(14)

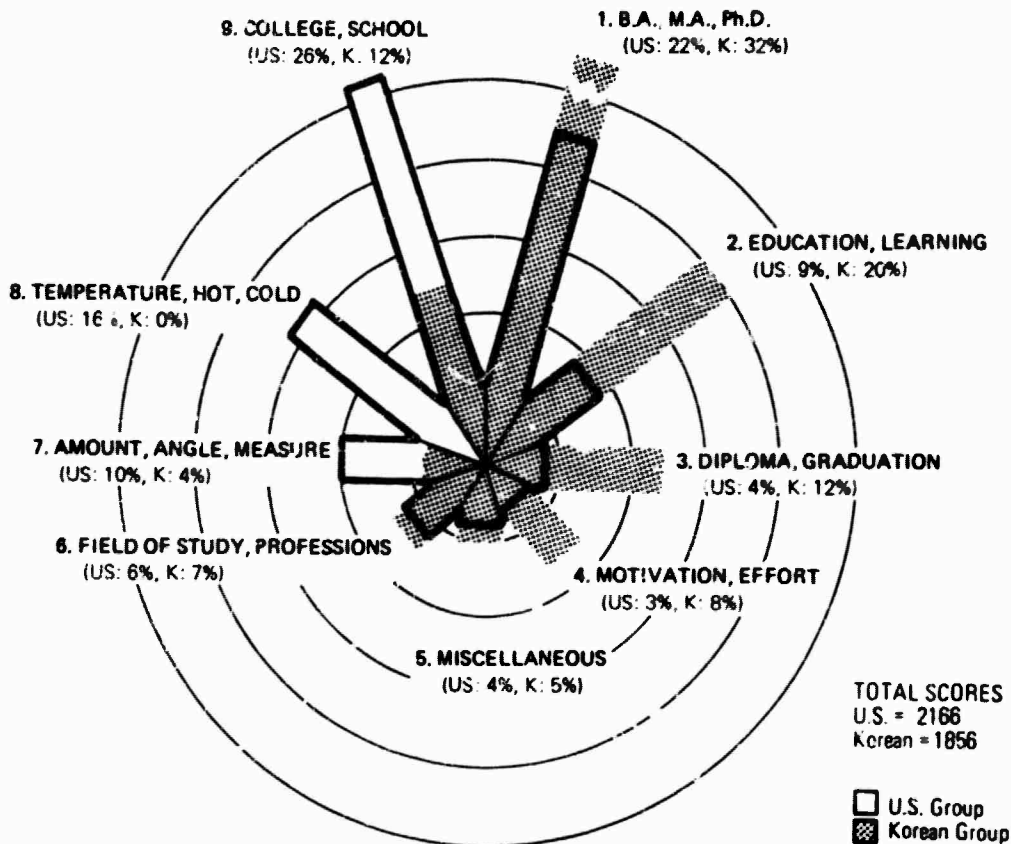
¹ -ing, -able

As observed in the context of EDUCATED, SCHOOL, and KNOWLEDGE, Americans are inclined to place more emphasis on knowledge, on intellectual qualities, and on the primarily intellectual aspects of the learning process. Compared to this, the Koreans emphasize education, conceptualizing it more broadly to include in addition to the accumulation of knowledge, the development of certain personality characteristics and character traits.

U.S. and Korean Meanings

DEGREE

학위



U.S. GROUPS

The U.S. components show that DEGREE has two meanings, the first implies educational achievement in particular FIELDS OF STUDY, PROFESSIONS, which generally require enrollment in a particular COLLEGE, SCHOOL. The second referent involves a unit of physical measurement: AMOUNT or ANGLE in general or TEMPERATURE in particular. The American groups especially emphasize the formal EDUCATION, or schooling, its instrumentality in the acquisition of the DEGREE.

KOREAN GROUPS

For the Koreans DEGREE has only one major referent, the one based on the successful completion of COLLEGE or SCHOOL. The Koreans especially emphasize the Ph. D., which has a high cultural status value. Similarly salient is the Korean prerequisite in performance which requires a great deal of MOTIVATION, EFFORT. Among the FIELDS OF STUDY, Korean groups stress the teaching professions, teachers and professors, and history.

DEGREE

학 위

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. B. A., M. A., PH. D. There is apparently a strong similarity between the educational <u>DEGREES</u> of Americans and Koreans.	Student	202	277	
	Worker	200	126	
	Farmer	78	191	
	Total	478	697	
2. EDUCATION, LEARNING. Americans view <u>DEGREE</u> more as a matter of <u>education</u> or <u>schooling</u> , while for the Koreans <u>learning</u> appears to be a more salient issue.	Student	83	120	
	Worker	40	146	
	Farmer	68	109	
	Total	191	375	
3. DIPLOMA, GRADUATION. These are goals and objectives especially stressed by the Koreans.	Student	48	147	
	Worker	22	75	
	Farmer	24	9	
	Total	94	231	
4. MOTIVATION, EFFORT. As a common trend, Koreans emphasize the <u>effort</u> needed to achieve a particular objective, such as a <u>DEGREE</u> .	Student	60	105	
	Worker	-	31	
	Farmer	9	16	
	Total	69	152	
6. FIELD OF STUDY, PROFESSIONS. There is a similar concern by Americans and Koreans with professions in which <u>DEGREES</u> may be obtained; the specific fields and professions emphasized show, however, some characteristic differences.	Student	6	58	
	Worker	43	38	
	Farmer	85	32	
	Total	134	128	
7. AMOUNT, ANGLE, MEASURE. This primarily U. S. component bears on the second meaning of <u>DEGREE</u> , implying a unit of quantification, a unit of physical measurement.	Student	170	45	
	Worker	39	-	
	Farmer	4	26	
	Total	213	71	
8. TEMPERATURE, HOT, COLD. This purely U. S. component shows that <u>DEGREE</u> in English is a unit of measuring temperature, but the Korean word used as the closest available translation equivalent does not have this referent.	Student	-	-	
	Worker	81	-	
	Farmer	83	-	
	Total	343	-	
9. COLLEGE, SCHOOL. For the American groups, as well as for the Korean students, <u>DEGREE</u> is an indicator reflecting on school performance.	Student	194	138	
	Worker	158	41	
	Farmer	207	41	
	Total	559	220	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 46%, K.: 51%)	973	951
		Worker (U.S.: 29%, K.: 26%)	627	475
		Farmer (U.S.: 26%, K.: 23%)	566	430
		Total	2166	1856

INTERRELATION OF SELECTED COMPONENTS

DEGREE: 학위 (Hakui)

1. B. A., M. A., PH. D.

Response	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
bachelors	37	42	42	--	--	--	121	--
B.A.	45	19	--	56	16	45	64	117
B.S.	37	32	--	--	--	--	69	--
masters	45	50	31	--	--	--	126	--
M.S.	--	13	--	--	--	--	13	--
M.A.	--	--	--	62	32	41	--	135
doctorate	30	30	3	--	--	--	66	--
Ph.D.	--	14	--	159	81	105	14	345
M.D.	--	--	--	--	--	--	5	--
(percent)	20	20	76	277	129	191	478	597
	(42)	(42)	(16)	(46)	(22)	(37)	(22)	(32)

The DEGREES mentioned and also the interest shown by the two culture groups toward particular DEGREES are fairly similar. These particular American groups tested paid somewhat more attention to B. A. level degrees and less to the doctorate. The Korean trend is somewhat the opposite; their references to B. A. degrees are substantially less than their emphasis on Ph. D. This observation is somewhat consistent with observations shown in the context of EDUCATED where there was also a stronger Korean emphasis on Ph. D. The Ph. D. (in Korean "paksa") refers not only to the degree itself but also implies academic excellence. It may also indicate the Koreans' consciousness of academic degrees, particularly the highest one. The level of interest expressed toward the Master's degree is about equal on the part of both cultures.

2. EDUCATION, LEARNING

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
education	35	18	30	8	6	13	83	22
knowledge	6	--	--	11	--	--	6	11
learning	--	8	15	26	67	60	23	153
study	11	--	14	12	35	11	25	58
student	--	--	--	15	13	18	--	46
schooling	--	6	--	--	--	--	6	--
research	--	--	--	18	13	--	--	31
thesis	--	--	--	36	12	--	--	47
work, -ed, -ing	31	8	9	--	--	--	48	--
thinking	--	--	--	--	--	7	--	7
(percent)	83	46	68	120	148	109	191	375
	(43)	(21)	(38)	(32)	(30)	(29)	(9)	(20)

This component shows an especially strong Korean emphasis on the learning process, on the accumulation of knowledge. Apparently, in the Korean conceptualization, acquisition of the DEGREE is characterized by a great deal of intellectual work, studying, learning. The American emphasis on this idea seems to be less. The largest U.S. response, education, as was shown quite

clearly in the analysis of the theme EDUCATED, reflects more emphasis on school attendance than on the process of learning. The Korean emphasis on the learning process is fairly consistent with their emphasis on motivational characteristics (see Component 4).

3. DIPLOMA, GRADUATION

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
diploma	15	14	14	11	--	9	43	20
graduation	21	8	--	31	56	--	29	87
honor	--	--	10	27	--	--	10	27
conferment	--	--	--	40	11	--	--	51
cap	--	--	--	16	--	--	--	16
other*	12	--	--	22	8	--	12	30
(percent)	48	22	24	147	75	9	94	231
	(51)	(23)	(26)	(64)	(32)	(4)	(4)	(12)

*other: U.S. - certify, -ed, -ation, paper
Korean - certificate, photograph, president, father

The heavy Korean emphasis on graduation, and conferment suggests that there is a strong Korean preoccupation with the acquisition of the DEGREE, with its formal ceremonial aspects. This emphasis is probably a reflection of the social prestige, the social status, that the degree implies for the Koreans. The social prestige is probably proportionate with the level of the degree, and this may explain the especially strong Korean emphasis on Ph. D. as the highest degree attainable. This observation is probably also related to previous findings in the context of EDUCATED, which showed that the educated person is a person belonging to the elite, possibly a leader. This emphasis on social prestige, on the social consequences of education, is undoubtedly closely related to the Korean traditional education and examination system in which the acquisition of the degree is still an important avenue by which socially and economically disadvantaged persons can reach higher levels in the social hierarchy.

4. MOTIVATION, EFFORT

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
achievement	12	--	--	--	--	--	12	--
success	12	--	--	--	--	--	12	--
ability	--	--	--	12	8	11	--	31
authority	--	--	--	14	--	--	--	14
character	--	--	--	6	--	5	--	11
personality, able	--	--	--	5	9	--	--	14
effort	--	--	--	39	14	--	--	53
difficult - y	11	--	--	19	--	--	11	19
other*	25	--	--	10	--	--	34	10
(percent)	60	--	9	105	31	18	89	152
	(87)	--	(13)	(69)	(20)	(11)	(3)	(8)

*other: U.S. - earn, goal, pride, proficiency, attainment
Korean - respect, society

This component is much stronger again for the Koreans than for the Americans. It appears to support two major points made up to now in the context of DEGREE. This component suggests that the acquisition of the degree is conceived by the Koreans as critically depending on motivation, on the person's efforts, on his ability to overcome difficulties. This whole issue involves his personality, his character, and also is related to the problem of authority. These characteristics are those that Koreans usually refer to in connection with social status, social prestige (see Communication Lexicon, 1971a).

9. COLLEGE, SCHOOL

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
college	172	133	168	72	10	9	473	91
high school	22	--	21	4	4	10	3	18
school	--	25	18	9	10	16	43	35
graduate school	--	--	--	26	11	--	--	37
primary school	--	--	--	--	3	3	--	11
middle school	--	--	--	11	3	3	--	17
university	--	--	--	9	--	--	--	9
(percent)	194	158	207	136	41	41	559	218
	(35)	(28)	(37)	(62)	(19)	(19)	(26)	(12)

This is the strongest American component; it emphasizes the importance of college. This observation is fairly consistent with earlier findings in connection with EDUCATED where the American groups consistently emphasized the importance of the school, the type of school that people attend. It is interesting to observe that although the acquisition of the DEGREE is hardly conceivable without school attendance, the Korean emphasis on schools is consistently lower.

GENERAL FINDINGS FOR THE DOMAIN*

These findings are drawn from responses obtained in the context of sixteen stimulus themes. The observations made here are in fundamental agreement with cultural trends observed in an earlier study of a smaller sample of educational themes based on a Korean student group tested in Washington, D. C. (Communication Lexicon, 1971a).

For both U.S. and Korean cultural groups education means attendance of school and institutions of higher education, a process frequently referred to as formal education. Schools, colleges, and universities are a central idea naturally for both groups, but the U.S. emphasis appears to be still considerably stronger (3,700) than the Korean (2,400). Also stronger is the U.S. preoccupation with the learning process, involving such activities as to educate, to instruct, to learn, to train, to study, and to work (U.S. 4,300; Korean 3,300). Within this general process of acquiring knowledge, Americans emphasize reading and research while the Koreans stress writing, examinations, and lectures. Nonetheless, the level of general attention given to these specifics is relatively similar (U.S. 900; Korean 700). Much more important and articulate is the weight of the attention Americans give to intellectual qualities such as ability, intelligence, brain, smartness, I. Q., wise (U.S. 2,200; Korean 800). From all these intellectual qualities, interestingly enough, there is only one that Koreans emphasize more than Americans do and this happens to be the Intelligence Quotient. The American emphasis on intellectual qualities is consistent with the fact that knowledge in itself is more emphasized by Americans (1,300) than by Koreans (900). Just what is meant by knowledge, what types of areas it covers, can be explored at two levels. At a more specific level, a number of school subjects are mentioned: chemistry, science, art, law, history, English, and literature. Only on literature do the Koreans score higher than the Americans. The general level of interest expressed toward these specific subjects is about twice as high for Americans (1,000) than for Koreans (500).

At a more generic, more applied level, references are made to such applied areas of experience and knowledge as business, industry, job, and trade. Again, the American emphasis is consistently higher in this applied area (800) than the Korean (100). In terms of educational objectives, it is also desirable to explore cultural interests at two different levels. At the level of the most immediate objective of earning a degree and graduating, the Americans show distinctly stronger interest (1,400) compared to the Koreans (961). Of the degrees mentioned, the Koreans' interest in the Ph. D. is five times greater than the American (Korean 500; U.S. 100), which shows the exceptionally high prestige value of the Ph. D. for the Koreans. In terms of long-range goals, Americans and Koreans show similar levels of interest: the Koreans emphasize power and success; the Americans, money and experience.

In connection with certain educational principles, the overall level of interest is about the same for both groups. In respect to specifics, however, Koreans stress the importance of discipline and order and the Americans make more references to obedience. While the Americans paid more attention to the education subjects and knowledge, for the Koreans, certain human aspects appear to be especially important. The Koreans emphasize man and human being in the context of education more than do the Americans who speak of people in general (U.S. 500; Korean 700). While the attention paid to different family members in

*The numbers in brackets represent the scores accumulated by the particular responses across the eight stimulus themes studied in this chapter and the following eight additional themes: AUTHORITY, SUCCESS, DISCIPLINE, TECHNICAL EDUCATION, SCIENCE, LIBERAL ARTS, CULTURE, and RESPECT.

The procedure by which score values are obtained is elaborated in detail in Appendix C. The score totals presented in this summary provide empirically founded indicators on the relationship and cultural importance of certain response themes as observed across the themes used in the representation of this domain.

educational context (mother, father, elders) shows generally the same level of concern by both culture groups, Koreans place a distinctly greater weight on the role of educators, professors, teachers, school principals, scholars (Korean 2,200; U.S. 1,800). The difference in emphasis on students, pupils, is even greater (Korean 1,100; U.S. 300). This reflects the importance of the teacher-pupil relationship, which apparently stems from their Confucian heritage. As Francis Hsu observes, the master-disciple relationship, iemoto, represents an important principle that acquires an especially great importance in shaping interpersonal relations outside the education domain in such areas as industrial and commercial organizations.

For the Americans, other types of interpersonal relations appear to be more salient in the educational context. The heavy American responses, friend, girl, fun, happy, good, suggest that for Americans the educational process has certain strong social correlates. The social and entertainment aspect of the educational process, while very salient for the Americans (1,000) receive little attention from the Koreans (100).

While the Americans emphasize especially the intellectual aspects of educational performance, Koreans show relatively unique tendency to emphasize the motivational aspects. The Koreans make strong references to the work, effort underlining the importance of personal motivation, stamina, and determination in achieving the determined educational objectives (Korean 100; U.S. 0).

Another contrast to the American intellectual emphasis is the Korean emphasis on the development of character, personality, courtesy, and culture (730); practically no comparable interest is expressed by the Americans. These responses suggest the importance Koreans assign to education from a broader angle, including, in addition to the intellectual achievements, the development of the entire personality, character, the adoption of certain norms and standards of behavior. As another consistent cultural trend, Koreans make many references to nation, society, president, and to such national objectives as development, conveying the idea that Koreans look at the problem of education in the context of its social and national implications (687; U.S. 146).

As a brief recapitulation, it may be concluded that for the American groups the domain "EDUCATION" shows an especially strong emphasis on formal schooling and absorption of knowledge, especially of particular school subjects. Parallel to school and learning, the Koreans show additional emphasis on the student-teacher relationship, the motivational requirements, a wider conceptualization of educational process including character formation, and a certain attention given to social and national implications. Communication and social interactions focusing on these general dimensions in the context of the numerous specifics discussed in this domain have a good chance to be meaningful to Koreans and bear on their priorities and interests.

CHAPTER 4

DOMAIN: "ETHICS, MORALITY"

INTRODUCTION

Although every culture has its own ideas and norms about what is right and wrong, what is acceptable and what is objectionable is not everywhere the same. Even though two people may agree on what is bad or good, they may differ in the amount of emphasis they place on it and how strongly they feel about it.

Religious background and moral traditions are likely to influence the culturally characteristic concepts of good and bad. Christianity is frequently characterized as a religious philosophy with emphasis on love and personal responsibility, while Confucianism emphasizes peace and harmony. Western man is described as active, dynamic, Dionysian, while representatives of the great cultures of the Far East are characterized as contemplative, stoic, Apollonian. Capitalism is viewed as materialistic, individualistic, competitive, and pragmatic with special emphasis on material possessions and private property, while traditional agricultural societies are generally thought of as more status quo oriented, moralistic, clannish, collectivistic, conservative with emphasis on social position.

Some of these are stereotypes, so general as to be almost meaningless. Furthermore, they describe more the past and traditional than the contemporary and actual. In our age of change and transition the validity of classical cultural patterns is often questionable, to say the least.

Another source of uncertainty which particularly applies to the moral domain is that we are frequently dealing with concepts that are universally positive or universally negative, and this universality of connotation leads us to overlook the frequent variations in denotations. As Edward Sapir observes, some of these concepts are especially deceptive. Some concepts, like virtue, are positive; others, like crime, are negative for people all over the world. This apparent agreement on connotation makes us readily forget the differences in cultural content and interpretation which frequently characterize people of different cultural background.

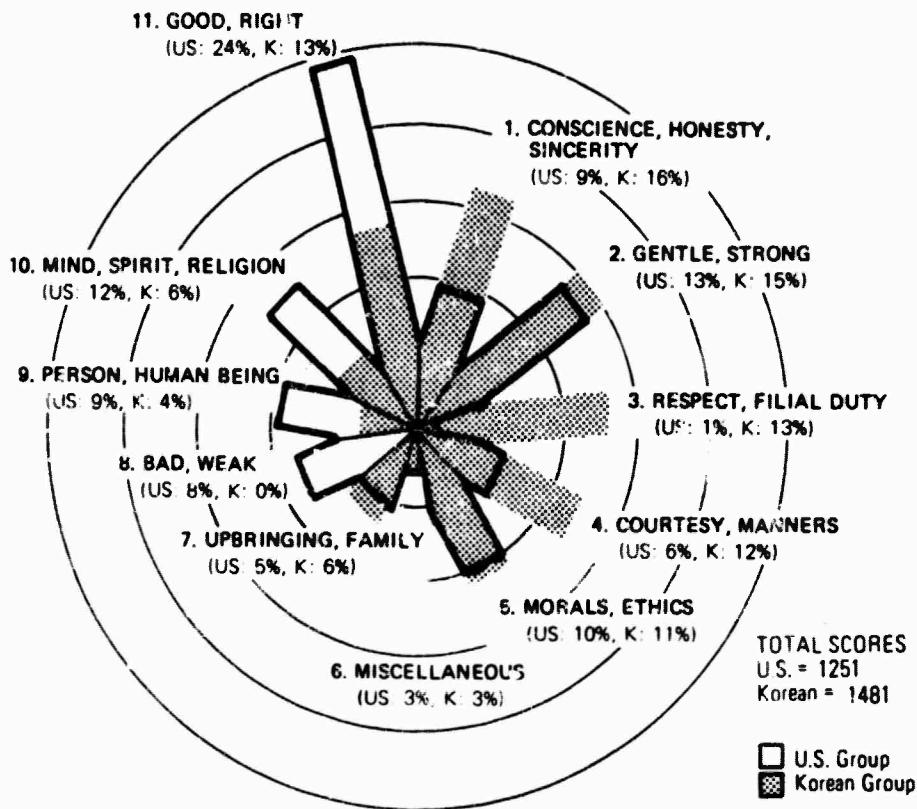
The present chapter examines the U. S. and Korean meanings of a series of positive moral values and a somewhat comparable series of negative concepts or themes.

THEMES

The themes analyzed in this domain include: MORAL CHARACTER, ETHICS, HONESTY, DUTY, HONOR, CHASTITY, VIRTUE, CORRUPTION, EXPLOITATION, CRIME, THEFT, and PROSTITUTION.

U.S. and Korean Meanings
MORAL CHARACTER

도덕적 성격



U.S. GROUPS

In the U.S. image of a person with **MORAL CHARACTER**, the characteristics **GOOD** and **RIGHT** are especially salient, with the person being viewed also as **STRONG** and **HONEST**. These characteristics are viewed as attributes of a particular **PERSON, HUMAN BEING, RELIGION** and **ETHICS** seem to serve as a foundation for moral character. **UPBRINGING** and **FAMILY** are considered relevant. However, it is recognized that it is possible to have a **BAD, WEAK** character as well.

KOREAN GROUPS

When considering **MORAL CHARACTER** the primary context for the Koreans is not the individual, with his subjective personality but the **HUMAN BEING** as an ideal. There is an agreement with the U.S. groups that this ideal person is **GOOD** and **RIGHT**, but his **GENTLENESS** and **SINCERITY** founded on **CONSCIENCE**, are emphasized even more. **RESPECT** and **FILIAL DUTY** are viewed as important characteristics. As an overt and practical manifestation, this ideal type of person is **COURTEOUS** toward others.

MORAL CHARACTER

도덕적 성격

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. CONSCIENCE, HONESTY, SINCERITY. This component is the strongest for the Koreans. It suggests that the Koreans think of conscience as the core of human character or personality. Both culture groups emphasize honesty.	Student	110	114	
	Worker	--	62	
	Farmer	--	64	
	Total	110	240	
2. GENTLE, STRONG. The personality characteristics emphasized by the Koreans center around a gentle, thoughtful person; strength of character is most important for the Americans.	Student	119	111	
	Worker	28	41	
	Farmer	18	73	
	Total	165	225	
3. RESPECT, FILIAL DUTY. This component is mostly Korean; it shows the importance of certain personality characteristics and attitudes, with special relevance to interpersonal relations within family.	Student	9	87	
	Worker	--	58	
	Farmer	9	51	
	Total	18	196	
4. COURTESY, MANNERS. In the Korean interpretation, the behavioral manifestations such as formal behavior and courtesy toward others receive strong attention.	Student	26	65	
	Worker	11	71	
	Farmer	34	36	
	Total	71	172	
5. MORALS, ETHICS. The two culture groups generally agree about the moral foundation of character or personality. But the Koreans place more emphasis on public and society.	Student	129	80	
	Worker	--	34	
	Farmer	--	73	
	Total	129	167	
7. UPBRINGING, FAMILY. Both groups apparently agree about the role of family, home, upbringing, and education in the development of character.	Student	68	92	
	Worker	--	--	
	Farmer	--	--	
	Total	68	82	
8. BAD, WEAK. It is interesting that only the U.S. groups address the fact that human character does not always correspond to high ideals.	Student	24	--	
	Worker	53	--	
	Farmer	18	--	
	Total	95	--	
9. PERSON, HUMAN BEING. The U.S. emphasis is on the individual person, while the Korean emphasis is more of a collective one.	Student	6	16	
	Worker	41	41	
	Farmer	60	--	
	Total	107	57	
10. MIND, SPIRIT, RELIGION. This component suggests that for both groups moral character has some religious and spiritual connotations. The formal religious elements appear to be stronger with the Americans.	Student	53	39	
	Worker	25	23	
	Farmer	69	31	
	Total	147	93	
11. GOOD, RIGHT. This component is the strongest for the U.S. group, but it is also very sizable for the Koreans; their focus on good and right is very similar to the American.	Student	141	63	
	Worker	71	93	
	Farmer	95	78	
	Total	307	194	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 55%, K: 45%)	685	696
		Worker (U.S. 21%, K. 29%)	263	436
		Farmer (U.S. 24%, K. 26%)	303	380
		Total	1251	1481

INTERPRETATION OF SELECTED COMPONENTS
MORAL CHARACTER: 도덕적 성격 (Totök-chök Sönggyök)

1. CONSCIENCE, HONESTY, SINCERITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
honest, y	54	--	--	15	11	16	54	43
integrity	12	--	--	12	--	--	12	12
trustworthy	8	--	--	--	--	--	8	--
conscience	16	--	--	38	26	27	16	91
truthful, ness	20	--	--	--	--	--	20	--
truth	--	--	--	15	25	21	--	61
sincerity	--	--	--	6	--	--	--	6
honor	--	--	--	28	--	--	--	28
falsehood	--	--	--	114	62	64	110	240
(percent)	(100)	--	--	(48)	(26)	(27)	(9)	(16)

This is one of the largest Korean components and emphasizes the importance of conscience in moral character. Compared to the strong Korean responses of conscience, the U. S. responses are relatively small. According to the Korean philosophical school of Chu Hsi Neo-Confucianism, "benevolence, righteousness, propriety, widom, and commitment were the major virtues which man should cultivate through personal study, reflection and intuition" (McCune, 1965, p. 23).

The second largest and uniquely Korean response is sincerity. It is a response given by all three Korean groups. However, only the Korean student group refers to falsehood. The American emphasis is more on trustworthy and truthfulness with both Koreans and Americans agreeing about the importance of honesty. It is interesting, however, that of the U. S. groups, only the students refer heavily to honesty; the workers and farmers do not mention it at all.

2. GENTLE, STRONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
brave, -ry	7	--	--	--	--	--	7	--
neatness	--	--	--	--	--	5	--	5
clean, -liness	16	--	9	--	--	--	25	--
conscientious	5	--	--	--	--	--	5	--
confidence	--	--	--	--	--	14	--	14
personality	10	--	--	--	--	--	10	--
strong, strength	40	--	--	--	--	--	40	--
steadiness	--	--	--	--	--	14	--	14
thrifty	5	--	--	--	--	--	5	--
frugality	--	--	--	9	--	--	--	9
character	--	--	--	7	14	--	--	21
fiber	36	--	--	--	--	--	36	--
nice	--	12	--	--	--	--	--	12
friend, -ly	--	16	--	--	--	--	--	15
cheer, -ful	--	--	9	--	--	--	--	9
love	--	--	--	20	--	--	--	20
patience	--	--	--	--	9	11	--	20
diligent	--	--	--	8	--	--	--	20
initiative	--	--	--	--	--	7	--	7
effort	--	--	--	7	--	--	--	7
gentle	--	--	--	31	9	22	--	62
kindness	--	--	--	--	9	--	--	9
modesty	--	--	--	18	--	--	--	18
common sense	--	--	--	11	--	--	--	11
(percent)	119	28	18	111	41	73	165	225
	(72)	(17)	(11)	(49)	(18)	(32)	(13)	(15)

The personality characteristics mentioned in this component have to be considered in combination with those discussed in the context of other components, especially the one involving GOOD and RIGHT (component 11), which receives similar attention from Americans and Koreans. There is a rather clear difference in the emphases of the two cultures: the Americans emphasize strength as an attribute of moral character, together with cleanliness and friendliness. Compared to this the Korean emphasis is on gentleness, love, patience, and modesty. It appears that the Americans emphasize the sociable characteristics of nice, friendly, and cheerful. Compared to this, the Koreans list a variety of attitudes that undoubtedly have interpersonal implications, but appear here mainly as virtues and ideals.

3. RESPECT, FILIAL DUTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
respect, -ful,								
others	9	--	--	27	8	12	9	47
personal dignity	--	--	--	14	20	26	--	60
filial duty	--	--	--	2	--	6	--	30
duty	--	--	--	--	12	--	--	12
responsibility	--	--	9	22	15	7	9	47
(percent)	9	--	9	87	58	51	18	196
	(50)	--	(60)	(44)	(29)	(26)	(11)	(13)

This component is mainly Korean, highlighting a variety of virtues and attitudes involving interpersonal relations, particularly with regard to the family. Filial duty, respect, personal dignity, and responsibility are especially emphasized. Such virtues apparently have a strong foundation in the Confucian ethics:

Now filial piety is the root of all virtue, and that from which all teaching comes. . . . It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of one's own personality. (Quoted in Fung Yu-lan in Hahn Pyong-choon, 1967, p. 17).

4. COURTESY, MANNERS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
manners	--	--	11	--	--	--	11	--
behavior	--	--	9	--	22	--	9	22
act, -ion, -ing	16	11	14	--	--	--	41	--
courtesy	--	--	--	30	22	26	--	88
salutation	--	--	--	13	9	--	--	22
cooperation	--	--	--	13	18	11	--	42
changing,								
changeable	10	--	--	--	--	--	10	--
(percent)	16	11	34	65	71	36	71	172
	(37)	(15)	(48)	(38)	(41)	(21)	(6)	(12)

The Korean responses in this component are not only much stronger but much more specific than the Americans'. For the Koreans, to possess a MORAL CHARACTER means to have the qualities of politeness and courtesy and to be certain to show them in greeting people. These Korean responses convey the idea that courtesy and politeness are not merely a matter of sheer formality, but convey an appreciation of others. Politeness is based on the MORAL CHARACTER of the person, which involves the attributes discussed in the other meaning components of the theme MORAL CHARACTER. In addition, according to Hahn Pyong-choon (1967, p. 22):

Etiquette and manners or courtesy and behavior are one of the five constant virtues (the other four virtues are: benevolence, righteousness, wisdom and good faith (commitment)).

The smaller number of American responses suggest that although the American groups recognize MORAL CHARACTER as having certain behavioral implications, they generally do not think about specific ways to show this behavior.

10. MIND, SPIRIT, RELIGION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
belief, -ve	24	--	7	11	--	--	31	11
idea	11	--	--	--	--	--	11	--
religion, -ous	12	--	--	--	--	--	12	--
soul, inner-	6	--	--	--	--	--	6	--
mind	--	15	--	8	10	9	15	27
spirit	--	10	17	--	--	--	27	--
attitude	--	--	14	--	--	--	14	--
church	--	--	11	--	--	--	11	--
God	--	--	11	--	--	--	11	--
feeling	--	--	9	--	--	--	9	--
Jesus Christ	--	--	--	8	6	13	--	27
Confucius	--	--	--	12	7	--	--	19
devotion	--	--	--	--	--	9	--	9
(percent)	63	25	69	39	23	31	147	93
	(36)	(17)	(47)	(42)	(25)	(33)	(12)	(6)

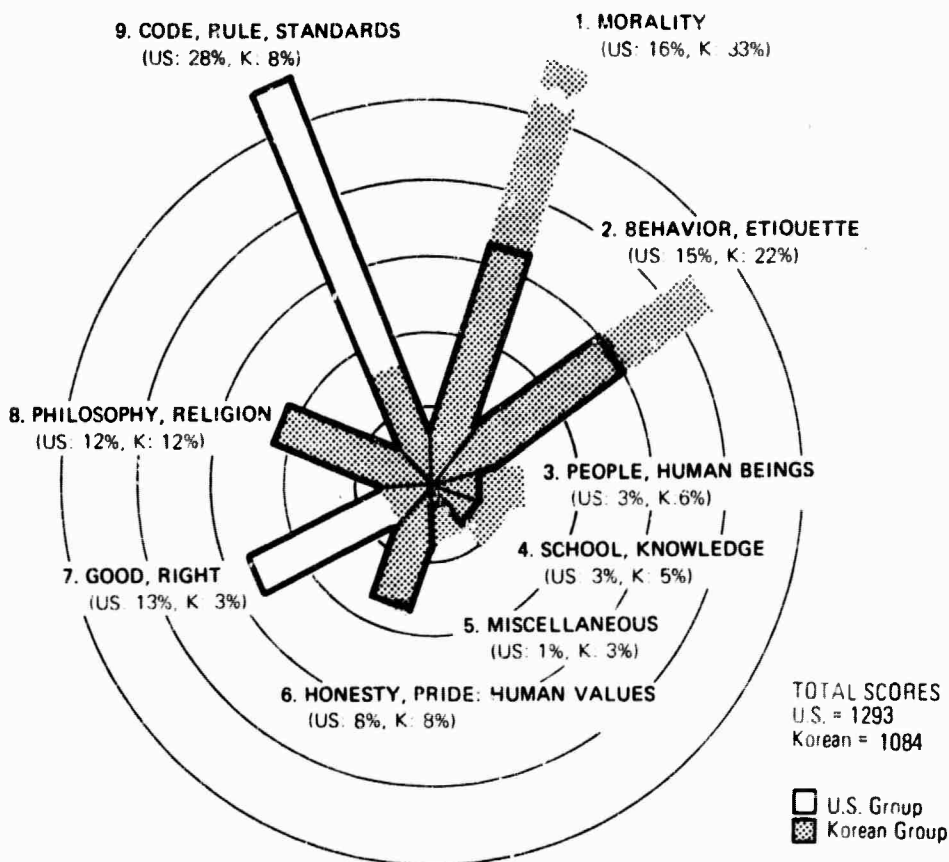
The Americans refer to religion, which involves belief, spirit, and attitude in addition to some specific references to church, God, and the like. The Korean responses do not really pertain to religion: their sizable response deals with mind, which has a specific Korean interpretation. Mind and spirit are usually identified closely with the Korean conception of virtue (see the theme VIRTUE in Chapter 4). The Ta Hsueh (Great Learning) says:

The ancients who wished clearly to exemplify illustrious virtue throughout the world, first ordered well their own states. . . . Wishing to cultivate their persons, they first rectified their minds. Wishing to rectify their minds, they first sought for absolute sincerity in their thought. (Quoted in Fung Yu-lan in Hahn Pyong-choon, 1967, p. 17.)

U.S. and Korean Meanings

ETHICS

윤리



U.S. GROUPS

The U.S. meaning of **ETHICS** is somewhat like the Korean meaning in that it also emphasizes **MORALITY** as the main synonym of **ETHICS**. It recognizes the involvement of **PEOPLE, HUMAN BEINGS** and shows that the educational process, **SCHOOL, KNOWLEDGE**, is a foundation on which **ETHICS** are built. The U.S. groups do, however, place more emphasis on certain individualistic values like **HONESTY** and **PRIDE** than do the Koreans. They stress the regulatory function of **ETHICS** by heavy references to **CODES** and **RULES** as well as to **GOOD** and **RIGHT** which have legal connotations.

KOREAN GROUPS

Similarly, the Korean groups recognize the involvement of **PEOPLE, HUMAN BEINGS** and the relevance of education, **SCHOOL, KNOWLEDGE**. They emphasize the role of **PHILOSOPHY** and **RELIGION** as the foundations of **ETHICS**. They make many references to Confucius. Generally, the Korean emphasis on formal **BEHAVIOR** and **ETIQUETTE** suggests that formalism has a moral foundation and is directly related to virtue. For these groups, **HUMAN VALUES** involving social interaction and **BEHAVIOR** with interpersonal, social implications are increasingly important.

ETHICS

윤 의

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores	
		U.S.	Korean
<p>1. MORALITY. This is the largest single response for both groups. It is fundamentally a synonym of <u>ETHICS</u>. This response is especially strong for the Koreans and for the students of both groups.</p>	Student	136	189
	Worker	10	93
	Farmer	59	73
	Total	206	356
<p>2. BEHAVIOR, ETIQUETTE. The U. S. groups, particularly the students, emphasize <u>behavior</u> and specific professions as subject to ethical considerations. The Koreans stress formal behavior and social considerations in general.</p>	Student	150	127
	Worker	19	23
	Farmer	20	88
	Total	189	238
<p>3. PEOPLE, HUMAN BEINGS. Both culture groups refer to <u>people</u>, using different words but conveying fundamentally the same idea—that <u>ETHICS</u> involve people.</p>	Student	17	47
	Worker	--	6
	Farmer	28	9
	Total	45	61
<p>4. SCHOOL, KNOWLEDGE. Similarly, both culture groups refer to <u>education</u>, <u>knowledge</u>, probably as sources of the ethical principles which people learn to observe.</p>	Student	5	37
	Worker	16	19
	Farmer	23	--
	Total	44	56
<p>6. HONESTY, FAITH; HUMAN VALUES. The particular values emphasized by the two culture groups are somewhat different. The U. S. focus is on personal, individual integrity; the Koreans emphasize more attitudes relevant to social interaction.</p>	Student	107	33
	Worker	--	45
	Farmer	--	7
	Total	107	85
<p>7. GOOD, RIGHT. This is mainly a U. S. component with strong emphasis on the virtue of being <u>right</u> and <u>just</u>, qualities that are thought of in a moral context but still appear to carry some legalistic connotations.</p>	Student	118	13
	Worker	24	--
	Farmer	28	22
	Total	170	35
<p>8. PHILOSOPHY, RELIGION. Both groups clearly express the philosophical and moral foundation of their concept of <u>ETHICS</u>. The particular elements of this conceptualization are somewhat different but generally comparable.</p>	Student	79	80
	Worker	37	10
	Farmer	43	45
	Total	159	135
<p>9. CODE, RULE, STANDARDS. This is the strongest U. S. meaning component, emphasizing the codified, regulatory nature of <u>ETHICS</u>, which conveys distinct legal connotations.</p>	Student	183	49
	Worker	85	--
	Farmer	89	37
	Total	357	86
Total Response Scores and Percentage Distribution	Student (U.S.: 61%, K: 54%)	796	583
	Worker (U.S.: 16%, K: 18%)	201	200
	Farmer (U.S.: 23%, K: 28%)	297	301
	Total	1293	1084

INTERPRETATION OF SELECTED COMPONENTS

ETHICS: 윤리 (Yulli)

2. BEHAVIOR, ETIQUETTE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
behavior	22	-	-	-	-	-	22	-
conduct	10	-	-	-	-	-	10	-
professional	21	-	-	-	-	-	21	-
self imposed	11	-	-	-	-	-	11	-
way of life	-	-	10	-	-	-	-	10
style	12	-	-	-	-	-	12	-
custom	9	-	-	11	-	-	9	11
courtesy	-	-	-	20	-	10	-	30
duty	-	-	-	15	-	10	-	25
etiquette	-	-	-	6	-	10	-	16
actions, act	-	-	10	-	-	-	-	10
observance	-	-	-	31	-	18	-	49
culture	9	-	-	-	-	11	9	11
society	20	-	-	-	-	-	20	-
order	-	-	-	8	10	15	-	33
social ethics	-	-	-	36	13	8	-	57
other*	38	18	-	-	-	2	56	20
(percent)	150	19	20	127	23	88	189	238
(n)	(79)	(10)	(11)	(53)	(10)	(37)	(16)	(22)

For both culture groups, most of the responses come from students, although the responses themselves show very little overlap between the U. S. and Korean groups. The American responses are of two types. One indicates that the component BEHAVIOR, ETIQUETTE involves behavior, conduct, way of life, and action reflecting the idea that for them ETHICS have an important, practical role in shaping behavior.

The other type of U. S. response is exclusively American and reflects the contemporary practice according to which each profession (doctor, lawyer, businessman, and the like) has its own ethical standards. The practice of each profession developing its own individual, specialized moral code is by and large American and European, apparently not shared by Koreans. This emphasis is an obvious extension of specific application of general moral principles.

Similarly, the Korean responses are twofold in nature. First, they deal with etiquette and courtesy, thus reflecting the fact that formal behavior has its roots in ethical and moral considerations. The moral foundation of formal behavior is also conveyed by the response duty. The tendency of the

Koreans to connect formal behavior and moral values has also been observed in the previously discussed theme MORAL CHARACTER in this chapter. A second and related type of Korean response shows that ETHICS apparently have distinct social connotations. The response social ethics is the largest single response in this component. This focus on the social aspects of ethical behavior is also probably related to the general Korean tendency to emphasize social group values as shown in the discussion of the themes SOLIDARITY, COOPERATION, SOCIALISM, and SOCIETY (Communication Lexicon, 1971b).

6. HONESTY, PRIDE: HUMAN VALUES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
honest, -y	29	-	-	-	-	-	29	-
honor	18	-	-	-	-	-	18	-
dignity	-	-	-	10	-	-	-	10
truth	-	-	-	9	7	-	-	16
upright	-	-	-	-	-	27	-	27
responsibility	19	-	-	-	-	-	19	-
life	8	-	-	-	11	-	8	11
other*	35	-	-	14	-	7	35	21
(percent)	107	-	-	33	45	7	107	85
(n)	(100)	-	-	(39)	(53)	(8)	(8)	(8)

Korean and U. S. responses are about equally strong in this component, but are differently focused. All the American responses are from students, who show a strong preoccupation with the autonomy and integrity of the person in emphasizing honesty, honor, pride, and responsibility. Except for the last response, all are primarily ego-centered. Compared to this, the Korean responses emphasize uprighteness, conscientiousness, and truthfulness, which are some of the basic requirements for a man of good moral character. (See the theme MORAL CHARACTER in this chapter.)

7. GOOD, RIGHT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
right, -ness,	33	11	-	-	-	22	44	22
-ness	7	-	-	-	-	-	7	-
correct	20	13	14	-	-	-	47	-
good	19	-	14	-	-	-	33	-
ideal, -s	13	-	-	-	-	-	13	-
necessary	-	-	-	13	-	-	-	13
fine	7	-	-	-	-	-	7	-
rights	19	-	-	-	-	-	19	-
justice	118	24	28	13	-	22	170	36
(percent)	(89)	(14)	(16)	(37)	-	(63)	(13)	(3)

This component is largely American, primarily reflecting the responses of the U. S. students. Some of the largest single responses are good, right, and justice. These characteristics should be considered in combination with the previous component involving other human values, such as honesty. Left unanswered by the American responses are the standards by which goodness and rightness are to be measured. It is possible that they are measured by certain established norms rather than by social implications or standards of formal behavior. The Koreans emphasized the latter in the component BEHAVIOR, ETIQUETTE.

8. PHILOSOPHY, RELIGION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Mencius	-	-	-	8	-	7	-	15
Confucius	-	-	-	33	-	10	-	43
mind	-	-	-	-	10	-	-	10
thought	-	-	26	-	-	11	20	11
philosophy	13	-	-	13	-	17	13	30
belief	10	28	23	-	-	-	61	-
other*	88	37	43	28	10	48	169	28
(percent)	(60)	(23)	(27)	(89)	(7)	(33)	(12)	(12)

*other: U.S. - Aristotle, Plato, Socrates, logic, ideas, christian, church, God, religion, -us
Korean - theory, church, saint

This component has considerable weight for both the Korean and American groups, although primarily for the students in both cases. The U. S. group refers to several Greek philosophers, Socrates, Plato and Aristotle, as well as to a few religious concepts such as church, God, and religion. The largest single U. S. responses are belief and thought, suggesting that ETHICS may be largely a function of beliefs and personal ideas. Similarly, the Koreans refer to Confucius and Mencius as founders of moral philosophy. There are also direct references to philosophy, as well as to religious concepts such as church and saint. The

responses suggest that for both groups ETHICS has a strong moral and religious foundation. For the Koreans, "religious" does not imply adherence to a formal religion, but to a moral philosophy that has some mystical, transcendental components. Although Confucianism is, strictly speaking, not a religion, in our categorization the label "religious" is used because it denotes a problem area that corresponds in Western thinking to the field of religion.

9. CODE, RULE, STANDARDS

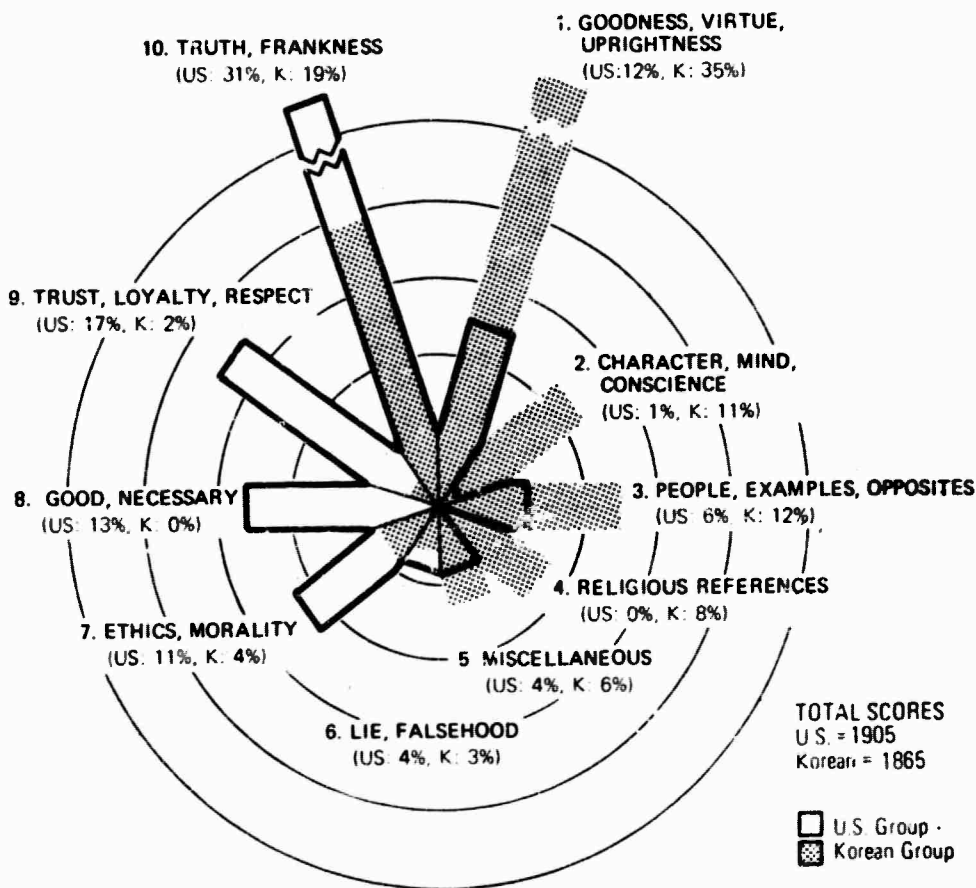
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
code, - of	100	55	42	-	-	-	197	-
law	21	8	-	16	-	12	29	28
morals	17	-	-	-	-	-	17	-
principle	12	-	7	6	-	15	19	21
rule	21	16	13	5	-	10	50	15
standards	12	6	17	-	-	-	35	-
book	-	-	10	-	-	-	10	-
regulation	-	-	-	22	-	-	-	22
(percent)	(51)	(24)	(25)	(57)	-	(43)	(28)	(8)

This is overwhelmingly a U. S. response component in which the largest response is code. This as well as the responses law, standards, and regulations suggests that ETHICS has a type of binding, obligatory nature. It provides codes and rules by which people's behavior has to be measured. This component should be considered in combination with component 7 (GOOD, RIGHT) where the legalistic connotation of some U. S. responses has already been briefly indicated. In this particular category, the responses code, law, and rule, further reinforce this impression.

U.S. and Korean Meanings

HONESTY

정 직



U.S. GROUPS

In its American interpretation, HONESTY emerges as a matter of ETHICS and MORALITY. Special emphasis is placed on TRUSTWORTHINESS and LOYALTY as well as on TRUTHFULNESS and FRANKNESS. These characteristics are emphatically recognized by the American groups as being GOOD and NECESSARY, with apparent implications that they provide foundation for interpersonal relations upon which people can rely. It is also stressed that these characteristics are not merely matters of morality but they are also of practical value—"honesty pays."

KOREAN GROUPS

The Koreans also recognize HONESTY as a matter of MORALITY but they place special emphasis on the more inclusive CHARACTER, MIND, CONSCIENCE instead of single, isolated behavior traits. In the Korean interpretation, an honest man is one who has a good character and is generally GOOD and UPRIGHT. They distinguish between two categories of PEOPLE—those who represent positive examples as opposed to those who exemplify falsehood. For the Koreans, HONESTY obviously has a strong Confucian moral, RELIGIOUS foundation.

HONESTY
정 직

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. GOODNESS, VIRTUE, UPRIGHTNESS. This component reflects Korean values and synonyms that are especially pervasive for the less educated, more traditionally minded groups.	Student	112	157	
	Worker	59	236	
	Farmer	49	268	
	Total	220	661	
2. CHARACTER, MIND, CONSCIENCE. This is almost a purely Korean component conveying the philosophy that <u>HONESTY</u> is largely a personal trait, a mental attitude.	Student	24	87	
	Worker	--	63	
	Farmer	--	58	
	Total	24	208	
3. PEOPLE: EXAMPLES, OPPOSITES. This is a primarily Korean component apparently involving two categories of people—those who exemplify <u>HONESTY</u> and those who may lack it.	Student	35	149	
	Worker	33	31	
	Farmer	44	50	
	Total	112	230	
4. RELIGIOUS REFERENCES. This Korean component has heavy references to <u>Confucius</u> .	Student	--	126	
	Worker	7	8	
	Farmer	--	19	
	Total	7	153	
5. LIE, FALSEHOOD. The characteristic violation of <u>HONESTY</u> involves <u>lie</u> for the U. S. groups and <u>falsehood</u> and deviousness for the Korean groups.	Student	37	38	
	Worker	25	--	
	Farmer	26	9	
	Total	88	47	
7. ETHICS, MORALITY. For both groups, <u>HONESTY</u> apparently is a matter of morality, but in addition, there is a strong U. S. feeling that it also <u>pays</u> .	Student	137	45	
	Worker	29	10	
	Farmer	41	11	
	Total	207	66	
8. GOOD, NECESSARY. This purely U. S. component also emphasizes the desirability and practical necessity of <u>HONESTY</u> .	Student	76	--	
	Worker	85	--	
	Farmer	89	--	
	Total	250	--	
9. TRUST, LOYALTY, RESPECT. These characteristics, emphasized strongly by the U. S. groups, suggest how valuable <u>HONESTY</u> is as a basis for interpersonal relations.	Student	85	22	
	Worker	111	8	
	Farmer	133	16	
	Total	329	46	
10. TRUTH, FRANKNESS. This heaviest U. S. component is closely related to the previous one in that it suggests a special emphasis on qualities that provide solid ground for interaction between people.	Student	211	117	
	Worker	165	130	
	Farmer	214	106	
	Total	590	347	
Total Group Response Scores and Percentage Distribution	Student	(U.S.: 39%, K: 43%)	752	798
	Worker	(U.S.: 28%, K: 28%)	536	528
	Farmer	(U.S.: 32%, K: 29%)	618	541
	Total		1905	1065

INTERPRETATION OF SELECTED COMPONENTS
HONESTY: 경 직 (Chǒngjik)

1. GOODNESS, VIRTUE, UPRIGHTNESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
goodness	-	5	4	61	61	88	9	210
purity	-	-	-	16	24	7	-	47
virtue, -ous	59	16	-	12	-	-	75	12
righte-ous	13	8	24	-	-	-	-	45
gentleness	-	-	-	14	12	30	-	56
steadiness	-	-	-	16	-	27	-	43
upright, - person	-	-	-	-	-	-	-	-
- mind	-	-	-	32	139	116	-	287
honor	3	-	15	-	-	-	72	-
other*	-	-	6	6	-	-	19	6
(percent)			22	24	136	41	112	35

*other: U.S. - mind, pride
Korean - clean-handed

This component apparently reflects the main thrust of the Korean interpretation, which has two elements. The first is goodness, a characteristic hardly mentioned by the Americans. It implies that for the Koreans HONESTY is not just a specific, isolated characteristic of a particular person but a generally good personal quality in a broad inclusive sense. This impression is reinforced by the Korean references to character and mind, which again involve the total personality. The second major element of Korean interpretation involves uprightness, which may suggest fundamentally a synonym of HONESTY in a narrow sense, as an isolated trait, and of virtue in a broad sense (see the theme VIRTUE in Chapter 4). This interpretation involving the entire character is reinforced by the largest Korean opposite, which is falsehood (see Component 5). Although Koreans are usually less predisposed to think in terms of polar opposites than Americans, falsehood is a sizable response in this case and connotes something like deviousness and poor moral character. It goes beyond such single manifestations as lying or stealing. The idea of drawing generalized conclusions about the honorable or virtuous character of people apparently is not alien to the American thinking either, although it appears to be less emphatic in their case.

2. CHARACTER, MIND, CONSCIENCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
character	-	-	-	18	-	16	-	34
quality	11	-	-	-	-	-	11	-
trait	13	-	-	-	-	-	-	13
mind	-	-	-	33	28	25	-	86
conscience	-	-	-	21	20	17	-	58
other*	-	-	-	15	15	-	-	30
(percent)	24	-	-	87	63	58	24	208
	(100)	-	-	(42)	(30)	(28)	(1)	(11)

*other: Korean - born nature, habit, attitude, thought

This sizable Korean component reinforces generally the tentative conclusions drawn in connection with the previous component GOODNESS, VIRTUE, UPRIGHTNESS. The largest responses here are mind, conscience, and character (see the theme MORAL CHARACTER in this chapter). These responses generally suggest that the Koreans are inclined to search for a generalized personality structure that may stand behind HONESTY. Mind, conscience, and character obviously reflect considerations that involve the entire personality. These indications are reinforced by others, which suggest that although the U. S. groups focus mainly on particular behavioral manifestations, Koreans are inclined to perceive HONESTY as involving the entire person.

3. PEOPLE: EXAMPLES, OPPOSITES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
father	-	-	-	12	-	-	-	12
child	-	-	-	13	-	10	-	23
me, myself,								
self, oneself	25	-	9	7	-	-	34	7
human being	-	-	-	32	13	27	-	72
individual	-	-	-	10	-	-	-	10
friend, -ship	10	16	22	14	-	-	48	14
man, male	-	-	-	-	11	-	-	11
people	-	-	6	-	-	-	-	13
public servant	-	-	-	14	-	-	-	14
soldier	-	-	-	20	-	-	-	20
sandy	-	11	-	-	-	-	-	11
other*	-	-	-	27	7	13	6	47
(percent)	35	33	44	149	31	50	112	230
	(31)	(29)	(39)	(65)	(13)	(22)	(6)	(12)

*other: U.S. - sister
Korean - peasant, politician, teacher, lover, group, society

This component is about twice as strong for the Koreans as for the Americans. Mother and father, child, human being, and friend are apparently examples of those people who embody honesty. The second group, involving politicians and public servants, is likely to represent examples where honesty is desirable but may be lacking occasionally. The responses generally confirm the findings of Hong in which honesty is found to be one of the most desired character traits of a close friend and of a national leader (Hong Sung-chick, 1964). The American responses are less numerous and include positive examples. Friend and friendship are the largest responses, suggesting that this particular relationship requires honesty. It is an interesting contrast that the Americans do not mention family members like father and mother.

4. RELIGIOUS REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Confucius	-	-	-	80	-	-	-	80
God	-	7	-	-	-	-	7	-
Jesus Christ	-	-	-	15	-	-	-	15
church minister	-	-	-	11	-	12	-	23
clergyman	-	-	-	11	-	7	-	18
faith	-	-	-	9	-	-	-	9
saint	-	-	-	-	8	-	-	8
(percent)	-	(7)	-	(126)	(8)	(19)	(7)	(153)
	-	(100)	-	(82)	(5)	(12)	-	(8)

This sizable Korean component is derived from the moral and ethical teaching of Confucius, the heaviest single response. HONESTY can be related to righteousness and propriety, some of the main virtues according to Confucianism (see McCune, 1966). On the other hand, the Korean references to Jesus Christ, church minister, and clergyman may be regarded as referring to people of virtue, like those identified in the previous component, PEOPLE: EXAMPLES, OPPOSITES.

7. ETHICS, MORALITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ethics, cal	21	-	-	-	-	-	21	-
moral, ity	20	-	16	9	-	11	36	20
principle	7	-	-	-	-	-	7	-
code	9	-	-	-	-	-	9	-
duty	16	-	-	-	-	-	16	-
policy, best	57	15	16	-	-	-	88	-
best way	-	-	-	11	-	-	-	11
pays, off	-	14	-	-	-	-	-	23
reward, ing	7	-	-	25	10	-	7	35
(percent)	(137)	(29)	(41)	(68)	(15)	(17)	(11)	(66)
	(66)	(14)	(20)	(88)	(15)	(17)	(11)	(4)

This component is substantially stronger for the American than for the Korean; nonetheless, apparently both groups recognize that HONESTY is a matter of ethics and morality. The U.S. responses are especially strong, emphasizing that honesty is a very practical requirement that does not merely qualify as part of the moral code, but also represents the best policy. This observation is in good agreement with the next component GOOD, NECESSARY in which the Americans assert that honesty is necessary and important.

10. TRUTH, FRANKNESS

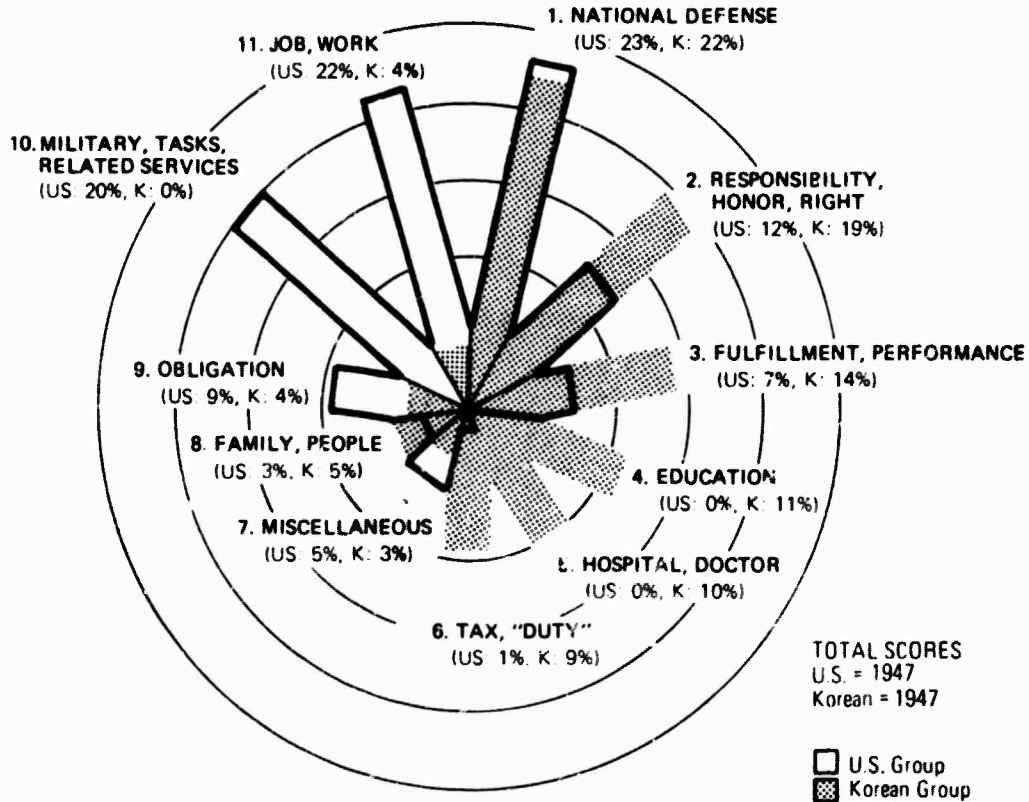
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
true	6	13	32	50	43	60	51	153
truth	90	49	63	-	-	-	202	-
truthful, -ness	52	36	81	-	-	-	149	-
integrity	21	-	-	-	-	-	21	-
sincerity	8	-	-	12	-	-	8	12
candid	6	-	-	-	-	-	6	-
frank, ness	5	-	-	29	60	23	5	12
not lying	3	15	-	-	-	-	18	-
honest, y	-	12	8	12	27	10	20	49
believe, -ability, -r	5	13	28	8	-	-	46	8
confession	-	-	-	6	-	-	-	-
direct communi- cation	-	-	-	-	-	7	-	7
fair, -ness	15	27	22	-	-	-	64	-
(percent)	(211)	(165)	(214)	(117)	(130)	(100)	(590)	(347)
	(36)	(28)	(36)	(34)	(37)	(29)	(31)	(19)

This component has to be considered in connection with the component TRUST, LOYALTY, RESPECT. Both of them reflect salient U.S. considerations that help explain why Americans consider HONESTY necessary and important. This emphasis on truthfulness apparently reflects the recognition that without this quality there can be little chance for mutually beneficial interpersonal relations. This seems to suggest that qualities necessary for good interpersonal relations are very important to Americans. The Koreans refer to frankness as an important characteristic in their concept of HONESTY. Honesty is frequently used interchangeably with frankness and innocence.

U.S. and Korean Meanings

DUTY

의무



U. S. GROUPS

As it does for the Koreans, DUTY for the U. S. groups implies OBLIGATION as well as RESPONSIBILITY. As a matter of obligation it refers primarily to military service. As an activity or performance, it has two main categories of referents: first, service-related MILITARY TASKS, such as guard, KP and the like; second, JOB with a focus on PERFORMANCE that involves distinct RESPONSIBILITIES and OBLIGATIONS. These obligations may be to individual people, the family, groups, or the country as a whole.

KOREAN GROUPS

Here there is a strong emphasis on RESPONSIBILITY, the intrinsically binding moral nature of the OBLIGATION. As a consequence, FULFILLMENT is stressed as a reward for having met responsibilities. The Koreans give special attention to those responsibilities that oblige the individual citizen toward the state by participation in NATIONAL DEFENSE, payment of TAXES, pursuing his EDUCATION, and contributing WORK. Compared to the U. S. groups, however, the emphasis on work is minimal; labor as a DUTY is mentioned without DUTY developing into a partial synonym of JOB and performance.

DUTY
의 무

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores	
1. NATIONAL DEFENSE. This largest component is equally strong for both the U. S. and Korean groups. Its strength is probably influenced by a similarly high salience of military service because the test subjects of both cultures were new recruits.	Student Worker Farmer Total	156 158 113 424	200 100 124 424
2. RESPONSIBILITY, HONOR, RIGHT. Although the weight of the Korean responses is greater, the two culture groups show a similar trend in emphasizing <u>responsibility</u> as a major source or consequence of <u>DUTY</u> .	Student Worker Farmer Total	137 30 64 231	104 143 111 358
3. FULFILLMENT, PERFORMANCE. The strong Korean response derives from the emphasis laid on <u>fulfillment</u> , which involves meeting expectations and subjective feelings of satisfaction from having met internal and external requirements. The U. S. emphasis on <u>performance</u> is in close relationship to the culturally characteristic "achievement motive" (McClelland, 1955).	Student Worker Farmer Total	37 15 68 120	106 118 48 272
4. EDUCATION. A purely Korean component which carries distinct weight and suggests an interesting cultural connotation that education represents some sort of obligation of the citizen to the state.	Student Worker Farmer Total	7 -- -- 7	80 84 62 206
5. HOSPITAL, DOCTOR. This is again a purely Korean component, greatly influenced by the circumstance that the Korean word <u>Yimu</u> (<u>DUTY</u>) also means medical service.	Student Worker Farmer Total	-- -- -- --	16 80 97 193
6. TAXES, FEES. This mostly Korean component reflects the idea that payment of taxes is a major duty of the individual citizen.	Student Worker Farmer Total	25 -- -- 25	76 36 55 167
8. FAMILY, PEOPLE. This component is somewhat stronger for the Koreans. The main emphasis is on <u>people</u> , stressing the individual's obligation to the collective.	Student Worker Farmer Total	29 35 -- 64	73 30 -- 103
9. OBLIGATION. Both culture groups share the idea of obligation although the U. S. emphasis is somewhat stronger. This component should be considered in close connection with Component 2: RESPONSIBILITY, HONOR.	Student Worker Farmer Total	116 34 15 165	34 17 32 83
10. JOB, WORK. This sizable and primarily U. S. meaning component indicates that <u>DUTY</u> refers to <u>job</u> and <u>work</u> in general, primarily those jobs that are especially demanding or involve responsibilities.	Student Worker Farmer Total	160 136 135 431	14 13 51 78
11. MILITARY TASKS, RELATED SERVICES. This large U. S. component shows that in English this word has a second strictly military service-related meaning. It is much used to refer to specific military tasks and related assignments.	Student Worker Farmer Total	89 158 148 395	-- -- -- --
Total Group Response Scores and Percentage Distribution	Student Worker Farmer Total	(U.S.: 41%, K: 36%) (U.S.: 29%, K: 32%) (U.S.: 30%, K: 31%) 1947	794 627 609 1947

INTERPRETATION OF SELECTED COMPONENTS

DUTY: **의무** (Uimu)

1. NATIONAL DEFENSE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	42	74	82	-	-	-	168	-
military service	8	10	22	-	-	-	40	-
defend. defense	8	23	12	66	29	28	43	123
Active Armed Forces	6	-	10	50	27	22	6	99
defend against communism	-	-	-	34	31	35	-	100
defense obligation	-	-	-	8	-	-	-	8
call country	-	16	-	31	5	14	-	50
nation territory	92	32	17	-	-	-	18	-
(percent)	156	155	113	200	100	124	424	424
	(37)	(37)	(27)	(47)	(24)	(29)	(23)	(22)

This is the strongest meaning component for both groups. The responses are also fairly analogous in content and there are only a few differences in accent. The Koreans place more emphasis on the idea of defense, which may be a simple consequence of the broadly used terminology in certain countries where it is customary to refer to armed forces as forces of defense. As has been observed in various other contexts (Communication Lexicon, 1971b: NATION, POLITICS and the like), in many instances where Americans use the word country, the Koreans are inclined to use the word nation. Although the two words are not exactly interchangeable, the translation process may make the differences seem larger than they actually are.

4. EDUCATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
education	-	-	-	55	56	50	-	161
educational obligation	-	-	-	5	10	6	-	21
learning	-	-	-	-	8	-	-	8
student knowledge	7	-	-	-	-	6	-	6
ignorance	-	-	-	10	-	-	-	10
(percent)	7	-	-	60	84	62	7	206
	(100)	-	-	(29)	(41)	(30)	(11)	

The strong Korean identification of education with DUTY may stem from two things. One is that the Korean Constitution prescribes education as a constitutional DUTY along with national defense, taxes, and work—perhaps an official reflection of the widespread desire of developing countries to

raise the educational levels of their people. The other is a reference to the traditional value regarding knowledge as a virtue in the Confucian philosophy (Hahn, 1967; Communication Lexicon 1971a, pp. 6-4 and 6-5).

6. TAXES, FEES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
national tax	-	-	-	9	4	-	-	13
tax obligation	-	-	-	13	5	16	-	34
tax payment	-	-	-	42	19	35	-	96
fee	8	-	-	12	8	4	8	24
export	5	-	-	-	-	-	5	-
import	6	-	-	-	-	-	6	-
(percent)	25	-	-	76	36	55	25	167
	(100)	-	-	(46)	(22)	(33)	(1)	(9)

The U. S. mention of taxes in the context of DUTY is slight, but for the Koreans it is very strong. This apparently reflects the idea that DUTY is thought of mainly as the DUTY of the citizen toward his state. In contemporary Korea, four types of duties are prescribed in the Constitution as The Four Duties of the People: military service, tax payment, education, and labor. As mentioned in connection with EDUCATION in Component 4, this is in general agreement with the attitudes of numerous developing countries toward mobilizing their people to promote modernization and development. But in the case of Korea, the emphasis on DUTY also has a strong cultural foundation. As was discussed in Chapter 2, "FAMILY VALUES," FILIAL DUTY is a central value of the Korean culture, defining what a person's attitude should be toward his parents and family. As Francis Hsu (1971) points out in connection with China, this attitude of FILIAL DUTY is transferred on to the social political level and characterizes the people's relationship to the monarch and the national leadership. The contemporary political leadership can and does utilize this cultural predisposition by urging citizens to pay taxes as a matter of DUTY.

This is not fundamentally different from the Western interpretation of taxes, but as the data show, the argument has considerably more salience for the Koreans.

8. FAMILY, PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
family	15	12	--	--	--	--	27	--
self, my	14	--	--	--	--	--	14	--
child	--	6	--	--	--	--	6	--
wife	--	17	--	--	--	--	17	--
parent	--	--	--	9	--	--	--	9
filial duty	--	--	--	7	9	--	--	16
love	--	--	--	8	--	--	--	8
women	--	--	--	7	--	--	--	7
people	--	--	--	28	--	--	--	28
people's duty	--	--	--	--	14	--	--	14
everyone	--	--	--	--	7	--	--	7
human beings	--	--	--	14	--	--	--	14
(percent)	28	36	--	73	30	--	64	103
	(48)	(55)	--	(71)	(29)	--	(3)	(5)

The Korean emphasis on people, people's duty, everyone, and human being is a reflection of the collectivistic connotation of DUTY for the Koreans. As previously mentioned in this context, DUTY emphasizes an obligation which puts the burden on the person and benefits the collective, the state. In the present context, the American groups mainly mention family and members of the family.

10. JOB, WORK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
job	90	100	80	--	--	--	270	--
work, -ing	44	36	35	--	--	--	136	--
labor	--	--	--	7	4	9	--	20
mission	--	--	--	7	--	28	--	36
chore	8	--	--	--	--	--	--	8
task	6	--	--	--	--	--	--	6
assignment, assigned	12	--	--	--	--	--	12	--
position	--	--	--	--	9	14	--	23
(percent)	180	136	135	14	13	51	431	73
	(47)	(31)	(31)	(18)	(17)	(66)	(22)	(4)

This is an especially strong U.S. component that contains the response job, which is the single most frequent response obtained from the American groups. It shows that for the Americans DUTY implies first of all performance of a particular job. A much heavier emphasis on job than working, together with the previously mentioned military service-related connotations, suggests that not all working activity is considered to be a duty but mostly those that

are demanding or that are carried out under strict regulations and involve heavy responsibilities.

As the Korean responses labor and mission show, this work-related use of DUTY is not entirely unknown to the Koreans, but is substantially less emphatic and of a different nature. It is not a simple synonym for job or for a special type of job, but refers largely to the obligation of the citizen to work—a stipulation of the Korean Constitution. Although in referring to job as DUTY the Americans mean a generic obligation toward family, customers, clients, and the like, the Koreans have a narrower obligation toward the state.

11. MILITARY TASKS, RELATED SERVICES

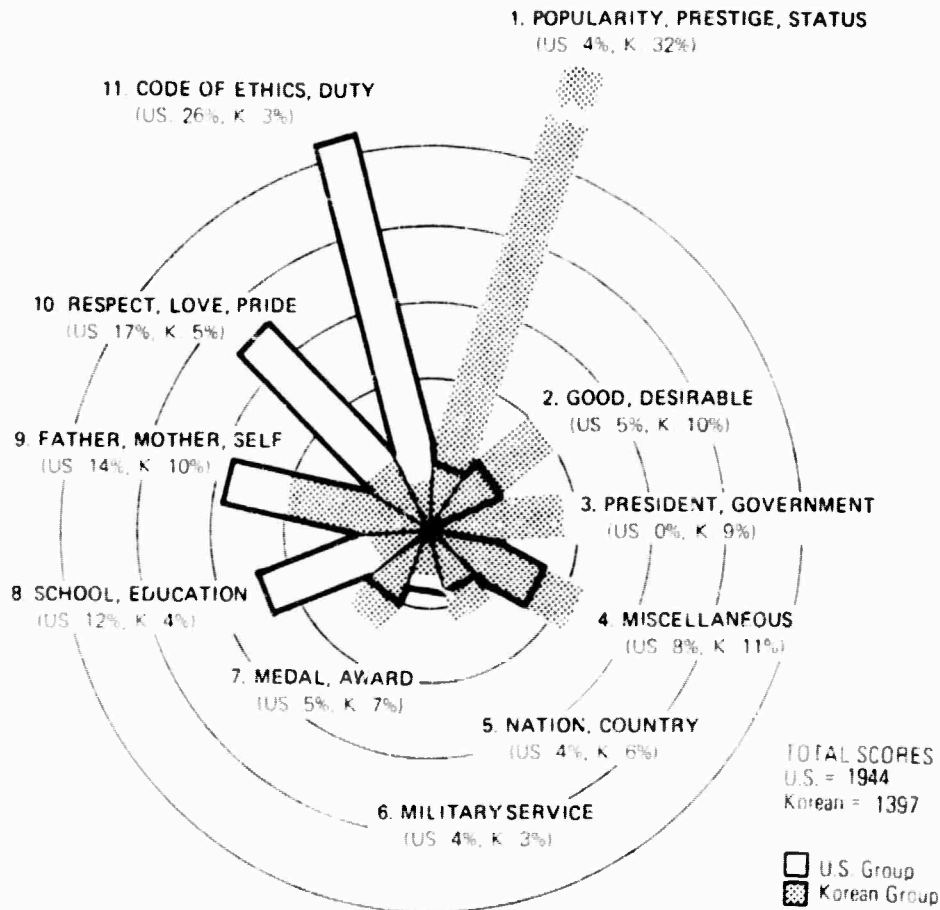
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
detail	20	--	--	--	--	--	20	--
guard	19	44	85	--	--	--	128	--
KP	10	25	21	--	--	--	56	--
watch	13	--	--	--	--	--	13	--
roster	9	12	--	--	--	--	21	--
overseas	--	11	--	--	--	--	11	--
post	--	13	--	--	--	--	13	--
training	--	--	6	--	--	--	6	--
clean, -ing	--	9	11	--	--	--	20	--
officer	7	14	9	--	--	--	30	--
on duty	11	--	8	--	--	--	19	--
off duty	--	--	9	--	--	--	9	--
fire	--	16	19	--	--	--	35	--
police	--	14	--	--	--	--	14	--
(percent)	89	158	148	--	--	--	395	--
	(23)	(40)	(37)	--	--	--	(21)	--

This second largest U.S. component reflects the English use of the word DUTY, implying not only military service in general but particular types of assignments within the service, especially those that relate to guarding, watching. A second group of references involves certain specific undesirable chores such as KP and cleaning. References to fire and police involve assignments that are not primarily related to the military. This reflects a trend in English to use DUTY in reference to jobs that are performed under strict regulations.

U.S. and Korean Meanings

HONOR

명예



U. S. GROUPS

For the Americans, HONOR first of all is a moral concept. It imposes a CODE OF ETHICS and requires HONESTY and DUTY. To a large extent it is synonymous with RESPECT, LOVE, and PRIDE. The people actually honored are FATHER and MOTHER—that is, members of the family. Beyond this, HONOR has distinct educational applications as well. It also bears on a person's relationship to his COUNTY and MILITARY SERVICE and is rewarded by MEDALS and AWARDS.

KOREAN GROUPS

Compared to the U. S. focus on individual morality, HONOR for the Koreans implies social recognition—more specifically, POPULARITY, PRESTIGE, and STATUS. The most honored person in the country is the PRESIDENT, followed by members of the government. The HONOR and reputation of the family name is another central concern. For Koreans as well as for Americans, HONOR involves RESPECT and PRIDE. HONOR of the NATION is also an important interest. HONOR is conceived as GOOD and highly DESIRABLE. Running through all these contexts is the pervasive motive of social recognition.

HONOR
명예

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. POPULARITY, PRESTIGE, STATUS. This largest Korean component shows that for the Koreans <u>HONOR</u> is primarily a matter of social recognition. The U. S. groups pay minimal attention to this social dimension. They apparently do not see <u>HONOR</u> as a function of prestige or status.	Student	17	239	
	Worker	38	96	
	Farmer	25	109	
	Total	80	444	
2. GOOD, DESIRABLE. Although somewhat differently understood, <u>HONOR</u> appears to be similarly desirable for both cultures.	Student	44	107	
	Worker	25	27	
	Farmer	30	6	
	Total	99	140	
3. PRESIDENT, GOVERNMENT. This purely Korean component conveys the importance assigned to high governmental offices, especially the presidency.	Student	...	60	
	Worker	...	40	
	Farmer	...	21	
	Total	...	121	
5. NATION, COUNTRY. The Americans and Koreans show a similar concern with the <u>HONOR</u> of their country.	Student	37	32	
	Worker	28	28	
	Farmer	23	20	
	Total	88	80	
6. MILITARY SERVICE. The Koreans mention specific military contributions, that is, sending the 28th regiment of the ROK armed forces to Vietnam.	Student	26	26	
	Worker	49	16	
	Farmer	12	..	
	Total	87	42	
7. MEDAL, AWARD. There are similar references by both Americans and Koreans to this form of recognition, which may be military as well as civilian.	Student	40	25	
	Worker	44	45	
	Farmer	22	29	
	Total	106	99	
8. SCHOOL, EDUCATION. This is an especially strong U. S. component, reflecting a terminology widely used in the field of education; honor roll, honor student.	Student	52	26	
	Worker	57	29	
	Farmer	114	..	
	Total	223	55	
9. FATHER, MOTHER, SELF. This component, which is sizable and primarily American, reflects the U. S. attitude that parents are those who especially deserve <u>HONOR</u> , with the possible implication of some detachment.	Student	71	40	
	Worker	112	57	
	Farmer	82	44	
	Total	265	141	
10. RESPECT, LOVE, PRIDE. This is a very strong U. S. component. It contains partial synonyms and elements of interpretation.	Student	127	44	
	Worker	84	19	
	Farmer	123	12	
	Total	334	75	
11. CODE OF ETHICS, DUTY. This largest U. S. component shows that for Americans the concept of <u>HONOR</u> is fundamentally a concept of individual morality. To a certain extent it also involves obligation.	Student	327	6	
	Worker	75	8	
	Farmer	111	33	
	Total	513	47	
Total Group Response Scores and Percentage Distribution	Student	(U.S.: 42%, K. 46%)	814	642
	Worker	(U.S. 27%, K. 30%)	534	415
	Farmer	(U.S. 31%, K. 24%)	596	340
	Total		1944	1397

INTERPRETATION OF SELECTED COMPONENTS

HONOR: 명예 (Myŏngye)

1. POPULARITY, PRESTIGE, STATUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
position	--	--	--	16	--	9	--	25
power	--	--	--	20	--	--	--	20
prestige	--	23	8	12	15	21	31	48
high, -est, -ly	--	--	17	--	25	--	17	25
status	--	--	--	19	--	9	--	28
popularity	--	--	--	9	30	17	--	56
reputation	--	--	--	15	--	11	--	26
privilege	8	15	--	--	--	--	23	--
champion	--	--	--	--	--	8	--	8
first place, place	--	--	--	--	14	6	--	20
victory	--	--	--	9	--	16	--	25
success	--	--	--	25	--	--	--	25
rising in world	--	--	--	33	12	--	--	45
money	--	--	--	29	--	--	--	29
glory	--	--	--	9	--	12	--	21
other*	9	--	--	43	--	--	9	43
(percent)	17	38	28	239	98	109	80	444
(percent)	(21)	(48)	(31)	(54)	(22)	(25)	(4)	(32)

*other: U.S. achievement
Korean - authority, title, attainment, happiness, importance

This strongest Korean component shows that for the Korean groups HONOR is largely synonymous with social recognition. The largest single responses are popularity, prestige, rising in world. Just precisely what this rising pertains to may be inferred from such sizable responses as status, position, power, which indicate the desire to occupy higher and higher places in society. These responses are accompanied by references to victory, success, and glory, and the fact that the large majority of these responses come from the Korean student group suggests strong motivation for social advancement. Yet, no identification of HONOR with success was made in response to the theme SUCCESS (Communication Lexicon, 1971a, pp. 7-6). Here advancement implies climbing in a strongly differentiated social hierarchy, as discussed in the domains "SOCIAL VALUES" and "SOCIAL STRUCTURE" in a previous volume (Communication Lexicon, 1971a). The Koreans also express a strong concern with possibility of losing honor; they especially mention defamation (see MISCELLANEOUS component in Appendix A). It is remarkable that the U.S. interpretation indicates little awareness of this social dimension.

3. PRESIDENT, GOVERNMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
president	--	--	--	23	30	12	--	65
Pres. Park	--	--	--	9	10	--	--	19
Nat'l. Assembly	--	--	--	16	--	--	--	16
member	--	--	--	10	--	--	--	10
gov't. post	--	--	--	11	--	9	--	20
other*	--	--	--	60	40	21	--	121
(percent)	--	--	--	(50)	(33)	(17)	--	(9)

*other: Korean - minister of gov't., chairman of Nat'l. Assembly representatives

This component is only characteristic of the Koreans. The identification of high social status with HONOR as viewed in Component 1 is also noticeable here. Especially sizable are their references to president and President Park in particular. These responses are in good agreement with earlier findings that show the exceptionally high prestige value of the presidency for Koreans. As this has been discussed in a previous Communication Lexicon 1971b, Chapter 6, the role of the president stands outside and above the government, his position being in many ways reminiscent of a monarch. The references to the president in connection with the HONOR component further underscores this observation. Several references are also made to ministers, members of the National Assembly—responses that reflect the high social prestige of governmental positions. It is interesting that the U.S. groups did not make any comparable references.

9. FATHER, MOTHER, SELF

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
name	--	--	--	--	45	34	--	79
family	11	--	6	9	--	--	17	9
mother	10	10	23	--	--	--	43	--
parents	9	4	--	--	--	--	13	--
wife	--	10	10	--	--	--	20	--
home	--	13	--	--	--	--	13	--
you, yourself	4	12	--	--	--	--	16	--
my, myself	8	20	--	--	--	--	28	--
self, one	--	9	--	--	12	10	9	22
individual	10	--	--	14	--	--	10	14
people, person	--	11	8	--	--	--	19	--
men	--	--	4	17	--	--	4	17
other*	7	9	8	--	--	--	22	--
(percent)	71	112	82	40	57	44	265	141
(percent)	(27)	(42)	(31)	(28)	(40)	(31)	(14)	(11)

*other: U.S. - father & mother, brother, friend

This sizable U.S. component includes references to father, mother, as well as wife and home. It probably reflects the U.S. cultural philosophy that parents are the first to deserve honor. This is probably the U.S. equivalent of the Korean concept of "filial duty," although in a much less demanding form. It does not, for example, call for sacrifice and submission; it mainly implies a form of recognition. The largest single Korean response is name, suggesting a concern with the prestige and reputation of the family name.

10. RESPECT, LOVE, PRIDE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
respect, to --	--	24	50	21	8	12	74	41
praise	17	--	--	--	--	--	17	--
love	29	9	25	--	--	--	63	--
pride, proud	39	42	41	16	--	--	122	16
dignity	--	--	--	7	11	--	--	18
other*	42	9	7	--	--	--	58	--
(percent)	127	84	123	44	19	12	334	75
	(38)	(25)	(37)	(59)	(25)	(16)	(17)	(5)

*other: U.S. -esteem, admiration, adore, -ation, salute, cherish, laud, homage, distinguish, -ed

This component is especially strong for the Americans. Although it does contain some similar elements of interpretation for both groups, these are in the form of synonyms that actually appear to be more characteristic of the U.S. interpretation of HONOR. The largest of these is pride. Respect, another fairly strong response, suggests that honoring someone implies respecting them. The sizable U.S. response of love suggests that HONOR involves love as well. A culturally characteristic Korean response is dignity.

11. CODE OF ETHICS, DUTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
code	22	--	10	--	--	--	32	--
oath	10	--	--	--	--	--	10	--
pledge	10	--	--	--	--	--	10	--
promise	11	--	--	--	--	--	11	--
honesty	23	--	--	--	--	--	23	--
integrity	--	--	12	--	--	--	--	12
truth, ful, -fulness	30	--	5	--	--	--	35	--
word	24	--	7	--	--	--	31	--
trust, -worthy	16	20	13	--	--	--	49	--
believe, -r	--	--	22	--	--	--	--	22
loyalty	16	--	--	--	--	--	16	--
responsibility	9	--	--	--	--	17	9	17
duty	64	12	11	--	--	--	87	--
obey	34	14	26	--	--	--	74	--
virtue	21	--	--	--	--	--	21	--
upright	--	--	--	--	8	10	--	18
moral, -ity	10	--	--	--	--	--	10	--
courage	9	10	--	--	--	--	19	--
brave, -ry	--	10	--	--	--	--	--	10
defend	11	--	--	--	--	--	11	--
other*	7	9	5	6	--	6	21	12
(percent)	327	75	111	6	8	33	513	47
	(64)	(15)	(22)	(13)	(17)	(70)	(26)	(3)

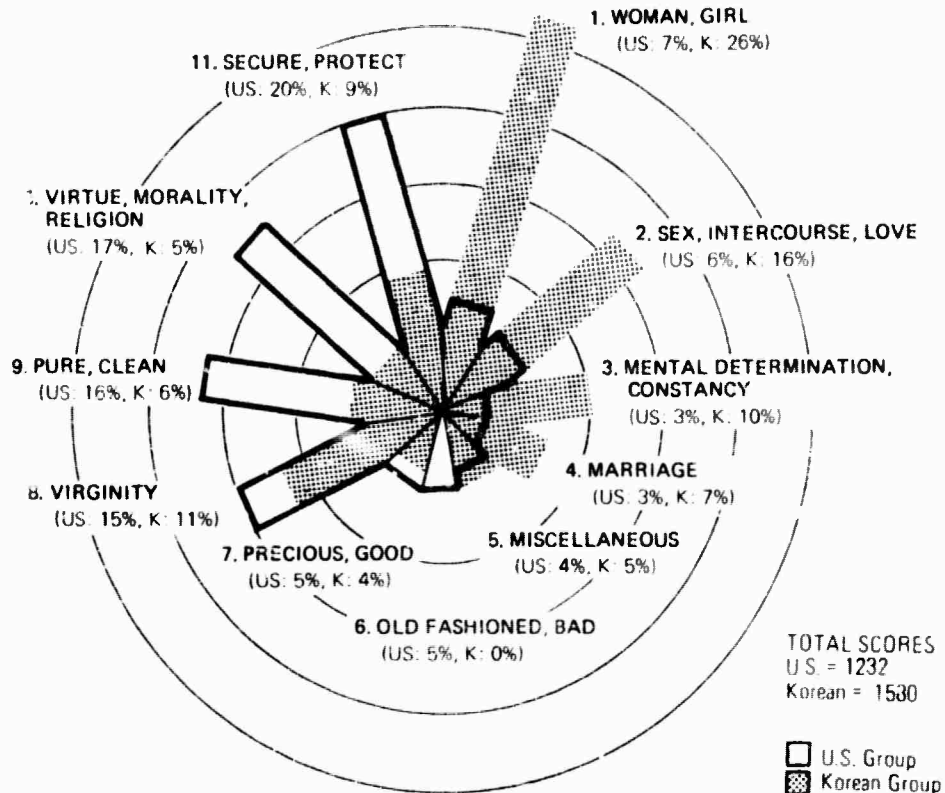
*other: U.S. -dependable, honorable, valor
Korean -strength, spirit

This component conveys the primarily ethical, moral connotation of HONOR for the American groups. For them, HONOR implies to a large extent honesty, truthfulness, integrity, and loyalty. These responses are obviously partial synonyms, conveying the idea that HONOR is first of all a matter of personal morality. As a related matter, it involves obligation, responsibility, and obedience. Some of these responses probably stem at least in part from the fact that one of the dictionary meanings of HONOR is "to observe." Some of these connotations are not alien to the Koreans either, but they carry only negligible weight.

U.S. and Korean Meanings

CHASTITY

순결



U.S. GROUPS

For Americans (at least for the male groups studied) CHASTITY fundamentally represents a VIRTUE based on moral as well as religious considerations. It is synonymous with VIRGINITY, with PURITY and moral cleanliness. There are a few expressions suggesting the GOODNESS AND DESIRABILITY of CHASTITY, but they are mentioned with comparable negative expressions suggesting that CHASTITY is BAD and OLD FASHIONED. Indicative of this emphasis on outdatedness is that chastity belt is a strong response indicating its high salience in people's imagination, an association that is loaded with outdatedness and inhumanity.

KOREAN GROUPS

For the Koreans, (who were also males), CHASTITY is apparently a matter of character for WOMEN. It is a feminine attribute to which Koreans attach contemporary importance as a requirement and a virtue which bears on the women's behavior before as well as after marriage. CHASTITY also appears to represent a dichotomy for Koreans in that on the one hand, there is the MENTAL DETERMINATION and CONSTANCY required of a woman and on the other, temptation and challenge as represented by SEX and INTERCOURSE. The Korean imagination apparently goes in both directions at once.

CHASTITY



MAIN COMPONENTS - CULTURAL MEANINGS	Group	Group Scores U.S. Korean		
<p>1. WOMAN, GIRL. This largest Korean component contains the responses <u>woman</u>, <u>womanhood</u>, showing that <u>CHASTITY</u> is viewed as a feminine virtue.</p>	<p>Student Worker Farmer Total</p>	<p>60 19 8 87</p>	<p>203 91 110 404</p>	
<p>2. SEX, INTERCOURSE, LOVE. The Korean focus on the sex act is one of contrasts. It apparently constitutes a strong antithesis in the Korean view. The U.S. emphasis is negligible.</p>	<p>Student Worker Farmer Total</p>	<p>57 12 --- 69</p>	<p>125 30 99 254</p>	
<p>MENTAL DETERMINATION, CONSTANCY. The Korean focus is on the resolve and determination needed to resist temptation.</p>	<p>Student Worker Farmer Total</p>	<p>26 --- 7 33</p>	<p>64 48 54 166</p>	
<p>4. MARRIAGE. This large Korean component suggests that <u>CHASTITY</u> of the woman is a salient consideration for the Koreans with regard to marriage.</p>	<p>Student Worker Farmer Total</p>	<p>27 7 --- 34</p>	<p>67 14 31 112</p>	
<p>6. OLD FASHIONED, OLD. This is a small U.S. component expressing a rejection of <u>CHASTITY</u> as outdated and meaningless.</p>	<p>Student Worker Farmer Total</p>	<p>34 4 21 59</p>	<p>--- --- --- ---</p>	
<p>7. PRECIOUS, GOOD. Both groups express positive attitudes, suggesting that <u>CHASTITY</u> is desirable. In the U.S. case, this positive attitude is counterposed to a negative attitude of comparable intensity suggesting ambivalence.</p>	<p>Student Worker Farmer Total</p>	<p>29 7 25 61</p>	<p>31 15 21 67</p>	
<p>8. VIRGINITY. This component has a similar strength for both groups. Koreans react to <u>man</u>, suggesting that <u>CHASTITY</u> is a characteristic that may apply to males as well.</p>	<p>Student Worker Farmer Total</p>	<p>128 56 --- 184</p>	<p>70 48 61 179</p>	
<p>9. PURE, CLEAN. This component contains synonyms that are used more heavily by Americans than by Koreans.</p>	<p>Student Worker Farmer Total</p>	<p>146 22 28 196</p>	<p>49 22 28 99</p>	
<p>10. VIRTUE, MORALITY, RELIGION. The U.S. component is about three times stronger than the Korean. It conveys that for Americans <u>CHASTITY</u> is a <u>virtue</u> with moral, religious foundation.</p>	<p>Student Worker Farmer Total</p>	<p>192 12 11 215</p>	<p>27 38 12 77</p>	
<p>11. SECURE, PROTECT. The U.S. imagination is apparently captured by the medieval device of the chastity belt. The Korean concern appears to be more contemporary in orientation.</p>	<p>Student Worker Farmer Total</p>	<p>121 78 47 246</p>	<p>67 30 49 146</p>	
<p>Total Group Response Scores and Percentage Distribution</p>		<p>Student (U.S.: 40%, K.: 48%) Worker (U.S.: 18%, K.: 32%) Farmer (U.S.: 14%, K.: 30%)</p>	<p>839 224 169 Total 1232</p>	<p>760 348 472 1580</p>

INTERPRETATION OF SELECTED COMPONENTS

CHASTITY: ㅈ ㅉ (Chôngcho)

1. WOMAN, GIRL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
woman, -hood	15	8	8	197	91	105	31	393
girl	36	11	-	-	-	-	46	-
maiden	10	-	-	-	-	-	10	-
country maid	-	-	-	-	-	5	-	5
Kisseng	-	-	-	6	-	-	6	-
(percent)	80	19	8	203	91	110	87	404
	(69)	(22)	(9)	(50)	(22)	(27)	(7)	(26)

The size of this component as well as its focus on woman in general suggests that for the Korean **CHASTITY** is a feminine attribute, and it has a high level of contemporary relevance. Although Confucian ethics disapprove of promiscuous sexual relationships, the disapproval runs more against the female than against the male. This importance is also reflected by the substantially higher total response score accumulated by the Korean responses compared to the U.S. responses. The importance of **CHASTITY** is logically consistent with the Korean value system and family structure, which is fundamentally patrilineal and monogamous. Correlated with this family structure are cultural norms prescribing that the whole life of the woman should be in the service of her family and a single husband. The concept of *chekakumchi* poses a strict prohibition on remarriage. As a result of the subordinated role of women and the strong prohibitions placed on remarriage, the chastity of the woman has become a cultural norm of central importance and received traditionally an extremely strict interpretation. As the present data suggest, chastity is still a strong contemporary value. Kim T'ae-gil's study on remarriage suggests, however, that there has been a considerable change in the interpretation of chastity. Fewer than ten percent of the students surveyed approved the prohibition of remarriage while 84 percent rejected it (Kim T'ae-gil, 1967).

2. SEX, INTERCOURSE, LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
sexual relationship	-	-	-	-	-	11	-	11
sexual intercourse	-	-	-	16	-	10	-	26
sex	31	-	-	11	-	-	31	11
rape	-	-	-	10	-	9	-	19
prostitution	-	-	-	10	-	-	-	10
woman's secret past	-	-	-	13	-	-	-	13
tread	-	-	-	5	-	12	-	17
being deprived of love, lost	10	-	-	-	-	13	-	23
love, affair	11	12	-	36	30	44	23	110
other*	5	-	-	24	-	-	5	29
(percent)	57	17	-	125	30	56	60	264
	(83)	(17)	-	(49)	(12)	(39)	(8)	(16)

*other: U.S. -maidenhead
Korean -adultery, body, ruined women

Although the responses in this primarily Korean component are fairly diverse, they do center on the idea of illicit sexual relations. Such relations are the antithesis of the virtue of **CHASTITY**. When compared with the emphasis on **CONSTANCY** and **MENTAL DETERMINATION** to preserve **CHASTITY** (see Component 3 of this theme), the emphasis on illicit sexual relations suggests that there are two intense, opposing trends that result in a type of continuous conflict in the Korean imagination about the idea of chastity. In connection with this apparent conflict, Kim's (1967) study indicates that among modern Korean college students premarital sexual intercourse has gained substantial approval although among the majority of Koreans it has not. The response *love* as it involved such variations as *lover*, and *love affair* has been considered in the context of "sex." Nonetheless, it is possible that some responses of *love* did not have sexual connotations.

3. MENTAL DETERMINATION, CONSTANCY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
determination	-	-	-	-	-	12	-	12
mental property	-	-	-	-	-	10	-	10
reason	-	-	-	-	17	-	-	17
mind	-	-	-	12	-	-	-	12
strong	-	-	-	11	-	8	-	19
faithful	12	-	7	-	-	-	-	19
constancy	-	-	-	30	23	24	-	77
choon hyang ¹	-	-	-	11	-	-	-	11
other*	14	-	-	-	8	-	14	8
(percent)	26	-	7	64	48	54	33	166
	(79)	-	(21)	(39)	(30)	(33)	(3)	(10)

¹ Heroine of Korean classic, noted for her constancy.
*other: U.S. - true, trust
Korean - resolution

Korean responses like mental property, resolution, mind, reason suggest that CHASTITY is a matter of mental attitude, which they relate to moral character. The largest single Korean response constancy certainly implies both stability and the ability to resist temptations. Perhaps a more commonly used word in English is "faithfulness." Such qualities are personified by Choon Hyang, a Korean heroine. This ability to resist temptation should be considered in close connection with Component 4 which suggests preoccupation with sex as representing instances of challenge and temptation.

4. MARRIAGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
married, wife	21	-	-	34	14	10	21	58
widow	6	7	-	13	-	-	13	13
first night of marriage	-	-	-	11	-	-	-	11
offering chastity first time	-	-	-	-	-	14	-	14
(percent)	27	7	-	67	14	31	34	112
	(79)	(21)	-	(60)	(12)	(28)	(3)	(7)

This is a much heavier Korean than U.S. component. Their emphasis appears to stem from their strong attachment to the moral and ethical code surrounding marriage. As mentioned in the component WOMAN, GIRL, adultery or promiscuous sexual relationships are strongly condemned. There are seven recognized moral grounds for divorce in Confucian ethics (Yim, 1969).

10. VIRTUE, MORALITY, RELIGION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
moral, -ity, -code	19	-	11	14	-	-	30	14
righteousness	12	-	-	-	-	-	-	12
virtue, -ous	83	-	-	-	-	-	-	93
worthy, worthwhile	10	-	-	-	-	-	-	10
upright	-	-	-	6	18	12	-	36
modesty	-	-	-	-	11	-	-	11
God, -liness	19	-	-	-	-	-	-	19
nun	12	6	-	-	-	-	-	18
other*	27	6	-	7	9	-	33	16
(percent)	192	12	11	27	38	12	215	77
	(89)	(6)	(5)	(35)	(49)	(16)	(17)	(5)

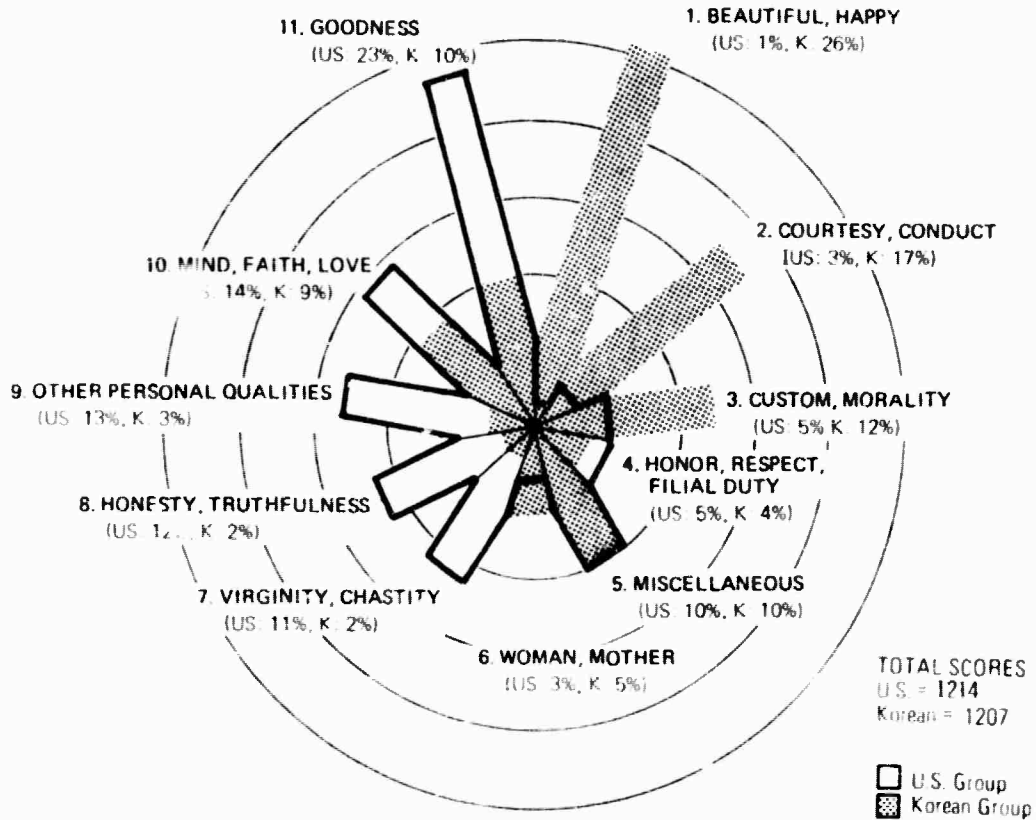
*other: U.S. - honor, -able, holy, -ness, christian, priest
Korean - goodness, ethics

This is the second largest U.S. component, which suggests that for Americans CHASTITY is largely a moral issue having distinct religious roots. As the largest U.S. response in this component suggests, CHASTITY is viewed as a virtue. For the Koreans, it emerges as an element of broader moral character in correlation with other attributes such as goodness, modesty, and uprightness. To make a judgment about how relevant the concept is in modern-day Korean society, Components 6 (OLD FASHIONED, BAD) and 7 (PRE-CIOUS, GOOD) have to be considered because they show that although Americans characterize CHASTITY as good and desirable, they also suggest that it is old fashioned and bad. The ambivalence of feelings here may be the result of a traditionally positive view of CHASTITY as a moral virtue and a modern negative view of CHASTITY.

U.S. and Korean Meanings

VIRTUE

어 덕



U.S. GROUPS

For the American groups, VIRTUE has fairly specific connotations. In general, it involves GOODNESS; and specifically, it refers to such qualities as VIRGINITY, CHASTITY. As perhaps the largest single central connotation it conveys HONESTY and TRUTHFULNESS, that is, human qualities which people are able to build on in interpersonal relations. Finally, there is a broad variety of OTHER PERSONAL QUALITIES, ranging from intelligence to friendliness. The emphasis on FAITH and LOVE also has religious connotations. The U.S. emphasis is on personal qualities, some of which have social implications.

KOREAN GROUPS

The Korean interpretation is somewhat less specific. First of all, VIRTUE is characterized as a BEAUTIFUL and HAPPY state of mind. VIRTUE primarily involves GOODNESS and LOVE. Among specific virtues, FILIAL DUTY, RESPECT, and TRUTHFULNESS are mentioned along with purity. They are generally characterized as attributes involving morality. Strong emphasis is laid on proper CONDUCT and COURTESY as apparent behavioral attributes of virtuous human beings. The Korean emphasis is primarily on social qualities.

VIRTUE
미 덕

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores			
		U.S.	Korean		
1. BEAUTIFUL, HAPPY. This largest Korean component suggests that for the Korean groups <u>VIRTUE</u> implies a happy state of mind that is beautiful and pleasant.	Student	15	137		
	Worker	---	103		
	Farmer	---	71		
	Total	15	311		
2. COURTESY, CONDUCT. For the Koreans, proper and courteous behavior is apparently a salient attribut, a prerequisite of <u>VIRTUE</u> .	Student	12	133		
	Worker	19	21		
	Farmer	4	57		
	Total	35	211		
3. CUSTOM, MORALITY. There is a similar emphasis from both groups on <u>morality</u> . In addition to this, the Koreans refer to <u>custom</u> and <u>society</u> . This component is produced mainly by the students of both groups.	Student	50	129		
	Worker	7	10		
	Farmer	---	---		
	Total	57	139		
4. HONOR, RESPECT, FILIAL DUTY. There is an apparent agreement between Americans and Koreans that <u>VIRTUE</u> is honorable and respectable. The Koreans mention <u>filial duty</u> as a specific virtue.	Student	47	34		
	Worker	11	11		
	Farmer	---	7		
	Total	58	52		
6. WOMAN, MOTHER. From both culture groups there are comparable references suggesting that <u>VIRTUE</u> has a stronger feminine than masculine connotation.	Student	29	22		
	Worker	10	11		
	Farmer	---	23		
	Total	39	56		
7. VIRGINITY, CHASTITY. This connotation of <u>purity</u> and <u>chastity</u> is distinctly stronger for the U. S. than for the Korean groups.	Student	112	11		
	Worker	26	12		
	Farmer	---	---		
	Total	138	23		
8. HONESTY, TRUTHFULNESS. This is primarily a U. S. meaning component suggesting that <u>truthfulness</u> is culturally highly appreciated.	Student	87	---		
	Worker	40	9		
	Farmer	15	12		
	Total	142	21		
9. OTHER PERSONAL QUALITIES. For the U. S. group, this component contains a diversity of personal attributes suggesting that Americans are inclined to be more specific and more diverse in their responses to <u>VIRTUE</u> .	Student	104	32		
	Worker	15	---		
	Farmer	35	6		
	Total	154	38		
10. MIND, FAITH, LOVE. There is agreement by both cultures in their references to <u>love</u> , although the U. S. responses carry a stronger religious connotation.	Student	80	43		
	Worker	40	23		
	Farmer	52	38		
	Total	172	104		
11. GOODNESS. This is a strong and primarily U.S. meaning component that suggests the central importance of <u>goodness</u> in a moral sense.	Student	204	57		
	Worker	57	50		
	Farmer	21	18		
	Total	282	125		
Total Group Response Scores and Percentage Distribution		Student	(U.S. 65%, K. 57%)	784	688
		Worker	(U.S. 21%, K. 23%)	259	274
		Farmer	(U.S. 14%, K. 20%)	171	245
		Total		1214	1207

INTERPRETATION OF SELECTED COMPONENTS

VIRTUE: **미 덕** (Mitok)

1. BEAUTIFUL, HAPPY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
pleasure	-	-	-	12	10	-	-	22
happiness	15	-	-	12	17	27	15	56
brightness	-	-	-	10	-	-	-	10
beautiffulness	-	-	-	80	76	44	-	200
other*	-	-	-	21	-	-	-	21
(percent)	15	-	-	137	103	71	15	311
	(100)	-	-	(44)	(33)	(23)	(1)	(28)

*other: Korean smiles, commendation, peace

The translation of VIRTUE into Korean is "mitok," that is, "the beautiful and good." Beautiful should be considered here then as implying beautiful attitudes or a beautiful character trait—in other words, using beautiful in a moral rather than an esthetic sense. For example, see Component 3 in which VIRTUE is closely identified with beautiful custom. Despite the values of the word "beautiful," the natural content of this component is probably very close to the content of Component 11 in which the U. S. groups strongly emphasize goodness.

2. COURTESY, CONDUCT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
conduct	5	-	-	29	-	-	5	29
behavior	-	-	-	-	-	19	-	19
language	-	-	-	-	-	11	-	11
courtesy	-	-	-	30	-	7	-	37
salutation	-	-	-	12	-	-	-	12
effort	-	-	-	26	-	9	-	35
charity work	-	-	-	9	10	11	-	30
cooperation	-	-	-	10	-	-	-	10
keep	-	10	-	-	-	-	10	-
secure	-	-	-	-	11	-	-	11
concession	-	-	-	17	-	-	-	17
other*	7	9	4	-	-	-	20	-
(percent)	12	19	4	133	21	57	35	211
	(34)	(54)	(11)	(62)	(10)	(27)	(3)	(17)

*other: U.S. good deed, actions, helpful, -ness

In the Korean conceptualization of VIRTUE, formal behavior apparently plays an important role. Courtesy, salutation, and conduct like behavior, effort, and charity work, pertain more to the content than to the form of behavior. This Korean emphasis on formal behavior is in good agreement with previous observations made in the context of such themes as MORAL CHARACTER, ETHICS, and the like. There are, therefore, repeated indications that for Koreans

formality, such as courtesy, does not imply formality for its own sake, but involves intrinsic values like morality, virtue, and character. Moreover, etiquette and manners are one of the five constant virtues in Confucian ethics. These concepts of Confucianism translate into the contemporary idea of courtesy.

4. HONOR, RESPECT, FILIAL DUTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
honor, -able	40	-	-	-	-	-	40	-
nobleness	-	-	-	8	-	-	-	8
respect, -ed	7	11	-	13	-	7	18	20
filial duty	-	-	-	13	11	-	-	24
(percent)	47	11	-	34	11	7	58	52
	(81)	(19)	-	(65)	(21)	(13)	(5)	(4)

Although the Koreans are less specific than the Americans in revealing just precisely what VIRTUE implies in human qualities, the responses respect and filial duty in this component reflect one of the specifics. This emphasis on respect and filial duty as virtues is in basic agreement with previous observations made in Chapter 3, where we observed that FILIAL DUTY and RESPECT are central values veering on the relationship to parents and interpersonal relations within the Korean family. According to Confucian ethics, filial duty is the root of all VIRTUE. These values are also transferred to educators and political figures, especially the president.

7. VIRGINITY, CHASTITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
virgin, -ty	43	16	-	-	-	-	59	-
chastity	26	-	-	-	-	-	26	-
purity	31	-	-	11	12	-	31	23
clean, -liness	12	10	-	-	-	-	22	-
(percent)	112	26	-	11	12	-	138	23
	(81)	(19)	-	(52)	(48)	-	(11)	(2)

This component shows that in English VIRTUE is to a considerable extent synonymous with virginity. Sizable references to virgin, clean, purity, and chastity generally support this conclusion. The only Korean reference here is purity, which suggests

that this connotation of VIRTUE is not entirely alien to the Korean group, but is traditional, especially for the women (see the theme CHASTITY in this chapter).

8. HONESTY, TRUTHFULNESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
honest, y	45	10	--	--	--	--	55	--
sincere	--	10	--	--	--	--	10	--
truthful, fulness	42	20	15	--	9	12	77	21
(percent)	87	40	15	--	9	12	142	21
	(61)	(23)	(11)	--	(43)	(57)	(12)	(2)

This is one of the largest U.S. components and deals with a specific connotation of the general idea of VIRTUE. The responses honest, sincere, and truthful suggest basically the same human quality that makes people reliable and provides a basis for interpersonal relations. Again, this quality is not alien to Korean thinking; it is only less central and salient.

9. OTHER PERSONAL QUALITIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
character	--	--	15	--	--	6	15	6
attribute	12	--	--	--	--	--	12	--
quietly	15	9	--	--	--	--	24	--
kind, -ness	13	--	14	--	--	--	27	--
strong, strength	13	--	--	--	--	--	13	--
modesty	--	--	--	12	--	--	--	12
other*	51	6	6	20	--	--	63	20
(percent)	104	15	35	32	--	6	154	38
	(68)	(10)	(23)	(84)	--	(16)	(13)	(3)

*other U.S. -trait, intelligent, -ce, prudent, -ce, brave, -ry, patience, trust, loyalty, pride
Korean -steadiness, gentleness, dignity

In this component, the Korean responses are relatively few and carry little weight. They include such culture specific attributes as gentleness, modesty, and dignity. Some of the U.S. responses carry greater weight, show a wide variety of character traits, and appear to be more diverse. These responses, intelligence, bravery, patience, kindness, strength, trust, friendliness, and the like, suggest that in its American interpretation VIRTUE can refer to a variety of positive human attributes.

10. MIND, FAITH, LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
thought	--	--	15	--	--	--	15	--
mind	--	--	--	11	11	28	--	50
belief	--	--	13	--	--	--	13	--
holy, -ness	13	--	--	--	--	--	13	--
faith, -ful	8	15	15	--	--	10	38	10
love	25	11	9	32	12	--	45	44
charity	13	7	--	--	--	--	20	--
other*	21	7	--	--	--	--	28	--
(percent)	80	40	52	43	23	38	172	104
	(47)	(23)	(30)	(41)	(22)	(37)	(14)	(9)

*other: U.S. -conscience, religion, -ious, God, care

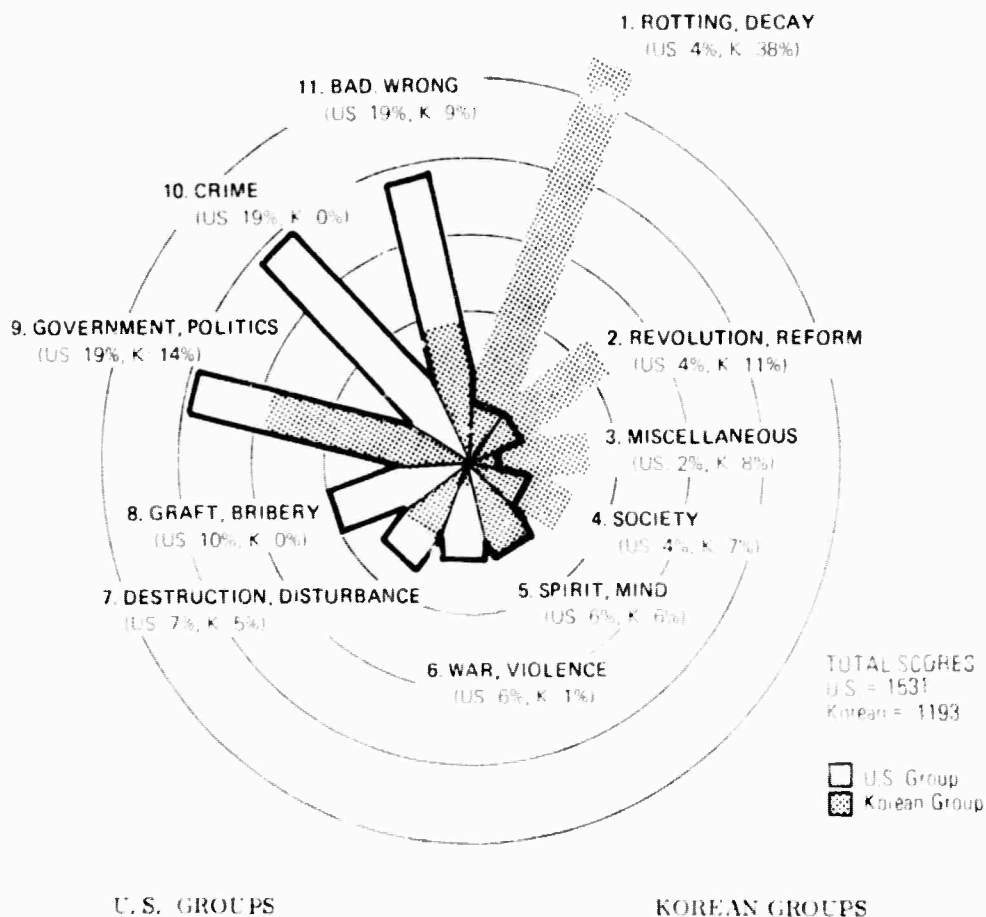
This component is stronger for the Americans than for the Koreans. For the Americans it has stronger religious and humanitarian connotations. The responses religion, God, holiness, faith, charity and love support this general impression. The Koreans agree with the Americans on love. The main Korean emphasis, however, is on mind, a response requiring some explanation. Mind generally refers to mental attitude and mentality, which describes the person's general orientation toward others and toward themselves. It is closely related to the concept of moral character.

As observed in the theme MORAL CHARACTER in Chapter 3, the Korean conception of moral character stresses the role of man's mind: "Wishing to cultivate their persons, they first rectified their minds" (Hahn, 1967, p 17).

The Korean response love can be explained by the fact that one of the Five Virtues of Confucian teachings is "jen" (love, benevolence, or human-heartedness).

U.S. and Korean Meanings
CORRUPTION.

부패



U.S. GROUPS

For Americans, CORRUPTION implies first of all CRIME, which is performed in an organized, syndicated form. In individual instances, it involves GRAFT and BRIBERY. These activities are primarily condemned on moral grounds as BAD, WRONG. They are viewed as phenomena closely related to GOVERNMENT and POLITICS and occasionally to particular instances of WAR, military activities, and VIOLENCE.

KOREAN GROUPS

For Koreans, CORRUPTION has a very vivid connotation of ROTTING and DECAY of organic substances. For them, this biological analogy is much more vivid than for the Americans. Koreans are less inclined to consider this problem as one of individual morality than as one of SOCIETY at large. More specifically, it also implies a problem closely related to GOVERNMENT and POLITICS. As main important remedies, REVOLUTION and REFORM are mentioned. CORRUPTION is condemned primarily because its consequences are thought of as being unjust.

CORRUPTION

부패

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores	
		U.S.	Korean
1. <u>ROTTING, DECAY</u> . This strongest Korean component suggests that <u>CORRUPTION</u> has a semantic root that refers to the process of biological decomposition. This denotation is tracable in the U.S. interpretation as well but to a much more limited extent.	Student	54	215
	Worker	---	70
	Farmer	---	171
	Total	54	456
2. <u>REVOLUTION, REFORM</u> . The main remedy for <u>CORRUPTION</u> is also collective in nature: <u>revolution</u> , <u>reform</u> .	Student	---	77
	Worker	30	37
	Farmer	30	21
	Total	60	135
4. <u>SOCIETY</u> . The Korean responses focus on the collective, societal aspects of <u>CORRUPTION</u> , while the fewer U.S. responses focus on <u>people</u> .	Student	16	49
	Worker	41	23
	Farmer	---	16
	Total	57	88
5. <u>SPIRIT, MIND</u> . The Korean focus is on <u>spirit</u> , which implies a collective mentality; the U.S. conceptualization of the problem stresses the mentality and morality of the individual.	Student	66	35
	Worker	---	16
	Farmer	24	14
	Total	90	67
6. <u>WAR, VIOLENCE</u> . This is mostly a U.S. component suggesting that <u>CORRUPTION</u> is a phenomenon accompanying large-scale military activities. This impression is apparently supported by the recent experiences in Vietnam.	Student	17	9
	Worker	52	---
	Farmer	22	---
	Total	91	9
7. <u>DESTRUCTION, DISTURBANCE</u> . The main U.S. response <u>destruction</u> may be social as well as physical; the Korean response <u>disorder</u> carries primarily social connotations.	Student	---	14
	Worker	59	8
	Farmer	50	41
	Total	109	63
8. <u>GRAFT, BRIBERY</u> . This exclusively U.S. component refers to particular forms of corrupt practices that center around the issue of gaining illegal material benefits.	Student	132	---
	Worker	10	---
	Farmer	12	6
	Total	154	6
9. <u>GOVERNMENT, POLITICS</u> . The two culture groups share this component, suggesting that <u>CORRUPTION</u> carries a distinct political connotation for both Americans and Koreans.	Student	190	163
	Worker	56	---
	Farmer	44	---
	Total	290	163
10. <u>CRIME</u> . The main emphasis of this U.S. component is on various types of criminal acts, especially those committed in large-scale, organized syndicates.	Student	155	7
	Worker	72	---
	Farmer	69	---
	Total	296	7
11. <u>BAD, WRONG</u> . This primarily U.S. component reflects the moral condemnation of <u>CORRUPTION</u> . The Koreans apparently reject it more on the grounds that it results in social injustice.	Student	156	35
	Worker	76	46
	Farmer	64	28
	Total	296	109
Total Group Response Scores and Percentage Distribution	Student (U.S. 52% K 55%) Worker (U.S. 27% K 18%) Farmer (U.S. 21% K 28%)	796 410 325	853 209 331

INTERPRETATION OF SELECTED COMPONENTS

CORRUPTION: 부패 (Pup'ae)

1. ROTTING, DECAY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
rot, -ing, -en	11	-	-	41	35	56	11	132
mould	-	-	-	12	-	-	-	12
decay	20	-	-	-	-	-	20	-
worn out	-	-	-	-	-	18	-	18
useless, -ness	-	-	-	-	-	10	-	10
smelling, - bad	-	-	-	9	-	24	-	33
food	-	-	-	42	-	11	-	53
meat	-	-	-	21	-	-	-	21
inedible	-	-	-	-	-	10	-	10
fly	-	-	-	11	-	-	-	11
throw away	-	-	-	8	9	11	-	28
perish	-	-	-	8	26	20	-	54
germs	-	-	-	10	-	7	-	17
filthy, -y	11	-	-	16	-	-	11	16
uncleanliness	-	-	-	25	-	6	-	31
other*	12	-	-	12	-	-	12	12
(percent)	54	-	-	215	70	171	54	258
	(100)	-	-	(47)	(15)	(38)	(4)	(38)

*other: U.S. -garbage, dirty
Korean -apple, refrigerator

Some of the largest responses like rotting and perish refer to the process of decomposition of organic materials as also indicated by the responses food and meat, as well as by the references to such sensations as smelling, filth, and cleanliness. These heavy references to the biological nature of the process by which substances deteriorate stem from the Korean word "pup 'ae," which can be translated into the English words, "corruption" and "rotting." The Korean word referred to the biological process and was apparently borrowed for use in the social and moral domain (see the component SOCIETY). The small U.S. responses in this component suggest a somewhat similar process. By its very root corrupt also implies physical and biological destruction in English. This original denotation has faded away faster in the English language than in the Korean language.

2. REVOLUTION, REFORM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
fight, -ing	-	22	15	-	-	-	37	-
reform, -ation	-	-	-	-	12	-	-	12
effort	-	-	-	-	14	-	-	14
revolution	-	-	-	6	11	-	-	17
help	-	-	15	-	-	-	15	-
correction	-	-	-	11	-	-	-	11
April 19th	-	-	-	-	-	-	-	-
revolution	-	-	-	7	-	10	-	17
May 16	-	-	-	-	-	11	-	11
sweeping	-	-	-	44	-	-	-	44
other*	-	8	-	8	-	-	8	8
(percent)	-	30	30	77	37	21	60	135
	-	(50)	(50)	(57)	(27)	(16)	(4)	(11)

*other: U.S. -break up
Korean -sterilization, medicine

This component is stronger for the Korean than for the U.S. groups with emphasis again on the processes that involve society, nation, both large collectives. The references are primarily to revolution and reform with specific mention of the April 19th and May 16th revolutions. This indicates that CORRUPTION was and is a great social issue for Koreans as supported by evidence recorded in the study of the April 1960 student movement by C. I. Eugene Kim and Ke-soo Kim (1964) and in the so-called Six Revolutionary Pledges of the May 16th Revolution. The Kims' study shows that the greatest issue of the April 19th student uprising was "corruption in government." (See also Oh, John Ki-chiang, 1968.) The response sweeping (Ilso) means cleaning and correcting in the sense of getting rid of corruption and selfishness. To the extent it is used for getting rid of people, it has some connotations of the purges. The U.S. responses fight and break up are apparently more individual attempts.

4. SOCIETY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
society	-	-	-	25	6	5	-	36
evil society	-	-	-	9	6	-	-	15
society of injustice	-	-	-	-	-	11	-	11
nation	-	-	-	15	11	-	-	26
people	16	18	-	-	-	-	34	-
other*	-	23	-	-	-	-	23	-
(percent)	16	41	-	49	23	16	57	88
	(28)	(72)	-	(56)	(26)	(18)	(4)	(17)

*other: U.S. -man, world, everywhere

This primarily Korean component, which focuses on large collectivities such as society and nation, reflects a trend that has been repeatedly observed as being characteristic of the Korean frame of reference (see the domains "COLLECTIVE VALUES," "ISMS," and "NATION, NATIONALISM," in Communication Lexicon, 1971b). In contrast to the Korean preoccupation with large collectives, the American responses show that the American groups are inclined to localize the problem, that is, to identify the source of the evil, people, men.

9. GOVERNMENT, POLITICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
politics	54	17	--	45	--	--	71	45
politician	12	--	--	--	--	--	12	--
power, political --	--	--	--	24	--	--	--	24
government, in --	81	23	28	64	--	--	132	64
city, --gov't.	16	--	10	--	--	--	26	--
police, --dept.	17	8	--	--	--	--	25	--
other*	--	8	6	30	--	--	14	39
	190	56	44	163	--	--	290	163
(percent)	(66)	(19)	(15)	(100)	--	--	(19)	(14)

*other: U.S. officials, United States Korean election, administration, tax office, leader

Although this component is somewhat stronger for the Americans than for the Koreans, their concerns show a great deal of similarity. From the viewpoint of political institutions, both groups mention the government as their largest response, and their second largest is politics. There are some Korean references to elections, administration, and tax office. Compared to this, the U.S. group makes specific references to city government, police department, and politicians in general. These specific responses on the part of both culture groups represent particular concerns that are related to the domestic scenes and experiences of the two groups.

For Americans government is closer to the individual. Local governments are more personal to him than central government. For Koreans local governments are as remote as central government since they are merely arms of the central government.

The Korean responses are exclusively from the student group, which appears to be far more concerned with the corruption in government and politics. Korean students demonstrated their kind of concern in the April 16th student uprising. (See the study by the Kims cited in Component 3, which assigned "corruption in government" as the most important reason for the student uprising. See also Communication Lexicon, 1971b, p. 5-9.)

10. CRIME

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
crime	77	17	27	--	--	--	121	--
unlawful	7	11	--	--	--	--	18	--
syndicate, -crime	24	--	--	--	--	--	24	--
Mafia	17	--	--	--	--	--	17	--
gang	--	10	--	--	--	--	10	--
gangster	--	--	14	--	--	--	14	--
steal	5	9	--	--	--	--	14	--
thief	--	--	10	--	--	--	10	--
other*	25	25	18	7	--	--	68	7
	155	72	69	7	--	--	296	7
(percent)	(52)	(24)	(23)	(100)	--	--	(19)	--

*other: U.S. jail, black market, mob, Chicago, gambling, prostitution, criminal, crooks, ed Korean liquor

This very sizable American component is concerned with crime in general and with various types of crime crime, such as stealing, gambling, and prostitution. A second major focus of the American responses reveals a preoccupation with organized crime. References such as syndicate, Mafia, gang, and ganster indicate this and suggest that the Americans consider corruption as being especially bad in relation to organized crime.

11. BAD, WRONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	32	44	24	9	12	--	100	21
wrong	9	26	13	--	--	--	47	--
evil	51	--	15	--	--	--	66	--
devil	--	--	12	--	--	--	12	--
sin	12	--	--	--	--	--	12	--
dishonest, -y	16	--	--	--	--	--	16	--
vice	22	--	--	--	--	--	22	--
terrible	22	--	--	--	--	10	--	10
injustice	--	--	--	26	4	18	--	78
other*	14	7	--	--	--	--	21	--
	156	76	64	35	46	28	296	109
(percent)	(53)	(26)	(22)	(32)	(42)	(26)	(19)	(9)

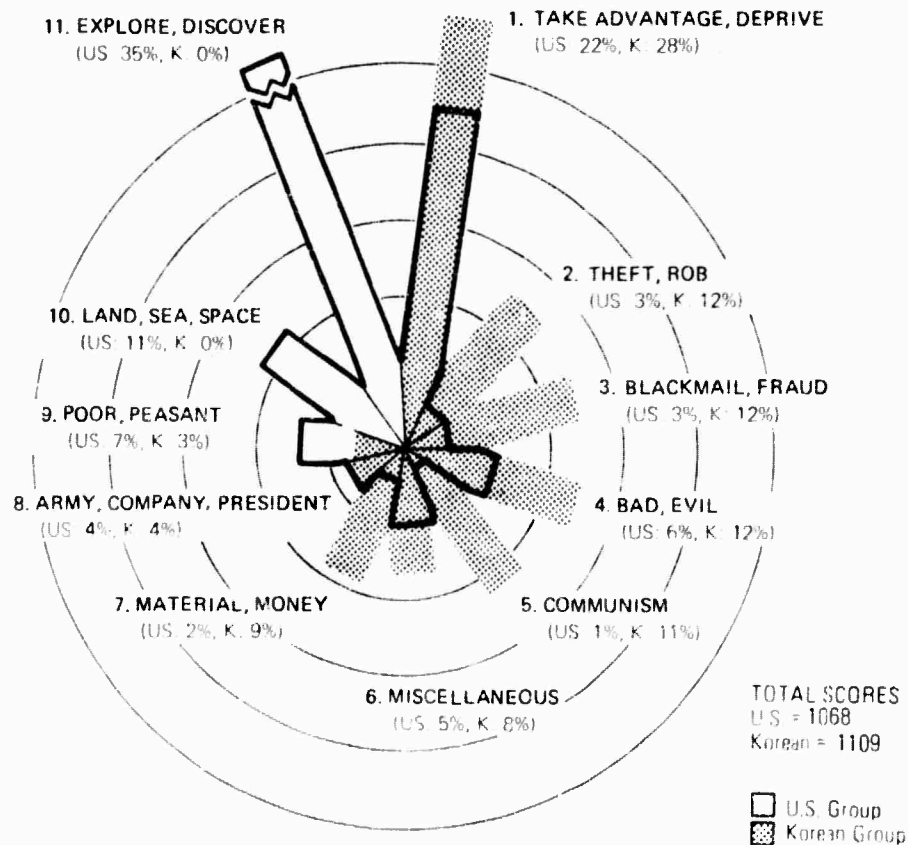
*other: U.S. immoral, -ty, hate, -ful, unfair

This largest U.S. component reflects primarily moral considerations on the part of the American group. They reject corruption because it is bad, wrong, evil, immoral, and dishonest. These reactions reflect the application of individual moral standards and a clear rejection of corruption on moral, ethical grounds. To a lesser extent, the Koreans also used the response bad, but the heaviest single response condemning corruption is injustice. This reaction suggests that there is a strong concern again with the social implications of corruption. why it is morally objectionable.

U.S. and Korean Meanings

EXPLOITATION

악취



U.S. GROUPS

Nearly half of the U.S. responses were made on the assumption that exploitation means exploration. This misreading of the word shows that exploitation is a generally meaningless, unfamiliar word, especially to the less educated U.S. groups. The limited meaning it has for the students implies taking advantage of someone. There is a slight connotation of theft and robbery. It is also negatively evaluated as BAD and harmful. Apparently for the American groups, EXPLOITATION has very few social or ideological connotations.

KOREAN GROUPS

EXPLOITATION is much more meaningful for the Korean groups than for the American. It is laden with strong social and ideological connotations. DEPRIVING, THEFT, and ROBBERY all convey the idea of taking away something from someone by force. Similarly EXPLOITATION conveys the emphatically negative ideas of BLACKMAIL and FRAUD, and it connotes something BAD and EVIL. Its main referent in the political context is COMMUNISM, not so much as an economic and social system but as representing a military power.

EXPLOITATION

작 의

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. TAKE ADVANTAGE, DEPRIVE. There is a similar emphasis by both U.S. and Korean groups on the various ways in which people are exploited. The Korean references are more direct and blunt.	Student	229	134	
	Worker	..	75	
	Farmer	11	97	
	Total	240	306	
2. THEFT, ROB. This is mostly a Korean component suggesting that in this cultural context, EXPLOITATION carries a strong connotation of thievery and robbery.	Student	37	81	
	Worker	..	34	
	Farmer	..	23	
	Total	37	138	
3. BLACKMAIL, FRAUD. The responses here are again mostly Korean and convey an interpretation of EXPLOITATION that emphasizes deception and the use of force.	Student	18	68	
	Worker	..	53	
	Farmer	12	14	
	Total	30	135	
4. BAD, EVIL. This component, reflecting negative evaluation, is more than twice as strong for the Koreans. They condemn EXPLOITATION more emphatically as <u>bad</u> and <u>evil</u> .	Student	52	49	
	Worker	..	43	
	Farmer	7	40	
	Total	59	132	
5. COMMUNISM. This is almost entirely a Korean component reflecting their image of communism.	Student	14	81	
	Worker	..	20	
	Farmer	..	25	
	Total	14	126	
7. MATERIAL, MONEY. This component is not large and mostly Korean. It emphasizes the material, monetary dimensions of EXPLOITATION.	Student	19	61	
	Worker	..	16	
	Farmer	..	28	
	Total	19	105	
8. ARMY, COMPANY PRESIDENT. This small component includes people and institutions probably representing categories of exploiters.	Student	37	35	
	Worker	9	11	
	Farmer	..	..
	Total	46	46	
9. POOR, PEASANT. As a similarly small component, this includes references to categories of people who are exploited.	Student	62	30	
	Worker	..	..
	Farmer	14	..	
	Total	76	30	
10. LAND, SEA, SPACE. This is a purely U.S. response component. It refers to major areas of exploration, a word with which EXPLOITATION was apparently confused by many U.S. respondents.	Student	20	..	
	Worker	46	..	
	Farmer	52	..	
	Total	118	..	
11. EXPLORE, DISCOVER. This U.S. component also reflects the misreading of the original stimulus word by identifying it with exploration.	Student	49	..	
	Worker	143	..	
	Farmer	179	..	
	Total	371	..	
Total Group Response Scores and Percentage Distribution	Student	(U.S. 52%, K 52%)	560	581
	Worker	(U.S. 20%, K 26%)	215	283
	Farmer	(U.S. 27%, K 22%)	293	245
	Total		1068	1109

INTERPRETATION OF SELECTED COMPONENTS
EXPLOITATION: 착취 (Ch'akch'wi)

1. TAKE ADVANTAGE, DEPRIVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
advantage, take	79	--	--	--	--	--	79	--
power	--	--	--	14	--	7	--	21
use, -ing	73	--	--	--	--	--	73	--
exploit, -ation	15	--	--	12	--	--	16	12
rank	--	--	--	11	--	--	--	11
greed, -y	14	--	--	--	--	--	14	--
desire	--	--	11	--	8	--	11	8
selfish	9	--	--	--	--	--	9	--
deprive, take ¹	--	--	--	58	52	58	--	168
threatening	--	--	--	27	--	6	--	33
compulsion	--	--	--	12	--	17	--	29
unconditional	--	--	--	--	--	9	--	9
misuse	10	--	--	--	--	--	10	--
take, -ing	28	--	--	--	--	--	28	--
possess	--	--	--	--	15	--	--	15
(percent)	229	--	11	134	75	97	240	306
1. away	(95)	--	(5)	(44)	(24)	(32)	(22)	(28)

This largest component includes synonyms and partial synonyms from both groups that suggest ways in which people are exploited. From the American groups, only the students respond in this component, suggesting that this concept particularly with its socioeconomic denotation has little meaning for the workers and farmers. The largest U. S. responses are to take advantage and to use. There are also some U. S. references to greed, desire, and selfishness as concomitant motives. Compared to these references, the largest Korean response, deprive, take away, appears to be more direct and suggests a more unequivocal action. The Korean response power is probably not accidental in this connection. Hahn (1967, p.61) sees the ruling class, Yangban, of the Old Korea, as endlessly debating "... fine points in Confucian philosophy. They merely took it for granted that they had the innate right to be fed by the people and their position of power and exploitation would indefinitely continue so long as they continuously studied the Confucian doctrine." McCune (1966, p.41) describes it this way: "Oppression of the common people was somewhat abated by the Confucian ethical system which curtailed the excesses and corruption of the bureaucrats."

2. THEFT, ROB

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
theft	--	--	--	54	26	15	--	94
burglar	--	--	--	15	9	8	--	32
pickpocket	--	--	--	12	--	--	--	12
rob, -ery ¹	17	--	--	--	--	--	--	17
steal	20	--	--	--	--	--	20	--
(percent)	37	--	--	81	34	21	37	136
1. robbery	(170)	--	--	(59)	(25)	(17)	(3)	(12)

This primarily Korean component is obviously closely related to the previous one. It refers to taking away secretly by theft or forcibly and openly by robbing. Both instances involve taking personal possessions away from someone. Such references may have certain distinct social connotations in that they are somewhat reminiscent of the Marxist logic that exploitation emphasizes the social aspect of EXPLOITATION in addition to the individual moral aspect.

3. BLACKMAIL, FRAUD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
homicide	--	--	--	10	--	--	--	10
blackmail	--	--	--	17	10	6	--	33
embezzlement	--	--	--	--	12	--	--	12
fraud	--	--	--	24	14	--	--	38
hoodlums	--	--	--	17	9	8	--	34
plot, -ing	--	--	12	--	--	--	--	12
other*	18	--	--	--	8	--	18	8
(percent)	18	--	12	68	53	14	30	135
*other: U.S. - cheat, graft Korean - crime	(67)	--	(33)	(50)	(39)	(10)	(3)	(12)

This component, although not very heavy, again is mostly Korean. It has a close relationship to the previous components, which have already revealed that there is a great deal more forcefulness and deception in the Korean interpretation of exploitation than in the American. In this component, the largest single responses are fraud, plot, hoodlums, and blackmail. Smaller responses are homicide and crime.

5. COMMUNISM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
communism	14	--	--	19	--	--	14	19
Communist ¹	--	--	--	27	12	14	--	53
Communist ²	--	--	--	14	--	--	--	14
dictatorship	--	--	--	8	--	11	--	19
North Korea	--	--	--	13	8	--	--	21
	14	--	--	81	20	25	14	126
(percent)	(100)	--	--	(64)	(20)	(16)	(1)	(11)
1. Army								
2. China								

This sizable Korean response conveys much information. First of all, it is consistent with previous observations that have indicated the Korean's strong negative image of communism. This becomes very obvious in connection with the stimulus words **COMMUNISM** and **NORTH KOREA** in the previous volume, (*Communication Lexicon*, 1971b). In the present context of **EXPLOITATION**, the response **communism** emerges spontaneously, which suggests that elements of this image reflect more than some type of official reaction, that they have a deeper foundation. Secondly, as the major representatives of communism, **North Korea** and **Communist China** emerge here. In the specific context of **EXPLOITATION**. The Soviet Union, which was the largest response in connection with **COMMUNISM** in the previous volume is not mentioned in this particular context. Finally, it is interesting to observe that the largest single response in this component is **Communist Army**, a response that supports previous observations that **EXPLOITATION** has an especially strong, forceful connotation. In Korea it refers to **taking away** violently, probably as a result of certain experiences in the Korean War. This suggests that it is not so much communism as a social system that is salient for the Koreans, but communism as an external force that relies on military power. It should be mentioned at this point that there are also some references to **capitalism** by students from both American and Korean groups. These are shown in the MISCELLANEOUS component of this theme, **EXPLOITATION**.

10. LAND, SEA, SPACE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
land	9	14	--	--	--	--	--	23
country	--	10	--	--	--	--	--	10
ocean	--	--	8	--	--	--	--	8
mountain	--	--	11	--	--	--	--	11
cave	--	--	11	--	--	--	--	11
space	11	13	--	--	--	--	--	24
other*	--	9	22	--	--	--	--	31
	20	46	52	--	--	--	--	118
(percent)	(17)	(39)	(44)	--	--	--	--	(11)

*other: U.S. -place, sea, moon, far away

This component is purely American, the largest responses being **land**, **space**, **mountain** **cave**, the major fields of exploration. A majority of the responses come from the less-educated groups—workers and farmers. An inspection of these responses leaves little doubt that the less-educated groups were inclined to confuse exploitation with exploration and have responded to the more familiar concept. This impression is reinforced by the next component, **EXPLORE, DISCOVER**.

11. EXPLORE, DISCOVER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
discover, -ing. ¹	13	17	34	--	--	--	64	--
explore	--	31	44	--	--	--	75	--
find, -ing	--	19	19	--	--	--	38	--
hunt, -ing	--	7	19	--	--	--	26	--
look, -ing	--	9	15	--	--	--	24	--
search	--	--	13	--	--	--	13	--
trip	7	--	9	--	--	--	16	--
travel	--	21	8	--	--	--	29	--
adventure	--	10	--	--	--	--	10	--
Lewis & Clark	12	--	--	--	--	--	12	--
adventure	8	22	--	--	--	--	30	--
other ²	9	7	18	--	--	--	34	--
	49	143	179	--	--	--	371	--
(percent)	(13)	(39)	(48)	--	--	--	(35)	--

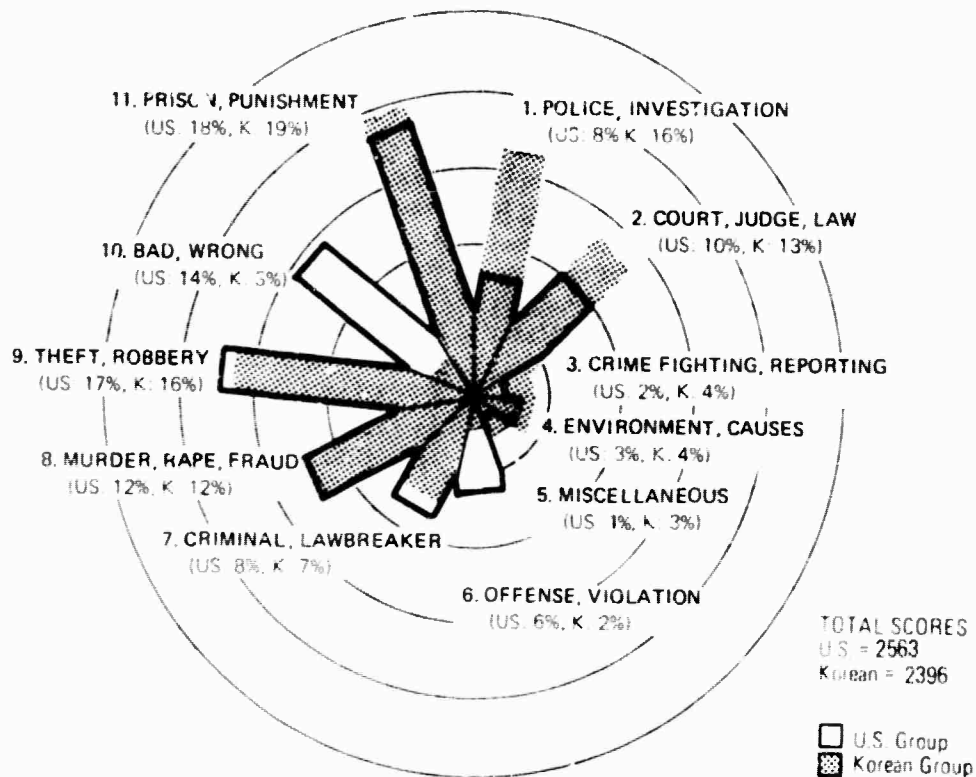
1. -er, -y
2. other: U.S. -dig, study, uncover, hike

This component is again purely American, the majority of responses coming from the less-educated groups. The component includes partial synonyms and activities related to exploration. The largest responses are **discovery**, **explore**, **adventure**, **travel**, and the like. It should be pointed out that this type of misreading is likely to occur only in those instances in which the original word, as in this case, is fairly meaningless and unfamiliar to a particular culture group.

U.S. and Korean Meanings

CRIME

범죄



U.S. GROUPS

The main components of CRIME involve MURDER, RAPE, THEFT, and ROBBERY. There are only slight differences in emphasis between U.S. and Koreans on this matter. A CRIMINAL is considered to be a LAW-BREAKER and there is strong concern with organized crime. CRIME is conceived as a VIOLATION of the law. In this connection, law is apparently considered by Koreans to be more than formal regulations. Consequently crime is emphatically rejected as being BAD, WRONG, and sinful. There is strong emphasis on PRISON and PUNISHMENT of crime, with distinct attention being paid to the role of POLICE and INVESTIGATIONS.

KOREAN GROUPS

The Korean interpretation of CRIME shows a great deal of similarity to the American. The main categories of crime are again MURDER and THEFT, with especially strong emphasis on FRAUD. Robbery is not mentioned. A criminal is a person with bad moral character and is rejected as BAD. Especially strong emphasis is placed on PRISON and PUNISHMENT, the role of the POLICE and INVESTIGATIONS, and on COURT procedures, especially on the role of JUDGES. Reporting of crime emerges as an important issue. The moralistic connotation of crime is substantially weaker than that of the Americans, and the religious connotation is entirely missing.

CRIME
범죄

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. POLICE, INVESTIGATION. This is a very strong component for both Koreans and Americans. Police activities especially attract a great deal of Korean attention.	Student	87	150	
	Worker	74	116	
	Farmer	58	128	
	Total	219	394	
2. COURT, JUDGE, LAW. Both groups make similarly strong references to the judiciary process. The distribution of their interest is very similar.	Student	90	102	
	Worker	92	102	
	Farmer	73	94	
	Total	255	298	
3. CRIME FIGHTING, REPORTING. The U.S. groups show some concern with the <u>increase in crime</u> ; the Koreans are more preoccupied with the ways of <u>reporting it</u> .	Student	26	41	
	Worker	6	40	
	Farmer	26	17	
	Total	58	98	
4. ENVIRONMENT, CAUSES. The Americans refer to the urban social <u>environment</u> and to monetary motives; the Koreans are more concerned with the psychological and economic correlates of <u>fear</u> and <u>poverty</u> .	Student	41	87	
	Worker	30	-	
	Farmer	-	11	
	Total	71	98	
6. OFFENSE, VIOLATION. This is a primarily U.S. component which shows a strong U.S. emphasis on law.	Student	86	15	
	Worker	33	12	
	Farmer	45	17	
	Total	164	44	
7. CRIMINAL, LAWBREAKER. There is a similarly strong concentration on the <u>criminal</u> by both U.S. and Korean culture groups. However, the types of criminals considered are somewhat different.	Student	51	24	
	Worker	41	59	
	Farmer	80	96	
	Total	218	179	
8. MURDER, RAPE, FRAUD. The emphasis placed on specific crimes shows considerable similarity for Americans and Koreans. These components are very salient for both groups.	Student	77	82	
	Worker	101	150	
	Farmer	119	58	
	Total	297	290	
9. THEFT, ROBBERY. There is more Korean emphasis on <u>theft</u> , and compared to Koreans, more U.S. emphasis on <u>robbery</u> . This component is very salient.	Student	152	76	
	Worker	128	180	
	Farmer	152	136	
	Total	432	392	
10. BAD, WRONG. This component is especially strong for the U.S. groups. It carries especially strong negative and moral connotations.	Student	151	76	
	Worker	9	39	
	Farmer	110	15	
	Total	350	80	
11. PRISON, PUNISHMENT. This is the heaviest component for both groups. It shows a great deal of similarity in content.	Student	181	204	
	Worker	176	132	
	Farmer	117	124	
	Total	474	460	
Total Group Response Scores and Percentage Distribution		Student (U.S. 38%, K. 36%)	382	857
		Worker (U.S. 21%, K. 35%)	801	857
		Farmer (U.S. 30%, K. 29%)	780	702
		Total	2563	2396

INTERPRETATION OF SELECTED COMPONENTS

CRIME: **범 죄** (Pömjoe)

1. POLICE, INVESTIGATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
police, -man	75	57	52	67	34	43	184	144
officer	-	-	6	-	-	-	6	-
cops	-	17	-	-	-	-	17	-
police station	-	-	-	8	27	26	-	61
detective	-	-	-	7	9	11	-	27
investigator	-	-	-	38	28	27	-	93
F.B.I.	12	-	-	-	-	-	12	-
arresting	-	-	-	15	4	8	-	27
handcuffs	-	-	-	15	14	13	-	42
(percent)	57 (40)	74 (34)	58 (26)	150 (38)	118 (29)	128 (32)	219 (8)	394 (16)

This component is strong for both groups, but especially for the Koreans. The focus of responses is on the police, in their functions of investigating and arresting. The two groups show a great deal of similar interest in the content of this component. Some of the details like police station, arrest, and handcuffs, are apparently especially appealing to the Koreans' imagination.

This strong response of the Korean group may be interpreted as stemming from their traditional emphasis on authority as well as from a longstanding fear of the representatives of legal authority, in this case personified by the representatives of law enforcement.

2. COURT, JUDGE, LAW

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
judge	16	17	7	21	28	27	40	76
court, -house	23	20	25	5	22	10	68	40
trial	5	-	-	-	-	-	5	-
jury	-	11	-	-	-	-	11	-
attorney	-	-	-	6	9	-	-	15
prosecutor	-	-	-	24	27	9	-	60
prosecution	-	-	-	3	6	17	-	26
lawyer	2	6	8	-	-	-	16	-
law	35	29	33	22	7	-	97	29
criminal law	-	-	-	6	3	21	-	30
constitution	-	-	-	12	-	10	-	22
justice	9	9	-	-	-	-	18	-
(percent)	90 (35)	92 (36)	73 (29)	102 (34)	102 (34)	94 (32)	255 (10)	298 (12)

This component receives equal attention from both culture groups, and although the main directions of interest show distinct similarities, there are certain differences about a few specifics. The U.S. emphasis is primarily on law and on the courts.

The Koreans appear to associate CRIME strongly with judicial proceedings, including the role of those taking part. This may reflect the terror of judicial proceedings and punishments that stems from their tradition of considering the law as synonymous with punishment and punitive sanctions. Hahn (1967, p. 143) says that, "In those countries where the influence of Confucianism prevailed, the ruling class regulated its behavior by the natural order of the universe rather than by law. Law was either for savages or for the ignorant. Punitive aspects predominated the concept of law. On the other hand, it may also reflect an idea which Hahn expounds, that is, ". . . the Korean believed that law cannot administer itself and that it has to be administered by men" (p. 39).

3. CRIME FIGHTING, REPORTING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
report crime	-	-	-	-	12	11	-	23
dial 112	-	-	-	12	13	6	-	31
restriction	-	-	-	4	9	-	-	13
fight, -ers, -ing	-	6	19	-	-	-	-	25
curfew	-	-	-	-	6	-	-	6
guidance	-	-	-	14	-	-	-	14
newspaper	-	-	-	11	-	-	-	11
rate	15	-	-	-	-	-	15	-
wave	-	-	7	-	-	-	-	7
increasing, on - ¹	11	-	-	-	-	-	11	-
(percent)	26 (45)	6 (10)	26 (45)	41 (42)	40 (41)	17 (17)	58 (2)	98 (4)

This is a relatively small component. The U.S. emphasis is on the problems relating to the amount of crime, like rate of crime, increase, wave, and the idea of fighting crime. The Korean emphasis is primarily on reporting crime by phone to the police or through newspapers to the public.

6. OFFENSE, VIOLATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
crime	3	--	--	15	12	17	3	44
offense	11	--	--	--	--	--	11	--
commit	17	--	11	--	--	--	28	--
unlawful	14	10	--	--	--	--	24	--
felony	8	--	9	--	--	--	17	--
misdemeanor	77	--	7	--	--	--	14	--
lawlessness	5	10	--	--	--	--	15	--
violation	12	--	--	--	--	--	12	--
disobey, -dence	--	--	10	--	--	--	10	--
other ¹	9	13	8	--	--	--	30	--
(percent)	(52)	(20)	(27)	(34)	(27)	(30)	(6)	(2)

1. other: U.S. - break, broken, illegal, broke law, trouble

This is mainly a U.S. component with some of the major responses being commit, unlawful, felony, lawlessness, and violation. The main thrust of these responses reflects a concern with the violation of law. This focus on law was also observable in connection with component 2, in the context of which law appeared as the highest scoring U.S. response. Such a focus apparently reflects the U.S. attitude, rooted in democratic tradition, that perceives the observance of law as a fundamental duty. It is related to the high esteem given to law as an expression of the common will. Crime is viewed as a violation of this common will.

7. CRIMINAL, LAWBREAKER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
criminal	44	23	57	6	38	69	124	113
lawbreaker	3	--	14	--	--	--	17	--
crook	8	18	9	--	--	--	35	--
hoodlum	--	--	--	9	8	--	--	25
Mafia	14	--	--	--	--	--	14	--
evil person	--	--	--	9	12	11	--	33
organization, ¹	7	6	--	--	--	--	13	--
other ²	15	--	--	--	--	8	15	8
(percent)	(42)	(22)	(37)	(13)	(33)	(54)	(8)	(7)

1. organized

2. other: U.S. - gang-war, syndicate
Korean - offender

This is a similarly strong component from both both culture groups. It reflects a similar concern with the person of the criminal. There is a difference, however, between the Korean and U.S. groups in just what types of criminals they have in mind. Next to criminal the second largest Korean response is hoodlum, and the second largest U.S. response is crook. They may be considered as largely synonymous. There are, however, a variety of smaller responses by Americans dealing with syndicate, Mafia, and organization, that show a strong concern with organized crime. A similar attention

to organized crime was also observed in connection with the stimulus word CORRUPTION analyzed in Chapter 4. This concern with organized crime has obvious relevance to present day U.S. society. Compared to these responses dealing with organized crime, the Koreans make heavy references to evil person, a response obviously reflecting the philosophy that crime affects the moral character of a person. And that, concomitantly, CRIME is committed by evil persons.

10. BAD, WRONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	15	49	24	18	39	9	88	66
evil	29	--	--	8	--	6	29	14
immoral	15	--	--	--	--	--	15	--
sin	34	--	20	--	--	--	54	--
"doesn't pay"	11	24	26	--	--	--	61	--
wrong	30	--	27	--	--	--	57	--
destroy, ¹	--	--	13	--	--	--	13	--
other ²	17	16	--	--	--	--	33	--
(percent)	(43)	(25)	(31)	(32)	(49)	(19)	(14)	(8)

1. destruction

2. other: U.S. -shame, stupid, harm, hurt, damage

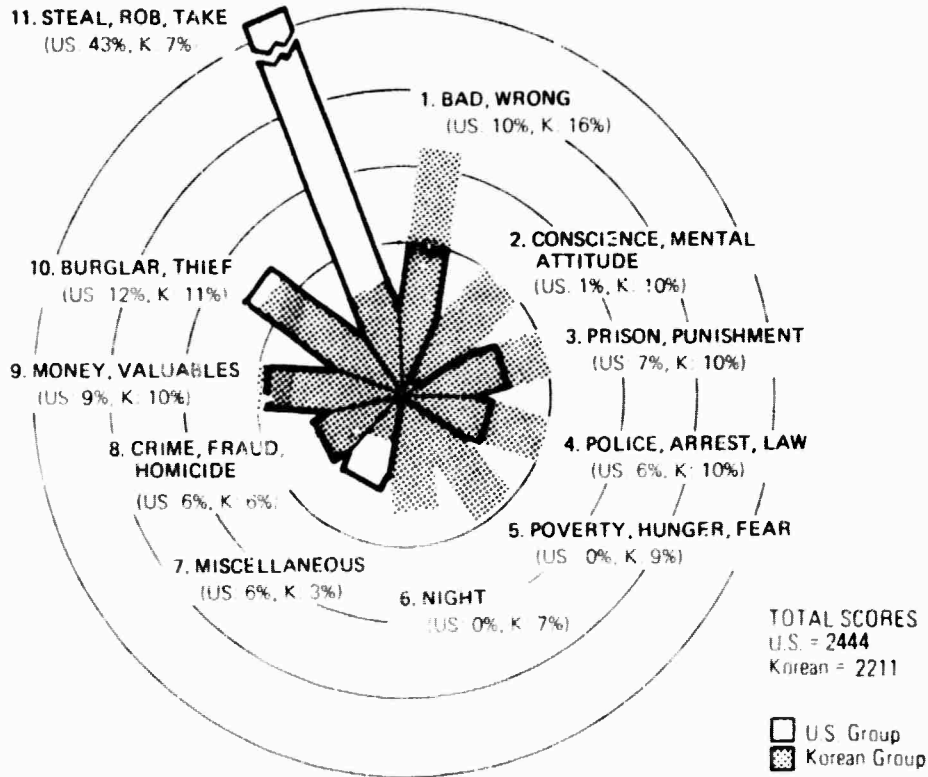
This component is about four times stronger for the American groups than for the Korean groups. It shows that the Americans agree about the negative connotation of crime, that it is bad and evil. But, in addition to this, the Americans in their especially strong response wrong, convey a concern with the moral connotations of CRIME. Moreover, the sizable response sin indicates a rejection of CRIME on religious grounds as well. Another sizable response, doesn't pay, is obviously an idiomatic expression that rejects crime for a very pragmatic reason. A further group of smaller responses appears to reflect the same rationale: stupid, harm, hurt, and damage.

Although in many countries "legal" implies the formal and coercive, the strong U.S. emphasis on law as observed in component 6, has to be considered in connection with the present component, which has strong moralistic and religious connotations. Apparently, in the U.S. context, law is not merely a matter of formal legality but has a moral foundation and is supported by practical considerations. The Koreans' word CRIME also has a moralistic connotation but it appears to be less emphatic.

U.S. and Korean Meanings

THEFT

도둑



U.S. GROUPS

STEAL, ROB, and TAKE are synonymous activities generally performed by THIEVES and BURGLARS. The most frequently stolen goods are MONEY and cars. THEFT is perceived fundamentally as a CRIME and evaluated as BAD and WRONG. It implies the breaking of LAWS and leads to the involvement of POLICE, who perform ARRESTS; and finally, it results in PUNISHMENT and PRISON. Apparently, Americans do not see a direct link between theft and poverty.

KOREAN GROUPS

Compared to the Americans the Koreans show a somewhat different emphasis. First of all, they seem to condemn THEFT most emphatically as BAD and WRONG, perhaps because it reflects negatively on moral character as exhibited in MENTAL ATTITUDES such as greed and materialistic thinking. At the same time they also emphasize the role of socioeconomic conditions such as POVERTY and HUNGER as factors promoting THEFT. The Koreans apparently refer to NIGHT as the most probable time for THEFT to occur in their country. They also make more references to burglaries and the theft of small goods.

THEFT

도둑

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores			
		U.S.	Korean		
1. BAD, WRONG. This component expressing rejection of THEFT is the strongest for the Koreans, but it is also very strong for the Americans.	Student	101	148		
	Worker	55	117		
	Farmer	80	84		
	Total	234	349		
2. CONSCIENCE, MENTAL ATTITUDE. This very strong Korean component focuses on motives and attitudes leading to THEFT.	Student	42	81		
	Worker	7	63		
	Farmer	9	88		
	Total	28	232		
3. PRISON, PUNISHMENT. There is somewhat more Korean than U.S. emphasis on the penal consequences, ranging up to <u>capital punishment</u> .	Student	68	111		
	Worker	58	40		
	Farmer	30	71		
	Total	166	222		
4. POLICE, ARREST, LAW. The emphasis on police and legal actions is stronger by Koreans, and it goes into greater detail.	Student	63	112		
	Worker	30	62		
	Farmer	33	48		
	Total	156	222		
5. POVERTY, HUNGER, FEAR. This strong Korean component refers to relevant socioeconomic and psychological factors.	Student	-	97		
	Worker	9	42		
	Farmer	-	61		
	Total	9	200		
6. NIGHT. Stealing at <u>night</u> appears as a strong Korean concern. Night is hardly mentioned by Americans.	Student	9	99		
	Worker	-	26		
	Farmer	-	36		
	Total	9	161		
7. CRIME, FRAUD, HOMICIDE. A large U.S. response identifies <u>THEFT</u> as crime. The Koreans refer to related acts of <u>homicide</u> and <u>fraud</u> .	Student	84	60		
	Worker	46	54		
	Farmer	21	17		
	Total	151	131		
8. MONEY, VALUABLES. There is a similar concern with the items stolen. There are some differences in respect to specifics in that the U.S. responses dealing with <u>car</u> are especially numerous and the Koreans' responses of <u>goods</u> and <u>cattle</u> are also.	Student	80	103		
	Worker	89	49		
	Farmer	52	61		
	Total	221	213		
9. THIEF, BURGLAR. The weight of this component is similar for both culture groups, although there is more U.S. emphasis on <u>thief</u> and more Korean emphasis on <u>burglar</u> .	Student	151	53		
	Worker	75	86		
	Farmer	62	107		
	Total	288	246		
10. STEAL, ROB, TAKE. This largest U.S. component contains close as well as partial synonyms.	Student	340	27		
	Worker	326	79		
	Farmer	373	56		
	Total	1049	162		
Total Group Response Scores and Percentage Distribution		Student	U.S. 39%, K. 43%	950	947
		Worker	U.S. 32%, K. 28%	773	624
		Farmer	U.S. 30%, K. 29%	721	640
		Total		2444	2211

INTERPRETATION OF SELECTED COMPONENTS

THEFT: 도둑 (Totuk)

1. BAD, WRONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	33	23	23	77	83	75	79	235
wrong	22	18	17	--	--	--	58	--
nc. good	--	12	13	--	--	--	25	--
evil	10	--	8	19	--	--	18	19
sin	16	--	19	9	--	--	35	9
not do	--	--	--	--	20	--	--	20
immoral	13	--	--	--	--	--	13	--
moth of nation	--	--	--	16	--	--	--	16
get rid of	--	--	--	7	--	9	--	16
bad conduct	--	--	--	11	14	--	--	25
other*	6	--	--	9	--	--	6	9
(percent)	101	53	80	148	117	84	234	349
other	(43)	(23)	(34)	(42)	(34)	(24)	(10)	(18)

*other U.S. - unjust
Korean - inhuman

This is the strongest Korean and third strongest U.S. component. The largest single Korean response is bad; the Americans are somewhat more diverse in their condemnation and rejection, with their sizable responses wrong, immoral, unjust, evil carrying more distinct moral connotations. The sizable U.S. response sin suggests rejection and condemnation of THEFT on religious grounds.

The emphatic Korean rejection of THEFT is in good agreement with observations made in connection with the previous theme CRIME where the emphasis on theft was the strongest by the Koreans. "Theft" is considered by Koreans to be a prototype of wrongdoing. In the old days, punishments were so severe that when criminals were apprehended by the government, they were not only killed but also deprived of the privilege of burial, and their families were enslaved as well." (Osgood, 1951, p. 221).

2. CONSCIENCE, MENTAL ATTITUDE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
mentality	--	--	--	8	--	6	--	14
conscience	--	--	--	11	9	27	--	47
mind	--	--	--	--	10	9	--	19
miscalculation	--	--	--	11	--	--	--	11
greed	--	--	--	8	13	13	--	34
habit	--	--	--	25	8	8	--	41
dishonest	12	--	9	--	--	--	--	21
stealthy	--	--	--	--	14	25	--	39
other*	--	7	--	18	9	--	7	27
(percent)	17	7	9	81	53	88	28	232
other	(43)	(26)	(32)	(35)	(27)	(38)	(11)	(10)

*other U.S. - stupid
Korean - thinking, monetary, ignorance, desire

This component shows an interesting group of motivational and behavioral factors, which apparently play an important role in the Korean conceptualization of THEFT. The first group of Korean responses mentality, conscience, and mind suggests a number of qualities that in Western psychological terms could be labelled as involving personality traits. Nonetheless, from previous Korean responses, it becomes apparent that this emphasis on mental attitude and mind is conceived of as reflecting on the mental attitude of the person that is characteristic of his moral character. An additional group of responses greed, desire, monetary, and materialistic thinking describe this mental attitude more specifically. The sizable response habit directly bears on the Korean conceptualization of moral character. It ties in more closely with mental attitudes and character than does the U.S. interpretation. In the U.S. interpretation, habit implies something more mechanical, without involving conscience or character.

4. POLICE, ARREST, LAW

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
police	23	45	16	47	22	9	84	78
police detective	--	--	--	--	11	--	--	11
cops	5	9	--	--	--	--	--	14
arrest	6	--	--	14	10	12	6	36
caught, catch	--	6	17	--	--	--	--	23
handcuffs	--	--	--	13	3	--	--	16
dog	--	--	--	7	--	6	--	13
law	26	--	--	--	9	8	26	17
courthouse	--	--	--	12	--	--	--	12
judge	3	--	--	8	4	10	3	22
prosecutor	--	--	--	6	--	--	--	6
judgment	--	--	--	5	3	3	--	11
(percent)	63	60	33	112	62	48	156	222
	(40)	(38)	(21)	(50)	(28)	(22)	(6)	(10)

The references in this component are very similar to those obtained in the context of the theme CRIME, that is, there is a strong emphasis on police activities and investigations, including such details as arrest, handcuffs, and dogs. And there is again a strong emphasis on the role of judges and enforcers. The diversity and the focus of these responses suggest an emphatic interest in the prosecution of theft. The largest U.S. responses are police, law, and catch.

As with the theme CRIME, the responses may reflect the Koreans' traditional fear of punishments and strict attitude toward law and order (see also the component BAD. WRONG).

5. POVERTY, HUNGER, FEAR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poverty	--	--	--	31	14	28	--	73
circumstance	--	--	--	10	--	--	--	10
pitiful	--	--	--	--	11	--	--	11
anxiety	--	--	--	10	9	9	--	28
fear	--	--	--	9	8	24	--	41
problem	--	--	--	10	--	--	--	10
other ²	--	9	--	27	--	--	9	27
	--	9	--	47	42	51	9	200
(percent)				(48)	(21)	(31)	(0)	(9)
¹ other	U.S. - poor Korean - hunger, occupation, sorrow, society							

This component is strong and almost exclusively Korean, with the responses forming general groups. One group involves references to social and economic conditions, that is, a strong reference to poverty and smaller ones to hunger, society, and problem. Such references do support the conclusion that the social and economic problem of POVERTY is considered to be largely responsible for THEFT. This might be thought to contradict the street attitude toward law and order and crime in the previous component POLICE, ARREST, LAW and in the discussion of the theme CRIME, and yet when viewing THEFT in terms of cause and effect, the Koreans tend to relate it to social and economic problems of Korean society. A survey conducted in the wake of the 1961 student uprising showed that "over 70 percent of the South Koreans surveyed named the solution of economic problems as their most urgent request to the government" (Oh, 1969, p. 83). Paik also says that "the poverty of the majority of the population accounts for the steep increase in crime which takes up, according to a recent survey, 60 percent of all news items in the daily newspapers" (Paik, Hyun-ki, 1968, p. 7). In addition, Crane (1967, p. 111) observes that "while under duress, whatever one does is not considered a crime [by the Koreans]."

As Francis Hsu (1973) notes, 'these observations produce a logical dilemma. It is not readily clear how an economy that is growing so rapidly can lead to increase of crime due to poverty.'

11. STEAL, ROB, TAKE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
steal, stolen, ¹	157	190	207	--	--	--	554	--
larceny, larceny	14	--	--	--	--	--	14	--
rob, -ary	60	74	78	--	--	--	212	--
take, -ing, -en	25	37	55	--	--	--	117	--
plunder	--	--	--	--	8	12	--	20
petty	16	--	--	--	--	--	16	--
break in, -ing in	10	13	--	--	--	--	23	--
theft	--	--	--	27	65	44	--	136
burglary, -ed	25	4	3	--	--	--	32	--
loss, loss, lost	19	8	21	--	--	--	48	--
other ²	14	--	15	--	6	--	29	6
	343	328	379	27	79	56	1045	162
(percent)	(33)	(31)	(36)	(17)	(49)	(35)	(43)	(7)

¹ - enter

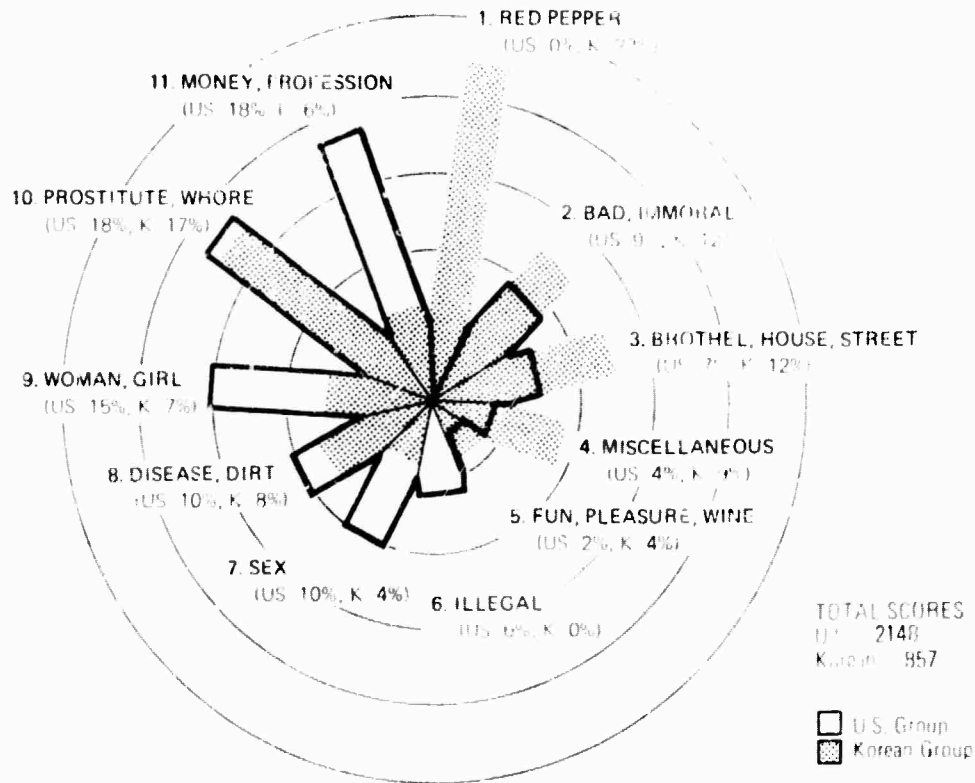
² other: U.S. - grand, swipe, shoplift, missing
Korean - snatch

This is the largest U. S. component, with the largest single response steal, obviously a verbal synonym of THEFT. The second largest U. S. response robber has no Korean response equivalent. The complete lack of "robbery" as a Korean response is notable. One could suspect that the Koreans do not have "robbery" in their vocabulary. Korean experts state, however, that this is not the case. The word "rob" (implying the use of force) compared to "stealing" (a concealed, covert act) does exist in the Korean language. Thus, the lack of explicit references to robbery may be attributed mainly to the rarity of this crime in Korea.

U.S. and Korean Meanings

PROSTITUTION

매음



U. S. GROUPS

For Americans PROSTITUTION is a fairly common and meaningful word. Perhaps not without a certain irony, it is characterized primarily as a way of making MONEY, a PROFESSION or business. The professional is, of course, the PROSTITUTE, a role for which the English language has many synonyms. It designates a woman or girl with certain negative qualities. It naturally involves SEX, and intercourse a subject that is objected to for many reasons. First of all, it is characterized as a source of DISEASE and filth. Second, it is rejected as BAD, and IMMORAL. Third, it is characterized as ILLEGAL and unlawful. Nonetheless, the scenery of the BROTHEL is reproduced with details and distinct references are made to FUN and PLEASURE.

KOREAN GROUPS

The concept of PROSTITUTION appears to be relatively meaningless and outside of the everyday experience of the Korean. The word for PROSTITUTION has a second meaning implying hot, spicy flavor. Although the largest Korean references involve prostitute, money-making, and women, the salience of these labels is many times lower than for the Americans. Along with the Americans, the Koreans are concerned about DISEASE and filth in this context. Their emphasis on MORALITY is somewhat greater, but at the same time, they make no references to illegality. In respect to the scenery, BROTHEL, STREET, nighttime, and WINE are apparently characteristic of the Korean imagery and imagination.

PROSTITUTION

매 음

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. RED PEPPER. This largest Korean component is the result of the double meaning of the stimulus word in Korean.	Student	--	21	
	Worker	--	52	
	Farmer	--	114	
	Total	--	187	
2. BAD, IMMORAL. A strong component for both the U. S. and Korean groups, it reflects negative attitudes and rejection.	Student	114	74	
	Worker	27	6	
	Farmer	62	21	
	Total	203	101	
3. BROTHEL, HOUSE, STREET. The component includes characteristics of the scenery and location. For both groups this has its own natural "local color": <u>red light</u> , and the like.	Student	65	85	
	Worker	43	16	
	Farmer	49	--	
	Total	157	101	
5. FUN, PLEASURE, WINE. Both for Americans and Koreans, this is a small component. The U. S. focus is on fun and pleasure.	Student	36	39	
	Worker	6	--	
	Farmer	8	--	
	Total	50	39	
6. ILLEGAL. This is a purely U. S. component reflecting U. S. concern with the law, which prohibits prostitution.	Student	80	--	
	Worker	--	--	
	Farmer	42	--	
	Total	122	--	
7. SEX. This is one of the strongest U. S. components and goes into certain details. The Korean responses are few.	Student	85	33	
	Worker	64	--	
	Farmer	57	--	
	Total	206	33	
8. DISEASE, DIRT. There is a fairly similar U. S. and Korean emphasis on this component with both health hazards and filth receiving comparable attention.	Student	76	37	
	Worker	73	--	
	Farmer	63	29	
	Total	212	66	
9. WOMAN, GIRL. One of the most salient components, the relative weight of the U. S. responses is about twice as strong as the Korean.	Student	100	51	
	Worker	121	--	
	Farmer	94	8	
	Total	315	59	
10. PROSTITUTE, WHORE. This heavy component includes synonyms. The English vocabulary appears to be much richer on this subject than the Korean.	Student	181	106	
	Worker	104	14	
	Farmer	107	25	
	Total	392	145	
11. MONEY, PROFESSION. This strongest U. S. component concentrates on <u>PROSTITUTION</u> as a lucrative profession.	Student	214	28	
	Worker	74	20	
	Farmer	109	--	
	Total	397	48	
Total Group Response Scores and Percentage Distribution		Student (U.S. 46%, K 61%)	994	523
		Worker (U.S. 25%, K 14%)	547	120
		Farmer (U.S. 28%, K 25%)	607	214
		Total	2148	857

INTERPRETATION OF SELECTED COMPONENTS
PROSTITUTION: 매 음 (Maeum)

1. RED PEPPER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
red pepper	--	--	--	16	34	71	--	120
hot soup	--	--	--	--	--	17	--	17
food	--	--	--	--	--	10	--	10
smoke	--	--	--	--	11	9	--	20
other*	--	--	--	6	7	7	--	20
(percent)	--	--	--	21	52	114	--	187
				(11)	(28)	(61)		(22)

*other: Korean -garlic, seasoning, poison

This largest and purely Korean component was apparently obtained because the word in Korean, "meum," has a second meaning of "hot and spicy." Red pepper is apparently the commonest seasoning with this particular taste. Probably the most representative dish is "kimchi"—hot salad containing cabbage and radishes with lots of red peppers. The Korean students give relatively few references implying this meaning, while the farmers consider this as the most important meaning of the word. This can perhaps be explained by the fact that mainly for economic reasons the diet in rural areas is very simple (cooked rice, "kimchi," and a few other ingredients). For the more educated and urban people, as represented in this study by the students, the direct concern with food is not the only determining factor. For them, the meaning of spiciness is less important.

2. BAD, IMMORAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	7	27	16	12	--	21	50	33
wrong	7	--	14	--	--	--	21	--
evil	9	--	--	12	--	--	9	12
sin, ful	13	--	11	14	--	--	24	14
vice	10	--	--	--	--	--	10	--
Immoral, ity, ¹	24	--	14	--	--	--	38	--
degradation, -ing	12	--	--	8	--	--	12	8
cheap, -ness	15	--	--	--	--	--	15	--
other ²	17	--	7	28	6	--	24	34
(percent)	114	27	62	74	6	21	203	101
	(56)	(13)	(31)	(73)	(6)	(21)	(9)	(12)

¹ no morals

² other: U.S. -disgrace, trouble, loveless
Korean -downfall, displeasure, disorder, regret, exploit

This is one of the most salient components for both Koreans and Americans. It involves a variety of similar references but its importance for the Koreans is underscored by the fact that Koreans have produced generally

many fewer responses to PROSTITUTION than the Americans. Some of the largest responses are bad, wrong, sinful, immoral, cheap, and the like.

3. BROTHEL, HOUSE, STREET

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
house, flop--	30	7	25	--	--	--	62	--
brothel street	--	--	--	48	16	--	--	64
street	7	6	--	--	--	--	13	--
red light	12	--	6	--	--	--	18	--
bed	4	24	10	--	--	--	38	--
night	--	--	--	22	--	--	--	22
other*	12	6	8	15	--	--	26	15
(percent)	65	43	49	85	16	--	157	101
	(41)	(27)	(31)	(84)	(16)	--	(7)	(12)

*other: U.S. -hotel, downtown, slum, whorehouse
Korean -Pusan, room

This component is concerned with the setting of PROSTITUTION. The American characterization includes the house and the brothel, which are usually downtown or in slums marked by a red light. The most important furniture is, of course, the bed. For Koreans, the street appears to be more characteristic as well as the room. Koreans refer to night and mention Pusan as apparently the city with the biggest reputation for PROSTITUTION.

6. ILLEGAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
illegal	59	--	9	--	--	--	68	--
court	--	--	12	--	--	--	12	--
legal	15	--	--	--	--	--	15	--
other*	6	--	21	--	--	--	27	--
(percent)	80	--	42	--	--	--	122	--
	(66)	--	(34)	--	--	--	(5)	--

*other: U.S. -unlawful, law, legalize, jail

This sizable U.S. component focuses on the legal aspects of PROSTITUTION. The largest single response is illegal and a variety of small responses also center around the question of legality. This emphasis on legality may have at least two different elements. First, as a matter of U.S. tradition, something which is illegal appears to have more dramatically negative connotations than in many other countries where legality is frequently viewed as a matter of formality. As has been pointed out in connection with the theme CRIME, in

the American tradition, breaking the law has acquired a connotation edging on immorality. To what extent this traditional position may have changed recently is an open question. The second reason that legality is emphasized in connection with PROSTITUTION probably stems from the fact that there is a great deal of controversy about the question of whether prostitution should or should not be legalized. It is interesting to observe that the question of legality does not emerge at all in the Korean context, probably because PROSTITUTION is considered immoral, but it is not illegal in Korea.

11. MONEY, PROFESSION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	105	48	53	15	8	--	216	23
selling	24	--	22	--	12	--	46	12
expensive	4	6	--	--	--	--	10	--
pimp	15	7	12	13	--	--	34	13
profession, ¹	28	7	--	--	--	--	35	--
business, oldest--	16	--	--	--	--	--	16	--
other ²	22	6	12	--	--	--	40	--
	214	74	109	28	20	--	397	48
(percent)	(54)	(19)	(27)	(58)	(42)	--	(18)	(6)

¹ oldest--

² other: U.S. -pay, solicit, profit, occupation, job, work -ing

This is the strongest U. S. component but is not purely American. Its responses give details about PROSTITUTION as a form of business, a way of earning money, a profession. The largest single response in this component is money. On the salient role of money, the Americans and Koreans apparently agree. There is also agreement on the idea of selling as well as on the role of the pimp. Some additional U. S. responses deal with price: expensive, profit, pay, and a second group of U. S. responses characterizes it as profession, occupation, job, work, and business. All these responses are not entirely without an element of irony since they have to be considered in combination with such other components as ILLEGAL and BAD, IMMORAL.

The Korean responses do not go into this detail, their references to money and selling merely expressing the idea that prostitution is a way of making money. In connection with this as well as other components, it is apparent that PROSTITUTION generally

has much less meaning for Koreans than for Americans. This probably has more than one explanation. First of all, according to experts, prostitution had no place in Korean tradition, especially not on a wide socially relevant scale. The lack of interest as well as the negative evaluation could be influenced by the fact that traditionally, prostitution, like butchery, was limited to the ch'on-in class (outcasts--a man of humble origin)--the lowest of social classes. Second, the prostitution presently in Korea is selective in its clientele in two main ways: it is a privilege for foreigners, mainly Americans, who can afford it and for whom the Korean government has organized establishments on a country-wide basis. Such establishments are not used by Koreans. In addition, prostitution is a very expensive business or entertainment, that is not accessible for the average Korean. Accordingly, for the average Korean prostitution remains relatively meaningless, as is clearly expressed by the large difference in the total scores of the Koreans and Americans: 857 to 2,148 respectively.

GENERAL FINDINGS FOR THE DOMAIN*

Based on the themes analyzed, the following cultural trends emerge with considerable regularity. The concept of morality is differently interpreted and emphasized. Both groups show a similar predisposition to think in terms of morality. However, while the direct references to morality and ethics are stronger by Koreans (600) than by Americans (500), the U.S. groups score higher (1,400) on such value terms as good, right, bad, and wrong than the Koreans (900). These adjectives generally express judgment that something is acceptable or objectionable because of moral, ethical considerations. This suggests that while the Americans are probably more predisposed to make moral judgments than are Koreans, they are less inclined to use these categories explicitly. Furthermore, the U.S. groups emphasize codes and standards (400)--that is, compliance with set principles and regulations. For the Koreans, the subjective characteristics of the person, his moral character, mind and conscience (Korean 500, U.S. 100) appear as important factors. Moral character is apparently viewed as the main source of proper behavior for Koreans. It involves the cultivation of proper relationships with people, the universe, including the self.

The most emphasized Korean attitudes are gentleness, sincerity, dignity, and modesty (Korean 300, U.S. 0), what may be tentatively identified as the "gentleness" syndrome. As another set of Korean attributes, responsibility, uprightness, filial duty, and obligation emerge with considerable consistency and emphasis suggesting the importance of obligations, or briefly, a personal obligation syndrome (Korean 1,000, U.S. 300).

A third Korean syndrome, politeness, is based on references to courtesy, emphasizing the importance of formal behavior. This is a widely recognized aspect of the cultures of the Far East. It is generally perceived formally. However, the present context of moral, ethical themes suggests that this formality has a moral foundation; it is not an empty formalism but an expression of particular moral values and attitudes.

For Americans, honor, honesty, pride, integrity as characteristics of the person are the main recurring themes (U.S. 600, Korean 125). Another American syndrome, which is closely related to the salience of honesty and integrity, deals with trustworthiness and is expressed by consistently high references to trust and truth (U.S. 300, Korean 200), qualities that are essential for developing stable, dependable interpersonal relations.

In line with previous findings, we may say that Americans are predisposed to think of people as actual persons, while Koreans are more inclined to think of man and human being in general. The Americans also show a distinct trend to speak of self, me, separating the self from others as a characteristic manifestation of individualism (see more detailed discussion of this trend in connection with the domain "FAMILY," Chapter 2).

Furthermore, although both culture groups make more references to females than males, this difference is especially strong for Koreans (woman: Koreans 500, U.S. 200). This indicates a stronger emphasis on sex role differences by Koreans, which is in line with trends observed in previous chapters (especially in Chapter 2). This stronger Korean emphasis on woman seems to reflect a tendency to interpret morality as a more feminine concern or to view this domain as having an intrinsic relationship to sex.

*The numbers in brackets represent the scores accumulated by the particular responses across the twelve stimulus themes studied in this domain. The procedure by which score values are obtained is elaborated in detail in Appendix C.

The score totals presented in this summary provide empirically founded indicators on the relationship and cultural importance of certain response themes as observed across the themes used in the representation of this domain.

But a brief review of responses with sexual connotations negates that impression. The results of such an analysis show that the American groups make substantially more explicit sex related references (sex, intercourse, virgin, whore: 700) than the Korean (300). It turns out that this domain of morality has a more distinct and stronger sexual connotation for Americans than for Koreans.

Similarly, we find that for Americans this moral-ethical domain has a distinctly stronger and more explicit religious connotation as well. As has been repeatedly indicated in the context of particular themes, many of the Korean response themes are explicable by the Confucian moral philosophy. There are sizable explicit references to Confucius (150). The U.S. response trends contain some distinctly religious references: God, Jesus, religion, faith, belief, sin, and vice (U.S. 550, Korean 50).

A third dimension is the extent to which this domain carries legal or penal connotations. The U.S. references to justice, law, and crime are twice as large (700) as the Korean (300). This suggests a stronger U.S. connection between law and morality. On the other hand, there seems to be a stronger Korean interest in the prosecution of criminals in the penal system as expressed by such references as investigation, judge, jail, prison, compared to the American (Korean 700, U.S. 500). The concept of crime is not the same for Americans and Koreans; it contains some culturally characteristic components. Also, the types of crime that Koreans and Americans are preoccupied with are different. Americans and Koreans show similar concern with murder (U.S. 100, Korean 100). At the same time, there is a very strong Korean preoccupation with theft, with practically no reference to robbery. The American concern with robbery is consistently heavy, and it is accompanied by repeated references to violence. Violent crimes are relatively rare in Korea and have relatively less salience for Koreans than Americans. While blackmail has an apparent Korean relevance, prostitution appears as relatively meaningless for the Koreans.

For the Americans government and people represent the main social-political contexts to which they are predisposed to attach moral-ethical considerations. For the Koreans, society and nation are the most salient social categories which they show preoccupation with from a moral-ethical point of view. As has been discussed elsewhere (Communication Lexicon, 1971b), society and nation are especially closely related, nearly synonymous terms for Koreans. Social problems are viewed as national problems, some of which emerge in the present context as well: poverty, hunger.

To summarize, we may conclude that for Koreans morality, ethics implies first of all human qualities characterized by syndromes of gentleness, uprightness, and courtesy, in line with Confucian tradition. They understand morality as especially applicable to female roles and values, but without much sexual connotation. It also has less explicit religious and legal connotations for Koreans. They are, however, distinctly concerned with the investigation and punishment of crime and with its social correlates--theft and blackmail.

To Americans, human qualities of honesty and trustworthiness are especially focal. For them, the moral, ethical domain has a strong affinity with religious, legal domains. It has strong sexual connotations. They pay higher attention than Koreans to crimes of rape and robbery.

CHAPTER 5

DOMAIN: "ECONOMY, FINANCES"

INTRODUCTION

It is generally agreed that the gap between developed and developing countries is primarily economic, but that economic considerations are practically inseparable from cultural, social, and psychological factors. From Spengler to McClelland, from philosophers to psychologists, numerous brilliant scholars have promoted theories about the close relationship of psychological and economic factors, usually assuming some sort of causal relationship.

In the context of Korea, Hong Sung Chick (1964) has explored Korean cultural values in relation to the economic development of Korea. The present chapter attempts to analyze the relationship on a comparative basis. It is not an account of the similarities and differences between the U.S. and Korean economic systems from an economist's viewpoint; rather, it takes a look at the economic-financial problems as they are perceived by the people living under the two systems. It is an attempt to map the economic domain of the cultural frame of reference of Koreans and Americans.

Several important questions emerge here in the assessment of how Koreans and Americans perceive and evaluate certain economic, financial problems. What are the main Korean priorities and how do they compare with the American? How do Koreans perceive their own economic roles? What effect does being a member of a developing society or of an industrially highly developed society have on the perception of economic problems? To what extent do the Koreans identify themselves with objectives of economic planning, economic development, etc.? In short, how does the economic frame of reference of Koreans compare to that of Americans'?

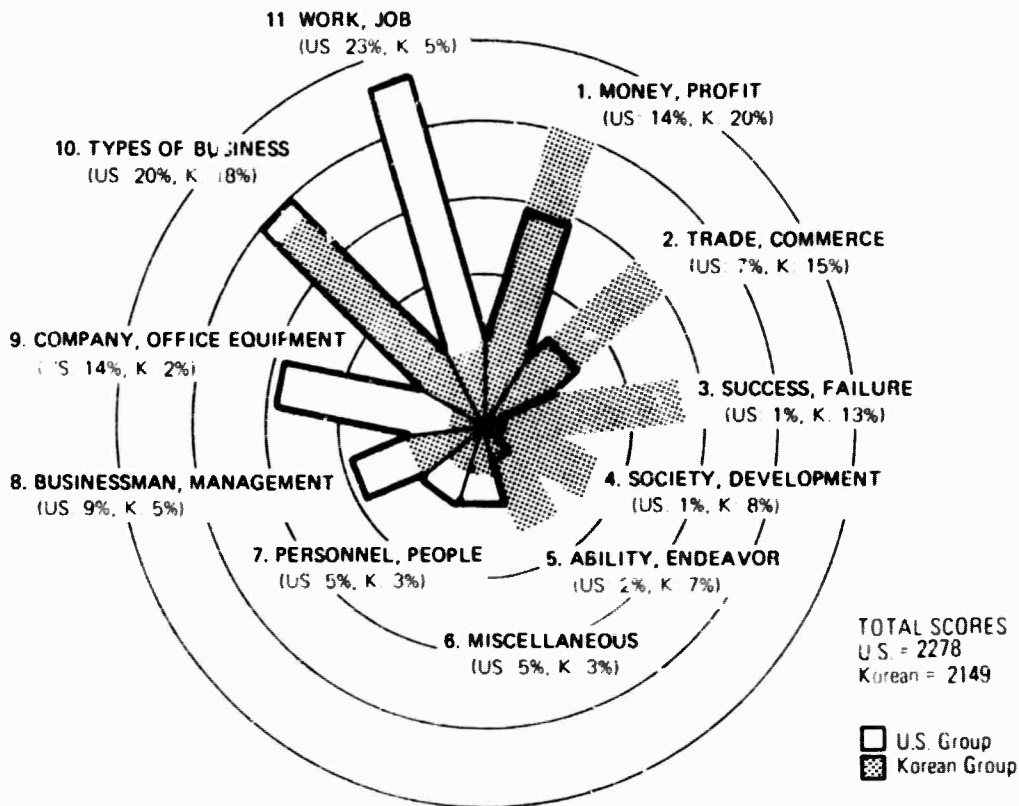
THEMES

The economic, financial themes analyzed in this domain are the following: BUSINESS, MONEY, BANK, PROFIT, UNEMPLOYMENT, ECONOMIC PLAN, BEGGAR, and PROSPERITY.

U.S. and Korean Meanings

BUSINESS

사업



U.S. GROUPS

In its U.S. interpretation BUSINESS means WORK, JOB, occupation in general. It involves various TYPES OF BUSINESSES. More specifically Americans refer to the size of the BUSINESS and to store ownership. It is a money-making, profitable enterprise run by businessmen, management, and involving companies, offices, equipment as well as PERSONNEL, PEOPLE employed in these businesses.

KOREAN GROUPS

For the Koreans TRADE and COMMERCE appear to be especially representative of BUSINESS as well as various TYPES OF BUSINESSES. They are especially emphatic in perceiving BUSINESS as a money-making, profitable enterprise; thus they are especially preoccupied with the possibilities of FAILURE and SUCCESS, the unpredictable nature of the outcome. They are also strongly concerned with human ABILITIES and diverse Intellectual capabilities as prerequisites of business success. Furthermore, they emphasize social, national, and developmental aspects of BUSINESS in its collective implications and consequences.

BUSINESS

사업

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores U.S. Korean		
1. MONEY, PROFIT. This strong component is especially salient for the Korean group. It suggests that for Koreans <u>BUSINESS</u> has an especially strong money-making connotation.	Student	160	256	
	Worker	76	90	
	Farmer	86	75	
	Total	322	421	
2. TRADE, COMMERCE. This component is twice as strong for the Korean as for the American groups. There appears to be close synonymy between <u>trade</u> and <u>BUSINESS</u> for Koreans.	Student	109	76	
	Worker	27	92	
	Farmer	31	159	
	Total	167	327	
3. SUCCESS, FAILURE. Concern with the outcome of the enterprise appears as a strong Korean characteristic. <u>BUSINESS</u> appears for Koreans as an especially venturesome, unpredictable undertaking.	Student	8	139	
	Worker	9	90	
	Farmer	17	52	
	Total	34	281	
4. SOCIETY, DEVELOPMENT. The Koreans are apparently strongly preoccupied with the social, national, and developmental implications of business activities.	Student	5	89	
	Worker	-	38	
	Farmer	9	51	
	Total	14	178	
5. ABILITY, ENDEAVOR. The prerequisites, motivational as well as intellectual requirements, of successful business enterprise appear also to be very much on the Korean mind.	Student	17	103	
	Worker	16	27	
	Farmer	9	19	
	Total	42	149	
7. PERSONNEL, PEOPLE. This is among those specifics to which the Americans pay more interest than the Koreans: <u>employees</u> , <u>people</u> , <u>clerks</u> .	Student	31	7	
	Worker	37	25	
	Farmer	43	30	
	Total	111	62	
8. BUSINESSMAN, MANAGEMENT. Although the responses are similar, this component is stronger for the U.S. groups. This may reflect an American emphasis on managerial roles and functions.	Student	93	66	
	Worker	80	25	
	Farmer	29	22	
	Total	202	113	
9. COMPANY, OFFICE, EQUIPMENT. This heavy U.S. component reflects attention paid to the tangible material, procedural, and organizational aspects.	Student	109	23	
	Worker	95	11	
	Farmer	114	13	
	Total	318	47	
10. TYPES OF BUSINESSES. The specific types of businesses mentioned by Americans and Koreans are related, but the two groups show considerable differences in their fields of interest.	Student	154	118	
	Worker	158	116	
	Farmer	140	161	
	Total	452	395	
11. WORK, JOB. As this largest U.S. component suggests, in the U.S. cultural context <u>BUSINESS</u> has as a second meaning— <u>work</u> and <u>occupation</u> .	Student	141	53	
	Worker	212	34	
	Farmer	158	29	
	Total	511	116	
Total Group Response Scores and Percentage Distribution		Student (U.S. 39%, K. 45%)	884	967
		Worker (U.S. 32%, K. 26%)	715	558
		Farmer (U.S. 29%, K. 29%)	649	624
		Total	2278	2149

INTERPRETATION OF SELECTED COMPONENTS

BUSINESS: **실업** (Sangŏp)

1. MONEY, PROFIT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	77	53	46	102	66	50	176	218
profit, loss, sharing, making	43	16	15	121	--	15	74	136
capital	9	--	--	15	8	10	9	33
investment	10	--	--	11	--	--	10	11
finance	17	--	--	--	--	--	17	--
rich	--	--	--	7	16	--	--	23
loss	--	--	17	--	--	--	17	--
other*	4	7	8	--	--	--	19	--
(percent)	160	76	86	256	90	75	322	42
	(51)	(22)	(27)	(61)	(21)	(18)	(14)	(20)

*other U.S. - stocks, earn, interest

This component is strong for both groups, and the American and Korean responses generally overlap. The difference is mainly a matter of emphasis: the Koreans place much more emphasis on money, profit, capital, as part of the business. This gives the impression that BUSINESS in its Korean interpretation is emphatically a money-making activity. It appears to be a specific activity or profession. What this involves becomes more apparent from the next component.

2. TRADE, COMMERCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
trade	19	9	--	19	41	72	28	132
commerce	9	--	--	16	21	40	9	77
enterprise	15	--	--	28	22	27	15	77
deal	9	5	9	--	--	--	23	--
selling	17	7	9	--	--	9	33	9
foreign trade	--	--	--	10	8	3	--	21
other*	40	6	13	3	--	8	59	11
(percent)	109	27	31	76	92	159	167	327
	(65)	(16)	(19)	(23)	(28)	(49)	(7)	(15)

*other U.S. - conference, business, exchange, contract, sale, advertising, transaction, trip
Korean - propaganda, competition

While the American responses are diverse and show little focus, the Korean responses cluster heavily around three main ideas: trade, commerce, and enterprise. This suggests that in its Korean interpretation, BUSINESS is largely synonymous with enterprise and trade, foreign and domestic. The U.S. responses suggest that for the Americans, BUSINESS has a broader meaning, one not limited to trade and commerce.

3. SUCCESS, FAILURE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
failure	--	--	--	44	31	24	--	99
go well	--	--	--	--	--	--	--	11
success	--	--	8	55	33	19	8	107
prosperity	--	--	--	11	--	9	--	20
happiness	--	--	--	6	9	--	--	15
other*	8	9	9	23	6	--	26	29
(percent)	8	9	17	139	90	52	34	281
	(23)	(27)	(50)	(49)	(32)	(18)	(2)	(13)

*other U.S. - opportunity, chance, future
Korean - agony, lie, suicide, victory, future

This component is strong and it is mainly Korean. It reflects a strong preoccupation with the unpredictable nature of the business enterprise. Expectation of a negative outcome scores only slightly lower than the thought given to the alternative, success. This suggests that in the Korean perception, BUSINESS appears as an especially risky, daring enterprise. The American responses include some references to chance and success, but the salience of these responses is very low. Professor Hong's (1969 pg. 173) finding seems to verify this interpretation. He says, "the majority of people feel that attempts to expand one's business is too risky or futile. . ."

4. SOCIETY, DEVELOPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
rural community	--	--	--	11	--	--	--	11
nation	--	--	--	10	13	12	--	35
society	--	--	--	20	--	13	--	33
economy	--	--	--	14	7	12	--	33
construction, re-cooperation	--	--	--	7	12	14	--	33
other*	5	--	9	15	6	--	14	21
(percent)	5	--	9	89	38	51	14	178
	(36)	--	(64)	(50)	(21)	(29)	(1)	(8)

*other U.S. - capitalism, American
Korean - city, Seoul, development

This is an almost purely Korean component. It is fairly heterogeneous, but the responses reflect elements of a broader spectrum of meaning which could be labelled as a nationalistic, developmental concern. These conclusions are strengthened when the Korean interpretations of the themes NATION and SOCIETY, described in the previous volume of the Communication Lexicon (1971b) are noted.

5. ABILITY, ENDEAVOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ability	--	--	--	4	11	--	--	15
endeavor	--	--	--	20	--	10	--	30
project	--	--	--	14	--	--	--	14
study	--	--	--	12	--	--	--	12
school	12	16	--	--	--	--	26	--
other*	5	--	9	53	16	9	14	78
(percent)	17	16	9	103	27	19	42	149
	(40)	(38)	(21)	(69)	(18)	(13)	(2)	(7)

*other U.S. - efficiency, college
Korean - confidence, patience, diligence, plan, mind, knowledge, struggle, help, difficult, technique, desire

This component also is mostly Korean, and further reinforces the impression discussed in the context of the component **SUCCESS**, **FAILURE**. Both of these components suggest the riskiness and the demanding nature of **BUSINESS** in the Koreans' eyes. The present component emphasizes the human prerequisites indispensable for success in business. They include such qualities as ability, confidence, diligence, endeavor, knowledge, and intellectual preparation such as study. The few U.S. responses probably reflect an entirely different rationale. They may be explained by the circumstance that business school and business college are standard American expressions.

10. TYPES OF BUSINESSES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
industry	18	--	--	23	35	34	16	92
machine	5	--	4	--	15	--	19	15
manufacturing	7	--	5	--	--	--	13	--
factory	--	14	11	15	--	35	30	50
insurance	6	5	--	--	--	--	11	--
retail	7	--	--	--	--	--	7	--
service	9	9	--	15	8	--	18	23
store	23	42	40	--	--	11	105	11
gas station	--	12	--	--	--	--	12	--
lawyer	--	7	9	--	--	--	16	--
big	28	8	--	--	--	--	36	--
small	9	--	8	--	--	--	17	--
private	12	--	--	--	--	--	12	--
partnership	9	--	15	--	--	--	24	--
owner	12	28	--	--	--	--	40	--
production	--	--	--	--	13	--	--	13
farming	--	--	15	--	--	11	15	11
agriculture	--	--	--	14	13	35	--	62
fishery	--	--	--	12	--	14	--	26
social work	--	--	--	24	8	--	--	32
charity	--	--	--	15	10	14	--	39
other*	9	33	17	--	14	7	60	21
(percent)	154	158	140	118	116	161	452	395
	(34)	(35)	(31)	(30)	(29)	(41)	(20)	(18)

*other U.S. - grocery, banking, transportation, personal, accounting, carrot, apple, orange, fruit
Korean - welfare, tea room, show

This component is especially strong for both groups. Using somewhat different words, the groups refer to a variety of enterprises largely in the field of industry, agriculture, and trade. The characteristic

feature of the American responses is again their references to specifics on a wide variety of issues. Furthermore, there are subcategories of responses which deal with the size of the business, big and small, and with ownership—partnership, owner, etc. Korean responses focus on industry in general and on agriculture and agricultural production.

11. WORK, JOB

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
work	54	91	73	18	17	6	218	41
job	36	75	47	26	17	23	158	66
occupation	38	22	27	--	--	--	87	--
employment	3	15	11	--	--	--	29	--
labor	--	--	--	9	--	--	--	9
profession, -al	10	9	--	--	--	--	19	--
(percent)	141	212	158	53	34	29	511	116
	(28)	(41)	(31)	(46)	(29)	(25)	(23)	(5)

This component suggests that in the American interpretation **BUSINESS** is largely synonymous with someone's work, job, or occupation. In this sense, any profession, any occupation is considered as his own business.

BANK
은행

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores U.S. Korean	
1. DEPOSIT, WITHDRAW. This second largest Korean component deals with transactions involving bank <u>accounts</u> . The largest single Korean response is <u>deposit</u> .	Student Worker Farmer Total	95 88 54 237	155 104 182 441
2. TYPES OF BANKS. Both the U.S. and Korean groups refer to banks by name. More Koreans than Americans refer to specific types of banks.	Student Worker Farmer Total	64 -- 32 96	131 112 65 328
3. BUILDING, OFFICE. <u>BANK</u> as a building, a structure, an element of the urban environment, attracts about equal attention both from U.S. and Korean groups.	Student Worker Farmer Total	53 37 19 109	91 24 48 163
4. ECONOMY, DEVELOPMENT. This is mainly a Korean component. The largest Korean responses are <u>agency and company</u> . Other Korean responses suggest that Koreans consider <u>BANK</u> in a collective, national context, as an element of the national economy.	Student Worker Farmer Total	14 8 -- 22	62 46 55 163
6. ROBBERY. This is mainly a U.S. component apparently reflecting the frequency of bank robberies on the American scene.	Student Worker Farmer Total	57 65 60 182	22 -- 8 30
7. SAFE, VAULT. The weight of this component shows an especially strong U.S. concern with safekeeping and protection with special regard to the equipment and installations used for this purpose.	Student Worker Farmer Total	87 80 72 239	43 14 15 72
8. LOAN, BORROW. Similarly, the idea of <u>loan</u> has apparently a distinctly and proportionately greater weight for the U.S. groups.	Student Worker Farmer Total	100 94 126 320	51 26 15 92
9. TELLER, CLERK. This component includes people, personnel, roles involved in providing banking service. The U.S. groups visualize more diverse roles, and assign a greater weight to this aspect than do the Koreans.	Student Worker Farmer Total	135 104 152 391	95 85 40 220
10. SAVINGS, INTEREST. The idea of <u>saving</u> is apparently more salient for the U.S. than for the Korean groups.	Student Worker Farmer Total	141 141 108 390	51 38 54 143
11. MONEY, CHECK. This is the largest component for both groups; it reflects apparent consensus about the central role of money in banking.	Student Worker Farmer Total	291 313 329 933	283 329 210 822
Total Group Response Scores and Percentage Distribution	Student Worker Farmer Total	(U.S.: 38%, K.: 40%) (U.S.: 31%, K.: 31%) (U.S.: 33%, K.: 29%) 2997	1086 936 797 2593

INTERPRETATION OF SELECTED COMPONENTS

BANK: 은행 (Unhaeng)

1. DEPOSIT, WITHDRAW

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
account	30	39	27	7	8	8	96	23
checking account	7	9	3	--	--	--	19	--
deposit, or dealing	30	29	18	131	90	174	75	395
withdrawal	--	--	--	8	8	--	--	14
other*	13	11	--	--	--	--	24	--
	15	--	8	9	--	--	23	9
(percent)	95	88	54	155	104	182	237	441
	(40)	(37)	(23)	(35)	(24)	(41)	(8)	(17)

*other: U.S. - count, investment, banking, receipt
Korean - passbook account

This component, the second largest for the Korean groups, is sizable for the U.S. groups as well. It centers on transactions involving bank accounts. The largest U.S. response is account, but the largest Korean response, which makes up the bulk of this component, is deposit. It is interesting that the Koreans do not mention withdrawal at all. Deposit is the second largest U.S. response and withdraw is the third. This component suggests that to a large extent Koreans perceive BANK as the place where money is deposited and accumulated. (See Component 10, SAVINGS, INTEREST.) However, as is characteristic of this component as well as a couple others within this theme, Koreans make generally less diverse references without using the variety of concepts available to and used by the Americans. This may be simply a consequence of the fact that the concept of banks and banking, while obviously familiar to Koreans, does not occupy as important and central a role in Korean life as it does in the American. The relatively lower importance is also clearly reflected by the substantially lower dominance score that BANK obtains for Koreans than for Americans. The score difference is about 400.

4. ECONOMY, DEVELOPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
business	9	8	--	--	--	--	--	17
agency	--	--	--	18	10	--	--	28
company	--	--	--	8	14	--	--	22
exchange	--	--	--	14	--	--	--	14
convenience	--	--	--	--	8	13	--	21
nation	--	--	--	--	6	8	--	14
development	--	--	--	7	--	7	--	14
other*	5	--	--	15	8	27	5	50
(percent)	14	8	--	62	46	55	22	163
	(63)	(36)	--	(38)	(28)	(34)	(1)	(8)

*other: U.S. - economy, world.
Korean - livelihood, enterprise, commerce, economy, service, society, construction, reconstruction

This is a predominantly Korean component composed of two major parts. One set of responses involves references to business organizations: enterprise, agency, company. The second includes references to economy and development. This appears to be one aspect of the frequently identified Korean tendency to view economic issues in the context of national development. This observation is consistent with those made in the context of other related themes such as BUSINESS and MONEY. It is probably part of the same collectivistic frame of reference discussed in the context of nationalism and collective values (Communication Lexicon, 1971b).

8. LOAN, BORROW

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
loan, -ing	62	56	62	14	9	6	180	29
borrow, -ing	13	7	18	8	--	--	36	8
pay, -ment	6	4	10	--	--	--	20	--
mortgage	10	6	--	--	--	--	16	--
house, home	--	7	8	9	7	9	15	25
debt	--	--	10	--	--	--	10	--
note	--	--	14	5	--	--	14	5
charge	--	--	--	--	10	--	--	10
other*	9	14	6	15	--	--	29	15
(percent)	100	94	126	51	26	15	320	82
	(31)	(29)	(39)	(55)	(28)	(16)	(11)	(4)

*other: U.S. - finance, bill, car, notice
Korean - credit, usury

This component shows fundamentally the same characteristics as the component SAVINGS, INTEREST. In both instances Americans not only give a larger variety of responses but also their responses are much more weighty. The Koreans focus on the two major activities—saving and lending—but the emphasis they place on these categories of banking services are many times weaker than the Americans'. These responses show that the Koreans are familiar with these activities, but that the role of the bank in these activities just does not compare to the role of the bank in American society, a society which is well known for the importance of financial transactions. The so-called "sa ch'e" (private loan) system has been more pervasive among the average citizen and small scale-business establishments. The Koreans do not show any familiarity with financial transactions like mortgage; nonetheless, their references to house and home are likely to refer to comparable problems of financing. The salience of this component appears to be indicative of the extensive use of borrowed money, which is undoubtedly a basic feature of the American economy.

11. MONEY, CHECK

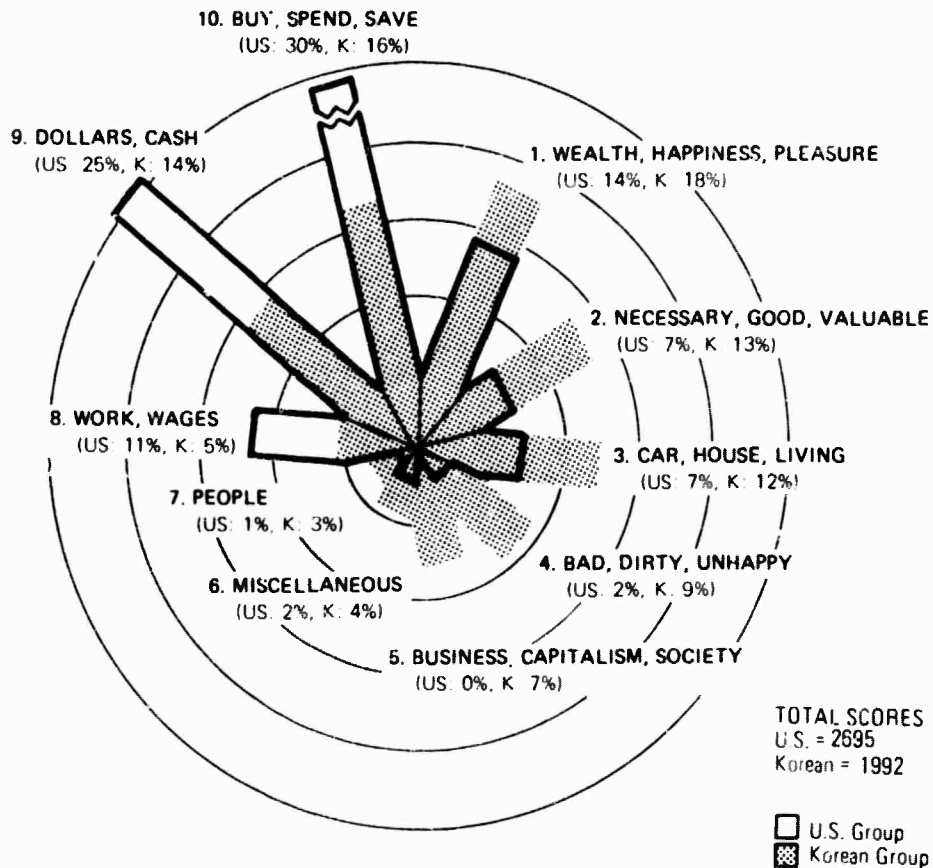
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
money, money	201	238	224	217	246	175	661	638
dollar	11	--	8	--	--	--	19	--
funds	--	--	15	--	--	--	15	--
checks, pay-	50	47	55	39	38	17	152	94
book, bank-	15	17	14	--	--	--	46	--
passbook	--	--	--	22	32	7	--	61
bonds	7	7	--	--	--	--	14	--
rich	--	--	--	5	13	6	--	24
other*	7	6	13	--	--	5	26	5
(percent)	291	313	329	283	329	210	933	822
	(31)	(34)	(35)	(34)	(40)	(26)	(31)	(32)

*other: U.S. - currency, coin, money order, draft, dividend
Korean - profit

That money is the central issue in banking for both cultures is clearly expressed by the fact that this component scores the highest for both Americans and Koreans. The main difference is that while there is a close similarity in their emphasis on money, Americans score substantially higher than Koreans on such specific references as checks, bonds, which again reflect a greater familiarity with certain technical and financial details.

U.S. and Korean Meanings
MONEY

₩



U.S. GROUPS

The two largest U.S. components involve heavy references to **BUYING**, **SPENDING**, and **SAVING**, involving financial transactions, as well as references to various types and forms of **MONEY**, especially **DOLLARS** and **CASH**. In the American context, **MONEY** is largely associated with **WORK** and **WAGES**; it is spent on such specifics as **CAR**, **HOUSE**, and clothing, and is characterized as being **NECESSARY**, **GOOD**. Economically, **MONEY** is equated with **WEALTH**. In human and psychological terms, security, power, and fun are strongly emphasized.

KOREAN GROUPS

The Koreans consider **MONEY** as a major source not only of **WEALTH**, but of **HAPPINESS** and success. They characterize it as **NECESSARY** and precious; at the same time, they express ambivalence by emphasizing such negative evaluations as **BAD**, **DIRTY**, **UNHAPPY**. For the Koreans, **MONEY** has a distinct economic, social, and national connotation. Compared to the Americans, they have a much less elaborate vocabulary for **DOLLARS** and **CASH** and in the field of financial transactions, only **bank** and **banking** achieve a sizable score.

MONEY

£

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
1. WEALTH, HAPPINESS, PLEASURE. There is a similarly strong emphasis by both U. S. and Korean groups on <u>wealth</u> , while the identification of <u>MONEY</u> as instrumental for <u>happiness</u> is stronger for the Koreans.	Student	184	122
	Worker	96	128
	Farmer	91	105
	Total	370	355
2. NECESSARY, GOOD, VALUABLE. The Korean groups, especially the students, stress that <u>MONEY</u> is <u>neccssary</u> , <u>precious</u> , and <u>valuable</u> .	Student	58	123
	Worker	47	56
	Farmer	95	79
	Total	200	258
3. CAR, HOUSE, LIVING. This sizable component deals with articles, commodities for which money is needed, on which money is spent.	Student	17	68
	Worker	92	86
	Farmer	87	95
	Total	196	239
4. BAD, DIRTY, UNHAPPY. This is an especially salient Korean component. It suggests negative attitudes which have a cultural, Confucian foundation and, compared with the positive components (1 and 2), conveys strong ambivalence.	Student	7	81
	Worker	37	33
	Farmer	17	64
	Total	61	178
5. BUSINESS, CAPITALISM, SOCIETY. This purely Korean component suggests a distinct focus on economic, social, and national dimensions.	Student	--	59
	Worker	6	34
	Farmer	--	42
	Total	6	135
7. PEOPLE. This small but distinct category is mentioned by both Americans and Koreans.	Student	--	47
	Worker	25	12
	Farmer	7	--
	Total	32	59
8. WORK, WAGES. About three times stronger for the U. S. than for the Korean groups, this component reflects the emphasis of a culture in which working, wage earning is taken for granted as the most common way of making money.	Student	130	49
	Worker	80	39
	Farmer	81	9
	Total	291	97
9. DOLLAR, CASH. This component is especially strong for the U. S. groups, suggesting the salience of <u>MONEY</u> as a cultural item.	Student	341	66
	Worker	156	125
	Farmer	177	86
	Total	674	277
10. BUY, SPEND, SAVE. This most salient U. S. component capitalizes on financial transactions with special emphasis on <u>spending</u> and <u>buying</u> .	Student	270	173
	Worker	259	75
	Farmer	278	66
	Total	807	314
Total Group Response Scores and Percentage Distribution	Student (U.S.: 38%, K.: 42%)	1033	832
	Worker (U.S.: 31%, K.: 31%)	823	614
	Farmer (U.S.: 31%, K.: 27%)	839	546
	Total	2695	1992

INTERPRETATION OF SELECTED COMPONENTS

MONEY: £ (Ton)

1. WEALTH, HAPPINESS, PLEASURE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
wealth, -y	55	8	12	18	8	--	75	24
rich	27	22	37	51	64	43	86	158
much	--	--	--	17	--	11	--	28
lots	--	13	17	--	--	--	30	--
freedom	8	4	--	--	--	--	12	--
security	24	8	--	--	--	--	30	--
success	9	--	--	8	30	10	9	56
power	23	11	--	--	--	--	34	--
convenient, -ce	--	--	--	--	--	12	--	12
pleasure	--	--	10	--	--	--	10	--
happiness	13	4	--	21	26	21	17	58
enjoy, -ment	--	11	--	--	--	--	11	--
fun	--	16	11	--	--	--	27	--
other*	25	--	4	9	--	--	29	9
(percent)	184	95	91	122	128	105	370	365
	(50)	(26)	(24)	(34)	(36)	(30)	(14)	(18)

*both: U.S. -relaxation, luxury, talks, travel, gamble
Korean -influence

This is the strongest Korean and the third strongest U.S. component. There is considerable agreement between the U.S. and the Korean groups on the matter of the strong relationship between MONEY and wealth, richness. This is a matter on which there is apparently universal agreement: MONEY is a component of wealth, and wealth is a matter of money. There is more difference, however, on the question of what we may call the psychological implications of MONEY. The Koreans place a great deal of emphasis on happiness and success—much more than do the Americans. This comes as something of a surprise, considering the superficial stereotype that suggests that money may be more essential for happiness in the "capitalistic, materialistic" U.S. environment. Our data do not support this stereotype. One possible explanation may be that in the affluent American environment, money is not a rare commodity, thus it is less emphasized per se as a prerequisite for happiness. It is considered, rather, as instrumental, especially for security and power and for fun and enjoyment as well. Of these values, security is the one especially central to the American culture (Reisman, 1961). The observation here that the Koreans emphasize the role of happiness

in connection with money is consistent with the observations previously made in the context of HAPPINESS, with the Koreans making heavy references to money (Communication Lexicon, 1971b).

3. CAR, HOUSE, LIVING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
car	4	30	35	5	--	--	69	5
commodity, stocks	13	--	--	--	--	--	13	--
clothes, shoes	--	9	11	5	--	--	20	5
drink, beer, liquor	--	4	8	12	12	--	12	24
everything	--	11	--	--	--	--	11	--
food	--	5	17	--	--	--	22	--
house, home	--	33	16	10	11	--	49	21
article	--	--	--	21	18	25	--	64
telephone	--	--	--	7	--	--	--	7
property	--	--	--	--	14	??	--	36
life, living	--	--	--	8	31	49	--	87
(percent)	17	92	87	68	86	95	196	249
	(9)	(46)	(44)	(27)	(35)	(38)	(7)	(12)

This sizable component receives more emphasis from the Korean than from the American groups. The distribution of interest as well as the specificity of the responses suggests certain differences. The American groups are very specific, making especially heavy references to car, house, food, and clothing. It is interesting to observe that the student groups make no references to clothes, food, or house at all and only a very small number of references to car. From a psychological viewpoint, this is apparently a more salient concern for the worker and farmer groups. The Korean responses are relatively general: especially heavy references are made to life, living and to articles and property. The few specifics, shoes, telephone, and car, reflect characteristic local priorities. They come exclusively from the students.

9. DOLLARS, CASH

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	--	--	--	24	30	47	--	101
bread, lettuce	14	--	--	--	--	--	14	--
cash	43	12	24	--	--	--	79	--
cents	12	--	10	--	--	--	22	--
change	18	11	18	--	--	--	47	--
coins	38	19	24	--	23	9	81	32
currency	17	16	--	--	--	--	33	--
dollar	41	26	42	17	7	--	109	24
green	57	20	31	--	--	--	108	--
medium of exchange	28	--	5	--	--	--	33	--
paper	23	--	10	20	38	21	33	79
gold, exchange, --standard	15	--	--	--	27	9	16	36
silver	5	9	--	--	--	--	14	--
capital	12	--	--	--	--	--	12	--
check	10	17	8	--	--	--	35	--
other*	9	26	5	5	--	--	40	5
(percent)	341	156	177	86	125	86	674	277
	(51)	(23)	(26)	(24)	(45)	(31)	(25)	(14)

*other U.S.: barter, order, penny, nickel, dime, quarter
Korean: mint

This is the second largest U.S. component and it involves a great diversity of references to various types and forms of money. The number and variety of synonyms and slang expressions for MONEY emerge here as a distinct and salient American cultural trait. The largest U.S. response is dollar, but such other responses as cash, change, exchange, and check are also numerous. There is also a great variety of synonyms such as green, lettuce, bread. The diversity of labels also is apparently indicative of the high level of development and cultural importance of the financial domain in the American culture. This conclusion is reinforced by the next component, BUY, SPEND, SAVE, which shows both an emphasis and a diversity and richness of vocabulary in the field of financial transactions.

10. BUY, SPEND, SAVE

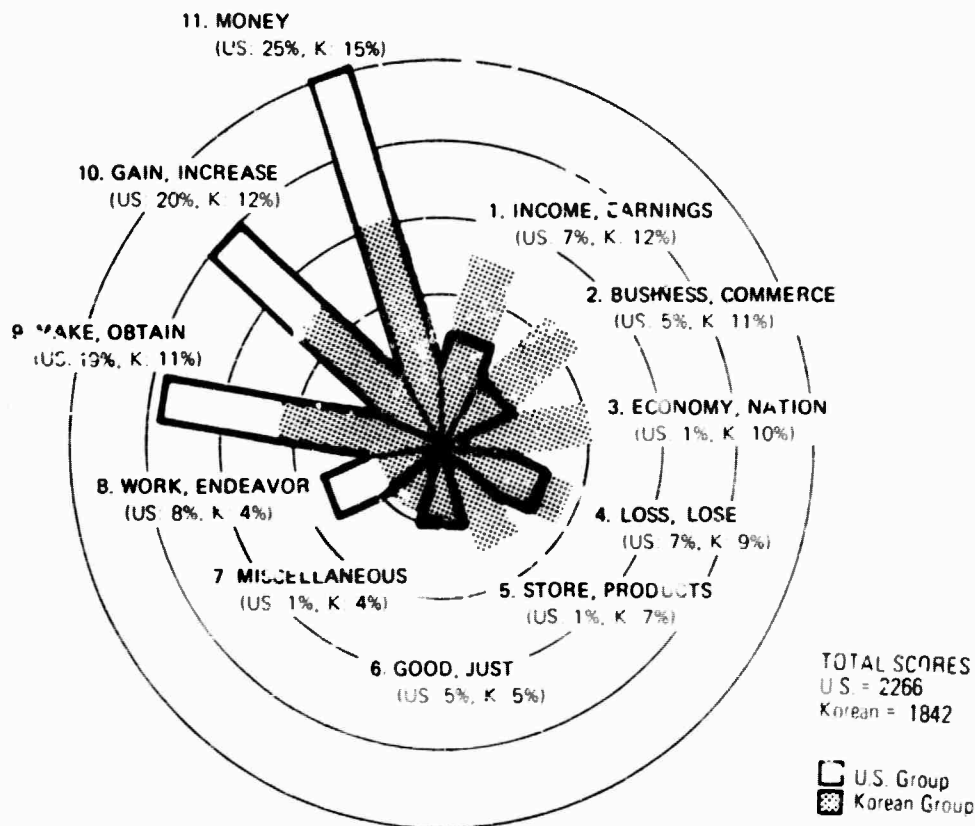
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
save, -ing	21	41	45	--	--	6	107	6
have	--	--	11	--	--	25	11	25
deposit	--	--	--	23	3	--	--	31
buy, -ing, -er	56	31	41	--	11	10	128	21
purchase, -ing	10	--	--	--	--	--	10	--
use	--	--	--	13	7	--	--	20
spend, -ing	33	78	73	--	--	--	184	--
invest, -ment	12	--	--	--	--	--	12	--
pay, -ment	21	28	15	20	--	--	64	20
tax	14	--	--	9	--	--	14	9
finance, -ist	14	--	--	--	--	--	14	--
loan	5	10	11	--	--	--	26	--
lend, -ing	--	10	--	--	--	--	10	--
bank, -ing	38	44	41	63	49	25	123	137
fee	--	--	--	15	--	--	--	15
bills	17	17	27	--	--	--	61	--
other*	29	--	14	30	--	--	43	30
(percent)	270	259	278	173	75	66	807	314
	(33)	(32)	(34)	(55)	(24)	(21)	(30)	(18)

*other: U.S.: keep, thrift, inherit, support, borrow, trade, -ing, give, -n, debt
Korean: price, interest, sell, circulation

This is the strongest component for the U.S. groups and the second strongest for the Korean, but the weight of the American responses is nearly three times that of the Korean. It involves various references to the uses of money. The diversity of these responses is again especially great for the Americans, members of a culture and society widely characterized as a consumer society, a money economy. The American responses generally support this image. The largest responses involve references to spending, buying, characteristic consumer activities. Such responses as saving, banking, and payments are apparently characteristic of the field of financial transactions. Korean responses reflect some of the main activities, but the salience of these activities is generally much lower, with the exception of the response bank, to which all three Korean groups made numerous references.

U.S. and Korean Meanings

PROFIT
이 익



U.S. GROUPS

The American and Korean images of PROFIT have considerable similarities. Differences are merely a matter of degree. Americans especially emphasized strongly that PROFIT is closely related to MONEY. More narrowly, it involves a type of capital GAIN, a gain which can be manipulated and increased. It is something that can be MADE. The idea of WORK is especially salient as a natural and common source of PROFIT. WORK is apparently related to BUSINESS, business activity. As a second meaning, PROFIT also implies business activity. As a second meaning, PROFIT also implies gaining, benefiting, in a broader, non-economic sense.

KOREAN GROUPS

The Koreans perceive PROFIT primarily as a result of commercial activity, buying and selling. This is closely related to STORES and PRODUCTS. Apparently in this context it is viewed as a type of business INCOME. Koreans show similarly positive attitudes toward PROFIT, suggesting that it is pleasant and just. They recognize it as a result of ENDEAVOR but generally convey a more passive attitude than Americans. They also recognize that PROFIT is closely related to MONEY. Nonetheless, the concept of PROFIT is generally much less dominant for Koreans than Americans. Furthermore, they do not consider it strictly at an individual level but as an element of national development.

PROFIT
이 의

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. INCOME, EARNINGS. The second largest component for the Koreans is also sizable for the Americans. It suggests that <u>PROFIT</u> is viewed to a large extent as synonymous with <u>income</u> in general.	Student	75	57	
	Worker	33	77	
	Farmer	40	95	
	Total	148	229	
2. BUSINESS, COMMERCE. While the U.S. focus is on <u>business</u> , the Koreans emphasize <u>commerce</u> probably as a main source of <u>PROFIT</u> .	Student	85	94	
	Worker	20	51	
	Farmer	13	49	
	Total	118	194	
3. ECONOMY, NATION. This predominantly Korean component suggests that <u>PROFIT</u> has a distinct national, developmental aspect for the Korean groups.	Student	28	99	
	Worker	-	41	
	Farmer	-	39	
	Total	28	179	
4. LOSS, LOSE. These negative outcomes appear to have equal salience for Americans and Koreans. The Korean concerns are somewhat more specific.	Student	81	97	
	Worker	36	39	
	Farmer	49	22	
	Total	166	158	
5. STORE, PRODUCTS. This primarily Korean component suggests, in agreement with Component 2, that <u>PROFIT</u> is viewed largely as a gain produced by commerce.	Student	4	55	
	Worker	23	38	
	Farmer	6	25	
	Total	33	128	
6. GOOD, JUST. Both groups show a positive evaluation of about equal strength. The Korean characterization has a more directly positive connotation.	Student	62	46	
	Worker	27	17	
	Farmer	30	38	
	Total	119	101	
8. WORK, ENDEAVOR. This component involves motivational elements related to <u>work</u> and performance. It is stronger for the U.S. than for the Korean groups and may reflect the philosophy that <u>PROFIT</u> is gained through <u>work</u> .	Student	86	22	
	Worker	52	31	
	Farmer	42	19	
	Total	180	71	
9. MAKE, OBTAIN. This component is closely related to the first: INCOME EARNINGS. The U.S. emphasis is on the popular idea of <u>profit-making</u> .	Student	147	121	
	Worker	152	67	
	Farmer	121	14	
	Total	420	202	
10. GAIN, INCREASE. This second largest U.S. component includes synonyms (<u>gain</u>) and emphasizes size and growth.	Student	183	68	
	Worker	95	91	
	Farmer	182	57	
	Total	460	216	
11. MONEY. This largest U.S. component shows the especially close relationship between <u>money</u> and <u>PROFIT</u> for the Americans.	Student	153	139	
	Worker	220	83	
	Farmer	188	63	
	Total	561	285	
Total Group Response Scores and Percentage Distribution		Student (U.S. 40%, K.. 45%)	908	836
		Worker (U.S. 30%, K.. 32%)	687	567
		Farmer (U.S. 30%, K.. 24%)	671	439
		Total	2266	1842

INTERPRETATION OF SELECTED COMPONENTS

PROFIT: o) o) (lik)

3. ECONOMY, NATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
economy	--	--	--	13	7	--	--	20
export	--	--	--	11	10	9	--	30
nation	--	--	--	26	--	22	--	48
production	--	--	--	12	11	--	--	23
distribution	--	--	--	19	--	--	--	19
capitalism	28	--	--	--	--	--	28	--
other*	--	--	--	18	13	8	--	39
	28	--	--	99	41	39	28	179
(percent)	(100)	--	--	(55)	(23)	(22)	(1)	(10)

*other Korean development, exchange, factory, industry, construction, re-

This fairly sizable component is almost exclusively Korean. The largest response is nation, which occurs in the company of other such responses as development, economy, construction, and reconstruction, which are responses frequently mentioned together by Koreans. This response pattern may be tentatively labelled as evidence of concern with development of the national economy, a preoccupation that is characteristic of developing nations (Sigmund, 1963; Moore, 1963). This component generally suggests that for Koreans economic issues have a distinct political, nationalistic dimension, while the only U. S. response in this component is capitalism. It is interesting to observe that the Koreans do not make this response. This suggests that the Koreans do not view PROFIT in terms of its Marxist interpretation. As will be seen, there are additional indirect indications that for the Koreans PROFIT has political meaning, but this meaning is more nationalistically than ideologically colored. This may be due to the basic predominance of politics over economics in the Korean system. (Anderson, 1968, p. 7).

4. LOSS, LOSE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
loss, lost, lose	58	36	43	32	31	22	137	85
greed	7	--	--	17	--	--	7	17
mis.ake	10	--	--	--	--	--	10	--
swindle	--	--	--	9	--	--	--	10
smuggling	--	--	--	13	--	--	--	13
fighting	--	--	--	11	8	--	--	19
other*	--	--	--	--	--	--	12	14
(percent)	8	36	49	97	39	22	166	158
	(49)	(22)	(30)	(61)	(25)	(14)	(7)	(9)

*other U.S. - bankrupt, cy, cheat
Korean - deception, deceive, injustice

This component includes antonyms of profit. An especially strong antonym is loss, lose, which may be considered as some indication that, parallel to its narrow economic denotation, PROFIT has also a broader meaning which implies gaining, taking advantage of, whereby the gain and advantage do not necessarily have to be financial. The opposite of gain is naturally loss. That its broader interpretation of PROFIT is fairly common is supported not only by the size of Component 10, GAIN, INCREASE, but also here by the antonym loss. The Korean responses in this component are more diverse. Their largest response is also loss. The other negative terms, such as injustice, fighting, swindle, and deception, may connote unethical practice in profit-making in Korea.

5. STORE, PRODUCTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
store	--	6	6	10	14	--	12	24
goods	--	--	--	15	--	--	--	15
articles (products)	--	--	--	11	24	18	--	53
car	--	10	--	--	--	--	10	--
price	--	--	--	15	--	--	--	15
property	--	--	--	6	--	7	--	13
other*	--	--	--	--	--	--	11	8
(percent)	4	23	6	65	38	25	33	128
	(12)	(70)	(12)	(51)	(30)	(20)	(11)	(7)

*other U.S. food, house, home
Korean - rice

This component is mainly Korean. It is not very sizable but generally supports the idea that PROFIT is conceived by the Koreans as a type of income or gain drawn from buying and selling products. These responses should probably be considered in close combination with Component 2, which reveals that while the Americans emphasize business as a probable source of profit, the Koreans lay a similar emphasis on commerce. It is interesting to observe that compared to this narrower trade- and commerce-related interpretation of PROFIT by Koreans, the U. S. interpretation appears to be broader.

6. GOOD, JUST

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
benefit	16	--	14	--	--	--	40	--
help	--	--	--	--	--	12	--	12
good, better	17	21	8	--	--	--	46	--
virtue	--	--	--	--	--	18	--	18
justly	8	--	--	11	--	--	8	11
pleasant, ness	--	--	--	14	9	--	--	23
prosperity	--	--	--	21	--	--	--	21
success	11	--	--	--	--	8	11	8
other*	--	--	8	--	8	--	14	8
(percent)	6	10	30	46	17	36	113	101
*other	U.S. - hard to enjoy Korean satisfaction						(5)	(5)

The responses in this component convey generally positive evaluations. The American responses appear to be somewhat more ambivalent. The largest response, good, better, implies perhaps more size ("good profit") than pure evaluation ("profit is good"). Similarly, the second largest U.S. response, benefit, is primarily a synonym, in that "to profit" means "to benefit." Thus, after we discount these two largest U.S. responses, the Korean responses, pleasant, prosperity, virtue, just, convey a generally more positive evaluation of PROFIT for Koreans.

9. MAKE, OBTAIN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
make money	9	57	33	--	11	--	99	11
obtaining	--	--	--	6	26	--	--	32
selling	10	21	15	25	--	14	46	37
sales	7	8	--	6	--	--	15	6
spend	--	6	8	--	--	--	14	--
cost	6	--	7	15	--	--	13	15
margin	10	26	28	--	--	--	66	--
profit	11	--	--	--	--	--	11	--
return	10	8	--	--	--	--	18	--
pay off investment	--	13	--	9	5	--	13	14
allocation	10	--	--	9	10	--	--	19
interest	10	--	--	11	--	--	10	11
expense	11	--	11	--	--	--	22	--
tax	21	6	12	8	--	--	39	8
bank	--	5	--	6	8	--	11	14
account	--	--	--	12	7	--	19	--
other*	22	--	7	7	--	--	29	7
(percent)	147	152	121	121	67	14	420	207
*other	U.S. buy, invest, ment, finance, sell, over, load						(19)	(11)
	Korean remuneration deposit							

This very sizable American component should be considered in combination with Component 8, WORK, ENDEAVOR, and Component 1 where the response earnings was especially sizable. All these components support the philosophy that PROFIT is not so much a function of good luck, but something for which one has to work and which can be increased. Most of the Korean

responses deal with the fundamental modes of business (commerce) transaction, like selling, cost, bank, obtaining (earning), not with such functions as sharing, dividend or stock like the Americans'. This may reflect their greater familiarity with small businesses. In Korea the self-employed and family employees make up about 70 percent of the total work force (Kim Yun-hwan, 1968).

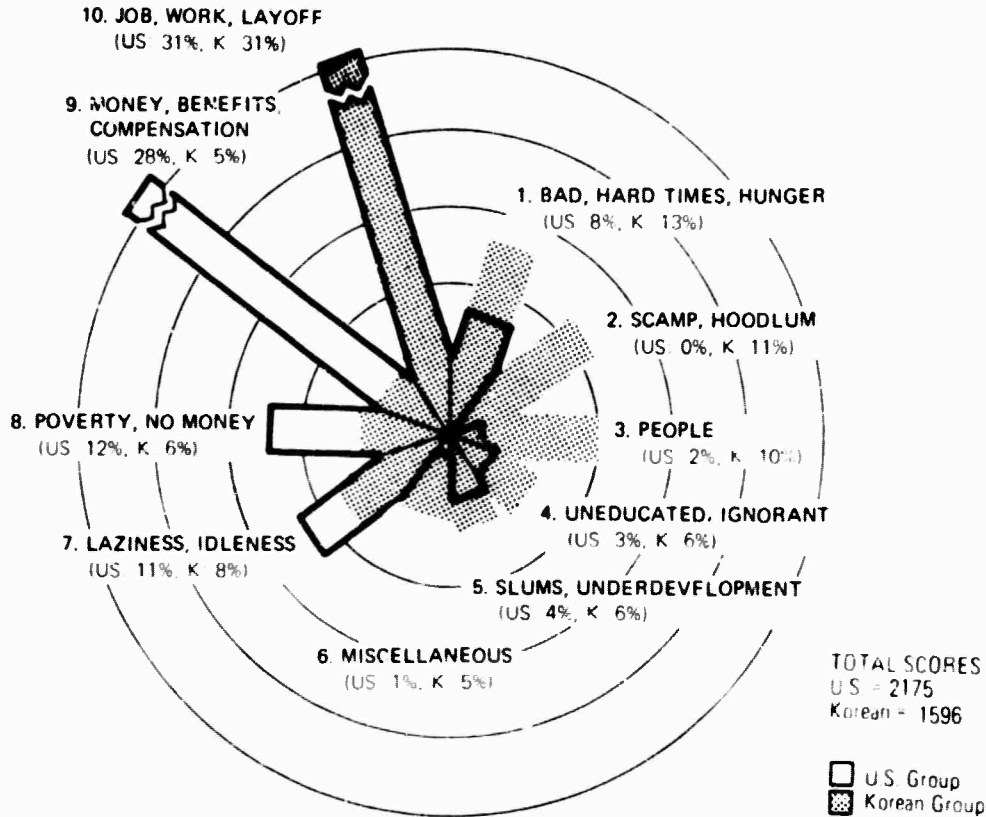
10. GAIN, INCREASE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
ahead	8	9	10	--	--	--	27	--
excess	14	--	--	--	--	--	14	--
profit	--	--	--	1	30	13	--	57
gain	35	41	88	--	--	--	164	--
much	--	--	--	15	13	12	--	40
more	--	--	10	--	--	--	10	--
mark up	11	--	--	--	--	--	11	--
net	27	11	13	--	--	--	51	--
reward	12	--	--	--	--	--	12	--
gross	15	6	--	--	--	--	21	--
margin, net	38	--	--	--	--	--	38	--
keep	--	10	--	--	--	--	10	--
extra	--	12	19	--	--	--	31	--
increase	--	6	13	9	--	--	19	9
saved, saving	--	--	22	16	--	--	22	16
surplus (remain)	--	--	--	6	40	32	--	78
other*	23	--	7	--	8	--	30	16
(percent)	183	95	182	68	91	57	460	216
*other	U.S. above, plus, big, left						(20)	(12)
	Korean enlargement, small							

This component is especially strong for the Americans. It includes synonyms; the response gain especially is heavy. Nonetheless, an additional broad variety of responses show preoccupation with the size of profit and with the idea that profit may be increased. American responses are especially diverse. They refer to various types of profit; it is easy to get the impression that profit is something manipulatable and has a type of potential for growth. Korean responses are not fundamentally different, although they are less emphatic.

U.S. and Korean Meanings
UNEMPLOYMENT

실업



U. S. GROUPS

In its U. S. interpretation, just as in the Korean, UNEMPLOYMENT means first of all lack of a JOB, lack of WORK. To a surprisingly larger extent, it also implies a variety of financial resources, COMPENSATION, BENEFITS, unemployment MONEY. This involves the activities of different welfare and other agencies. Nonetheless, UNEMPLOYMENT is viewed generally as synonymous with POVERTY and NO MONEY, at least in its consequences. There is to a considerable extent lack of motivation, LAZINESS, IDLENESS, which are viewed as contributing factors. In its economic form, UNEMPLOYMENT is associated with SLUM dwellings and economic depression. It is conceived as fundamentally BAD, implying HARD TIMES and HUNGER.

KOREAN GROUPS

Similarly to the Americans, UNEMPLOYMENT implies first of all lack of JOB, WORK. It is conceived generally as an indicator of HARD TIMES and associated with negative experiences such as HUNGER. There is considerable concern with its criminal, antisocial effects or people who become SCAMPS, HOODLUMS, THIEVES. To a lesser extent that does the U. S. group, the Koreans attribute UNEMPLOYMENT to motivational factors, LAZINESS, IDLENESS. Also the lack of education apparently plays a role: Unemployed people are frequently UNEDUCATED, IGNORANT. The general weight of the theme appears to be less for the Koreans than for the Americans. This is indicated clearly by the differences in the total scores.

UNEMPLOYMENT

실업

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. BAD, HARD TIMES, HUNGER. This component expresses negative feelings and an awareness of negative conditions, tribulations, that frequently accompany <u>UNEMPLOYMENT</u> .	Student	101	141	
	Worker	29	29	
	Farmer	55	36	
	Total	185	206	
2. SCAMP, HOODLUM. This Korean component suggests that a sizable portion of unemployed people belong to certain antisocial, even criminal categories.	Student	5	77	
	Worker	--	32	
	Farmer	--	65	
	Total	5	174	
3. PEOPLE. There is apparently stronger Korean emphasis on various types of unemployed people.	Student	15	53	
	Worker	--	38	
	Farmer	33	66	
	Total	48	157	
4. UNEDUCATED, IGNORANT. Illiteracy and lack of education weigh apparently more heavily in the mind of the Koreans as a cause of <u>UNEMPLOYMENT</u> .	Student	41	15	
	Worker	16	47	
	Farmer	--	26	
	Total	57	88	
5. SLUMS, UNDERDEVELOPMENT. The Americans place more emphasis on physical surroundings: <u>slums, ghetto</u> . The Koreans are more preoccupied with conditions of development.	Student	36	63	
	Worker	16	6	
	Farmer	24	26	
	Total	76	95	
7. LAZINESS, IDLENESS. Motivational factors, lack of ambition, lack of stamina appear to be an especially important condition for the U.S. groups; these are also important for the Korean students.	Student	92	84	
	Worker	90	28	
	Farmer	65	17	
	Total	247	129	
8. POVERTY, NO MONEY. Similarly, the disastrous economic consequences apparently weigh more heavily in the minds of the Americans. <u>UNEMPLOYMENT</u> is closely synonymous with <u>poverty, no money</u> .	Student	104	40	
	Worker	104	30	
	Farmer	57	22	
	Total	265	92	
9. MONEY, BENEFITS, COMPENSATION. This second largest U.S. component deals with means and resources which provide help or protection.	Student	256	61	
	Worker	162	15	
	Farmer	195	9	
	Total	613	85	
10. WORK, JOB, LAY OFF. This is the strongest component for both Americans and Koreans. A large part of the responses represent synonyms.	Student	144	152	
	Worker	237	210	
	Farmer	282	131	
	Total	663	493	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 37%, K.: 46%)	810	732
		Worker (U.S.: 30%, K.: 29%)	654	457
		Farmer (U.S.: 23%, K.: 26%)	711	407
		Total	2175	1596

INTERPRETATION OF SELECTED COMPONENTS

UNEMPLOYMENT: 실업 (Silŏp)

I. BAD, HARD TIMES, HUNGER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
hunger, hungry	12	--	--	22	--	--	12	22
food	--	--	12	--	--	--	--	12
sick	--	11	--	--	--	--	11	--
disable, -ity	--	--	--	7	5	9	--	21
deformed	--	--	--	--	--	13	--	13
degradation	--	--	--	11	--	--	--	11
pitiful, -able	--	--	--	12	16	--	--	28
miserable	--	--	--	12	--	--	--	12
unhappy -ness	--	--	--	7	--	14	--	21
unfortunate, -ness	24	--	--	--	--	--	24	--
anxiety	--	--	--	12	--	--	--	12
insecurity	14	--	--	--	--	--	14	--
tantalize (agonize)	--	--	--	12	--	--	--	12
bad	16	10	25	--	--	--	51	--
difficulty	--	--	--	11	8	--	--	19
hardship, hard times	8	--	11	12	--	--	19	12
problem, social	27	--	--	8	--	--	27	8
other*	--	8	7	15	--	--	15	15
(percent)	101	29	55	141	29	36	185	206
(percent)	(55)	(15)	(30)	(68)	(14)	(17)	(8)	(13)

*other U.S. - starving, shame
Korean - defeat, agony

This component is somewhat stronger for the Korean groups, and is especially strong for the Korean students. American and Korean responses shows a great deal of similarity in content. Both groups characterize UNEMPLOYMENT as a situation which is bad, or, as the Koreans put it, pitiful, miserable, disagreeable. While the Koreans refer to anxiety and agony, the Americans speak of insecurity and misfortune. Both groups recognize it as a "social problem" which is unfortunate or unhappy, and which can lead to hunger and starvation. Thus, in the context of negative experiences associated with UNEMPLOYMENT there seems to be little difference between the U.S. and Korean groups.

2. SCAMP, HOODLUM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
scamp	--	--	--	12	6	15	--	33
hoodlum	--	--	--	35	26	27	--	88
theft	--	--	--	--	--	12	--	12
umpen (drifter)	--	--	--	9	--	6	--	15
other*	5	--	--	21	--	5	5	26
(percent)	5	--	--	77	32	55	5	174
(percent)	--	--	--	(44)	(18)	(37)	--	(11)

*other U.S. - wine, wine head
Korean - swindle r, beggar, wine, crime

This is a very sizable Korean component. It is practically the only sizable component on which there is a distinct disagreement

between the Americans and Koreans. Although, as we will see in Component 7, Americans are inclined to visualize UNEMPLOYMENT as a situation in which laziness and lack of motivation may play an important role, they do not agree with the Korean conceptualization of the causes of UNEMPLOYMENT, which lead into the domains of anti-social, criminal behavior. Although scamp and hoodlum do not necessarily imply anti-social behavior, references to swindle, theft, and crime obviously have antisocial, criminal connotations. This component suggests that for the Koreans there is a distinct relationship between UNEMPLOYMENT and criminal behavior. Probably the relationship is causal, in that UNEMPLOYMENT may lead to theft and crime.

3. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
childless	--	--	--	--	--	11	--	11
people, person	10	--	7	--	12	--	17	12
myself	--	--	10	--	--	--	10	--
many	--	--	10	--	--	12	10	12
guy	--	--	--	40	26	34	--	100
other*	5	--	6	13	--	9	11	22
(percent)	15	--	33	53	38	66	48	157
(percent)	(31)	--	(69)	(34)	(24)	(42)	(2)	(10)

*other U.S. - negro, family
Korean - woman, friend, no relative

This component is stronger for the Koreans than for the Americans. The largest Korean response is guy, or cha (person). Silop, (unemployment), can easily be linked to cha to form silop-cha (the unemployed). The Korean response no relative may indicate the lack of security since it is customary in Korea to rely on mutual help from the extended family, including job-reference.

4. UNEDUCATED, IGNORANT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
illiterate	--	--	--	--	15	--	--	15
stupid	8	10	--	--	--	--	18	--
ignorance	--	--	--	--	11	14	--	25
uneducated	18	--	--	--	11	12	18	23
education	--	6	--	8	--	--	6	8
other*	15	--	--	7	--	--	15	7
(percent)	41	16	--	15	47	26	57	88
(percent)	(72)	(18)	--	(17)	(53)	(30)	(3)	(6)

*other U.S. - unskilled, retrain
Korean - intellectual

The Koreans seem to emphasize more the role of the lack of education as a factor contributing to UNEMPLOYMENT. Also both Koreans and Americans mention the word uneducated. In addition to this response, there are such specific responses as illiterate, ignorance, learning, together with the word education, which seem to underline the importance of educational achievement. Lee Hahn-Been (1968, p.53) says that ". . . with the erosion of the traditional status accorded by land possession and in the absence as yet of industrial development, education became the sole meaningful new channel of social advancement." However, this does not mean that there is no problem of unemployed intellectuals because there are many "over-educated" youth whose education has not fitted them for the real situation or needs in Korea. On the other hand, the lack of a good education is a great handicap in seeking jobs. Moon's study (1971) has shown that 97 percent of the job seekers using a public employment service in Seoul, had not gone beyond primary school and were mostly unskilled or semi-skilled workers. In another survey of the unemployment situation in Korea ("Silop-cha Silt'ac chosa," 1968) it was found that 62 percent of those unemployed had six years or less education, while those with 16 or more years of education make up only four percent.

5. SLUMS, UNDERDEVELOPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
slums, ghetto	16	9	--	--	--	--	25	--
home	--	7	6	--	--	--	13	--
army	--	--	12	--	--	--	12	--
underdeveloped country	--	--	--	14	--	--	--	14
society	--	--	--	--	--	10	--	10
depression	12	--	--	--	--	--	12	--
economy, etc	8	--	--	12	--	--	8	13
industrial development	--	--	--	13	--	--	--	13
other*	8	--	6	24	6	16	14	46
	36	16	24	63	6	26	76	95
(percent)	(47)	(21)	(32)	(66)	(7)	(27)	(4)	(6)

*other: U.S. - factory
Korean - city, nation, Korea, social, farming, agriculture

The responses of this component have somewhat different focus for Koreans than for Americans. The Americans show more preoccupation with the physical surrounding associated with UNEMPLOYMENT. Apparently, in thinking of UNEMPLOYMENT, they have the dwelling areas of poor people

strongly in mind. Such ideas are supported by the responses ghetto, slums. A small group of American responses refer to economics and depression. The Korean emphasis is slightly different. Their main focus is on development. They speak of underdeveloped countries, industrial development; they make also a direct reference to Korea and nation, implying that UNEMPLOYMENT is a type of national issue. They also make references to society and social conditions. A combination of the responses Korea, nation, society, and social, is usually an indication that Koreans consider a particular problem at the collective, national level.

9. MONEY, BENEFITS, COMPENSATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
office	8	25	14	--	--	--	47	--
employment agency	11	--	6	18	--	--	17	18
line	--	--	12	--	--	--	12	--
social security	7	13	--	12	--	--	20	12
benefit	14	0	--	--	--	--	34	--
insurance	22	8	--	--	--	--	30	--
compensation	77	15	10	--	--	--	102	--
welfare	58	13	17	--	--	--	88	--
relief	26	--	9	--	--	--	35	--
check	--	25	31	--	--	--	56	--
payment	--	--	12	--	--	--	12	--
money	18	43	54	17	15	--	115	32
other*	15	--	30	14	--	9	45	23
	256	162	195	61	15	9	613	85
(percent)	(42)	(26)	(32)	(72)	(18)	(10)	(28)	(5)

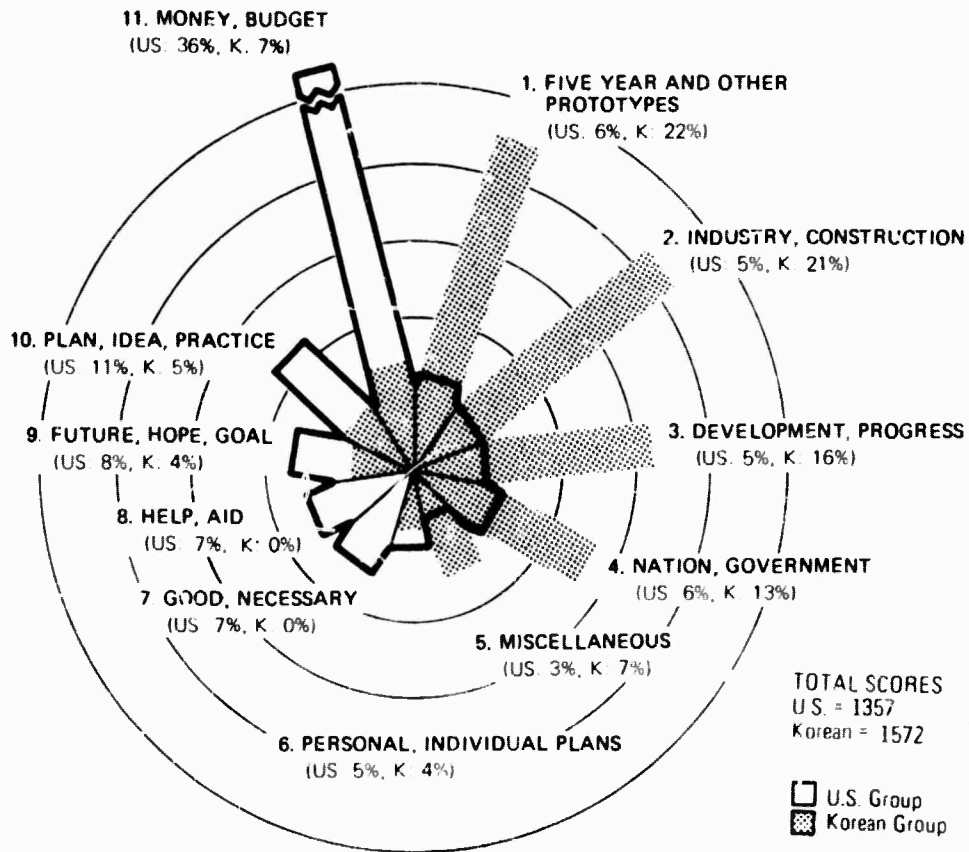
*other: U.S. - card, record, help, bills, taxes, low wage
Korean - employment service, help, wage

This is the second largest American component. Undoubtedly in its composition it is the most culture-specific one. It contains heavy references to a variety of means and economic mechanisms by which the unfortunate condition of unemployment can occur or be ameliorated. The largest single response is compensation, as part of the expression "unemployment compensation." Another very sizable response is welfare, and a variety of smaller responses refer to relief, insurance, benefit, social security. All these represent institutionalized ways by which the unemployed person obtains financial support to a large extent as a social protective measure. The large, predominantly U.S. response, money, probably refers to financial compensation, but could also refer to lack of money in this situation. Finally, there is a group of responses dealing with employment services and agencies and their administration.

U.S. and Korean Meanings

ECONOMIC PLAN

경제 계획



U.S. GROUPS

In its American interpretation ECONOMIC PLANNING emerges primarily as a financial activity involving MONEY, BUDGET. There is considerable American interest in the technical details of developing and implementing the PLAN or IDEA. To a certain extent it involves GOVERNMENTAL activities. Furthermore, ECONOMIC PLAN implies HELP, AID, programs of aid to foreign nations. The planning involves activity oriented toward the FUTURE. It is considered fundamentally GOOD and NECESSARY; it implies PROGRESS and requires work. Characteristic PROTOTYPES are foreign implemented, like the Marshall Plan.

KOREAN GROUPS

The representative idea is the Korean FIVE YEAR plan. As becomes apparent, these plans involve a heavy focus on INDUSTRY, CONSTRUCTION, and reconstruction, involving such high-priority items as highway construction. This large-scale activity is viewed in the broad context of DEVELOPMENT of the industry and economy. It is conceived at the level of NATION, not as a matter of personal concern, but as a matter of broad national objectives. Its pursuit is associated with the national leadership, with the president. It involves commensurate GOALS, HOPES, especially for success. It involves ideals, practice and principles, as well as a distinct emphasis on MONEY and finances.

ECONOMIC PLAN

경제 계획

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. FIVE YEAR AND OTHER PROTOTYPES. This strongest Korean component involves especially heavy references to the Korean five year plans and other periods of planning. The U. S. students refer to other prototypes and various economic systems.	Student	85	123	
	Worker	--	116	
	Farmer	--	106	
	Total	85	345	
2. INDUSTRY, CONSTRUCTION. The main Korean focus is apparently on large-scale <u>industrial</u> development, <u>construction</u> representing in their perception the central objective of economic planning. The U. S. emphasis is on <u>work</u> in general.	Student	25	158	
	Worker	24	105	
	Farmer	20	74	
	Total	69	337	
3. DEVELOPMENT, PROGRESS. In its Korean interpretation, economic planning is apparently an important instrument for promoting <u>development</u> . The U. S. emphasis is less and it centers on <u>progress</u> and <u>improvement</u> .	Student	58	146	
	Worker	--	41	
	Farmer	--	60	
	Total	66	247	
4. NATION, GOVERNMENT. The Koreans perceive <u>ECONOMIC PLAN</u> apparently as a <u>national</u> issue, a matter of collective, national concern. The Americans assign a certain role to the <u>government</u> .	Student	68	97	
	Worker	19	69	
	Farmer	--	41	
	Total	6.	207	
6. PERSONAL, INDIVIDUAL PLANS. The Korean groups refer to <u>life</u> in general, while the Americans mention individual personal objectives.	Student	--	34	
	Worker	40	7	
	Farmer	27	19	
	Total	67	60	
7. GOOD, NECESSARY. This exclusively American component shows explicitly a positive general evaluation. Compared to this, a few skeptically, even negatively, sounding Korean reactions appear in the MISCELLANEOUS component.	Student	28	--	
	Worker	67	--	
	Farmer	6	--	
	Total	101	--	
8. HELP, AID. This component is largely American. It suggests that <u>ECONOMIC PLAN</u> has a distinct foreign connotation for Americans involving aid given to foreign countries.	Student	77	7	
	Worker	17	--	
	Farmer	8	--	
	Total	102	7	
9. FUTURE, HOPE, GOAL. There is a strong U. S. emphasis on <u>future</u> ; the Koreans make sizable references to <u>success</u> .	Student	58	37	
	Worker	24	7	
	Farmer	23	23	
	Total	105	69	
10. PLAN, IDEA, PRACTICE. The Americans show distinct interest in detailed procedures involved in planning; the Koreans refer more generally to <u>practice</u> and <u>principles</u> .	Student	42	57	
	Worker	40	6	
	Farmer	66	11	
	Total	148	74	
11. MONEY, BUDGET. This strongest U. S. component clearly indicates that the financial aspects of <u>ECONOMIC PLANNING</u> are a central and overriding issue for the Americans. For Koreans, this aspect is much less salient.	Student	217	73	
	Worker	140	7	
	Farmer	128	29	
	Total	485	109	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 50%, K.: 49%)	676	767
		Worker (U.S.: 38%, K.: 25%)	386	400
		Farmer (U.S.: 22%, K.: 26%)	295	405
		Total	1357	1572

INTERPRETATION OF SELECTED COMPONENTS

ECONOMIC PLAN: 경제 계획 (Kyongje Kyehoek)

1. FIVE YEAR AND OTHER PROTO-TYPES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
System	10	--	--	--	--	--	10	--
Keynesian	32	--	--	--	--	--	32	--
European	12	--	--	--	--	--	12	--
Russia	12	--	--	--	--	--	12	--
Economic Board	--	--	--	28	--	--	--	28
5 yr. Plan, 1st 5 yr	--	--	--	56	63	95	--	214
2nd 5 yr	--	--	--	--	--	--	--	--
year 4, 5, 70th	--	--	--	31	53	11	--	95
75th, 80th	--	--	--	8	--	--	--	8
epoch, 70th yr.	--	--	--	--	--	--	--	--
other*	19	--	--	--	--	--	119	--
(percent)	95	--	--	123	116	106	85	345
	(100)	--	--	(36)	(34)	(31)	(6)	(22)

*other U.S. Marshall Plan, Socialism, Capitalism, etc.

This is the strongest Korean component. Its main focus involves heavy references to five-year plan, first, second, and so on. These five-year plans represent official designations of plans implemented by the Korean government and play a central role in the Korean economy. During recent years Korean economic development, advances in industrial development, high employment, and the generally favorable economic situation were attributed, at least to a certain extent, to the success of the economic plans. This explains the priority given by Koreans to the five-year plan in the context of this particular subject. (Economic Planning Board, 1966).

The U.S. references are much more diverse. They refer to a variety of economic plans. Most of them are of foreign origin or bear on foreign implementation. There are a few references to socialism, capitalism, and Russia as well, conveying that economic planning has a certain socialistic connotation.

2. INDUSTRY, CONSTRUCTION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
enterprise	--	--	--	12	--	--	--	12
business	7	--	10	--	--	--	17	--
industry	--	--	--	17	14	20	--	51
export	--	--	--	22	9	--	--	31
product	--	--	--	19	7	--	--	26
highways	--	--	--	23	34	19	--	76
work	9	16	10	--	--	--	35	--
endeavor	--	--	--	11	11	--	--	22
construction, re-	9	--	--	38	30	28	--	96
building, programs	9	8	--	--	--	--	--	17
other*	--	--	--	16	--	7	--	23
(percent)	25	24	20	158	105	74	69	337
	(36)	(35)	(29)	(47)	(31)	(22)	(5)	(21)

*other Korean - factory labor, commerce

This is again a primarily Korean component. It refers to large-scale economic and industrial building and construction. The largest responses are construction, highways, industry. The priority given to construction and highways appears to be highly indicative (Kim Yu-tack, 1962). These references involve large-scale developmental planning focusing on key areas of industry, communication, and transportation. Compared to this industrial and developmental focus, the U.S. responses are not only fewer but also more general: work, business, building. The large-scale developmental aspect with industrial focus becomes similarly apparent from the next component, DEVELOPMENT, PROGRESS.

3. DEVELOPMENT, PROGRESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
progression	12	--	--	--	--	--	12	--
improvement	14	--	--	--	--	--	14	--
growth	11	--	--	9	9	--	11	18
betterment	5	--	8	--	--	--	13	--
development	16	--	--	95	32	60	16	187
promotion	--	--	--	9	--	--	--	9
revolution	--	--	--	33	--	--	--	33
(percent)	58	--	8	146	41	60	66	247
	(88)	--	(12)	(59)	(17)	(24)	(5)	(16)

This also is a predominantly Korean component. The largest single response is development; the second largest is revolution. The Korean emphasis on development is fundamentally in line with the philosophies of developing nations, who according to Moore (1963) Kautsky (1962), Sigmund, (1963), and others, conceive economic planning as a central issue. The large Korean response revolution may refer to the military revolution, which planned and implemented the First Five Year Economic Plan. In Korea, the idea of "national development" or "national reconstruction" is occasionally substituted for "modernization" (Moon, 1971).

4. NATION, GOVERNMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
government	33	9	-	8	-	8	42	16
United States	-	10	-	-	-	-	10	-
Korea, N.	-	-	-	9	7	-	-	16
President	-	-	-	12	-	-	-	12
President Park	-	-	-	11	16	6	-	33
control	1	-	-	-	-	-	10	-
nation	-	-	-	38	46	18	-	102
country	11	-	-	12	-	-	11	12
other*	14	-	-	7	-	9	14	16
	68	19	-	87	68	41	87	207
(percent)	178	(22)	-	(47)	(33)	(20)	(6)	(13)

*other: U.S. - official, administration,
Korean - society, culture

In this primarily Korean component, the largest Korean response is nation; the next largest is President Park. There are additional references to Korea, government, country. This component apparently deals with the major unit of economic planning, which in the Korean mind, is apparently the nation. It follows naturally from previous findings on the Korean emphasis on construction and industry, on development and on the five-year plan. These are obviously national issues, concerns of the entire nation. Although economic planning could be viewed as a planning activity by a single person in respect to his own life, these first four components show clearly that this is not the case in the Korean context. For Koreans, economic planning is a national issue, which involves the entire nation and its leadership, personified by the president. A comparable but substantially weaker U.S. reference is to government.

8. HELP, AID

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aid, program	27	-	-	-	-	-	27	-
help, ful, ing	13	17	8	-	-	-	38	-
assistance	-	-	-	7	-	-	-	7
welfare	18	-	-	-	-	-	18	-
social security	12	-	-	-	-	-	12	-
foreign aid	7	-	-	-	-	-	77	-
	77	17	8	7	-	-	102	7
(percent)	(75)	(17)	(8)	(100)	-	-	(7)	-

This is primarily an American component, fairly indicative of the fact that, in its American interpretation, ECONOMIC PLAN refers to a large extent to foreign activity. It involves economic plans developed by foreign nations. This U.S. emphasis shows another interesting difference, while the

Korean interpretation involves economic planning within one's own country, with very little or no foreign connotation, the opposite appears to be true of the American interpretation.

11. MONEY, BUDGET

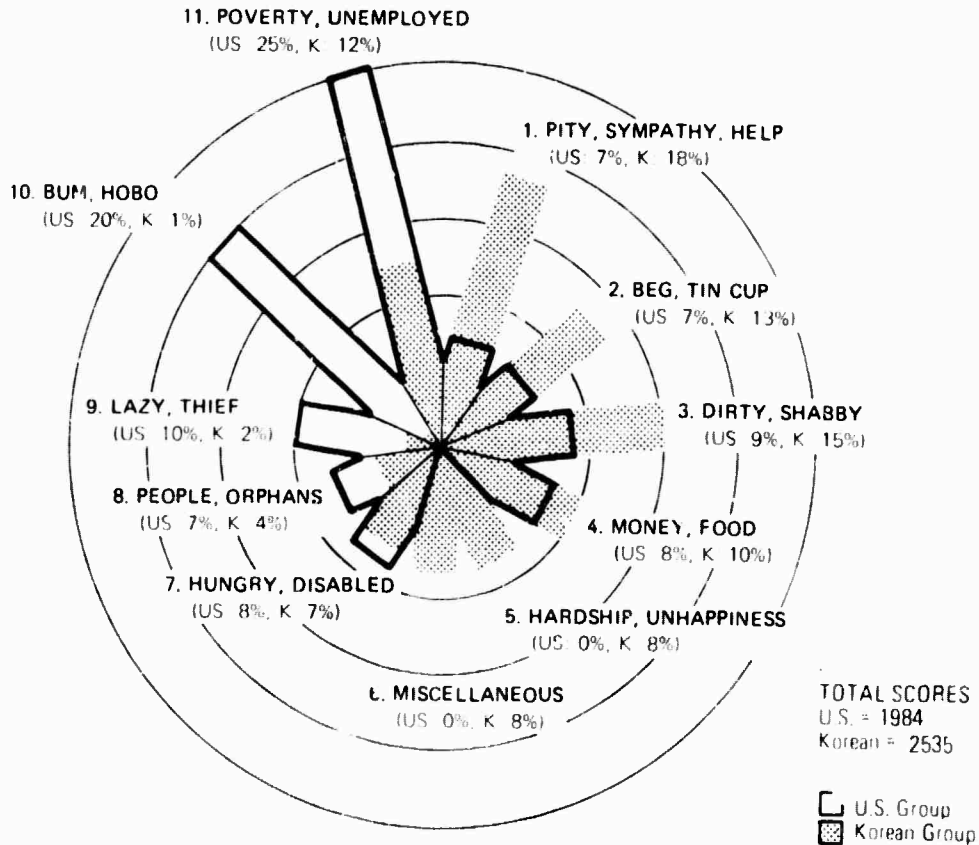
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	49	40	51	19	-	7	140	26
monetary	17	-	-	-	-	-	17	-
finance	10	-	-	-	-	-	10	-
fiscal	10	-	-	-	-	-	10	-
economy, ics	20	-	-	-	-	-	20	-
budget	52	24	23	5	-	-	99	5
debt, -management	7	-	9	-	-	-	16	-
self support	-	-	-	-	-	11	-	11
taxes	23	-	-	-	-	-	23	-
spending, -money	12	15	-	-	-	-	27	-
balance	-	-	14	-	-	-	14	-
saving	-	61	25	11	-	-	86	11
income	-	-	-	14	-	11	-	25
other*	17	-	6	24	7	-	23	31
	217	140	128	73	7	29	485	109
(percent)	145	(29)	(26)	(67)	(6)	(27)	(36)	(7)

*other: U.S. - deficit, inflation, wealth, payment
Korean - bank, capital, increase income, G.N.P., price

This is by far the strongest single U.S. component. It shows a very strong financial focus. It reveals that economic planning is largely synonymous with financial planning, budgeting, financing, saving, management of resources, etc. Fiscal and monetary policies are more emphasized by the Americans than the Koreans. This financial focus is also consistent with the previous observation that ECONOMIC PLAN was found to mean primarily financial support given to foreign countries.

U.S. and Korean Meanings

BEGGAR
겨 지



U.S. GROUPS

The U.S. image of the BEGGAR involves most saliently POVERTY, the poverty which appears to be reminiscent of that of hobos and tramps and other asocial, antisocial, and criminal elements. Americans are especially inclined to emphasize LAZINESS and THIEVERY as salient characteristics of beggars; beggars are poor largely because they do not want to work. To a lesser extent disability and sickness are also recognized as potential causes. There is less emphasis on the physical characteristics of beggars. Comparatively few references are made to sympathy.

KOREAN GROUPS

The Korean image of BEGGAR also involves poor people; however, these people are not only poor, but represent such categories as orphans, women, who apparently cannot work--people who are exposed to a great deal of HARDSHIP and UNHAPPINESS, and who elicit a great deal of PITY, SYMPATHY. These compassionate feelings are strong because apparently many of these people are not blamed for their poverty. Some of these people may be thieves, but apparently as a group they are less salient for the Koreans than for the Americans. This theme is especially dominant for Korean farmers.

BEGGAR

겨 자

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
<p>1. PITY, SYMPATHY, HELP. This component expressing compassion is the strongest for the Korean group. The U.S. responses emphasize <u>need</u> and the necessity of <u>helping</u>.</p>	<p>Student 68 Worker 50 Farmer 16 Total 134</p>	<p>153 94 215 462</p>	
<p>2. BEG, TIN CUP. This second strongest Korean component places the emphasis on the characteristic behavior of <u>BEGGARS</u>.</p>	<p>Student 51 Worker 26 Farmer 54 Total 131</p>	<p>102 63 166 336</p>	
<p>3. DIRTY, SHABBY. The appearance of the <u>BEGGAR</u> elicits comparable reactions; nonetheless, its weight is heavier for the Koreans, who stress the <u>ragged, sloppy clothing</u>, compared to the U.S. sensitivity to <u>dirty</u> appearance.</p>	<p>Student 100 Worker 29 Farmer 46 Total 175</p>	<p>153 75 154 387</p>	
<p>4. MONEY, FOOD. The U.S. and Korean responses are relatively similar; they reflect what <u>BEGGARS</u> <u>need</u> and <u>ask for</u>.</p>	<p>Student 70 Worker 36 Farmer 49 Total 155</p>	<p>87 58 112 257</p>	
<p>5. HARDSHIP, UNHAPPINESS. This component is purely Korean. The reactions convey the impression that the life of the <u>BEGGAR</u> in Korea is conceived as miserable.</p>	<p>Student -- Worker -- Farmer -- Total --</p>	<p>24 65 125 214</p>	
<p>7. HUNGRY, DISABLED. The U.S. and Korean responses have a similar total weight suggesting that the <u>BEGGARS</u> in both cultures are handicapped people, even if the nature of the handicap may be somewhat different.</p>	<p>Student 71 Worker 45 Farmer 50 Total 166</p>	<p>57 36 73 166</p>	
<p>8. PEOPLE, ORPHANS. The U.S. emphasis is on <u>man, poor man</u> in general, while there is more Korean emphasis on particular categories of people, especially <u>orphans</u>.</p>	<p>Student 52 Worker 24 Farmer 56 Total 132</p>	<p>40 16 47 103</p>	
<p>9. LAZY, THIEF. As the relatively heavier U.S. responses indicate, there is a stronger U.S. trend to view <u>BEGGARS</u> as asocial people lacking motivation or criminals.</p>	<p>Student 119 Worker 46 Farmer 25 Total 190</p>	<p>24 -- 48 72</p>	
<p>10. BUM, HOBO. This purely U.S. component is especially strong. It underlies the previously stated impression that <u>BEGGARS</u> are viewed as people lacking motivation, ambition.</p>	<p>Student 132 Worker 109 Farmer 103 Total 349</p>	<p>20 -- 19 23</p>	
<p>11. POVERTY, UNEMPLOYED. Both culture groups emphasize poverty, but this is the strongest component for the U.S. groups. The Americans make more reference to unemployment, work relations.</p>	<p>Student 204 Worker 161 Farmer 128 Total 493</p>	<p>53 82 163 298</p>	
<p>Total Group Response Scores and Percentage Distribution</p>	<p>Student (U.S.: 44%, K.: 30%) Worker (U.S.: 27%, K.: 22%) Farmer (U.S.: 30%, K.: 49%) Total</p>	<p>866 526 592 1984</p> <p>748 551 1236 2535</p>	

INTERPRETATION OF SELECTED COMPONENTS

BEGGAR: 개 지 (Köchi)

1. PITY, SYMPATHY, HELP

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ill treatment in need of help.	--	--	--	9	--	6	--	15
Help	10	15	9	28	8	8	34	44
need	25	21	7	--	--	--	53	--
pity, pitiful	11	--	--	77	76	155	11	308
sorry	4	--	--	--	--	--	4	--
sympathy, etc	6	--	--	39	10	29	6	78
unfortunate	12	--	--	--	--	--	12	--
give	--	14	--	--	--	6	14	6
relief	--	--	--	--	--	11	--	11
(percent)	68	50	16	153	94	215	134	462
	(50)	(37)	(11)	(32)	(20)	(46)	(7)	(18)

This is the strongest Korean component. It expresses compassionate feelings. The strongest response is pity, pitiful; the second strongest is sympathy. These responses indicate that Koreans feel sorry for those who have to beg. Compared to this emphatic but somewhat passive feeling the American responses focus on help and need. The Korean response need of help is also sizable, but it is far less than the expression of pity and sympathy. This compassion may be explained partially by the large number of beggars in society, partly because of the poverty of the country and partly because of the Korean War. Perhaps this compassion derives even more from the fact that, as will be seen (Components 5, 8, and 11), beggars are viewed generally as unfortunate people with little connotation of lack of motivation or laziness or criminality (Components 9 and 10).

2. BEG, TIN CUP

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
cup, tin-can	18	--	6	--	--	--	24	--
pencils	14	--	--	44	29	42	14	115
street, corner	10	7	--	12	11	15	17	38
plead	--	--	--	--	--	--	7	--
beg	9	--	10	36	28	109	19	173
ask, -ing	--	8	9	--	--	--	17	--
want	--	11	--	--	--	--	11	--
borrow	--	--	22	--	--	--	22	--
looking	--	--	--	10	--	--	--	10
(percent)	51	26	34	102	68	166	131	336
	(38)	(19)	(41)	(30)	(20)	(49)	(7)	(13)

The heavy Korean references to beg are indicative of the comparatively large number of beggars in Korea. Korean farmers score consistently higher on components that deal

with various manifestations of begging as well as the characteristics of beggars, perhaps because they are in more direct contact.

5. HARDSHIP, UNHAPPINESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
hardship	--	--	--	--	9	9	--	18
struggle	--	--	--	--	--	8	--	8
misery	--	--	--	--	--	7	--	7
unhappiness	--	--	--	12	9	22	--	43
effort	--	--	--	--	28	38	--	66
wandering	--	--	--	12	19	27	--	58
lonely	--	--	--	--	--	6	--	6
unfair	--	--	--	--	--	8	--	8
(percent)	--	--	--	24	65	125	--	214
	--	--	--	(11)	(20)	(58)	--	(18)

This is purely a Korean component, a fairly sizable one. It contains a considerable number of references to unhappiness, effort, hardship, wandering, that is, to diverse characteristics and activities which underline previous conclusions (Component 1). Koreans are inclined to perceive the beggar as an unhappy person, an unfortunate person who deserves sympathy and pity. As the following components indicate, this hardship and unhappiness is conceived as one of the natural conditions of life. They involve hungry and disabled people, people who are likely to be orphans, and probably people who for the most part are not responsible for their poverty. On the other hand, individual effort is not unemphasized; it receives a sizable response. Also, the score for lazy is quite substantial, especially for farmers (Component 9).

9. LAZY, THIEF

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
lazy	50	14	20	11	--	38	84	49
no pride, low-wine, -o, -head	12	--	--	--	--	--	12	--
unnecessary	12	8	--	--	--	--	48	13
delinquent	10	--	--	--	--	--	10	--
other*	--	--	--	--	--	10	--	10
(percent)	109	9	35	24	--	48	190	72
	(57)	(24)	(18)	(33)	--	(67)	(10)	(2)

*other: U.S. - strong, drunk, useless

Both cultural groups refer to laziness as well as to thief and theft, but the weight

of the Americans responses is much stronger than that of the Koreans. These responses suggest that to a lesser extent Koreans also conceive beggary as a consequence of lack of motivation and as a source of delinquency; nonetheless, the salience of these factors is substantially lower for the Koreans than for the Americans. This impression is especially underscored by the next component, BUM, HOBO.

10. BUM, HOBO

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bum	85	81	100	-	-	-	266	-
hobo	36	7	23	-	-	-	66	-
tramp	20	21	36	-	-	-	76	-
mendicant	12	-	-	-	-	-	12	-
indigent	-	-	-	19	-	19	-	29
hoodlum	-	-	-	7	-	-	-	7
idiot	-	-	-	3	-	-	-	3
(percent)	(32)	(27)	(40)	(51)	-	(48)	(20)	(11)

This is almost entirely an American response component. It is the second strongest component for Americans. The largest responses are bum, hobo, tramp. These responses refer to asocial or even antisocial elements. Beggars are thought to be not reliable, lacking in incentive and stamina for working and earning a steady income. They are narrowly perceived as being capable of working, having the strength and talent, but generally lacking motivation and a sincere intention to earn a living. They are generally conceived as people living from the help and work of others and taking advantage of others. Their behavior and lack of motivation is considered asocial. Placing beggars into this category reflects American social conditions as well as the American social philosophy, according to which well-being derives from values and virtues of the individual. Similarly, there is a trend to view BEGGARS as incapable and unworthy antisocial types.

II. POVERTY, UNEMPLOYED

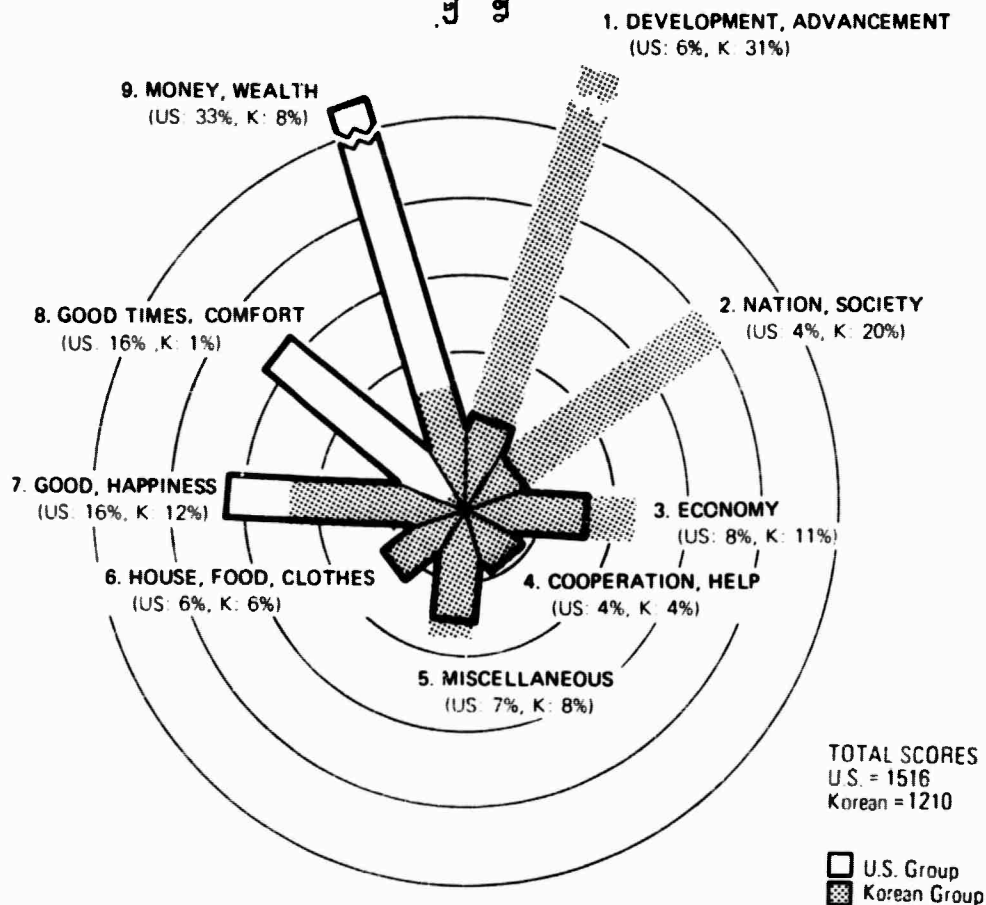
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poor, poverty	174	152	108	31	27	46	434	104
penniless	6	-	-	-	-	-	6	-
homeless	-	-	-	-	11	34	-	45
none	-	-	-	11	35	64	-	110
insufficient	-	-	-	-	9	12	-	21
unemployed, -ment	18	9	9	11	-	7	36	18
work, no work	6	-	11	-	-	-	17	-
(percent)	(41)	(33)	(28)	(18)	(28)	(56)	(25)	(12)

Poverty is the strongest single response by the American groups. It is also a very strong Korean response. Though both culture groups emphasize poverty, the origin of this poverty is perceived somewhat differently by members of two cultures. The U.S. responses focusing on employment and work or no work probably also bear some on this difference. Obviously they bear on U.S. society, where a person's economic status usually depends fundamentally on his work and his work relations. In this social milieu, unemployment is a major source of poverty. Beggars are viewed as being poor because they do not work.

U.S. and Korean Meanings

PROSPERITY

부영



U. S. GROUPS

The U. S. meaning of **PROSPERITY** is synonymous with **MONEY, WEALTH**; furthermore, it involves **GOOD TIMES, GOOD LIFE, COMFORT**, and luxury for the individual. Consequently, it is considered as being a state of affairs that is **GOOD** and brings happiness. In terms of specific items, **PROSPERITY** suggests obviously that the person has **HOUSE, FOOD, and CLOTHING** in addition to luxuries. It is primarily an economic issue and has practically no collective connotation; it concerns the individual person, although the United States is considered a strong representative of **PROSPERITY**.

KOREAN GROUPS

The Koreans are more preoccupied with how **PROSPERITY** may be achieved, than with what **PROSPERITY** actually involves. For Koreans, it is largely a matter of **DEVELOPMENT, ADVANCEMENT**, which requires a great deal of effort. These processes involve primarily **NATION, SOCIETY**, and the Korean race. It is recognized as representing fundamentally an economic issue, and economic state of affairs. For the individual, it may mean primarily the **HOUSE** and saving. It is considered as a **GOOD** situation characterized by an abundance of **MONEY, WEALTH**.

PROSPERITY

ㅅ 9

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
1. DEVELOPMENT, ADVANCEMENT. This largest Korean component reflects concerns with ways and methods related to the achievement of <u>PROSPERITY</u> .	Student	23	199
	Worker	18	87
	Farmer	56	86
	Total	97	372
2. NATION, SOCIETY. This second largest Korean component focuses on large collectives, particularly on the nation. The weight of the responses suggest that for the Koreans <u>PROSPERITY</u> is primarily a collective, national problem.	Student	28	140
	Worker	11	49
	Farmer	18	49
	Total	57	238
3. ECONOMY. Both U. S. and Korean groups show a similar recognition that <u>PROSPERITY</u> is to a large extent an economic issue.	Student	84	99
	Worker	13	11
	Farmer	25	26
	Total	122	136
4. COOPERATION AND HELP. The Koreans emphasize more the idea of <u>cooperation</u> , the proper spirit, while comparable U. S. responses stress the idea of <u>help</u> .	Student	-	37
	Worker	40	-
	Farmer	14	14
	Total	54	51
6. HOUSE, FOOD, CLOTHING. This component includes concrete items, articles relevant to and useful for the well-being of the individual.	Student	42	38
	Worker	48	9
	Farmer	8	24
	Total	98	71
7. GOOD, HAPPINESS. This component is substantially stronger for the Americans than for the Koreans. It reflects a strong positive connotation expressing that <u>PROSPERITY</u> is a highly desirable and happy state of affairs.	Student	96	78
	Worker	62	40
	Farmer	85	28
	Total	243	142
8. GOOD TIMES, LIFE, COMFORT. Practically a purely U. S. component of considerable strength, it conveys that <u>PROSPERITY</u> implies for the U. S. groups a <u>comfortable</u> , easy, life.	Student	205	-
	Worker	19	17
	Farmer	20	-
	Total	244	17
9. MONEY, WEALTH. This strongest U. S. component scores about five times higher for Americans than Koreans. It expresses that <u>PROSPERITY</u> means first of all <u>money</u> and <u>wealth</u> .	Student	239	61
	Worker	132	11
	Farmer	129	18
	Total	500	90
Total Group Response Scores and Percentage Distribution	Student (U.S.: 49%, K.: 57%)	738	680
	Worker (U.S.: 28%, K.: 20%)	388	236
	Farmer (U.S.: 28%, K.: 24%)	390	294
	Total	1516	1210

INTERPRETATION OF SELECTED COMPONENTS

PROSPERITY: 부 강 (Ponyong)

1. DEVELOPMENT, ADVANCEMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
advance, -ment	6	18	11	16	25	19	35	60
gain, -ing	-	-	18	-	-	-	-	18
doing	-	-	11	-	-	-	11	-
progress	-	-	11	-	-	-	11	-
increase	-	-	-	8	5	-	-	13
development	-	-	-	99	46	58	-	202
construction	-	-	-	11	-	-	-	11
effort	-	-	-	34	12	-	-	46
other*	17	-	5	31	-	9	22	40
(percent)	23	18	56	190	87	86	97	372
	(24)	(19)	(57)	(53)	(23)	(23)	(6)	(31)

*other: U.S. - getting ahead, growth, ambitious
Korean - growing, accomplish plan, research, result

This component is especially strong for the Koreans. The central idea is that of development. As a partial synonym, advancement scores as the second highest response. While the U.S. responses focus on gain and getting ahead--that is, largely on processes involving the efforts of an individual--the Korean focus on development clearly refers to processes that do not focus on the single person, but proceed at a large scale(see component 2). These processes are relevant as means of approaching or promoting prosperity. Undoubtedly, most of the Korean responses have relevance in a situation where prosperity is not yet achieved, but is considered a desirable goal.

2. NATION, SOCIETY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
United States	28	11	-	-	-	-	39	-
land	-	-	10	-	-	-	-	10
nation	-	-	-	63	26	24	-	112
fatherland	-	-	-	10	-	-	-	10
Korea	-	-	-	10	15	11	-	36
Japan	-	-	-	12	-	-	-	12
society	-	-	-	17	-	14	-	31
culture	14	-	-	14	-	-	-	14
other*	-	-	8	14	9	-	8	23
(percent)	28	11	18	140	49	49	57	238
	(49)	(19)	(32)	(59)	(21)	(21)	(4)	(20)

*other U.S. - country
Korean - patriotism, race, humanity

References in this second largest Korean component involve large social or political units, especially nation and society. The largest Korean response, nation, together with smaller responses such as fatherland, race, patriotism, as well as

the specific references to Korea, have a distinctly nationalistic undertone, suggesting that PROSPERITY is conceived largely as a collective and national issue. This interpretation is substantially supported by similar trends observed in the context of such related themes as PROGRESS and ECONOMIC DEVELOPMENT(see Communication Lexicon, 1971b). The emphasis on nation and society reflects a collectivistic nationalistic orientation which is one aspect of the philosophy that achieving prosperity or progress depends not on the efforts of the single person, but on the entire national or social collective.

6. HOUSE, FOOD, CLOTHING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
clothes, -ing	11	-	-	-	-	-	-	11
food	17	6	-	-	-	-	-	23
house, home	8	23	-	7	9	15	31	31
car	-	7	8	6	-	-	-	15
have, -ing	-	12	-	-	-	-	-	12
savings	-	-	-	8	-	9	-	17
other*	6	-	-	17	-	-	6	17
(percent)	42	48	8	38	9	24	58	71
	(43)	(40)	(8)	(54)	(13)	(34)	(6)	(6)

*other: U.S. - family
Korean - household, shop

This is the only component that involves concrete items of personal, individual relevance, and Koreans and Americans score about equally. The largest single item is home, house, which appears to be indicative of individual prosperity, both in the United States and in Korea. Other items such as food and clothing are mentioned only by the Americans. For the Koreans savings is a fairly sizable response; savings is almost inconceivable for average citizens in Korea (Lee Chang-yol, 1965).

7. GOOD, HAPPINESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, better	23	30	28	-	-	-	79	-
happiness, happy	38	25	13	-	9	20	77	29
peace	17	-	-	7	-	-	17	7
success	17	-	8	17	-	-	26	17
fulfillment	-	-	11	-	-	-	11	-
great	-	-	12	-	-	-	12	-
unity	-	-	-	6	7	6	-	21
prosperity	-	7	8	24	18	-	15	40
strong, strength	-	-	-	5	8	-	-	13
other*	-	-	7	15	-	-	7	15
(percent)	40	52	35	54	28	118	116	112

*other: U.S. - goal
Korean - stability, necessary

This component expresses that PROSPERITY is fundamentally good and is a matter of happiness, success. These responses are generally many times stronger for Americans than by Koreans. (see Component 8, GOOD TIMES, COMFORT). The Korean responses as well as some of the responses in Component 4 (cooperation and help) and Component 1 (effort) seem to stress the means toward achieving PROSPERITY. The Korean responses unity and strength probably refer to the country as a whole.

8. GOOD TIMES, COMFORT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
comfort, able, s	29	-	-	-	-	-	29	-
good times	38	-	12	-	-	-	50	-
luxury, -ous	9	7	8	-	-	-	24	-
security	19	-	-	-	-	-	19	-
health	21	-	-	-	-	-	21	-
plenty	16	-	-	-	-	-	16	-
abundance	18	-	-	-	-	-	18	-
enjoy, -ment, -able	-	12	-	-	-	-	12	-
do well	-	-	-	-	17	-	-	17
other*	55	-	-	-	-	-	55	-
(percent)	205	18	20	-	17	-	244	17

*other: U.S. - ease, easy living, good living, well being, satisfaction, fat, boom

Except for the response to do well, all other responses come from the Americans. The largest responses are good times, comfort, luxury, health, abundance, security, plenty. These responses apparently deal with various aspects of affluence in a situation where affluence and prosperity are not only a matter of dreams but largely a matter of reality. Many of these details involving the good life of the individual do not even occur to Koreans in the context of PROSPERITY.

Apparently they do not feel it is realistic to consider all these details in regard to a state of affairs that is beyond their immediate reach. To put it slightly differently, the Koreans do not mention these details because for them PROSPERITY represents a distant aim; they are more preoccupied with how these aims and goals can be achieved than with precisely what they involve.

9. MONEY, WEALTH

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	102	53	46	23	11	-	201	34
rich, -ness	40	34	45	-	-	-	119	-
wealth, -y	17	30	38	38	-	18	165	56
well off	-	15	-	-	-	-	15	-
(percent)	239	132	129	81	11	18	500	90

(48) (26) (26) (68) (12) (20) (33) (8)

This strongest U.S component expresses the idea that PROSPERITY is fundamentally synonymous with money, richness. Sizable, but still many times weaker, the Korean reaction conveys that Koreans recognize the close synonymy between PROSPERITY and wealth, but they do not place special emphasis on it, probably because to the population at large the synonymy has little subjective relevance, or because they are preoccupied with the means to attain it.

GENERAL FINDINGS FOR THE DOMAIN*

The most central theme of this domain is naturally money. It receives equal attention from Koreans (2,600) and Americans (2,600). The impression that money is of equal relevance in both cultures quickly disappears, however, if we take a closer look. There are a variety of related areas involving the use, manipulation, and earning of money which consistently emerge as being much more important for Americans than for Koreans.

First of all, Americans use a broad variety of synonyms and slang expressions for money -- green, lettuce, cash, dollar, accumulating several hundreds of additional scores. Second, Americans express interest in a broad variety of money substitutes and financial transactions: check, bill, balance. Especially strong is the American interest in the diverse utilization of money, such as make, buy, save, spend, loan and borrow, compared to a distinctly lower Korean interest (U.S. 1,100, Korean 500). The weight and the diversity of monetary themes, suggest that the overriding consideration by Americans is financial -- money, its earning and use.

The most popular related theme for the Koreans is income, which is a source of personal economic existence, but does not convey the same idea of dealings, manipulations with money as do some of the U. S. reactions.

This somewhat logically explains the importance Americans give to work, job, employment, as the source of money-making and personal economic activities. The Americans score on these issues close to 1500, while the Koreans score does not reach 200.* This observation suggests a fundamental difference between the American and Korean conceptualization of economic problems. The Americans see employment and work as an open avenue for individual participation in the economic process; for the Koreans this channel for individual participation is less open or less apparent. This in turn suggests that for Koreans active participation presents a personally less relevant alternative, thus economy becomes for them a less direct, less concrete, less natural way of life. There are several observations which support such a conclusion.

Instead of thinking in terms of their own job or business, Koreans are more predisposed to conceive this domain in terms of such higher abstractions as trade, commerce, economy (Korean 1,000). The Americans give little attention to these more abstract categories (U.S. 250).

A somewhat related trend is that in the Koreans' conceptualization of this domain, industry, production, and factories play much more salient roles than in the American. This goes again at the expense of the absolute primacy of financial considerations as characteristics of the Americans. Also, it shows that instead of approaching the problem of economy at the level of personal involvement (job, employment), Koreans are inclined to think again in terms of less personal, higher order categories. Industry, production, and factories score close to 700 for Koreans and 200 for Americans. One possible reason is probably that Koreans are impressed and intrigued by the products and achievements of the industrially highly developed countries, something the citizens of these industrial societies take generally for granted. Another reason is related to the previous observation

*The numbers in brackets represent the scores accumulated by the particular responses across the eight stimulus themes included in this chapter and the following additional eight related themes: CAPITALISM, COMPETITION, THE POOR, THE RICH, ECONOMIC DEVELOPMENT, PROGRESS, NATIONAL INTEREST, and NATIONAL PRESTIGE.

The procedure by which score values are obtained is elaborated in detail in Appendix C. The score totals presented in this summary provide empirically founded indicators on the relationship and cultural importance of certain response themes as observed across the themes used in the representation of this domain.

that, unlike Americans, Koreans do not have so much their own personal economy and finances in mind but perceive economic problems at a higher social, national level.

Some supporting evidence for such conclusions is the attention given by Koreans to society and nation, or what we may call large collectives. The total score for Koreans is close to 1,000 while the U. S. score is about 50. These conclusions are further reinforced by the fact that compared to the Americans, the Koreans make few references to individuals -- people, man (Korean 200, U. S. 909).

Consistent with this major cultural trend, Koreans indicate that one of the most salient concerns in connection with economy is its development. Three close synonyms -- development, construction, advancement, -- score close to 1,900 by Koreans, only 700 by Americans. The development of economy is naturally not a personal business, but a concern of the entire nation. In this perspective, it is understandable that to the average Korean, economy means less his own personal state of affairs, but more a large scale enterprise about which he can do little, but on which his existence depends. In this perspective economy presents itself not as something given and stable, but as a goal, a process with uncertain outcome. This is probably the explanation for such sizable Korean reactions as struggle, life, survive, success, failure, unhappy, endeavor, effort (Korean 2,000, U. S. 150). Although there is also a group of U. S. reactions reflecting uncertainty--safe and security (U. S. 450, Korean 100)--they do not convey the idea of an existential struggle.

Instead, as a general trend the Americans readily use evaluative terms good (700) and bad (100) whereby the positive evaluation outweighs the negative. The Koreans are less liberal in the use of these terms (40-30), and the positive evaluations are less. However, two Korean reactions, sympathy and pity (67), express feelings mediated by such stimulus themes as UNEMPLOYMENT, THE POOR, BEGGAR, which constitute in Korean perspectives especially large scale social problems.

There is some ambiguity about the very sizable U. S. response poor (1100), which is twice as large as the Korean (500). One source of the ambiguity is that poor is used in the U. S. context to describe economic conditions as well as low quality.

It may be concluded briefly that parallel to certain similarities, like the central importance of money, the U. S. and Korean groups show also some interesting differences in the general conceptualization of this domain. Financial considerations are more dominant and pervasive for Americans, who consider these problems primarily at a subjective personal level: buying, spending, saving. The major basis of this activity is the work, employment. The main actors are people, poor and rich. In global evaluation things are generally good.

By Koreans, parallel to money and finances, distinct attention is paid to such broader issues as economy, trade, and commerce. Furthermore, industry and industrial productions receive emphatic attention. Development is a major concern which is partially responsible for the Koreans' conceptualization of economic problems at a national, societal level more than at the level of personal business. For them economic problems represent a part of an existential struggle with questionable outcome on which they personally depend but on which they have little personal influence.

CHAPTER 6

Domain: "INTERNATIONAL RELATIONS"

INTRODUCTION

A thorough understanding of any group of people must include an understanding of their relationships with other groups. This applies also to countries and nations. The identity or self-image a nation develops largely depends on its relationship to other nations: neighbors, allies, enemies. Whether a nation will develop a self-image of strength or weakness, self-confidence or uncertainty, optimism or skepticism about its future depends very much of the nature of its interactions, relationships, and identification with other nations. That these relationships will influence communications with individuals and nations hardly needs documentation. In the preceding volume, American and Korean self-images were explored in their own terms to see how Americans and Koreans perceive their own countries and their own people.

The data of the preceding volume have indicated the importance assigned to third countries like Soviet Union and Japan, both by Americans and Koreans. In the conceptualization of the world problems (communism, revolution, progress), in the identification of national objectives (national interests), and even in the inter-relationship of Korea and the United States, the perception and evaluation of these third countries are of considerable importance. One could easily conclude that a future change in international relations may actually be a function of the changes in the perception of these "third countries," their role and intent.

A second important variable to be studied in this domain is Korean and American perception of certain action programs and political events. The conceptualization of some of the basic concepts of international relations --alliance, cooperation--have shown considerable differences between Americans and Koreans. Furthermore, they have suggested that from the angle of mutual understanding, a comparative analysis of some of the key concepts is desirable, focusing on labels of contemporary U. S. foreign policy in the Far East.

Accordingly, two types of questions appeared especially intriguing. What is the image of such third countries as the Soviet Union and Japan for Americans and Koreans and do these images influence U. S. -Korean relations and cooperation? Second, what is the U. S. and Korean understanding and some of the contemporary political concepts which have shaped or are likely to shape U. S. foreign policy?

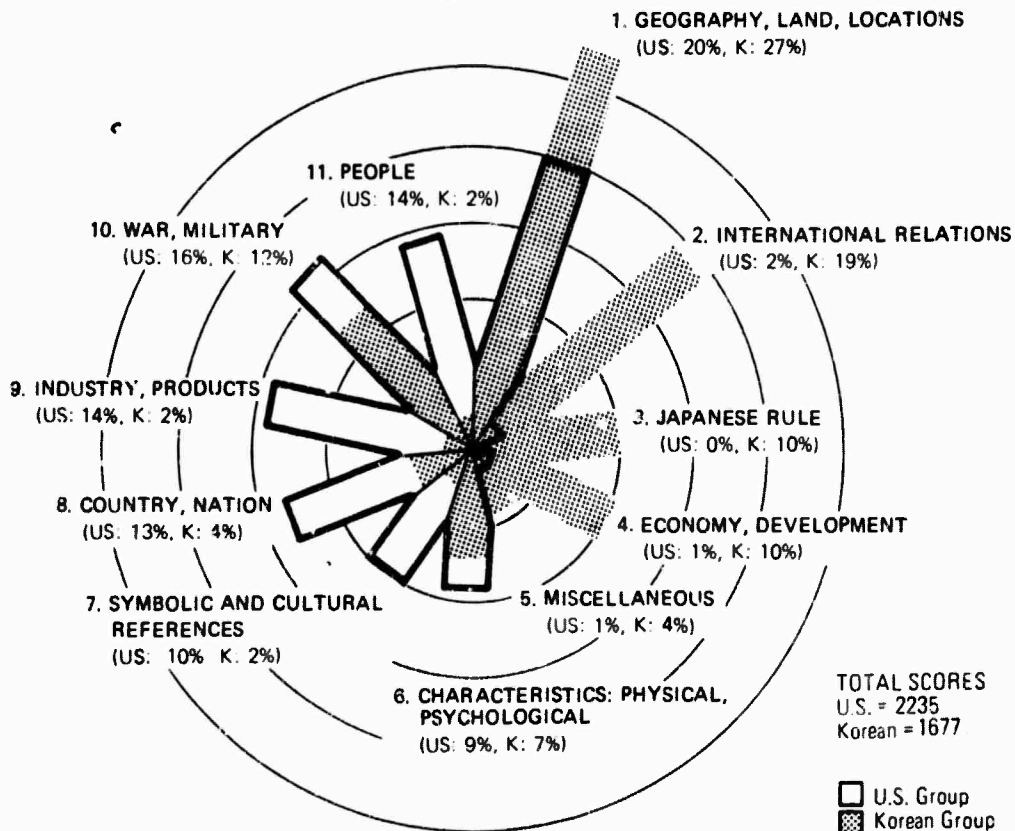
THEMES

The following themes were analyzed: JAPAN, JAPANESE, MANILA CONFERENCE, ASPAC, SOUTH VIETNAM, VIETCONG, SOVIET UNION, RED CHINA, U. S. AID, AID REDUCTION, MILITARY ASSISTANCE, and VIETNAM INVOLVEMENT.

U.S. and Korean Meanings

JAPAN

일본



U. S. GROUPS

The U. S. image of JAPAN is that of a COUNTRY that is important to us in many ways. In respect to its GEOGRAPHY, the fact that it is a land in Asia is especially salient. The past is overshadowed by the World War II experiences and the use of the atomic bomb. The present is influenced by the abundance of cheap and competitive INDUSTRIAL PRODUCTS. These come from PEOPLE who are small in size, who were enemies in the WAR, who are allies in contemporary INTERNATIONAL RELATIONS, and important potential competitors in INDUSTRIAL PRODUCTION. There are numerous items symbolic of the culture, ranging from rice to Geisha.

KOREAN GROUPS

The Korean image of JAPAN has strong emotional roots in the past, more specifically in WAR and MILITARY occupation. This emotionality is also influenced by contemporary GEOGRAPHIC factors such as proximity and by a highly productive and competitive ECONOMY. This amounts to a delicate situation in INTERNATIONAL RELATIONS in which neutrality outweighs friendship. Memories of JAPANESE RULE during the occupation may have faded but are still operative. The Normalization Treaty has not eliminated Korean suspicions about Japanese intentions to dominate.

JAPAN
일본

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores U.S. Korean	
1. GEOGRAPHY: LAND, LOCATIONS. This is the largest component for both Americans and Koreans, with especially heavy emphasis on the capital, on the island, and on famous cities.	Student Worker Farmer Total	265 79 92 456	195 142 119 456
2. INTERNATIONAL RELATIONS. This component is especially strong for the Korean groups. It apparently reflects on their interest in the development of Korean-Japanese relations.	Student Worker Farmer Total	44 8 -- 52	132 92 87 311
3. JAPANESE RULE. A purely Korean component, it recalls past events related to colonial oppression and its termination.	Student Worker Farmer Total	-- -- -- --	90 19 67 176
4. ECONOMY, DEVELOPMENT. For the Koreans, the importance of the Japanese economy and exports emerge as distinctly important.	Student Worker Farmer Total	20 -- -- 20	75 42 51 168
6. CHARACTERISTICS: PHYSICAL, PSYCHOLOGICAL. In the eyes of the Americans, the physical characteristics of the Japanese apparently have greater salience, while the Koreans are more concerned with Japanese attitudes and intentions.	Student Worker Farmer Total	99 46 46 193	48 18 46 112
7. SYMBOLIC AND CULTURAL REFERENCES. Considerable U. S. attention is paid to people and items like <u>Geisha</u> and <u>tea</u> , which apparently have acquired symbolic value.	Student Worker Farmer Total	76 92 46 214	36 -- -- 36
8. COUNTRY, NATION. An especially strong U. S. component, it suggests that <u>JAPAN</u> is viewed as an important country.	Student Worker Farmer Total	120 69 100 289	10 77 24 71
9. INDUSTRY, PRODUCTS. In the U. S. image of <u>JAPAN</u> , industrial products like <u>radio</u> , <u>toys</u> , and <u>cameras</u> play an especially important role.	Student Worker Farmer Total	144 106 54 304	24 10 7 41
10. WAR, MILITARY. There are many and diverse wars referred to by Koreans; the Americans recall <u>World War II</u> and the <u>atomic bomb</u> .	Student Worker Farmer Total	169 61 133 363	118 61 16 195
11. PEOPLE. Americans refer heavily to <u>people</u> in general and to <u>woman</u> in particular. This is an apparent reflection on the specific attention paid to Japanese women (see <u>Geisha</u> in Component 7).	Student Worker Farmer Total	72 113 140 325	18 23 -- 41
Total Group Response Scores and Percentage Distribution	Student Worker Farmer Total	(U.S.: 46% K.: 46%) (U.S.: 26% K.: 28%) (U.S.: 27% K.: 26%) 2235	783 478 436 1677

INTERPRETATION OF SELECTED COMPONENTS

JAPAN: 일 본 (Ilpon)

2. INTERNATIONAL RELATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
foreign	12	-	-	-	-	12	12	12
agreement	-	-	-	8	9	-	-	17
Sato	-	-	-	11	-	7	-	18
conference	-	-	-	26	-	9	-	35
neighbor	-	-	-	24	12	7	-	43
neutral, -ity	-	-	-	18	41	27	-	86
ally, friend, -ly,	-	-	-	-	-	-	-	-
nation	32	8	-	-	11	6	40	17
resident in Japan	-	-	-	12	19	19	-	50
other*	-	-	-	33	-	-	-	33
(percent)	44	8	-	132	92	87	52	311
	(85)	(15)	-	(42)	(30)	(28)	(2)	(19)

*other: Korean - diplomacy, diplomatic, treaty, policy, repatriation

This component is especially strong for the Korean groups. A group of sizable responses (conference, agreement) refers to the recent Japan-Korea Normalization Talks. (On June 22, 1965, the treaty for normalization of relations was signed.) The main topics of these negotiations also emerge as sizable responses: resident in Japan and repatriation, probably because they have become timely and sensitive political issues. The reaction neighbor and neutrality tell us something about the nature of contemporary Korean-Japanese relations. Japan is obviously important for Korea both for its proximity and strength. The response neighbor reflects geographically proximity.

The Koreans seem to consider JAPAN more as a neutral nation than a friendly nation. The weight placed on neutrality compared to that placed on friendship is probably a result of numerous historical factors: Japan's reluctance to help South Korea in the Korean War, Japan's disregard of the South Korean government's proposal for the repatriation of Korean residents, and the anti-Japanese campaign under Rhee (Lee Hahn-been, 1968). Whatever the reasons, it is interesting that Koreans strongly identify JAPAN with the idea of neutrality. The response also tends to support observations by Ray (1965) and Lee Young Ho (1972) that the Koreans generally distrust Japan.

Most of the Korean references to the normalization talks between the two nations were from the student group, perhaps because students happened to be one of the leading groups demonstrating strongly against the talks on the eve of the treaty signing.

3. JAPANESE RULE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
colony, - for 36 yrs.	-	-	-	28	-	17	-	45
oppression	-	-	-	9	-	9	-	18
imperialism	-	-	-	-	-	12	-	12
Liberation Day	-	-	-	11	10	-	-	21
March 1 independence	-	-	-	31	-	17	-	48
Ito Hirobumi	-	-	-	11	9	12	-	32
(percent)	-	-	-	90	18	67	-	176
	-	-	-	(51)	(11)	(38)	-	(10)

This is obviously a purely Korean component, in which the image of JAPAN is clearly influenced by the past. The responses here center around two main experiences: (1) Japanese colonialism (colony, 36 years) and (2) the Korean struggle for independence (Liberation Day and March 1 Independence). Ito Hirobumi is known to be the leader who masterminded the Japanese colonialization of Korea. He became the first governor-general (resident) but was later assassinated by a Korean. "There is the bitter memory of 36 years of imperial rule," says Ray (1965, p. 12).

4. ECONOMY, DEVELOPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
economic, devel-	-	-	-	28	-	-	-	28
opment	-	-	-	-	5	28	-	33
wealth, rich nation	-	-	-	-	-	-	-	-
developed, develop-	-	-	-	25	17	7	-	49
ment	13	-	-	16	20	16	13	52
advanced ¹	7	-	-	6	-	-	7	6
other ²	20	-	-	75	42	51	20	168
(percent)	(100)	-	-	(46)	(23)	(31)	(11)	(10)

¹modern, progress, progressive
²other: U.S. - westernized
 Korean - export

This is another strong category almost exclusively from the Korean groups. For the most part, the emphasis seems to stem from

the fact that the recent economic relations between two nations have progressed at a rapid pace. For instance, the two groups of responses, economic development, development, economic, and export, and advanced, wealth, and rich, are unmistakably economic terms. The implication is that the Koreans see JAPAN as an advanced and rich nation, and that, furthermore, the economic development of Korea is inevitably tied with that of Japan. For instance, the value of Japanese exports to South Korea in 1965 was \$245 million and \$330 million in 1968 (Washington Post, 1969, p. E-12). As Choi Ho-chin (1962) points out, the relationship is one-sided: only Korea depends on Japan, but not Japan on Korea.

6. CHARACTERISTICS: PHYSICAL, PSYCHOLOGICAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
beauty, pretty woman (bearfish Japanese)	20	-	-	-	-	-	20	-
swell, people short	38	-	17	-	-	-	55	-
yellow	13	10	-	-	-	-	23	-
oriental	25	6	-	10	-	11	31	21
slant eyes	-	19	18	-	-	-	37	-
color	-	1	6	-	-	-	7	-
cunning	-	-	-	18	-	-	-	18
strong	-	-	-	-	9	9	-	18
other*	5	-	7	-	-	-	12	-
(percent)	(51) (24) (25)	(43)	(16)	(41)	(9)	(7)		

*other: U.S. - large, war-like

The American responses focus on physical characteristics, such as: small, Oriental, slant eyes, and the like. These characteristics are in fact common to most Oriental people and used with regard to other nationals in Asia (Koreans, Vietnamese and Chinese). The other physical responses are beauty and pretty.

The Korean groups seem to describe Japanese character in such terms as: cunning, strong, and "woonon" (dwarfish Japanese—a negative nickname). This has apparently arisen because of their traditionally negative attitude toward the Japanese—an attitude embracing hostility and apprehension (McCune, 1966; Hong I-sop, 1962; Ray, 1965). But it is, at the same time, noticeable that the intensity of the responses is remarkably light compared to the positive responses in Components 2 and 4.

9. INDUSTRY, PRODUCTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
industry, industrialized	52	7	-	8	10	7	59	25
made in Japan	20	19	16	-	-	-	55	-
radio	18	8	12	8	-	-	28	8
camera	20	-	-	-	-	-	20	-
steel	11	-	-	-	-	-	11	-
cheap, or motorcycle	10	17	9	-	-	-	36	-
toys	-	13	-	-	-	-	13	-
firecrackers	-	14	6	-	-	-	20	-
other*	-	-	11	-	-	-	11	-
(percent)	13 28	-	8	-	-	-	41	8
	(47) (36) (18)	(58)	(24)	(17)	(14)	(2)		

*other: U.S. - factory, machinery, Sony, Toyota, Honda, junk
Korean - imitation

The familiarity of the Americans with Japanese products is markedly shown in the American responses. Their strongest responses were made in Japan, radio, cheaper, toys, and camera. Japan appears symbolic of consumer products that almost swamped the U.S. market because of cheaper prices (Reischauer, 1960). As one of the world's leading industrial powers, JAPAN receives strong recognition from the U.S. groups.

In contrast, the Koreans appear less familiar with these consumer products. This may stem from the fact that the inflow of Japanese influence, either political or economic, was severely barred until the Normalization Treaty was signed in 1965.

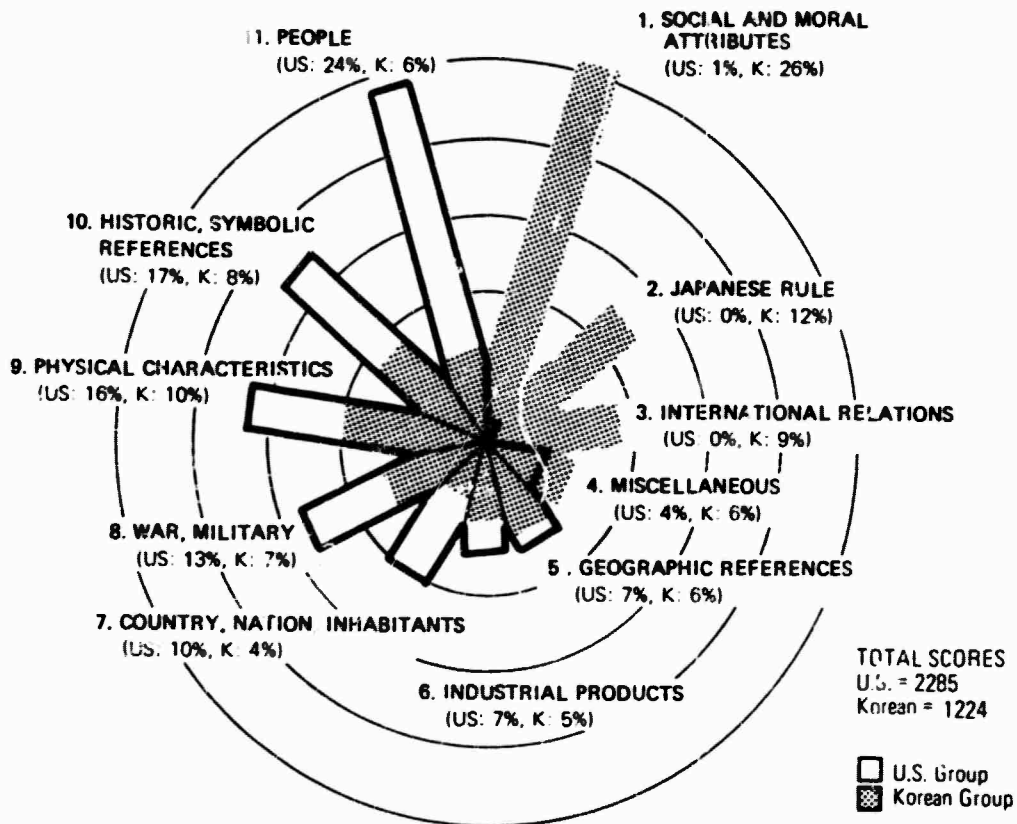
11. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
people	24	59	51	-	-	-	134	9
in war, girl	-	15	41	9	-	-	60	9
populated, overpopulated, overmen	14	-	19	-	-	-	33	-
crowded	13	-	8	9	23	-	32	-
Japanese	21	35	21	-	-	-	77	-
(percent)	72 113 140	(44)	(56)	-	-	-	325	41
	(22) (36) (43)	(14)	(17)	(2)				

This is a strong component for the American groups. The people of JAPAN, as such, draw many references, but the specific reference to girl or Geisha is conspicuously strong (no specific reference to men is made). Their responses, crowded and overpopulation are also concerned with the population explosion. All these American responses seem somehow consistent in stressing people in association with a nation. This could be a simple expression of how essential people are in the make-up of a nation, or in this case it may be an awareness of a distinctive, different race (Oriental).

U.S. and Korean Meanings

JAPANESE
일본사람



U.S. GROUPS

In the American image of the JAPANESE, PEOPLE in general represent the strongest component, and special attention is given to Japanese women, girls, and Geishas. In terms of PHYSICAL CHARACTERISTICS, these people are described as small in size with slanted eyes, fitting into the Oriental stereotype. SOCIAL AND MORAL ATTRIBUTES receive little attention from the American groups. However, COUNTRY, NATION attracts considerable attention. One reason for this may be identified in WAR, MILITARY experiences, specifically those derived from World War II. In more contemporary terms, Japanese INDUSTRIAL PRODUCTS and their achievements in economic DEVELOPMENT attract attention.

KOREAN GROUPS

In the Korean image of the JAPANESE, SOCIAL AND MORAL ATTRIBUTES apparently play a most important role. Some of these attributes reflect feelings of ambivalence. Negative feelings are the apparent consequences of the JAPANESE RULE with its bitter memories. In respect to PHYSICAL CHARACTERISTICS, the Koreans note the small size of the JAPANESE but make no reference to slanted eyes.

INTERNATIONAL RELATIONS with Japan emerge as important, partially because of the proximity of that country. Japan is recognized as a highly developed, industrial nation.

JAPANESE
일본 사람

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. SOCIAL AND MORAL ATTRIBUTES. This component is the strongest for the Koreans. It contains a mixture of positive and negative characteristics.	Student	16	200	
	Worker	3	48	
	Farmer	6	75	
	Total	25	323	
2. JAPANESE RULE. The Koreans' reactions refer to events and consequences of the Japanese colonial rule of Korea.	Student	-	46	
	Worker	-	47	
	Farmer	-	51	
	Total	-	144	
3. INTERNATIONAL RELATIONS. This is mostly a Korean component. <u>Neighborhood</u> and <u>alliance</u> are apparently the key considerations.	Student	13	48	
	Worker	-	21	
	Farmer	-	49	
	Total	13	118	
5. GEOGRAPHIC REFERENCES. The identification of <u>JAPANESE</u> with <u>Asia</u> and <u>Orient</u> is especially strong by the Americans.	Student	88	35	
	Worker	26	20	
	Farmer	38	17	
	Total	152	72	
6. INDUSTRIAL PRODUCTS, DEVELOPMENT. There is strong U. S. emphasis on specific Japanese products. The Koreans are apparently impressed by the high level of economic development.	Student	100	38	
	Worker	29	19	
	Farmer	23	8	
	Total	152	65	
7. COUNTRY, NATION, INHABITANTS. The largest U. S. response is <u>Japan</u> but also <u>China</u> is mentioned. The Koreans refer to <u>Korea</u> .	Student	76	11	
	Worker	98	18	
	Farmer	44	24	
	Total	218	53	
8. WAR, MILITARY. This primarily U. S. component includes references to World War II-related military activities. It should be considered in conjunction with the purely Korean component JAPANESE RULE.	Student	110	25	
	Worker	52	25	
	Farmer	132	36	
	Total	294	86	
9. PHYSICAL CHARACTERISTICS. There is strong emphasis on <u>small size</u> , <u>slant eyes</u> , and <u>yellow skin color</u> , especially by the U. S. groups.	Student	167	69	
	Worker	95	24	
	Farmer	101	36	
	Total	363	129	
10. HISTORIC, SYMBOLIC REFERENCES. The U. S. reaction focuses on food items and the Geishas; the Koreans, on clothes as characteristic cultural themes.	Student	154	74	
	Worker	115	21	
	Farmer	130	-	
	Total	399	95	
11. PEOPLE. This is the strongest single U. S. component, with special attention given to Japanese <u>women</u> and <u>girls</u> .	Student	136	34	
	Worker	186	27	
	Farmer	228	14	
	Total	550	75	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 38%, K.: 51%)	895	623
		Worker (U.S.: 27%, K.: 23%)	617	278
		Farmer (U.S.: 32%, K.: 27%)	734	336
		Total	2285	1224

INTERPRETATION OF SELECTED COMPONENTS

JAPANESE: 일본사람 (Ilpor Saram)

1. SOCIAL AND MORAL ATTRIBUTES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad, bad man	-	-	-	21	11	-	-	32
brutal, savage	-	-	-	11	-	11	-	22
greed	-	-	-	-	11	-	-	11
offensive	-	-	-	10	-	-	-	10
kindness	-	-	-	15	-	-	-	15
courteous	-	-	-	5	-	9	-	14
cultured man	-	-	-	7	-	7	-	10
friendly	3	3	6	-	-	-	12	-
clever	-	-	-	32	11	12	-	55
cunning	-	-	-	38	-	-	-	38
sagaciousness	-	-	-	12	-	-	-	12
diligence	-	-	-	20	-	12	-	32
vigilance	-	-	-	11	-	-	-	11
solidarity	-	-	-	16	-	18	-	34
strong	-	-	-	-	15	6	-	21
other*	13	-	-	6	-	-	13	6
(percent)	18	3	8	20	48	75	25	323
	(64)	(12)	(24)	(62)	(15)	(23)	(11)	(26)

*other: U.S. - calm, respect-ful
Korean - smart aleck

This is the largest Korean component, suggesting that the Koreans assign especially great importance to those characteristics of the JAPANESE that affect interpersonal and international relations. These responses may be easily divided into four subgroups: (1) the reactions that reflect the intellectual capability of the Japanese—clever, sagacious, some of which are not purely positive, such as smart aleck and cunning; (2) the negative reactions that describe the JAPANESE as bad, brutal, savage, and greedy; (3) the positive reactions in which they are praised because of their motivation—diligence, solidarity, and strength; and (4) the responses that describe the JAPANESE as kind and courteous. The numerous Korean responses conveying negative evaluations and feelings are in general agreement with the observations of numerous authors, such as McCune (1950), Hong I-sop (1962), and Sibnarayan Ray (1964), which register strong anti-Japanese feelings in Korean public opinion. These feelings can naturally be explained by memories of the Japanese colonial rule. However, the existence of a sizable positive reaction suggests that the original very negative attitudes have been attenuated to a certain degree and that by now the Koreans are increasingly willing to recognize positive Japanese attributes as well. It is in-

teresting that the U.S. reactions in this component are few and they have generally positive connotations.

2. JAPANESE RULE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
annexation colony, for 36 years	-	-	-	7	-	12	-	19
March 1 independence	-	-	-	-	-	7	-	7
Liberation Day	-	-	-	6	8	8	-	22
oppression	-	-	-	6	9	14	-	29
rule under Japan	-	-	-	-	-	10	-	10
Ito Hirobumi	-	-	-	9	11	-	-	20
Hideyoshi, invasion	-	-	-	8	18	-	-	27
(percent)	-	-	-	46	47	51	-	144
	-	-	-	(32)	(33)	(36)	-	(12)

This is a purely Korean component, referring to the Japanese colonial rule from 1910 to 1945 (see McCune, 1965, pp. 79-96). The response Hideyoshi (invasion), however, is related to the Japanese invasion of 1592-1598 (see Osgood, 1951, pp. 197-200).

What seems striking is that the score in the component is relatively small. This may be indicative of a diminishing memory of the Japanese rule, which was marked by considerable harshness (Kublin, 1959, p. 80). There are two responses that draw about an equal weight from all three groups: these are oppression and Liberation Day, which seem to characterize the rule and to commemorate the day of liberation from JAPANESE rule.

3. INTERNATIONAL RELATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ally, friendly nation	13	-	-	-	9	-	13	9
neighbor, hood	-	-	-	12	12	16	-	40
neutral	-	-	-	9	-	7	-	16
contacts	-	-	-	9	-	-	-	9
conference	-	-	-	-	-	11	-	11
resident in Japan, in foreign country	-	-	-	18	-	15	-	33
(percent)	13	-	-	48	21	48	13	118
	(100)	-	-	(41)	(17)	(42)	(7)	(12)

This fairly sizable Korean component refers to the relationship between Japan and Korea. Neighbor, neighborhood is the single most frequent response that conveys the idea that the importance of this relationship is apparently due to the proximity of the two countries. The responses conference and entente apparently refer to the concluded Japan-Korean normalization talks and the treaty that was signed in 1965. The response resident in Japan is a reference to the Korean minority in Japan, which was an important subject at these Korean-Japanese normalization talks. In reference to the Korean residents in Japan, their "... legal status has been one of the most controversial issues on the agenda of Korea-Japan talks" ("Koreans in Japan," 1962, p. 49).

6. INDUSTRIAL PRODUCTS, DEVELOPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
advanced ¹	7	-	-	-	6	8	7	14
development	-	-	-	-	13	-	-	13
economy	-	-	-	14	-	-	-	14
industrious, -alized	33	-	-	-	-	-	-	33
money	-	-	-	10	-	-	-	10
products ²	80	29	23	-	-	-	112	-
other ³	-	-	-	14	-	-	-	14
(percent)	100	29	23	39	19	8	152	85
	(86)	(19)	(15)	(58)	(29)	(12)	(7)	(5)

¹progressive

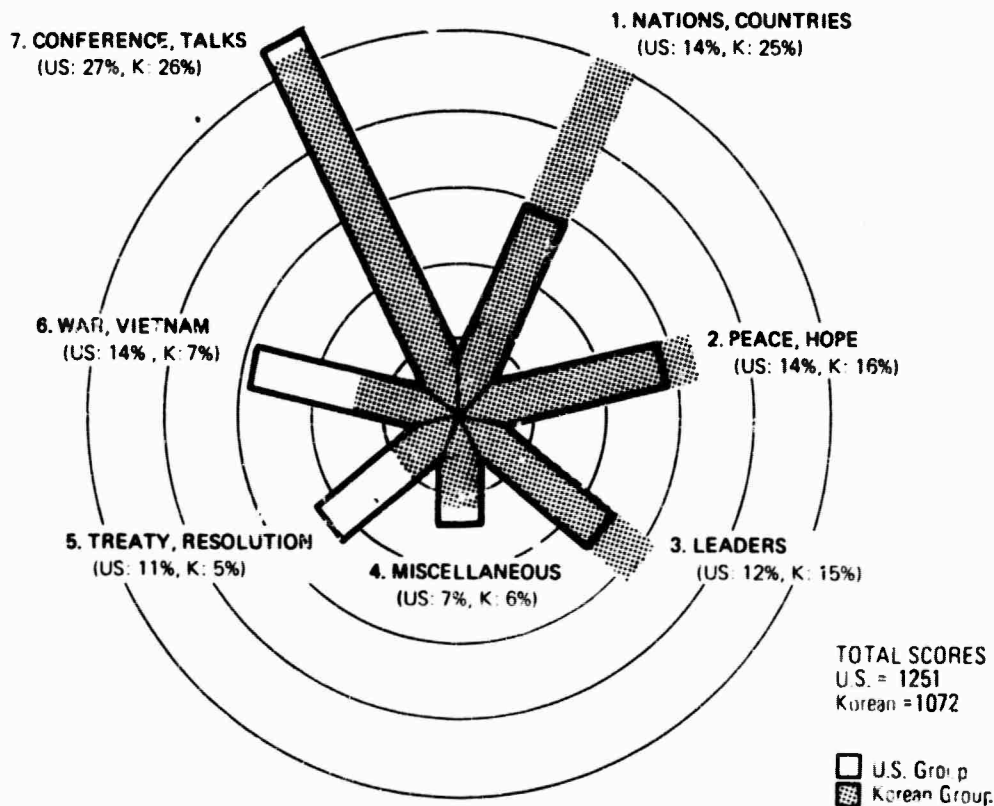
²production, productive, dolls, motorcycles, radios, toys, watches, cameras, goods

³other: Korean - rich, trade, trade on the sea

There are numerous American responses referring to products made in Japan, for example, radio, toys, motorcycle, watch, and camera, whereas no Korean responses referred to any specific goods. Although the products are well known to the U. S. market, some of them, such as watches and cameras, have only recently been introduced on the Korean market. There were serious restrictions on trade, due to Rhee's anti-Japan policy (Lee Man-gap, 1963) and the unsettled economic relations before the Korean-Japanese Treaty of 1965.

While the Americans mention specific products, the Korean groups confine their responses to the recognition of Japan as an advanced, industrialized, and developed nation.

U.S. and Korean Meanings
MANILA CONFERENCE
 마니라 회의



U. S. GROUPS

In the U. S. image of the MANILA CONFERENCE, the CONFERENCE is viewed as an excellent opportunity for meeting and talking; furthermore, a sizable number of respondents believe that these talks led to a substantive treaty based on common agreements. Substantively this treaty deals with the conduct of WAR in VIETNAM. Some American responses are nonspecific, but while there are certain signs of pessimism, there are even greater signs of hopes for PEACE. Among the LEADERS, President Johnson and General Westmoreland are mentioned. Among the NATIONS mentioned, the Philippines, has the highest salience.

KOREAN GROUPS

The Korean image of the MANILA CONFERENCE is focused somewhat differently from the American. Especially strong emphasis is placed on the participating NATIONS, especially on the United States and Korea, whereby the idea of cooperation among free, friendly nations emerges as a central issue. Of the participating LEADERS, President Park receives the most attention, followed by President Johnson. In agreement with the Americans, the Koreans mentioned the CONFERENCE and TALKS as devices dealing substantively with WAR and VIETNAM, but place relatively less emphasis on this. The Koreans also make sizable references to PEACE and freedom.

MANILA CONFERENCE
마 니 마 회 담

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. NATIONS, COUNTRIES. This second largest Korean component shows a strong emphasis on the participation of <u>free and friendly nations</u> .	Student	125	127	
	Worker	29	98	
	Farmer	18	44	
	Total	172	269	
2. PEACE, HOPE. Again, similar attention is paid by Americans and Koreans to <u>peace</u> as a hoped-for product of the conference.	Student	70	64	
	Worker	55	40	
	Farmer	49	108	
	Total	174	172	
3. LEADERS. The weight of this component for Americans and Koreans is fairly comparable. Americans emphasize more the role of <u>President Johnson</u> ; Koreans, the role of <u>President Park</u> .	Student	145	121	
	Worker	11	19	
	Farmer	-	25	
	Total	156	165	
4. MISCELLANEOUS. The group of skeptical responses— <u>failure, ineffective, waste, hopeless</u> —by the U. S. groups expresses attitudes apparently not shared by the Koreans.	Student	49	44	
	Worker	25	7	
	Farmer	15	11	
	Total	89	62	
5. TREATY, RESOLUTION. As this primarily U. S. component shows, the image of the conference is that of a <u>treaty</u> founded on common <u>agreement</u> .	Student	79	25	
	Worker	24	5	
	Farmer	38	18	
	Total	139	52	
6. WAR, VIETNAM. This second largest U. S. component deals apparently with the substance that is the subject of the conference: participation in the war in Vietnam.	Student	137	57	
	Worker	22	21	
	Farmer	20	-	
	Total	179	78	
7. CONFERENCE, TALKS. This component is the largest for both American and Korean groups. The responses elaborate on the idea of conference by providing various synonyms.	Student	114	112	
	Worker	108	87	
	Farmer	120	95	
	Total	342	274	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 57%, K.: 51%)	7191	550
		Worker (U.S.: 22%, K.: 24%)	274	281
		Farmer (U.S.: 21%, K.: 24%)	258	281
		Total	1251	1072

INTERPRETATION OF SELECTED COMPONENTS
MANILA CONFERENCE 마니라 회담 (Manila Hoetam)

1. NATIONS, COUNTRIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
United States	10	13	-	-	17	11	23	28
Korea, S.- country	8	-	-	18	-	-	8	18
nation, free, ¹	6	-	8	-	-	-	12	-
Asia	11	7	-	56	17	24	18	97
Philippines	-	-	-	17	20	-	-	37
Pacific	68	-	12	28	33	9	80	70
allies	6	-	-	-	-	-	8	-
United Nations	18	-	-	-	-	-	18	-
Europe	-	9	-	-	11	-	9	11
	-	-	-	8	-	-	-	8
(percent)	125	25	18	177	58	74	172	288
	(73)	(17)	(10)	(47)	(33)	(18)	(14)	(25)

¹ friendly-

This component is the strongest for the Koreans, but is also very sizable for the Americans. There is substantive agreement between the two culture groups. They referred to the United States, Korea, the Philippines, which was the host country, and the United Nations. They made no references to other participating nations such as: Australia, New Zealand, and Thailand. The difference between the two culture groups derives mainly from the fact that Koreans made more references to free and friendly nations—not that they mentioned specific countries, but the concept was used in general. This observation suggests a greater Korean emphasis on the idea of international alliance, international cooperation, among those countries that are neither Communist nor neutralist, but that take an active stance in regard to the defense and preservation of freedom. One of the main subjects dealt with by the Conference was the means to carry out more effectively the anti-Communist war in Vietnam. This Korean emphasis is consistent with observations made in the context of such themes as ALLIANCE and SOLIDARITY (Communication Lexicon, 1971b). The references to these generic themes have already clearly indicated that the Koreans assign special importance to participation and cooperation among non-Communist nations, Western and non-Western. Furthermore, in the context of such political concepts as COMMUNISM and DEMOCRACY, it was clearly observable that the Koreans' image of the world of nations is characterized by a great

deal of polarization along such dimensions as Communist and anti-Communist, free versus totalitarian. As Korean responses in these other contexts clearly indicate, the Koreans view the world as divided in two major camps, characterized by irreconcilable differences of interests, goals, and values. From this image, which was certainly reinforced by experiences of the Korean war and the strong political tension between North and South Korea, Koreans apparently draw the conclusion that participation and cooperation in the bloc of democratic nations is an imperative which follows from the international situation.

2. PEACE, HOPE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
peace	54	56	25	37	18	51	134	106
hope	16	-	-	-	-	-	16	-
together, near	-	-	12	-	-	-	12	-
good	-	-	12	-	-	-	12	-
freedom	-	-	-	10	14	10	-	34
victory	-	-	-	9	-	-	-	9
cooperation	-	-	-	8	-	-	-	8
unification	-	-	-	8	7	-	-	15
(percent)	70	55	18	64	40	68	174	172
	(43)	(32)	(8)	(37)	(23)	(40)	(14)	(16)

This component deals with expectations attached to the MANILA CONFERENCE. The idea of peace is slightly more emphatic for Americans than Koreans. Other American responses included hope and good. Korean emphasis is more on the line of freedom and unification. Some Koreans also mention the idea of victory, a response also given in connection with SOUTH VIETNAM by the Korean groups. A joint statement made at the CONFERENCE included a declaration of the objectives of freedom, and the declaration on peace and freedom in the Asian and Pacific region.

3. LEADERS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
L. B. Johnson	72	-	-	27	10	-	72	37
Ky	16	-	-	-	-	-	16	-
Westmoreland	6	-	-	-	-	-	6	-
President Park	-	-	-	45	9	17	-	71
President Thieu	-	-	-	10	-	-	-	10
president	20	-	-	8	-	-	20	8
chief of state	-	-	-	13	-	-	-	13
leaders	22	-	-	-	-	-	22	-
diplomat	9	-	-	-	-	-	9	-
delegates	-	11	-	-	-	-	-	11
chief of nation	-	-	-	11	-	-	-	11
representative	-	-	-	7	-	-	-	7
	145	11	-	121	19	25	154	105
(percent)	(83)	(7)	-	(73)	(12)	(15)	(12)	(15)

The emphasis on leaders and participating statesmen is about the same for Koreans and Americans. The specific people mentioned are somewhat different, however, as both groups tend to mention their own national leader. The American groups refer most frequently to President Johnson and General Westmoreland; the Koreans mention President Park. The Koreans mention President Johnson a sizable number of times but the Americans do not make any references to President Park. (The seven-nation Manila Conference included the following national leaders: Australian Prime Minister Holt, New Zealand Prime Minister Holyoake, Thai Prime Minister Kittikachorn, Vietnamese Head of State Thieu, President of U. S. A. Johnson, Korean President Park and Philippines President Marcos.) Furthermore, there is a certain, not readily, explicable difference in the preference of Americans for General Ky and of Koreans for President Thieu. The same pattern can be observed in the context of the theme SOUTH VIETNAM. A review of the more generic responses suggests that the Koreans emphasize more chiefs of state and chiefs of nation while the Americans speak more generally of leaders and diplomats. This may be an indication that the Koreans attach more prestige, more importance, to this conference than do the Americans.

5. TREATY, RESOLUTION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
decision, -ve	10	-	-	-	-	-	7	7
agreement	22	10	11	-	-	-	43	-
treaty	41	7	19	11	-	-	67	11
conclusion	-	-	-	-	-	-	11	-
other*	8	7	8	14	8	-	18	23
	79	24	38	25	8	7	110	52
(percent)	(57)	(17)	(28)	(48)	(17)	(35)	(11)	(5)

*other: U.S. - settlement, sign, secure, and Korean - terms, document, result

This is one of the few substantively informative components. It is emphasized more by the Americans than by the Koreans, which suggests that more of the former have the mistaken impression that the MANILA CONFERENCE actually resulted in a treaty. The participants adopted only a joint statement of objectives. Some of the American students' responses in the MISCELLANEOUS component suggest skepticism about the long-range value of the conference. The Korean responses are more ambiguous on this matter.

6. WAR, VIETNAM

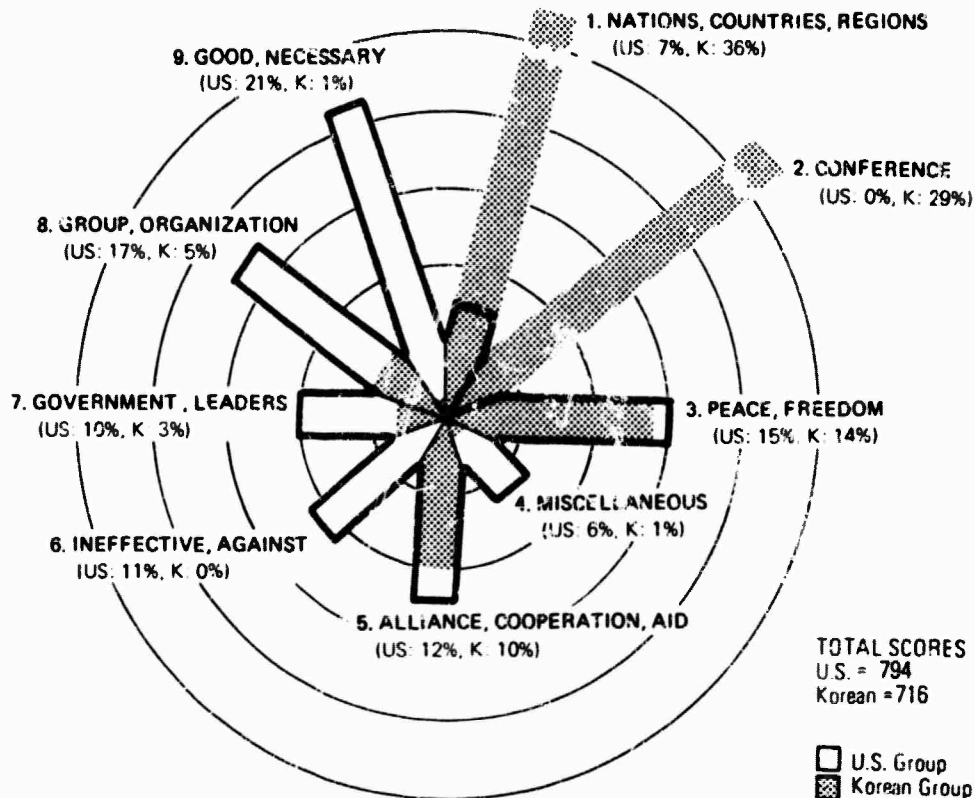
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
Vietnam, -war ¹	56	-	-	25	21	-	56	46
World War I	9	-	-	-	-	-	9	-
World War II	9	-	-	-	-	-	9	-
war	58	22	14	32	-	-	94	32
right	5	-	-	6	-	-	11	-
	137	22	20	57	21	-	179	78
(percent)	(77)	(12)	(11)	(73)	(27)	-	(14)	(7)

This more specific, more concretely oriented component bears on the subject of war in Vietnam. This is quite natural in view of the fact that more effective execution of the anti-Communist war in South Vietnam was one of the main items on the agenda of this conference. The attention paid to the Vietnam war is apparently higher for the American than for the Korean groups. As noted in the context of the themes SOUTH VIETNAM and VIETCONG, the Americans actually show a more intensive, different type of concern with the war. For the Koreans, the war emerges more as a foreign venture with considerable military and national prestige attached, at least partially because it is viewed as an ideological struggle and participation in it is considered to be a tribute paid to the cause of freedom.

U.S. and Korean Meanings

A.S.P.A.C.

아스파크



U.S. GROUPS

Considering the low total response score, it is safe to conclude that ASPAC is one of the least meaningful concepts used in the context of the present study. It has little importance for either the U. S. or the Korean groups. The image of ASPAC is that of an ORGANIZATION, an ALLIANCE, the objective of which is to promote COOPERATION and AID. It is supposed to serve the objectives of PEACE and FREEDOM whereby NATIONS of Asia and the Pacific region fight for themselves. Considerable importance is given to GOVERNMENT and POLITICS. In terms of the evaluation of this organization, Americans are fairly split. A sizable number of responses support it and express positive evaluations; at the same time, a smaller but articulate group of responses express reservations.

KOREAN GROUPS

The importance of this concept for the Koreans is similarly low, but their interpretation and evaluation differs substantially from the Americans'. For Koreans, ASPAC is a CONFERENCE which provides for ALLIANCE, COOPERATION. The participants of this conference are fundamentally friendly NATIONS of Asia and the Pacific. They include Korea, the United States, and a variety of other Asian countries dedicated to PEACE and FREEDOM. The Koreans do not express negative attitudes, nor do they give many positive characterizations. Generally ASPAC appears to be less of a political issue for them than for the Americans.

A.S.P.A.C.
아스펙

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. NATIONS, COUNTRIES, REGIONS. This strongest Korean component amounts to one-third of the total Korean responses to <u>ASPAC</u> . It refers to friendly, allied nations in Asia and the <u>Pacific</u> .	Student	42	148	
	Worker	16	95	
	Farmer	-	12	
	Total	58	256	
2. CONFERENCE. This second largest Korean component refers to <u>conference</u> as a synonym and to the Korean site where it was held.	Student	-	147	
	Worker	-	30	
	Farmer	-	32	
	Total	-	209	
3. PEACE, FREEDOM. This component is fairly sizable for both groups. <u>Peace</u> is the central idea for Koreans; <u>freedom</u> , for the Americans.	Student	72	73	
	Worker	39	-	
	Farmer	9	27	
	Total	120	100	
5. ALLIANCE, COOPERATION, AID. Both Americans and Koreans apparently view <u>ASPAC</u> as an organizational framework, an <u>alliance</u> , which provides for mutual <u>help</u> and <u>cooperation</u> .	Student	45	41	
	Worker	11	6	
	Farmer	40	28	
	Total	96	75	
6. INEFFECTIVE, AGAINST. In this purely U.S. component <u>ASPAC</u> is characterized in predominantly negative terms.	Student	75	-	
	Worker	14	-	
	Farmer	-	-	
	Total	89	-	
7. GOVERNMENT LEADERS. The Americans apparently assign a greater role than the Koreans to <u>government</u> and <u>politics</u> in the organization of <u>ASPAC</u> .	Student	37	23	
	Worker	11	-	
	Farmer	31	-	
	Total	79	23	
8. GROUP, ORGANIZATION. The political, organizational character of <u>ASPAC</u> is emphasized more by Americans than Koreans. Koreans refer to the <u>League of Asia</u> .	Student	70	24	
	Worker	38	-	
	Farmer	17	11	
	Total	132	35	
9. GOOD, NECESSARY. These predominantly American reactions express fundamental approval, positive attitudes toward <u>ASPAC</u> .	Student	36	9	
	Worker	85	-	
	Farmer	48	-	
	Total	169	9	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 49%, K.: 66%)	298	474
		Worker (U.S.: 28%, K.: 18%)	231	131
		Farmer (U.S.: 22%, K.: 16%)	177	111
		Total	706	716

INTERPRETATION OF SELECTED COMPONENTS

ASPAC: 아스팍 (ASUP'EK)

1. NATIONS, COUNTRIES, REGIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Korea	-	-	-	25	13	-	-	38
United States	12	-	-	16	16	-	12	32
U.S.S.R., Soviet ¹	-	8	-	-	16	-	8	16
China, east	9	8	-	-	-	-	17	-
Pakistan	7	-	-	-	-	-	7	-
Vietnam, S.-	14	-	-	-	8	-	14	8
Asia, S.E.-	-	-	-	37	24	-	-	61
Japan	-	-	-	6	7	-	-	13
nation, friendly-	-	-	-	27	11	13	-	51
Thailand	-	-	-	6	-	-	-	6
Pacific	-	-	-	31	-	-	-	31
(percent)	42	16	-	148	95	13	58	256
1. Union	(72)	(28)	-	(58)	(37)	(5)	(7)	(36)

This component accounts for one-third of all Korean responses. American references amount to only one-fifth of the Korean. The largest proportion of Korean responses refer to Asia and the Pacific as the main region. Another large group of Korean responses involves nations, friendly nations in general and references to particular countries: Korea, the United States, the U. S. S. R., Vietnam, Japan, Thailand. (The actual participant nations in ASPAC are: Korea, Japan, China (Taiwan), Thailand, the Philippines, Malaysia, Vietnam (South), Australia and New Zealand.) The weight of these responses to nation reinforces the impression, elaborated in the context of MANILA CONFERENCE, of a strong emphasis on the idea of the alliance of friendly, non-Communist nations. This trend was also observed in the context of such themes as SOLIDARITY, ALLIANCE, COOPERATION (see previous Communication Lexicon, 1971b). This emphasis may be attributed to the polarized view of the international situation characteristic of the Koreans. The division of the world into blocs of Communist and free nations has been observed with considerable consistency in the context of such themes as COMMUNISM, DEMOCRACY, and NORTH KOREA (see previous Communication Lexicon, 1971b). While the Koreans refer to the U. S. S. R., they do not refer to China, which suggests that they perceive the U. S. S. R. as a more characteristic representative of the Communist nations than

mainland China. This impression, also, is reinforced by data obtained on the context of such themes as COMMUNISM and SOCIALISM (see previous Communication Lexicon, 1971b).

3. PEACE, FREEDOM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
peace, world-, ¹	-	8	-	34	-	18	8	52
economy	-	-	-	19	-	-	-	19
freedom	27	11	9	-	-	-	47	-
democracy	15	-	-	5	-	-	15	5
war	7	13	-	-	-	-	20	-
fight, -for self	17	7	-	-	-	-	24	-
other ²	6	-	-	15	-	9	6	24
(percent)	72	39	9	73	-	27	120	100
	(60)	(32)	(8)	(73)	-	(27)	-	(14)

1. collective-
2. other: U.S. - progress
Korean -unification, defense, prestige

This component, somewhat stronger for the Korean group than for the American, deals apparently with the objectives and goals assigned to ASPAC. The main objectives of ASPAC are to promote unity among Free Asia nations and foster regional (Asia and Pacific) cooperation. The first of the resolutions adopted in the first ASPAC ministerial meeting, held in Seoul in 1966, was: Achievement of the common objectives of peace, freedom, and prosperity, and the preservation of the sovereignty of each member country. The responses indicate how the two groups project somewhat different goals and ideals into this international, political body. The Koreans emphasize peace, world peace, collective peace as the central ideal, but smaller reactions refer to economy, defense, unification, prestige. For the Americans the central idea is apparently freedom and democracy. The U. S. responses war and fighting for self seem to suggest that the Americans view ASPAC as an instrument by which Asian countries can defend themselves.

6. INEFFECTIVE, AGAINST

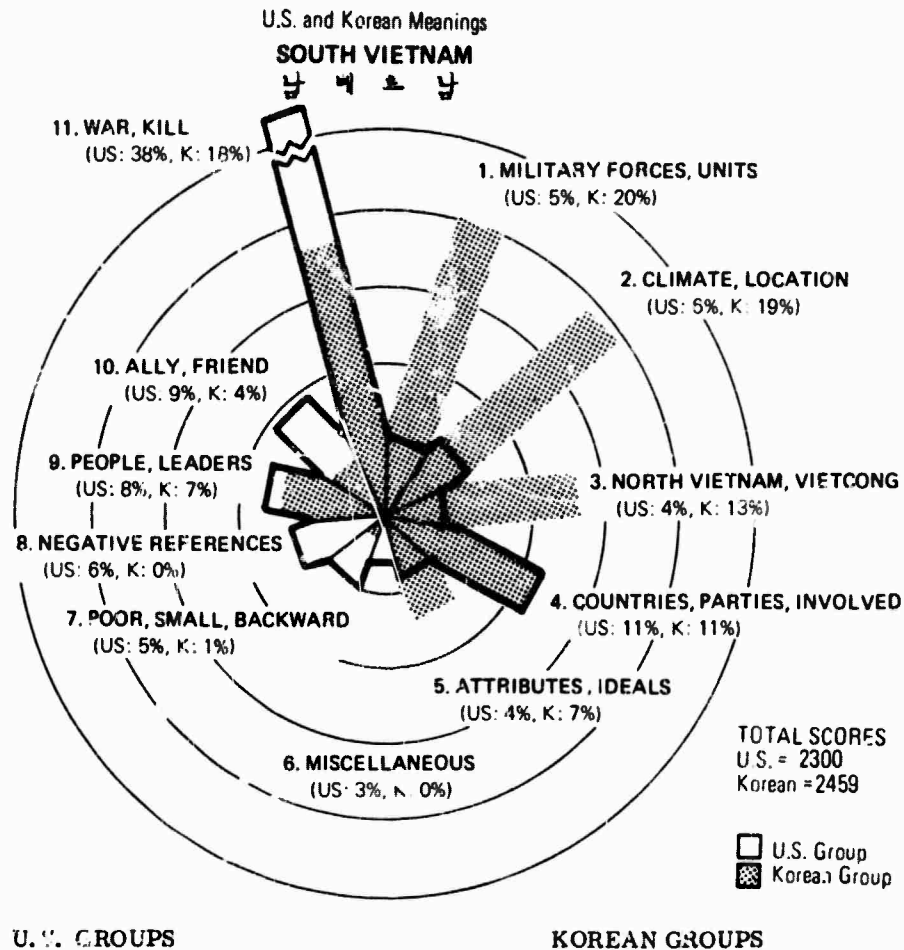
Response	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
graft	6	-	-	-	-	-	6	-
ineffective, -	17	-	-	-	-	-	17	-
propaganda	8	-	-	-	-	-	8	-
unknown	17	-	-	-	-	-	17	-
against	-	14	-	-	-	-	14	-
capitalism, -ist, 1	12	-	-	-	-	-	12	-
pro-American	15	-	-	-	-	-	15	-
	75	14	-	-	-	-	89	-
(percent)	(84)	(16)	-	-	-	-	(11)	-
Political								

This American component reflects generally negative evaluations and attitudes. The reactions can be grouped in three subcategories. The responses graft and ineffective apparently question the utility of ASPAC. A second group, pro-American, capitalist, and propaganda, appears to object to ASPAC on ideological grounds. Finally, the response against conveys simply negative attitudes and emotions; yet, as seen in Component 9 (GOOD, NECESSARY), Americans are also far more emphatic in their positive attitude toward the organization. None of the responses by Koreans fall clearly in this particular component; there are no clear indications of negative attitudes on their part. This appears the more interesting as this organization was initiated by Korea.

9. GOOD, NECESSARY

Response	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good	27	68	29	-	-	-	135	-
ideal	9	-	-	-	-	-	9	-
need, necessary	-	8	-	9	-	-	8	9
want	-	8	-	-	-	-	8	-
great	-	-	9	-	-	-	9	-
	36	85	48	9	-	-	168	9
(percent)	(21)	(50)	(28)	(100)	-	-	(21)	(1)

This fairly strong American component expresses fundamentally positive evaluations and attitudes. It should be considered in close conjunction with Component 6, which expresses negative attitudes of somewhat less weight. While the objections were more diverse, including economic, political, and ideological reasons, the responses presented in this component suggest general approval. The largest single response is good, but smaller responses—needed, want, great—are similarly positive though no more specific. When these evaluations are compared with the negative responses in Component 6, it appears that on a country basis the positive responses outweigh the negative ones. However, a closer look at specific groups shows that the U.S. student group is very articulate in the negative direction, while the group of workers expressed predominantly positive feelings.



In the U.S. image of **SOUTH VIETNAM**, the **WAR** component plays a role of unparalleled importance. Killing and death are especially pervasive aspects of this. In comparison the other components are relatively minor. References are made to **COUNTRIES AND PARTIES INVOLVED**, particularly, of course, to the **VIETCONG** and **NORTH VIETNAM**. Considerations involving alliance and friendship are salient, and they go together with considerations of providing help. Of the **LEADERS** General Ky receives the most attention. There are some **NEGATIVE REFERENCES** where corruption and confusion receive a certain degree of articulation, and some references to the **MILITARY**, especially to the Army. Among the general characterizations, freedom and **peace** show the highest salience. The country is described as **POOR AND SMALL**, with a hot climate and a landscape filled with jungles and rice paddies.

The largest Korean component concerns **MILITARY FORCES** and references to specific units, those which were dispatched to Vietnam. There are many references to **WAR**, wherein destruction is a strong response. A great deal of emphasis is placed on the role of the **VIETCONG**, relatively little on the role of **NORTH VIETNAM**. The democratic nature of the country is mentioned, an idea which has to be considered in combination with references made to alliance and friendship. Landscape and the tropical climate of the country receive special attention, with heavy references to such details as coconut tree, jungle, and banana. Of the **LEADERS**, President Thieu receives more attention than General Ky. The tone and the distributor of the responses suggest a certain pride in Korean military involvement; negative feelings are hardly detectable.

SOUTH VIETNAM

남 비 오 남

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. MILITARY FORCES, UNITS. This heaviest Korean component involves references to particular military units sent to Vietnam.	Student	45	140	
	Worker	37	183	
	Farmer	40	182	
	Total	122	485	
2. CLIMATE, LOCATION. This especially sizable Korean component conveys characteristic imagery in respect to the land, scenery and climate.	Student	58	153	
	Worker	42	159	
	Farmer	45	157	
	Total	145	469	
3. NORTH VIETNAM, VIETCONG. This component shows a strong Korean focus on the role of the <u>Vietcong</u> , especially as compared to <u>North Vietnam</u> .	Student	67	136	
	Worker	15	100	
	Farmer	22	85	
	Total	104	321	
4. COUNTRIES, PARTIES INVOLVED. The salience of the U. S. and Korean responses as well as the particular countries and participants mentioned are fairly similar.	Student	164	103	
	Worker	26	97	
	Farmer	59	77	
	Total	249	277	
5. ATTRIBUTES, DETAILS. This component contains small details, and impressions, which are not obviously evaluative—positive or negative.	Student	26	84	
	Worker	21	42	
	Farmer	38	43	
	Total	85	169	
7. POOR, SMALL, BACKWARD. These characterizations concentrate on the social and economic conditions of the country. They came mainly from the Americans.	Student	27	14	
	Worker	32	-	
	Farmer	62	5	
	Total	121	19	
8. NEGATIVE REFERENCES. These reactions came exclusively from the U. S. groups, and they probably reflect feelings related to U. S. military involvement.	Student	40	-	
	Worker	53	-	
	Farmer	44	-	
	Total	146	-	
9. PEOPLE, LEADERS. The U. S. and Korean responses are quite similar. There is more Korean emphasis on <u>President Thieu</u> , and on <u>women</u> .	Student	68	115	
	Worker	46	59	
	Farmer	59	-	
	Total	173	174	
10. ALLY, FRIEND. This is an especially strong U. S. component; the central ideas are alliance and <u>help</u> .	Student	69	53	
	Worker	73	17	
	Farmer	61	19	
	Total	203	89	
11. WAR, KILL. Not surprisingly, this is by far the most salient U. S. component, and also a strong Korean component.	Student	286	155	
	Worker	262	140	
	Farmer	327	150	
	Total	875	445	
Total Group Response Scores and Percentage Distribution	Student	(U.S.: 40%, K.: 30%)	911	953
	Worker	(U.S.: 27%, K.: 32%)	632	797
	Farmer	(U.S.: 33%, K.: 29%)	757	709
	Total		2300	2459

INTERPRETATION OF SELECTED COMPONENTS

SOUTH VIETNAM: 남베트남 (Nam Pet'unam)

1. MILITARY FORCES, UNITS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	29	31	14	-	-	-	74	-
soldiers, soldier,								
white horse	7	-	14	7	-	9	21	18
troops	9	-	12	-	-	-	21	-
Marines	-	6	-	-	-	-	6	-
Armed Forces,								
Korean	-	-	-	33	46	-	-	79
Tiger Division	-	-	-	27	57	43	-	127
White Horse	-	-	-	13	18	30	-	61
Division								
Blue Dragon	-	-	-	20	26	25	-	71
Brigade								
Dove Unit	-	-	-	-	25	20	-	45
White Gull								
Detachment	-	-	-	-	6	6	-	12
Southern Cross								
Group	-	-	-	10	5	9	-	24
dispatch to								
Vietnam	-	-	-	30	-	20	-	50
(percent)	45	37	46	140	183	162	122	485
	(37)	(30)	(33)	(29)	(38)	(33)	(5)	(20)

This is the highest scoring component for the Korean groups. It contains mostly specific references to those military units which have been dispatched by the government of the Republic of Korea to Vietnam and which have apparently acquired considerable fame in Korea. Some of the most frequently mentioned units are the Tiger Division, the Blue Dragon Brigade, and the White Horse Division. By comparison, U.S. responses are much less numerous and units were not mentioned by name. There is a sizable generic reference to the Marines in particular. The distribution of these responses may be seen as indicative of the nature of the respective countries' military involvement as perceived by the two groups: to the Koreans, participation connotes a certain national pride and prestige, while this feeling is almost totally absent among the Americans—at least in a positive sense.

2. CLIMATE, LOCATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
hot, heat	17	55	10	31	28	28	32	87
jungle	19	12	29	14	23	13	51	55
rice, paddy	14	11	15	-	-	-	40	-
banana	-	-	-	14	8	8	-	30
coconut tree	-	-	-	31	43	43	-	117
tropics, cal	-	-	-	52	38	46	-	136
sultry	-	-	-	-	9	15	-	24
other*	8	14	-	11	9	-	22	20
(percent)	58	42	45	153	150	157	146	460
	(40)	(29)	(31)	(23)	(34)	(33)	(16)	(19)

*other: U.S. - monsoon, river, water
Korean - rain, long, summer, sun

This component, like MILITARY FORCES, UNITS, is much stronger for the Korean than for the American groups. In terms of the content there is considerable overlap in pointing out that the climate is hot and that the vegetation involves to a large extent jungle. It is interesting, however, that beyond this point the Korean and U.S. responses differ substantively, focusing on different elements of the environment. Americans mention rice paddy, but the Koreans do not, probably because Korea has its own rice paddies. On the other hand, Koreans emphasize tropics, coconut tree, banana, as well as a variety of additional small items characteristic of a tropical area. Apparently, the more exotic features of the South Vietnamese landscape appeal more to the imagination of the Korean than the American groups.

10. ALLY, FRIEND

Response	U.S. Group			Korean Group			Totals	
	S	W	F	S	W	F	U.S.	K.
ally, -al	34	21	18	14	-	-	73	14
friend, -ly	15	19	18	-	-	-	52	-
help, -ing, -ed	11	27	25	-	-	-	63	-
aid	-	5	-	-	-	-	5	-
assistance	-	-	-	25	8	12	-	45
friendly nation	-	-	-	14	8	7	-	30
protect	9	-	-	-	-	-	9	-
(percent)	88	73	81	83	77	78	283	89
	(34)	(38)	(38)	(83)	(19)	(21)	(8)	(4)

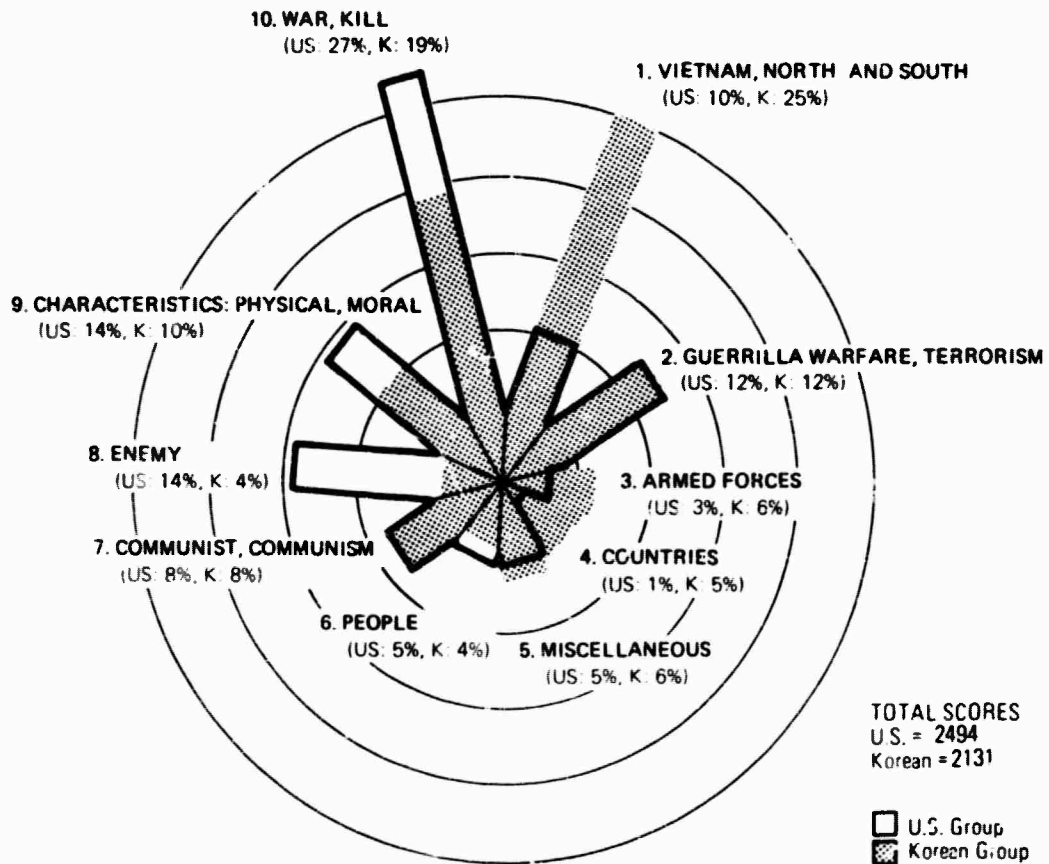
This component is about twice as strong for the Americans as for the Koreans. The responses are fairly similar, if not in wording at least in content. The idea of ally and alliance is especially strong among the U.S. group. Of the Koreans, only the students give this response. The U.S. response friend, friendly, is nearly matched by a comparable Korean response, friendly nation. The U.S. idea of help, helping has to be considered in close connection with the Korean response assistance. The U.S. emphasis on alliance is stronger than the Korean, however, Korean references to democracy, democratization, and brother could also be considered in the context of this component.

11. WAR, KILL

Response	U.S. Group			Korean Group			Totals	
	S	W	F	S	W	F	U.S.	K.
war, -ern,	182	104	142	85	103	95	483	283
Vietnamese-	11	44	53	-	-	-	108	-
kill, -ing, -er	-	-	-	-	-	-	-	-
bomb, -ed, -ing	-	-	-	-	-	-	-	-
March	14	-	-	5	-	-	14	8
conflict	15	-	-	-	-	-	15	-
death, dead, die	24	33	45	-	-	-	82	8
destruction,	-	-	-	-	-	-	-	-
destroy	18	11	-	-	-	-	29	37
fight, -ing	34	54	61	16	12	9	149	-
invaded,	-	-	-	-	-	-	-	-
invade	10	-	-	-	-	-	10	-
enemy	-	8	15	-	-	-	23	-
gun, gunshot	-	8	-	6	6	-	8	12
blood, -y	-	-	11	-	-	-	11	-
guerrilla	-	-	-	13	8	-	-	21
Korean War	-	-	-	7	-	-	-	7
battle, -field	-	-	-	-	11	-	-	11
combat	-	-	-	-	-	18	-	18
front, Vietnam	-	-	-	-	-	19	-	19
revolution	-	-	-	7	-	-	-	7
strife, -internal	-	-	-	12	-	-	-	12
(percent)	288	282	327	155	140	190	875	445
	(33)	(30)	(37)	(35)	(31)	(34)	(38)	(4)

From both groups war is the largest single response. This component is especially salient for the U.S. group, accounting for more than one third of all U.S. responses to this theme. Among the U.S. group fighting, killing, and death are very strong responses as well, but there appears to be little equivalent concern on the part of the Koreans. Among the latter, death is a relatively small response; killing is not mentioned at all. There are some references to battle and combat which are of course synonyms for fighting, but these are not comparable in number or intensity to U.S. responses. At the same time there are some responses dealing with guerrillas and internal strife. This suggests a somewhat different perspective on the war, Koreans are less concerned with the lethal nature of the war than are the Americans.

U.S. and Korean Meanings
VIETCONG
 베트남



U. S. GROUPS

The largest U. S. components are **WAR, KILL** and **ENEMY**, which characterize the relationship and feelings toward the **VIETCONG**. The war is characterized as **GUERRILLA WARFARE** and **TERRORISM**. The war and the attendant **TERRORISM** appear to be attributed not only to **NORTH VIETNAM**, a Communist country, but to the personal characteristics of the people involved, who are described as **small** and **sneaky**.

KOREAN GROUPS

Koreans assign an especially strong role to **NORTH VIETNAM**, characterized as an aggressor responsible for **WAR** and **KILLING**, which takes the form of **GUERRILLA WARFARE** and **TERRORISM**. The people involved are described overwhelmingly in terms of such negative characteristics as **bad**, **scoundrel**. Koreans show strong awareness of the involvement of their **ARMED FORCES**. Furthermore, they emphasize the ideological and international nature of this confrontation by referring not only to communism but also to Communist **COUNTRIES** other than **NORTH VIETNAM**.

VIETCONG
베트콩

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores U.S. Korean		
1. VIETNAM, NORTH and SOUTH. This component involving refer- ences to <u>Vietnam</u> in general and to <u>North Vietnam</u> in particular is naturally very strong for both the U. S. and Korean groups, but especially for the Koreans.	Student Worker Farmer Total	155 62 42 259	224 186 119 527	
2. GUERRILLA WARFARE, TERRORISM. Koreans and Americans place a similarly heavy emphasis on this component. Details of the guerrilla tactics attract especially strong U. S. attention.	Student Worker Farmer Total	203 33 61 297	124 101 39 264	
3. ARMED FORCES. The Korean attention paid to the involvement of military forces is heavy and contains more specifics, such as the names of particular military units.	Student Worker Farmer Total	13 32 25 70	44 36 48 128	
4. COUNTRIES. The Koreans refer to a number of countries, mainly Communist states such as <u>China</u> , <u>North Korea</u> , <u>USSR</u> , emphasizing ideo- logical and interational differences.	Student Worker Farmer Total	22 15 - 37	52 31 22 105	
6. PEOPLE. The U. S. emphasis is on people in general; <u>espionage</u> <u>agent</u> is a sizable Korean response.	Student Worker Farmer Total	19 45 69 133	64 - 17 81	
7. COMMUNIST, COMMUNISM. U. S. and Korean groups place similar emphasis on the political doctrine associated with the <u>VIETCONG</u> .	Student Worker Farmer Total	76 45 67 188	45 79 59 183	
8. ENEMY. This is the largest single U. S. response and constitutes the second largest U. S. component. It is a short and matter-of-fact identification of the <u>VIETCONG</u> in the military and political sense.	Student Worker Farmer Total	142 101 94 337	20 37 34 91	
9. CHARACTERISTICS: PHYSICAL, MORAL. The U. S. perception of the <u>VIETCONG</u> is very similar to the Korean—in both descriptive and evaluative terms.	Student Worker Farmer Total	139 141 78 358	146 29 49 224	
10. WAR, KILL. This is by far the heaviest single component for the U. S. groups. The U. S. and Korean reactions are to a large ex- tent identical.	Student Worker Farmer Total	151 265 272 678	125 140 136 401	
Total Group Response Scores and Percentage Distribution	Student Worker Farmer	(U.S.: 38%, K.: 41%) (U.S.: 30%, K.: 31%) (U.S.: 31%, K.: 28%)	975 755 764 2494	882 658 591 2131

INTERPRETATION OF SELECTED COMPONENTS

VIETCONG: **베트남** (Pet Kong)

1. VIETNAM, NORTH AND SOUTH

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Vietnam	38	28	19	88	108	42	85	238
South Vietnam	5	-	12	-	-	-	17	-
Saigon	-	-	-	6	-	8	-	15
North Vietnam	30	-	11	80	80	55	41	126
Hanoi	8	-	-	12	-	-	8	12
Vietnamese	9	-	-	-	-	12	9	12
Vietcong	-	12	-	-	-	-	12	-
Charlie	47	22	-	-	-	-	69	-
Ho Chi Minh	18	-	-	38	16	-	12	54
(percent)	155	82	42	224	184	119	259	527
	(80)	(24)	(16)	(42)	(35)	(23)	(100)	(25)

This is the largest and strongest Korean component. It shows especially strong emphasis on North Vietnam by the Koreans. The Koreans also refer to Ho Chi Minh more than the Americans do. Here the heavy references to VIETCONG, North Vietnam and its late political leader suggest a trend similar to that observed in connection with SOUTH VIETNAM, which produced even stronger references to VIETCONG, its leadership, as well as to North Vietnam. This connection suggests that the Koreans perceive a closer relationship than do the Americans between the VIETCONG and North Vietnam. It is also consistent with the heavier Korean references to certain Communist states, especially North Korea, China, and the Soviet Union, observable in the context of the COUNTRIES component. The Koreans tend to visualize the world as split into two major camps of alliances, two camps with conflicting, highly polarized ideals and world views. This identification of the VIETCONG with North Vietnam also explains the heavy Korean response aggressor (See Component 9.) This has been elaborated in some detail in the previous volume in the context of COMMUNISM and CAPITALISM. (See Communication Lexicon, 1971b).

2. GUERRILLA WARFARE, TERRORISM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
jungle	19	11	11	30	11	9	41	50
bush	-	-	-	7	11	-	-	18
tunnel	12	-	-	-	-	-	12	-
cavern	-	-	-	17	14	-	-	31
low	7	-	-	9	-	-	7	9
terror, -use, -an	30	-	-	5	14	-	30	19
ambush	13	-	11	-	-	-	24	-
attack	-	-	-	-	8	-	-	8
night, -surprise, -operation,	-	-	-	24	-	-	-	24
guerrilla, -tactics	97	17	29	26	31	30	143	87
sniper	9	5	10	-	-	-	24	-
atrocious	5	-	-	-	12	-	5	12
other*	11	-	-	6	-	-	11	6
(percent)	203	33	61	124	101	38	297	264
	(80)	(11)	(21)	(47)	(38)	(15)	(12)	(12)

*other: U.S. - hide, -n, hole
Korean - rock

This is a strong component for both culture groups. There is also a great deal of similarity in the content of responses even though some of the precise terms used are different. As a general trend, it appears that the American groups, especially the students, pay particularly strong attention to details of guerrilla warfare. They make many references to guerrillas and guerrilla tactics, ambush, sniper. At the same time Koreans emphasize more the surprise and the hidden nature of the operations, referring to surprise, cavern, and night. Terror and atrocious are elements of this warfare which are about equally mentioned by American and Koreans.

3. ARMED FORCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	8	15	6	-	-	-	29	-
soldiers	5	17	19	-	-	9	41	9
Communist forces	-	-	-	7	8	18	-	33
Armed Forces, U.S.	-	-	-	4	3	-	-	7
Korean Armed Forces	-	-	-	12	13	13	-	38
Tiger Division	-	-	-	14	12	8	-	34
White Horse Division	-	-	-	7	-	-	-	7
(percent)	13	32	25	44	31	48	70	128
	(19)	(46)	(36)	(34)	(28)	(38)	(3)	(6)

This component evokes nearly twice as many responses from the Koreans as from the Americans. The Korean references show two main trends. First, as with the theme SOUTH VIETNAM, Koreans mention a variety of specific military units, those dispatched to Vietnam. Second, in addition to references to Korean and U.S. armed forces, there are sizable references to Communist forces, which reflects again the heavily ideological nature of the confrontation as perceived by the Koreans. The U.S. references are more generic: Army and soldiers.

9. CHARACTERISTICS, PHYSICAL MORAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
small	20	29	29	14	6	-	78	20
little	-	11	9	-	-	-	20	-
black pajamas	20	-	-	6	-	-	20	6
straw hat	-	-	-	23	-	-	-	23
ribs	-	-	-	31	-	-	-	31
dirty	7	-	15	-	-	-	22	-
ugly	-	12	-	-	-	-	12	-
black, dark people	-	-	-	17	-	-	-	17
vicious, cruel	16	-	-	20	-	-	16	20
savage, face	-	-	-	6	-	10	-	18
bastard, scoundrel	8	12	-	-	-	10	20	10
bad, man	9	-	-	23	22	9	45	45
dangerous	18	20	-	-	-	-	38	-
elusive, sneaky	18	14	-	-	-	-	32	-
poor	-	10	13	-	-	-	23	-
ignorant, stupid	-	12	12	-	-	-	24	-
other*	23	21	-	19	-	7	44	38
(percent)	139	141	78	146	29	49	358	224
	(39)	(39)	(22)	(65)	(13)	(22)	(14)	(10)

*other U.S. - evil, smart, slant-eyes, young, trained, no good
Korean - fragile, gaunt, pitiable, cowardly, thief

This component is somewhat stronger for the American than for the Korean group. The basic characterizations show a great deal of similarity, although the Americans seem to be somewhat more preoccupied with appearance and certain other physical characteristics. Elements of racial stereotypes are mixed apparently with strong negative evaluation. Americans seem to be struck first by the smallness and the physiognomy of the Vietnamese, probably because of the great difference in size between the latter and themselves. The Vietcong are also described as poor and dirty, and their black pajamas are seen as a type of symbolic uniform. Furthermore, they are characterized as dangerous, sneaky, cruel, vicious, bastards. The Koreans emphasize

less the size and appearance of the VIET-CONG. In terms of psychological characterization, however, they are even less complimentary than are the Americans. The main elements of these characterizations are: bad, bad man, savage, cruel, vicious, coward, scoundrel. The Koreans are also impressed by the black pajamas and especially the straw hat.

10. WAR, KILL

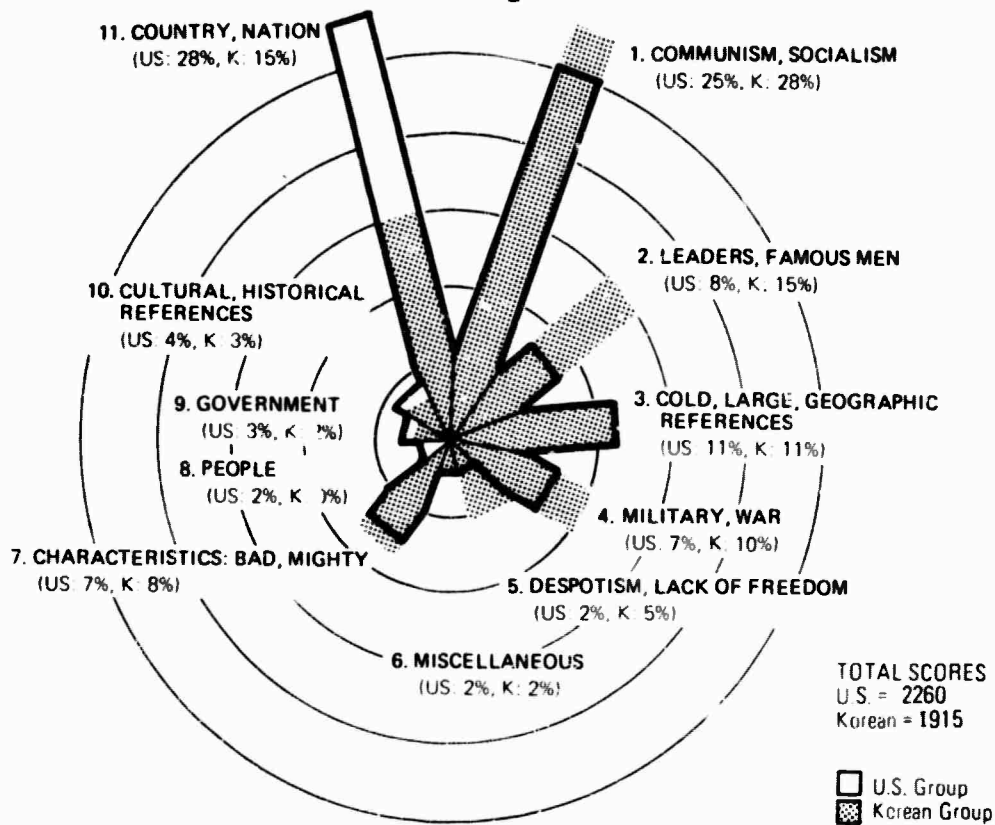
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aggression, -or, -ive	8	-	9	10	14	13	17	37
war, -fare	44	50	87	12	29	37	131	78
dead, die, death	5	32	17	7	8	-	54	15
fight, -ing	23	48	32	-	10	15	101	25
kill, -or, -ing	-	-	-	-	-	-	-	-
and wound	50	10	87	28	30	10	246	68
revolution, -ary	12	-	-	-	-	-	12	-
destruction, destructive	-	11	13	6	-	9	24	15
guns	-	5	9	-	-	-	14	-
shoot, -ing	-	5	12	8	6	-	17	14
capture, will-	-	-	-	-	-	-	-	-
must-	-	-	-	11	15	9	-	35
guy to kill	-	-	-	16	-	-	-	16
plunder	-	-	-	9	-	13	-	22
Vietnam front	-	-	-	10	-	12	-	22
defeat	-	-	-	-	20	12	-	32
other*	-	6	6	8	8	6	32	22
(percent)	181	266	272	125	140	136	578	401
	(22)	(38)	(40)	(31)	(35)	(34)	(27)	(19)

*other: U.S. - blood, -y, steel
Korean - bomb north, remove-with unity, murder

This strongest component contains very similar references by the two groups. The main focus is on characterization of the Vietcong as a killer or involving killing, fighting, and warfare. This is naturally a part of the war characterized more heavily by the Koreans than by the Americans as aggression. Americans make heavy references to death and destruction. Koreans refer to capture and defeat.

U.S. and Korean Meanings

SOVIET UNION



U.S. GROUPS

The American image of the SOVIET UNION involves first of all strong elements of the COUNTRY, the NATION, more specifically, Russia. Secondly, the political system—primarily COMMUNISM, and to a minor extent SOCIALISM—are emphasized. Americans refer primarily to the GOVERNMENT and to the totalitarian aspect of the country. They also mention the LEADERS and FAMOUS MEN who are representative of the country by virtue of their leadership position. The most salient CHARACTERISTICS involve negative evaluations: bad, and heavy references to power, might. There are also references to MILITARY characteristics and WAR. In the context of climate and geography, the country is characterized as COLD and LARGE. Culturally, the Communist symbols and the Sputnik receive distinct attention.

KOREAN GROUPS

For the Koreans, COMMUNISM represents the most salient attribute of the SOVIET UNION. There are references to LEADERS, FAMOUS MEN who are by majority leading Communists. A variety of countries are mentioned, primarily North Korea and others with Communist governments. In physical terms, the country is described as being COLD and LARGE. In MILITARY terms, it is seen as aggressive; also as BAD and MIGHTY. DESPOTISM, LACK OF FREEDOM represent salient themes. As a possible source of this negative image, sizable references are made to the Korean war.

SOVIET UNION

4. 5

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Scores		
		U.S.	Korean	
1. COMMUNISM, SOCIALISM. This is by far the strongest Korean meaning component, focusing purely on <u>communism</u> . The U.S. component is also very heavy, and it includes <u>socialism</u> as well.	Student	235	208	
	Worker	152	157	
	Farmer	181	184	
	Total	568	527	
2. LEADERS, FAMOUS MEN. This component emphasizes the role of the leadership, past and present, representatives who apparently play a stronger role in the Koreans' image.	Student	119	149	
	Worker	24	92	
	Farmer	44	52	
	Total	187	293	
3. COLD, LARGE, GEOGRAPHIC REFERENCES. Both groups place similar emphasis on the <u>cold</u> climate and on the <u>large territory</u> and the geography of the <u>SOVIET UNION</u> .	Student	148	94	
	Worker	47	82	
	Farmer	52	44	
	Total	247	220	
4. MILITARY, WAR. The military aspect is, interestingly enough, more heavily emphasized by the Koreans than by the Americans—perhaps because of the more recent experiences of the <u>Korean war</u> .	Student	47	88	
	Worker	64	80	
	Farmer	36	24	
	Total	147	190	
5. DESPOTISM, LACK OF FREEDOM. This is mostly a Korean component. It stresses the idea of oppression.	Student	12	25	
	Worker	20	33	
	Farmer	-	52	
	Total	38	105	
7. CHARACTERISTICS. BAD, MIGHTY. These characterizations involve generally negative evaluations and have a similar weight for Americans and Koreans.	Student	35	70	
	Worker	62	45	
	Farmer	65	48	
	Total	162	163	
8. PEOPLE. This component is not sizable and it is practically purely American. It reflects the consistent U.S. emphasis on <u>people</u> , on the <u>population</u> in contrast to the authorities and government.	Student	17	-	
	Worker	-	9	
	Farmer	40	-	
	Total	57	9	
10. CULTURAL, HISTORICAL REFERENCES. The responses involve symbols such as <u>bear</u> , <u>hammer</u> and <u>sickle</u> as well as a group dealing with <u>space</u> achievements.	Student	83	45	
	Worker	-	-	
	Farmer	8	8	
	Total	91	53	
11. COUNTRY, NATION. This is the strongest U.S. component. It refers primarily to <u>Russia</u> with emphasis on its people, the <u>Russians</u> .	Student	298	167	
	Worker	181	47	
	Farmer	176	68	
	Total	635	232	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 47%, K.: 47%)	1069	896
		Worker (U.S.: 24%, K.: 20%)	553	552
		Farmer (U.S.: 29%, K.: 24%)	648	468
		Total	2260	1915

INTERPRETATION OF SELECTED COMPONENTS

SOVIET UNION:  (Soryon)

1. COMMUNISM, SOCIALISM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
ideology, different-	8	--	--	--	--	--	8	--
communism, -ist	164	136	158	153	104	106	458	363
socialism, -ist,	--	--	--	--	--	--	--	--
-istic	28	--	--	--	--	--	28	--
Marxism	3	--	--	--	--	--	3	--
revisionism -ist	--	--	--	11	--	--	--	11
red	32	16	23	--	--	--	71	--
Communist nation	--	--	--	42	53	58	--	153
(percent)	(41)	(27)	(32)	(39)	(30)	(32)	(25)	(28)

This component is very strong for both groups, but its salience is especially high for the Koreans, for whom this component is by far the heaviest. While for the American group the references to country, nation, population constitute a heavier, more salient aspect of the SOVIET UNION, for the Koreans this political, systemic characterization appears to be the most pervasive aspect. Furthermore, while for the Koreans this component is formed purely of references to communism and Communist nation, for the Americans it involves an element of socialism as well. The observation that the Americans perceive a stronger relationship between communism and socialism is also supported by the meaning composition of the word COMMUNISM (see Communication Lexicon, 1971b), in which context Americans made more references to socialism than did Koreans, as well as by the meaning of the word SOCIALISM which also involves more American than Korean references to communism. This trend emerges consistently not only from these data, but also from the data of the previous volume, which also show that communism has generally a very negative, more emotion-laden meaning for Koreans than for Americans. Socialism, on the other hand, is viewed somewhat more positively by Koreans than by Americans. In the present context it is obvious that Koreans perceive the SOVIET UNION not as Socialist but as purely Communist. According to Young Ho Lee (1973), this generally reflects the strong differentiation Koreans make between socialism and communism.

2. LEADERS, FAMOUS MEN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Marx	6	--	--	9	6	--	6	15
Lenin	30	--	--	4	--	--	30	4
Stalin	24	--	--	25	11	12	24	49
Brezhnev	7	--	9	8	8	--	16	16
Khrushchev	34	24	26	47	53	22	84	124
Kosygin	5	--	6	42	14	18	11	74
Tolstoy	--	--	--	11	--	--	--	11
other*	13	--	--	--	--	--	16	--
(percent)	(19)	(24)	(44)	(51)	(31)	(18)	(8)	(15)

*other: U.S. - Trotsky, Czar, ruler

This component is distinctly stronger for the Korean groups. The main representatives mentioned are practically the same for Americans and Koreans; the only difference is that this personal representation, this emphasis on leaders and leadership, apparently plays a stronger role for the Koreans than for the Americans. The order of priorities seems to be influenced by the time of the testing, which occurred a few years after Khrushchev lost his leadership position.

4. MILITARY, WAR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aggressor, aggres-	9	6	--	--	14	12	15	26
sion, -ive	19	13	11	6	22	--	15	26
enemy, strong-	--	5	6	--	--	--	11	--
fight, -ing	--	15	16	6	--	--	31	6
war, provoke war	13	--	--	--	--	6	13	6
peace	--	--	--	6	9	--	--	15
communist forces	--	--	--	17	--	--	--	17
Korean war	--	--	--	23	14	6	--	43
nuclear, weapons,	--	--	--	28	21	--	28	61
-power, -test	6	20	3	28	21	--	28	61
other*	47	64	36	86	80	24	147	190
(percent)	(32)	(44)	(24)	(45)	(42)	(13)	(7)	(11)

*other: U.S. - foe, army, guns, soldier, bomb
Korean - infiltrate, destroy, war, provoke, peace, enemy forces, guided missile, ruin, World War II, military power

The military aspect is apparently stronger for the Korean groups. The largest U.S. response is enemy, strong enemy, and there are also some sizable references to war. It is interesting to observe that the Koreans make especially heavy references to nuclear weapons, missiles, aggression, and more specifically to the Korean war, and to a lesser extent to World War II.

5. DESPOTISM, LACK OF FREEDOM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
no freedom,								
without freedom	-	10	-	-	8	9	10	17
confined, confining	11	-	-	-	-	-	11	-
freedom	-	10	-	-	-	5	10	5
despotism	-	-	-	16	25	31	-	72
other*	7	-	-	8	-	7	7	16
(percent)	18	20	-	25	33	62	38	106
	(47)	(53)	-	(24)	(31)	(50)	(2)	(5)

*other: U.S. - collective, -ity, -farm
Korean - laborer, compulsory labor, inconvenience

This component is not large, but is about three times stronger for the Korean than for the American group. It repeats the characterizations noted in the previous volume in connection with COMMUNISM (Communication Lexicon, 1971b). There, as here, special emphasis was placed by the Koreans on the lack of freedom, the characteristics of the Communist states. This image may derive from their impressions gained from North Korea, and it also reflects the central theme of the official government communications. In this characterization, total collectivization, compulsory labor, labor camps constitute elements of the same syndrome: despotism, lack of freedom.

7. CHARACTERISTICS: BAD, MIGHTY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poor, poverty	9	9	-	-	-	-	18	-
mighty	-	-	-	41	3	10	-	64
powerful, world								
power	12	8	-	-	-	-	20	-
strong	-	13	-	-	-	-	13	-
savage, -ry	-	-	-	11	-	7	-	18
bad	-	10	23	12	15	21	33	48
evil influence	-	-	-	6	-	10	-	16
scoundrel	-	-	-	-	10	-	-	10
stupid	-	13	-	-	-	-	13	-
crazy	-	-	34	-	-	-	-	34
other*	14	9	8	-	7	-	31	7
(percent)	35	62	66	70	45	48	162	163
	(22)	(38)	(40)	(43)	(28)	(30)	(7)	(8)

*other: U.S. - hungry, dangerous, threat, unfair
Korean - menace

These characterizations are generally equally strong for both culture groups. Their undertone is generally negative. Americans and Koreans agree that the SOVIET UNION is a formidable country—mighty, powerful, strong; consequently, it is characterized as dangerous, menace, and threat. The Koreans are apparently more emotional about it, emphasizing more

heavily that it is bad and that it is an evil influence. A smaller group of U.S. responses refers to mental problems, poverty, and hunger. The Korean reactions convey distrust, a posture clearly reflected by the results of Young Ho Lee's recent public opinion survey as well (1972).

The Koreans' negative reference to the SOVIET UNION may stem from a long tradition of anticommunism consistently pursued by Rhee, Chang, and Park regimes. In this context Professor Yang's (1972) characterization of the Rhee regime's posture is probably symptomatic:

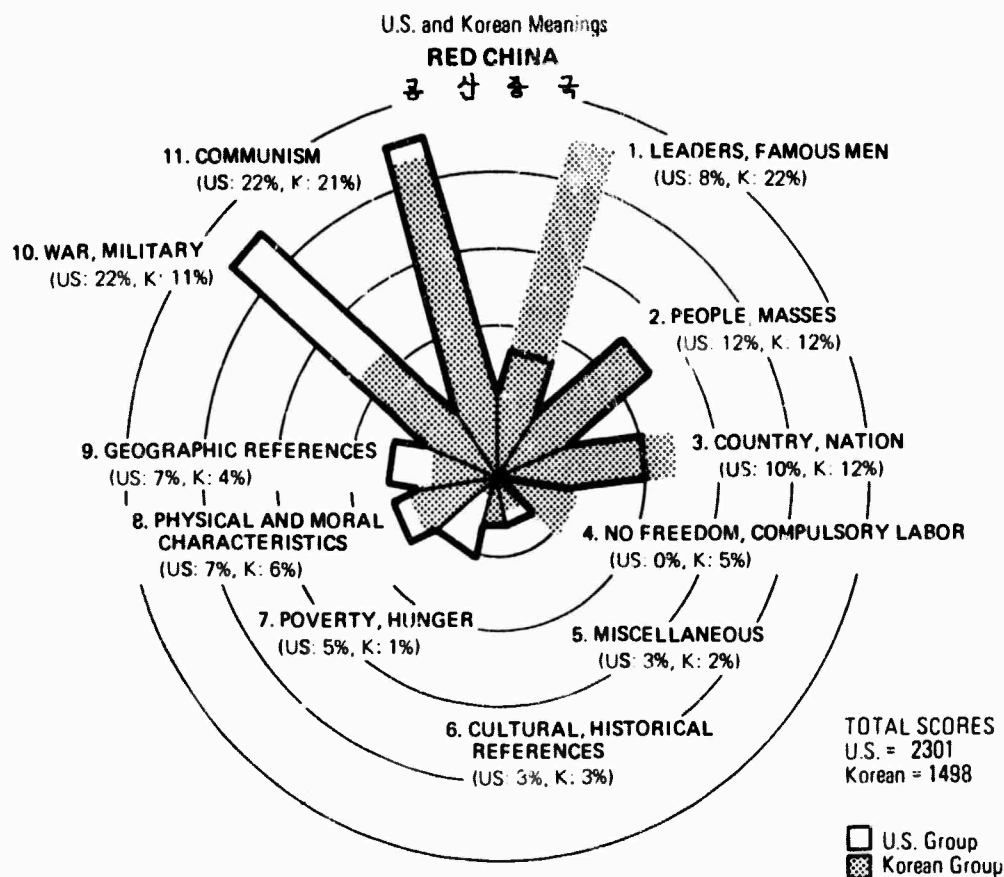
"... Rhee's political conservatism manifested itself in its emotive intensity and negativism. Elite publics in the Rhee regime not only intensified such elements as Communism, Japanism and Americanism but perceived them negatively with the exception of Americanism."

11. COUNTRY, NATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
country	24	15	11	-	-	-	50	-
nation	-	6	9	-	-	-	15	-
bloc	10	-	-	-	-	-	10	-
China	5	6	-	-	6	-	11	6
Red China	5	5	6	16	3	-	16	19
Russia	174	93	15	-	9	-	382	9
Siberia	19	-	-	43	21	29	19	93
USSR	35	21	16	7	-	9	72	16
United States	-	-	-	16	8	7	-	31
North Korea	-	-	-	22	-	14	-	42
Korea	-	-	-	7	-	9	-	16
satellite nation	-	-	-	20	-	-	-	20
United Nations	10	-	-	13	-	-	10	13
Russians	11	15	5	-	-	-	31	-
Foreign	-	-	14	-	-	-	14	-
other*	5	-	-	17	-	-	5	17
(percent)	298	161	176	167	47	68	635	287
	(47)	(25)	(28)	(59)	(17)	(24)	(26)	(15)

*other: U.S. - ally
Korean - N. Vietnam, E. Germany, Hungary

This is by far the strongest U.S. response component. It is interesting to observe that references to Russia, the country and the population, distinctly outweigh references to political structure and to communism. The Korean responses suggest a somewhat different trend. They involve a variety of countries, primarily Asian states with Communist governments: Red China, North Korea, North Vietnam, etc. There are also some Korean references to the United States and to the United Nations.



U.S. GROUPS

In the image of RED CHINA, its political system, COMMUNISM, naturally plays an especially salient role. It is combined with considerations relating to the threat of WAR, MILITARY aggression. These impressions are obviously supported by the image of an already huge and still expanding population. This population is thought of as characterized by POVERTY and HUNGER. There is more emphasis on the physical CHARACTERISTICS than the moral. These characteristics fit the Oriental stereotype. The LEADERS—more specifically, Mao tse-tung—are assigned considerable importance.

KOREAN GROUPS

Koreans assign special importance to the Chinese LEADERS, particularly Mao tse-tung. This is considered obviously to bear a close relationship to a second salient feature, namely, COMMUNISM. The population is viewed as "waves of masses of people"; and WAR and MILITARY aggression represent important parts of this image. North Korea is mentioned, apparently in regard to the contemporary Chinese influence and possibly because of their memories of the Korean war. Among the CHARACTERISTICS, negative attributes are in the majority. Lack of FREEDOM, COMPULSORY LABOR receives distinct consideration.

RED CHINA
 紅 中 華 人 民 共 和 國

MAIN COMPONENTS OF CULTURAL MEANINGS	Group	Group Score		
		U.S.	Korean	
1. LEADERS, FAMOUS MEN. This strongest Korean component shows the salience of <u>Mao tse-tung's</u> role and position, which is strong for Americans, but apparently even stronger for the Koreans.	Student	136	216	
	Worker	18	77	
	Farmer	22	39	
	Total	176	332	
2. PEOPLE, MASSES. Americans and Koreans express similar concern with the huge size of the Chinese population. The Koreans visualize it as <u>human waves</u> .	Student	98	64	
	Worker	74	61	
	Farmer	102	59	
	Total	274	184	
3. COUNTRY, NATION. This component is relatively stronger for the Koreans. The foreign countries mentioned by each culture group convey interesting differences in the perceived role of <u>CHINA</u> in international relations.	Student	73	82	
	Worker	87	67	
	Farmer	80	36	
	Total	240	185	
4. NO FREEDOM, COMPULSORY LABOR. The Koreans show a distinct preoccupation with <u>oppression</u> , the restriction of freedom.	Student	--	25	
	Worker	--	24	
	Farmer	--	23	
	Total	--	72	
6. CULTURAL, HISTORICAL REFERENCES. The weight of this component is similar for Koreans and Americans. <u>Rice</u> appears to have an especially strong symbolic value for Americans.	Student	52	9	
	Worker	11	23	
	Farmer	14	13	
	Total	77	45	
7. POVERTY, HUNGER. This component has the same salience for Americans as the lack of freedom for Koreans.	Student	57	12	
	Worker	18	--	
	Farmer	31	--	
	Total	106	12	
8. PHYSICAL AND MORAL CHARACTERISTICS. Negative evaluations emerge more intensively from the Koreans; the Americans show somewhat more reaction to physical characteristics.	Student	75	40	
	Worker	77	5	
	Farmer	19	41	
	Total	172	86	
9. GEOGRAPHIC REFERENCES. Americans apparently are more impressed by the size of <u>CHINA</u> than the Koreans. They also refer to <u>Asia</u> in general.	Student	79	28	
	Worker	35	--	
	Farmer	39	33	
	Total	153	61	
10. WAR, MILITARY. The ideas of hostility and military <u>threat</u> show relatively greater salience for Americans than Koreans.	Student	136	86	
	Worker	194	17	
	Farmer	177	66	
	Total	507	169	
11. COMMUNISM. Communism as an ideology or political system appears as the single most salient characteristic of <u>RED CHINA</u> for both groups.	Student	186	105	
	Worker	164	149	
	Farmer	168	68	
	Total	518	322	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 40%, K.: 48%)	931	687
		Worker (U.S.: 30%, K.: 28%)	704	423
		Farmer (U.S.: 28%, K.: 25%)	666	388
		Total	2301	1498

INTERPRETATION OF SELECTED COMPONENTS

RED CHINA: 공산중국 (Kongsan Chungguk)

1. LEADERS, FAMOUS MEN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Chiang Kai shek	9	--	--	30	--	--	9	30
Mao tse-tung	118	15	22	161	77	39	155	277
leader	--	3	--	--	--	--	3	--
Chou en-lai	--	--	--	18	--	--	--	18
Lin Piao	9	--	--	7	--	--	9	7
(percent)	136	18	22	216	77	39	176	332
	(77)	(10)	(12)	(65)	(23)	(12)	(8)	(22)

This is the strongest component for the Korean groups. Emphasis on the leadership, especially on Mao tse-tung and to a lesser extent on Chiang kai-shek and Chou en-lai, reflects a trend in Korean imagery and perception, which emerges with considerable consistency in a variety of similar contexts. Whether dealing with their own country or with foreign countries, whether dealing with political ideals like communism or dealing with political institutions like government, presidency, Koreans show in all these instances a tendency to pay special attention to the leaders and leading roles and personalities. While Americans have a consistent trend to emphasize people in general, the Korean tendency to view a particular situation or problem as closely related to the leadership, to the role of particular leaders, is observable with considerable consistency.

3. COUNTRY, NATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
country	15	45	25	--	--	--	85	--
Russia	28	10	18	--	--	--	56	--
Taiwan	14	--	--	14	12	--	14	26
Vietnam	16	13	11	--	--	--	40	--
China, Republic of	--	3	--	11	10	--	3	21
North Korea	--	--	--	19	14	8	--	41
U.S.S.R.	--	--	--	32	12	23	--	67
Japan	--	--	--	--	8	--	--	8
Chinese	--	16	26	--	--	--	--	42
Chinese guy	--	--	--	6	11	5	--	22
(percent)	73	87	80	82	67	36	240	185
	(30)	(36)	(33)	(44)	(36)	(19)	(10)	(12)

The salience of this component is about similar for both culture groups. There is considerable agreement, especially in respect to China in general, Russia, Taiwan, etc. However, there are a few interesting differences as well. One of the largest U.S.

responses is Vietnam, reflecting the circumstance that from the viewpoint of the United States, with special regard to its involvement in Vietnam, RED CHINA and the Chinese position appears to be of special importance. Something comparable may be pointed out in connection with the Korean references to North Korea. The vicinity of North Korea and the support it receives from Red China constitute sensitive matters for the Koreans. Koreans also show more concern than Americans about Taiwan.

4. NO FREEDOM, COMPULSORY LABOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
labor, compulsory	--	--	--	8	7	--	--	15
restraint, -	--	--	--	--	--	--	--	--
of freedom	--	--	--	7	--	--	--	7
freedomless	--	--	--	--	7	23	--	30
freedom	--	--	--	10	--	--	--	10
oppression	--	--	--	--	10	--	--	10
(percent)	--	--	--	25	24	23	--	72
	--	--	--	(35)	(33)	(32)	--	(5)

This is a purely Korean response component. It is not too sizable; nonetheless, it is articulate and clearly consistent with similar observations made in the context of other Communist powers. Whether in connection with communism in general (see Communication Lexicon, 1971b) or in the context of particular Communist countries—North Korea or the Soviet Union—the Koreans have shown a distinct tendency to emphasize lack of freedom and COMPULSORY LABOR. This Korean preoccupation with freedom is a central theme in Young Ho Lee's recent studies (1969) and public opinion surveys (1972).

7. POVERTY, HUNGER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poor, poverty	27	18	6	-	-	-	51	-
starving	6	-	13	-	-	-	19	-
hunger, hungry	6	-	12	-	-	-	48	-
underdeveloped	12	-	-	-	-	-	12	-
other*	8	-	-	12	-	-	8	12
(percent)	57	18	31	12	-	-	106	12
	(54)	(17)	(29)	(100)	-	-	(5)	(1)

*other: U.S. - underfed
Korean - misery - able, struggle

This component involves references to poverty, hunger, starvation. In the American image, these characteristics show considerable salience and are apparently related to the idea of underdevelopment. It is interesting to observe that while the Koreans have previously shown distinct sensitivity to the lack of freedom, they apparently do not perceive the Chinese as poor and starving. This is somewhat consistent again with the Koreans' image of nations in general (Communication Lexicon, 1971b) where a very similar contrast was observed. While the Americans emphasized poverty of ASIANS, only the students among the Koreans made some references to poverty. This suggests that from the viewpoint of the peasants and workers this dimension of poverty has not the same salience: they do not consider the Asians and Chinese to be poor.

8. PHYSICAL AND MORAL CHARACTERISTICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	6	15	-	-	-	5	21	5
bad guy	-	-	-	3	5	10	-	18
crazy	9	7	-	-	-	-	16	-
crowded	6	-	12	-	-	-	18	-
dangerous	15	-	-	-	-	-	16	-
dirty	8	10	-	-	-	-	18	-
slant eyes	-	15	-	-	-	-	15	-
oriental	7	6	-	-	-	-	13	-
savage	-	-	-	21	-	26	-	47
other*	25	24	7	16	-	-	56	16
(percent)	76	77	19	40	6	41	172	86
	(44)	(45)	(11)	(47)	(6)	(48)	(7)	(8)

*other: U.S. - stupid, destructive, hostile, small people, war-like, cheap, " " good, powerful
Korean - stupid, yellow

There are substantially more responses in this component by Americans than by Koreans, but the relative proportions of the total are nearly comparable. Both groups make sizable references to bad,

bad guy. Somewhat more specifically, the Americans also describe RED CHINA as crazy, dangerous, and destructive. Compared to these diverse and not very complimentary attributes, the largest single Korean response is savage. In the matter of physical characterization, a variety of U.S. responses refer to appearance: small size, physiognomy, which could be generalized as the stereotype of the Oriental.

10. WAR, MILITARY

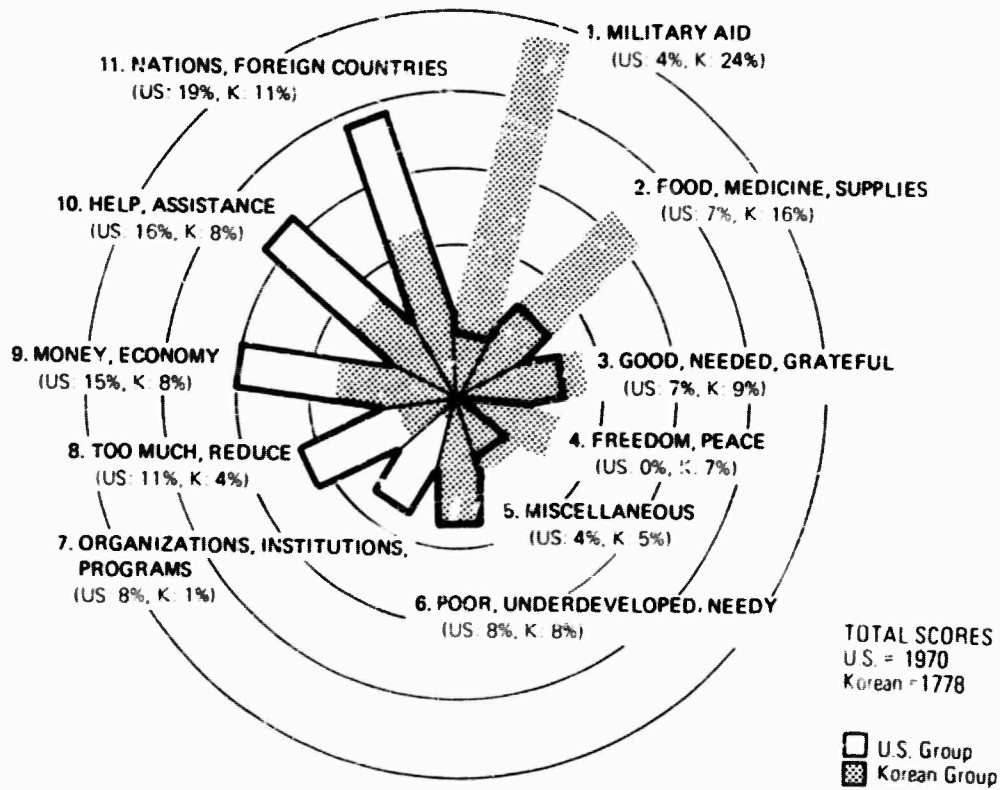
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aggression, -or, -ive	19	8	9	23	9	15	36	47
bomb, atomic, H-nuclear weapons, nuclear tests	33	8	18	6	-	-	59	6
enemy	46	45	33	-	-	16	124	16
kill, -ing	5	19	19	-	-	-	43	-
danger	10	-	-	-	-	-	10	-
threat, -ening	9	-	-	-	-	-	9	-
war	10	60	56	13	-	-	126	13
Vietnam war	4	-	-	-	-	-	4	-
army	-	13	-	-	-	-	13	-
death	-	13	15	-	-	-	28	-
destroy	-	12	-	-	-	-	12	-
sighting	-	16	27	-	-	-	43	-
Korean war	-	-	-	27	-	9	-	36
murder	-	-	-	-	-	11	-	11
(percent)	138	194	177	86	17	66	507	169
	(27)	(38)	(35)	(51)	(10)	(38)	(22)	(11)

This component is especially strong for the Americans; the largest single responses are war and enemy. Bomb, killing, and fighting are also very weighty. There is an apparent agreement between Koreans and Americans about Chinese aggressiveness, and the Koreans also make sizable references to the Korean war.

U.S. and Korean Meanings

U.S. AID

미국 원조



U.S. GROUPS

Americans are especially concerned with those **NATIONS, FOREIGN COUNTRIES** that are recipients of **U. S. AID**—that are actually **HELPED** by the various American aid programs. By its very nature in the American conceptualization **U. S. AID** involves primarily **MONEY** and **ECONOMIC** support; to a lesser extent, **FOOD** and **MEDICINE**; and finally, **MILITARY AID**. The main justification and explanation for the aid is that the recipient nations are **POOR, UNDERDEVELOPED, NEEDY**, that their people genuinely need this support. In connection with its necessity, a smaller group of responses expresses the opinion that it is **GOOD** and **NEEDED** while a larger component states that the **U. S. AID** is **TOO MUCH** and should be **REDUCED**.

KOREAN GROUPS

In Korean eyes **U. S. AID** is primarily **MILITARY AID** involving **weapons** and equipment; however, this aid also involves to a large extent agricultural products as well as **machines** and industrial supplies. The references to **Korea** leave no doubt that to the Koreans their country is one of the main receivers. In justification of the aid, the Koreans apparently reason that it serves the purpose of **FREEDOM** and **PEACE**. Furthermore, it is given to developing nations who happen also to be friendly **NATIONS**. The largest response dealing with the emotional reaction of the receiver is that of **GRATEFULNESS**. There are some smaller responses, however, like **SHAME** or **TOO MUCH**, which suggest that there may be some mixed feelings about the **U. S. AID** as well.

U.S. AID

미국원조

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores			
		U.S.	Korean		
1. MILITARY AID. This is the most salient Korean component suggesting the high priority given to military support.	Student	31	147		
	Worker	39	144		
	Farmer	7	128		
	Total	77	419		
2. GOOD, MEDICINE, SUPPLIES. The economic, material aspects of U. S. aid also emerge as very salient for the Koreans, involving a broad variety of specific goods.	Student	36	63		
	Worker	75	110		
	Farmer	32	112		
	Total	143	285		
3. GOOD, NEEDED, GRATEFUL. Probably as a part of the ongoing political debate questions the rationale and the utility of the aid program, this component expresses a positive stand.	Student	66	70		
	Worker	47	39		
	Farmer	19	38		
	Total	132	154		
4. FREEDOM, PEACE. This fairly sizable Korean component deals with the moral and political objectives which they identify as probably the main reasons why the aid is given in addition to military considerations.	Student	-	38		
	Worker	-	40		
	Farmer	5	40		
	Total	5	118		
6. POOR, UNDERDEVELOPED, NEEDY. This is similarly a motivational component. The Americans emphasize human needs; the Koreans stress national needs.	Student	33	75		
	Worker	53	25		
	Farmer	71	43		
	Total	157	143		
7. ORGANIZATIONS, INSTITUTIONS, PROGRAMS. This primarily U. S. component deals with people and organizations associated with planning and administration of various programs.	Student	46	22		
	Worker	54	-		
	Farmer	62	-		
	Total	162	22		
8. TOO MUCH, REDUCE. This primarily U. S. component includes reactions which reflect opinions--negative, skeptical, or critical--about the U. S. aid program.	Student	133	43		
	Worker	44	10		
	Farmer	49	25		
	Total	226	78		
9. MONEY, ECONOMY. As this component indicates, the financial, economic aspects of the aid are especially salient for the Americans.	Student	174	87		
	Worker	70	13		
	Farmer	47	40		
	Total	291	140		
10. HELP, ASSISTANCE. Large and primarily American, this component involves a variety of fairly close synonyms. The idea of <u>help</u> is central.	Student	74	70		
	Worker	94	48		
	Farmer	142	18		
	Total	310	136		
11. NATIONS, FOREIGN COUNTRIES. This strongest U. S. component includes foreign countries, the primary beneficiaries of <u>U. S. AID</u> . <u>Vietnam</u> scores especially high.	Student	181	89		
	Worker	63	36		
	Farmer	135	74		
	Total	379	199		
Total Group Response Scores and Percentage Distribution.		Student	(U.S.: 42%, K.: 43%)	819	765
		Worker	(U.S.: 27%, K.: 27%)	539	472
		Farmer	(U.S.: 31%, K.: 31%)	612	541
		Total		1970	1778

INTERPRETATION OF SELECTED COMPONENTS

U.S. AID: 미국 원조 (Mikuk Wonjo)

1. MILITARY AID

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
military aid ¹	20	--	--	112	44	48	20	204
army	--	18	--	--	--	--	18	--
soldiers	--	14	--	--	7	--	14	7
war	7	--	7	--	--	--	14	--
weapons ²	--	--	--	15	46	15	--	76
guns	4	--	--	--	24	14	4	38
airplanes	--	7	--	--	10	34	7	44
defense	--	--	--	8	--	--	--	8
Korean War	--	--	--	4	--	--	--	4
ship	--	--	--	8	8	--	--	16
vehicle	--	--	--	--	5	17	--	22
(percent)	31	39	7	147	144	128	77	419
	(40)	(51)	(9)	(35)	(34)	(31)	(4)	(12)

1. -supplies
2. nuclear-

The single largest Korean response is military aid, supplies; a variety of specific items such as weapons, guns, airplanes are also mentioned. These military references amount to nearly one fourth of all Korean responses to U.S. AID. The emphasis on military support suggests the high importance assigned by Koreans to the military component of U.S. AID. For the Americans, military assistance appears to bear a much lower salience within the broader U.S. AID program. This difference in emphasis on military aid probably derives from the circumstances that while the total U.S. AID program is made up of larger economic and financial components, the ratio of military to nonmilitary support given the Korean government, especially during and since the Korean war (see MILITARY ASSISTANCE), is larger than is the case, on the average, with other nations receiving U.S. AID.

2. FOOD, MEDICINE, SUPPLIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
food	31	33	13	--	--	9	77	9
wheat	--	--	--	--	10	--	--	10
grain	5	--	--	--	--	11	5	11
flour	--	--	--	14	23	40	--	77
rice	--	--	--	--	22	18	--	40
fertilizer	--	--	--	--	14	--	--	14
supplies	--	8	--	--	19	--	8	19
material	--	--	--	15	6	6	--	27
surplus	--	--	--	18	--	7	--	25
product	--	--	--	10	--	--	--	10
machine	--	--	--	--	16	13	--	29
medicine, cal	--	14	11	--	--	--	--	25
first aid	--	13	--	--	--	--	--	13
other ^a	--	7	8	6	--	8	15	14
(percent)	36	75	32	63	110	112	143	285
	(75)	(52)	(22)	(22)	(39)	(39)	(7)	(16)

^aother U.S. -clothing, doctors
Korean -barley, industry

This component deals with economic, material support. Here again the Korean component is relatively larger than the American, suggesting that the Koreans are aware of and assign considerable importance to the economic, material benefits which they receive through U.S. AID (see, for example, Pu Wan-hyock, 1961; Chu Sock-kyun, 1962; Lee Kap-sup, 1965). The largest responses are flour, rice, fertilizers—that is, agricultural products and supplies. More generic responses include supplies, materials, and surplus, together with sizable references to machines. The Koreans do not mention medical aid, which is a sizable item for the Americans. The largest response from the U.S. groups is the general response food.

4. FREEDOM, PEACE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
freedom, free	--	--	5	14	16	12	5	42
independence	--	--	--	16	16	--	--	32
democracy	--	--	--	--	--	9	--	9
unification, unity	--	--	--	--	--	13	--	13
peace	--	--	--	8	8	6	--	22
(percent)	--	--	--	5	38	40	5	118
	--	--	--	(32)	(34)	(34)	(0)	(7)

The responses in this component are mentioned almost exclusively by Koreans. It involves sizable references to freedom, independence, democracy, peace. These moral and political values probably constitute elements of the general philosophy or rationale by which Koreans explain U.S. AID. Although this component is not large, from a psychological viewpoint its relevance may be considerable. Justification for the aid is obviously not an issue for the Americans, who are the donors, but is apparently more an issue for the receiver. This explanation fits very well into the Korean political frame of reference—the Korean image of the world, according to which Korea represents an element of a larger alliance of free nations, which is in sharp conflict with the second half of the world, which is represented by members of the Communist bloc. (See the Korean meanings of the themes COMMUNISM, DEMOCRACY.)

ALLIANCE, SOLIDARITY, etc. in previous Communication Lexicon, 1971b.) This may be interpreted as characteristic of the Korean groups' stressing political values in their perception of other countries. Earlier research indicated that Koreans perceive the UNITED STATES as a friendly nation (see also category 11) with the emphasis on "democracy" (Communication Lexicon, 1971b, pp. 8-12, 8-13). A strong emphasis on democracy in their perception of many countries (including their own) was found to be characteristic of the Korean group.

9. TOO MUCH. REDUCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
excessive	20	--	--	--	--	--	20	--
too much	31	26	--	--	--	--	57	--
expensive	10	--	--	--	--	--	10	--
wasteful	13	12	--	--	--	--	25	--
deficit, spending	2	--	--	--	--	--	12	--
much	--	--	23	14	--	10	23	24
stupid	--	--	15	--	--	--	15	--
why	--	--	11	--	--	--	11	--
reduce	--	--	--	19	--	5	--	24
hate	--	--	--	--	10	--	--	10
shame	--	--	--	10	--	10	--	20
other*	47	6	--	--	--	--	53	--
(percent)	133	44	49	43	10	25	226	78
other	(59)	(19)	(22)	(56)	(13)	(32)	(11)	(4)

*other U.S. - gold drain, misused, allotment, unappreciated, misunderstand, cut-back, -some off, failure, ugly american, lose, loss

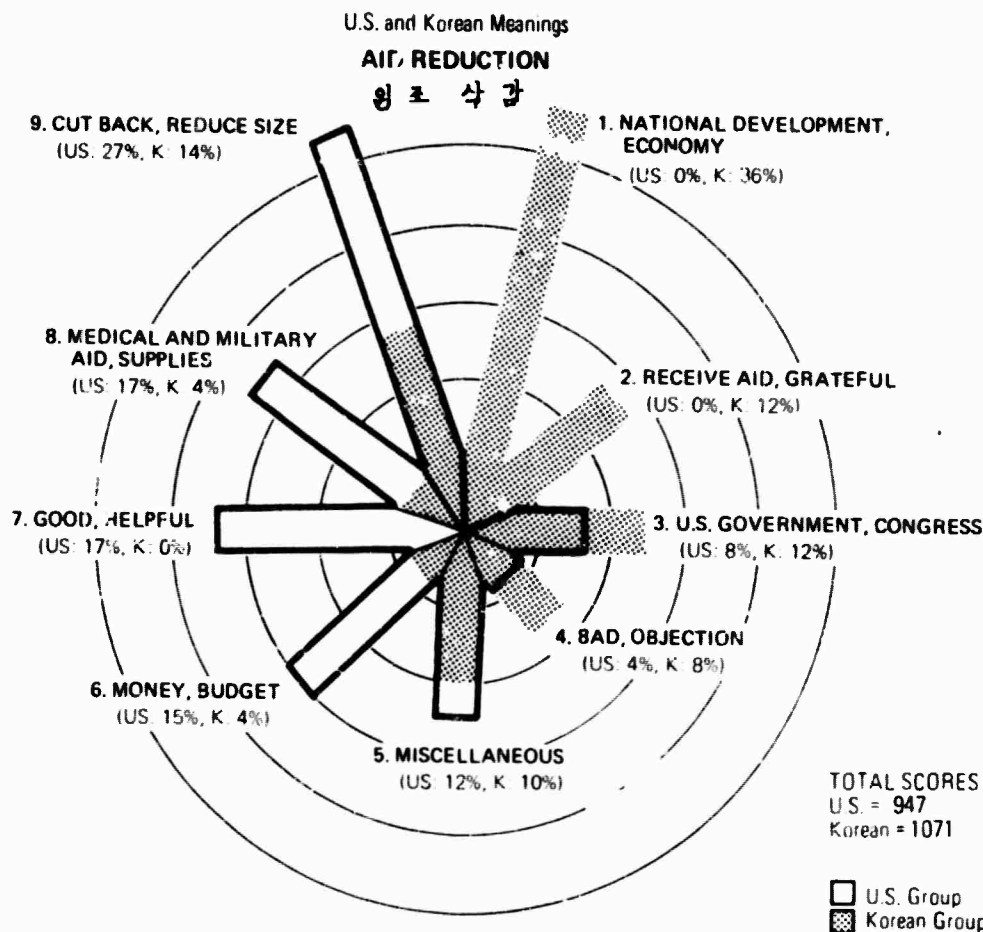
This is primarily a U. S. component, and one certainly related to the ongoing controversy about the utility and results of U. S. AID programs. The responses express a negative attitude and reflect to a large extent the arguments and reasoning that usually accompany discussions of the aid program. The largest group of responses argues that U. S. AID is excessive, too much. Another group of responses concerns the economic consequences: aid is expensive, is a gold drain, and produces a deficit. A third subcategory rejects the idea of U. S. AID on the basis that it is unappreciated, misunderstood, a part of the "Ugly American" syndrome; it is a failure, a waste. Interestingly enough, there are also some Korean responses that express the feeling that the aid may be too much and may be reduced. Some mixed feelings about U. S. AID are also reported in Hong's (1972) findings.

11. NATIONS, FOREIGN COUNTRIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Vietnam, S-	30	78	16	15	--	11	72	26
foreign aid	122	--	9	--	--	--	131	--
foreign	--	21	51	--	--	--	72	--
Korea	--	--	8	46	24	40	8	110
overseas, world	--	--	12	4	--	--	12	4
United States	--	--	12	--	--	--	12	--
country	--	16	23	--	--	--	--	39
nation, friendly-	--	--	4	24	12	17	4	53
other*	29	--	--	--	--	6	29	6
(percent)	181	63	135	89	36	74	379	199
other	(48)	(7)	(36)	(45)	(18)	(37)	(19)	(11)

*other U.S. - Africa, France, India, Asia, foreign country
Korean - Asia

Americans make especially heavy references to countries, foreign areas which are recipients of U. S. AID. The largest number of references are to Vietnam, and a variety of lower-salience references are made to a number of different countries: Korea, Africa, France, India, etc. The largest Korean response is Korea; the second largest response is Vietnam. The Koreans make heavy references to the concept of friendly nation, which is the broadly used term which denotes the relationship of Korea to the United States and to other countries in the community of free nations.



U.S. GROUPS

in the U. S. interpretation, the idea of CUTBACK and REDUCTION represents the central issue. The large majority of responses presented in such a generic component as GOOD, HELPFUL as well as in those involving more specific MONEY and BUDGETARY considerations support the idea of reduction. Opposed to this there is a relatively smaller component of U. S. responses that objects to AID REDUCTION as being BAD. in respect to those involved in the decision making, the GOVERNMENT and the CONGRESS are mentioned. The image of the aid involves for the Americans MEDICAL support as well as economic assistance. At least in the present context, the military component receives no attention.

KOREAN GROUPS

The Korean interpretation of AID REDUCTION is fairly contrastive. As the most salient Korean component indicates, it is viewed as a matter of NATIONAL DEVELOPMENT as well as military assistance needed for independence. A sizable reaction suggests a distinct feeling of gratitude. There are no reactions in favor of AID REDUCTION; however, there are sizable reactions which describe it as BAD or express reservations and disapproval. There are no Korean responses in the component GOOD, HELPFUL. Nonetheless, some Koreans appear to recognize the rationale of money saving, tax reduction, and other financial and economic considerations. Apparently no attention is paid to the decision-making process, but generally the U. S. policy is identified as the main source.

AID REDUCTION

원조 삭감

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. NATIONAL DEVELOPMENT, ECONOMY. This heaviest purely Korean component reflects the opinion that U. S. aid is viewed as directly relevant to national and economic <u>development</u> .	Student	-	263	
	Worker	-	63	
	Farmer	-	36	
	Total	-	362	
2. RECEIVE AID, GRATEFUL. These are reactions of the receiver. The largest single response is <u>grateful</u> . This again is a purely Korean component.	Student	-	36	
	Worker	-	51	
	Farmer	-	39	
	Total	-	126	
3. U. S. GOVERNMENT, CONGRESS. This component deals with people and institutions responsible for decisions regarding aid.	Student	75	81	
	Worker	-	22	
	Farmer	-	21	
	Total	75	124	
4. BAD, OBJECTION. U. S. and Korean reactions express reservation and disapproval. The Korean reactions are somewhat stronger and more articulate than the American.	Student	28	66	
	Worker	-	11	
	Farmer	8	7	
	Total	36	84	
6. MONEY, BUDGET. This component is primarily American. It deals with financial factors, budgetary considerations.	Student	117	35	
	Worker	-	7	
	Farmer	24	-	
	Total	141	42	
7. GOOD, HELPFUL. This reflects approval of the idea of <u>AID REDUCTION</u> . It is a purely U. S. component.	Student	37	-	
	Worker	103	-	
	Farmer	18	-	
	Total	158	-	
8. MEDICAL AND MILITARY AID, SUPPLIES. The reactions are informative of what aid actually involves according to the U. S. and Korean perceptions. The American emphasis is on <u>medical</u> , the Korean on <u>military</u> .	Student	108	30	
	Worker	40	16	
	Farmer	17	-	
	Total	165	46	
9. CUT BACK, REDUCE SIZE. The idea of reduction is reinforced by using a variety of synonyms which are especially weighty for the U. S. groups.	Student	105	29	
	Worker	51	35	
	Farmer	99	91	
	Total	255	155	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 54%, K.: 86%)	509	597
		Worker (U.S.: 22%, K.: 21%)	211	229
		Farmer (U.S.: 24%, K.: 23%)	227	245
		Total	947	1071

INTERPRETATION OF SELECTED COMPONENTS
AID REDUCTION: **원조 삭감** (Wonjo Sakkam)

1. NATIONAL DEVELOPMENT, ECONOMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
development	--	--	--	10	12	--	--	22
export	--	--	--	6	6	--	--	12
farm	--	--	--	10	--	--	--	10
income	--	--	--	12	--	--	--	12
develop economy	--	--	--	27	5	10	--	42
economy	--	--	--	72	2	--	--	74
effort	--	--	--	26	21	--	--	47
nation	--	--	--	7	--	21	--	28
Korea	--	--	--	23	10	--	--	33
independence	--	--	--	38	--	20	--	58
self sufficient	--	--	--	14	--	--	--	14
other*	--	--	--	18	7	5	--	30
(percent)	--	--	--	263	63	56	--	382
other	--	--	--	(69)	(16)	(15)	--	(36)

*other: Korean industry, production, ship, import, confidence

This component is purely Korean and it is especially heavy. The largest responses are economy, develop economy, effort, development, Korea, nation, independence. These responses, as well as the salience of this entire component, convey an image of U.S. AID which is in fundamental agreement with the perception of U.S. AID previously discussed. U.S. AID is perceived with special regard to its relevance to the development of the national economy. Although these responses suggest a positive conclusion of U.S. aid by the Koreans, as we have seen in the context of U.S. AID, Koreans have some criticisms and reservations as well. These reservations are in line with observations of various Korean authors (Han K-ch'un, 1967, Hong Sung-chick, 1972). The heavy reference to independence, the second largest response in this component, is in apparent agreement with the importance assigned to the military component of U.S. AID by Koreans. The lack of U.S. responses in this component is probably attributable to the fact, as we have seen previously, that U.S. AID is perceived more as a gesture toward helping poor, needy people than as help given to governments or nations.

3. U.S. GOVERNMENT, CONGRESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
congress	30	--	--	8	--	--	30	8
government	20	--	--	--	--	--	20	--
vote	10	--	--	--	--	--	10	--
United States	--	--	--	56	22	14	--	92
other*	15	--	--	17	--	7	15	24
(percent)	75	--	--	81	22	21	75	124
other	(109)	--	--	(65)	(18)	(17)	(8)	(12)

*other: U.S. legislature, president
Korean: resolution, politics, plan, policy

This component is somewhat heavier for Koreans than for Americans. It deals with people, individual politicians as well as political bodies involved in the decision-making process regarding U.S. AID REDUCTION. In addition to being less weighty, the U.S. responses are also generally more differentiated. There are references to Congress, government, legislature, president. Compared to these various political institutions, the United States is referred to heavily and without references to specific decision makers by the Korean groups. From the Korean angle, apparently there is little interest in the details of the decision-making process in the United States and in the specific role of the political institutions involved. For them, aid and AID REDUCTION depend on the United States its foreign policy and resolution, as a type of simple political intent.

4. BAD, OBJECTION

Response	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
not good	11	--	--	--	--	--	11	--
bad	--	--	8	12	--	--	8	12
blow	--	--	--	15	--	--	--	15
misfortune	--	--	--	18	--	--	--	18
objection	--	--	--	11	--	--	--	11
herdship	--	--	--	--	11	--	--	11
corruption	--	--	--	10	--	--	--	10
other*	17	--	--	--	--	7	17	7
(percent)	28	--	8	66	11	7	36	84
other	(75)	--	(25)	(79)	(13)	(8)	(14)	(8)

*other: U.S. war, leads to., punishment
Korean: difficult

This again is a component somewhat stronger for Koreans than Americans. It expresses disapproval of the idea of AID REDUCTION. Characteristic responses are bad, blow, misfortune, hardship. The U.S. reactions in this component are fewer and less emphatic. One consideration is that reduction may lead to war; another is that it appears as a punishment. Nonetheless, these responses indicate that Americans are less emotional about this subject than Koreans.

6. MONEY, BUDGET

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
budget, deficit--	24	--	--	--	--	--	24	--
deficit, spending	5	--	--	--	--	--	9	--
money	40	--	24	--	--	--	64	--
taxes, increase	23	--	--	11	--	--	23	11
balance of	10	--	--	6	--	--	10	6
gold drain, gold ²	11	--	--	--	--	--	11	--
wealth & power	--	--	--	10	--	--	--	10
fortune	--	--	--	8	--	--	--	8
rich	--	--	--	--	7	--	--	7
(percent)	117	--	74	35	7	--	141	42
	(83)	--	(17)	(83)	(17)	--	(15)	(4)

1. payments
2. outflow

This component deals with financial considerations leading to AID REDUCTION, and it is stronger for the Americans than for the Koreans. Most of the U.S. responses refer to money, budget, deficit, tax increase, balance of payments, and gold drain. These responses reflect the rationale of the major arguments against U.S. aid from a financial, budgetary angle. Apparently, the Koreans are aware of and sensitive to this particular line of reasoning.

7. GOOD, HELPFUL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good	19	39	--	--	--	--	58	--
necessary	9	--	--	--	--	--	9	--
o.k.	9	--	--	--	--	--	9	--
help, ful, ing	--	34	18	--	--	--	52	--
need, ed	--	30	18	--	--	--	30	--
(percent)	37	103	18	--	--	--	158	--
	(23)	(65)	(11)	--	--	--	(17)	--

This component reflects U.S. reactions that support and favor the idea of AID REDUCTION. Compared to the financial points involved in the previous component, the reaction shown in this component is less specific but more generally in favor of cutting foreign aid. The largest responses are:

good, helpful, needed. This positive reaction is many times stronger than the negative reaction shown in Component 4. The proportions suggest the dominance of positive over negative reactions to AID REDUCTION. This dominance is further reinforced by the circumstance that Component 6 also contains responses which support the idea.

8. MEDICAL AND MILITARY AID, SUPPLIES

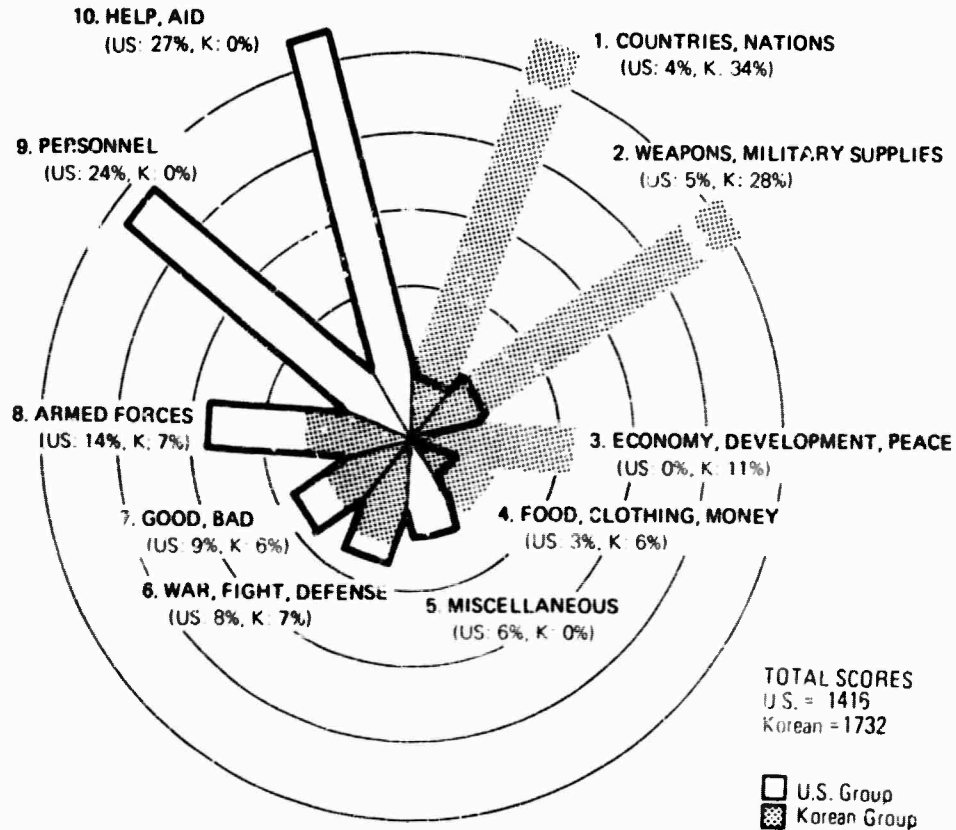
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
foreign, nations	52	--	--	--	--	--	62	--
foreign aid	10	--	--	--	--	--	10	--
Red Cross	--	24	9	--	--	--	33	--
medicare, ¹	--	16	8	--	--	--	24	--
welfare	11	--	--	--	--	--	11	--
goods	--	--	--	--	12	--	--	12
military	--	--	--	22	--	--	--	22
other ²	25	--	--	8	4	--	25	12
	108	40	17	30	16	--	165	46
(percent)	(65)	(24)	(10)	(65)	(35)	--	(17)	(4)

1. medical, doctors
2. other: U.S. -underdeveloped country, relief, supplies
Korean: food, material

Just exactly what U.S. AID REDUCTION involves appears to be a somewhat more peripheral issue. Nonetheless, the priorities observed in the context of U.S. AID are observable in the present context as well. As we have noted in the analysis of the theme U.S. AID, AID REDUCTION has an especially strong medical component in the U.S. perception and interpretation. Furthermore, it has a military component as well, which was observed to be more salient and dominant for the Korean than for the U.S. groups. The salience of military aid also is observable in the present context of AID REDUCTION. The largest Korean response in this component is military. Young Ho Lee gives the following explanation (1973):

The reason why Koreans think of "military" in connection with aid reduction seems to be that current debate has been concerned primarily with military aid reduction for Korea. U.S. economic aid has been already severely reduced. Thus, it is an accomplished fact. The current debate or question is whether and how much and how fast U.S. military aid should be reduced.

U.S. and Korean Meanings
MILITARY ASSISTANCE
 군사원조



U.S. GROUPS

For the U.S. group, MILITARY ASSISTANCE implies first of all HELP, AID training, and instruction provided abroad. Special attention is given here to PERSONNEL aspects, the role of the sergeant and captain who are carrying out the assistance program. This component of MILITARY ASSISTANCE is apparently of pervasive salience to the group tested. Compared to this, the emphasis placed on material and strictly military hardware aspects of the assistance is much lower. Nonetheless, there are some references involving WAR, also involving WEAPONS, MILITARY SUPPLIES, FOOD, and MONEY. The feelings are somewhat mixed, but the positive evaluation appears to outweigh the negative.

KOREAN GROUPS

The emphasis of interpretation by Koreans is quite different. Especially salient roles are taken by the COUNTRIES, NATIONS involved: the United States as the provider and Vietnam and Korea as the receivers, beneficiaries. In respect to the substance, military hardware receives by far the greatest attention, especially WEAPONS and equipment. FOOD, CLOTHING, and MONEY, which are concomitants, receive some emphasis. Some reasons given for MILITARY ASSISTANCE are poverty, DEVELOPMENT, and the threat of WAR, the need for DEFENSE. There are also references to such political considerations as PEACE, freedom, and democracy.

MILITARY ASSISTANCE

군사원조

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores		
		U.S.	Korean	
1. COUNTRIES, NATIONS. This is the largest Korean component involving heavy references to the donor (United States) and to countries who receive the assistance.	Student Worker Farmer Total	41 - 9 50	229 197 170 596	
2. WEAPONS, MILITARY SUPPLIES. The Korean component is especially sizable and specific. It involves a rich diversity of <u>weapons</u> , equipment.	Student Worker Farmer Total	61 8 - 67	161 168 163 492	
3. ECONOMY, DEVELOPMENT, PEACE. This component suggests the economic and political rationale of the <u>MILITARY ASSISTANCE</u> as perceived by Koreans.	Student Worker Farmer Total	8 - - 8	108 29 44 181	
4. FOOD, CLOTHING, MONEY. There is also a generally stronger Korean emphasis on the not explicitly military items, goods, included in the assistance.	Student Worker Farmer Total	35 8 - 43	47 26 33 106	
6. WAR, FIGHT, DEFENSE. The Korean responses make more references to <u>war</u> and emphasize the idea of <u>defense</u> .	Student Worker Farmer Total	54 16 43 113	47 39 39 125	
7. GOOD, BAD. The Korean responses are on the positive side: <u>good</u> , <u>needed</u> ; the Americans are more divided in their evaluation.	Student Worker Farmer Total	55 41 25 121	60 16 29 95	
8. ARMED FORCES. This component is more salient for the U. S. than for the Korean groups. It emphasizes the role of the <u>soldier</u> and <u>armed forces</u> in general.	Student Worker Farmer Total	45 81 75 201	36 37 46 119	
9. PERSONNEL. The U. S. emphasis here is on the support personnel within the military.	Student Worker Farmer Total	148 85 103 336	- 6 - 6	
10. HELP, AID. This is the strongest U. S. component. It includes some of the activities involved, such as <u>instruction</u> , <u>training</u> .	Student Worker Farmer Total	198 60 130 388	6 - - 6	
Total Group Response Scores and Percentage Distribution		Student (U.S.: 47%, K.: 39%) Worker (U.S.: 39%, K.: 30%) Farmer (U.S.: 28%, K.: 31%) Total	660 361 395 1416	684 518 530 1732

INTERPRETATION OF SELECTED COMPONENTS
MILITARY ASSISTANCE: 군사원조 (Kunsa Wonjo)

1. COUNTRIES, NATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Korean, N.	8	--	--	25	--	13	8	38
Vietnam	24	--	9	19	30	8	33	57
United States, 1	--	--	--	165	137	92	--	394
England	--	--	--	--	8	13	--	21
United Nations	--	--	--	11	13	22	--	46
other 2	9	--	--	9	9	22	9	40
(percent)	41	--	9	229	197	170	50	596
	(82)	--	(18)	(38)	(33)	(29)	(4)	(34)

1. American
2. other: U.S. - country
Korean - U.S. & Korea, Thailand, Germany,
Philippines, Dispatch Vietnam

This is a primarily Korean component. The largest single Korean response is United States, American, the salience of which probably underlines the importance of the American dollar. Vietnam is the country most frequently mentioned by Americans and the second most frequently mentioned by Koreans. Their participation in the Vietnam War (see VIETNAM INVOLVEMENT) appears to be viewed as MILITARY ASSISTANCE. Koreans also make a sizable number of references to their own country or North Korea. There are some Korean references to Thailand and the Philippines, both of which took part in the Korean war as members of the United Nations Forces. The Koreans also mention England and Germany as countries providing assistance. There is also a sizable number of Korean references to the United Nations, probably due to the fact that MILITARY ASSISTANCE provided to Korea during and since the Korean war was originally organized within the framework of the United Nations.

2. WEAPONS, MILITARY SUPPLIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
arms	17	--	--	--	--	--	17	--
guns	19	6	--	13	31	25	25	69
tanks	13	--	--	--	--	--	13	--
weapons, nuclear	8	--	--	46	37	44	8	127
equipment	--	--	--	16	--	--	--	16
planes	4	--	--	37	28	33	4	98
rifles	--	--	--	11	11	--	--	22
military supplies	--	--	--	22	23	6	--	51
warship	--	--	--	10	--	9	--	19
ordnance	--	--	--	6	--	7	--	13
missile	--	--	--	--	9	--	--	9
submarine	--	--	--	--	15	--	--	15
vehicle	--	--	--	--	14	20	--	34
bullets	--	--	--	--	--	19	--	19
(percent)	61	6	--	161	168	163	67	492
	(91)	(9)	--	(33)	(34)	(33)	(5)	(28)

This second largest Korean component shows great emphasis and articulation. The largest Korean responses are weapons, nuclear weapons, planes, guns, military supplies and equipment, including warships, rifles, vehicles and submarines. Compared to this emphasis on heavy equipment, American references involve mainly guns and tanks. The responses suggest that the Americans have little interest, compared to the Koreans, in the details of the MILITARY ASSISTANCE programs. The American responses come mainly from students.

3. ECONOMY, DEVELOPMENT, PEACE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
backward nation	--	--	--	25	--	--	--	25
small & weak	--	--	--	11	--	--	--	11
peace	--	--	--	15	--	16	--	31
cooperation	--	--	--	12	--	19	--	31
friendly nation	--	--	--	25	12	--	--	37
other*	6	--	--	20	17	9	6	76
(percent)	6	--	--	108	29	44	6	121
	(100)	--	--	(60)	(16)	(24)	(0)	(11)

*other: U.S. - lives, life saving
Korean - economy, self supporting, development, poor, poverty, democracy, freedom, allied

The main elements of this almost exclusively Korean component involves references to economic goals, some of which carry distinct social and political connotations. This component should be considered in close relationship with Component 4, which includes references to specific items relevant to the present component. There are indications that Koreans view MILITARY ASSISTANCE in the context of helping backward nations in their pursuit of economic betterment, freedom, and peace.

4. FOOD, CLOTHING, MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
rice	--	--	--	--	11	--	--	11
food	--	--	--	--	--	18	--	18
money	20	2	--	10	--	--	28	10
dollars	--	--	--	15	--	--	--	15
counterpart fund	--	--	--	13	--	--	--	13
allotment	15	--	--	--	--	--	15	--
other*	--	--	--	9	15	15	--	39
(percent)	35	8	--	47	26	33	43	106
	(61)	(19)	--	(44)	(25)	(31)	(3)	(6)

*other: Korean - clothing, medicine, fertilizer, flour, surplus

This component shows that for the Koreans MILITARY ASSISTANCE involves a broad variety of foods and medicine and industrial products; and last but not least, it involves money, dollars. This suggests that MILITARY ASSISTANCE is conceptualized by them not merely as matter of providing military hardware but as a wider range of support, including food and clothing as well as other economic necessities for maintaining the country's defense capability.

6. WAR, FIGHT, DEFENSE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
fight, each other	25	--	--	--	--	--	25	
war	29	10	12	18	--	12	51	2
kill, death	--	8	8	--	--	--	12	
Korean War	--	--	--	12	11	19	--	4
defense	--	--	--	8	--	--	--	
ministry of ¹	--	--	--	9	--	--	--	
defend freedom, ²	--	--	--	--	22	--	--	2
riots	--	--	16	--	--	--	16	
other ³	--	--	9	--	6	8	9	14
(percent)	54	18	43	47	33	38	113	125
	(48)	(14)	(38)	(38)	(31)	(31)	(8)	(7)

1. defense
2. defend
3. other: U.S. - trouble
Korean - combat, espionage

The Korean responses are focused around two main ideas: war and defense. While the Americans mention war in general, the largest single Korean response in this component is the Korean war. This suggests that the Koreans relate the idea of MILITARY ASSISTANCE very heavily to their war experiences and consider MILITARY ASSISTANCE probably as an ongoing effort. This idea is further reinforced by their references to defense, defend freedom. There are continuous indications, as has been observed more specifically in the context of COMMUNISM, NORTH KOREA, and ALLIANCE (Communication Lexicon, 1971b), that the Koreans are concerned with security and live in an atmosphere of threat. Their experiences in the Korean war, the North Korean invasion, were traumatic, unforgettable, and their fears were repeatedly reinforced by the activities of North Korean agents and infiltrators, especially during the late sixties. This is apparently one of the major contexts in which they are viewing and evaluating MILITARY ASSISTANCE.

7. GOOD, BAD

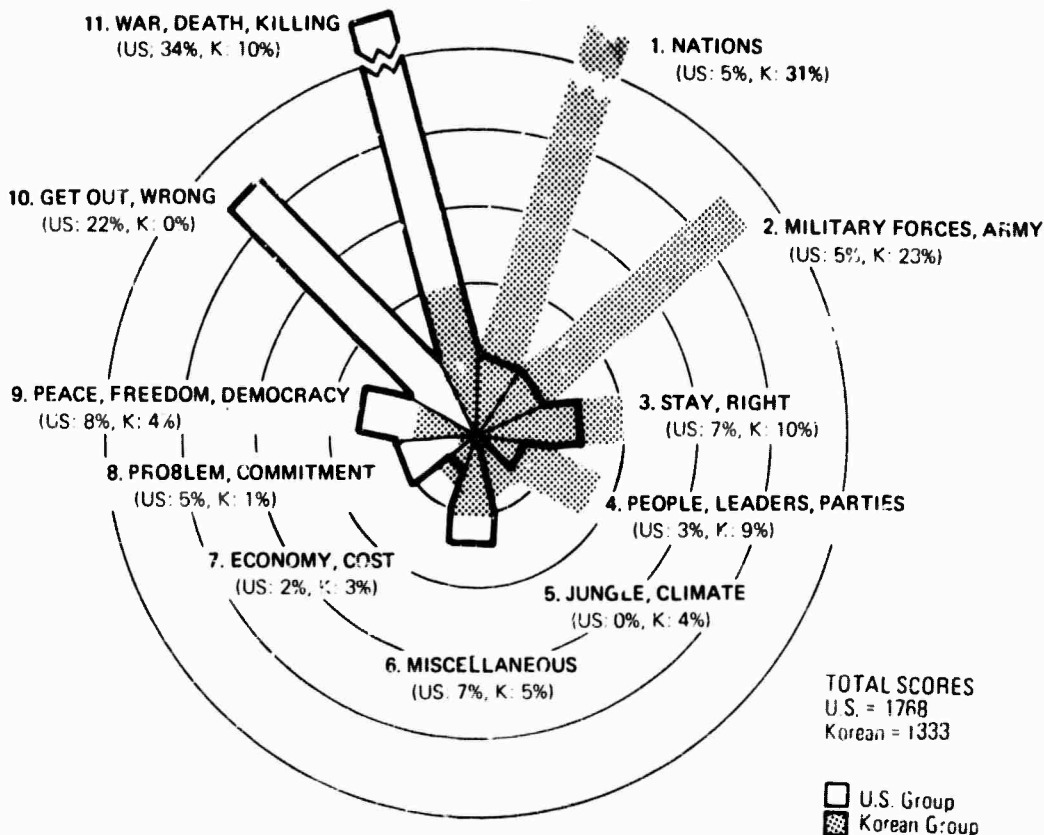
Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good	--	21	8	12	--	--	29	12
need, necessary, ¹	29	--	9	17	--	17	38	34
much	--	--	--	--	16	--	--	16
insufficiency	--	--	--	--	--	12	--	12
harm, -ful	10	--	--	--	--	--	10	--
hate, -ful	--	11	8	--	--	--	--	19
other ²	16	9	--	21	--	--	25	21
(percent)	55	41	25	50	16	29	121	95
	(45)	(34)	(21)	(53)	(17)	(30)	(9)	(6)

1. necessity

2. other: U.S. - wanted, not-, sometimes, dislike
Korean - use, decrease, frightening

This component includes responses involving evaluations; plus a variety of miscellaneous responses. It reflects trends somewhat similar to those observed in connection with U. S. AID. The Korean responses are largely on the positive side; they emphasize that MILITARY ASSISTANCE is necessary, wanted, good. The American responses suggest more ambivalence: they are a mixture of positive and negative comments. The responses suggest, however, that the American groups tested react less negatively to MILITARY ASSISTANCE than to the general idea of foreign aid. This conclusion may be influenced, however, by the fact that the subjects tested were at least formally and legally military. They were recruits starting their military training.

U.S. and Korean Meanings
VIETNAM INVOLVEMENT
 원남개입



U.S. GROUPS

The American image of the VIETNAM INVOLVEMENT, which is perceived as an undeclared war, is overwhelmingly one of WAR, DEATH, and KILLING. Thus it is fairly understandable that the next largest number of responses is WRONG, GET OUT. Reactions which suggest that Americans should STAY and involvement is RIGHT are substantially smaller. Among the NATIONS involved, only the United States and the two Communist giants, Russia and China, are mentioned. There are sizable references to communism, FREEDOM and DEMOCRACY as constituting political dimensions of the hostilities. Compared to these major components, references to ECONOMY and COST factors, the tropical CLIMATE, vegetation and to PEOPLE are relatively small in number.

KOREAN GROUPS

The Korean image of the Vietnam conflict appears to be quite different. There are heavy references to NATIONS involved, specifically to Korea and the United States, and their friendly alliance. In this context, Korean participation appears to be a matter of pride. The MILITARY side is represented by references to particular military divisions that enjoy fame and reputation. There are a considerable number of references to WAR, DEATH, and KILLING, but at the same time there is a sizable reaction suggesting approval and the possibility of winning. The component on ECONOMY and COST considerations and planning related to PEACE apparently have low salience.

VIETNAM INVOLVEMENT

월남개입

MAIN COMPONENTS OF CULTURAL MEANING	Group	Group Scores	
		U.S.	Korean
1. NATIONS. This strongest Korean component focuses on the participating or involved countries, in the first line, of course, <u>Korea</u> .	Student Worker Farmer Total	30 7 35 81	208 105 98 409
2. MILITARY FORCES, ARMY. The Koreans make heavy references to particular divisions, military units, that have achieved considerable fame and reputation in Korea.	Student Worker Farmer Total	44 41 8 93	88 94 131 313
3. STAY, FIGHT. The positive reactions which suggest general approval of the military involvement are about equally strong for Americans and Koreans.	Student Worker Farmer Total	91 9 26 129	91 9 28 128
4. PEOPLE, LEADERS, PARTIES. This component is about twice as strong for Koreans as for Americans. The Koreans pay more attention apparently to the role of the <u>Vietcong</u> .	Student Worker Farmer Total	14 12 34 60	76 45 -- 121
5. JUNGLE, CLIMATE. In the Korean image of the Vietnamese scene, the tropical climate and vegetation apparently play a salient role.	Student Worker Farmer Total	8 -- -- 8	-- 35 23 58
7. ECONOMY, COST. The financial, economic aspects of the war have low priority for both U. S. and Korean groups.	Student Worker Farmer Total	39 -- -- 39	46 -- -- 46
8. PROBLEM, COMMITMENT. This is mostly a U. S. component; it emphasizes the many faceted, complex nature of involvement.	Student Worker Farmer Total	86 8 -- 94	8 -- -- 8
9. PEACE, FREEDOM, DEMOCRACY. The U. S. responses emphasize <u>peace</u> and <u>communism</u> ; the Korean, <u>democracy</u> .	Student Worker Farmer Total	73 43 33 149	45 6 9 60
10. GET OUT, WRONG. This second largest U. S. component expresses negative feelings, concluding with the suggestion to <u>get out</u> .	Student Worker Farmer Total	105 160 126 391	-- -- -- --
11. WAR, DEATH, KILLING. This is the largest U. S. response component. It emphasizes the nature of the U. S. involvement in Vietnam.	Student Worker Farmer Total	192 199 215 606	63 27 38 128
Total Group Responses and Percentage Distribution	Student Worker Farmer Total	(U.S.: 42%, K.: 50%) (U.S.: 29%, K.: 24%) (U.S.: 29%, K.: 26%) 1788	664 321 348 1333

INTERPRETATION OF SELECTED COMPONENTS
VIETNAM INVOLVEMENT: **월남개입** (Pet'unam Kanyo)

1. NATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
China -ese, Red-	6	--	5	11	--	--	11	11
United States	13	7	15	66	26	31	35	123
Saigon	10	--	--	8	--	--	10	8
Australia	--	--	--	6	--	6	--	12
Korea	--	--	--	56	55	39	--	150
United Nations	--	--	--	11	--	--	--	11
Thailand	--	--	--	--	10	--	--	10
friendly nation	--	--	--	28	4	20	--	52
country	--	--	10	--	--	--	10	--
nation	--	--	--	--	10	--	--	10
other*	10	--	5	22	--	--	15	22
	39	7	35	208	105	96	81	399
(percent)	(48)	(9)	(43)	(51)	(26)	(23)	(5)	(11)

*other U.S. - Asia, S.E. Asia, Vietnam, Russia
 Korean - Russia, France, Philippines

This is the strongest Korean component. Its weight is about five times greater for Koreans than for Americans. It involves references on the first line to Korea and on the second to the United States. Then a variety of participating countries, Thailand and the Philippines on the one side and Russia and China on the other. Aside from references to specific countries, the response friendly nation is the strongest within this component. It reflects the usual Korean emphasis on the alliance of free, friendly nations, which has been observed within this particular domain as well as in other contexts (COMMUNISM, DEMOCRACY, ALLIANCE, Communication Lexicon, 1971b) as a focal characteristic of the Korean political frame of reference. In the Korean image of the VIETNAM INVOLVEMENT, the idea of a wider international alliance and the Korean participation in such an alliance is an especially central issue. Compared to this, the U.S. groups make little reference to other nations except China and Russia.

2. MILITARY FORCES, ARMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
army	17	24	--	--	--	--	--	41
draft	8	6	--	--	--	--	--	14
soldiers	10	11	8	14	11	32	29	57
U.S. Armed ¹	--	--	--	14	--	--	--	14
Korean Armed ²	--	--	--	27	--	13	--	40
Tiger Division	--	--	--	17	21	24	--	62
White Horse	--	--	--	8	11	15	--	34
Blue Dragon	--	--	--	--	23	16	--	39
Dove Unit	--	--	--	--	11	18	--	29
dispatch	--	--	--	--	11	10	--	21
other ³	9	--	--	8	6	3	9	17
	44	41	8	88	94	131	93	313
(percent)	(47)	(44)	(9)	(28)	(30)	(42)	(5)	(23)

1. Forces
 2. Forces
 3. other U.S. - military
 Korean - armed forces, Southern Cross, Kang Jae Ko (platoon leader)

While the Americans refer to the Army and soldiers in general, the much more numerous Korean references name a variety of specific military units—Tiger Division, Blue Dragon Brigade, White Horse Division, and Dove Unit. These are elite troops with a considerable reputation in Korea, who were frequently praised because of their bravery and success in South Vietnam.

10. GET OUT, WRONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
get out	12	12	16	--	--	--	40	--
stop, -ing	7	8	--	--	--	--	15	--
end it	--	17	--	--	--	--	17	--
bad	--	12	18	--	--	--	30	--
wrong	30	12	32	--	--	--	74	--
no good	--	17	10	--	--	--	27	--
stupid	--	29	33	--	--	--	62	--
crazy	--	--	17	--	--	--	17	--
hell	--	11	--	--	--	--	11	--
unnecessary	10	--	--	--	--	--	10	--
waste, -ful	11	--	--	--	--	--	11	--
dissention	11	--	--	--	--	--	11	--
hate	--	10	--	--	--	--	10	--
other*	24	32	--	--	--	--	56	--
	105	163	126	--	--	--	394	--
(percent)	(27)	(41)	(32)	--	--	--	(22)	--

*other U.S. - Go, protest, criticise, -ism, mistake, nonsense, out, stay out

This is a purely American response component. It contains negative, highly critical reactions. Especially strong are evaluations such as wrong, bad, no good, stupid, and crazy. These emphatic expressions of negative feelings are coupled with suggestions to stop, get out, to end the Vietnam conflict. The score for the Americans is very high and presents about three times the weight of positive responses shown in component 3, which suggested that Vietnam involvement was right and that the United States should stay. Furthermore, while positive references by Koreans equalled the positive references by Americans, negative evaluations are purely American. In the U.S. case positive responses were outnumbered by negative responses, but there are no negative responses from the Koreans. Nor is the number of positive Korean responses very sizable.

11. WAR, DEATH, KILLING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
war	70	69	89	55	15	16	228	96
bomb, -ed	10	7	-	-	-	-	17	-
fight, -ing	19	35	36	-	-	14	90	14
guns	-	-	13	-	-	-	13	-
death, dead	42	48	37	8	-	8	127	16
kill, -ing	19	40	29	-	-	-	68	-
blood, -y	8	-	7	-	-	-	15	-
escalation	10	-	-	-	-	-	10	-
other*	14	-	4	-	12	-	18	12
(percent)	192	199	215	63	27	38	606	128
	(32)	(33)	(35)	(49)	(21)	(30)	(34)	(10)

*Other: U.S. -conflict, destruction, nuclear
Korean -weapons, defeat

In this strongest U. S. component the largest single response is war, the second largest is death, deau, followed by fight and killing. The U. S. emphasis on war activities is consistent with other U. S. components suggesting negative and critical feelings. There are also Korean references to war and death but they are much less numerous than the American and amount to only a third of the U. S. strength of this particular component. This somewhat differential measure of the VIETNAM INVOLVEMENT is generally consistent with the results of public opinion surveys conducted in the United States and Korea.

GENERAL FINDINGS FOR THE DOMAIN*

In the conceptualization of the field of international relations, one characteristic difference is that Koreans are inclined to think primarily in terms of nations (Korean 1,300, U.S. 200), while Americans speak of countries (Korean 0, U.S. 1,000). Although there is naturally a close similarity between these two words, they do not mean exactly the same thing. As previous findings have shown, the Korean word for nation has distinct connotations of national identity with emphasis on race and nationalism (Communication Lexicon, 1971b). The U.S. concept of country implies more a political, territorial unit.

As a related trend, we find that in the context of this particular domain, Koreans make somewhat more references to particular nations, countries than do the Americans (Korean 3100, U.S. 2500). Furthermore, there are apparent, occasionally fairly distinct differences in the amount of emphasis placed on particular countries by Americans and Koreans. Koreans capitalize especially heavily on the United States or America (1000) and nearly to the same extent on their own country: Korea (970). In this context, the attention paid to Vietnam stands in third place (800). On the other hand, Russia-Soviet Union (U.S. 600, Korean 200), Japan (U.S. 200), and China (U.S. 200, Korean 100) receive more attention from Americans than Koreans.

There are also certain differences in the weight placed on various types of people, roles, political organizations. Americans view this domain of international relations as involving people (1800) and to a lesser extent leaders (400) and governments (300). The Koreans capitalize primarily on leaders and presidents (1000), with less emphasis on people (500) and no mention of governments.

From both U.S. and Korean groups, Mao tse-tung elicits the most interest (Korean 300, U.S. 200), followed by Kennedy (Korean 200), Johnson (Korean 200, U.S. 100), Krushchev (Korean 100, U.S. 100), and Park (Korean 200). The amount of attention given to the late President Kennedy by the Korean group is indicative in more than one way. In the present context the weight of Korean responses placed on famous leaders reflects a fundamental cultural trend to emphasize the role of national leadership and to view politics and international relations in terms of leading personalities.

It is interesting to explore a step further into how Americans and Koreans view people and what characteristics they emphasize. The previous volume presented findings suggesting that Koreans are inclined to emphasize physical characteristics and that they may be especially sensitive to differences in size (Communication Lexicon, 1971b). The present findings provide additional support. With the exception of slanted eyes (U.S. 200, Korean 100), the Koreans consistently place more emphasis than do Americans on all other physical characteristics: skin color--white, yellow (U.S. 100, Korean 300) -- nose (Korean 200), strength (Korean 200, U.S. 100), and body size -- tall, short, small (Korean 600, U.S. 400). This observation is probably related to previous findings (see Chapter 7, Domain: "NATION, NATIONALISM," and Chapter 8, "NATIONAL IMAGES," Communication Lexicon, 1971 b.), suggesting a Korean trend to stress racial identity and to show a sensitive awareness to racial differences. However, it would go beyond our empirical foundation to speculate the extent to which racial homogeneity, social power status, economic conditions, and history, may influence this process of sensitization.

* The numbers in brackets represent the scores accumulated by the particular responses across the twelve themes studied in this chapter and the following additional four words: UNITED STATES, KOREA, AMERICANS, and KOREANS.

The procedure by which score values are obtained is elaborated in detail in Appendix C. The score totals presented in this summary provide empirically found indicators of the relationship and cultural importance of certain response themes as observed across the themes used in the representation of this domain.

Compared to the Korean emphasis on physical, racial characteristics, the Americans are more predisposed to approach the problem of international relations in the dimension of some other characteristics, political values, alignment, etc. Among the political systems and values, the American groups are more preoccupied with communism (U.S. 1200, Korean 900) and freedom (U.S. 600, Korean 300) while the Koreans show more preoccupation with democracy (Korean 300, U.S. 100).

This observation is especially interesting in light of the findings of the previous volume, where the high level of ideological saturation of the Korean groups was a constantly recurring theme. The Koreans have shown a consistently stronger trend to emphasize abstract, ideological terms like communism, socialism, and democracy. This trend, which appeared to be highly characteristic of the Korean way of thinking in relationship to domestic issues, including the relationship of South and North Korea, turns out to be less applicable to Korean thinking in the broader domain of international relations. Somewhat the opposite may be true about the Americans who appear to be emphatically pragmatic and non-ideological on social and domestic matters but to be more ideologically oriented when dealing with issues from the field of international relations.

Such a distinction may provide a partial explanation for the observation that in the present context of international relations, the American groups show a more distinct concern (U.S. 300) with political alignment than do the Koreans (Korean 100). The American groups place a consistently greater weight on friends (U.S. 200), and enemies (U.S. 600), Korean 200). The only theme dealing with political alignments on which the Koreans have placed more emphasis than the Americans is neutral (Korean 100). This is probably a natural reaction to the United States continuous, world-wide international involvement.

This probably explains why the Americans place more weight on the military aspect of international relations (U.S. 1300, Korean 900), an observation supported by findings that except for the response military, the U. S. have placed more emphasis on all such themes as guerrilla, soldier, sergeant, armed forces, army and navy.

In the economic dimensions of international relations, the distribution of U.S. and Korean interests and concerns is somewhat more complex. The U.S. groups emphasize more the purely monetary aspects (U.S. 300, Korean 100), while the Koreans are predisposed to think in broader terms of economy (Korean 400) and development (Korean 300). A closely similar trend was observed in Chapter 5, "ECONOMY, FINANCES."

Another psychologically understandable finding suggests that in the context of international relations, the amount of concern expressed is reciprocal to the distribution of wealth: The more affluent U.S. groups show more concern with poverty (U.S. 300, Korean 200), while the less affluent Koreans express more concern with richness (Korean 200). The Koreans speak more of cooperation (Korean 100) and assistance (Korean 300), while the Americans think more in terms of foreign aid (U.S. 100) and help (U.S. 700, Korean 100).

As a brief recapitulation of the main trends, it may be concluded that in their approach to the domain of international relations as observed in the context of the selected themes, Americans and Koreans show the following characteristic differences. For the Koreans the main unit is the nation considered in close combination with the national leadership, president. For the Americans, the main units are countries, people, and governments. Koreans are more perceptive to physical, racial characteristics than Americans, while Americans place more emphasis on certain political values like freedom and

differences in sociopolitical systems like communism. Americans distinguish more emphatically between enemies and friends and show somewhat stronger trends to think in military categories.

In the economic dimension, the Korean emphasis is on economy and development while the American emphasize the role of money.

CHAPTER 7

DICTIONARY OF CULTURAL USE

Within the scope of the study presented in this report approximately 80,000 word responses were analysed. This sizable body of data shows certain regularities or patterns in word usage characteristic of the U.S. and Korean groups studied. These patterns do not reflect linguistic rules but show the characteristic distribution of themes by contexts. Also shown are the natural interrelationships of events and phenomena as they constitute elements of the cultural experience and account for the organization of the group's frame of reference.

As noted above, words in this context are not conventional lexical units; rather they are themes, topics and issues with varying degrees of dominance and with subjective emotional and intellectual content. To underline this fact, instead of speaking of "words," this report speaks of "themes." The dictionary, which follows (beginning on page 7-2), presents themes and registers their high frequency uses as observed in the context of the communication themes studied. By the comparative presentation of U.S. and Korean uses, similar and different contexts of cultural usage can be easily identified. The last column shows the overall level of use of response themes observed in the context of the domains and themes included in this study. These numerical values inform about the cultural relevance of these response themes assessed on a broad, fairly systematically sampled empirical basis.

The listing of the U.S. and Korean usage is limited to the five domains represented by 80 communication themes analyzed in the present study. The dictionary includes responses frequently given to these themes by the U.S. and Korean groups. The descriptors -- very strong, strong, moderate, and slight--have empirical, quantitative foundation in the data. "Very strong" means that a response was obtained with a score value of 100 or more in the context of particular stimulus theme. "Strong" is used to indicate response themes with scores between 40 and 100. "Moderate" designates the response themes with scores between 25 and 40. The descriptor "slight," for score values below 25, is used only if the response was given by the other culture group with a score of over 25.

For the convenience of the reader, the location of the exact score value of the response themes is indicated by the page number given in parentheses after each communication theme, which appears in capital letters and underscored. Additional information may be obtained from the graphs and tables presented on each communication theme in Chapters 2-6. The stimulus themes that are not accompanied by page numbers were not analyzed in detail in this volume but were merely introduced at the domain level as discussed in the general findings at the end of each chapter.

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total U.S./Kor.
abroad 해외		Moderate usage with <u>COLLEGE</u> (p. A-8).	-- 74
abundant 풍부한		Strong usage with <u>KNOWLEDGE</u> (p. 3-8).	18 51
academy 학원		Strong usage with <u>TECHNICAL EDUCATION</u> .	-- 64
accommodate 빌려주다		Moderate usage with <u>BANK</u> (p. A-16).	-- 64
Accomplish 성취하다	Strong usage with <u>SUCCESS</u> and a slight usage with <u>GOAL</u> .	Very strong usage with <u>GOAL</u> .	64 242
account 계산, 구좌	Very strong usage with <u>BANK</u> (p. 5-8).	Slight usage with <u>BANK</u> (p. 5-8).	100 42
achieve 달성하다	Strong usage with <u>SUCCESS</u>	Strong usage with <u>SUCCESS</u>	165 71
act 행위		Moderate usage with <u>DISCIPLINE</u> and a slight usage with <u>CULTURE</u> .	121 129
active	Moderate usage with <u>DUTY</u> (p. 4-16).		31 --
administrate	Moderate <u>BUSINESS</u> (p. A-16).		10 --
admire	Strong usage with <u>RESPECT</u> (p. A-5).		136 84
adult 어른		Strong usage with <u>FATHER</u> (p. 2-8); strong usage with <u>FILIAL DUTY</u> (p. 2-28).	-- 99
advance 전진하다	Very strong usage with <u>PROGRESS</u> ; moderate usage with <u>SCIENCE</u> ; moderate usage with <u>PROSPERITY</u>	Very strong usage with <u>PROGRESS</u> ; strong usage with <u>PROSPERITY</u> (p. 3-32) and strong usage with <u>JAPAN</u> (p. 6-5); strong usage with <u>COMPETITION AND ECONOMIC DEVELOPMENT</u> . Moderate use with <u>U.S.</u> and <u>GOAL</u> .	254 564
advantage 우위	Strong usage with <u>EXPLOITATION</u> (p. 436).		79 --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
adventure	Moderate usage with <u>EXPLOITATION</u> (p. 437).		<u>30</u> --
affection 애정	Moderate usage with <u>LOVE</u> (p. 2-40).	Strong usage with <u>MOTHER</u> (p. 2-12) and <u>LOVE</u> (p. 2-40). Moderate use with <u>DIVORCE</u> .	<u>35</u> 143
against	Strong usage with <u>COMPETITION</u> .		<u>93</u> --
agent 기판	Slight usage with <u>UNEMPLOYMENT</u> (p. 5-21).	Slight usage with <u>UNEMPLOYMENT</u> (p. 5-21) and a moderate usage with <u>BANK</u> (p. 5-8).	<u>38</u> 46
aggressor 침략자	Moderate usage with <u>RED CHINA</u> (p. 6-33), slight usage with <u>VIET CONG</u> (p. 6-25), and <u>SOVIET UNION</u> (p. 6-29).	Strong usage with <u>RED CHINA</u> (p. 6-33), moderate usage with <u>VIET CONG</u> (p. 6-25), slight usage with <u>SOVIET UNION</u> (p. 6-29).	<u>68</u> 130
agree	Strong usage with <u>JAPANESE</u> (p. 6-13, and with <u>COOPERATION</u> .		<u>98</u> 37
agriculture 농업		Strong usage with <u>BUSINESS</u> (p. 5-5), and moderate usage with <u>CULTURE</u> .	<u>31</u> 123
ahead	Strong usage with <u>PROGRESS</u> , moderate usage with <u>PROFIT</u> (p. 5-17).		<u>108</u> --
AID REDUCTION - Used as a stimulus word; for detailed analysis, see pages 6-38 to 6-41.			
aid 원조 원조	Strong usage with <u>MILITARY ASSISTANCE</u> (p. A-25) and <u>COOPERATION</u> .	Strong usage with <u>U. S. AID</u> (p. 6-37), moderate usage with <u>AID REDUCTION</u> (p. 6-41).	<u>179</u> 86
aide	Moderate usage with <u>MILITARY ASSISTANCE</u> (p. 6-45).		<u>39</u>
aim 목표	Strong usage with <u>GOAL</u> .	Moderate usage with <u>SUCCESS</u> and moderate use with <u>GOAL</u> .	<u>69</u> 62
Air Force	Strong usage with <u>U. S.</u>		<u>63</u> --
alimony	Very strong usage with <u>DIVORCE</u> .		<u>96</u> 5
ally 동맹	Strong use with <u>SOUTH VIETNAM</u> (p. 6-21) and a moderate usage with <u>KOREANS</u> .	Slight use with <u>SOUTH VIETNAM</u> (p. 6-21).	<u>191</u> 14
alms 보시		Moderate use with <u>BEGGAR</u> (p. A-18).	-- 36

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
ambition 야망	Strong use with <u>GOAL</u> , and slight use with <u>DESIRE</u> .	Strong use with <u>DESIRE</u> .	<u>114</u> 42
America 미국	Very strong usage with <u>U.S.</u> . Strong use with <u>CULTURE</u> and with <u>CAPITALISM</u> .	Strong usage with <u>U.S.</u>	<u>386</u> 105
amount 양		Strong usage with <u>DEGREE</u> (p. A-9).	-- 44
ancestor 조상		Moderate usage with <u>FILIAL DUTY</u> (p. 2-28).	-- 59
<u>ANCESTOR</u> 조상	Used as stimulus word; for detailed analysis, see pages 2-22 to 2-25.		
ancient	Strong use with <u>ANCESTOR</u> (p. A-3)		<u>61</u> 15
angle	Moderate usage with <u>DEGREE</u> (p. A-9).		
anxious 걱정되는		Moderate use with <u>THEFT</u> (p. 4-45).	29 93
Aretha Franklin	Moderate use with <u>RESPECT</u> (p. 2-36).		<u>58</u> --
Armed Forces, Army 국군, 육군	Very strong use with <u>MILITARY ASSISTANCE</u> (p. 6-44) and with <u>U.S.</u> Strong usage with <u>SOUTH VIETNAM</u> (p. 6-20), <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Moderate use with <u>VIETCONG</u> (p. 6-25), <u>KOREA</u> , <u>AMERICANS</u> , and <u>FILIAL DUTY</u> (p. A-4).	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-20) and with <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Strong use with <u>VIETCONG</u> (p. 6-25), <u>MILITARY ASSISTANCE</u> (p. 6-44). Moderate usage with <u>KOREA</u> , AND a slight usage with <u>NATIONAL PRESTIGE</u> .	<u>1529</u> 412
arms 무기		Very strong use with <u>DUTY</u> (p. 4-16).	17 238
arrest 체포		Moderate use with <u>CRIME</u> (p. 4-40) and with <u>THEFT</u> (p. 4-45).	6 63
art	Very strong use with <u>CULTURE</u> , and strong use with <u>LIBERAL ARTS</u> .		<u>211</u> 20
article 물건		Very strong usage with <u>MONEY</u> (p. 5-12) and with <u>PROFIT</u> (p. 5-16).	-- 127

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
ask 물 는 다		Moderate use with <u>ME</u> (p. A-2).	<u>21</u> 40
Asia 아 세 아	Strong use with <u>JAPAN</u> (p. 6-4), <u>SOUTH VIETNAM</u> (p. 6-21), <u>RED CHINA</u> (p. A-23), <u>KOREA</u> , and <u>KOREANS</u> .	Strong usage with <u>ASPAC</u> (p. 6-16). Moderate usage with <u>MANILA CONFERENCE</u> (p. 6-12), <u>KOREA</u> , and slight usage with <u>JAPAN</u> (p. 6-4) and <u>SOUTH VIETNAM</u> (p. 6-21).	<u>393</u> 190
<u>ASPAC</u> 아 스팅	Used as a stimulus word; for detailed	analysis, see pages 6-38 to 6-41.	
assassinate 암 살 하 다		Moderate usage with <u>U. S.</u>	-- 40
assent 승낙 하 다		Moderate usage with <u>VIETNAM INVOLVEMENT</u> (p. A-25).	-- 30
assist 도운 다	Strong use with <u>COOPERATION</u> .	Very strong usage with <u>U. S.</u> . Strong usage with <u>NATIONAL INTEREST</u> , <u>SOUTH VIETNAM</u> (p. 6-21), <u>AMERICANS</u> , and <u>DESIRE</u> . Moderate usage with <u>ASPAC</u> (p. A-2).	<u>51</u> 461
attain	Strong use with <u>GOAL</u> . Moderate use with <u>SUCCESS</u> .		<u>116</u> 14
aunt 아주머니	Very strong usage with <u>RELATIVES</u> (p. 2-21). Moderate usage with <u>FAMILY</u> (p. 2-4).	Very strong usage with <u>RELATIVES</u> (p. 2-21).	<u>348</u> 254
authorize	Moderate use with <u>DISCIPLINE</u> .		<u>123</u> 52
award 수여 하 다	Strong usage with <u>HONOR</u> (p. A-12).	Slight use with <u>HONOR</u> (p. A-12).	<u>64</u> 13
<u>AUTHORITY</u> 권한	Used as a stimulus word; for detailed	analysis, see pages 2-30 to 2-34.	

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
B. A. 학사학위	Strong usage with <u>DEGREE</u> (p. 3-32). Moderate usage with <u>LIBERAL ARTS</u> .	Very strong usage with <u>DEGREE</u> (p. 3-32) and a strong usage with <u>COLLEGE</u> (p. A-8).	<u>90</u> 170
Bachelors	Very strong response to <u>DEGREE</u> (p. 3-32).		<u>124</u> --
background 배경	Moderate usage with <u>CULTURE</u> .	Strong usage with <u>KNOWLEDGE</u> (p. 3-8).	<u>57</u> 56
backward 후진		Moderate usage with <u>U. S. AID</u> (p. A-24) and with <u>MILITARY ASSISTANCE</u> (p. 6-44).	<u>22</u> 82
bacteria	Moderate usage with <u>CULTURE</u> .		<u>30</u> --
bad 나쁜	Very strong use with <u>CORRUPTION</u> (p. 4-33). Strong use with <u>UNEMPLOYMENT</u> (p. 5-20), <u>SOUTH VIETNAM</u> (p. A-22), <u>DIVORCE CRIME</u> (p. 4-41), <u>MORAL CHARACTER</u> (p. A-10), <u>PROSTITUTION</u> (p. 4-48), and <u>THEFT</u> (p. 4-44). Moderate usage with <u>SOVIET UNION</u> (p. 6-29), <u>VIETNAM INVOLVEMENT</u> (p. 6-48), and <u>MATCHMAKER</u> . Slight usage with <u>RED CHINA</u> .	Very strong usage with <u>THEFT</u> (p. 4-44). Strong usage with <u>VIETCONG</u> (p. 6-25), <u>SOVIET UNION</u> (p. 6-29), <u>DIVORCE CRIME</u> (p. 4-41), <u>EXPLOITATION</u> (p. A-14). Moderate use <u>JAPANESE</u> (p. 6-8) and with <u>PROSTITUTION</u> (p. 4-48). Slight use with <u>RED CHINA</u> and with <u>CORRUPTION</u> (p. 4-33).	<u>751</u> 756
banana 바나나		Moderate association with <u>SOUTH VIETNAM</u> (p. 6-20).	-- <u>39</u>
<u>BANK</u> 은행	Used as a stimulus word; for detailed	analysis, see pages 5-6 to 5-29.	
bank 은행	Very strong usage with <u>MONEY</u> (p. 5-13). Slight use with <u>BANK</u> (p. A-16).	Very strong usage with <u>MONEY</u> (p. 5-13) and with <u>BANK</u> (p. A-16).	<u>177</u> 284
basketball	Moderate use with <u>GOAL</u> .		<u>39</u> 7
beauty 아름다움	Moderate usage with <u>LOVE</u> (p. 2-40).	Moderate usage with <u>TECHNIC-EDUCATION</u> and with <u>LOVE</u> (p. 2-40). Very strong usage with <u>VIRTUE</u> (p. 4-28).	<u>81</u> 303
bed	Moderate usage with <u>PROSTITUTION</u> (p. 4-48).		<u>49</u> --
beer	Moderate usage with <u>DESIRE</u> .		<u>46</u> --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
before	Strong usage with <u>ANCESTOR</u> (p. A-3).		56 --
beg 구걸하다	Slight usage with <u>BEGGAR</u> (p. 5-28).	Very strong usage with <u>POOR</u> and with <u>BEGGAR</u> (p. 5-28).	25 330
<u>BEGGAR</u> 거지	Used as a stimulus word; for detailed	analysis, see pages 5-26 to 5-29.	
belief	Strong usage with <u>ETHICS</u> (p. 4-9), <u>HONESTY</u> (p. 4-13). Moderate response to <u>CULTURE</u> and <u>MORAL</u> <u>CHARACTER</u> (p. 4-5).		287 113
belt	Very strong usage with <u>CHASTITY</u> (p. A-12).		205 --
benefit	Strong usage with <u>PROFIT</u> (p. 5-17) and with <u>UNEMPLOYMENT</u> (p. 5-21).		74 23
big 큰	Strong usage with <u>RED CHINA</u> (p. A-23). Moderate response to <u>BUSINESS</u> (p. 5-5) and with <u>SOVIET</u> <u>UNION</u> (p. A-23).	Moderate usage with <u>AMERICANS</u> .	173 37
bills	Strong usage with <u>MONEY</u> (p. 5-13).		68 --
biology 생물학		Strong use with <u>SCIENCE</u> .	-- 90
birth 출생	Slight usage with <u>MOTHER</u> (p. A-2).	Moderate usage with <u>MOTHER</u> (p. A-2).	12 34
black 흑인		Moderate response to <u>AMERICANS</u> .	-- 66
blackboard 칠판		Strong use with <u>SCHOOL</u> (p. 3- 25) and with <u>TEACHER</u> (p. 3- 29).	18 91
blackmail 공갈		Moderate usage with <u>EXPLOITA-</u> <u>TION</u> (p. 4-36).	-- 57
blind	Moderate usage with <u>BEGGAR</u> (p. A-19).		47 --
blind date	Moderate usage with <u>MATCHMAKER</u> .		40 --
Blue Dragon 청룡		Moderate use with <u>VIETNAM</u> <u>INVOLVEMENT</u> (p. 6-48).	-- 59
board 판		Moderate use with <u>ECONOMIC</u> <u>PLAN</u> (p. 5-24)	8 28

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
body 몸		Moderate usage with <u>AMERICAN</u> .	6 146
bomb 폭탄	Strong usage with <u>JAPAN</u> (p. A-20) and with <u>RED CHINA</u> (p. A-33). Moderate response to <u>JAPANESE</u> (p. A-20).	Slight usage with <u>JAPAN</u> (p. A-20).	202 115
book 책	Very strong usage with <u>SCHOOL</u> (p. 3-25) with <u>KNOWLEDGE</u> (p. A-6). Strong response with <u>TEACHER</u> (p. 3-29) <u>TECHNICAL EDUCATION</u> or with <u>SCIENCE</u> and <u>COLLEGE</u> (p. 3-20). Moderate response with usage of <u>LIBERAL ARTS</u> and <u>EDUCATED</u> .	Very strong usage with <u>KNOWLEDGE</u> (p. A-6) and with <u>TO LEARN</u> (p. A-7). Strong usage with <u>SCHOOL</u> (p. 3-25) and with <u>CULTURE</u> . Moderate usage with <u>TEACHER</u> (p. 3-29) <u>COLLEGE</u> (p. 3-20) and <u>LIBERAL ARTS</u> . Slight usage with <u>SCIENCE</u> .	796 606
bore 실증	Slight usage with <u>UNEMPLOYMENT</u> (p. A-18).	Moderate usage with <u>UNEMPLOYMENT</u> (p. A-18).	21 36
borrow	Moderate usage with <u>BANK</u> (p. 5-9).		69 8
boss	Strong usage with <u>AUTHORITY</u> (p. 2-33).		152 --
boy	Moderate usage with <u>MATCHMAKER</u> .		85 --
brain 두뇌	Very strong usage with <u>INTELLIGENCE</u> (p. 3-12). Strong usage with <u>KNOWLEDGE</u> (p. 3-9).	Moderate usage with <u>INTELLIGENCE</u> (p. 3-12).	269 37
brave 용감함		Moderate usage with <u>KOREAN</u> .	40 53
breadwinner	Moderate usage with <u>FATHER</u> (p. A-1).		33 --
break 깨지다		Strong usage with <u>DIVORCE</u> .	133 64
bright	Moderate usage with <u>INTELLIGENCE</u> (p. A-7).		29 10
brothel 창부집		Strong usage with <u>PROSTITUTION</u> (p. 4-48).	-- 64

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
brother 형제	Very strong usage with <u>FAMILY</u> (p. 2-4), <u>RELATIVE</u> (p. 2-21). Moderate usage with <u>MOTHER</u> (p. 2-13), <u>LOVE</u> (p. 2-41). Slight usage with <u>FATHER</u> (p. 2-8).	Very strong usage with <u>FAMILY</u> (p. 2-4). Strong usage with <u>LOVE</u> (p. 2-41). Moderate usage with <u>RESPECT</u> (p. 2-36), <u>FATHER</u> (p. 2-8), <u>ME</u> (p. 2-16). Slight usage with <u>MOTHER</u> (p. 2-13) and with <u>RELATIVE</u> (p. 2-21).	492 606
brother and sister 형제자매		Strong use with <u>RELATIVES</u> (p. 2-21) and with <u>LOVE</u> (p. 2-41).	-- 205
B. S. 공학사		Strong usage with <u>DEGREE</u> (p. 3-32).	-- 205
budget	Strong usage with <u>ECONOMIC PLAN</u> (p. 5-25).		130 5
building 건물	Strong usage with <u>SCHOOL</u> (p. 3-24), and with <u>BANK</u> (p. A-16). Moderate response to <u>ECONOMIC DEVELOPMENT</u> .	Strong use with <u>SCHOOL</u> (p. 3-24). Slight usage with <u>ECONOMIC PLAN</u> . Moderate usage with <u>BANK</u> (p. A-16).	201 105
bum	Very strong association with <u>BEGGAR</u> (p. 5-29).		246 --
burglar 도둑	Strong usage with <u>THEFT</u> (p. 4-45) and moderate usage with <u>CRIME</u> (p. A-14).	Very strong usage with <u>CRIME</u> (p. A-14). Strong usage with <u>THEFT</u> (p. 4-45) Moderate use with <u>EXPLOITATION</u> (p. 4-36).	113 259
bus	Strong use with <u>SCHOOL</u> (p. 3-24).		58 --
<u>BUSINESS</u> 사업	Used as a stimulus word; for detailed analysis, see pages 5-2 to 5-5.		
business 사업	Very strong usage with <u>PROFIT</u> (p. A-17). Strong usage with <u>SUCCESS</u> and <u>CAPITALISM</u> . Moderate use with <u>COMPETITION</u> .	Moderate usage with <u>SUCCESS</u> , <u>CAPITALISM</u> , <u>COMPETITION</u> , and <u>MONEY</u> (p. A-17). Slight usage with <u>PROFIT</u> (p. A-17).	487 213
buy 사다	Very strong usage with <u>MONEY</u> (p. 5-13).	Slight usage with <u>MONEY</u> (p. 5-13).	141 21

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
campus 교 정	Strong use with <u>COLLEGE</u> (p. A-8).	Light usage with <u>COLLEGE</u> (p. A-8).	85 35
capable 능 력 의 한		Moderate usage with <u>KNOWLEDGE</u> (p. 3-9).	-- 41
capital 자 본	Moderate use with <u>CAPITALISM</u> .	Moderate use with <u>BUSINESS</u> (p. 5-4) and a slight use with <u>CAPITALISM</u> .	66 98
capitalism	Moderate usage with <u>PROFIT</u> (p. 5-16).		90 49
capture 잡 려 하 다		Moderate usage with <u>VIET-CONG</u> (p. 6-25).	-- 35
car 자 동 차	Strong usage with <u>RICH</u> , <u>BANK</u> (p. 5-9), and with <u>THEFT</u> (p. A-15). Moderate response to <u>COMPETITION</u> , <u>DESIRE</u> , and <u>FAMILY</u> (p. A-1).	Strong usage with <u>RICH</u> , and a moderate usage with <u>TECHNICAL EDUCATION</u> .	502 140
care	Strong use with <u>MOTHER</u> (p. 2-12). Moderate use with <u>U.S. AID</u> (p. A-24).		261 --
case	Moderate usage with <u>DIVORCE</u> .		38 --
cash	Strong usage with <u>MONEY</u> (p. 5-13).		79 --
cashier	Moderate use with <u>BANK</u> (p. A-16).		31 9
cattle 소		Moderate usage with <u>THEFT</u> (p. A-15).	-- 44
cavern 동 굴		Moderate usage with <u>VIET-CONG</u> (p. 6-24).	-- 31
chaik 차 록		Strong usage with <u>TEACHER</u> (p. 3-29).	8 51
challenge	Strong use with <u>COMPETITION</u> .		57 --
change	Strong usage with <u>MONEY</u> (p. 5-13).		89 --
character 인 격		Moderate usage with <u>TEACHER</u> (p. 3-29), <u>RESPECT</u> (p. 2-37) and with <u>HONESTY</u> (p. 4-12).	32 271

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
charity 자선		Moderate use with <u>BUSINESS</u> (p. 5-5).	29 60
Charlie	Very strong usage with <u>VIETCONG</u> (p. 6-24).		69 --
chaste	Moderate use with <u>VIRTUE</u> (p. 4-29)		32 42
<u>CHASTITY</u> 순결	Used as a stimulus word; for detailed analysis; see pages 6-38 to 6-41.		
cheap	Moderate use with <u>JAPAN</u> (p. 6-5).		58 --
check 수표	Very strong usage with <u>BANK</u> ' (p. 5-8). Strong usage with <u>UNEMPLOYMENT</u> (p. 5-21) and moderate usage with <u>MONEY</u> (p. 5-13).	Strong usage with <u>BANK</u> (p. 5-8).	61 94
chemistry	Very strong usage with <u>SCIENCE</u> .		149 --
Chiang Kai-shek 장계석		Moderate usage with <u>RED CHINA</u> (p. 6-32).	9 39
child 아이	Very strong usage with <u>DIVORCE</u> , <u>MOTHER</u> (p. A-2), and with <u>FAMILY</u> (p. 2-4). Strong response to <u>LOVE</u> (p. 2-41). Moderate use with <u>POOR</u> and with <u>HAPPINESS</u> .	Light use with <u>MOTHER</u> (p. A-2) and <u>FAMILY</u> (p. 2-4).	541 105
China 중국	Strong use with <u>RED CHINA</u> (p. 6-32). Moderate usage with <u>JAPANESE</u> (p. A-20), <u>SOVIET UNION</u> (p. 6-29), and with <u>KOREA</u> .	Moderate usage with <u>VIETCONG</u> (p. A-22), <u>SOVIET UNION</u> (p. 6-29).	220 114
circle 원통하다		Moderate usage with <u>MONEY</u> (p. A-17).	4 28
citizen	Strong usage with <u>U.S.</u> and with <u>AMERICANS</u> .		109 --
civilized 문명화		Strong usage with <u>SCIENCE</u> .	17 89
class	Strong usage with <u>TEACHER</u> (p. 3-29), <u>SCHOOL</u> (p. 3-25), <u>SCIENCE COLLEGE</u> (p. A-8), and with <u>RICH</u> . Moderate usage with <u>CULTURE</u> .		432 17

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
classroom 교실		Very strong usage with <u>SCHOOL</u> (p. 3-25).	<u>13</u> 148
clean	Strong use with <u>CHASTITY</u> (p. A-12). Moderate use with <u>MORAL CHARACTER</u> (p. 4-4).		<u>163</u> 20
clerk 서기	Moderate use with <u>BANK</u> (p. A-16).	Very strong usage with <u>BANK</u> (p. A-16).	<u>53</u> 157
clever 약은		Strongly associated with <u>JAPANESE</u> (p. 6-8).	-- 104
close 가까운	Strong use with <u>RELATIVES</u> (p. A-3).	Very strong use with <u>RELATIVES</u> (p. A-3) and a moderate usage with <u>FAMILY</u> (p. A-1).	84 101
clothes 옷	Strong use with <u>POOR</u> .	Strong usage with <u>POOR</u> , <u>KOREA</u> , and <u>KOREANS</u> .	<u>140</u> 324
coconut tree 야자수		Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-20).	-- 137
code	Very strong use with <u>ETHICS</u> (p. 4-9). Moderate use with <u>HONOR</u> (p. 4-21).		<u>252</u> --
coin 동전	Strong usage with <u>MONEY</u> (p. 5-13).	Moderate use with <u>MONEY</u> (p. 5-18).	<u>119</u> 32
cold 춥	Strong usage with <u>SOVIET UNION</u> (p. A-23) and with <u>KOREA</u> . Moderate use with <u>DEGREE</u> (p. A-9) and with <u>KOREANS</u> .	Strong usage with <u>SOVIET UNION</u> (p. A-23).	<u>222</u> 87
collapse 붕괴		Moderate use with <u>CORRUPTION</u> (p. A-13).	-- 29
college 대학	Very strong usage with <u>DEGREE</u> (p. 3-33), <u>SCHOOL</u> (p. A-8), and <u>LIBERAL ARTS</u> , and with <u>EDUCATED</u> (p. 3-5). Strong response with <u>TEACHER</u> (p. A-9), <u>INTELLIGENCE</u> (p. 3-13), <u>KNOWLEDGE</u> (p. A-6), and <u>TECHNICAL EDUCATION</u> .	Very strong usage as another synonym of <u>COLLEGE</u> (p. 3-20). Strong usage with <u>DEGREE</u> (p. 3-33) and with <u>SCHOOL</u> (p. A-8).	<u>1248</u> 390
<u>COLLEGE</u> 대학	Used as stimulus word; for detailed analysis, see pages 3-18 to 3-21.		

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
colony 식민지		Strong use with <u>JAPAN</u> (p. 6-4).	<u>10</u> 55
combine 합성다		Strong use with <u>COOPERATION</u> and a moderate use with <u>MATCHMAKER</u> .	-- 119
come 온다		Moderate usage with <u>ME</u> (p. A-2).	-- 35
comfort 편안함	Moderate usage with <u>PROSPERITY</u> (p. 3-33) and a light use with <u>HAPPINESS</u> .	Strong use with <u>HAPPINESS</u> .	<u>59</u> 70
command 지휘하다	Strong usage with <u>AUTHORITY</u> (p. 2-33).	Moderate usage with <u>AUTHORITY</u> (p. 2-33).	<u>88</u> 39
commerce 상업		Very strong usage with <u>PROFIT</u> (p. A-17). Strong usage with <u>COMPETITION</u> and with <u>BUSINESS</u> (p. 5-4).	<u>9</u> 395
commit	Moderate usage with <u>CRIME</u> (p. 4-41).		<u>53</u> --
communism 공산주의	Very strong usage with <u>VIETCONG</u> (p. A-22), <u>SOVIET UNION</u> (p. 6-28), and <u>RED CHINA</u> (p. A-23). Strong usage with <u>KOREANS</u> , <u>KOREANS</u> , and <u>CAPITALISM</u> . Moderate use with <u>VIETNAM INVOLVEMENT</u> (p. A-25). Light use with <u>EXPLOITATION</u> (p. 4-37).	Very strong usage with <u>VIETCONG</u> (p. A-22), <u>SOVIET UNION</u> (p. 6-28), <u>RED CHINA</u> (p. A-23). Strong use with <u>CAPITALISM</u> and with <u>EXPLOITATION</u> (p. 4-37). Slight usage with <u>SOUTH VIETNAM</u> (p. A-22).	<u>1397</u> 1054
company 회사	Strong usage with <u>BUSINESS</u> (p. A-16) and a moderate use with <u>COOPERATION</u> .	Strong usage with <u>BUSINESS</u> (p. A-16).	<u>116</u> 64
compensate	Very strong association with <u>UNEMPLOYMENT</u> (p. 5-21).		<u>102</u> --
competition 경쟁	Very strong usage with <u>COMPETITION</u> . Moderate use with <u>CAPITALISM</u> .	Moderate use with <u>CAPITALISM</u> .	<u>147</u> 34
compulsion 강제		Moderate usage with <u>EXPLOITATION</u> (p. 4-36).	-- 29

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
computer 컴퓨터	Strong usage with <u>MATCHMAKER</u> .	Strong usage with <u>BANK</u> (p. A-16).	$\frac{91}{60}$
concept 개념		Moderate usage with <u>CHASTITY</u> (p. A-12).	$\frac{--}{--}$
concern	Moderate usage with <u>NATIONAL INTEREST</u> .		$\frac{45}{7}$
conduct conduct		Moderate usage with <u>THEFT</u> (p. 4-44) and with <u>VIRTUE</u> (p. 4-28).	$\frac{15}{84}$
conference 회의		Very strong usage with <u>MANILA CONFERENCE</u> (p. A-21) and <u>ASPAC</u> (p. A-21). Strong usage with <u>DEGREE</u> (3-32). Moderate usage with <u>JAPAN</u> (p. 6-4).	$\frac{12}{438}$
conflict	Moderate usage with <u>KOREA</u> .		$\frac{68}{--}$
Confucius 공자		Strong usage with <u>FILIAL DUTY</u> (p. 3-29), <u>ETHICS</u> , (p. 4-9), and with <u>HONESTY</u> (p. 4-14).	$\frac{--}{202}$
Congress	Moderate use with <u>AID REDUCTION</u> (p. 6-40).		$\frac{67}{3}$
connect 연결하다		Moderate usage with <u>MATCHMAKER</u> .	$\frac{--}{54}$
conscience 양심	Light usage with <u>MORAL CHARACTER</u> (p. 4-4).	Strong use with <u>HONESTY</u> (p. 4-12), <u>MORAL CHARACTER</u> (p. 4-4) and with <u>THEFT</u> (p. 4-44).	$\frac{45}{279}$
Constitution	Moderate use with <u>U.S.</u>		$\frac{48}{22}$
construction 건설		Very strong usage with <u>NATIONAL INTEREST</u> . Strong use with <u>ECONOMIC DEVELOPMENT</u> and <u>PROGRESS</u> , and with <u>ECONOMIC PLAN</u> (p. 5-24). Moderate use with <u>BUSINESS</u> (p. 5-4).	$\frac{--}{449}$
control	Moderate usage with <u>DISCIPLINE</u> .		$\frac{68}{--}$

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
cook	Very strong usage with <u>MOTHER</u> (p. A-2).		101 --
cooperate 협동하다	Moderate use with <u>COOPERATION</u> .	Very strong usage with <u>COOPERATION</u> . Strong use with <u>MORAL CHARACTER</u> (p. 4-5). Moderate usage with <u>MILITARY ASSISTANCE</u> (p. A-22), <u>KOREANS</u> , <u>RELATIVES</u> (p. 3-20), <u>ME</u> (p. A-2).	26 534
<u>CORRUPTION</u> 부패	Used as a stimulus word; for detailed analysis, see pages 4-30 to 4-33.		
cost	Moderate use with <u>U.S. AID</u> (p. A-24).		115 15
country	Very strong usage with <u>JAPAN</u> (p. A-20), <u>U.S.</u> , <u>KOREA</u> , and with <u>DUTY</u> (p. 4-16). Strong association with <u>SOUTH VIETNAM</u> (p. A-22), <u>SOVIET UNION</u> (p. 6-29), <u>RED CHINA</u> (p. 6-32), <u>U.S. AID</u> (p. 6-37), and <u>HONOR</u> (p. A-12). Moderate use with <u>CAPITALISM</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>NATIONAL PRESTIGE</u> , and <u>LOVE</u> (p. A-5).		1488 59
couple 부부	Strong usage with <u>MATCHMAKER</u> .	Strong usage with <u>HAPPINESS</u> .	77 43
course 과정	Strong usage with <u>LIBERAL ARTS</u> .	Strong usage with <u>COLLEGE</u> (p. 3-20).	61 58
courts 법정	Very strong usage with <u>DIVORCE</u> . Strong usage with <u>CRIME</u> (p. 4-40).	Slight usage with <u>DIVORCE</u> and a moderate usage with <u>CRIME</u> (p. 4-40).	319 64
courtesy 예의	Slight usage with <u>RESPECT</u> (p. 2-37).	Strong usage with <u>MORAL CHARACTER</u> (p. 4-5). Moderate usage with <u>CULTURE</u> , <u>RESPECT</u> (p. 2-37), <u>KOREANS</u> , <u>ETHICS</u> (p. 4-8), <u>VIRTUE</u> (p. 4-28).	32 240
cousin 사촌	Very strong usage with <u>RELATIVES</u> (p. 2-21).	Very strong usage with <u>RELATIVES</u> (p. 2-21).	232 374

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
crazy	Moderate use with <u>SOVIET UNION</u> (p. 6-29).		<u>67</u> --
creative 창의적		Strong usage with <u>SCIENCE</u> .	-- <u>42</u>
<u>CRIME</u> 범죄	Used as a stimulus word; for detailed analysis, see pages 4-38 to 4-41.		
crime 범죄	Very strong usage with <u>CORRUPTION</u> (p. 4-33), <u>CRIME</u> (p. 4-41), and <u>THEFT</u> (p. 4-45).	Very strong usage with <u>CRIME</u> (p. 4-41) and strong usage with <u>THEFT</u> (p. 4-45).	<u>38</u> <u>270</u>
culture 문화	Strong usage with <u>RED CHINA</u> (p. A-23). Moderate usage with <u>JAPANESE</u> (p. 6-8), <u>SOVIET UNION</u> (p. A-23), and <u>KOREA</u> .	Very strong usage with <u>KNOWLEDGE</u> (p. 3-8). Strong usage with <u>TO LEARN</u> (p. 3-16). Moderate usage with <u>COLLEGE</u> (p. 3-21), <u>PROGRESS</u> , and <u>MORAL CHARACTER</u> (p. A-10). Slight use with <u>SOVIET UNION</u> (p. A-23), <u>RED CHINA</u> (p. A-23).	<u>31</u> <u>482</u>
cunning 교활한		Moderate use with <u>JAPANESE</u> (p. 6-8).	-- <u>56</u>
Cupid	Moderate usage with <u>MATCHMAKER</u>		<u>38</u> --
currency	Moderate usage with <u>MONEY</u> (p. 5-13).		<u>39</u> --
custom 풍속	Moderate use with <u>CULTURE</u> , and with <u>JAPANESE</u> (p. A-20).	Strong usage with <u>VIRTUE</u> (p. A-13).	<u>74</u> <u>74</u>
cut	Strong usage with <u>AID REDUCTION</u> (p. A-24).		<u>89</u> --

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Dad	Strong usage with <u>FATHER</u> (p. 2-9).		<u>56</u> --
danger	Moderate use with <u>SOUTH VIETNAM</u> (p. A-22) and with <u>SOVIET UNION</u> (p. 6-29).		<u>104</u> --
darling 기여원		Moderate usage with <u>HAPPINESS</u> .	-- <u>65</u>
date	Strong use with <u>MATCHMAKER</u> .		<u>92</u> 6
day 날		Strong usage with <u>ANCESTORS</u> (p. A-3).	27 <u>56</u>
dead 죽은	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-21) and with <u>VIETNAM INVOLVEMENT</u> (p. 6-49). Strong use with <u>VIETCONG</u> (p. 6-25) and <u>ANCESTORS</u> (p. 2-25). Moderate usage with <u>RED CHINA</u> (p. 6-33).	Slight usage with <u>VIETCONG</u> (p. 6-25), <u>VIETNAM INVOLVEMENT</u> (p. 6-45), and with <u>ANCESTORS</u> (p. 2-25).	612 <u>113</u>
deal 고저		Strong usage with <u>MATCHMAKER</u> .	<u>23</u> 70
defamation 훼손		Moderate use with <u>HONOR</u> (p. A-12).	-- <u>33</u>
defeat 파파하다		Moderate usage with <u>VIETCONG</u> (p. 6-25).	26 <u>74</u>
defend 방위하다	Strong usage with <u>NATIONAL INTEREST</u>	Strong usage with <u>DUTY</u> (p. 4-16). Moderate usage with <u>MILITARY ASSISTANCE</u> (p. 6-45).	60 <u>161</u>
<u>DEGREE</u> 학위	Used as a stimulus word; for detailed analysis, see pages 3-30 to 3-33.		
degree 학위	Very strong usage with <u>COLLEGE</u> (p. A-8). Strong use with <u>LIBERAL ARTS</u> and <u>EDUCATED</u> (p. A-6).	Slight usage with <u>COLLEGE</u> (p. A-8).	465 <u>31</u>

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
democracy 민주주의	Strong usage with <u>U.S.</u> . Moderate use with <u>CAPITALISM</u> and <u>AMERICANS</u> .	Very strong usage with <u>CAPITALISM</u> , <u>U.S.</u> , and <u>KOREA</u> . Slight usage with <u>AMERICANS</u> .	$\frac{172}{442}$
department 과		Moderate usage with <u>LIBERAL ARTS</u> .	$\frac{--}{38}$
deposit 예금하다	Strong usage with <u>BANK</u> (p. 5-8).	Very strong usage with <u>BANK</u> (p. 5-8). Strong usage with <u>MONEY</u> (p. 5-13).	$\frac{90}{432}$
deprive 탈취하다		Very strong use with <u>EXPLOITATION</u> (p. 4-36).	$\frac{9}{181}$
desire 욕망	Moderate usage with <u>GOAL</u> .	Moderate usage with <u>HONOR</u> (p. A-12).	$\frac{169}{137}$
desk 책상	Moderate use with <u>SCHOOL</u> (p. 3-25).	Moderate use with <u>SCHOOL</u> (p. 3-25).	$\frac{53}{41}$
despotism 독재주의		Strong usage with <u>SOVIET UNION</u> (p. 6-29).	$\frac{--}{72}$
destroy 파괴하다	Strong usage with <u>CORRUPTION</u> (p. A-13). Moderate usage with <u>SOUTH VIETNAM</u> (p. 6-21). Slight usage with <u>VIETCONG</u> (p. 6-25).	Slight usage with <u>VIETCONG</u> (p. 6-25).	$\frac{148}{48}$
detective 형사		Moderate usage with <u>CRIME</u> (p. 4-40).	$\frac{--}{38}$
develop 발전하다	Slight usage with <u>ECONOMIC DEVELOPMENT</u> and <u>ECONOMIC PLAN</u> .	Very strong usage with <u>SCIENCE</u> , <u>PROSPERITY</u> (p. 5-32), <u>PROGRESS</u> , <u>NATIONAL INTEREST</u> , <u>ECONOMIC PLAN</u> (p. 5-24). Strong usage with <u>INTELLIGENCE</u> (p. 3-12), <u>ECONOMIC DEVELOPMENT</u> , <u>JAPAN</u> (p. 6-5), <u>KOREA</u> . Moderate usage with <u>TECHNICAL EDUCATION</u> , <u>COMPETITION</u> , <u>NATIONAL PRESTIGE</u> , <u>U.S. AID</u> (p. 6-24), and <u>COOPERATION</u> .	$\frac{51}{1624}$

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Dial 112 다이얼 112		Moderate usage with <u>CRIME</u> (p. 4-41).	-- 31
dictator 독재자		Strong usage with <u>RED CHINA</u> (p. A-23).	30 121
dignity 위엄		Strong usage with <u>MORAL CHARACTER</u> (p. 4-5). Moderate usage with <u>CULTURE</u> .	18 167
diligence 근면		Moderate usage with <u>JAPANESE</u> (p. 6-8) and <u>KOREANS</u> .	-- 151
diploma 졸업장	Strong usage with <u>DEGREE</u> (p. 3-32).	Slight usage with <u>DEGREE</u> (p. 3-32).	91 25
diplomat 외교관	Slight usage with <u>NATIONAL PRESTIGE</u> .	Moderate usage with <u>NATIONAL PRESTIGE</u> .	42 96
director 이사		Strong usage with <u>BUSINESS</u> (p. A-16) and a moderate usage with <u>BANK</u> (p. A-16).	-- 142
dirt	Strong usage with <u>BEGGAR</u> (p. A-19), <u>PROSTITUTION</u> (p. A-15) Moderate usage with <u>POOR</u> .		257 21
discharge 제대		Moderate usage with <u>GOAL</u> and <u>DESIRE</u> .	33 61
discipline 기율	Moderate usage with <u>AUTHORITY</u> (p. 2-33).	Very strong usage with <u>DISCIPLINE</u> .	103 117
discovery	Strong use with <u>EXPLOITATION</u> (p. 4-37). Moderate usage with <u>SCIENCE</u> .		127 11
disease	Strong usage with <u>PROSTITUTION</u> (p. A-15).		74 15
disgrace 불명예		Moderate usage with <u>NATIONAL PRESTIGE</u> .	9 34
disorder 무질서		Moderate usage with <u>CORRUPTION</u> (p. A-15).	12 42

DICIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
dispatch 파견하다		Strong usage with <u>SOUTH VIETNAM</u> (p. 6-20).	-- 97
disant	Moderate usage with <u>RELATIVES</u> (p. A-3).		32 --
divided 분단됨	Very strong usage with <u>KOREA</u> and strong usage with <u>KOREANS</u> .	Slight usage with <u>KOREA</u> . Moderate usage with <u>DIVORCE</u> .	145 49
do	Moderate usage with <u>COOPERATION</u>		139 36
doctorate 박사	Strong usage with <u>DEGREE</u> (p. 3-32).	Moderate usage with <u>HONOR</u> (p. A-12).	104 27
doesn't pay	Strong usage with <u>CRIME</u> (p. 4-41).		61 --
dog	Moderate usage with <u>POOR</u> .		33 13
dollar 달러	Very strong usage with <u>MONEY</u> (p. 5-13).	Moderate usage with <u>U.S. AID</u> (p. A-24) and a slight usage with <u>MONEY</u> (p. 5-13).	142 79
Dove Unit 다독이부대		Strong use with <u>SOUTH VIETNAM</u> (p. 6-20). Moderate usage with <u>VIETNAM INVOLVEMENT</u> .	-- 74
draft	Moderate usage with <u>MILITARY ASSISTANCE</u> (p. A-25) and <u>U.S.</u>		101 --
draw	Strong usage with <u>LIBERAL ARTS</u> .		46 --
drive 운전하다		Strong usage with <u>TECHNICAL EDUCATION</u> .	64 64
<u>DUTY</u> 의무	Used as a stimulus word; for detailed analysis, see pages 4-14 to 4-17.		
duty 의무	Strong usage with <u>HONOR</u> (p. 4-21).	Very strong usage with <u>MOTHER</u> (p. 2-12). Strong usage with <u>FATHER</u> (p. 2-9). Moderate usage with <u>FILIAL DUTY</u> (p. A-4) and <u>ETHICS</u> (p. 4-8).	161 264

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korea Usage	Total Use U.S./Kor.
earn 벌다	Strong usage with <u>MONEY</u> (p. A-17) and <u>PROFIT</u> (p. A-17).	Moderate usage with <u>MONEY</u> (p. A-17) and <u>PROFIT</u> (p. A-17).	181 80
economy 경제	Moderate usage with <u>PROSPERITY</u> , (p. A-19), <u>CAPITALISM</u> , and <u>ECONOMIC DEVELOPMENT</u> . Slight use with <u>U.S. AID</u> (p. A-24).	Very strong usage with <u>AID REDUCTION</u> (p. 6-40). Strong use with <u>PROSPERITY</u> (p. A-19), <u>CAPITALISM</u> , <u>PROGRESS</u> , <u>NATIONAL INTEREST</u> , and <u>KOREA</u> . Moderate usage with <u>TECHNICAL EDUCATION</u> and <u>BUSINESS</u> (p. 5-4).	187 773
<u>ECONOMIC PLAN</u> 경제계획	Used as a stimulus word; for a detailed analysis, see pages 5-22 to 5-25.		
Edison 에디슨		Moderate usage with <u>SCIENCE</u> .	-- 40
educate 교육하다	Very strong usage with <u>SCHOOL</u> (p. 3-24), <u>KNOWLEDGE</u> (p. 3-9), <u>COLLEGE</u> (p. 3-8), <u>LIBERAL ARTS</u> , and <u>TO LEARN</u> (p. 3-17). Strong usage with <u>DEGREE</u> (p. 3-32), <u>TEACHER</u> (p. 3-29), <u>INTELLIGENCE</u> (p. 3-13). Moderate usage with <u>CULTURE</u> . Slight usage with <u>TECHNICAL EDUCATION</u> .	Very strong usage with <u>TEACHER</u> (p. 3-29) and with <u>DUTY</u> (p. 4-16). Strong usage with <u>SCHOOL</u> (p. 3-24), <u>KNOWLEDGE</u> (p. 3-9), <u>TECHNICAL EDUCATION</u> , <u>EDUCATED</u> (p. 3-4), and <u>CULTURE</u> . Moderate usage with <u>TO LEARN</u> (p. 3-17) and <u>MOTHER</u> (p. A-2). Slight usage with <u>DEGREE</u> (p. 3-32), <u>INTELLIGENCE</u> (p. 3-13), <u>COLLEGE</u> (p. A-8), <u>LIBERAL ARTS</u> .	1228 387
<u>EDUCATED</u> 교육받은	Used as a stimulus word; for detailed analysis, see pages 3-2 to 3-5.		
effect 효과		Moderate usage with <u>SUCCESS</u> .	8 27
effort 노력		Strong usage with <u>DEGREE</u> (p. 3-33), <u>PROSPERITY</u> (p. 5-32), <u>CAPITALISM</u> , <u>COMPETITION</u> , <u>POOR</u> , <u>RICH</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>BEGGAR</u> (p. 5-28).	15 709

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
effort (cont.)		<u>AID REDUCTION</u> (p. 6-40). Moderate usage with <u>INTELLIGENCE</u> (p. 3-12), <u>HONOR</u> (p. A-12), <u>VIRTUE</u> (p. 4-28).	15
elders 어른	Very strong usage with <u>RESPECT</u> (p. 2-36).	Very strong usage with <u>RESPECT</u> (p. 2-36)	188 470
elect 선출하다		Moderate usage with <u>U.S.</u>	41 71
electricity 전기	Slight usage with <u>TECHNICAL EDUCATION</u> .	Strong usage with <u>TECH- NICAL EDUCATION</u> . Moderate use with <u>ECONOMIC DEVELOP- MENT</u> .	11 84
electronics	Strong usage with <u>TECHNICAL EDUCATION</u> .	58 --	58 --
employ 고용하다	Strong usage with <u>BUSINESS</u> (p. 5- 5). Moderate usage with <u>ECONOM- DEVELOPMENT</u> . Slight usage with <u>UNEMPLOYMENT</u> (p. A-18).	Slight usage with <u>UNEMPLOY- MENT</u> (p. A-18).	119 63
end 결말	Strong usage with <u>GOAL</u> .	Moderate usage with <u>GOAL</u> .	110 49
endeavor 노력	Moderate usage with <u>BUSINESS</u> (p. 5-5).	Very strong usage with <u>SUCCESS</u> . Strong usage with <u>PROGRESS</u> , <u>GOAL</u> , and <u>HAPPINESS</u> . Moderate usage with <u>NATIONAL PRESTIGE</u> , <u>PROFIT</u> (p. A-17), and <u>COOPERA- TION</u> .	30 824
enemy 적	Very strong usage with <u>VIETCONG</u> (p. A-22), <u>RED CHINA</u> (p. 6-33). Strong usage with <u>SOVIET UNION</u> (p. 6-29), and <u>KOREANS</u> .	Strong usage with <u>VIETCONG</u> (p. A-22). Moderate use with <u>JAPANESE</u> (p. A-20), <u>SOVIET UNION</u> (p. 6-29). Slight usage with <u>RED CHINA</u> (p. 6-33).	662 178
engagement 약혼		Moderate usage with <u>MATCHMAKER</u> .	-- 52

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
engineer	Moderate usage with <u>TECHNICAL EDUCATION</u> .		43 --
English	Very strong usage with <u>LIBERAL ARTS</u> . Strong usage with <u>TEACHER</u> (p. 3-28).	Strong use with <u>U. S.</u> and <u>AMERICANS</u> .	172 126
enhance 양 양 하 다		Moderate usage with <u>NATIONAL PRESTIGE</u> .	-- 34
enjoy 즐 기 다	Strong usage with <u>HAPPINESS</u> .	Slight usage with <u>HAPPI-NESS</u> .	86 16
enterprise 기 업	Strong usage with <u>CAPITALISM</u> Slight usage <u>BUSINESS</u> (p. 5-4).	Strong usage with <u>BUSINESS</u> (p. 5-4).	99 114
espionage 스 파 이 영 위		Moderate use with <u>VIET-CONG</u> (p. A-22).	-- 77
esteem 존 경		Moderate usage with <u>RESPECT</u> (p. A-5).	18 66
<u>ETHICS</u> 윤 리	Used as a stimulus word; for detailed analysis, see pages 4-6 to 4-9.		
ethics 윤 리	Strong usage with <u>MORAL CHAR-ACTER</u> (p. A-10).	Strong usage with <u>ETHICS</u> (p. 4-8).	100 74
etiquette 예 법		Strong usage with <u>CULTURE</u> and a moderate usage with <u>RESPECT</u> (p. 2-37).	-- 137
everyone	Moderate usage with <u>PROGRESS</u> .		56 7
evil 매 투 운	Strong usage with <u>CORRUPTION</u> (p. 4-33). Moderate usage with <u>CRIME</u> (p. 4-41).	Strong usage with <u>CRIME</u> (p. 4-41).	159 124
examination 시 험		Very strong usage with <u>COMPETITION</u> .	-- 249
experience	Strong usage with <u>KNOWLEDGE</u> (p. A-6) and <u>TO LEARN</u> (p. 3-17).		202 6

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./K.or.
experiment 실험	Very strong usage with <u>SCIENCE</u> .	Moderate usage with <u>SCIENCE</u> .	$\frac{107}{35}$
expert 전문가		Moderate usage with <u>TECHNICAL EDUCATION</u> .	$\frac{23}{31}$
<u>EXPLOITATION</u> 착취	Used as a stimulus word; for detailed analysis, see pages 4-34 to 4-37.		
explore	Strong usage with <u>EXPLOITATION</u> (p. 4-37).		$\frac{81}{--}$
export 수출		Very strong usage with <u>NATIONAL INTEREST</u> . Moderate usage with <u>ECONOMIC DEVELOPMENT</u> , <u>NATIONAL PRESTIGE</u> , <u>PROFIT</u> (p. 5-16), <u>ECONOMIC PLAN</u> (p. 5-24).	$\frac{6}{458}$
expense	Moderate usage with <u>DEGREE</u> (p. A-9).		$\frac{29}{--}$
eyes 눈		Strong usage with <u>AMERICANS</u> .	$\frac{--}{57}$

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
fact	Moderate usage with <u>KNOWLEDGE</u> (p. 3-9).		<u>56</u> --
factory 공 장	Moderate usage with <u>BUSINESS</u> (p. 5-5). Slight usage with <u>ECONOMIC DEVELOPMENT</u> .	Strong usage with <u>BUSINESS</u> (p. 5-5). Moderate usage with <u>TECHNICAL EDUCATION</u> and <u>ECONOMIC DEVELOPMENT</u> .	<u>56</u> 184
fahrenheit	Moderate usage with <u>DEGREE</u> (p. A-9).		<u>26</u> --
fall 실 제 마 다	Strong usage with <u>SUCCESS</u> .	Strong usage with <u>SUCCESS</u> , and with <u>BUSINESS</u> (p. 5-4).	<u>99</u> 224
fair	Strong usage with <u>HONESTY</u> (p. 4-13).		<u>91</u> --
faith 믿 음	Moderate use with <u>HONESTY</u> (p. 4-13). Slight usage with <u>RESPECT</u> (p. A-5).	Strong use with <u>RESPECT</u> (p. A-5).	<u>140</u> 185
false 거 직 의		Moderate use with <u>HONESTY</u> (p. A-11) and <u>MORAL CHARACTER</u> (p. 4-4).	-- <u>72</u>
<u>FAMILY</u> 가 족	Used as a stimulus word; for detailed analysis, see pages 2-2 to 2-5.		
family 가 족	Very strong usage with <u>RELATIVES</u> (p. 2-20), <u>LOVE</u> (p. 2-41). Strong use with <u>POOR</u> , <u>HAPPINESS</u> , <u>FATHER</u> (p. 2-8), <u>MOTHER</u> (p. 2-13), and <u>ANCESTORS</u> (p. 2-24). Moderate usage with <u>FILIAL DUTY</u> (p. 2-28) and <u>DUTY</u> (p. 4-17).	Very strong usage with <u>FAMILY</u> (p. 2-4), <u>RELATIVES</u> (p. 2-20). Moderate usage with <u>ANCESTORS</u> (p. 2-24). Slight usage with <u>HAPPINESS</u> , <u>FATHER</u> (p. 2-8).	<u>1041</u> 601
family tree	Strong use with <u>ANCESTORS</u> (p. 2-25).		<u>61</u> --
farm 농 장	Slight usage with <u>BUSINESS</u> (p. 5-5).	Strong usage with <u>UNEMPLOYMENT</u> (p. 5-21). Moderate usage <u>BUSINESS</u> (p. 5-5).	<u>117</u> 189

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
fast	Strong usage with <u>PROGRESS</u> . Moderate usage with <u>TO LEARN</u> (p. A-7).		91 --
fat 지방		Moderate usage with <u>RICH</u> .	16 28
<u>FATHER</u> 아	Used as a stimulus word; for detailed analysis, see pages 2-6 to 2-9.		
father 아버지	Very strong usage with <u>RESPECT</u> (p. 2-36), <u>FATHER</u> (p. 2-9), <u>MOTHER</u> (p. A-2), <u>FAMILY</u> (p. 2-5), <u>RELATIVES</u> (p. 2-21), and <u>ANCESTORS</u> (p. 2-24). Strong usage with <u>LOVE</u> (p. 2-41) and <u>HONOR</u> (p. A-21). Moderate usage with <u>AUTHORITY</u> (p. 2-33) and <u>FILIAL DUTY</u> (p. 2-28).	Very strong usage with <u>RE- SPECI</u> (p. 2-36), <u>FATHER</u> (p. 2-9), <u>MOTHER</u> (p. A-2), <u>FAMILY</u> (p. 2-5), <u>FILIAL DUTY</u> (p. 2-28), <u>ANCESTORS</u> (p. 2-24), <u>RELATIVES</u> (p. 2- 21), and <u>LOVE</u> (p. 2-41). Moderate usage with <u>RICH</u> . Slight usage with <u>AUTHORITY</u> (p. 2-33).	1603 2175
fatherland 조국		Moderate usage with <u>KOREA</u> .	-- 46
favor 호의		Strong usage with <u>MOTHER</u> . (p. 2-12).	-- 76
F. B. I.	Moderate usage with <u>INTELLI- GENCE</u> (p. 3-13).		71 --
fear 두려움		Strong usage with <u>THEFT</u> (p. 4-45), and with <u>FATHER</u> (p. 2-8).	56 129
federal	Moderate usage with <u>BANK</u> (p. A- 16).		29 --
feel	Strong usage with <u>LOVE</u> (p. 2-40). Moderate usage with <u>DESIRE</u> and <u>HAPPINESS</u> .		217 42
female 여자	Slight use with <u>LOVE</u> (p. 2-40).	Very strong use with <u>LOVE</u> (p. 2-40) and a strong use with <u>MATCHMAKER</u> .	22 442
fiber	Moderate use with <u>MORAL CHARACTER</u> (p. 4-4).		36 --
fiction	Very strong use with <u>SCIENCE</u> .		179 --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
field	Strong usage with <u>GOAL</u> .		62 17
fight 싸움	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-21), <u>VIETCONG</u> (p. 6-25). Strong usage with <u>COMPETITION</u> , <u>VIETNAM INVOLVEMENT</u> (p. 6-49), <u>KOREA</u> , and <u>KOREANS</u> . Moderate usage <u>MILITARY ASSISTANCE</u> (p. 6-45), <u>DIVORCE</u> , <u>CORRUPTION</u> (p. 4-32), <u>CRIME</u> (p. 4-41).	Very strong usage with <u>COMPETITION</u> . Moderate usage with <u>SOUTH VIETNAM</u> (p. 6-21). Slight usage with <u>VIETCONG</u> (p. 6-25) and <u>VIETNAM INVOLVEMENT</u> (p. 6-49).	783 334
<u>FILIAL DUTY</u> 효도	Used as a stimulus word; for detailed analysis, see pages 2-26 to 2-29.		
filial duty 효도		Moderate use with <u>MORAL CHARACTER</u> (p. 4-5).	-- 46
find	Moderate use with <u>EXPLOITATION</u> (p. 4-37)		50 --
finish	Moderate usage with <u>SUCCESS</u> and <u>COMPETITION</u> .		96 --
fire	Moderate usage with <u>MATCHMAKER</u> and <u>DUTY</u> (p. 4-17).		70 --
firing 총을 쏘다		Moderate use with <u>GOAL</u> .	-- 52
firm	Moderate use with <u>BUSINESS</u> (p. A-16).		35 38
fishing 고기잡이		Moderate use with <u>BUSINESS</u> (p. 5-5).	11 28
fix 정하다		Moderate usage with <u>GOAL</u> .	-- 29
flour 밀가루		Strong use with <u>U.S. AID</u> (p. 6-36).	-- 85
flower 꽃		Moderate use with <u>LOVE</u> (p. A-5).	22 35

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U S /Kor
food 음식	Strong usage with <u>BEGGAR</u> (p. A-19), <u>JAPANESE</u> (p. A-20), <u>U.S. AID</u> (p. 6-36). Moderate use with <u>POOR</u> , <u>RICH</u> , and <u>DESIRE</u> .	Strong usage with <u>BEGGAR</u> (p. A-19) and <u>CORRUPTION</u> (p. 4-32).	371 184
football	Strong use with <u>COLLEGE</u> (p. 3-21) and very strong use with <u>GOAL</u> .		160 --
force 힘		Strong use with <u>COOPERATION</u> .	42 86
forefathers 조상	Strong usage with <u>ANCESTORS</u> (p. 2-24).	Very strong usage with <u>ANCESTORS</u> (p. 2-24).	75 125
foreign	Strong usage with <u>U.S. AID</u> (p. 6-37), <u>AID REDUCTION</u> (p. 6-41).		209 9
foreign aid	Very strong usage with <u>U.S. AID</u> (p. 6-37). Slight usage with <u>AID REDUCTION</u> (p. 6-41).		147 --
Ford 포드	Very strong usage with <u>PROGRESS</u> .	Strong use with <u>PROGRESS</u> .	150 88
frank 솔직한		Very strong usage with <u>HONESTY</u> (p. 4-13).	5 119
fraternity	Strong usage with <u>COLLEGE</u> (p. 3-21).		41 --
fraud 사기		Moderate use with <u>EXPLOITATION</u> (p. 4-36) and <u>THEFT</u> (p. 4-45).	-- 102
free, -dom 자유	Very strong usage with <u>U.S.</u> , <u>AMERICANS</u> . Strong use with <u>CAPITALISM</u> , <u>NATIONAL INTEREST</u> , <u>ASPAC</u> (p. 6-16), <u>SOUTH VIETNAM</u> (p. A-22), <u>DESIRE</u> , and shows a moderate response to <u>VIETNAM INVOLVEMENT</u> (p. A-25), <u>COOPERATION</u> , and <u>LOVE</u> (p. A-5). Slight usage with <u>NATIONAL PRESTIGE</u> .	Strong usage with <u>U.S. AID</u> (p. 6-36), <u>U.S.</u> , <u>KOREA</u> , and <u>ME</u> (p. 2-16). Moderate usage with <u>CAPITALISM</u> , <u>MANILA CONFERENCE</u> (p. 6-12), <u>VIETNAM INVOLVEMENT</u> (p. A-25), <u>AMERICANS</u> , and <u>DESIRE</u> . Slight usage with <u>NATIONAL PRESTIGE</u> , <u>SOUTH VIETNAM</u> (p. A-22).	1009 670

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
freedomless 자유 없음		Moderate usage with <u>RED CHINA</u> (p. 6-32).	-- 30
friend 친구	Very strong usage with <u>RELATIVES</u> (p. A-3). Strong usage with <u>TEACHER</u> (p. 3-29), <u>SCHOOL</u> (p. 3-25), <u>RESPECT</u> (p. 2-36), <u>SOUTH VIETNAM</u> (p. 6-21), <u>COOPERATION</u> , <u>HAPPINESS</u> , <u>FATHER</u> (p. 2-9), <u>FAMILY</u> (p. 2-5), <u>ME</u> (p. 2-16), <u>LOVE</u> (p. 2-40), and <u>HONESTY</u> (p. 4-12). Moderate usage with <u>JAPANESE</u> (p. A-20), <u>AMERICANS</u> , <u>KOREANS</u> , <u>MATCHMAKER</u> , <u>DESIRE</u> , <u>MOTHER</u> (p. 2-13). Slight usage with <u>COMPETITION</u> .	Strong usage with <u>COOPERATION</u> , <u>LOVE</u> (p. 2-40). Moderate usage with <u>COMPETITION</u> , <u>ME</u> (p. 2-16), Slight usage with <u>SCHOOL</u> (p. 3-25), <u>RESPECT</u> (p. 2-36), <u>FATHER</u> (p. 2-9), <u>RELATIVES</u> (p. A-3), and <u>HONESTY</u> (p. 4-12).	1304 419
fulfill 완성하다		Very strong usage with <u>DUTY</u> (p. A-11).	11 182
fun	Very strong usage with <u>HAPPINESS</u> . Strong usage with <u>SCHOOL</u> (p. 3-25), <u>COLLEGE</u> (p. 3-21). Moderate use with <u>MONEY</u> (p. 5-12), <u>MATCHMAKER</u> , <u>FATHER</u> (p. 2-9), <u>FAMILY</u> (p. 2-5).		513 --
future 장래	Strong usage with <u>SUCCESS</u> , <u>PROGRESS</u> , and <u>GOAL</u> .	Moderate usage with <u>DESIRE</u> , Slight usage with <u>SUCCESS</u> and <u>PROGRESS</u> .	295 155

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
gain	Very strong usage with <u>PROFIT</u> (p. 5-17). Strong usage with <u>PROGRESS</u> .		<u>258</u> --
game 서합	Strong usage with <u>COMPETITION</u> . Moderate usage with <u>MATCH-MAKER</u> .	Strong usage with <u>COMPETITION</u> .	<u>117</u> 61
Geisha	Strong usage with <u>JAPAN</u> (p. 6-5) and <u>JAPANESE</u> (p. A-20).		<u>116</u> --
genealogy 족보		Strong usage with <u>ANCESTORS</u> (p. 2-25).	<u>6</u> 71
general	Moderate usage with <u>LIBERAL ARTS</u> .		<u>73</u> --
General Electric	Strong usage with <u>PROGRESS</u> .		<u>47</u> --
generation 세대	Slight usage with <u>ANCESTORS</u> (p. 2-25).	Strong usage with <u>ANCESTORS</u> (p. 2-25).	<u>13</u> 55
genius 경재		Strong usage with <u>INTELLIGENCE</u> (p. A-7).	-- 68
gentle 정잡은		Strong usage with <u>HONESTY</u> (p. 4-12) and <u>MORAL CHARACTER</u> (p. 4-4). Moderate usage with <u>AMERICANS</u> and <u>KOREANS</u> .	-- 210
gentleman 신사		Moderate usage with <u>CULTURE</u> .	-- 36
geta 나무신		Moderate usage with <u>JAPANESE</u> (p. A-20).	-- 53
girl	Very strong usage with <u>COLLEGE</u> (p. 3-20), <u>LOVE</u> (p. 2-40), and <u>PROSTITUTION</u> (p. A-15). Strong usage with <u>SCHOOL</u> (p. 3-24), <u>JAPAN</u> (p. 6-5), <u>JAPANESE</u> (p. 6-20), <u>MATCHMAKER</u> , <u>DESIRE</u> , <u>HAPPINESS</u> , and <u>CHASTITY</u> (p. 4-24). Moderate usage with <u>RESPECT</u> (p. 2-36).		<u>1219</u> 23

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
give 준 다		Strong usage with <u>ME</u> (p. A-2).	<u>83</u> 78
glad	Strong usage with <u>HAPPINESS</u> .		<u>59</u> --
go 가 다	Moderate usage with <u>COOPERATION</u> .	Strong usage with <u>MATCH-MAKER</u> .	99 28
goal	Very strong usage with <u>SUCCESS</u> . Moderate usage with <u>PROGRESS</u> and <u>DESIRE</u> .		<u>248</u> 10
God	Strong usage with <u>POOR</u> , <u>FATHER</u> (p. A-1), <u>ME</u> (p. A-5), and with <u>HONOR</u> (p. A-12).		<u>389</u> 36
good 좋은	Very strong usage with <u>ECONOMIC DEVELOPMENT</u> , <u>ASPAC</u> (p. 6-17), <u>FATHER</u> (p. 2-9), <u>HONESTY</u> (p. 4-12), <u>MORAL CHARACTER</u> (p. A-10), <u>VIRTUE</u> (p. A-10). Strong usage with <u>SUCCESS</u> , <u>TECHNICAL EDUCATION</u> , <u>PROSPERITY</u> (p. 3-33), <u>CAPITALISM</u> , <u>COMPETITION</u> , <u>RICH</u> , <u>PROGRESS</u> , <u>PROFIT</u> (p. 5-17), <u>ECONOMIC PLAN</u> (p. A-18), <u>U.S. AID</u> (p. A-24), <u>AID REDUCTION</u> (p. 6-41), <u>U.S.</u> , <u>AMERICANS</u> , <u>HAPPINESS</u> , <u>MOTHER</u> (p. 2-13), <u>ME</u> (p. A-2), <u>ETHICS</u> (p. 4-9), <u>HONOR</u> (p. A-12). Moderate usage with <u>INTELLIGENCE</u> (p. A-7), <u>KNOWLEDGE</u> (p. 3-8), <u>RESPECT</u> (p. 2-37), <u>MONEY</u> (p. A-17), <u>MILITARY ASSISTANCE</u> (p. 6-45), <u>COOPERATION</u> , <u>LOVE</u> (p. 2-40), <u>CHASTITY</u> (p. A-12). Slight use with <u>VIETNAM INVOLVEMENT</u> (p. A-25).	Very strong usage with <u>HONESTY</u> (p. 4-12), <u>MORAL CHARACTER</u> (p. A-10), Strong usage with <u>MONEY</u> (p. A-17), <u>THEFT</u> (p. A-15), and <u>VIRTUE</u> (p. A-13). Moderate usage with <u>VIETNAM INVOLVEMENT</u> (p. A-25). Slight usage with <u>INTELLIGENCE</u> (p. A-7), <u>U.S. AID</u> (p. A-24), <u>MILITARY ASSISTANCE</u> (p. 6-45), <u>HAPPINESS</u> , <u>MOTHER</u> (p. 2-13), and <u>HONOR</u> (p. A-12).	<u>3039</u> 656
government 정 부	Very strong usage with <u>CAPITALISM</u> , <u>VIETNAM INVOLVEMENT</u> (p. A-25), and <u>CORRUPTION</u> (p. 4-33). Strong usage with <u>AUTHORITY</u> (p. 2-33), <u>NATIONAL INTEREST</u> , <u>ECONOMIC PLAN</u> (p. 5-25). Moderate usage with <u>ECONOMIC DEVELOPMENT</u> , <u>NATIONAL PRESTIGE</u> , <u>ASPAC</u> (p. A-21), <u>SOVIET UNION</u> (p. A-23).	Strong usage with <u>CORRUPTION</u> (p. 4-33). Slight usage with <u>ECONOMIC DEVELOPMENT</u> and <u>ECONOMIC PLAN</u> (p. A-18).	<u>817</u> 113

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
graduate 졸업하다	Very strong use with <u>COLLEGE</u> (p. A-8). Strong use with <u>EDUCATED</u> (p. A-6). Moderate usage with <u>DEGREE</u> (p. 3-32) and <u>SCHOOL</u> (p. A-8).	Very strong usage with <u>DEGREE</u> (p. 3-32) and strong usage with <u>SCHOOL</u> (p. A-8).	414 169
graft	Strong usage with <u>CORRUPTION</u> (p. A-13).		62 --
grateful 고맙운		Very strong usage with <u>U.S. AID</u> (p. A-24). Strong use <u>AID REDUCTION</u> (p. A-24). Moderate usage with <u>MOTHER</u> (p. 2-13).	-- 174
grave 무덤		Very strong usage with <u>ANCESTORS</u> (p. 2-25).	-- 105
great	Moderate usage with <u>U.S.</u> and with <u>FATHER</u> (p. 2-9).		161 55
greed 욕심		Very strong usage with <u>DESIRE</u> and a moderate usage with <u>THEFT</u> . (p. 4-44).	29 205
greeting 인사		Strong usage with <u>RESPECT</u> (p. 2-37).	-- 159
ground 땅		Strong usage with <u>ANCESTORS</u> (p. 3-25).	-- 77
group 단체	Strong usage with <u>ASPAC</u> (p. A-21) and <u>COOPERATION</u> . Moderate use with <u>FAMILY</u> (p. A-1).	Strong usage with <u>DISCIPLINE</u> . Moderate usage with <u>SCHOOL</u> (p. 3-24).	154 128
grow	Strong usage with <u>ECONOMIC DEVELOPMENT</u> ; moderate usage with <u>CULTURE</u> .		110 53
guard	Very strong usage with <u>DUTY</u> (p. 4-17). Strong usage with <u>HONOR</u> (p. A-12). Moderate usage with <u>BANK</u> (p. A-16).		235 --
guerrilla 게릴라	Very strong usage with <u>VIETCONG</u> (p. 6-24).	Strong usags with <u>VIET-CONG</u> (p. 6-24).	126 108

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
guide 안 내	Slight usage with <u>TEACHER</u> (p. 3-28).	Moderate usage with <u>TEACHER</u> (p. 3-28).	$\frac{53}{94}$
guns 총	Slight usage with <u>MILITARY ASSISTANCE</u> (p. 5-44).	Strong usage with <u>MILITARY ASSISTANCE</u> (p. 6-44). Moderate usage with <u>U.S. AID</u> (p. 6-36).	$\frac{102}{113}$
guy 남		Strong usage with <u>UNEMPLOYMENT</u> (p. 5-20) and with <u>RED CHINA</u> (p. 6-33).	$\frac{--}{117}$

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
habit 습 관		Strong usage with <u>THEFT</u> (p. 4-44).	$\frac{24}{62}$
hair 머 리		Strong usage with <u>AMERICANS</u> .	$\frac{--}{62}$
handcuff 수 갑		Strong usage with <u>CRIME</u> (p. 4-40).	$\frac{--}{68}$
happy 행 복 관	Very strong usage with <u>SUCCESS</u> and <u>RICH</u> . Strong usage with <u>PROSPERITY</u> (p. 5-33), <u>FAMILY</u> (p. 2-5), and <u>LOVE</u> (p. 2-40). Moderate use with <u>AMERICANS</u> , <u>GOAL</u> , and <u>HAPPINESS</u> . Slight usage with <u>MONEY</u> (p. 5-12), <u>DESIRE</u> .	Very strong usage with <u>ME</u> (p. 2-16). Strong usage with <u>RICH</u> , <u>MONEY</u> (p. 5-12), <u>FAMILY</u> (p. 2-5), and <u>VIRTUE</u> (p. 4-28). Moderate usage with <u>SUCCESS</u> , <u>PROSPERITY</u> (p. 5-33), <u>DESIRE</u> , <u>LOVE</u> (p. 2-40). Slight usage with <u>HAPPINESS</u> .	$\frac{681}{627}$
hard 어 려 운	Strong usage with <u>DISCIPLINE</u> . Slight usage with <u>SUCCESS</u> .	Strong usage with <u>FATHER</u> (p. A-1). Moderate usage with <u>SUCCESS</u> and with <u>MOTHER</u> (p. 2-12).	$\frac{172}{175}$
harmony 조 화		Strong usage with <u>FAMILY</u> (p. 2-5). Moderate usage with <u>RELATIVES</u> (p. 2-20).	$\frac{--}{119}$
hate	Strong usage with <u>LOVE</u> (p. 2-41). Moderate usage with <u>VIETCONG</u> (p. A-22), <u>RED CHINA</u> (p. A-23), and <u>DIVORCE</u> .		$\frac{391}{27}$
have, have not 가 는 다, 없 는 다	Moderate usage with <u>DESIRE</u> .	Very strong usage with <u>POOR</u> .	$\frac{52}{139}$
head 머 리	Moderate usage with <u>FATHER</u> (p. 2-8). Slight usage with <u>INTELLIGENCE</u> (3-12).	Very strong usage with <u>INTELLIGENCE</u> (p. 3-12). Moderate usage with <u>SCIENCE</u> and with <u>KOREANS</u> .	$\frac{63}{353}$
help 도 움	Very strong usage with <u>U.S. AID</u> (p. A-24), <u>MILITARY ASSISTANCE</u> (p. A-25), and <u>COOPERATION</u> . Strong usage with <u>TEACHER</u>	Very strong usage with <u>COOPERATION</u> . Strong usage with <u>POOR</u> , <u>U.S. AID</u> (p. A-24). Moderate	$\frac{1742}{613}$

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
help (cont.)	(p. 3-28), <u>DISCIPLINE</u> , <u>POOR</u> , <u>SOUTH VIETNAM</u> (p. 6-21), <u>AID REDUCTION</u> (6-41), <u>FATHER</u> (p. A-1), <u>MOTHER</u> (p. A-2). Moderate usage with <u>TECHNICAL EDUCATION</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>ECONOMIC PLAN</u> (p. 5-25), <u>BEGGAR</u> (p. 5-28), <u>ASPAC</u> (p. A-21), <u>AMERICANS</u> , and <u>FILIAL DUTY</u> (p. A-4).	usage with <u>AMERICANS</u> , <u>RELATIVES</u> (p. 2-20).	
her	Moderate usage with <u>ME</u> (p. A-2).		44 --
heritage	Moderate usage with <u>ANCESTORS</u> (p. 2-25).		55 --
Hideyoshi 이 대 요 시		Moderate usage with <u>JAPAN</u> (p. 6-20) and <u>JAPANESE</u> (p. 6-8).	-- 62
high 높 은	Moderate usage with <u>AUTHORITY</u> (p. A-4), <u>NATIONAL INTEREST</u> , and <u>GOAL</u> . Slight usage with <u>COLLEGE</u> (p. 3-20) and <u>HONOR</u> (p. 4-20).	Moderate usage with <u>COLLEGE</u> (p. 3-20) and <u>HONOR</u> (p. 4-20). Slight usage with <u>AUTHORITY</u> (p. A-4).	179 156
highway 고 속 도 로		Strong usage with <u>ECONOMIC DEVELOPMENT</u> and <u>ECONOMIC PLAN</u> (p. 5-24).	-- 141
him 그 사 람 을	Moderate usage with <u>ME</u> (p. A-2).	Slight usage with <u>ME</u> (p. A-2).	38 16
Hiroshima	Strong usage with <u>JAPAN</u> (p. A-20).		64 8
history 역 사	Strong usage with <u>LIBERAL ARTS</u> and with <u>ANCESTORS</u> (p. 2-25). Moderate usage with <u>TEACHER</u> (p. 2-28).	Moderate usage with <u>ANCESTORS</u> (p. 2-25). Slight usage with <u>LIBERAL ARTS</u> .	239 88
hit 쑈 다		Moderate usage with <u>GOAL</u> .	-- 29
Ho Chi Minh 호 지 명	Slight usage with <u>VIETCONG</u> (p. 6-24).	Strong usage with <u>VIETCONG</u> (p. 6-24).	23 73

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
hobo	Strong usage with <u>BEGGAR</u> (p. 5-29).		<u>65</u> --
hockey	Strong usage with <u>GOAL</u> .		<u>56</u> --
home	Strong use with <u>U.S.</u> and with <u>MOTHER</u> (p. 2-13).		<u>125</u> --
homework	Moderate usage with <u>TEACHER</u> (p. 3-29) and <u>SCHOOL</u> (p. 3-25).		<u>74</u> --
homicide 살인		Very strong usage with <u>CRIME</u> (p. 4-41). Moderate usage with <u>THEFT</u> (p. 4-45).	-- <u>200</u>
honest 정직한	Strong usage with <u>MORAL CHARACTER</u> (p. 4-4) and <u>VIRTUE</u> (p. 4-29). Moderate usage with <u>ETHICS</u> (p. 4-9).	Strong usage with <u>HONESTY</u> (p. 4-13) and <u>MORAL CHARACTER</u> (p. 4-4).	<u>207</u> <u>122</u>
<u>HONESTY</u> 정직	Used as a stimulus word; for detailed analysis, see pages 4-10 to 4-13.		
<u>HONOR</u> 명예	Used as a stimulus word; for detailed analysis, see pages 4-18 to 4-21.		
honor 명예	Very strong usage with <u>RESPECT</u> (p. A-5), <u>NATIONAL PRESTIGE</u> . Strong usage with <u>DUTY</u> (p. A-11) and <u>HONOR</u> (p. 4-21). Moderate usage with <u>FILIAL DUTY</u> (p. 2-29). Slight usage with <u>DEGREE</u> (p. 3-32).	Moderate usage with <u>DEGREE</u> (p. 3-32). Slight usage with <u>NATIONAL PRESTIGE</u> .	<u>820</u> <u>90</u>
hoodlum 가랑패		Strong usage with <u>UNEMPLOYMENT</u> (p. 5-59). Moderate usage with <u>CRIME</u> .	-- <u>141</u>
hope 희망	Strong usage with <u>DESIRE</u> .	Strong usage with <u>SUCCESS, GOAL, DESIRE, HAPPINESS, ME</u> (p. 2-16). Moderate usage with <u>PROGRESS</u> .	<u>141</u> <u>417</u>

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
hospital 병원		Strong usage with <u>DUTY</u> (p. A-11).	-- 76
hot 뜨거움	Moderate usage with <u>DEGREE</u> (p. A-9) and with <u>SOUTH VIETNAM</u> (p. 6-40).	Strong usage with <u>SOUTH VIETNAM</u> (p. 6-20).	67 95
house 집	Very strong usage with <u>HAPPINESS</u> , <u>FATHER</u> (p. 2-8), <u>MOTHER</u> (p. 2-16), <u>FAMILY</u> (p. A-1). Strong usage with <u>SCHOOL</u> (p. 3-24), <u>POOR</u> , <u>MONEY</u> (p. 5-12), <u>DESIRE</u> , <u>RELATIVES</u> (p. 2-21), <u>ME</u> (p. 2-16), <u>LOVE</u> (p. 2-41), <u>PROSTITUTION</u> (p. 4-48). Moderate usage with <u>SUCCESS</u> , <u>RICH</u> , <u>ECONOMIC DEVELOPMENT</u> . Slight usage with <u>PROSPERITY</u> (p. 3-32) and <u>BANK</u> (p. 5-9).	Very strong usage with <u>HAPPINESS</u> , <u>FATHER</u> (p. 2-8), <u>FAMILY</u> (p. A-1). Strong usage with <u>SCHOOL</u> (p. 3-24), <u>RICH</u> , <u>MOTHER</u> (p. 2-13). Moderate usage with <u>PROSPERITY</u> (p. 5-32), <u>POOR</u> , <u>BANK</u> (p. 5-9), and <u>ME</u> (p. 2-16). Slight usage with <u>MONEY</u> (p. 5-12).	1710 930
human 인간	Strong use with <u>EDUCATED</u> (p. A-5).	Strong use with <u>LIBERAL ARTS</u> , <u>RED CHINA</u> (p. A-23). Moderate usage with <u>ANCESTORS</u> (p. A-3).	42 174
hungry 배고움	Strong usage with <u>POOR</u> and <u>BEGGAR</u> (p. A-19).	Very strong usage with <u>POOR</u> and a slight usage with <u>BEGGAR</u> (p. A-19).	235 192
husband 남편	Moderate usage with <u>DIVORCE</u> , and with <u>FATHER</u> (p. 2-8).	Slight usage with <u>DIVORCE</u> and with <u>FATHER</u> (p. 2-8).	63 34
husband and wife 부부		Very strong usage with <u>DIVORCE</u> and a strong usage with <u>LOVE</u> (p. 2-41).	-- 217

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
ideal	Moderate usage with <u>GOAL</u> , and with <u>ETHICS</u> (p. 4-9).		<u>150</u> --
idle 안 가 램	Slight usage with <u>UNEMPLOYMENT</u> (p. A-19).	Strong usage with <u>UNEMPLOYMENT</u> (p. A-18).	<u>33</u> <u>50</u>
ignorant 무 식 한		Moderate use with <u>UNEMPLOYMENT</u> (p. 5-21).	<u>45</u> <u>53</u>
illegal	Strong usage with <u>PROSTITUTION</u> (p. 4-48).		<u>93</u> --
immoral	Moderate usage with <u>PROSTITUTION</u> (p. 4-48).		<u>57</u> <u>8</u>
impiety 불 경		Strong usage with <u>FILIAL DUTY</u> (p. 2-29).	-- <u>43</u>
import 수 입		Moderate usage with <u>NATIONAL INTEREST</u> .	<u>6</u> <u>80</u>
important 중 요 한	Moderate usage with <u>NATIONAL PRESTIGE</u> .	Slight usage with <u>NATIONAL PRESTIGE</u> .	<u>134</u> <u>33</u>
improve 진 보 하 다	Strong usage with <u>ECONOMIC DEVELOPMENT</u> . Moderate usage with <u>RICH</u> .	Slight usage with <u>ECONOMIC DEVELOPMENT</u> and <u>RICH</u> .	<u>123</u> <u>35</u>
income 수 입	Strong usage with <u>PROFIT</u> (p. A-17).	Very strong usage with <u>NATIONAL INTEREST</u> and with <u>PROFIT</u> (p. A-17). Moderate usage with <u>ECONOMIC DEVELOPMENT</u> and <u>ECONOMIC PLAN</u> (p. 5-25).	<u>59</u> <u>403</u>
indecent 상 스 러 운		Moderate usage with <u>BEGGAR</u> (p. 5-29).	-- <u>3</u>
independent 독 립 된		Strong usage with <u>JAPAN</u> (p. 6-5) and with <u>AID REDUCTION</u> (p. 6-40). Moderate usage with <u>U. S. AID</u> (p. 6-36) and with <u>U. S.</u>	<u>7</u> <u>188</u>

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Indians	Strong usage with <u>AMERICANS</u> .		<u>109</u> --
individual	Strong usage with <u>ME</u> (p. 2-17).		<u>79</u> 62
industry 공업	Strong usage with <u>ECONOMIC DEVELOPMENT</u> and <u>JAPAN</u> (p. 6-5). Moderate usage with <u>CAPITALISM</u> and with <u>JAPANESE</u> (p. 6-9). Slight usage with <u>TECHNICAL EDUCATION</u> , <u>BUSINESS</u> (p. 5-5).	Very strong usage with <u>ECONOMIC DEVELOPMENT</u> . Strong usage with <u>NATIONAL INTEREST</u> and <u>BUSINESS</u> (p. 5-5), <u>ECONOMIC PLAN</u> (p. 5-24). Slight usage with <u>CAPITALISM</u> and <u>JAPAN</u> (p. 6-5).	232 537
injustice 부경		Strong usage with <u>CORRUPTION</u> (p. 4-33).	-- 86
in-law	Strong usage with <u>MOTHER</u> (p. 2-13) and <u>RELATIVES</u> (p. 2-20).		<u>120</u> 10
inspect 검사하다		Moderate usage with <u>INTELLIGENCE</u> (p. 3-12).	-- 27
instruct 가르치다	Very strong use with <u>TEACHER</u> (p. 3-28).	Moderate usage with <u>EDUCATED</u> (p. 3-4).	<u>159</u> 59
insurance	Moderate usage with <u>UNEMPLOYMENT</u> (p. 5-21).		<u>45</u> --
intellect 지성		Strong usage with <u>COLLEGE</u> (p. 3-20).	<u>22</u> 113
<u>INTELLIGENCE</u> 지능	Used as a stimulus word; for detailed analysis, see pages 3-10 to 3-13.		
intelligent 지능	Very strong usage with <u>KNOWLEDGE</u> (p. 3-9). Strong usage with <u>EDUCATED</u> (p. A-6). Moderate usage with <u>ME</u> (p. A-2).	Strong usage with <u>KNOWLEDGE</u> (p. 3-9) and with <u>CULTURE</u> . Slight usage with <u>EDUCATED</u> (p. A-6).	<u>373</u> 227
intercourse 성교	Moderate usage with <u>LOVE</u> (p. A-5).	Moderate usage with <u>CHASTITY</u> .	<u>45</u> 49
interest 이자	Strong usage with <u>BANK</u> (p. A-16).	Strong usage with <u>BANK</u> (p. A-16).	<u>243</u> 72

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
interview 면접		Strong usage with <u>MATCHMAKER</u> .	-- 44
introduce 소개하다		Strong usage with <u>MATCHMAKER</u> .	-- 64
invent 발명하다	Slight usage with <u>SCIENCE</u>	Moderate usage with <u>SCIENCE</u> .	42 42
investigate 조사하다		Strong usage with <u>CRIME</u> (p. 4-40).	-- 93
I. Q. 지능	Very strong usage with <u>INTELLIGENCE</u> (p. 3-12).	Very strong usage with <u>INTELLIGENCE</u> (p. 3-12).	180 213
island 섬	Very strong usage with <u>JAPAN</u> (p. 6-4) and strong usage with <u>JAPANESE</u> (p. A-20).	Very strong usage with <u>JAPAN</u> (p. 6-4) and a moderate use with <u>JAPANESE</u> (p. A-20).	176 280
Ito Hirobumi 이토 히로부미		Moderate usage with <u>JAPAN</u> (p. 6-5).	-- 52

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
jail	Very strong usage with <u>CRIME</u> (p. A-14), and with <u>THEFT</u> (p. A-15).		345 --
<u>JAPAN</u> 일본	Used as a stimulus word; for detailed analysis, see pages 6-2 to 6-5.		
<u>JAPANESE</u> 일본사람	Used as a stimulus word; for detailed analysis, see pages 6-6 to 6-9.		
Japan, Japanese	Very strong usage with <u>JAPANESE</u> (p. A-20). Strong usage with <u>JAPAN</u> (p. 6-5).		252 123
Jesus Christ 지 사 스 크 리 스티		Moderate usage with <u>MORAL CHARACTER</u> (p. 4-5).	-- 54
job 일	Very strong usage with <u>BUSINESS</u> (p. 5-5), <u>UNEMPLOYMENT</u> (p. A-18), and <u>DUTY</u> (p. 4-17). Strong usage with <u>SUCCESS</u> , <u>TECHNICAL EDUCATION</u> , <u>EDUCATED</u> (p. A-6), <u>FILIAL DUTY</u> (p. 2-29). Moderate usage with <u>MONEY</u> (p. A-17).	Strong usage with <u>BUSINESS</u> (p. 5-5). Slight usage with <u>SUCCESS</u> .	1037 93
jobless 무 직	Moderate usage with <u>UNEMPLOYMENT</u> (p. A-18).	Strong usage with <u>UNEMPLOYMENT</u> (p. A-18).	35 69
Johnson, L. B. 존 슌		Strong usage with <u>U. S.</u> and <u>AMERICANS</u> .	15 149
joy	Very strong use with <u>HAPPINESS</u> .		161 --
judge 판 사	Strong usage with <u>DIVORCE</u> , moderate usage with <u>AUTHORITY</u> (p. A-4), <u>CRIME</u> (p. 4-40), and <u>HONOR</u> (p. A-12).	Very strong usage with <u>CRIME</u> (p. 4-40). Moderate usage with <u>THEFT</u> (p. 4-45). Slight usage with <u>AUTHORITY</u> (p. A-4).	145 182
jungle 밀 령	Strong usage with <u>SOUTH VIETNAM</u> (p. 6-20) and <u>VIET CONG</u> (p. 6-24).	Strong usage with <u>SOUTH VIETNAM</u> (p. 6-20) and <u>VIET CONG</u> (p. 6-24).	100 105

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Kennedy 케 네 디		Very strong usage with U. S. Strong use with <u>AMERICANS</u> .	<u>13</u> <u>157</u>
Keynes, Keynesian	Moderate use with <u>ECONOMIC PLAN</u> (p. 5-24).		<u>32</u>
Khrushchev 후 톨 시 초 브	Strong use with <u>SOVIET UNION</u> (p. 6-28).	Very strong usage with <u>SOVIET UNION</u> (p. 6-28).	<u>4</u> <u>124</u>
kill 죽 임 다	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-21), <u>VIETCONG</u> (p. 6-25), <u>CRIME</u> (p. 4-41). Strong usage with <u>RED CHINA</u> (p. 6-33), <u>VIETNAM INVOLVEMENT</u> (p. 6-49) and <u>KOREANS</u> . Moderate use with <u>KOREA</u> .	Strong usage with <u>VIETCONG</u> (p. 6-25).	<u>751</u> <u>68</u>
kin 친 족	Strong usage with <u>RELATIVES</u> (p. 2-20).	Moderate usage with <u>RELATIVES</u> (p. 2-20).	<u>59</u> <u>27</u>
kind	Strong usage with <u>FATHER</u> (p. 2-9) <u>MOTHER</u> (p. 2-15). Moderate usage with <u>VIRTUE</u> (p. 4-25).		<u>249</u> <u>88</u>
kiss 키 스	Moderate usage with <u>LOVE</u> (p. A-5).	Moderate usage with <u>LOVE</u> (p. A-5).	<u>26</u> <u>28</u>
<u>KNOWLEDGE</u> 지 식	Used as stimulus word; for detailed analysis, see pages 3-6 to 3-9.	(p. A-2).	<u>28</u>
knowledge 지 식	Very strong use with <u>INTELLIGENCE</u> (p. 3-13), <u>KNOWLEDGE</u> (p. 3-9), <u>EDUCATED</u> (p. 3-5), <u>TO LEARN</u> (p. 3-17). Strong use with <u>AUTHORITY</u> (p. 3-32), <u>TEACHER</u> (p. 3-29). Moderate use with <u>SCHOOL</u> (p. 3-24), <u>SCIENCE</u> , <u>LIBERAL ARTS</u> and <u>CULTURE</u> .	Very strong use with <u>KNOWLEDGE</u> (p. 3-9), <u>CULTURE, TO LEARN</u> (p. 3-17). Strong use with <u>AUTHORITY</u> (p. 3-32), <u>INTELLIGENCE</u> (p. 3-13) and <u>EDUCATION</u> (p. 2-5). Moderate use with <u>TEACHER</u> (p. 3-29), <u>SCHOOL</u> (p. 3-24) and <u>ME</u> (p. A-2).	<u>1291</u> <u>1083</u>
Koreans 한 국 사 람	Very strong use with <u>KOREA</u> and <u>KOREANS</u> .	Very strong use with <u>VIETNAM INVOLVEMENT</u> (p. 6-48), <u>KOREA</u> . Strong use with <u>CAPITALISM</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>PROGRESS</u> , <u>JAPANESE</u> (p. A-20), <u>SOUTH VIETNAM</u>	<u>599</u> <u>1317</u>

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
		(p. A-22), <u>VIETCONG</u> (p. A-22), <u>SOVIET UNION</u> (p. 6-29), <u>RED CHINA</u> (p. 6-32) and U.S. Moderate use with <u>PROSPERITY</u> (p. 3-32), <u>JAPAN</u> (p. A-20), <u>ASPAC</u> (p. 6-16), <u>AID REDUCTION</u> (p. 6-40), <u>MILITARY ASSISTANCE</u> (p. 6-44).	
Korean War 한국 전쟁		Strong use with <u>MILITARY ASSISTANCE</u> (p. 6-44). Moderate use with <u>RED CHINA</u> (p. 6-33) and <u>KOREA</u> .	14 152
Kosygin 코시긴	Slight use with <u>SOVIET UNION</u> (p. 6-28).	Strong use with <u>SOVIET UNION</u> (p. 6-28).	11 74
KI	Strong use with <u>DUTY</u> (p. 4-17).		56 --
Kremlin 크렘린	Light use with <u>SOVIET UNION</u> (p. A-23).	Light use with <u>SOVIET UNION</u> (p. A-23).	21 14
Ky 키	Moderate use with <u>SOUTH VIETNAM</u> (p. A-22).	Moderate use with <u>SOUTH VIETNAM</u> (p. A-22).	44 44

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
laboratory	Strong usage with <u>SCIENCE</u> .		<u>71</u> --
land 토지	Moderate use with <u>MONEY</u> (p. 5-12).	Strong use with <u>U. S.</u>	<u>111</u> <u>127</u>
language 언어	Strong use with <u>JAPANESE</u> (p. A-20) Moderate use with <u>LIBERAL ARTS</u> .	Moderate use of <u>LIBERAL ARTS</u> and <u>RESPECT</u> (p. 2-37).	<u>109</u> <u>159</u>
large 큰	Strong use with <u>SOVIET UNION</u> (p. A-23). Moderate use with <u>RED CHINA</u> (p. A-23).	Moderate use with <u>SOVIET</u> <u>UNION</u> (p. A-23).	<u>116</u> <u>49</u>
laugh	Strong use with <u>HAPPINESS</u>		<u>40</u>
law 법	Very strong use with <u>AUTHORITY</u> (p. A-4), <u>DIVORCE</u> with <u>CRIME</u> (p. 4-40). Moderate use with <u>DEGREE</u> (p. A-9), with <u>ETHICS</u> (p. 4-9), with <u>THEFT</u> (p. 4-45). Slight use with <u>DISCIPLINE</u> .	Very strong use with <u>DISCIPLINE</u> . Strong use with <u>CRIME</u> (p. 4-40). Moderate use with <u>ETHICS</u> (p. 4-9). Slight use with <u>AUTHORITY</u> (p. A-4) and with <u>THEFT</u> (p. 4-45).	<u>578</u> <u>301</u>
lay off	Moderate use with <u>UNEMPLOY-</u> <u>MENT</u> (p. A-18).		<u>29</u> --
lazy 게으른	Very strong use with <u>UNEMPLOY-</u> <u>MENT</u> (p. A-18). Strong use with <u>BEGGAR</u> (p. 5-29). Moderate use with <u>POOR</u> .	Strong use with <u>UNEMPLOY-</u> <u>MENT</u> (p. A-18), <u>BEGGAR</u> (p. 5-29) and <u>KOREANS</u> . Moderate use with <u>POOR</u> .	<u>267</u> <u>180</u>
lead 홍술하다	Strong usage with <u>AUTHORITY</u> (p. 2-33).	Strong use with <u>FATHER</u> (p. 2-2).	<u>208</u> <u>44</u>
<u>TO LEARN</u> 배우는것	Used as a stimulus word; for detailed	analysis, see pages 5-2 to 5-5.	
learn 배운다	Very strong use with <u>TEACHER</u> (p. 3-29), <u>SCHOOL</u> (p. 3-25). <u>SUCCESS</u> , <u>TECHNICAL</u> <u>EDUCATION</u> , <u>COLLEGE</u> (p. A-8), <u>EDUCATED</u> (p. 3-4). Strong usage with <u>INTELLIGENCE</u> (p. 3-13), <u>DISCIPLINE</u> , <u>SCIENCE</u> , <u>PROGRESS</u> . Moderate use with <u>DEGREE</u> (p. 3-32) and <u>PROFIT</u> (p. A-17). Slight usage with <u>CULTURE</u> .	Strong use with <u>DEGREE</u> (p. 3-32), with <u>SCHOOL</u> (p. 3-25), <u>KNOWLEDGE</u> (p. 3-8), <u>COLLEGE</u> (p. A-8) and <u>CULTURE</u> . Strong usage with <u>AUTHORITY</u> (p. 2-32), <u>TEACHER</u> (p. 3-29), <u>TECHNI-</u> <u>CAL EDUCATION</u> , <u>SCIENCE</u> , <u>EDUCATED</u> (p. 3-4), <u>TO LEARN</u> (p. A-7) and <u>ME</u> (p. A-2). A moderate usage with <u>INTELLI-</u> <u>GENCE</u> (p. 3-13), <u>LIBERAL</u> <u>ARTS</u> and a slight use with <u>PROGRESS</u> , <u>PROFIT</u> (p. A-17).	<u>1468</u> <u>1675</u>

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
lecture	Strong use with <u>COLLEGE</u> (p. A-8).		<u>22</u> 117
Lee Byong- Chul 이 병철		Heavy usage with <u>RICH</u>	-- <u>77</u>
Lenin	Moderate use with <u>SOVIET UNION</u> (p. 6-28).		<u>30</u> 4
less	Moderate use with <u>REDUCTION</u> (p. A-24).		<u>36</u> --
lesson	Moderate use with <u>TEACHER</u> (p. 3-29).		<u>62</u> --
letter 편지		Moderate use with <u>ME</u> (p. A-2).	<u>33</u> 57
lie	Strong use with <u>HONESTY</u> (p. A-11).		<u>66</u> 20
life 인생, 생활	Strong use with <u>SUCCESS</u> , <u>CULTURE</u> , <u>PROSPERITY</u> (p. A-19), <u>GOAL</u> , <u>FAMILY</u> (p. 2-5), <u>LOVE</u> (p. A-5). Moderate usage with <u>SCIENCE</u> and <u>PROSTITUTION</u> (p. 7-15). Slight usage with <u>NATIONAL INTEREST</u> , <u>ECONOMIC</u> <u>PLAN</u> (p. A-18), <u>DESIRE</u> and <u>HAPPINESS</u> .	Strong use with <u>COMPETITION</u> , <u>PROGRESS</u> , <u>MONEY</u> (p. 5-12), <u>GOAL</u> , <u>HAPPINESS</u> . Moderate use with <u>SUCCESS</u> , <u>TECHNICAL</u> <u>EDUCATION</u> , <u>NATIONAL INTER-</u> <u>EST</u> , <u>ECONOMIC PLAN</u> (p. A-18), <u>BEGGER</u> , (p. A-19), <u>COOPERA-</u> <u>TION</u> , <u>DESIRE</u> and <u>FAMILY</u> (p. 2-5). Slight usage with <u>SCIENCE</u> , <u>PROSPERITY</u> (p. A-19).	741 1142
line	Moderate use with <u>GOAL</u> .		<u>39</u> --
listen	Moderate use with <u>COOPERATION</u> .		<u>90</u> --
literature 문학	Slight use with <u>LIBERAL ARTS</u> .	Strong use with <u>LIBERAL ARTS</u>	<u>28</u> 103
litigation 소송		Strong use with <u>DIVORCE</u> .	-- 46

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor
loan 용 자	Very strong use with <u>BANK</u> (p. 5-9). Moderate use with <u>MONEY</u> (p. 5-13).	Moderate usage with <u>BANK</u> (p. 5-9).	<u>206</u> 53
lonely	Strong use with <u>ME</u> (p. A-2).		<u>53</u> 13
long 길	Moderate use with <u>DESIRE</u> , and with <u>ANCESTOR</u> (p. A-3).	Strong usage with <u>MOTHER</u> (p. 2-12).	<u>63</u> 81
look up to 우 리 미 보 다		Strong use with <u>RESPECT</u> (p. A-5).	-- 112
loss	Strong use with <u>PROFIT</u> (p. 5-16).		<u>242</u> 28
<u>LOVE</u> 사 랑	Used as a stimulus word; for detailed analysis, see pages 2-38 to 2-41.		
love 사 랑	Very strong use with <u>MATCH- MAKER</u> , <u>DESIRE</u> , <u>HAPPINESS</u> , <u>FATHER</u> (p. A-1), <u>MOTHER</u> (p. 2-12), <u>FAMILY</u> (p. 2-5). Strong use with <u>ME</u> (p. 2-16) and <u>HONOR</u> (p. 4-21), <u>VIRTUE</u> (p. 4-29). Moderate use with <u>RESPECT</u> (p. 2-37), <u>RELATIVE</u> (p. 2-20). Slight usage with <u>MONEY</u> (p. A-17), <u>LOVE</u> (p. 2-40), <u>CHASTITY</u> (p. 4-24).	Very strong usage with <u>HAPPINESS</u> , <u>MOTHER</u> (p. 2-12) with <u>ME</u> (p. 2-16), <u>CHASTITY</u> (p. 4-24). Strong usage with <u>MATCHMAKER</u> , <u>DIVORCE</u> , <u>DESIRE</u> , <u>FATHER</u> (p. A-1), <u>FAMILY</u> (p. 2-5), <u>RELATIVES</u> (p. 2-20), <u>LOVE</u> (p. 2-40), <u>FILIAL DUTY</u> (p. 2-49). Moderate use with <u>COLLEGE</u> (p. A-8), <u>MONEY</u> (p. A-17), <u>COOPERATION</u> , and <u>MORAL CHARACTER</u> (p. 4-4). Slight use with <u>RESPECT</u> (p. 2-37).	<u>2075</u> 1967
loyal 충 선 함	Moderate use with <u>HONESTY</u> (p. A-11).	Strong use with <u>FILIAL DUTY</u> (p. 2-49)	<u>67</u> 63
luck 운		Strong use with <u>HAPPINESS</u> .	<u>20</u> 95
lust	Moderate use with <u>HAPPINESS</u> .		<u>40</u> --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
M. A. Masters 석사학위	Strong use with <u>DEGREE</u> (p. 3-32).	Very strong use with <u>DEGREE</u> (p. 3-32).	<u>126</u> 144
machine 기계	Strong use with <u>TECHNICAL</u> <u>EDUCATION</u> .	Strong usage with <u>TECHNICAL</u> <u>EDUCATION, SCIENCE</u> . Moderate use with <u>U. S. AID</u> (p. 6-36).	<u>97</u> 216
major	Strong use with <u>LIBERAL ARTS</u> .		<u>75</u> --
make 만든다	Strong use with <u>PROFIT</u> (p. 5-17).	Slight use with <u>PROFIT</u> (p. 5-17)	<u>166</u> 19
male 남자	Slight use with <u>FATHER</u> (p. A-1).	Very strong use with <u>FATHER</u> (p. A-1).	<u>16</u> 357
male and female 남녀		Strong use with <u>MATCHMAKING</u> and with <u>LOVE</u> (p. 2-40).	-- 106
man 남자	Very strong usage with <u>BUSINESS</u> (p. A-16), <u>FATHER</u> (p. A-1). Strong use with <u>EDUCATED</u> (p. A-6), <u>POOR, RICH, BEGGAR</u> (p. A-19), <u>ME</u> (p. 2-17). Moderate use with <u>TEACHER</u> (p. A-9), <u>SOUTH VIETNAM</u> (p. A-22). Slight use with <u>DIVORCE</u> .	Very strong use with <u>EDUCATED</u> (p. A-6). Strong use with <u>LIBERAL ARTS</u> , <u>FATHER</u> (p. A-1), <u>ANCESTORS</u> (p. A-3), <u>CHASTITY</u> (p. A-12). Moderate use with <u>TEACHER</u> (p. A-9), <u>INTELLIGENCE</u> (p. A-7), <u>JAPAN</u> (p. 6-5), <u>DIVORCE</u> .	<u>743</u> 737
man and woman 남녀남녀		Strong use with <u>DIVORCE</u> .	-- 111
<u>MANILA</u> <u>CONFERENCE</u> 마니라회담	Used as a stimulus word; for detailed analysis, see pages 6-10 to 6-13.		
manners	Moderate use with <u>CULTURE</u> .		<u>60</u> --
many 많은	Slight usage with <u>RELATIVES</u> .	Moderate use with <u>RELATIVES</u> .	<u>78</u> 50
Mao Tse- Tung 모택동	Very strong use with <u>RED CHINA</u> (p. 6-32).	Very strong use with <u>RED</u> <u>CHINA</u> (p. 6-32).	<u>155</u> 377

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
margin	Moderate use with <u>PROFIT</u> (p. 5-17).		<u>38</u> --
Marines	Moderate use with <u>U. S.</u>		<u>35</u> --
marry 결혼하다	Very strong use with <u>DIVORCE</u> , <u>LOVE</u> (p. A-5). Strong use with <u>MATCHMAKING</u> , <u>HAPPINESS</u> . Moderate use with <u>SUCCESS</u> and <u>CHASTITY</u> (p. 4-25).	Very heavy use with <u>MATCHMAKING</u> , <u>DIVORCE</u> . Strong use with <u>LOVE</u> (p. A-5) and <u>CHASTITY</u> (p. 4-25). Moderate use with <u>HAPPINESS</u> .	<u>756</u> <u>1112</u>
master 주인		Large use with <u>FATHER</u> (p. 2-8).	-- <u>108</u>
mate 동료		Moderate use with <u>SCHOOL</u> (p. 3-24).	<u>7</u> <u>43</u>
material 물질		Strong use with <u>EXPLOITATION</u> (p. A-14). Moderate use with <u>CAPITALISM</u> , <u>U. S. AID</u> (p. 6-36) and <u>GOAL</u> .	-- <u>205</u>
math 수학	Strong use with <u>TEACHER</u> (p. 3-28), <u>SCIENCE</u> . Moderate use with <u>LIBERAL ARTS</u> .	Slight use with <u>LIBERAL ARTS</u> .	<u>142</u> <u>20</u>
N. D. 의사		Strong usage with <u>DUTY</u> (p. A-11).	<u>5</u> <u>41</u>
<u>ME</u> 나에게 me 나에게	Used as a stimulus word; for detailed analysis, see pages 2-14 to 2-17.		
	Very strong use with <u>ME</u> (p. 2-17). Strong usage with <u>AMERICANS</u> . Moderate usage with <u>RESPECT</u> (p. 2-36), <u>HONESTY</u> (p. 4-17) and <u>HONOR</u> (p. 4-21). Slight use with <u>FAMILY</u> (p. 2-4).	Strong use with <u>KOREANS</u> , <u>FAMILY</u> (p. 2-4) and <u>ME</u> (p. 2-17). Moderate use with <u>HAPPINESS</u> .	<u>853</u> <u>355</u>
measure	Moderate use with <u>DEGREE</u> (p. A-9).		<u>33</u> <u>6</u>
mechanic	Strong use with <u>TECHNICAL EDUCATION</u> .		<u>57</u> --
medal 훈장	Strong use with <u>HONOR</u> (p. 4-21).	Slight use with <u>HONOR</u> (p. 4-21).	<u>42</u> <u>18</u>

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
medicine	Strong use with <u>SCIENCE</u> .		<u>115</u> 18
medium of exchange	Moderate use with <u>MONEY</u> (p. 5-13).		<u>28</u> --
meeting	Strong use with <u>MANILA CONFERENCE</u> (p. A-11).		<u>77</u> 22
memory 기억	Moderate use with <u>TO LEARN</u> (p. A-7).	Moderate use with <u>INTELLIGENCE</u> (p. 3-12).	<u>36</u> 32
menial	Moderate use with <u>FILIAL DUTY</u> (p. 2-29).		<u>28</u> --
might 힘		Strong usage with <u>KNOWLEDGE</u> (p. 3-12), <u>SOVIET UNION</u> (p. 6-29).	-- 114
military 군대	Moderate use with <u>DISCIPLINE</u> . Slight use with <u>U. S. AID</u> (p. 6-36).	Very strong usage with <u>U. S. AID</u> (p. 6-36). Moderate use with <u>DISCIPLINE</u> and <u>DUTY</u> (p. 4-16).	107 278
<u>MILITARY ASSISTANCE</u> 군사원조	Used as a stimulus word; for detailed analysis, see pages 6-42 to 6-45.		
mind 마음	Moderate use with <u>INTELLIGENCE</u> (p. 3-12), <u>CORRUPTION</u> (p. A-13). Slight use with <u>MORAL CHARACTER</u> (p. 4-5).	Very strong use with <u>COOPERATION</u> . Strong use with <u>RESPECT</u> (p. 2-37), <u>HAPPINESS</u> , <u>HONESTY</u> (p. 4-12), <u>TRUTH</u> (p. 4-29). Moderate usage with <u>KOREANS</u> , <u>DESIRE</u> , <u>MORAL CHARACTER</u> (p. 4-5).	205 1136
misfortune 불행		Moderate use with <u>DIVORCE</u> .	12 51
miss	Strong use with <u>FAMILY</u> . Moderate use with <u>FATHER</u> (p. A-1).		<u>104</u> 9
missile 미사일		Moderate use with <u>SCIENCE</u> .	8 46

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
mission 임무		Moderate use with <u>DUTY</u> .	-- 44
<u>MONEY</u> 돈	Used as a stimulus word; for detailed analysis, see pages 5-10 to 5-13.		
money 돈	Very strong usage with <u>SUCCESS</u> , <u>PROSPERITY</u> (p. 3-33), <u>CAPITALISM</u> , <u>RICH</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>BUSINESS</u> (p. 5-4), <u>BANK</u> (p. 5-9), <u>PROFIT</u> (p. 5-17), <u>UNEMPLOYMENT</u> (p. 5-21), <u>ECONOMIC PLAN</u> (p. 5-25), <u>U. S. AID</u> (p. A-24) and <u>PROSTITUTION</u> (p. 4-49). Strong use with <u>COLLEGE</u> (p. 3-21), <u>POOR</u> , <u>INTEREST</u> , <u>BEGGAR</u> (p. A-19) <u>AID REDUCTION</u> (p. 6-41), <u>DESIRE</u> , and <u>THEFT</u> (p. A-15). Moderate use with <u>TECHNICAL EDUCATION</u> , <u>MILITARY ASSISTANCE</u> (p. 6-45), <u>DIVORCE</u> , <u>HAPPINESS</u> . Slight use with <u>EXPLOITATION</u> (p. A-14).	Very strong usage with <u>CAPITALISM</u> , <u>POOR</u> , <u>RICH</u> , <u>NATIONAL INTEREST</u> , <u>BUSINESS</u> (p. 5-4), <u>BANK</u> (p. 5-9), <u>MONEY</u> (p. 5-13), <u>PROFIT</u> (p. 5-17), <u>DESIRE</u> , <u>HAPPINESS</u> . Strong usage with <u>SUCCESS</u> , <u>DIVORCE</u> , <u>FATHER</u> , <u>THEFT</u> (p. A-15). Moderate use with <u>AUTHORITY</u> (p. A-4), <u>COLLEGE</u> (p. 3-21), <u>PROSPERITY</u> (p. 3-33), <u>UNEMPLOYMENT</u> (p. 5-21), <u>ECONOMIC PLAN</u> (p. 5-25), <u>EXPLOITATION</u> (p. A-14), <u>HONOR</u> (p. 4-20). Slight usage with <u>BEGGAR</u> (p. A-19), <u>MILITARY ASSISTANCE</u> (p. 6-45).	4 036 3 762
moon 달		Strong usage with <u>SCIENCE</u> .	9 9
moral 도덕적	Strong usage with <u>ETHICS</u> (p. A-10). Moderate usage with <u>CHASTITY</u> (p. 4-25), <u>HONESTY</u> (p. 4-13), <u>MORAL CHARACTER</u> (p. A-10).	Very strong usage with <u>ETHICS</u> (p. A-10). Strong usage with <u>CULTURE</u> , <u>MORAL CHARACTER</u> (p. A-10), <u>VIRTUE</u> (p. A-13). Moderate usage with <u>DISCIPLINE</u> , <u>FILIAL DUTY</u> (p. 2-29).	401 717
<u>MORAL CHARACTER</u> 도덕적 성격	Used as a stimulus word; for detailed analysis, see pages 4-2 to 4-5.		
mores	Moderate use with <u>CULTURE</u> .		62 --
Moscow 모스크바	Strong use with <u>SOVIET UNION</u> (p. A-23).	Strong usage with <u>SOVIET UNION</u> (p. A-23).	47 76
<u>MOTHER</u> 어머니	Used as a stimulus word; for detailed analysis, see pages 2-10 to 2-13.		

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
mother 어머니	Very strong usage with <u>RESPECT</u> (p. 2-36), <u>FATHER</u> (p. 2-9), <u>FAMILY</u> (p. 2-5), <u>RELATIVES</u> (p. 2-21), <u>LOVE</u> (p. 2-41). Strong use with <u>MOTHER</u> (p. A-2), <u>SISTERS</u> (p. 2-24), <u>HONOR</u> (p. 4-21) Slight usage with <u>MATCHMAKING</u> , <u>HAPPINESS</u> , <u>FILIAL DUTY</u> (p. 2-28).	Very strong use with <u>FATHER</u> (p. 2-9), <u>FAMILY</u> (p. 2-5), <u>LOVE</u> (p. 2-41), <u>FILIAL DUTY</u> (p. 2-24). Strong usage with <u>RESPECT</u> (p. 2-36), <u>MOTHER</u> (p. A-2), <u>ME</u> (p. 2-16). Moderate usage with <u>MATCHMAKING</u> , <u>HAPPINESS</u> , <u>RELATIVES</u> (p. 2-21).	1439 1566
motive	Moderate usage with <u>PROFIT</u> (p. A-17).		42 --
move	Very strong usage with <u>PROGRESS</u> .		169 22
much 많이	Slight usage with <u>MONEY</u> (p. 5-12).	Strong usage with <u>KNOWLEDGE</u> (p. 3-8). Moderate usage with <u>MONEY</u> (p. 5-12) and <u>PROFIT</u> (p. 5-17).	32 210
music	Strong usage with <u>CULTURE</u> .		88 18
murder	Strong usage with <u>CRIME</u> (p. 4-41).		80 47

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
name 이름		Strong usage with <u>RELATIVES</u> , <u>HONOR</u> (p. 4-21).	<u>8</u> 148
nation 국가	Strong usage with <u>JAPAN</u> (p. A-20), U. S. Shows a moderate use with <u>JAPANESE</u> (p. A-20), <u>KOREA</u> . Slight usage with <u>SOVIET UNION</u> (p. 6-29), <u>AMERICANS</u> .	Very strong usage with <u>PROS-</u> <u>FERITY</u> (p. 3-32), <u>ECONOMIC</u> <u>PLAN</u> (p. 5-25), <u>JAPAN</u> (p. A-20), <u>SOUTH VIETNAM</u> (p. A-22), <u>U. S.</u> , <u>KOREA</u> , <u>AMERICANS</u> . Strong usage with <u>ECONOMIC DEVELOP-</u> <u>MENT</u> , <u>PROGRESS</u> , <u>INTEREST</u> , <u>PROFIT</u> (p. 5-16), <u>MANILA</u> <u>CONFERENCE</u> (p. 6-12), <u>ASPAC</u> (p. 6-16), <u>SOVIET UNION</u> (p. 6-29), <u>U. S. AID</u> (p. 6-37), <u>MILITARY</u> <u>ASSISTANCE</u> (p. 6-44), <u>VIETNAM INVOLVEMENT</u> (p. 6-48), <u>COOPERATION</u> , <u>FILIAL DUTY</u> (p. A-4) and <u>HONOR</u> (p. A-12). Moderate usage with <u>TECHNICAL</u> <u>EDUCATION</u> , <u>NATIONAL</u> <u>PRESTIGE</u> , <u>BUSINESS</u> (p. 5-4), <u>FOOD CHINA</u> (p. 6-32), <u>AID</u> <u>REDUCTION</u> (p. 6-40), <u>LOVE</u> (p. A-5), <u>CORRUPTION</u> (p. 4-33), <u>DUTY</u> (p. 4-16). Slight usage with <u>JAPANESE</u> (p. A-20).	<u>205</u> 1344
Navy	Very strong usage with <u>U. S.</u>		<u>123</u> --
necessary 필요한	Strong usage with <u>DISCIPLINE</u> , <u>VIETNAM INVOLVEMENT</u> (p. A-25). Moderate usage with <u>MONEY</u> (p. A-17), <u>ECONOMIC</u> <u>PLAN</u> (p. A-18), <u>U. S. AID</u> (p. A-24). Slight usage with <u>MILITARY ASSISTANCE</u> (p. 6-45).	Strong usage with <u>MONEY</u> (p. A-17). Moderate usage with <u>MILITARY ASSISTANCE</u> (p. 6-45). Slight use with <u>DISCIPLINE</u> , <u>U. S. AID</u> (p. A-24).	<u>428</u> 292
need 필요	Very strong usage with <u>POOR</u> , <u>DESIRE</u> . Strong usage with <u>BEGGAR</u> (p. 5-28), <u>U. S. AID</u> (p. A-24). Moderate usage with <u>ECONOMIC DEVELOPMENT</u> , <u>MONEY</u> (p. A-17), <u>AID REDUC-</u> <u>TION</u> (p. 6-41).	Slight usage with <u>POOR</u> .	<u>932</u> 13
neighbor 이웃		Strong usage with <u>JAPAN</u> (p. 6-4) and with <u>RELATIVES</u> . Moderate use with <u>JAPANESE</u> (p. 6-9).	<u>6</u> 155

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
net	Strong usage with <u>PROFIT</u> (p. 5-17).		<u>51</u> --
neutral 중립		Strong usage with <u>JAPAN</u> (p. 6-4).	-- <u>102</u>
New York 뉴욕		Moderate usage with <u>U. S.</u>	-- <u>30</u>
night 밤		Very strong usage with <u>THEFT</u> (p. A-15).	<u>9</u> <u>234</u>
no good	Moderate usage with <u>VIETNAM INVOLVEMENT</u> (p. 6-48), <u>THEFT</u> (p. A-15).		<u>77</u> --
no job	Strong usage with <u>UNEMPLOYMENT</u> (p. A-18).		<u>85</u> --
no money	Strong usage with <u>UNEMPLOYMENT</u> (p. A-18). Moderate usage with <u>POOR</u> .		<u>100</u> --
no work	Strong usage with <u>UNEMPLOYMENT</u> (p. A-18).		<u>79</u> --
none 없다	Strong usage with <u>CAPITALISM</u> , <u>NATIONAL INTEREST</u> , <u>AID REDUCTION</u> (p. A-24), <u>FILIAL DUTY</u> (p. A-4).	Very strong usage with <u>BEGGAR</u> (p. 5-29).	<u>687</u> <u>135</u>
north	Strong usage with <u>KOREA</u> .		<u>79</u> --
nose 코		Very strong use with <u>AMERICANS</u> . Strong usage with <u>U. S.</u>	-- <u>212</u>
nuclear 핵		Strong usage with <u>SOVIET UNION</u> (p. 6-29). Moderate usage with <u>RED CHINA</u> (p. 6-33).	<u>4</u> <u>83</u>

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
obey 복종하다	Very strong usage with <u>DISCIPLINE</u> . Strong usage with <u>RESPECT</u> (p. A-5) and <u>HONOR</u> (p. 4-21). Moderate usage with <u>COOPERATION</u> and <u>DUTY</u> (p. A-11). Slight usage with <u>FILIAL DUTY</u> (p. A-4).	Strong usage with <u>FILIAL DUTY</u> (p. A-4). Moderate usage with <u>RESPECT</u> (p. A-5).	412 111
objective	Moderate usage with <u>GOAL</u> .		32 --
obligate 의무통 지우다	Very strong use with <u>DUTY</u> (p. A-11).	Very strong usage with <u>DUTY</u> (p. A-11).	127 153
observe 준수하다		Very strong usage with <u>DISCIPLINE</u> . Strong usage with <u>DUTY</u> (p. A-11), <u>ETHICS</u> (p. 4-8).	6 287
obtain 획득하다		Moderate usage with <u>PROFIT</u> (p. 5-17).	-- 44
occupation	Strong usage with <u>BUSINESS</u> (p. 5-5).		112 73
office	Strong usage with <u>BUSINESS</u> (p. A-16) and <u>UNEMPLOYMENT</u> (p. 5-21).		162 29
officer 장교	Moderate usage with <u>AUTHORITY</u> (p. A-4) and <u>DUTY</u> (p. 4-17).	Very strong usage with <u>RESPECT</u> (p. 2-36). Moderate usage with <u>AUTHORITY</u> (p. A-4).	113 284
old	Strong usage with <u>ANCESTORS</u> (p. A-3).		203 25
olympics 오림궐		Strong usage with <u>NATIONAL PRESTIGE</u> .	26 68
oppose	Moderate use with <u>COMPETITION</u> .		27 --
oppress 압제하다		Moderate usage with <u>JAPANESE</u> (p. 6-8).	-- 57
order 진서	Strong usage with <u>DISCIPLINE</u> .	Very strong usage with <u>DISCIPLINE</u> . Moderate usage with <u>COLLEGE</u> and <u>ETHICS</u> (p. 4-8).	122 237

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./K.
organize 조 직 하 다	Moderate usage with ASPAC (p. A-5), COOPERATION.	Strong usage with COOPERATION.	<u>153</u> 72
orient 동 양	Strong usage with JAPAN (p. 6-4) JAPANESE (p. A-20) and KOREANS Moderate usage with KOREA.	Moderate usage with KOREA and FILIAL DUTY (p. A-4). Slight usage with JAPAN (p. 6-4).	<u>241</u> 104
orphan 고 아		Strong usage with BEGGAR (p. A-19).	-- <u>66</u>
others	Moderate usage with CULTURE.		<u>29</u> 6
overseas	Moderate usage with JAPAN (p. 6-4).		<u>71</u> --
own	Moderate usage with BUSINESS (p. 5-5).		<u>65</u> --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Pacific 태평양		Moderate usage with <u>ASPAC</u> .	$\frac{15}{37}$
paint	Strong usage with <u>LIBERAL ARTS</u> .		$\frac{108}{--}$
pair	Strong usage with <u>MATCHMAKER</u> .		$\frac{107}{--}$
paper 종이	Strong usage with <u>MONEY</u> (p. 5-13).	Moderate usage with <u>MONEY</u> (p. 5-13).	$\frac{187}{79}$
parallel 병행외	Moderate usage with <u>KOREA</u> .	Strong usage with <u>KOREA</u> .	$\frac{52}{83}$
parent 부모	Very strong usage with <u>RESPECT</u> (p. 2-36), <u>FAMILY</u> (p. 2-5), <u>RELATIVES</u> (Strong usage with <u>AUTHORITY</u> (p. 2-33), <u>FATHER</u> (p. 2-9), <u>MOTHER</u> (p. A-2), <u>LOVE</u> (p. 2-41), <u>SISTERS</u> (p. 2-24). Slight usage with <u>FILIAL DUTY</u> (p. 2-28).	Very strong usage with <u>RESPECT</u> (p. 2-36), <u>FAMILY</u> (p. 2-5), <u>LOVE</u> (p. 2-41), <u>FILIAL DUTY</u> (p. 2-28). Strong usage with <u>ME</u> (p. 2-16). Moderate usage with <u>HAPPINESS</u> and <u>FATHER</u> (p. 2-9). Slight usage with <u>MOTHER</u> (p. A-2).	$\frac{1004}{1361}$
part 해어지다		Strong usage with <u>DIVORCE</u> .	$\frac{--}{83}$
party	Moderate usage with <u>COLLEGE</u> (p. 2-21).		$\frac{62}{30}$
passbook 통장		Strong usage with <u>BANK</u> (p. 5-8).	$\frac{--}{70}$
passion 감정	Moderate use with <u>DESIRE</u> .	Moderate use with <u>LOVE</u> (p. A-5).	$\frac{29}{26}$
past	Strong use with <u>ANCESTORS</u> (p. A-3).		$\frac{105}{21}$
patient 인내심외는		Strong usage with <u>SUCCESS</u> . Moderate usage with <u>TO LEARN</u> (p. A-7) and <u>ME</u> (p. A-7).	$\frac{14}{280}$
pauper	Strong usage with <u>BEGGAR</u> (p. A-19).		$\frac{44}{--}$

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
pay 지불하다	Strong usage with <u>MONEY</u> (p. 5-13).	Slight usage with <u>MONEY</u> (p. 5-13).	184 54
peace 평화	Very strong usage with <u>MANILA CONFERENCE</u> (p. 6-12). Strong usage with <u>INTEREST</u> , <u>VIETNAM INVOLVEMENT</u> (p. A-25) and <u>HAPPINESS</u> .	Very strong usage with <u>MANILA CONFERENCE</u> (p. 6-12). Strong usage with <u>ASPAC</u> (p. 6-16) and <u>HAPPINESS</u> . Moderate use with <u>MILITARY ASSISTANCE</u> (p. A-25). Slight usage with <u>VIETNAM INVOLVEMENT</u> (p. A-25).	548 449
Pearl Harbor	Strong usage with <u>JAPAN</u> (p. A-20), <u>JAPANESE</u> (p. A-20).		132 --
penalty 벌		Strong usage with <u>CRIME</u> (p. A-14).	11 72
pencil 연필	Moderate usage with <u>SCHOOL</u> (p. 3-25).	Moderate usage with <u>SCHOOL</u> (p. 3-25).	46 68
peninsula 반도	Slight usage with <u>U. S.</u>	Strong usage with <u>U. S.</u>	19 81
people 사람	Strong usage with <u>EDUCATED</u> (p. A-6), <u>CULTURE</u> , <u>POOR</u> , <u>RICH</u> , <u>JAPAN</u> (p. 6-5), <u>JAPANESE</u> (p. A-20), <u>RED CHINA</u> (p. A-23), <u>KOREA</u> , <u>AMERICANS</u> , <u>KOREANS</u> . Strong usage with <u>RESPECT</u> (p. 2-36) <u>NATIONAL INTEREST</u> , <u>SOUTH VIETNAM</u> (p. A-22), <u>VIET CONG</u> (p. A-22), <u>SOVIET UNION</u> (p. A-23), <u>U. S. AID</u> (p. A-24), <u>U. S.</u> , <u>RELATIVES</u> , <u>ME</u> (p. A-2), <u>ANCESTORS</u> (p. A-3), <u>MORAL CHARACTER</u> (p. 4-5). Moderate usage with <u>AUTHORITY</u> (p. A-4), <u>COLLEGE</u> (p. 3-20), <u>CAPITALISM</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>BUSINESS</u> (p. A-16), <u>BANK</u> (p. A-16), <u>BEGGAR</u> (p. A-19), <u>ASPAC</u> (p. A-21), <u>MATCHMAKER</u> , <u>LOVE</u> , <u>CORRUPTION</u> (p. 4-33). Slight usage with <u>NATIONAL PRESTIGE</u> and <u>HAPPINESS</u> .	Very strong usage with <u>AMERICANS</u> . Strong usage with <u>CULTURE</u> , <u>KOREA</u> . Moderate usage with <u>RESPECT</u> , <u>PRESTIGE</u> , <u>SOUTH VIETNAM</u> (p. A-22), <u>VIETNAM INVOLVEMENT</u> (p. A-25), <u>U. S.</u> , <u>KOREANS</u> , <u>HAPPINESS</u> , <u>FILIAL DUTY</u> (p. 2-29), <u>DUTY</u> (p. 4-17), <u>EXPLOITATION</u> (p. A-14). Slight usage with <u>POOR</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>NATIONAL INTEREST</u> , <u>BUSINESS</u> (p. A-16), <u>BANK</u> (p. A-16), <u>BEGGAR</u> (p. A-19), <u>U. S. AID</u> (p. A-24), <u>ME</u> (p. A-2).	3580 1178
perform + 행하다	Strong usage with <u>DUTY</u> (p. A-11).	Moderate use with <u>DUTY</u> (p. A-11).	42 26

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
perish 사 타 지 다		Strong usage with <u>CORRUPTION</u> (p. 4-32).	-- 54
personal 인 격		Strong usage with <u>CULTURE</u> . Moderate usage with <u>COLLEGE</u> (p. 3-20).	10 174
pet	Moderate usage with <u>TEACHER</u> (p. 3-28).		34 --
pharmacy 약 국		Moderate use with <u>DUTY</u> .	-- 41
Ph. D. 박 사 학 위	Slight usage with <u>DEGREE</u> (p. 3-32).	Very strong usage with <u>DEGREE</u> (p. 3-32). Moderate use with <u>SCIENCE</u> , <u>COLLEGE</u> (p. A-8) and <u>LIBERAL ARTS</u> .	20 513
Philippines 비 율 린	Strong usage with <u>MANILA CONFERENCE</u> (p. 6-12).	Strong usage with <u>MANILA CONFERENCE</u> (p. 6-12).	80 84
philosophy 철 학	Slight usage with <u>ETHICS</u> (p. 4-9).	Moderate usage with <u>LIBERAL ARTS</u> and <u>ETHICS</u> .	31 84
physics 물 리 학	Strong usage with <u>SCIENCE</u> .	Moderate usage with <u>SCIENCE</u> .	92 44
picture	Strong usage with <u>LIBERAL ARTS</u> .		60 --
piety 경 건		Moderate usage with <u>FILIAL DUTY</u> (p. 2-23).	-- 41
pimp 매 춘 온 중 매 하는 사람	Moderate usage with <u>PROSTITUTE</u> (p. 4-49).	Slight usage with <u>PROSTITUTE</u> (p. 4-49).	34 13
pit 불 상 함	Slight usage with <u>BEGGAR</u> (p. 5-28).	Very strong usage with <u>POOR</u> and <u>BEGGAR</u> (p. 5-23). Moderate usage with <u>UNEMPLOYMENT</u> (p. 5-20).	11 627
place 장 소	Moderate usage with <u>BUSINESS</u> (p. A-16) and <u>KOREA</u> .	Strong usage with <u>SCHOOL</u> (p. 3-24) and <u>MOTHER</u> (p. A-2) <u>BANK</u> (p. A-16).	103 272

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
plan 계 획	Moderate usage with <u>ECONOMIC DEVELOPMENT</u> . Slight usage with <u>ECONOMIC PLAN</u> (p. A-18) and <u>GOAL</u> .	Very strong usage with <u>ECONOMIC DEVELOPMENT</u> , <u>ECONOMIC PLAN</u> (p. A-18). Strong usage with <u>GOAL</u> .	98 481
plane 비 행 기		Strong usage with <u>U. S. AID</u> (p. 6-36), <u>MILITARY ASSISTANCE</u> (p. 6-44). Moderate usage with <u>SCIENCE</u> .	11 188
playground 운 동 장		Strong usage with <u>SCHOOL</u> (p. 3-24).	-- 94
pleasant 유쾌한		Strong usage with <u>HAPPINESS</u> .	-- 107
pleasure 기쁨	Moderate usage with <u>HAPPINESS</u> .	Strong usage with <u>HAPPINESS</u> .	77 187
point 점	Moderate usage with <u>GOAL</u> .	Very strong usage with <u>GOAL</u> . Moderate usage with <u>TEACHER</u> (p. 3-28).	55 185
police 경 찰	Very strong usage with <u>AUTHORITY</u> (p. A-4) and <u>CRIME</u> (p. 4-40). Strong usage with <u>THEFT</u> (p. 4-45). Moderate usage with <u>CORRUPTION</u> (p. 4-33).	Very strong usage with <u>CRIME</u> (p. 4-40). Strong usage with <u>THEFT</u> (p. 4-45). Slight usage with <u>AUTHORITY</u> (p. A-4).	781 349
policy 가 능	Strong usage with <u>HONESTY</u> (p. 4-13). Moderate usage with <u>NATIONAL INTEREST</u> .		141 34
politics 정 치	Strong usage with <u>CORRUPTION</u> (p. 4-43). Moderate use with <u>NATIONAL INTEREST</u> .	Strong usage with <u>CORRUPTION</u> (p. 4-43). Moderate usage with <u>NATIONAL PRESTIGE</u> .	194 148
poor 가난한	Very strong usage with <u>RICH</u> , <u>UNEMPLOYED</u> (p. A-18), <u>BEGGAR</u> (p. 5-29). Strong usage with <u>POOR</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>RED CHINA</u> (p. 6-33), <u>U. S. AID</u> (p. A-24), <u>AID REDUCTION</u> (p. A-24), <u>KOREANS</u> . Moderate use with <u>SOUTH VIETNAM</u> (p. A-22).	Very strong usage with <u>POOR</u> , <u>BEGGAR</u> (p. 5-29). Strong usage with <u>RICH</u> , <u>UNEMPLOYED</u> (p. A-18), <u>KOREA</u> , <u>THEFT</u> (p. 4-45). Moderate usage with <u>CAPITALISM</u> , <u>KOREANS</u> .	1409 836
popularity 인 기		Strong usage with <u>HONOR</u> (p. 4-20).	-- 62

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
populate 거주시키다	Very strong usage with <u>RED CHINA</u> (p. A-23). Moderate usage with <u>JAPAN</u> (p. 6-5).	Very strong usage with <u>RED CHINA</u> (p. A-23).	<u>182</u> 172
position 지위	Moderate use with <u>AUTHORITY</u> (p. A-4).	Moderate use with <u>HONOR</u> (p. 4-20).	<u>107</u> 91
post 직책	Moderate use with <u>GOAL</u> .	Strong use with <u>AUTHORITY</u> (p. A-4).	<u>52</u> 96
power 권력	Strong usage with <u>AUTHORITY</u> (p. 2-33) and with U. S. Moderate usage with <u>MONEY</u> (p. 5-12).	Very strong usage with <u>AUTHORITY</u> (p. 2-33).	<u>393</u> 467
practice 실습하다		Strong usage with <u>TECHNICAL EDUCATION</u> . Moderate use with <u>EDUCATED</u> (p. 3-4).	<u>16</u> 113
precious 귀중한		Strong usage with <u>CHASTITY</u> (p. A-12).	<u>45</u> 140
predecessor	Strong usage with <u>ANCESTORS</u> (p. 2-24).		<u>45</u> --
president 대통령	Strong usage with <u>AUTHORITY</u> (p. 2-33), <u>NATIONAL INTEREST</u> , <u>BANK</u> (p. A-16), U. S.	Strong usage with <u>AUTHORITY</u> (p. 2-33), <u>COLLEGE</u> (p. A-8), <u>RESPECT</u> (p. 2-36) and <u>HONOR</u> (p. 4-20). Moderate usage with <u>RICH</u> and <u>KOREA</u> .	<u>331</u> 529
president park 박대통령		Strong usage with <u>MANILA CONFERENCE</u> (p. 6-13) and <u>KOREA</u> . Moderate use with <u>ECONOMIC PLAN</u> (p. 5-25) and <u>KOREANS</u> .	<u>--</u> 202
prestige 위신	Moderate usage with <u>HONOR</u> (p. 4-20).	Strong usage with <u>AUTHORITY</u> (p. 2-32), <u>NATIONAL PRESTIGE</u> , <u>HONOR</u> (p. 4-20).	<u>77</u> 274
pretty 예쁜	Slight usage with <u>MOTHER</u> (p. 2-13).	Strong usage with <u>MOTHER</u> (p. 2-13).	<u>24</u> 73
pride	Strong usage with <u>PRFSTIGE</u> . Moderate usage with <u>AMERICANS</u> .		<u>250</u> 31
priest	Moderate use with <u>FATHER</u> (p. A-1).		<u>43</u> --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
principal 교 장	Strong usage with <u>SCHOOL</u> (p. A-8).	Very strong usage with <u>SCHOOL</u> (p. A-8). Strong usage with <u>TEACHER</u> (p. 3-28).	<u>49</u> 163
prison 감 옥	Strong usage with <u>CRIME</u> (p. A-14). Slight usage with <u>THEFT</u> (p. 4-45).	Very strong usage with <u>CRIME</u> (p. A-14) and <u>THEFT</u> (p. A-15).	<u>78</u> 520
problem	Moderate usage with <u>UNEMPLOYMENT</u> (p. 5-20).		<u>91</u> 22
product	Moderate usage with <u>PROGRESS</u> .		<u>40</u> 44
production 생 산		Very strong usage with <u>NATIONAL INTEREST</u> .	<u>27</u> 201
professor 교 사	Very strong usage with <u>COLLEGE</u> (p. 3-20). Strong usage with <u>TEACHER</u> (p. 3-28). Moderate usage with <u>EDUCATED</u> (p. 3-4).	Very strong usage with <u>COLLEGE</u> (p. 3-20). - Moderate usage with <u>DEGREE</u> (p. A-9), <u>LIBERAL ARTS</u> . Slight usage with <u>TEACHER</u> (p. 3-28).	<u>318</u> 342
<u>PROFIT</u> 이 익	Used as a stimulus word; for detailed analysis, see pages 5-14 to 5-17.		
profit 이 익	Strong usage with <u>CAPITALISM</u> and <u>BUSINESS</u> (p. 5-4).	Very strong usage with <u>BUSINESS</u> (p. 5-4). Strong usage with <u>PROFIT</u> (p. 5-17). Moderate usage with <u>INTEREST</u> .	<u>141</u> 248
progress 진 보	Strong usage with <u>SCIENCE</u> and <u>RICH</u> .	Strong usage with <u>PROGRESS</u> . Slight usage with <u>SCIENCE</u> and <u>RICH</u> .	<u>233</u> 94
property 재 산		Strong usage with <u>CAPITALISM</u> , <u>RICH</u> . Moderate usage with <u>NATIONAL INTEREST</u> and <u>MONEY</u> (p. 5-12).	<u>19</u> 307
prosecute 기 소 하 다		Strong usage with <u>CRIME</u> (p. 4-40).	-- 114
prosper 번 영 하 다	Slight usage with <u>PROSPERITY</u> (p. 3-33) and <u>ECONOMIC DEVELOPMENT</u> .	Strong usage with <u>ECONOMIC DEVELOPMENT</u> . Moderate usage with <u>PROSPERITY</u> (p. 3-33).	<u>99</u> 175

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
<u>PROSPERITY</u> 번영	Used as a stimulus word; for detailed analysis, see pages 5-30 to 5-33.		
prostitute 창부		Very strong usage with <u>PROSTITUTE</u> (p. A-15).	<u>13</u> 141
<u>PROSTITUTION</u> 매음	Used as a stimulus word; for detailed analysis, see pages 4-46 to 4-49.		
provoke 매움	Moderate usage with <u>FATHER</u> (p. A-1).		<u>35</u> --
Pueblo	Strong usage with U.S. and <u>AMERICANS</u> .		<u>147</u> --
punish 벌주다	Very strong usage with <u>DISCIPLINE</u> (p. A-14). Slight usage with <u>THEFT</u> (p. A-15).	Strong usage with <u>CRIME</u> (p. A-14) and <u>THEFT</u> (p. A-15). Slight use with <u>DISCIPLINE</u> .	<u>335</u> 156
pupil 학생	Slight usage with <u>TEACHER</u> (p. 3-28).	Very strong usage with <u>TEACHER</u> (p. 3-28).	<u>12</u> 179
pure 순진함	Very strong usage with <u>CHASTITY</u> (p. A-12). Moderate use with <u>VIRTUE</u> (p. 4-29).	Strong usage with <u>CHASTITY</u> (p. A-12). Slight use with <u>VIRTUE</u> (p. 4-29).	<u>148</u> 217
purpose 목적		Moderate use with <u>GOAL</u> .	<u>19</u> 49

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
quick 빠른		Moderate use with <u>COMPANION</u> and <u>COOPERATION</u> .	$\frac{6}{63}$

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
race 민족	Very strong usage with <u>COMPETITION</u> . Moderate usage with <u>JAPANESE</u> (p. A-20). Slight use with <u>KOREANS</u> .	Strong usage with <u>COMPETITION</u> and <u>KOREANS</u> .	<u>212</u> <u>118</u>
radio 라디오	Moderate usage with <u>JAPAN</u> (p. 6-5) and <u>JAPANESE</u> (p. 6-9).	Moderate usage with <u>TECHNICAL EDUCATION</u> .	<u>74</u> <u>45</u>
rag 낙마	Strong usage with <u>BEGGAR</u> (p. A-19)	Very strong usage with <u>BEGGAR</u> (p. A-19).	<u>72</u> <u>133</u>
rail 철도		Strong usage with <u>KOREA</u> .	-- <u>71</u>
rank 계급	Strong usage with <u>AUTHORITY</u> .	Slight usage with <u>AUTHORITY</u> (p. A-4).	<u>127</u> <u>55</u>
rape 강간	Strong usage <u>CRIME</u> (p. 4-41).	Moderate usage with <u>CRIME</u> (p. 4-41).	<u>54</u> <u>60</u>
reach 도달한다	Very strong usage with <u>GOAL</u> .	Slight usage with <u>GOAL</u> .	<u>138</u> <u>20</u>
reading 독서	Strong usage with <u>TO LEARN</u> (p. A-7). Moderate usage with <u>SCHOOL</u> (p. 3-25), <u>KNOWLEDGE</u> (p. 3-8), <u>EDUCATED</u> (p. 3-4).	Slight usage with <u>KNOWLEDGE</u> (p. 3-8).	<u>202</u> <u>34</u>
reared 키워준		Moderate usage with <u>MOTHER</u> (p. A-2).	-- <u>38</u>
red	Strong usage with <u>SOVIET UNION</u> (p. 6-28).		<u>123</u> <u>--</u>
<u>RED CHINA</u> 공산중국	Used as a stimulus word; for detailed analysis see pages 6-30 to 6-33.		
Red Cross	Strong usage with <u>U. S. AID</u> (p. A-24). Moderate usage with <u>AID REDUCTION</u> (p. 6-41).		<u>99</u> <u>--</u>
Red Guard 홍위대	Moderate usage with <u>RED CHINA</u> (p. A-23).	Moderate usage with <u>RED CHINA</u> (p. A-23).	<u>28</u> <u>39</u>

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
red pepper 빨간고추		Very strong usage with <u>PROSTITUTE</u> (p. 4-48).	-- 130
reduce	Moderate use with <u>AID REDUCTION</u> (p. A-24).		38 24
rehabilitate 부흥하다		Strong usage with <u>ECONOMIC DEVELOPMENT.</u>	-- 59
related 접촉이되는	Very strong usage with <u>RELATIVES</u> (p. A-20), <u>ANCESTORS</u> (p. 2-25). Strong usage with <u>FAMILY</u> (p. 2-4).	Very strong usage with <u>FAMILY</u> (p. 2-4), <u>RELATIVES</u> (p. 2-20). Moderate usage with <u>ANCESTORS</u> (p. 2-25).	448 372
<u>RELATIVES</u> 접촉	Used as a stimulus word; for detailed analysis see pages 2-18 to 2-21.		
reliable	Moderate usage with <u>HONESTY.</u> (p. A-11).		27 --
relief	Moderate usage with <u>UNEMPLOY- MENT</u> (p. 5-21).		50 41
remember	Moderate usage with <u>TO LEARN.</u>		27 --
reputation 평판		Moderate usage with <u>HONOR</u> (p. 4-20).	10 26
research 연구	Moderate usage with <u>SCIENCE.</u>	Very strong usage with <u>SCIENCE.</u> Moderate usage with <u>DEGREE</u> (p. 3-32).	46 302
resident 거주민		Strong usage with <u>JAPAN</u> (p. 6-4). Moderate usage with <u>JAPANESE</u> (p. 6-9).	-- 88
<u>RESPECT</u> 존경	Used as a stimulus word; for detailed analysis see pages 2-34 to 2-37.		

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
respect 존 경	Strong usage with <u>DISCIPLINE</u> , <u>PRESTIGE</u> , <u>FATHER</u> (p. 2-9), <u>EXPLOITATION</u> (p. A-11), <u>HONOR</u> (p. 4-21). Moderate usage with <u>AUTHORITY</u> (p. 2-32), <u>MOTHER</u> (p. 2-12), <u>LOVE</u> (p. A-5), <u>FILIAL DUTY</u> (p. 2-29).	Strong usage with <u>AUTHORITY</u> (p. 2-32), <u>TEACHER</u> (p. 2-29), <u>RESPECT</u> (p. A-5), <u>FATHER</u> (p. 2-9), <u>MOTHER</u> (p. 2-12), <u>FILIAL DUTY</u> (p. 2-29), <u>HONOR</u> (p. 4-21), <u>MORAL CHARACTER</u> (p. 4-5). Moderate use with <u>CULTURE</u> , <u>ANCESTORS</u> (p. 2-24). Slight usage with <u>NATIONAL PRESTIGE</u> .	555 748
responsible 책 임 있 는	Very strong usage with <u>DUTY</u> (p. A-11). Strong use with <u>FILIAL DUTY</u> (p. A-4). Moderate use with <u>AUTHORITY</u> (p. 2-33).	Very strong use with <u>DUTY</u> (p. A-11). Strong use with <u>MORAL CHARACTER</u> (p. 4-5). Slight use with <u>AUTHORITY</u> (p. 2-33).	298 490
retrogression 퇴 보		Strong usage with <u>PROGRESS</u> .	-- 75
revolt 봉 기 하 다		Moderate use with <u>ECONOMIC PLAN</u> (p. 5-24).	29 86
reward 상 품		Moderate usage with <u>HONESTY</u> (p. 4-13).	39 42
ribs 갈 비		Moderate usage with <u>VIETCONG</u> (p. 6-25).	-- 5
rice 쌀	Strong usage with <u>JAPAN</u> (p. 6-5), <u>RED CHINA</u> (p. A-23). Moderate usage with <u>SOUTH VIETNAM</u> (p. 6-20), <u>VIETCONG</u> (p. A-22).	Strong usage with <u>BEGGAR</u> (p. A-19). Moderate use with <u>U. S. AID</u> (p. 6-36) and <u>MOTHER</u> (p. A-2).	194 223
rich 부 자	Very strong usage with <u>PROSPERITY</u> (p. 3-33), <u>POOR</u> . Strong usage with <u>MONEY</u> (p. 5-12). Moderate usage with <u>AMERICANS</u> .	Very strong usage with <u>CAPITALISM</u> , <u>MONEY</u> (p. 5-12) and U.S. Strong usage with <u>BEGGAR</u> (p. A-19), <u>AMERICANS</u> . Moderate use with <u>POOR</u> , <u>PROFIT</u> (p. A-17).	450 715
right 권 력	Strong usage with <u>ETHICS</u> (p. 4-9), <u>HONESTY</u> (p. 4-12), <u>AUTHORITY</u> (p. A-4). Moderate usage with <u>MORAL CHARACTER</u> (p. A-10). Slight usage with <u>DUTY</u> (p. A-11).	Strong usage with <u>DUTY</u> (p. A-11). Moderate usage with <u>DISCIPLINE</u> . Slight usage with <u>AUTHORITY</u> (p. A-4) and <u>ETHICS</u> (p. 4-9).	279 77

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
riots	Moderate usage with <u>NATIONAL INTEREST</u> .		48 --
rising in world 출 세		Strong usage with <u>HONOR</u> (p. 4-20).	-- 45
rite 의 식		Very strong usage with <u>ANCESTORS</u> (p. 2-24).	-- 198
river	Moderate usage with <u>BANK</u> (p. A-16).		44 13
road 길		Moderate usage with <u>ECONOMIC DEVELOPMENT</u> .	6 38
rob	Very strong usage with <u>BANK</u> (p. A-16), <u>CRIME</u> (p. A-14) and <u>THEFT</u> (p. 4-45).		529 --
rockets 로 껏 르		Strong usage with <u>SCIENCE</u> .	16 60
roll	Very strong usage with <u>HONOR</u> (p. A-12).		146 --
rot 사 석 다	Slight usage with <u>CORRUPTION</u> (p. 4-32).	Very strong usage with <u>CORRUPTION</u> (p. 4-43).	11 132
rough	Strong use with: <u>COMPETITION</u> .		97 --
ruin 망 치 다		Moderate use with <u>DIVORCE</u> .	8 54
rule 규 율	Strong usage with <u>AUTHORITY</u> (p. 2-33), <u>DISCIPLINE</u> and <u>ETHICS</u> (p. 4-9). Moderate usage with <u>CAPITALISM</u> .	Very strong usage with <u>DISCIPLINE</u> . Slight usage with <u>ETHICS</u> (p. 4-9).	280 128
run	Moderate usage with <u>COMPETITION</u>		155 14

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
rural 농 경 역		Moderate usage with <u>POOR</u> .	-- 30
Russia	Very strong usage with <u>SOVIET UNION</u> (p. 6-29). Strong usage with <u>RED CHINA</u> (p. 6-32).		521 9

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
sad	Moderate usage with <u>HAPPINESS</u> .		<u>83</u> 6
safe 금 코	Very strong usage with <u>BANK</u> (p. A-16). Strong usage with <u>MONEY</u> (p. 5-12). Moderate usage with <u>INTEREST</u> .	Strong usage with <u>BANK</u> (p. A-16). Slight usage with <u>INTEREST</u> .	<u>400</u> 85
Saigon 사 이 곤	Moderate usage with <u>SOUTH VIETNAM</u> (p. A-22).	Strong usage with <u>SOUTH VIETNAM</u> (p. A-22).	<u>50</u> 122
salutation 경 예		Strong usage with <u>RESPECT</u> (p. 2-37).	<u>26</u> 116
satellite 위 성		Very strong usage with <u>SCIENCE</u> .	-- 219
satisfy 만 족 시 켜 다	Moderate use with <u>SUCCESS</u> .	Strong usage with <u>HAPPINESS</u> .	<u>48</u> 49
Sato 사 도		Moderate use with <u>JAPANESE</u> (p. A-20).	-- 52
cavage 야 만		Strong usage with <u>RED CHINA</u> (p. 6-33).	-- 92
save 살 립 다	Strong usage with <u>BANK</u> (p. A-16), <u>AID REDUCTION</u> (p. A-24).	Very strong usage with <u>BANK</u> (p. A-16). Strong usage with <u>MONEY</u> (p. 5-13) and <u>ECONOMIC PLAN</u> (p. 5-25). Moderate usage with <u>AID REDUCTION</u> (p. A-24).	<u>300</u> 210
scamp 부 락 자		Moderate usage with <u>UNEMPLOYMENT</u> (p. 5-20).	-- 33
scholar 학 자		Moderate usage with <u>KNOWLEDGE</u> (p. 3-9), <u>TO LEARN</u> (p. 3-16).	<u>21</u> 112
<u>SCHOOL</u> 이 교	Used as a stimulus word; for detailed analysis, see pages 3-22 to 3-25.		

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
school 학 교	Very strong usage with <u>TEACHER</u> (p. A-9), <u>SCHOOL</u> (p. A-8), <u>KNOWLEDGE</u> (p. A-6), <u>TECHNICAL EDUCATION</u> , <u>SCIENCE</u> , <u>COLLEGE</u> (p. 3-20), <u>LIBERAL ARTS</u> , <u>EDUCATED</u> (p. 3-4), <u>TO LEARN</u> (p. 3-16). Strong usage with <u>DEGREE</u> (p. 3-33), <u>INTELLIGENCE</u> (p. 3-13). Moderate usage with <u>DISCIPLINE</u> and <u>COMPETITION</u> , and <u>BUSINESS</u> (p. 5-5).	Strong usage with <u>TEACHER</u> (p. A-9), <u>SCHOOL</u> (p. A-8), <u>KNOWLEDGE</u> (p. A-6), <u>DISCIPLINE</u> , <u>COLLEGE</u> (p. 3-20), <u>TO LEARN</u> (p. 3-16). Strong usage with <u>DEGREE</u> (p. 3-33), <u>TECHNICAL EDUCATION</u> , <u>EDUCATED</u> (p. 3-4) and <u>CULTURE</u> .	2560 1670
science 과 학	Strong usage with <u>SCIENCE</u> . Slight usage with <u>TECHNICAL EDUCATION</u> and <u>PROGRESS</u> .	Strong usage with <u>SCIENCE</u> . Moderate usage with <u>TECHNICAL EDUCATION</u> and <u>PROGRESS</u> .	138 238
score	Strong usage with <u>GOAL</u> .		69 --
scribble 낱 서 하 다		Strong usage with <u>UNEMPLOYMENT</u> (p. A-18).	-- 82
section 과		Strong usage with <u>DISCIPLINE</u> .	-- 53
secure 보 증 하 다	Moderate usage with <u>NATIONAL INTEREST BANK</u> (p. A-16), <u>MONEY</u> (p. 5-12).	Very strong usage with <u>CHASTITY</u> (p. A-12).	196 184
self	Strong usage with <u>DISCIPLINE</u> . Moderate usage with <u>ME</u> (p. 2-17).		199 57
sell 판 다	Strong usage with <u>PROFIT</u> (p. 5-17). Moderate usage with <u>BUSINESS</u> .	Moderate usage with <u>PROFIT</u> (p. 5-17).	125 65
senior 위 사 략		Strong usage with <u>TEACHER</u> (p. 3-28), <u>RESPECT</u> (p. 2-36).	-- 24
sense 분 별	Strong usage with <u>INTELLIGENCE</u> (p. A-7).	Moderate usage with <u>CULTURE</u> . Slight use with <u>INTELLIGENCE</u> (p. A-7).	71 133
Seoul 서 울	Moderate usage with <u>KOREA</u> .	Strong usage with <u>KOREA</u> .	42 87
separate 별 거 하 다	Very strong usage with <u>DIVORCE</u> .	Very strong usage with <u>DIVORCE</u>	288 184

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
sergeant	Very strong usage with <u>MILITARY ASSISTANCE</u> (p. 6-45). Strong usage with <u>AUTHORITY</u> (p. A-4). Moderate usage with <u>DISCIPLINE</u> .		<u>333</u> --
sir 님		Strong usage with <u>RESPECT</u> (p. A-5). Moderate usage with <u>FILIAL DUTY</u> (p. A-4).	<u>50</u> <u>215</u>
set	Strong usage with <u>GOAL</u> .		<u>58</u> --
sex 성	Very strong usage with <u>MORAL CHARACTER</u> (p. A-10). Strong usage with <u>DESIRE</u> and <u>LOVE</u> (p. A-5). Moderate usage with <u>CHASTITY</u> (p. 4-24).	Moderate usage with <u>DESIRE</u> . Slight usage with <u>LOVE</u> (p. A-5) and <u>CHASTITY</u> (p. 4-24).	<u>396</u> <u>99</u>
shabby 추파한		Moderate usage with <u>BEGGAR</u> (p. A-19).	-- <u>31</u>
share	Strong usage with <u>PROFIT</u> (p. 5-17).		<u>96</u> --
shop	Moderate usage with <u>TECHNICAL EDUCATION</u> .		<u>49</u> <u>8</u>
short 짧은	Moderate usage with <u>AMERICANS</u> . Slight usage with <u>JAPANESE</u> (p. A-20).	Strong usage with <u>JAPANESE</u> (p. A-20) and <u>AMERICAN</u> .	<u>56</u> <u>129</u>
Siberia 시베리아	Slight usage with <u>SOVIET UNION</u> (p. 6-29).	Strong usage with <u>SOVIET UNION</u> (p. 6-29)	<u>19</u> <u>93</u>
sibling 형제		Very strong usage with <u>MOTHER</u> (p. 2-13).	-- <u>251</u>
sick	Strong usage with <u>POOR</u> .		<u>179</u> <u>28</u>
simchong 성공		Strong usage with <u>FILIAL DUTY</u> (p. 2-29).	-- <u>51</u>
sin 죄	Strong usage with <u>CRIME</u> (p. 4-41). Moderate usage with <u>PROSTITUTION</u> (p. 4-48).	Slight usage with <u>PROSTITUTION</u> (p. 4-48).	<u>132</u> <u>45</u>

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
sincere 성실함		Strong usage with <u>FILIAL DUTY</u> (p. 2-29).	<u>18</u> 228
sister 자매	Very strong usage with <u>FAMILY</u> (p. 2-4) and <u>RELATIVES</u> (p. 2-21). Moderate usage with <u>MOTHER</u> (p. 2-12), <u>LOVE</u> (p. 2-41).	Very strong usage with <u>FAMILY</u> (p. 2-4). Moderate usage with <u>LOVE</u> (p. 2-41).	<u>452</u> 191
skill 기술	Very strong usage with <u>TECHNICAL EDUCATION</u> .	Very strong usage with <u>TECHNICAL EDUCATION</u> .	<u>161</u> 140
slant eyes	Very strong usage with <u>JAPANESE</u> (p. A-20). Strong usage with <u>KOREANS</u> . Moderate usage with <u>JAPAN</u> (p. 6-5).		<u>236</u> --
slums	Strong usage with <u>POOR</u> .		<u>103</u> --
smart	Very strong usage with <u>INTELLIGENCE</u> (p. A-7), <u>KNOWLEDGE</u> (p. 3-9) and <u>EDUCATION</u> (p. A-6). Strong usage with <u>TEACHER</u> (p. 3-29) and <u>TO LEARN</u> (p. A-7). Moderate usage with <u>TECHNICAL EDUCATION</u> and with <u>COLLEGE</u> (p. 3-21).		<u>1021</u> 8
small 적은	Strong usage with <u>JAPAN</u> (p. 6-5), <u>JAPANESE</u> (p. A-20), <u>VIETCONG</u> (p. 6-25), <u>KOREANS</u> . Moderate usage with <u>SOUTH VIETNAM</u> (p. A-22).	Strong usage with <u>AID REDUCTION</u> (p. A-24). Slight usage with <u>VIETCONG</u> (p. 6-25).	<u>359</u> 111
smell 냄새		Moderate use with <u>CORRUPTION</u> (p. 4-32).	-- 33
smile 웃음	Moderate usage with <u>HAPPINESS</u> .	Strong usage with <u>HAPPINESS</u> .	<u>29</u> 83
sneaky	Moderate usage with <u>VIETCONG</u> (p. 6-25).		<u>26</u> --
snob	Strong usage with <u>RICH</u> .		<u>48</u> --
social	Moderate usage with <u>SCIENCE</u> .		<u>47</u> 6

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
socialism 사회주의	Strong usage with <u>COMPETITION</u> . Moderate usage with <u>SOVIET UNION</u> (p. 6-28).	Slight usage with <u>COMPETITION</u> .	76 11
society 사회	Strong usage with <u>CULTURE</u> . Moderate usage with <u>HONOR</u> (p. A-12). Slight usage with <u>CAPITALISM</u> .	Strong usage with <u>CORRUPTION</u> (p. 4-33). Moderate usage with <u>EDUCATION</u> (p. 3-5), <u>CULTURE, TO LEARN</u> (p. 3-16), <u>PROSPERITY</u> (p. 3-32), <u>CAPITALISM, COMPETITION, BUSINESS</u> (p. 5-4), <u>UNEMPLOYMENT</u> (p. 5-21), <u>COOPERATION</u> .	239 550
soldier 군인	Strong usage with <u>VIETCONG</u> (p. 6-25), <u>AMERICANS</u> . Moderate usage with <u>MILITARY ASSISTANCE</u> (p. A-25) and <u>VIETNAM INVOLVEMENT</u> (p. 6-48).	Strong usage with <u>EDUCATION</u> (p. A-6), <u>NATIONAL PRESTIGE, MILITARY ASSISTANCE</u> (p. A-25), <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Moderate usage with <u>DISCIPLINE</u> .	240 426
solemn		Moderate use with <u>DISCIPLINE</u> .	-- 75
solidarity 단결		Very strong usage with <u>COOPERATION</u> . Moderate usage with <u>JAPANESE</u> (p. 5-8) and <u>AMERICANS</u> .	-- 229
son 아들	Strong usage with <u>FATHER</u> (p. A-1). Slight usage with <u>FILIAL DUTY</u> (p. 2-28).	Strong usage with <u>FATHER</u> (p. A-1), <u>FILIAL DUTY</u> (p. 2-28). Moderate usage with <u>ECONOMIC DEVELOPMENT</u> .	115 174
son and daughter 아들과 딸		Very strong usage with <u>FILIAL DUTY</u> (p. 2-28). Strong usage with <u>FATHER</u> (p. A-1), <u>MOTHER</u> (p. A-2). Moderate usage with <u>DIVORCE</u> and <u>LOVE</u> (p. 2-41).	-- 314
<u>SOUTH VIETNAM</u> 남베트남	Used as a stimulus word; for detailed analysis see pages 6-18 to 6-21.		
<u>SOVIET UNION</u> 소련	Used as a stimulus word; for detailed analysis see pages 6-26 to 6-29.		
Soviet Union 소련	Strong usage with <u>SOVIET UNION</u> (p. 6-29).	Strong usage with <u>RED CHINA</u> (p. 6-32). Moderate usage with <u>SOVIET UNION</u> (p. 6-29).	72 175

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
space 우 주	Strong usage with <u>SCIENCE</u> .	Strong usage with <u>SCIENCE</u> .	123 97
spare 에 기 다		Strong usage with <u>ECONOMIC PLAN</u> (p. A-18), <u>NATIONAL INTEREST</u> .	-- 196
specialty 전 문		Strong usage with <u>COLLEGE</u> (p. 3-20).	33 94
spend	Very strong usage with <u>MONEY</u> (p. 5-13). Moderate usage with <u>PROFIT</u> (p. 5-17).		232 --
spirit 경 신	Moderate usage with <u>MORAL CHARACTER</u> (p. 4-5).	Strong usage with <u>CORRUPTION</u> (p. A-18).	42 134
sports 운 동	Very strong use for <u>COMPETITION</u> .	Strong usage with <u>COMPETITION</u> . Moderate usage with <u>NATIONAL PRESTIGE</u> .	223 81
spy	Moderate use with <u>INTELLIGENCE</u> (p. 3-13).		38 --
Stalin 스 타 린	Slight usage with <u>SOVIET UNION</u> (p. 6-28).	Strong usage with <u>SOVIET UNION</u> (p. 6-28).	24 49
standard 표 준	Moderate usage with <u>ETHICS</u> (p. 4-9). Slight usage with <u>GOAL</u> .	Moderate usage with <u>GOAL</u> .	77 33
starve	Strong usage with <u>POOR</u> .		78 --
stature 신 장		Moderate usage with <u>KOREA</u> .	-- 29
status 지 위		Moderate usage with <u>HONOR</u> (p. 4-20).	3 28
steady 다 른 한		Strong usage with <u>HONESTY</u> (p. 4-12).	6 64
steal	Very strong usage with <u>CRIME</u> (p. A-14), <u>THEFT</u> (p. 4-45).		782 --

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
stealth 비밀행위		Moderate usage with <u>THEFT</u> (p. 4-44).	-- 39
stern 엄한		Strong usage with <u>FATHER</u> (p. 2-9).	-- 44
store	Very strong usage with <u>BUSINESS</u> .		124 35
street 거리	Slight usage with <u>BEGGAR</u> (p. 5-28).	Moderate use with <u>BEGGAR</u> (p. 5-28).	48 38
strict 엄격한	Strong usage with <u>DISCIPLINE</u> .	Very strong usage with <u>DISCIPLINE</u> .	106 146
strong 강한	Moderate use with U. S., <u>AMERICANS</u> , <u>FATHER</u> (p. 2-9) and <u>ETHICS</u> .	Strong usage with U. S., Moderate usage with <u>KOREANS</u> . Slight usage with <u>AMERICANS</u> .	47 211
struggle 투쟁		Very strong usage with <u>COMPETITION</u> .	-- 223
student 학생	Strong usage with <u>TEACHER</u> (p. 3-28) <u>SCHOOL</u> (p. 3-24), <u>COLLEGE</u> (p. 3-20). Moderate usage with <u>EDUCATED</u> (p. 3-4). Slight usage with <u>LIBERAL ARTS</u> and <u>TO LEARN</u> (p. 3-16).	Very strong usage with <u>TEACHER</u> (p. 3-28), <u>SCHOOL</u> (p. 3-24), <u>COLLEGE</u> (p. 3-20), <u>EDUCATION</u> (p. 3-4). Strong usage with <u>DEGREE</u> (p. 3-32) and <u>TO LEARN</u> (p. 3-16). Moderate usage with <u>KNOW-</u> <u>LEDGE</u> (p. 3-9) and <u>LIBERAL</u> <u>ARTS</u> .	324 887
study 공부	Very strong use with <u>SCHOOL</u> (p. 3-25), <u>SCIENCE</u> , <u>COLLEGE</u> (p. A-8) and <u>TO LEARN</u> (p. A-7). Strong usage with <u>TEACHER</u> (p. 3-28), <u>KNOWLEDGE</u> (p. 3-8), <u>TECHNICAL EDUCATION</u> , <u>LIBERAL ARTS</u> . Moderate usage with <u>DEGREE</u> (p. 3-2), <u>INTELLIGENCE</u> (p. 3-13), <u>EDUCATED</u> (p. 3-4).	Very strong usage with <u>SCHOOL</u> (p. 3-25), <u>KNOW-</u> <u>LEDGE</u> (p. 3-8), <u>LIBERAL</u> <u>ARTS</u> , <u>TO LEARN</u> (p. A-7). Strong usage with <u>DEGREE</u> (p. 3-32), <u>TEACHER</u> (p. 3-29), <u>SUCCESS</u> , <u>TECHNICAL</u> <u>EDUCATION</u> , <u>COLLEGE</u> (A-8) and <u>COMPETITION</u> . Moderate use with <u>INTELLI-</u> <u>IGENCE</u> (p. 3-13).	96 1195

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
succeed 성공하다	Strong usage with <u>GOAL</u> . Moderate usage with <u>SUCCESS</u> , <u>RICH</u> , <u>PROGRESS</u> and <u>HAPPINESS</u> . Slight usage with <u>DESIRE</u> .	Very strong usage with <u>SUCCESS</u> , <u>BUSINESS</u> (p. 5-4), <u>GOAL</u> . Strong usage with <u>TO LEARN</u> (p. A-17), <u>COMPETITION</u> , <u>PROGRESS</u> , <u>MONEY</u> (p. 5-12), <u>ECONOMIC PLAN</u> (p. A-18), <u>DESIRE</u> , <u>ME</u> (p. 2-16). Moderate usage with <u>HAPPINESS</u> and <u>HONOR</u> (p. 4-20). Slight usage with <u>RICH</u> .	306 956
sufficient 충분하다		Moderate use with <u>DESIRE</u> .	-- 58
supply 공급		Strong usage with <u>MILITARY ASSISTANCE</u> (p. 6-44) and with <u>U. S. AID</u> (p. 6-36).	16 77
survive 이겨나다		Strong usage with <u>COMPETITION</u> .	9 63
sweep 일소하다		Strong usage with <u>CORRUPTION</u> (p. 4-32).	-- 44
sweetheart 애인		Very strong usage with <u>LOVE</u> (p. 2-40), <u>ME</u> (p. 2-16).	-- 542
sympathy 동경		Strong usage with <u>BEGGAR</u> (p. 5-28). Moderate usage <u>POOR</u> .	28 138
system	Moderate usage with <u>CAPITALISM</u> .		55 --

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
Taiwan 대만	Slight usage with <u>RED CHINA</u> (p. 6-32).	Moderate usage with <u>RED CHINA</u> (p. 6-32).	<u>14</u> 26
lake	Very strong usage with <u>THEFT</u> (p. 4-45). Moderate usage with <u>EXPLOITATION</u> (p. 4-36).		<u>167</u> --
talk	Very strong usage with <u>MANILA CONFERENCE</u> (p. A-21).		<u>200</u> --
tall 키가 큰		Very strong usage with <u>AMERICANS</u> . Strong usage with <u>U. S.</u>	<u>10</u> 377
Tungum 단군		Strong usage with <u>ANCESTORS</u> (p. 2-25).	-- 81
tax 세금	Strong usage with <u>AID REDUCTION</u> (p. 6-41). Moderate usage with <u>ECONOMIC DEVELOPMENT</u> , <u>PROFIT</u> (p. 5-17), <u>U. S. AID</u> (p. A-24).	Very strong usage with <u>DUTY</u> (p. 4-16). Slight usage with <u>AID REDUCTION</u> (p. 6-41).	<u>252</u> 218
teacher 교사 가르치다 선생	Very strong usage with <u>SCHOOL</u> (p. 3-25), <u>COLLEGE</u> (p. 3-20), <u>EDUCATED</u> (p. 3-2), <u>LEARN</u> (p. 3-16). Strong usage with <u>TEACHER</u> (p. 3-28), <u>KNOWLEDGE</u> (p. 3-9), <u>DISCIPLINE</u> , <u>TECHNICAL EDUCATION</u> , <u>SCIENCE</u> , <u>LIBERAL ARTS</u> . Moderate usage with <u>FATHER</u> (p. A-1).	Very strong usage with <u>TEACHER</u> (p. 3-28), <u>SCHOOL</u> (p. 3-25), <u>RESPECT</u> (p. 2-37), <u>TO LEARN</u> (p. 3-16). Strong usage with <u>KNOWLEDGE</u> (p. 3-9), <u>TECHNICAL EDUCATION</u> , <u>COLLEGE</u> (p. 3-20), <u>EDUCATED</u> (p. 3-4), <u>CULTURE</u> . Moderate usage with <u>LIBERAL ARTS</u> . Slight usage with <u>FATHER</u> (A-1).	<u>1481</u> 1924
TEACHER 선생	Used as a stimulus word; for detailed analysis see pages 3-26 to 3-29.		
team	Strong usage with <u>COOPERATION</u> .		<u>118</u> --
tear 눈물		Moderate usage with <u>DIVORCE</u> and <u>MOTHER</u> (p. 2-12).	-- 90
technique 기술		Strong usage with <u>SCIENCE</u> and <u>TO LEARN</u> (p. 3-16).	-- 213
technology	Moderate usage with <u>SCIENCE</u> .		<u>68</u> --

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Phrase	U. S. Usage	Korean Usage	Total Use U.S./Kor.
teller	Very strong usage with <u>BANK</u> (p. A-16).		<u>146</u> --
temperature	Very strong usage with <u>DEGREE</u> (p. A-9).		<u>215</u> --
terror 공포	Moderate usage with <u>VIETCONG</u> (p. 6-24).	Slight usage with <u>VIETCONG</u> (p. 6-24).	58 <u>151</u>
test 시험	Strong usage with <u>INTELLIGENCE</u> (p. 3-12).	Moderate usage with <u>INTELLIGENCE</u> (p. 3-12).	<u>121</u> 75
test tubes	Moderate usage with <u>SCIENCE</u> .		<u>47</u> --
thesis 논문		Strong usage with <u>DEGREE</u> (p. 3-32).	-- <u>58</u>
<u>THEFT</u> 도둑	Used as a stimulus word; for detailed analysis see pages 4-42 to 4-45.		
they	Moderate usage with <u>ME</u> (p. A-2).		<u>29</u> --
thief 도둑	Very strong usage with <u>THEFT</u> (p. A-15). Strong usage with <u>BEGGAR</u> (p. 5-29), <u>CRIME</u> (p. A-14).	Very strong usage with <u>THEFT</u> (p. A-15) and <u>CRIME</u> (p. A-14). Strong usage with <u>EXPLOITATION</u> (p. 4-36). Slight usage with <u>BEGGAR</u> (p. 5-29).	263 <u>777</u>
Thieu 티우		Strong usage with <u>SOUTH</u> <u>VIETNAM</u> (p. A-22).	8 <u>62</u>
think 생각하다	Strong usage with <u>TO LEARN</u> (p. A-7). Moderate usage with <u>INTELLIGENCE</u> (p. 3-12) and <u>KNOWLEDGE</u> (p. 3-9).	Strong usage with <u>INTELLI-</u> <u>GENCE</u> (p. 3-12). Slight usage with <u>KNOWLEDGE</u> (p. 3-9) and <u>TO LEARN</u> (p. A-7).	<u>303</u> 563
third	Moderate usage with <u>DEGREE</u> (p. A-9).		<u>37</u> --
thought 사상	Strong usage with <u>KNOWLEDGE</u> (p. 3-9).	Moderate usage with <u>DESIRE</u> .	<u>900</u> 114

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor
threat 위협		Moderate usage with <u>EXPLOITATION</u> (p. 4-3C).	<u>15</u> 52
throw 던지다		Moderate usage with <u>CORRUPTION</u> (p. 4-32).	-- 28
ties 유대		Strong usage with <u>RELATIVES</u> (p. A-3).	-- 77
Tiger Division 맹호사단		Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-20). Strong usage with <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Moderate usage with <u>VIETCONG</u> (p. 6-25).	-- 223
time 시간		Moderate usage with <u>ME</u> (p. 2-16).	<u>107</u> 140
tired	Moderate usage with <u>ME</u> (p. A-2).		<u>36</u> --
together 같이	Very strong usage with <u>MATCH-MAKER</u> , <u>COOPERATION</u> . Strong usage with <u>HAPPINESS</u> , <u>FAMILY</u> (p. 2-5) and <u>LOVE</u> (p. A-5). Slight usage with <u>MANILA CONFERENCE</u> (p. 6-12).	Moderate usage with <u>MANILA CONFERENCE</u> (p. 6-12). Slight use with <u>COOPERATION</u> .	<u>542</u> 64
Tokyo 도쿄	Strong usage with <u>JAPAN</u> (p. 6-4). Moderate use with <u>JAPANESE</u> (p. A-20).	Very strong use with <u>JAPAN</u> (p. 6-4). Moderate use with <u>JAPANESE</u> (p. A-20).	<u>121</u> 181
too much	Strong usage with <u>U. S. AID</u> (p. 6-37)		<u>57</u> --
top	Moderate usage with <u>GOAL</u> .		<u>49</u> --
trade 무역	Moderate usage with <u>TECHNICAL EDUCATION</u> and <u>BUSINESS</u> (p. 5-4).	Very strong usage with <u>BUSINESS</u> (p. 5-4). Strong usage with <u>TECHNICAL EDUCATION</u> and <u>NATIONAL INTEREST</u> .	<u>183</u> 281
tradition 전통	Moderate usage with <u>CULTURE</u> .	Moderate usage with <u>ANCESTORS</u> (p. 2-25).	<u>72</u> 40

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
train 훈 령	Very strong usage with <u>TECHNICAL EDUCATION</u> . Strong usage with <u>DISCIPLINE</u> , <u>EDUCATOR</u> (p. 3-4). Moderate usage with <u>MILITARY ASSISTANCE</u> (p. A-25).	Very strong usage with <u>EDUCATOR</u> (p. 3-4). Moderate usage with <u>TO LEARN</u> (p. A-7).	<u>298</u> <u>471</u>
travel	Moderate use with <u>EXPLOITATION</u> (p. 4-37).		<u>50</u> --
treaty 조 약	Strong usage with <u>MANILA CONFERENCE</u> (p. 6-13).	Slight usage with <u>MANILA CONFERENCE</u> (p. 6-13).	<u>76</u> <u>36</u>
tropics 대 지 방		Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-20). Moderate usage with <u>VIETCONG</u> (p. A-22) and <u>VIETNAM INVOLVEMENT</u> (p. A-25).	-- <u>188</u>
true 진 실	Very strong usage with <u>HONESTY</u> (p. 4-13). Slight usage with <u>VIRTUE</u> (p. 4-29)	Very strong usage with <u>HONESTY</u> (p. 4-13). Strong usage with <u>VIRTUE</u> (p. 4-29). Moderate usage with <u>HONOR</u> (p. 4-21).	<u>553</u> <u>229</u>
trust 신 용	Very strong usage with <u>HONESTY</u> (p. A-11). Strong usage with <u>RESPECT</u> (p. A-5) and <u>MORAL CHARACTER</u> (p. 4-21).	Slight usage with <u>RESPECT</u> (p. A-5).	<u>379</u> <u>46</u>
try	Moderate usage with <u>COMPETITION</u> .		<u>111</u> --

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor
ugly 추악한		Moderate usage with <u>BEGGAR</u> (p. A-19).	<u>20</u> 40
U. N. 유엔		Strong usage with <u>MILITARY ASSISTANCE</u> (p. 6-41) and <u>U. S.</u>	<u>48</u> 135
uncle 아저씨	Very strong usage with <u>RELATIVES</u> (p. 2-21). Moderate usage with <u>FAMILY</u> (p. 2-4).	Very strong usage with <u>RELATIVES</u> (p. 2-21). Slight use with <u>FAMILY</u> (p. 2-4).	<u>367</u> 332
unclean 깨끗하지 못한		Moderate usage with <u>BEGGAR</u> (p. A-19) and <u>CORRUPTION</u> (p. 4-32).	-- 66
underdeveloped 미개발		Strong usage with <u>KOREA</u> .	<u>46</u> 70
understanding	Moderate usage with <u>TO LEARN</u> (p. A-7), <u>FATHER</u> (p. 2-9), <u>MOTHER</u> (p. 2-13).		<u>224</u> 42
<u>UNEMPLOYMENT</u> 실업	Used as stimulus word; for detailed	analysis, see pages 5-19 to 5-21.	
unemployed 실직자	Strong usage with <u>POOR</u> . Moderate usage with <u>BEGGAR</u> (p. 5-29).	Very strong usage with <u>UNEMPLOYMENT</u> (p. A-18). Moderate usage with <u>POOR</u> . Slight usage with <u>BEGGAR</u> (p. 5-29).	<u>110</u> 248
unfortunate	Moderate usage with <u>POOR</u> .		<u>53</u> 19
unhappy 불행한	Strong usage with <u>COOPERATION</u> .	Very strong usage with <u>POOR</u> , <u>FATHER</u> (p. 2-9). Strong usage with <u>BEGGAR</u> (p. 5-29).	<u>82</u> 436
unify 통일한다		Strong usage with <u>KOREA</u> .	<u>8</u> 199
unite 합친다	Strong usage with <u>COOPERATION</u> .	Very strong usage with <u>COOPERATION</u> . Moderate usage with <u>MATCHMAKER</u> .	<u>73</u> 191

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
United States 미 합 중 국	Very strong usage with <u>CAPITALISM</u> , <u>U. S.</u> , <u>AMERICAN</u> . Strong usage with <u>SOUTH VIETNAM</u> (p. A-22), <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Moderate usage with <u>PROSPERITY</u> (p. 3-32). Slight usage with <u>MANILA CONFERENCE</u> (p. 6-12) and <u>ASPAC</u> (p. 6-16).	Very strong usage with <u>CAPITALISM</u> , <u>MILITARY ASSISTANCE</u> (p. 6-44), <u>VIETNAM INVOLVEMENT</u> (p. 6-48). Strong usage with <u>SOUTH VIETNAM</u> (p. A-22), <u>AID REDUCTION</u> (p. 6-40). Moderate usage with <u>SCIENCE</u> , <u>MANILA CONFERENCE</u> (p. 6-12), <u>ASPAC</u> (p. 6-16), <u>SOVIET UNION</u> (p. 6-29), <u>AMERICANS</u> .	743 1116
university 대 학 교	Moderate usage with <u>COLLEGE</u> (p. 3-20). Slight usage with <u>SCHOOL</u> (p. A-8).	Very strong usage with <u>COLLEGE</u> (p. 3-20). Strong usage with <u>SCHOOL</u> (p. A-8).	66 327
upbringing	Moderate usage with <u>MORAL CHARACTER</u> (p. A-10).		27 --
upright 강 직 한		Very strong usage with <u>HONESTY</u> (p. 4-12). Strong usage with <u>MORAL CHARACTER</u> (p. A-10). Moderate usage with <u>DISCIPLINE</u> , <u>CHASTITY</u> (p. 4-25), <u>ETHICS</u> (p. 4-8).	-- 457
use	Strong usage with <u>EXPLOITATION</u> (p. 4-35).		155 39
<u>U. S. AID</u> 미 국 원 조	Used as a stimulus word; for detailed analysis, see pages 6-34 to 6-37.		

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S. / Kor.
vain 이 무 한		Moderate usage with <u>DESIRE</u> .	-- 72
value 가 치	Moderate usage with <u>MONEY</u> (p. A-17).	Strong usage with <u>MONEY</u> (p. A-17).	79 53
vault	Very strong usage with <u>BANK</u> (p. A-16).		103 --
V.D. 성 능	Moderate use with <u>PROSTITUTION</u> (p. A-15).	Strong usage with <u>PROSTITUTION</u> (p. A-15).	29 51
vehicle 차 량		Moderate use with <u>MILITARY ASSISTANCE</u> (p. 6-44).	-- 66
<u>VIETCONG</u> 베 트 롱	Used as a stimulus word; for detailed analysis, see pages 6-22 to 6-25.		
Vietcong 베 트 롱	Strong use with <u>SOUTH VIETNAM</u> (p. A-22).	Very strong usage with <u>SOUTH VIETNAM</u> (p. A-22). Moderate usage with <u>VIETNAM INVOLVEMENT</u> (p. 6-25).	68 299
<u>VIETNAM INVOLVEMENT</u> 월 남 개 입	Used as a stimulus word; for detailed analysis, see pages 6-46 to 6-49.		
Vietnam 베 트 남	Very strong usage with <u>NATIONAL INTEREST</u> , <u>VIETCONG</u> (p. 6-24). Strong usage with <u>U. S. AID</u> (p. 6-37). Moderate usage with <u>SOUTH VIETNAM</u> (p. A-22), <u>RED CHINA</u> (p. 6-32), <u>MILITARY ASSISTANCE</u> (p. 6-44). Slight usage with <u>KOREA</u> .	Very strong usage with <u>VIETCONG</u> (p. 6-24). Strong usage with <u>MANILA CONFERENCE</u> (p. 6-13), <u>SOUTH VIETNAM</u> (p. A-22), <u>MILITARY ASSISTANCE</u> (p. 6-44). Moderate usage with <u>U. S. AID</u> (p. 6-37) and <u>KOREA</u> .	523 806
virgin 처 녀	Very strong usage with <u>CHASTITY</u> (p. A-12).	Very strong usage with <u>CHASTITY</u> (p. A-12).	240 122
<u>VIRTUE</u> 미 덕	Used as a stimulus word; for detailed analysis, see pages 4-26 to 4-29.		
virtue 미 덕	Strong usage with <u>CHASTITY</u> (p. 4-25), <u>HONESTY</u> (p. 4-12). Moderate usage with <u>MORAL CHARACTER</u> (p. A-10). Slight usage with <u>VIRTUE</u> (p. A-13).	Strong usage with <u>VIRTUE</u> (p. A-13).	246 110
visit	Moderate usage with <u>RELATIVES</u> (p. A-3).		32 --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
wænom 지갑		Moderate usage with <u>JAPAN</u> (p. 6-5) and <u>JAPANESE</u> . (p. A-20).	-- 79
wallet	Moderate usage with <u>MONEY</u> (p. A-17).		.45 --
want	Very strong usage with <u>DESIRE</u> . Moderate usage with <u>GOAL</u> .		589 --
var 경쟁	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-21), <u>VIETCONG</u> (p. 6-25), <u>RED CHINA</u> (p. 6-33), <u>VIETNAM INVOLVEMENT</u> (p. 6-49), <u>KOREA and KOREANS</u> , also <u>NATIONAL INTEREST</u> . Strong use with <u>JAPAN</u> (p. A-20), <u>JAPANESE</u> (p. A-20), <u>MANILA CONFERENCE</u> (p. 6-13), <u>MILITARY ASSISTANCE</u> (p. 6-45), <u>U.S.</u> Moderate usage with <u>SOVIET UNION</u> (p. 6-29).	Very strong usage with <u>SOUTH VIETNAM</u> (p. 6-21). Strong usage with <u>VIETCONG</u> (p. 6-25), <u>VIETNAM INVOLVEMENT</u> (p. 6-49). Moderate usage with <u>MANILA CONFERENCE</u> (p. 6-13), <u>MILITARY ASSISTANCE</u> (p. 6-45) and <u>CORRUPTION</u> . Slight usage with <u>U. S.</u> and <u>KOREANS</u> .	2038 677
Washington, D. C. 와싱턴		Strong usage with <u>U. S.</u>	-- 90
way	Strong usage with <u>CULTURE</u> .		90 11
way of life	Moderate use with <u>CULTURE</u> .		39 --
wealth 부	Very strong usage with <u>PROSPERITY</u> (p. 3-33), <u>RICH</u> . Strong usage with <u>SUCCESS</u> , <u>MONEY</u> (p. 5-12). Moderate usage with <u>AMERICANS</u> . Slight usage with <u>ECONOMIC DEVELOPMENT</u> .	Strong usage with <u>PROSPERITY</u> (p. 3-33), <u>ECONOMIC DEVELOPMENT</u> and <u>HAPPINESS</u> . Moderate usage with <u>JAPAN</u> (p. 6-5) and <u>AMERICANS</u> . Slight usage with <u>MONEY</u> (p. 5-12).	568 335
weapons 무기		Strong usage with <u>SCIENCE</u> .	8 298
welfare	Strong usage with <u>POOR</u> and with <u>UNEMPLOYMENT</u> (p. 5-21).		192 7
white 백색	Slight usage with <u>AMERICANS</u> .	Very strong usage with <u>AMERICANS</u> .	43 121

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Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
white horse	Moderate use with <u>VIETNAM INVOLVEMENT</u> (p. 6-48).		54 --
whore	Very strong usage with <u>PROSTITUTION</u> (p. A-15).		310 --
wife 이	Very strong usage with <u>DIVORCE</u> , <u>HAPPINESS</u> , <u>FAMILY</u> (p. 2-5), <u>RELATIVES</u> (p. 2-21), <u>LOVE</u> (p. A-5). Strong usage with <u>RESPECT</u> (p. 2-36), <u>MOTHER</u> (p. 2-13), and <u>DESIRE</u> .	Moderate usage with <u>FAMILY</u> (p. 2-5). Slight usage with <u>LOVE</u> (p. A-5).	1191 89
wild cat	Moderate usage with <u>BUSINESS</u> .		-- 35
will 의 지		Strong usage with <u>DESIRE</u> .	34 87
wine 술		Moderate usage with <u>PROSTITUTION</u> (p. A-15).	17 57
win 이 기 다	Strong usage with <u>COMPETITION</u> . Moderate usage with <u>SUCCESS</u> . Slight use with <u>VIETNAM INVOLVEMENT</u> (p. A-25).	Very strong usage with <u>COMPETITION</u> . Moderate usage with <u>VIETNAM INVOLVEMENT</u> (p. A-25).	149 205
wise wisdom 현 명 한 지 혜	Strong usage with <u>INTELLIGENCE</u> (p. A-7), <u>KNOWLEDGE</u> (p. 3-9).	Moderate usage with <u>INTELLIGENCE</u> (p. A-7). Slight usage with <u>KNOWLEDGE</u> (p. 3-9).	161 50
wish 바 랐 다	Very strong usage with <u>DESIRE</u> .	Strong usage with <u>FATHER</u> (p. A-1) and <u>MOTHER</u> (p. 2-12). Slight usage with <u>DESIRE</u> .	127 153
woman 여 자	Very strong use with <u>PROSTITUTION</u> (p. A-15). Strong use with <u>TEACHER</u> (p. A-9), <u>DIVORCE</u> , <u>DESIRE</u> , <u>MOTHER</u> (p. 2-12), <u>LOVE</u> (p. 2-40). Moderate usage with <u>JAPANESE</u> (p. A-20), <u>CHASTITY</u> (p. 4-24). Slight usage with <u>SOUTH VIETNAM</u> (p. A-22), <u>VIRTUE</u> (p. A-13).	Very strong usage with <u>DIVORCE</u> , <u>MOTHER</u> (p. 2-12), <u>CHASTITY</u> (p. 4-24). Strong usage with <u>CULTURE</u> , <u>ME</u> (p. 2-16) and <u>PROSTITUTION</u> (p. A-15). Moderate usage with <u>EDUCATED</u> (p. A-6), <u>JAPANESE</u> (p. A-20), <u>SOUTH VIETNAM</u> (p. A-22), <u>VIETCONG</u> (p. A-22), <u>DESIRE</u> and <u>VIRTUE</u> (p. A-13).	660 1527
wonderful	Moderate usage with <u>MOTHER</u> (p. 2-13).		38 --

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use U.S./Kor.
work 일	Very strong usage with <u>SUCCESS</u> , <u>BUSINESS</u> (p. 5-5), <u>MONEY</u> (p. A-17), <u>UNEMPLOYMENT</u> (p. A-18), <u>FATHER</u> (p. A-1), <u>DUTY</u> (p. 4-17). Strong usage with <u>AUTHORITY</u> (p. 3-32), <u>TEACHER</u> (p. 3-25), <u>TECHNICAL EDUCATION</u> , <u>COLLEGE</u> (p. A-21), <u>LEARN</u> (p. A-7), <u>COMPETITION</u> , <u>PROGRESS</u> , <u>PROFIT</u> (p. A-17), <u>GOAL</u> , <u>COOPERATION</u> , <u>FILIAL DUTY</u> (p. 2-23). Moderate usage with <u>TEACHER</u> (p. A-9), <u>PROSPERITY</u> (p. A-19), <u>POOR</u> , <u>ECONOMIC DEVELOPMENT</u> , <u>ECONOMIC PLAN</u> (p. 5-24), <u>MILITARY ASSISTANCE</u> (p. A-25), <u>MOTHER</u> (p. A-2).	Strong usage with <u>BUSINESS</u> (p. 5-5), <u>COOPERATION</u> . Slight usage with <u>PROSPERITY</u> (p. A-19).	1988 176
write 쓰다	Moderate usage with <u>TO LEARN</u> (p. A-7).	Moderate usage with <u>KNOWLEDGE</u> (p. 3-8) and <u>TO LEARN</u> (p. A-7).	80 100
wrong	Strong usage with <u>VIETNAM INVOLVEMENT</u> (p. 6-48), <u>CORRUPTION</u> (p. 4-33), <u>CRIME</u> (p. 4-41), <u>PROSTITUTION</u> (p. 4-48). Moderate usage with <u>DIVORCE</u> .		347 15

DICTIONARY OF CULTURAL USE

Theme	U. S. Usage	Korean Usage	Total Use US /Kor
year 년		Strong usage with <u>ECONOMIC PLAN</u> (p. 5-24).	<u>20</u> 95
4 years	Moderate usage with <u>COLLEGE</u> (p. A-8).		<u>38</u> --
yellow 황 색	Strong usage with <u>JAPANESE</u> (p. A-20). Moderate usage with <u>KOREANS</u> .	Moderate usage with <u>JAPANESE</u> (p. A-20). Strong usage with <u>KOREANS</u> .	108 <u>153</u>
you 당 신	Very strong usage with <u>ME</u> (p. A-2). Moderate usage with <u>MORAL CHARACTER</u> (p. 2-5).	Strong usage with <u>ME</u> (p. A-2). Moderate usage with <u>RESPECT</u> (p. 2-36).	398 <u>52</u>

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APPENDIX A
MAIN MEANING COMPONENTS

FAMILY

(Continuation from p. 2-2)

4. SIZE OF FAMILY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
big, large	6	6	..	..	..	..	12	..
number in family	..	..	..	25	6	26	..	57
family planning	..	..	..	21	9	3	..	33
birth control	..	..	..	8	..	..	..	6
plan, saving	3	..	..	..	..	..	3	..
female	..	..	..	..	10	8	..	18
ma	..	..	..	..	11	9	..	20
(percent)	9	6	..	54	36	46	15	136
	(60)	(40)	..	(40)	(26)	(34)	(0)	(5)

6. FAMILY SUPPORT, LIVELIHOOD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
car	15	9	16	..	..	..	40	..
economy	..	..	..	12	..	..	..	12
other*	11	..	7	6	..	..	8	16
	26	9	23	20	..	8	18	16
(percent)	(45)	(16)	(40)	(71)	..	(29)	(2)	(11)
1 other	U.S. - support ing, job, food Korean - livelihood, education							

9. TOGETHERNESS, COOPERATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
group	12	..	18	4	..	..	20	4
togetherness ¹	35	18	36	..	..	..	89	..
unit	21	4	..	..	..	..	25	..
close, knittiness	20	5	6	..	..	..	31	..
intimacy	..	..	..	10	..	..	..	10
cooperation	..	..	..	28	5	..	..	34
dependence	..	..	..	10	..	..	..	10
family have	..	..	..	..	..	10	..	10
other ²	17	..	..	9	..	10	17	9
(percent)	105	27	50	61	5	10	192	77
	(55)	(14)	(31)	(79)	(08)	(13)	(06)	(03)
1 work	U.S. - unity, circle, strong, strength Korean - solidarity							
2 other	U.S. - care, security, homesick, want, need Korean - affection							

9. LOVE, FRIENDSHIP

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
love	72	69	43	58	12	21	184	91
loved ones	..	11	..	..	..	..	11	..
marriage	15	9	..	9	..	..	24	9
miss	13	17	14	..	..	..	44	..
long to see	..	..	..	..	11	..	..	11
friend, ship ¹	27	23	22	..	..	..	82	..
other ²	8	10	4	9	..	..	22	9
(percent)	135	139	93	76	23	21	367	120
	(37)	(38)	(25)	(63)	(19)	(18)	(12)	(4)
1 girl	U.S. - care, security, homesick, want, need Korean - affection							
2 other	U.S. - care, security, homesick, want, need Korean - affection							

10. HOME

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
home	124	91	131	34	30	36	316	100
house	23	5	5	40	9	13	33	62
place	..	..	5	..	..	..	5	..
native place	..	..	..	14	..	..	..	14
(percent)	147	96	111	88	39	49	354	176
	(42)	(27)	(31)	(50)	(22)	(28)	(11)	(6)

FATHER

(Continuation from p. 2-6)

2. MAN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
male	11	..	..	92	85	83	11	260
man, -birth ¹	19	43	39	12	29	..	101	41
	30	43	39	104	114	83	112	301
(percent)	(27)	(38)	(35)	(35)	(38)	(28)	(4)	(14)
1 social-	..							

5. CHILDREN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
child, -ren, kids	9	12	..	..	..	..	21	..
son	19	10	39	18	13	16	68	47
daughter	..	..	13	..	14	..	13	14
son and daughter	..	..	..	16	32	18	..	66
father and son	..	..	..	..	..	7	..	7
girl	..	..	..	..	..	12	..	12
	28	22	52	34	59	53	102	146
(percent)	(27)	(22)	(51)	(23)	(40)	(36)	(4)	(07)

7. EDUCATION, DISCIPLINE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
educate, -or, -ion	7	..	..	9	12	..	7	21
teacher	29	..	6	6	13	..	35	19
discipline, -arran	12	12	..	..	..	..	24	..
help, -ful, -ing	9	16	25	..	..	..	50	..
other*	16	..	..	20	12	..	16	32
	73	28	31	35	37	..	132	72
(percent)	(55)	(21)	(23)	(49)	(51)	..	(5)	(3)
1 other	U.S. - example, guidance Korean - study, college, learning, rear, -ed, consultation							

8. WORKER, PROVIDER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
breadwinner	27	..	6	..	..	..	33	..
money	9	..	..	30	9	8	9	47
salary	..	..	..	8	..	..	..	8
support, -er	11	..	11	..	8	..	22	8
work, -er, -ing	32	31	39	..	8	..	102	8
provider, -ing	26	..	..	..	..	..	26	..
economy	..	..	..	11	..	..	..	11
public servant	..	..	..	7	..	..	..	7
farmer, farm	4	..	..	..	9	..	4	9
hardship	..	..	..	22	11	13	..	46
	105	31	56	78	45	21	196	144
(percent)	(56)	(16)	(29)	(54)	(31)	(15)	(7)	(17)

9. LGVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
love, -ed, -ing	70	79	74	46	26	27	223	99
care (favor)	..	5	..	9	9	..	5	18
miss, -ed	9	9	8	..	..	..	26	..
wish to see	..	..	..	7	9	39	..	55
need	7	9	6	..	..	..	22	..
(percent)	86	102	88	67	44	66	276	172
	(31)	(37)	(27)	(36)	(26)	(38)	(10)	(8)

MOTHER

(Continuation from p. 2-10)

5 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
livelihood							8	14
bed, partner, 1		4	7				11	59
native place				14	19	26	14	22
mine								20
1				15		7	11	10
friend				11	9		10	10
face					10		29	39
other 2	5	9	15	16	8	15	54	164
(percent)	(9)	(27)	(41)	(38)	(46)	(56)	(12)	(17)
1 room								
2 other								

U.S. talk, day, gone, dead, dead
Korean money, deep, precipitate, health, life

6 EDUCATION, REARING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
rearing, me				14	11	5	8	29
discipline		8					8	26
education, 1				13	7	6	19	5
teacher	6	13					29	29
learning		6	23		5		27	61
help, er							27	23
helpful	12	27	17	27	23	11	85	61
(percent)	(21)	(32)	(47)	(44)	(38)	(18)	(13)	(2)
1 background								

7 CHILDREN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
child bearer	17						17	34
birth, have, 1	12			9		25	12	105
child, son	49	38	16				18	16
son	7		11	8		8	15	10
daughter	6		9		10		19	26
son and daughter				19	15	26	6	13
baby	5		8	6			14	14
milk				14			18	140
other 2	18						196	16
(percent)	(58)	(10)	(22)	(40)	(18)	(42)	(8)	(6)
1 to me								
2 other								

U.S. childhood, stepchild, bias

8 HOUSEKEEPING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
homemaker	11						11	32
cooking	37	25	39	6	7	19	16	19
food, good		11	5	7	12	19	10	28
rice, cooked				8	8	12	20	20
kitchen	10						40	5
wash, er, ing	4	9	7				18	15
work, er	20		20				5	116
sew, er, ing			5	6	9		222	116
other 2				5	9		6	15
(percent)	(40)	(23)	(37)	(30)	(36)	(34)	(9)	(1)
1 stuffs								
2 other								

U.S. housewife, housekeeper, cleaner
Korean housewife, laundry

10 FATHER MOTHER, PARENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
father, dad	116	112	75	66	54	32	303	162
mom, mother	15	18	24	15	33		57	48
stepmother				7			7	7
parent	47	5	21		17		74	12
(percent)	(41)	(31)	(28)	(32)	(40)	(28)	(17)	(19)

A-2

ME

(Continuation from p. 2-14)

6 EDUCATION, KNOWLEDGE INTELLIGENCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
knowledge							9	11
book				18	12	7	37	37
teach, er							10	10
learn, ing				5	10	23	19	42
study							12	7
intelligent, er	15						9	27
think, ing, er, 1	4	8		5		7	12	12
mind							13	13
other 2	15	9		7			24	7
(percent)	(54)	(25)	(21)	(36)	(25)	(39)	(3)	(19)
1 thought								
2 other								

U.S. educate, d, non, smart, stupid
Korean training

7 ARMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
army	20	40	30				90	6
draft, ed	6						6	9
soldier	9						9	10
discharge				10			105	10
(percent)	(33)	(38)	(29)	(100)			(5)	

8 GOOD FRIENDLY, SOCIABLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
good, best	18	17	8				44	40
friendly	5	17	18				20	18
like, able, d	15	5					17	5
kind, ness		10	8				10	17
patient, ce	5			10			11	11
far							8	9
obedient, obey							11	29
responsibility							11	24
other 2	13	16		9	11	4	56	65
(percent)	(31)	(37)	(32)	(28)	(28)	(44)	(19)	(13)
1 other								
2 other								

U.S. honest, objective, understanding, pride, proud
Korean co-operation, personality, gratitude, respect

9 TIRED LONELY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
tired	17	19					36	20
sleep, er, asleep	10	10		8			4	6
rest							12	12
warm	12						12	13
soft							13	44
scared							15	23
lonely, lonesome	15	23	6				18	4
homesick							10	22
tall	10						12	10
big, ed							10	18
courage							10	18
fever							18	71
other 2	30	36	8				94	143
(percent)	(37)	(56)	(7)	(87)			(113)	(113)
1 other								
2 other								

U.S. sick, hung, er, unhappy, anger, hate, waste, d, six
feet, fat, bald, sight, strong

10 OTHER PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
we	11	5					16	57
you, yours, 1	52	78	58				17	35
they, them, 2	6	12	11				29	38
him, he	13	15	10	16			8	15
her, she	8	15	9				7	9
boy	7	9					16	16
other 3	16			3			113	134
(percent)	(33)	(40)	(27)	(24)	(25)	(51)	(17)	(19)
1 yourself								
2 themselves								
3 other								

U.S. name, human, people

RELATIVES

(Continuation from p. 2-18)

2 CLOSENES, SIZE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
ties	..	..	..	24	19	9	..	52
close	20	21	12	12	65	24	53	101
distant, -ce	15	13	..	..	..	..	28	..
intimacy	..	..	..	..	..	10	..	10
large and small	..	..	..	..	10	..	..	10
large	6	..	..	..	..	..	6	..
many	15	..	..	26	..	..	15	26
(percent)	56	34	12	62	94	43	102	199
	(55)	(33)	(12)	(31)	(47)	(22)	(13)	(9)

5 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
know	..	..	..	..	14	9	..	23
live	..	10	..	..	..	..	10	..
far, -away	6	6	..	..	..	6	12	6
old, -er	12	..	..	..	..	..	12	..
other*	..	11	..	16	8	..	11	24
(percent)	18	27	..	16	22	15	45	53
	(40)	(60)	..	(41)	(35)	(24)	(2)	(2)

*other U.S. -bad, food, feed
Korean -human, police, post office, native place

6 VISITING, REUNION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
holiday	12	..	..	..	..	..	12	..
letter	12	..	..	..	..	..	12	..
reunion	13	..	..	..	..	..	13	..
Thanksgiving	10	..	..	..	..	..	10	..
visit	12	12	8	10	..	..	32	10
travel	9	..	..	..	..	..	9	..
Christmas	..	7	..	..	..	..	7	..
meeting	..	..	..	10	..	..	..	10
(percent)	68	19	8	20	..	..	95	20
	(72)	(20)	(8)	(100)	..	..	(16)	(11)

7 GRANDPARENTS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
grandparent	21	9	23	..	..	..	53	..
grandmother	17	21	23	8	8	6	61	22
grandfather	8	11	22	16	5	11	41	32
(percent)	46	41	66	24	13	17	155	54
	(30)	(26)	(41)	(44)	(24)	(31)	(15)	(2)

8 FRIEND, NEIGHBOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
friend, -ly	52	42	68	..	12	..	162	12
group	6	..	..	..	..	5	6	5
people	4	28	18	..	..	..	50	..
neighbor	..	..	..	26	..	22	..	48
(percent)	63	70	86	26	12	24	218	65
	(29)	(32)	(39)	(40)	(18)	(42)	(17)	(3)

ANCESTORS

(Continuation from p. 2-22)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
1	..	..	..	14	..	..	..	14
countryside	..	..	..	10	..	..	..	10
home	..	..	..	..	19	..	..	19
vanity	..	..	..	..	..	11	..	11
other*	25	..	..	31	7	16	25	54
(percent)	25	..	..	55	26	27	25	108
	(100)	..	..	(51)	(24)	(25)	(11)	(5)

*other U.S. -unimportant, will, good, farmer
Korean -beard, festive, clothes, observatory, ghost, god, hardship, pitiable

E PREHISTORIC MAN, APE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
Adam	10	..	..	..	..	..	10	..
primitive man	..	..	..	12	10	13	..	35
cave man	..	8	10	..	..	..	18	..
Java man	..	..	11	..	..	..	11	..
Neanderthal	..	..	13	..	..	..	13	..
other*	7	..	14	..	..	..	21	..
(percent)	17	8	48	19	10	13	73	35
	(23)	(11)	(66)	(34)	(29)	(37)	(4)	(2)

*other U.S. -Cromagnon, ape, monkey

7 HISTORY, TRADITION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
heritage	31	..	..	..	..	..	31	..
history	33	19	17	24	..	6	69	30
habit	23	..	..	12	..	..	..	12
tradition	23	..	..	15	..	13	23	28
other*	29	..	..	14	..	..	29	14
(percent)	116	19	17	65	..	19	152	84
	(76)	(12)	(11)	(77)	..	(23)	(8)	(4)

*other U.S. -Mayflower, trace, background, fame, -ous
Korean -custom, relic

8 PEOPLE, FOREIGNERS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
American	..	..	8	..	..	..	8	..
Europe	10	..	..	..	..	..	10	..
German, -ly	15	..	..	..	..	..	15	..
Ireland, -ish	9	8	7	..	..	..	24	..
Indians	..	10	16	..	..	..	26	..
foreign, -er	..	..	14	..	..	..	14	..
human being	..	..	..	10	15	8	..	33
man	..	5	..	..	..	..	5	..
people, person	26	22	37	..	..	..	85	..
(percent)	60	45	82	10	15	8	187	33
	(32)	(24)	(44)	(30)	(45)	(24)	(10)	(2)

10 TIME PAST, OLD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
past	44	33	20	..	..	..	97	..
old	58	33	..	..	..	..	91	..
ancient	29	8	17	..	..	..	54	..
long ago	..	15	17	..	..	..	32	..
early, -er	..	..	11	..	..	..	11	..
before, -me, -us	10	35	11	..	..	..	56	..
unknown	6	..	..	..	..	..	6	..
day gone by	..	..	..	27	22	..	..	49
year	..	..	7	..	..	..	7	..
posterity	..	..	..	10	..	..	..	10
(percent)	147	124	83	10	27	22	354	58
	(42)	(35)	(23)	(17)	(46)	(37)	(20)	(3)

FILIAL DUTY

(Continuation from p. 2-26)

5. ORIENT, COUNTRY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
oriental country	29	..	..	..	29
Korea	9	..	..	..	9
nation	9	16	20	..	45
(percent)	(57)	(19)	(24)	..	(4)

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
reason	..	..	..	16	..	..	..	16
utmost	..	..	..	6	12	..	..	18
Army	..	12	22	..	..	..	34	..
carry out	..	12	..	..	..	..	12	..
nothing	..	..	12	..	..	..	12	..
other*	13	..	14	13	..	16	27	29
(percent)	(15)	(28)	(56)	(56)	(19)	(25)	(85)	(63)

*other U.S. -honore, last, done, look
Korean -monument, continuation, regret, enlistment

7. HELP, SERVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
help, -ful, ¹	22	..	11	..	..	..	33	..
protect, -ion	11	..	..	..	..	..	11	..
support	16	..	..	..	..	..	16	..
help family, and ²	10	..	..	..	..	..	10	..
serve, -ing	..	..	..	20	17	..	37	..
other ³	31	..	..	6	8	18	31	32
(percent)	(89)	..	(11)	(9)	(41)	(51)	(114)	(3)

¹ family
² family
³ other U.S. -care-for, providing, provision, educate, guidance
Korean -rearing, devotion, sacrifice, errand

8. DUTY, OBLIGATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
must	11	10	..	..	..	..	21	..
necessary	22	..	..	..	..	..	22	..
need	8	..	..	..	..	..	8	..
obligation	25	..	..	..	..	..	25	..
duty, discharge	..	..	..	22	6	..	28	..
responsibility	34	..	11	..	..	18	45	18
obedience, obey	17	..	..	17	15	18	17	50
loyal, -ty	..	..	..	9	20	25	..	54
faithfulness	..	..	..	8	..	9	..	17
(percent)	(85)	(7)	(8)	(33)	(25)	(42)	(119)	(7)

AUTHORITY

(Continuation from p. 2-30)

4. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
doing	..	8	8	..	..	..	16	..
effort	11	..	..	..	11
money	15	..	13	..	28
income	15	..	..	15
standing	11	..	..	..	11
desire	11	..	..	11
people, person	..	22	12	7	..	..	34	7
use, -ful	7	..	..	..	7	..
man	11	..	9	..	20
fall	10	..	..	..	10
other*	16	9	..	19	..	9	25	28
(percent)	(20)	(48)	(33)	(60)	(18)	(22)	(4)	(11)

*other U.S. -rebel, organize, -ation, misuse
Korean -defence, -der, tradition, question, privilege

5. RIGHT, NEEDED

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
right, -ful	..	29	21	..	..	11	50	11
good	..	..	..	..	7	..	..	7
needed	7	..	..	..	..	..	7	..
(percent)	(12)	(51)	(3)	..	(39)	(61)	(3)	(1)

6. POSITION, RANK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
high, -er, -est	6	21	10	16	..	..	37	16
position	14	8	10	..	..	..	32	..
rank, high-	..	24	18	11	..	..	42	11
above	..	..	14	..	..	..	14	..
big	..	10	..	..	..	..	10	..
post, high, -govt-	..	..	..	20	12	16	..	48
chain, -of ¹	14	..	..	..	..	..	14	..
superior, -ity	8	..	..	9	9	..	8	18
(percent)	(27)	(40)	(33)	(60)	(23)	(17)	(8)	(7)

¹ command

7. MILITARY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	34	13	13	..	..	..	60	..
military	7	..	..	..	..	..	7	..
sergeant	18	32	27	..	..	..	77	..
officer	7	13	8	26	..	..	28	26
general	..	..	10	..	..	..	10	..
commander	4	..	5	7	..	..	9	7
(percent)	(37)	(30)	(33)	(100)	..	..	(10)	(3)

10. LAW, POLICE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
law	13	73	33	11	..	..	119	11
constitution, -al	7	..	..	..	..	..	7	..
police, -man, MP	51	89	72	12	10	..	212	22
cops	..	..	18	..	..	..	18	..
judge	..	19	7	12	..	13	26	25
prosecutor	..	..	..	..	..	16	..	16
FBI	..	..	10	..	..	..	10	..
(percent)	(18)	(46)	(36)	(47)	(14)	(39)	(20)	(6)

RESPECT

(Continuation from p. 2-34)

4. RELIGIOUS REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
reverence	10	--	--	--	--	--	10	--
believe, belief	9	--	--	7	--	4	9	11
clergy	--	--	--	15	--	--	--	15
solemn, -ity	--	--	--	7	--	--	11	18
other*	8	6	7	12	--	--	21	12
(percent)	27	6	7	41	--	15	40	56
*other: U.S. -church, worship, religion Korean -God, Confucius								

6. NATION, SOCIAL INSTITUTIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	5	8	7	--	--	--	18	--
country	6	11	6	--	--	--	23	--
nation	--	--	--	9	--	--	--	9
cultura	--	--	--	10	--	--	--	10
patriot, -ism	--	--	--	7	--	--	--	7
(percent)	11	17	13	26	--	--	41	26
(27) (41) (32) (100) -- -- (2) (1)								

7. AUTHORITY, POSITION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
rank, high-	7	--	--	--	--	11	7	11
authority	22	--	--	--	--	--	22	--
other*	17	9	--	--	--	--	26	--
(percent)	46	9	--	--	--	11	55	11
*other: U.S. -uniform, position, duty								

8. ACTIONS, CONSEQUENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
trust	16	18	16	14	--	--	30	14
faith	--	--	10	23	13	14	10	50
listen	15	--	--	--	--	--	--	15
obey, -ience, -iant	30	37	24	12	21	--	91	33
serve, -ing	--	--	--	6	20	51	--	77
help	--	--	--	--	--	11	--	11
other*	21	--	6	--	6	7	27	13
(percent)	82	55	56	55	60	83	193	198
*other: U.S. -imitate, salute, care, understand Korean -devote, sacrifice								

10. HONOR, ADMIRE, SYNONYMS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
admira, -ation	51	--	15	--	--	--	66	--
adore, -ation	--	--	--	--	11	10	--	21
honor, -able	101	53	34	--	--	--	188	--
esteem	5	--	--	--	15	18	5	33
look up, -to	34	22	--	9	--	--	56	9
revere	6	--	--	--	--	--	6	--
respect, -self	--	--	--	12	21	8	--	41
like	--	--	12	--	--	--	12	--
deserve	11	--	--	--	--	--	11	--
paid	7	--	--	--	--	--	7	--
show	10	--	--	--	--	--	10	--
earn	16	--	--	--	--	--	16	--
(percent)	241	75	61	21	47	36	377	104
(64) (20) (16) (20) (45) (35) (19) (5)								

LOVE

(Continuation from p. 2-38)

4. SYMBOLS, FORMAL MANIFESTATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
flower	--	--	--	8	--	20	--	28
youth	--	--	--	14	--	8	--	22
letter	3	--	--	5	10	6	3	21
whisper	--	--	--	5	--	7	--	12
other*	10	6	--	13	9	--	16	22
(percent)	13	6	--	45	19	41	19	105
*other: U.S. -puppy, valentine, mind Korean -pearl, confession, one								

6. GOOD TIMES, FUN, MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	--	16	--	23	--	--	16	23
car	--	6	5	--	--	--	11	--
fun	--	9	9	--	--	--	18	--
good time	--	10	--	--	--	--	10	--
(life, living	17	19	11	--	--	--	47	--
other*	6	12	--	13	5	--	18	18
(percent)	23	22	25	36	5	--	120	41
*other: U.S. -food, music, dancing Korean -valuables, books, wine								

7. TOGETHERNESS, GIVING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
give, -- and take	--	--	--	6	--	24	--	30
togetherness	11	19	15	--	--	--	45	--
patience	--	--	--	10	--	--	--	10
care, tender --	--	--	11	--	11	--	11	11
understanding	18	--	--	7	--	--	18	7
kind, -ness	11	9	--	--	--	--	20	--
respect	12	--	15	6	--	--	27	6
other*	10	8	8	6	--	12	26	18
(percent)	62	36	49	35	11	36	147	82
*other: U.S. -help, comfort, thought-ful-ness, honor Korean -sacrifice, harmony, think								

8. GO, COUNTRY, FREEDOM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
God	12	13	45	8	--	--	70	8
Jesus Christ	--	--	--	6	--	--	--	6
spiritual	5	--	--	--	--	--	5	--
faith	4	--	--	--	--	--	4	--
nation	--	--	--	8	14	9	--	29
country	7	14	9	--	--	--	30	--
freedom	9	15	7	--	--	--	31	--
peace	21	--	--	5	--	--	26	5
(percent)	58	42	61	25	14	9	161	48
(36) (26) (38) (52) (29) (19) (16) (2)								

9. SEX, EROTIC LOVE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
sex, -ual	47	30	36	10	6	6	113	22
erotic love	--	--	--	25	18	26	--	69
intercourse	11	15	--	--	--	--	26	--
body	--	--	--	10	--	--	--	10
animal	--	--	--	11	--	--	--	11
desire	21	--	--	--	--	--	21	--
passion	11	--	--	15	11	--	--	26
kiss	11	15	--	13	7	8	26	28
other*	15	--	--	--	5	4	15	9
(percent)	105	60	36	84	47	44	201	175
*other: U.S. -physical, making Korean -kisaeng (geisha), tearoom								

10. MARRIAGE, WIFE, HUSBAND

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
betrothal	--	--	--	7	--	--	--	7
marriage	79	56	49	31	8	18	184	57
wife	104	68	52	--	--	15	224	15
husband and wife	--	--	--	19	17	23	--	59
(percent)	183	124	101	57	25	56	408	138
(45) (30) (25) (41) (18) (41) (15) (5)								

EDUCATED

(Continuation from p. 3-2)

2. PEOPLE IN GENERAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
man	24	10	11	75	68	35	45	178
me, myself, I	16	--	--	7	--	--	16	7
people, person	42	36	44	9	--	--	122	9
professional	15	--	--	--	--	--	15	--
self	12	--	--	--	--	--	12	--
girl	--	11	--	--	--	--	11	--
fool	--	--	15	--	--	--	15	--
child	--	--	--	10	--	--	--	10
human-being	--	--	--	37	--	8	--	45
public servant	--	--	--	6	--	8	--	14
woman	--	--	--	19	6	--	--	25
soldier	--	--	--	24	19	26	--	69
other*	--	--	8	34	--	--	8	34
(percent)	109	57	78	221	93	77	244	391
	(45)	(23)	(32)	(56)	(24)	(20)	(11)	(25)

*other U.S. -lawyer
Korean -brother & sister, father, mother, parent, doctor

6. GOALS DEGREE, GRADUATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
degree	29	7	31	8	--	--	67	8
diploma	4	15	--	--	--	--	19	--
graduate, d. ¹	18	20	27	--	--	--	65	--
money	12	--	--	6	--	--	12	6
success, -ful	7	--	--	11	--	--	7	11
job, good	16	16	14	--	--	--	46	--
doctors	--	--	15	--	--	--	15	--
other ²	20	--	--	--	--	--	20	--
(percent)	106	58	87	25	--	--	251	25
	(42)	(23)	(35)	(100)	--	--	(11)	(2)

¹ -Tron
² other U.S. -Ph.D., skill, hope, status

8 INTELLIGENT, SMART

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
smart	39	82	87	--	--	--	208	--
intelligent, ce	55	15	22	37	--	20	92	57
think, able to	8	--	--	--	--	--	8	--
wise, -r	12	--	--	--	--	--	12	--
common sense	11	--	--	--	--	--	11	--
wisdom	3	--	--	--	--	--	3	--
brain	--	12	--	--	--	--	12	--
(percent)	130	109	109	37	--	20	348	57
	(37)	(31)	(31)	(65)	--	(35)	(1,9)	(4)

KNOWLEDGE

(Continuation from p. 3-6)

5. SUBJECTS, COURSEWORK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
logic	7	--	--	--	--	--	7	--
philosophy, -er	11	--	--	--	--	--	11	--
science, -tist	5	--	--	9	--	--	5	9
civilization	--	--	--	6	--	10	--	16
literature, novel	--	--	--	17	6	5	--	28
art	--	--	--	--	--	10	--	10
(percent)	23	--	--	32	6	25	23	63
	(100)	--	--	(51)	(10)	(40)	(11)	(3)

6 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
life	5	--	--	13	7	--	5	20
experience	47	16	22	6	--	--	85	6
head	--	--	9	--	22	--	9	22
clique	--	--	--	--	--	10	--	10
illiteracy, -iate	--	--	--	--	9	9	--	18
shortage	--	--	--	--	7	15	--	23
other*	22	--	--	6	--	15	29	21
(percent)	74	23	31	25	45	49	128	119
	(58)	(18)	(24)	(21)	(38)	(41)	(16)	(6)

*other: U.S. -ignorance, adapt-ability, God, age
Korean -always, society, what

7 BOOKS, MATERIAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
book, text, -ish	94	21	14	71	21	16	129	108
encyclopedia	5	--	--	--	--	--	5	--
tool	--	--	--	5	--	--	--	5
pencil	--	--	--	--	--	10	--	10
(percent)	99	21	14	76	21	26	134	123
	(74)	(16)	(10)	(62)	(17)	(21)	(16)	(6)

8 SCHOOL, COLLEGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
college	26	24	--	7	--	--	50	7
school, -ing, high	50	86	41	48	34	24	177	106
(percent)	75	110	41	55	34	24	227	113
	(33)	(48)	(18)	(49)	(30)	(21)	(10)	(6)

INTELLIGENCE

(Continuation from p. 3-10)

6. PEOPLE, MAN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
man	--	--	--	6	7	15	--	28
child	--	--	--	24	--	--	--	24
human being	--	--	--	12	--	--	--	12
people	--	9	14	--	--	--	23	--
life	--	--	--	6	6	--	--	12
other*	4	--	6	21	--	--	10	21
(percent)	(12)	(27)	(61)	(71)	(13)	(16)	(2)	(6)

*other: U.S. - brother, environment
Korean - father, environment, civilization

6 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
intellectual	17	--	--	--	--	--	17	--
needed, how	--	9	6	--	--	--	15	--
physically fit, ¹	--	--	--	6	6	--	--	12
fool	--	--	--	12	--	6	--	18
crime, -nal	--	--	--	10	--	10	--	20
other ²	--	--	6	15	--	--	6	15
(percent)	(45)	(24)	(32)	(66)	(9)	(25)	(2)	(4)

¹ might
² other: U.S. - A.S.A.
Korean - Kim Ung Yong, posterior

7 WISDOM, UNDERSTANDING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
understand, -ing	6	--	5	16	--	--	11	16
wise, -dom	21	--	21	12	--	20	42	32
tact	--	--	--	13	--	--	--	13
sense, common, ¹	29	11	9	--	16	--	49	16
reason, -ing	13	--	--	--	--	--	13	--
other ²	7	--	--	18	--	--	7	18
(percent)	(62)	(9)	(28)	(62)	(17)	(21)	(6)	(6)

¹ good
² other: U.S. - perception
Korean - sagacity, judgment

11 SMART, BRIGHT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
smart, -ness	72	174	150	--	--	--	396	--
bright, -ness	6	12	11	--	--	--	29	--
brilliant, -ce	16	--	--	--	--	--	16	--
sharp, quick	7	6	--	--	--	--	13	--
guile	--	--	--	10	--	--	--	10
clever, -ness	--	--	--	17	--	--	--	17
alert, -ness	12	--	--	--	--	--	12	--
logical, practical	17	--	--	--	--	--	17	--
good	--	10	20	--	10	9	30	19
excellent, -ce	--	--	--	8	11	8	--	27
intelligent	--	--	--	--	--	11	--	11
(percent)	(25)	(39)	(35)	(42)	(25)	(33)	(24)	(5)

TO LEARN

(Continuation from p. 3-14)

6. BOOKS, MATERIALS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
book	25	15	28	54	30	35	68	119
pencil	--	--	--	6	--	6	--	12
(percent)	(37)	(22)	(41)	(46)	(23)	(31)	(3)	(7)

6 PEOPLE IN GENERAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
woman	--	--	--	17	--	--	--	17
human-being	--	--	--	12	--	--	--	12
parent, father	--	--	--	--	8	7	--	15
person	--	--	--	--	14	--	--	14
other*	--	--	--	18	--	--	--	18
(percent)	--	--	--	(62)	(29)	(9)	--	(4)

*other: Korean - mate, personality

8. WORK, EFFORT, ACHIEVEMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
try	13	--	12	--	--	--	25	--
work, -out	22	10	10	--	--	--	42	--
gain	18	--	--	--	--	--	18	--
use, pu., to-	14	--	--	--	--	--	14	--
patience	--	--	--	--	15	11	--	26
endeavor	--	--	--	26	17	--	--	43
eager, -ness	--	--	--	11	--	--	--	11
how	--	22	12	--	--	--	34	--
hard	--	14	--	--	--	--	14	--
easy, -ier	--	18	--	--	--	--	18	--
other*	20	23	8	6	--	--	51	6
(percent)	(87)	(87)	(42)	(50)	(37)	(13)	(10)	(4)

*other: U.S. - acquire, advance, discipline, go, do, apply, way
Korean - difficulty

9. UNDERSTAND, INTELLIGENCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
intelligent, -ce	6	--	--	8	--	7	6	15
memory, ¹	29	--	--	--	--	--	29	--
remember	15	--	12	--	--	--	27	--
think, -ing	22	9	21	--	11	5	52	16
understand	32	--	--	--	--	--	32	--
grasp	17	--	--	--	--	--	17	--
smart, -ness, ²	14	24	9	--	--	--	47	--
apprehend	11	--	--	--	--	--	11	--
recognize	8	--	--	--	--	--	8	--
find, -out	--	10	12	--	--	--	22	--
brain	--	--	6	6	--	--	6	6
ability	--	--	--	--	17	8	--	25
learning	--	--	--	--	13	41	--	54
other ³	--	--	--	9	8	9	--	26
(percent)	(60)	(17)	(23)	(16)	(34)	(49)	(12)	(7)

¹ memorize
² -er, get-
³ other: Korean - mind, head, common sense

11 STUDY, TEACH

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
study	100	52	67	70	68	49	219	187
teach, -ing, ¹	40	57	59	--	25	30	156	55
instruct, -ion	7	11	--	--	--	--	18	--
practice	8	--	8	--	--	--	16	--
write, -ing	--	29	7	8	11	21	36	40
listen	--	12	11	--	--	--	23	--
read, -ing, ²	33	33	--	5	--	--	66	5
guide, -ance	--	--	--	--	--	12	--	12
training	--	--	--	7	13	8	--	28
other ³	18	17	--	--	--	--	35	--
(percent)	(36)	(37)	(27)	(28)	(36)	(37)	(26)	(16)

¹ taught
² -books
³ other: U.S. - ask question, observe, drill, test, talk, attention

COLLEGE

(Continuation from p. 3-18)

5. LOCATION, ADMINISTRATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
urban, township	..	..	6	..	..	11	6	11
place	..	..	..	..	..	11	..	11
Seoul	..	..	..	18	..	..	..	18
nation	..	..	..	9	..	10	..	19
abroad	..	..	..	..	28	..	..	28
president	..	..	..	11	16	16	..	43
government	..	..	..	..	..	12	..	12
military, army	..	..	..	11	7	..	..	18
other*	8	..	..	8	..	6	8	14
(percent)	8	..	6	57	51	65	14	174
other	(57)	..	(43)	(33)	(29)	(38)	(1)	(8)

*other U.S. administration, discipline
Korean election, leadership

6 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
4 years	17	8	13	..	..	..	38	..
high, er	..	10	..	8	..	20	10	28
extravagant, ce	..	..	..	12	..	..	..	12
hard	..	11	..	..	..	..	11	..
point	..	..	..	14	..	..	..	14
bag cap	..	..	..	..	7	6	..	13
other*	17	8	11	6	7	15	31	28
(percent)	29	37	24	49	14	41	90	95
other	(32)	(41)	(27)	(42)	(15)	(43)	(3)	(4)

*other U.S. advance, need, large, time, go
Korean life, society, prosecutor, poem

8 BUILDINGS & FACILITIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
camp s	33	28	24	17	7	..	95	24
classroom	22	11	11	..	..	..	44	..
dormitory	27	23	12	..	..	..	67	..
library	15	..	..	..	..	..	15	8
meeting	..	..	..	12	..	..	..	12
facility	..	..	..	..	..	10	..	10
other*	4	..	7	33	..	..	1	33
(percent)	101	62	54	69	7	10	217	86
other	(47)	(29)	(25)	(80)	(8)	(12)	(7)	(4)

*other U.S. building, lab
Korean lodging, signboard, sanctuary, tearoom, sod

10 EDUCATION, LEARNING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
educat, ion, ed	130	82	82	9	12	..	294	21
know, ledge	7	2	9	14	..	7	28	21
learn, ing	49	36	25	41	29	36	110	106
study, ing, ies	46	35	43	20	..	39	124	59
(percent)	232	165	139	84	..	87	556	207
	(42)	(30)	(28)	(41)	..	(39)	(19)	(9)

11 GRADUATION, DEGREES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
degree	117	97	99	15	..	..	313	23
diploma	12	8	..	..	..	..	20	..
doctorate	..	..	7	..	..	..	7	..
graduate, tion	152	67	53	..	..	..	267	..
Ph D	..	..	..	6	35	..	..	41
MA	..	..	..	..	9	..	..	9
BS, BA	5	..	..	25	28	..	5	52
(percent)	286	187	159	21	65	33	612	126
	(47)	(27)	(26)	(17)	(55)	(29)	(1)	(5)

A-8

SCHOOL

(Continuation from p. 3-22)

1. TEACHER, PRINCIPAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
principal	7	23	14	14	57	23	44	94
professor	11	..	..	21	..	..	11	21
teacher	99	159	124	137	139	107	382	383
man, woman	..	..	..	..	7	9	..	16
other*	..	12	..	..	7	..	12	7
(percent)	117	194	138	172	210	139	449	521
other	(26)	(43)	(30)	(33)	(40)	(27)	(15)	(18)

*other U.S. counselor, wife
Korean human

2 TYPES OF SCHOOLS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
college	107	42	39	13	..	32	188	45
university	21	..	..	29	20	35	21	84
kindergarten	..	..	..	12	..	13	..	25
public	12	..	..	..	..	..	12	..
high, -school	39	44	124	20	20	30	207	70
elementary, 1	9	5	27	..	..	..	41	..
grammar	15	..	..	..	..	..	15	..
middle school	..	..	..	15	25	35	..	75
primary school	..	..	..	37	33	56	..	126
technical school	..	..	..	18	..	..	..	18
school	..	3	..	26	27	13	3	86
(percent)	203	94	190	170	125	214	487	509
1 school	(42)	(19)	(39)	(33)	(24)	(42)	(16)	(17)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
vacation, 1	16	..	..	6	..	..	16	6
money	..	..	..	12	..	..	..	12
fee	..	..	..	..	10	..	..	10
good	..	20	..	..	..	..	20	..
like, -able	..	12	..	..	..	..	12	..
hate	..	6	10	..	..	..	16	..
go	..	..	..	..	..	10	..	10
abroad	..	..	..	..	10	13	..	23
attend	..	..	..	..	..	6	..	6
other 2	9	7	10	16	..	29	26	45
(percent)	25	45	20	34	20	58	90	112
	(28)	(50)	(22)	(30)	(18)	(52)	(3)	(14)

1. summer.
2. other U.S. car, army, small, principle
Korean cleaning life, society, country, hour, time, head

6 GRADUATION, EXAMINATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
degree	4	..	..	..	..	..	4	..
graduate, non	17	16	6	20	..	25	35	45
diploma	..	9	..	5	..	..	9	5
grade, s	14	11	61	..	..	..	86	..
test, ing	20	..	..	..	..	..	20	..
exam, -nation	..	..	..	6	6	..	..	12
graduate course	..	..	..	6	..	9	..	15
(percent)	57	36	67	37	6	34	154	77
	(35)	(23)	(44)	(48)	(8)	(44)	(5)	(3)

TEACHER

(Continuation from p. 3-26)

7. MAN, WOMAN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
people, person	11	13	--	--	--	--	24	--
father	10	--	--	8	--	--	10	8
brother	--	--	--	10	--	--	--	10
man	--	16	24	16	24	--	40	40
male	5	--	--	13	--	--	5	13
me/myself	8	--	--	--	--	--	8	--
female	2	--	--	33	--	6	2	39
woman	9	17	15	--	--	--	41	--
girl	--	10	6	--	--	--	16	--
lady	--	--	9	--	--	--	9	--
sister	--	--	--	12	--	--	--	12
mother	--	--	10	--	--	--	10	--
(percent)	(27)	(34)	(39)	(75)	(20)	(5)	(6)	(7)

5 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
experience	10	9	--	--	--	--	19	--
army	--	13	--	--	--	--	13	--
eye glasses	--	--	--	10	--	--	--	10
rib, body	--	--	--	5	--	6	--	11
other*	13	--	--	8	12	6	13	26
(percent)	(51)	(49)	--	(49)	(25)	(25)	(2)	(2)

*other: U.S. - motiveator, necessary
Korean - favor, previously, freedom, affair

6 WORK, PAY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
authority, size	10	--	--	--	--	--	10	--
certify, -ed	11	--	--	--	--	--	11	--
underpaid	19	--	--	--	--	--	19	--
pay	--	--	--	20	--	--	--	20
occupation, job	7	6	--	--	--	--	13	--
work	9	14	--	--	--	--	23	--
other*	20	--	--	13	--	--	20	13
(percent)	(90)	(20)	--	(100)	--	--	(4)	(2)

*other: U.S. - strike, life, professional
Korean - poverty, reward

11 SCHOOL, COLLEGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
primary	--	--	--	10	--	12	--	22
elementary	3	--	--	--	--	--	3	--
grade-	11	--	--	--	--	--	11	--
middle	--	--	--	3	--	--	--	3
high-	6	--	17	3	--	--	23	3
school	99	176	158	74	54	57	433	185
college	21	9	13	--	--	--	43	--
(percent)	(27)	(36)	(37)	(42)	(25)	(32)	(20)	(10)

DEGREE

(Continuation from p. 3-30)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
good	--	11	--	--	--	--	11	--
pleasure	--	--	--	10	--	--	--	10
money	8	--	--	15	4	--	8	19
abroad	--	--	--	17	--	6	--	23
intelligent, -ce	4	7	--	--	--	--	11	--
intellectual	--	--	--	9	11	--	--	20
third	10	17	10	--	--	--	37	--
other*	9	9	--	12	--	--	18	12
(percent)	(36)	(52)	(12)	(75)	(18)	(7)	(4)	(5)

*other: U.S. - necessary, important -ce, smart
Korean - nation, expensive

6. FIELD OF STUDY, PROFESSIONS

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
philosophy	--	--	--	6	--	--	--	6
law, -yer	--	16	21	9	--	--	37	9
medicine, -al	--	--	14	7	--	--	14	7
doctor	--	19	31	--	--	--	50	--
teach, -er	6	--	11	--	8	12	17	20
professor	--	--	8	--	6	11	8	26
physics	--	--	--	6	--	--	--	6
science, -ist	--	8	--	2	12	--	8	14
history	--	--	--	--	12	9	--	21
employment	--	--	--	19	--	--	--	19
(percent)	(4)	(32)	(63)	(45)	(30)	(25)	(6)	(7)

7. AMOUNT, ANGLE, MEASURE

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
amount	44	--	--	--	--	--	44	--
angle	14	11	--	--	--	--	25	--
distance	4	--	--	--	--	--	4	--
extent	29	--	--	--	--	--	29	--
intensity	8	--	--	--	--	--	8	--
measure, -ment	33	--	--	--	--	--	33	--
percentage	8	--	--	--	--	--	8	--
point	13	--	4	8	--	--	17	--
time	--	--	--	8	--	--	--	8
complete	9	--	--	--	--	--	9	--
starting	--	--	--	6	--	--	--	6
rank	--	9	--	--	--	--	9	--
high-est, -er	--	9	--	8	--	17	9	25
standing	--	--	--	15	--	--	--	15
grade	--	--	--	--	--	9	--	9
level	8	--	--	--	--	--	8	--
fall back	--	10	--	--	--	--	10	--
(percent)	(80)	(18)	(2)	(63)	--	(37)	(10)	(4)

8. TEMPERATURE, HOT, COLD

Responses	U.S. Groups			Korean Groups			Total	
	S	W	F	S	W	F	U.S.	K.
centigrade	16	--	--	--	--	--	16	--
fahrenheit	26	--	--	--	--	--	26	--
temperature	95	53	67	--	--	--	215	--
thermometer	--	6	--	--	--	--	6	--
burn	--	--	8	--	--	--	8	--
cold	7	11	8	--	--	--	26	--
heat	17	--	--	--	--	--	17	--
hot	18	11	--	--	--	--	29	--
(percent)	(52)	(24)	(24)	--	--	--	(16)	--

MORAL CHARACTER

(Continuation from p. 4-2)

5. MORALS, ETHICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
mores	16	--	--	--	--	--	16	--
code	14	--	--	--	--	--	14	--
morality,								
morals	30	--	--	12	21	35	30	68
ethics, -cal	54	--	--	10	--	--	54	10
public morals	--	--	--	12	6	6	--	24
cultural	--	--	--	6	--	23	--	29
society	6	--	--	14	--	--	6	14
other*	9	--	--	6	7	9	9	22
(percent)	129	--	--	60	34	73	179	167
	(100)	--	--	(36)	(20)	(44)	(10)	(11)
*other:	U.S.-standards							
	Korean-custom, regulation, public							

7. UPBRINGING FAMILY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
upbringing	27	--	--	--	--	--	27	--
background	12	--	--	--	--	--	12	--
education	--	--	--	21	--	--	--	21
home	--	--	--	20	--	--	--	20
born nature	--	--	--	24	--	--	--	24
other*	29	--	--	27	--	--	29	27
(percent)	68	--	--	92	--	--	68	92
	(100)	--	--	(100)	--	--	(05)	(06)
*other:	U.S. - family, parents, environment, -al							
	discipline, -d							
	Korean - adult, learning, training, love father							

8. SAD, WEAK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	--	25	18	--	--	--	43	--
degrading, -ed	12	--	--	--	--	--	12	--
weak	12	--	--	--	--	--	12	--
dumb	--	3	--	--	--	--	9	--
stupid	--	8	--	--	--	--	8	--
poor	--	11	--	--	--	--	11	--
(percent)	24	53	18	--	--	--	95	--
	(25)	(56)	(19)	--	--	--	(08)	--

9. PERSON, HUMAN BEING

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
individual	6	--	--	--	--	--	6	--
you, yourself	--	18	16	--	--	--	34	--
me, myself	--	--	14	--	--	--	14	--
person, people	--	23	30	--	--	--	53	--
human beings	--	--	--	16	22	--	--	38
humanity	--	--	--	--	19	--	--	19
(percent)	6	41	60	16	41	--	107	57
	(06)	(38)	(56)	(28)	(72)	--	(09)	(04)

11. GOOD, RIGHT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, -ness	39	66	58	43	46	17	163	106
right, -ousness	15	--	11	--	--	--	26	--
ideal	14	--	--	--	--	--	14	--
pure, -ity	11	--	--	--	--	--	11	--
important	21	--	--	--	--	--	21	--
virtue, -ous	30	--	--	--	--	--	30	--
upstanding	11	--	--	--	--	--	11	--
need, -ed,								
necessary, -ity	--	5	--	8	--	--	14	8
high	--	--	7	--	--	--	7	--
outstanding	--	--	10	--	--	--	10	--
benevolence	--	--	--	12	--	--	--	12
excellent	--	--	--	--	10	--	--	10
upright mind	--	--	--	--	37	21	--	58
(percent)	141	71	95	63	93	38	307	194
	(46)	(23)	(31)	(32)	(48)	(20)	(24)	(13)

ETHICS

(Continuation from p. 4-6)

1. MORALITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
morality, moral	136	10	59	189	93	73	205	355
(percent)	136	10	59	189	93	73	205	355
	(66)	(4)	(29)	(53)	(26)	(21)	(16)	(33)

3. PEOPLE, HUMAN BEINGS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
human being	--	--	--	11	--	9	--	20
old man	--	--	--	10	--	--	--	10
parent	--	--	--	11	--	--	--	11
human	9	--	10	--	--	--	19	--
other*	9	--	18	15	5	--	26	20
(percent)	17	--	28	47	5	9	45	61
	(38)	--	(62)	(77)	(8)	(15)	(3)	(6)
*other:	U.S. -man, people, ego							
	Korean -individual, friend, I, person							

4. SCHOOL, KNOWLEDGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
school	--	--	23	--	--	--	23	--
teach, -ings, -er	--	16	--	--	--	--	16	--
learning	--	--	--	13	--	--	--	13
knowledge	--	--	--	--	19	--	--	19
other*	5	--	--	24	--	--	5	24
(percent)	5	16	23	37	19	--	44	56
	(11)	(36)	(52)	(66)	(34)	--	(3)	(5)
*other:	U.S. -course							
	Korean -education, study, common sense							

HONESTY

(Continuation from p. 4-10)

5. LIE, FALSEHOOD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
lie, liar	20	14	11	--	--	--	45	--
dishonest, -y	--	11	--	--	--	--	11	--
falsehood	--	--	--	20	--	9	--	29
wrong	--	--	8	--	--	--	8	--
thief, thievery, theft	17	--	--	--	--	--	17	--
trouble	--	--	7	--	--	--	7	--
fool	--	--	--	18	--	--	--	18
(percent)	37	25	26	38	--	9	88	47
	(142)	(28)	(30)	(81)	--	(19)	(04)	(03)

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
machine	--	--	--	--	10	--	--	10
life	--	--	--	7	7	10	00	24
money	15	8	--	--	--	--	23	--
compliment	--	--	--	14	--	--	--	14
other*	20	13	22	36	23	--	55	59
(percent)	35	21	22	57	40	10	78	107
	(35)	(27)	(28)	(53)	(37)	(09)	(04)	(06)

*other: U.S. - how, what, success, -ful, satisfaction - self, freedom, happy -ness, justice, all, give
Korean - bamboo, beautiful, diligence, prison, rifle, time, education, happy -ness, justice

8. GOOD, NECESSARY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, best	46	70	76	--	--	--	192	--
ideal	10	--	--	--	--	--	10	--
important	6	--	--	--	--	--	6	--
necessary, need, -ed	12	15	5	--	--	--	32	--
value, -eable	--	--	8	--	--	--	8	--
(percent)	76	85	89	--	--	--	250	--
	(30)	(134)	(136)	--	--	--	(13)	--

9. TRUST, LOYALTY RESPECT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
trust, -worthy, trustworthiness	23	56	62	--	--	--	141	--
reliable	--	9	18	--	--	--	27	--
loyal, -ty	12	13	14	--	--	--	39	--
faithful	--	18	12	--	--	--	30	--
respect, -ful, -ing	21	6	20	9	--	10	47	19
love*	7	9	--	13	--	6	16	19
other*	25	--	7	--	6	--	32	8
(percent)	85	111	133	22	8	16	329	46
	(26)	(34)	(40)	(48)	(17)	(35)	(17)	(02)

DUTY

(Continuation from p. 4-14)

2. RESPONSIBILITY, HONOR, RIGHT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
honor	56	--	20	--	--	--	76	--
privilege	11	--	--	--	--	--	11	--
right, -ful	--	6	8	26	--	16	12	42
responsibility	70	24	38	78	126	105	132	309
take charge	--	--	--	--	--	--	17	--
(percent)	137	30	64	104	143	121	231	368
	(59)	(13)	(28)	(28)	(39)	(33)	(12)	(19)

3. FULFILLMENT PERFORMANCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
obey, dience	19	--	12	--	--	--	31	--
observance	--	--	--	45	9	--	--	54
serve	6	3	18	--	--	--	27	--
perform, -ance	12	12	18	11	9	6	42	28
do	--	--	--	20	--	--	20	--
fulfillment	--	--	--	50	79	42	--	171
faithfulness	--	--	--	--	21	--	--	21
(percent)	37	15	68	106	118	48	120	272
	(31)	(12)	(57)	(39)	(43)	(18)	(07)	(14)

5. HOSPITAL, DOCTOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
hospital	--	--	--	16	36	24	--	76
nurse	--	--	--	--	8	14	--	22
M.D.	--	--	--	--	41	--	--	41
patient	--	--	--	--	11	--	--	11
other*	--	--	--	--	25	18	--	43
(percent)	--	--	--	16	80	97	--	193
	--	--	--	(08)	(41)	(50)	--	(10)

*other: Korean - drug store, pharmacist, dispensary, medicine, -al service, health

7. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
help, -ing	--	--	7	13	--	--	7	13
agriculture	--	--	--	--	--	11	--	11
authority	13	--	--	--	--	--	13	--
other*	25	6	34	15	6	8	65	29
(percent)	38	6	41	28	6	19	85	53
	(45)	(7)	(48)	(53)	(11)	(36)	(15)	(3)

*other: U.S. - special conscience, freedom, God, kill, hate, heavy, tell, friend, government
Korean - power, vote, government official, public servant

9. OBLIGATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
obligation	70	17	15	68	17	32	102	67
must	9	7	--	--	--	--	16	--
require, -ment	8	--	--	--	--	--	8	--
necessary, -ity	16	--	--	16	--	--	16	16
have to	--	10	--	--	--	--	10	--
need	13	--	--	--	--	--	13	--
(percent)	116	34	15	34	17	32	165	83
	(70)	(21)	(09)	(41)	(20)	(39)	(09)	(04)

HONOR

(Continuation from p. 4-18)

2. GOOD, DESIRABLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, best, better	10	25	22	15	--	--	57	17
necessary	12	--	--	--	--	--	12	--
right	--	--	--	5	6	--	--	11
desire	--	--	--	21	--	6	--	27
valuable	--	--	--	12	--	--	--	12
goal	8	--	8	--	--	--	16	--
effort	--	--	--	30	--	--	--	30
excellent	--	--	--	9	13	--	--	22
other*	14	--	--	15	8	--	14	23
(percent)	(44)	(25)	(30)	(76)	(19)	(4)	(5)	(10)

*other: U.S. -need, -ed, -idea
Korean -aspiration, secure, pleasure

5. NATION, COUNTRY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
nation	--	--	--	15	18	--	--	33
country	37	18	23	--	--	--	78	--
United States	--	10	--	--	--	--	10	--
national prestige	--	--	--	9	--	--	--	9
race	--	--	--	8	10	--	--	18
(percent)	(42)	(32)	(26)	(40)	(35)	(25)	(4)	(6)

6. MILITARY SERVICE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Army	9	--	--	--	--	--	--	9
commend	--	--	--	9	--	--	--	9
dispatching ROK	--	--	--	--	--	--	--	--
armed forces to	--	--	--	17	--	--	--	17
Vietnam	--	--	--	--	16	--	--	16
28th Regiment	--	--	--	--	--	--	--	--
discharge	--	18	--	--	--	--	--	18
guard	17	31	12	--	--	--	60	--
(percent)	(87)	(49)	(12)	(62)	(38)	--	(4)	(3)

7. MEDAL, AWARD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
medal	14	28	--	--	12	7	42	19
medal for dis-	--	--	--	18	27	16	--	61
tinguished service	--	--	--	7	6	--	--	13
award	26	16	22	--	--	--	--	--
meritorious serv-	--	--	--	--	--	6	--	6
ice certificate	40	44	22	25	45	29	106	99
(percent)	(38)	(42)	(21)	(25)	(45)	(29)	(5)	(17)

8. SCHOOL, EDUCATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
doctorate	--	--	--	12	15	--	--	27
society	--	11	22	--	--	--	33	--
roll	52	37	57	--	--	--	146	--
school	--	9	11	--	14	--	20	14
student	--	--	18	--	--	--	18	--
other*	--	--	6	14	--	--	6	14
(percent)	(52)	(57)	(14)	(23)	(26)	(51)	(47)	(53)

*other: U.S. -graduate
Korean -educ. background, learning

CHASTITY

(Continuation from p. 4-22)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
government	--	--	12	--	--	--	--	12
human being	--	--	--	--	12	--	--	12
people	--	--	10	--	--	--	--	10
pill	12	--	--	--	--	--	--	12
sense (concept)	--	--	--	31	--	--	--	31
other*	7	7	--	26	--	7	14	33
(percent)	(19)	(7)	(22)	(57)	(12)	(9)	(4)	(5)

*other: U.S. -young, youth, card
Korean -home, Japan, homicide, 20th century, filthy

6. OLD FASHIONED, BAD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
old fashioned	11	--	--	--	--	--	--	11
nothing	--	--	10	--	--	--	--	10
punish, -ment	--	--	11	--	--	--	--	11
other*	23	4	--	--	--	--	27	--
(percent)	(58)	(7)	(36)	--	--	--	(5)	--

*other: U.S. -bad, no fun, waste, why

7. PRECIOUS, GOOD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good	14	--	17	--	--	--	--	31
needed, necessity	9	--	--	10	--	--	--	9
desire, -able	6	--	--	--	--	--	--	6
precious	--	--	--	21	15	21	--	57
help, -ful	--	7	8	--	--	--	15	--
(percent)	(48)	(11)	(41)	(46)	(22)	(31)	(5)	(4)

8. VIRGINITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
virgin	92	43	--	25	17	47	135	89
virginity	36	10	--	12	5	6	46	23
pure girl	--	3	--	--	--	--	3	--
chaste male	--	--	--	9	--	--	--	9
men	--	--	--	24	26	8	--	58
(percent)	(128)	(56)	--	(70)	(48)	(61)	(184)	(179)

9. PURE, CLEAN

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
pure, -ity	81	14	11	49	22	28	106	99
clean, -liness	41	8	17	--	--	--	66	--
chaste	6	--	--	--	--	--	6	--
white	18	--	--	--	--	--	18	--
(percent)	(146)	(22)	(28)	(49)	(22)	(28)	(116)	(16)

11. SECURE, PROTECT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
secure	--	--	--	67	30	49	--	146
safeguard, save,	7	--	8	--	--	--	15	--
safekeeping	114	61	30	--	--	--	205	--
belt	--	17	9	--	--	--	26	--
other*	121	78	47	67	30	49	246	146
(percent)	(149)	(32)	(19)	(45)	(21)	(32)	(20)	(9)

*other: U.S. -protect, hold, lock

VIRTUE

(Continuation from p. 4-26)

3. CUSTOM, MORALITY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
public morality	--	--	--	14	--	--	--	14
society	--	--	--	12	--	--	--	12
morality, moral,								
- code	42	7	--	33	10	--	49	43
custom, beautiful	--	--	--	52	--	--	--	52
other*	8	--	--	18	--	--	8	18
(percent)	50	7	--	129	10	--	57	139
*other: U.S. -ethics	(88)	(12)	--	(93)	(7)	--	(5)	(12)
Korean -public life, model								

6. WOMAN, MOTHER

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
girl	--	10	--	--	--	--	10	--
woman	14	--	--	22	11	7	14	40
wife	15	--	--	--	--	--	15	--
mother	--	--	--	--	--	16	--	16
(percent)	29	10	--	22	11	23	39	56
	(66)	(33)	--	(39)	(20)	(41)	(3)	(5)

11. GOODNESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
good, -ness	134	42	21	47	14	--	197	61
right, -eous	8	6	--	--	--	--	14	--
ideal	15	--	--	--	--	--	15	--
value	13	--	--	--	--	--	12	--
virtuous, virtue	19	--	--	10	29	18	19	57
other*	15	9	--	--	7	--	24	7
(percent)	204	57	21	57	50	18	282	125
*other: U.S. -good point, worthy, worthwhile, white	(72)	(20)	(7)	(46)	(40)	(14)	(28)	(10)
Korean -excellency								

CORRUPTION

(Continuation from p. 4-30)

3. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
communism	--	--	10	--	--	10	10	10
noise	--	14	--	--	--	--	14	--
corruption	10	--	--	16	--	--	10	16
backwardness	--	--	--	--	--	11	--	11
summer	--	--	--	9	--	7	--	16
other*	--	--	--	24	7	6	--	37
(percent)	10	14	10	49	7	34	34	90
*other: Korean -clothes, economy, home, ancient thing, rainy	(30)	(40)	(30)	(54)	(8)	(38)	(2)	(8)

5. SPIRIT, MIND

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
spirit	--	--	--	35	--	8	--	43
mind	18	--	12	--	--	--	30	--
confusion	--	--	12	--	--	--	12	--
disappointment	--	--	--	--	18	--	--	18
moral, -ity	18	--	--	--	--	--	16	--
sick, -ness	10	--	--	--	--	--	10	--
other*	22	--	--	--	--	6	22	6
(percent)	66	--	24	35	18	14	90	67
*other: U.S. -undermining, degradation, weak, -ness	(73)	--	(27)	(52)	(27)	(21)	(8)	(6)
Korean -despair								

6. WAR, VIOLENCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
war	--	17	12	--	--	--	29	--
Army	--	16	--	--	--	--	16	--
violence	8	9	--	--	--	--	17	--
trouble	--	--	10	--	--	--	10	--
other*	9	10	--	9	--	--	19	9
(percent)	17	52	22	9	--	--	91	9
*other: U.S. -Vietnam, kill, -ing, guns	(19)	(57)	(24)	(100)	--	--	(6)	(1)
Korean -military								

7. DESTRUCTION, DISTURBANCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
destroy, destruction	--	15	28	8	--	--	43	8
disorder	--	12	--	--	--	20	12	26
disturbance	--	23	--	--	--	--	23	--
collapse	--	--	--	--	8	21	--	29
other*	--	9	22	--	--	--	31	--
(percent)	--	50	50	14	8	41	109	63
*other: U.S. -upset, fall, lose, unruly	--	(54)	(46)	(22)	(13)	(65)	(7)	(5)

G. GRAFT, BRIBERY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
graft	47	--	--	--	--	--	47	--
bribe, -ry	22	--	--	--	--	--	22	--
scandal	13	--	--	--	--	--	13	--
cheat, -ing	10	--	--	--	--	--	10	--
kickback	10	--	--	--	--	--	10	--
money	19	--	--	--	--	--	19	--
business	--	10	--	--	--	--	10	--
company	--	--	12	--	--	--	12	--
other*	11	--	--	--	--	6	11	6
(percent)	132	10	12	--	--	6	154	6
*other: U.S. -influence, deceit	(86)	(6)	(8)	--	--	--	(10)	(0)
Korean -expenditure								

EXPLOITATION

(Continuation from p. 4-34)

4. BAD, EVIL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad				40	26	30		96
evil	10						10	
evil person					9	10		19
other*	52		7	9	8		49	17
	52		7	49	43	40	59	132
(percent)	(88)		(12)	(37)	(33)	(36)	(46)	(12)

*other U.S. -cruelty, harm-ful, ruin, spoil, waste, destroy
Korean -eliminate

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
excitement ¹		10					10	
capitalism	10			8			10	8
uneasiness				12				12
hide					12			12
secret					10			10
beginning						12		12
other ²	13	7	18	22	9	6	38	32
	23	17	18	42	31	18	58	91
(percent)	(40)	(29)	(31)	(46)	(34)	(20)	(45)	(18)

¹ existing

² other U.S. -drain, erosion, fun, define, go
Korean -free com., means, prison, law, police

7. MATERIAL, MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
material				23	16	16		5
money	12			20		12	12	35
wealth	7						7	
land				18				18
	19			61	16	28	19	105
(percent)	(100)			(58)	(15)	(27)	(21)	(49)

8. ARMY, COMPANY, RESIDENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
government	7						7	
Army	11	9					20	
corrupted servant				18				18
resident of ¹					11			11
conqueror ²	7						7	
com. mal., com.	12						12	
Japan				17				17
	37	9		35	11		46	46
(percent)	(80)	(20)		(76)	(24)		(44)	(44)

¹ com. mal.

² conquistador

9. POOR, PEASANT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
peasant				14				14
slave, ry	18						18	
worker	12						12	
poor, poverty	14			10			14	10
colonial	10						10	
other*	8		14	6			22	6
	62		14	30			76	30
(percent)	(82)		(18)	(100)			(71)	(33)

*other U.S. -weak, people, girl
Korean -low class

CRIME

(Continuation from p. 4-38)

4. ENVIRONMENT, CAUSES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
society	12			16			12	16
city	4	8					12	
street	18						18	
uneasiness				12		11		23
fear				17				17
poverty				14				14
money		22		9			22	9
other*	7			19			7	19
	41	30		87		11	71	98
(percent)	(58)	(42)		(88)		(11)	(43)	(44)

*other U.S. -environment
Korean -night, hunger, greed

8. MURDER, RAPE, FRAUD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
homicide				24	82	45		151
murder		58	22					80
kill, lang., er	27	26	47					100
death, die			12					12
guns	9		8					17
rape	25	17	12	19	17		54	36
blackmail				14	10			24
fraud				6	15			21
prison break, ¹			4		7	7		14
traffic, -accident					12			12
AWOL	4			11				11
other ²	12		14	8	7	6	26	21
	77	101	119	82	150	59	290	290
(percent)	(26)	(34)	(40)	(28)	(52)	(20)	(17)	(12)

¹ jail break

² other U.S. -shoot, violence, prostitution, spending
Korean -weapons, violence, smuggling

9. THEFT, ROBBERY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
theft	9	12	13				34	
burglar	11		14	17	44	42	25	103
stealing	47	56	59					162
rob., em., rd				48	53			134
larceny	16		4				20	
theft	23	12	9	59	136	94	44	289
car theft	4						4	
footing	9						9	
	157	128	162	76	180	136	432	392
(percent)	(35)	(31)	(35)	(19)	(46)	(35)	(17)	(16)

11. PRISON, PUNISHMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
prison	30	25	26	123	92	91	81	306
prisoner		2		8	3	6	2	17
pr., ed	50	100	49					199
imprisonment				14				14
punishment	87	34	22	30	11	18	143	59
fine, d			9					9
death penalty				14	19	9		42
bars		5						5
penalty			11					11
sentence	14	10						24
judgement				15	7			22
	181	176	117	204	132	124	474	460
(percent)	(38)	(37)	(25)	(44)	(29)	(27)	(18)	(19)

THEFT

(Continuation from p. 4-42)

3. PRISON, PUNISHMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
prison	15	6	..	80	31	51	21	162
jail	29	57	30	..	..	..	116	..
punishment	24	..	..	12	..	15	24	27
capital ¹	..	..	..	15	..	5	..	20
other ²	..	5	..	4	9	..	5	13
(percent)	68	68	30	111	40	71	166	222
	(41)	(41)	(18)	(50)	(18)	(32)	(7)	(10)

1. punishment
2. other: U.S. - fine
Korean - prisoner, penal servitude

6. NIGHT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
night	3	..	..	82	26	36	9	144
night theft	..	..	..	6	..	..	..	6
night walk	..	..	..	11	..	..	..	11
(percent)	9	..	..	99	26	36	9	161
	..	..	..	(61)	(16)	(22)	(0)	(9)

8. TIME, FRAUD, HOMICIDE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
crime	60	39	15	13	26	..	114	39
illegal	19	..	..	..	..	..	19	..
fraud	..	..	..	22	14	7	..	43
homicide	..	..	..	9	14	10	..	33
other*	5	7	..	16	..	..	18	15
(percent)	84	46	2	80	57	17	157	131
	(56)	(30)	(14)	(46)	(41)	(13)	(6)	(10)

*other: U.S. - unlawful, embezzlement, kill
Korean - rape, club, arms

9. MONEY, VALUABLES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
house, home ¹	..	..	11	12	8	..	11	20
auto	13	..	..	..	..	..	13	..
car	15	31	14	..	..	..	60	..
goods	..	..	..	18	22	26	..	66
jewelry	8	7	..	5	..	..	15	6
money	17	51	27	24	19	12	95	55
valuables	13	..	..	..	..	..	13	..
cattle	..	..	..	9	..	7	..	16
bank	14	..	..	..	..	..	14	..
rich	..	..	..	..	..	7	..	7
v. all	..	..	..	34	..	9	..	43
(percent)	80	89	52	103	49	61	221	213
	(36)	(40)	(24)	(48)	(23)	(25)	(9)	(10)

1. vacant

10. THIEF, BURGLAR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
burglar	71	8	17	11	38	48	56	97
thief	67	28	20	42	29	12	103	83
crook	27	37	22	..	..	..	81	..
needle thief	..	..	..	..	..	13	..	13
pickpocket	6	..	..	14	7	..	6	21
criminal	6	3	3	..	5	..	12	5
hoodlum	..	..	..	..	..	21	..	21
robber	15	..	..	..	..	..	15	..
shoplifter	3	..	..	..	..	..	3	..
stealer	..	12	..	..	..	..	12	..
cattle thief	..	..	..	..	..	6	..	6
(percent)	151	75	62	53	86	107	288	246
	(52)	(26)	(22)	(22)	(35)	(43)	(12)	(11)

PROSTITUTION

(Continuation from p. 4-46)

2. FUN PLEASURE, WINE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
fun	6	..	8	..	..	..	14	..
pleasure	13	6	..	..	..	..	19	..
ok	6	..	..	..	..	..	6	..
necessary, ty	11	..	..	..	..	..	11	..
wine	..	..	..	25	..	..	..	25
Kisaeng	..	..	..	14	..	..	..	14
(percent)	36	6	8	39	..	..	50	39
	(72)	(12)	(16)	(100)	..	..	(2)	(4)

7. SEX

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
sex, oral	98	54	31	3	..	..	154	8
intercourse	12	..	..	10	..	..	12	10
..	..	..	10	..	..	..	10	..
other*	4	10	16	15	..	..	30	15
(percent)	85	64	57	33	..	..	206	33
	(41)	(31)	(28)	(100)	..	..	(10)	(4)

*other: U.S. - body, naked, lust, act, horny, whoring
Korean - secret part of won an, carnal desire

8. DISEASE, DIRT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
disease	27	18	18	..	..	..	63	..
venerical disease	29	..	8	22	..	29	37	51
sick, -ness	6	19	8	..	..	..	33	..
unsanitary	..	8	..	..	..	..	8	..
fifth, -y, -ness	..	3	13	15	..	..	21	15
dirty	14	70	13	..	..	..	47	..
dangerous	..	..	3	..	..	..	3	..
(percent)	76	73	63	37	..	23	212	66
	(36)	(34)	(30)	(56)	..	(44)	(10)	(8)

9. WOMAN, GIRL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
woman	66	48	77	51	..	8	191	59
girl	34	73	17	..	..	..	124	..
(percent)	100	121	94	51	..	8	315	59
	(32)	(39)	(30)	(86)	..	(14)	(15)	(17)

10. PROSTITUTE, WHORE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
prostitute	..	..	..	92	14	25	..	131
whore, -ing	149	65	88	..	..	..	302	..
bitch	..	13	9	..	..	..	22	..
slut	..	..	10	..	..	..	10	..
madam of ¹	14	..	..	14	..	..	14	14
pig	..	13	..	..	..	..	13	..
other ²	18	13	..	..	..	..	31	..
(percent)	181	104	107	106	14	25	392	145
	(46)	(27)	(27)	(73)	(10)	(17)	(18)	(17)

1. brothel

2. other: U.S. - loose woman, call girl, street walker, broad, girlie

BUSINESS

(Continuation from p. 5-2)

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
love	--	--	--	19	--	--	--	19
good	13	--	--	--	--	--	13	--
wildcat	--	--	--	12	10	13	--	35
monkey-business	--	11	--	--	--	--	11	--
house, home	--	11	--	--	--	--	11	--
other*	44	13	13	6	--	--	70	6
(percent)	57	35	13	37	10	13	105	60
	(55)	(33)	(12)	(62)	(17)	(22)	(5)	(3)

*other: U.S. - work, pleasure, goods, ethics, busy, life, make, party, none of your; Korean - life

7. PERSONNEL, PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
personnel	4	--	6	--	--	--	10	--
employees	8	6	7	--	--	--	23	--
people	15	15	--	--	--	--	30	--
person	--	4	--	--	17	--	4	17
clerk	--	10	--	7	--	--	10	7
worker,	--	--	5	--	8	--	5	11
father, grand	--	--	--	--	--	12	--	12
other*	4	--	25	--	--	15	29	15
(percent)	31	37	43	7	25	30	111	62
	(28)	(33)	(39)	(11)	(40)	(48)	(5)	(3)

*other: U.S. - secretary, salesmen, one-self, my, mine; Korean - group

8. BUSINESSMAN, MANAGEMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
boss	8	14	--	--	--	--	22	--
executive	8	6	--	--	--	--	14	--
administration	25	--	--	--	--	--	25	--
management	8	5	--	--	--	--	13	--
director	--	--	--	29	25	15	--	69
merchant	--	--	--	8	--	7	--	15
businessman	38	39	29	21	--	--	106	21
other*	6	15	--	8	--	--	22	8
(percent)	93	90	29	66	25	22	202	113
	(46)	(40)	(14)	(58)	(22)	(19)	(5)	(5)

*other: U.S. - manager, white collar, employer, office; Korean - manager

9. COMPANY, OFFICE, EQUIPMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
office, building	42	37	15	--	--	--	94	--
building	7	9	8	5	--	--	24	5
company	7	24	15	18	11	13	46	42
corporation	12	8	--	--	--	--	20	--
firm	12	--	17	--	--	--	29	--
organization	6	--	9	--	--	--	15	--
place	--	10	16	--	--	--	26	--
desk	10	--	--	--	--	--	10	--
letter	--	--	10	--	--	--	10	--
paper	4	--	11	--	--	--	15	--
other*	9	7	13	--	--	--	29	--
(percent)	109	95	114	23	11	13	318	47
	(34)	(30)	(36)	(49)	(23)	(28)	(114)	(12)

*other: U.S. - establishment, location, phone, typewriter, typing

BANK

(Continuation from p. 5-6)

2. TYPES OF BANKS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
federal, federal	26	--	10	--	--	--	36	--
reserve, reserv.	--	--	18	--	--	--	18	--
national	11	--	--	--	--	--	11	--
Chase Manhattan	18	--	--	--	--	--	18	--
First National	--	--	--	60	34	25	--	119
Bank of Korea	--	--	--	7	9	8	--	24
First City Bank	--	--	--	6	15	6	--	27
Kuk min Bank	--	--	--	11	12	9	--	32
Cho-Heung Bank	--	--	--	15	16	22	--	53
commercial bank	--	--	--	5	7	--	--	12
industrial bank	--	--	--	18	11	10	--	39
agricultural bank	--	--	--	--	8	6	--	14
medium-industry	--	--	--	--	--	--	--	13
bank	9	--	4	8	--	--	13	8
other*	64	--	32	130	112	86	96	326
(percent)	(67)	--	(33)	(40)	(34)	(26)	(3)	(13)

*other: U.S. - state, F.O.I.C.; Korean - Foreign Exchange Bank

3. BUILDING, OFFICE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
building	18	17	13	30	--	--	48	30
window	11	12	--	11	--	--	23	11
money place	--	--	--	16	12	16	--	44
stockhouse	--	--	--	--	--	10	--	10
computer	--	--	--	26	12	22	--	60
other	24	8	6	8	--	--	38	8
(percent)	53	37	19	91	24	48	109	153
	(49)	(34)	(17)	(56)	(15)	(29)	(4)	(6)

*other: U.S. - office, drive-in, place, depository, bars, cool; Korean - city

6. ROBBERY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
rob, robbery	16	40	37	--	--	--	93	--
robber	19	25	14	--	--	--	58	--
Bonnie & Clyde	11	--	--	--	--	--	11	--
hold-up	11	--	9	--	--	--	20	--
burglar	--	--	--	7	--	7	--	15
gang	--	--	--	15	--	--	--	15
(percent)	57	65	60	22	--	8	182	30
	(31)	(36)	(33)	(73)	--	(27)	(6)	(1)

7. SAFE, VAULT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
safe, ty	36	36	24	34	14	15	96	63
security, secured	18	16	6	--	--	--	40	--
vault	33	28	42	--	--	--	103	--
entrust	--	--	--	9	--	--	--	9
(percent)	87	80	72	43	14	15	239	72
	(36)	(33)	(30)	(60)	(19)	(21)	(8)	(3)

9. TELLER, CLERK

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
cashier	15	--	16	9	--	--	31	9
teller	63	41	42	--	--	--	146	--
clerk	9	11	15	59	61	30	35	150
guard	13	6	10	--	--	--	29	--
manager	7	--	10	--	--	--	17	--
president	15	15	38	6	--	--	68	6
banker	--	8	4	--	--	--	12	--
director	--	--	--	12	13	--	--	25
official	--	--	--	--	--	10	--	10
people, person	--	20	15	9	11	--	35	20
other*	13	3	2	--	--	--	18	--
(percent)	135	104	152	95	45	40	391	220
	(35)	(27)	(39)	(43)	(39)	(18)	(112)	(8)

*other: U.S. - white collar, treasurer, accountant, checker

10. SAVINGS, INTEREST

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
safe deposit	9	--	--	--	--	--	9	--
saving, s. save	72	109	77	26	30	41	258	97
piggy	12	8	--	--	--	--	20	--
keep	--	--	6	--	--	--	6	--
interest	48	24	25	25	8	13	97	46
(percent)	141	141	108	51	38	54	390	143
	(36)	(36)	(28)	(36)	(27)	(28)	(13)	(6)

MONEY

(Continuation from p. 5-10)

2. NECESSARY, GOOD, VALUABLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
necessary, city	30	6	..	48	20	9	36	77
need	11	11	11	..	..	..	33	..
desire	8	..	..	9	..	6	8	15
good	..	17	18	9	16	17	35	42
love	..	6	9	10	8	10	15	28
valuable, value	..	..	29	21	..	20	29	41
precious, -ness	..	..	..	19	12	10	..	41
more	..	..	14	..	..	..	14	..
other*	9	7	14	7	..	7	30	14
(percent)	58	47	95	123	56	79	200	258
	(29)	(23)	(48)	(48)	(22)	(31)	(7)	(13)

*other U.S. - important, nice, want, wish
Korean - important, right

4. BAD, DIRTY, UNHAPPY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
evil	7	11	..	..	..	15	18	15
bad	..	10	..	..	11	9	10	20
lose, lost	..	7	..	..	..	..	7	..
steal, stolen	..	..	11	..	..	..	11	..
bribery, swindle	..	..	..	4	5	..	..	9
dirty, -iness	..	..	..	21	..	..	..	21
greed, envy	..	..	..	18	..	..	..	18
murder, hate	..	..	6	10	..	1	6	22
struggle, vanity	..	..	..	14	..	..	..	14
unhappy, sad, -ness	..	..	..	6	17	11	..	34
fighting	..	..	..	..	..	11	..	11
poor, poverty	..	9	..	8	..	..	9	14
(percent)	7	37	17	81	33	64	61	178
	(11)	(61)	(28)	(46)	(19)	(35)	(12)	(9)

5. BUSINESS, CAPITALISM, SOCIETY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
circle,	8	20	..	28
business	..	6	..	5	17	8	6	30
commerce	6	9	6	..	21
economy	6	..	..	..	6
capitalism	15	..	..	..	15
democracy	8	..	..	..	8
society	11	..	..	..	11
nation, U.S.	8	..	8	..	16
(percent)	..	6	..	59	34	42	6	135
	..	(100)	..	(44)	(25)	(31)	..	(7)

7. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
girl	..	19	..	..	..	..	19	..
woman	7	24	..	..	7	24
wife	..	6	..	..	..	..	6	..
father	5	..	..	..	5
human being, friend,
..-ship	15	..	..	..	15
people, person, I	3	12	..	..	15
(percent)	..	25	7	47	12	..	32	59
	..	(78)	(12)	(80)	(20)	..	(1)	(3)

8. WORK, WAGES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
work	58	43	27	..	..	..	128	..
wages	11	..	11	..	..	..	22	..
earn, ..	24	..	24	10	15	9	48	34
jobs	24	..	13	6	..	..	37	6
income, salary	4	..	6	..	..	..	10	..
make, ..ing	9	11	..	..	..	..	20	..
payday	..	26	..	..	..	..	26	..
labor	..	..	..	10	..	..	..	10
endeavor	..	..	..	8	15	..	..	23
other*	..	..	..	15	9	..	..	24
(percent)	130	90	81	49	39	9	291	97
	(45)	(27)	(28)	(50)	(40)	(10)	(11)	(5)

*other Korean - beg, trainee, factory

PROFIT

(Continuation from p. 5-14)

1. INCOME, EARNINGS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
income	29	14	12	39	68	82	55	189
earnings	3	19	28	18	9	13	84	40
salary	9	..	..	..	..	..	9	..
(percent)	75	33	40	57	77	95	148	229
	(51)	(22)	(27)	(25)	(34)	(41)	(17)	(12)

2. BUSINESS, COMMERCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
business	72	20	13	7	..	6	105	13
corporation	7	..	..	..	..	..	7	..
commerce	..	..	..	80	51	43	..	174
market	6	..	..	7	..	..	6	7
(percent)	85	20	13	94	51	49	118	194
	(72)	(17)	(11)	(48)	(26)	(25)	(5)	(11)

7. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
life, living	..	11	..	..	..	..	11	..
feeling	..	..	..	6	..	9	..	15
people, person	..	..	..	..	10	..	..	10
you, yours	..	10	..	..	..	..	10	..
oneself	..	..	..	..	12	10	..	22
I, mine	..	..	..	..	10	..	..	10
other*	4	8	..	22	..	..	12	22
(percent)	4	28	..	28	32	19	33	79
	(12)	(88)	..	(35)	..	(24)	(1)	(4)

*other U.S. - demand, give
Korean - father, human being, mind

8. WORK ENDEAVOR

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
motive, -ivate	25	..	..	..	..	..	25	..
work, ..ing	32	11	31	..	..	..	74	..
endeavor	..	..	..	9	24	..	..	33
experience	..	10	..	..	..	..	10	..
labor	..	..	..	..	..	11	..	11
learning	14	6	11	7	7	..	31	14
other*	15	25	..	6	..	7	40	13
(percent)	86	57	42	22	31	18	180	71
	(48)	(29)	(23)	(31)	(43)	(25)	(8)	(4)

*other U.S. - necessary, need ed, plan ing, knowledge, job
Korean - diligence, means

11. MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
money	153	214	188	117	68	44	556	225
coin	..	6	..	..	..	..	6	..
sum	..	..	..	..	..	13	..	13
wealth	..	..	..	12	..	..	..	12
rich	..	..	..	14	15	..	..	29
capital	..	..	..	..	..	6	..	6
(percent)	153	220	188	139	83	63	561	285
	(27)	(39)	(34)	(49)	(23)	(22)	(25)	(15)

UNEMPLOYMENT

(Continuation from p. 5-18)

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
tobacco	--	--	--	6	3	--	--	14
a frame	--	--	--	12	--	--	--	12
low, er	10	--	--	--	--	--	10	--
other*	6	--	--	28	14	9	6	51
	16	--	--	46	27	9	16	77
(percent)	(100)	--	--	(60)	(29)	(11)	(1)	(5)
*other	U.S. - structural			Korean - wandering, patience, hope, face, frown				
				scribble, wipe out, hidden talent				

7. LAZINESS, IDLENESS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
lazy, -ness, -bones	42	57	48	28	11	9	147	48
loafing	--	--	10	--	--	--	10	--
effort	--	--	--	20	--	--	--	20
idle, -ness	22	--	--	--	--	--	22	--
rest	--	12	--	--	--	--	12	--
responsibility	--	--	--	8	--	8	--	16
looking	--	7	7	--	--	--	14	--
bore, ed, dom	21	--	--	19	17	--	21	36
other*	7	14	--	9	--	--	21	9
	92	90	65	84	28	17	247	129
(percent)	(37)	(36)	(27)	(65)	(22)	(13)	(11)	(8)
*other	U.S. - shiftless, sleeping, vacation			Korean - negligence				

8. POVERTY, NO MONEY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poor, poverty	90	45	30	40	30	22	165	92
no money	6	46	17	--	--	--	69	--
broke	--	13	10	--	--	--	23	--
needy, ed	6	--	--	--	--	--	6	--
	104	104	57	40	30	22	265	92
(percent)	(39)	(39)	(22)	(43)	(33)	(24)	(12)	(6)

10. JOB, WORK, LAYOFF

Responses	U.S. Groups			Korean Groups			Totals		
	S	W	F	S	W	F	U.S.	K.	
work, -er	16	34	79	--	--	--	129	--	
employment	8	9	--	15	--	--	17	15	
livelihood, hard-	--	--	--	10	--	--	--	10	
job	30	37	48	33	58	24	115	115	
unemploy, -ed,	--	--	--	--	79	69	38	--	186
ment	--	--	--	--	--	--	--	--	
jobless, -ness	42	35	27	15	83	55	104	153	
no job	16	33	52	--	--	--	101	--	
no work	12	39	40	--	--	--	91	--	
not working	--	17	--	--	--	--	17	--	
out of work	--	--	10	--	--	--	10	--	
fired	--	15	15	--	--	--	30	--	
layoff, laid off	--	18	11	--	--	--	29	--	
other*	20	--	--	--	--	14	20	14	
	144	237	282	152	210	131	563	493	
(percent)	(22)	(36)	(43)	(31)	(43)	(27)	(31)	(31)	
*other	U.S. - lack of .., strike, shut down			Korean - shortage, position					

ECONOMIC PLAN

(Continuation from p. 5-22)

6. PERSONAL, INDIVIDUAL PLANS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
house, home, -ing	--	8	16	--	--	--	24	--
car	--	5	--	6	--	--	5	8
life, living	--	14	--	14	7	19	14	40
lovs, -ing	--	4	--	--	--	--	4	--
people	--	9	--	12	--	--	9	12
marry	--	--	11	--	--	--	11	--
	--	40	27	34	7	19	67	60
(percent)	--	(60)	(40)	(57)	(12)	(31)	(5)	(4)

7. GOOD, NECESSARY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
necessary	28	--	--	--	--	--	28	--
good	--	44	6	--	--	--	50	--
need, ed	--	13	--	--	--	--	13	--
reasonable	--	10	--	--	--	--	10	--
	28	67	6	--	--	--	101	--
(percent)	(28)	(66)	(6)	--	--	--	(7)	--

9. FUTURE, HDPE, GOAL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
future	30	20	23	--	--	--	73	--
projection	10	--	--	--	--	--	10	--
goal	9	--	--	--	--	10	9	10
success	--	--	--	25	7	13	--	45
other*	9	4	--	14	--	--	13	14
	58	24	23	39	7	23	105	69
(percent)	(55)	(23)	(22)	(57)	(10)	(33)	(8)	(4)
*other	U.S. - forecast, happy -ness			Korean - hope, prosperity				

10. PLAN, IDEA, PRACTICE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
idea	14	7	--	--	--	--	21	--
organize, -ation	15	--	--	--	--	--	15	--
planning	--	9	13	--	--	--	22	--
study	--	11	23	--	--	--	34	--
think, thought	--	7	8	--	--	--	15	--
paper	--	--	15	--	--	--	15	--
conference	--	--	--	10	--	--	--	10
policy	7	--	--	16	--	--	7	16
practice	--	--	--	13	6	11	--	30
principle	--	--	--	18	--	--	--	18
other*	6	6	7	--	--	--	19	--
	42	40	66	57	6	11	148	74
(percent)	(28)	(27)	(45)	(77)	(8)	(15)	(11)	(5)
*other	U.S. - method, read, layout							

BEGGAR

(Continuation from p. 5-26)

3. DIRTY, SHABBY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
dirty	43	17	31	--	--	--	91	--
rags, red, edy	44	12	9	44	31	58	65	133
skinny	7	--	--	--	--	--	7	--
clothes	--	--	--	15	15	25	--	55
shabby	--	--	--	16	15	--	--	31
unclean, -liness	--	--	--	21	--	14	--	35
sloppy	--	--	6	--	--	--	6	--
shoes	--	--	--	--	--	12	9	12
straw bag	--	--	--	11	7	7	--	25
ugly	--	--	--	10	7	23	--	40
bridge	--	--	--	21	--	--	--	21
rail station	--	--	--	9	--	--	--	9
train	6	--	--	--	--	--	6	--
gate	--	--	--	--	--	6	--	6
bedroom	--	--	--	6	--	--	9	15
(percent)	100	29	46	153	75	154	175	382
	(57)	(16)	(26)	(40)	(19)	(40)	(19)	(15)

4. MONEY, FOOD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
money	36	29	20	32	26	36	85	94
pennies	3	--	--	--	--	--	3	--
food	15	7	21	--	--	11	43	11
coffee	7	--	--	--	--	--	7	--
handouts	9	--	8	--	--	--	17	--
alms	--	--	--	30	--	6	--	36
rice, cooked, -bowl	--	--	--	16	15	50	--	81
won	--	--	--	9	--	--	--	9
feed	--	--	--	--	17	9	--	26
(percent)	70	36	49	87	58	112	155	257
	(45)	(23)	(31)	(33)	(22)	(43)	(8)	(10)

7. HUNGRY, DISABLED

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
blind	1	8	17	--	--	--	40	--
cripple, -d	13	--	10	--	--	--	23	--
old	10	6	--	--	--	--	16	--
sick	7	9	--	--	--	14	16	14
helpless	11	7	--	--	--	--	18	--
disabled	--	--	--	35	--	28	--	63
weak	--	--	--	--	10	10	--	20
leper	--	--	--	--	--	13	--	13
cold	--	--	--	--	--	8	--	8
hungry, -er	15	15	23	22	26	--	53	48
	71	45	50	57	36	73	166	166
(percent)	(43)	(27)	(30)	(34)	(22)	(44)	(8)	(7)

8. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
man	9	13	12	--	--	5	34	6
person	9	11	--	--	--	7	20	7
people	--	--	14	9	--	--	--	14
orphan	--	--	--	13	16	16	--	45
human being	--	--	--	7	--	9	--	16
pauper	34	--	10	--	--	--	44	--
poor man	--	--	12	--	--	--	12	--
other*	--	--	8	14	--	9	28	23
	52	24	56	40	16	47	132	103
(percent)	(39)	(18)	(42)	(39)	(15)	(46)	(7)	(4)

*other U.S. - peasant
Korean - parent, woman, kitchen maid

PROSPERITY

(Continuation from p. 5-30)

3. ECONOMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
economy, -ic	33	--	--	46	--	17	33	63
inflation	13	--	--	--	--	--	13	--
commerce	--	--	--	13	--	--	--	13
enterprise	--	--	--	16	--	--	--	16
employment	11	--	--	--	--	--	11	--
job	9	7	7	--	--	--	23	--
work	9	6	18	12	--	--	33	12
firms	--	--	--	--	11	--	--	11
other*	9	--	--	12	--	9	9	21
	84	13	25	99	11	26	122	136
(percent)	(65)	(11)	(20)	(73)	(8)	(19)	(81)	(11)

*other U.S. - financial
Korean - industry, agriculture, farm, village

4. COOPERATION, HELP

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
cooperation	--	--	--	12	--	--	--	12
help, -others	--	8	5	7	--	--	13	7
spirit	--	--	--	10	--	--	--	10
kind	--	9	--	--	--	--	9	--
people, person	--	6	9	8	--	--	15	8
other*	--	17	--	--	--	14	17	14
	--	40	14	37	--	14	54	51
(percent)	--	(74)	(26)	(73)	--	(27)	(4)	(4)

*other U.S. - love-ing, future
Korean - individual, hope

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poverty, poor	15	--	9	--	--	--	24	--
wide	--	--	--	--	12	--	--	12
stand	--	--	--	--	--	11	--	11
life, living	--	36	16	--	--	17	52	17
learn, -ing	--	--	10	--	--	--	--	10
big	--	--	--	10	--	--	--	10
eternally	--	--	--	6	--	9	--	15
other*	6	9	--	14	--	14	15	22
	21	45	35	30	12	51	101	93
(percent)	(21)	(44)	(35)	(32)	(13)	(55)	(7)	(8)

JAPAN

(Continuation from p. 6-2)

1. GEOGRAPHY, LAND, LOCATIONS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Asia, n., East, S.E.	39	12	13	13	13	13	51	13
island	75	23	29	120	66	57	127	248
far, far away	12	11	11	11	11	11	12	11
orient	23	11	11	11	11	11	34	11
east, -ern, far-	20	11	11	11	11	11	20	11
overseas	16	11	16	11	11	11	32	11
Fujiyama	13	11	11	11	11	11	13	11
Tokyo	60	13	15	40	45	62	88	147
Osaka	11	11	11	6	8	11	11	14
mountain, -ous	14	11	11	11	11	11	14	11
ocean, -ic, Pacific,	11	11	11	11	11	11	11	11
-ocean	20	11	11	6	11	11	20	6
volcano, earthquake	11	11	11	10	10	11	11	20
place	11	14	9	11	11	11	23	11
land	11	11	11	11	11	11	11	11
other*	5	6	11	8	11	11	11	8
	285	79	92	195	142	119	456	456
(percent)	(62)	(17)	(20)	(43)	(31)	(26)	(20)	(27)
*other	U.S. - western, water, Nagasaki; Korean - Tsushima							

7. SYMBOLIC AND CULTURAL REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Geisha	24	29	12	11	11	11	65	11
geta [sandal]	11	11	11	15	11	11	15	11
rice	11	33	25	11	11	11	58	11
saki	12	11	11	11	11	11	12	11
tea, tea garden	15	11	11	11	11	11	15	11
judo, karate	11	18	11	11	11	11	18	11
other*	25	12	9	20	11	11	46	20
	76	92	46	35	11	11	214	35
(percent)	(36)	(43)	(21)	(100)	11	11	(10)	(2)
*other	U.S. - kimono, Nippon, olympics, bath, hara kiri, flower Korean - olympics, Samurai, emperor							

8. COUNTRY, NATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
country	71	69	80	11	11	11	220	11
nation	25	11	16	4	10	10	41	14
United States	11	11	4	10	10	11	4	18
Korea, North-	11	11	11	10	13	16	11	39
China	24	11	11	11	11	11	24	11
	120	69	100	10	27	34	289	71
(percent)	(42)	(24)	(35)	(14)	(38)	(48)	(13)	(4)

10. WAR, MILITARY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
war	27	20	30	11	11	11	77	11
World War I	11	11	11	8	11	11	11	8
World War II	37	9	15	33	27	11	61	60
bomb, atom-, H-	26	15	21	11	11	11	70	11
Hiroshima	40	11	11	8	11	11	57	8
Pearl Harbor	28	11	31	11	11	11	70	11
kill	11	11	11	11	11	11	11	11
aggressor, -non,	11	11	11	22	11	11	11	22
Sino-Japan War	11	11	11	8	11	7	11	15
peace	11	11	11	13	11	11	11	13
Hideyoshi	11	11	11	26	9	11	11	35
other*	11	9	11	15	8	11	17	22
	169	61	133	118	61	16	363	195
(percent)	(46)	(17)	(37)	(60)	(31)	(8)	(116)	(12)
*other	U.S. - enemy, defeated, Kamakazi; Korean - Russ-Japan War, Lee Sun-sin, enemy							

JAPANESE

5. GEOGRAPHIC REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
eastern, far	14	11	11	11	11	11	14	11
Asia, n., -tic	22	11	12	11	11	11	34	11
island	23	7	11	20	12	11	41	32
overseas	11	11	7	11	11	11	7	11
Tokyo	21	12	11	9	8	17	33	34
orient	8	7	8	6	11	11	22	6
	88	26	38	35	20	17	152	72
(percent)	(58)	(17)	(25)	(49)	(28)	(24)	(7)	(6)

JAPANESE

(Continuation from p. 6-6)

7. COUNTRY, NATION, INHABITANT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
country	16	11	11	11	11	11	16	11
China, Chinese	20	9	11	11	11	11	29	11
Japan	45	73	36	11	11	11	154	11
Korea, Koreans	11	11	11	11	11	24	11	46
ration	11	11	8	7	11	11	19	7
	76	98	44	11	18	24	218	53
(percent)	(35)	(45)	(20)	(21)	(34)	(45)	(10)	(42)

8. WAR, MILITARY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
aggression, -or	11	11	11	10	6	11	16	16
army	8	8	11	11	11	11	16	11
bomb, atom-, H-	15	11	24	11	11	11	39	11
enemy	11	11	8	15	10	8	8	25
invasion, invading	5	11	11	11	11	11	5	11
Kamikaze	10	11	11	11	11	11	10	11
kill	11	11	18	11	11	11	18	11
Pearl Harbor	24	17	21	11	11	11	62	11
war	16	8	24	11	11	11	58	11
World War II	25	19	18	25	11	9	62	34
other*	7	11	9	11	11	11	16	11
	110	52	132	25	25	36	294	86
(percent)	(37)	(18)	(45)	(29)	(29)	(42)	(13)	(7)
*other	U.S. - Hiroshima, soldier							

9. PHYSICAL CHARACTERISTICS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
short	10	7	11	25	12	10	17	47
small, little	31	15	39	7	11	11	85	7
slant eyes	50	32	44	11	11	11	126	11
yellow, -skin, -race	23	25	10	17	11	15	58	32
woolen	11	11	11	17	12	11	11	40
oriental	40	8	8	3	11	11	56	3
mongolian, -d	13	11	11	11	11	11	13	11
beauty	11	8	11	11	11	11	9	11
	167	95	101	69	24	36	363	129
(percent)	(46)	(26)	(28)	(33)	(19)	(28)	(16)	(10)

10. HISTORIC, SYMBOLIC REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
culture	15	11	11	11	11	11	15	11
customs	14	5	9	11	11	11	27	11
clothes ¹	11	10	13	46	12	11	27	56
food ²	33	33	34	6	11	11	100	6
language ³	37	20	23	11	11	11	80	11
[sports] ⁴	7	23	9	5	11	11	39	5
Geisha ⁵	14	23	14	11	11	11	51	11
flower ⁶	4	11	9	11	11	11	13	11
other ⁷	32	19	6	9	11	11	51	15
	154	115	130	74	21	11	399	95
(percent)	(39)	(29)	(32)	(89)	(22)	11	(17)	(8)
¹ clothing, kimono, geta								
² chop suey, chopsticks, rice, cooked rice, tea, saki								
³ writing, writer								
⁴ olympics, baseball, judo, karate								
⁵ Geisha girl, Geisha house								
⁶ cherry blossoms								
⁷ other U.S. - bath, bamboo, rising sun, emperor, Samurai, Tradition, Lantern Korean - emperor of Japan, past								

11. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
people	99	120	101	11	11	11	320	11
girl, woman	7	31	72	15	14	11	112	29
boy, man	11	10	11	11	11	5	10	5
island people,	11	11	11	11	11	11	11	11
islander	8	11	11	7	11	11	8	7
Sato	11	11	11	12	13	9	11	34
overpopulation*	4	11	27	11	11	11	31	11
race	11	11	16	11	11	11	27	11
family, kids	6	11	9	11	11	11	15	11
friend	12	12	3	11	11	11	27	11
	136	186	228	34	27	14	550	75
(percent)	(25)	(34)	(41)	(45)	(36)	(18)	(24)	(3)
*population, crowded, many								

MANILA CONFERENCE

(Continuation from p. 6-10)

4 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
government	7	8					15	..
streaky	10						10	..
people		17					17	..
politics				10			10	..
power, political						11		11
ineffective	10						10	..
waste, failure, ¹	22						22	..
other ²			15	34	7		15	41
(percent)	49	25	15	44	7	11	69	62
	(55)	(28)	(17)	(71)	(11)	(18)	(7)	(6)

¹ hopeless

² other U.S. man, group
Korean - captive, hemp, Manila, necessary, short,
trade, capital

7 CONFERENCE, TALKS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
conference, ¹	7			82	30	74	7	186
meeting	32	18	27				77	..
talking			53				53	..
talks	25	66	27				118	..
table	9	11					20	..
discussion		13			11		13	11
diplomacy, etc	8			22			8	22
strategy	10						10	..
plan	10						10	..
study, ing			13				13	..
opinion					12			12
get together					14	13		27
other ²								
(percent)	114	108	120	112	67	95	342	274
	(33)	(32)	(35)	(41)	(24)	(35)	(27)	(26)

¹ Asian, summit

² other U.S. - peace conference, - talks, policy
Korean - intention veto

A.S.P.A.C.

(Continuation from p. 6-14)

2 CONFERENCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
conference, ¹				79	10	32		121
discussion				9				9
Seoul				35	11			46
Walker Hill				22				22
diplomacy				11				11
(percent)				147	30	32		209
				(70)	(14)	(15)		(29)

¹ ministerial

4 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
newspaper, ¹				9				9
belief, ve			15					15
different, ice			8					8
smart		12						12
history			9					9
money		7						7
(percent)		19	32	9			57	9
		(37)	(63)	(100)			(6)	(1)

¹ American

5 ALLIANCE, COOPERATION, AID

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
ally, lance	19				6	9	19	15
help, ful		11	30					41
try, -ing	10		10					20
assistance				16		19		35
treaty, S E ¹				16				16
other ²	16			9				9
(percent)	45	11	40	41	6	28	96	75
	(47)	(11)	(42)	(55)	(8)	(37)	(12)	(10)

¹ Asian, economic, of amity

² other U.S. - united, unity, aid
Korean - cooperation

7 GOVERNMENT, LEADERS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
government		11	22					33
ruler			9					9
chief of state, ¹				10				10
minister, - Park ²				13				13
political	19							19
right wing	11							11
underground	7							7
(percent)	37	11	31	23			79	23
	(47)	(14)	(39)	(100)			(10)	(13)

¹ each

² Chang, foreign

8 GROUP, ORGANIZATION

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	US	K
group	33	15						48
organization	26		10					36
minority	8							8
society	12							12
people		21	7	17				28
league of Asia				7		11		18
(percent)	79	36	17	24		11	133	35
	(60)	(27)	(13)	(69)		(31)	(17)	(5)

SOUTH VIETNAM

(Continuation from p. 6-18)

3 NORTH VIETNAM, VIETCONG

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
North Vietnam	30	..	15	19	12	9	30	40
Vietcong	16	15	15	108	88	69	56	265
communism, -ist	11	..	7	9	..	7	18	16
(percent)	(64)	(14)	(24)	(42)	(31)	(26)	(4)	(13)

4 COUNTRIES, PARTIES INVOLVED

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Asia, S.E. Asian	36	..	13	..	10	12	49	22
Korea, S.	7	..	..	19	11	24	7	54
Laos	4	..	..	6	..	..	4	6
Soviet Union, Russia, USSR	5	..	..	3	..	..	5	3
United States	33	..	18	26	14	7	51	47
Vietnam, N. & S	..	..	..	15	15	..	..	30
Saigon	40	..	..	28	37	34	40	99
country	27	26	28	..	..	..	81	..
republic	12	..	..	..	..	..	12	..
nation	..	..	..	6	10	..	..	..
(percent)	(64)	(26)	(59)	(103)	(97)	(77)	(249)	(277)
	(10)	(24)	(37)	(35)	(28)	(11)	(11)	

5 ATTRIBUTES, DETAILS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
village, hut	..	..	12	..	..	..	12	..
anzal, girls' clothes)	..	..	..	16	..	..	..	16
democracy, ..	..	..	..	..	..	..	..	..
.. tization, .. nation	..	..	..	10	6	..	..	16
.. lass	..	..	..	9	..	18	..	27
.. 17th parallel	..	..	..	15	..	..	..	15
.. brother	..	..	..	..	11	..	..	11
.. conference	..	..	..	..	13	..	..	13
.. win, .. ing	..	..	..	..	..	16	..	16
.. lose, .. r	8	..	..	..	..	..	8	..
.. freedom, free	6	21	19	..	..	9	46	18
.. other*	122	..	7	25	12	..	19	37
(percent)	(31)	(25)	(45)	(50)	(25)	(25)	(4)	(7)

*other U.S. - good, change .. ing, Buddhism
Korean - black, bicycle, living, Buddhism, sister

7 POOR, SMALL, BACKWARD

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
poor, poverty	13	14	13	..	..	..	40	..
small, .. country	6	12	31	..	..	..	49	..
weak	8	..	..	..	..	..	8	..
disease, sickness	..	6	8	..	..	..	14	..
hunger, hungry	..	..	10	..	..	..	10	..
backward	..	..	..	6	..	..	..	..
poor nation	..	..	..	8	..	5	..	13
(percent)	(27)	(32)	(82)	(14)	..	(5)	(12)	(19)
	(22)	(26)	(51)	(74)	..	(26)	(5)	(11)

8 NEGATIVE REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
bad	..	22	19	..	..	..	41	..
wrong	..	11	..	..	..	..	11	..
hell	..	11	..	..	..	..	11	..
corrupt, .. ion	18	..	..	..	..	..	18	..
confused, .. ion	15	..	..	..	..	..	15	..
nate, hatred	..	..	15	..	..	..	15	..
trouble	9	..	4	13	..	..	13	..
other*	7	9	6	..	..	..	22	..
(percent)	(34)	(36)	(30)	..	..	..	(16)	..

*other U.S. - useless, stupid, dangerous

VIETCONG

(Continuation from p. 6-22)

4. COUNTRIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
China, communist, ..	16	7	..	19	8	..	23	27
Korea	..	..	..	12	8	5	..	25
United States	..	..	..	8	7	..	..	15
Soviet Union	..	..	..	9	8	..	..	17
North Korea	..	..	..	4	..	17	..	21
Asia, S.E. .. country	6	..	..	..	..	..	6	..
(percent)	(22)	(15)	(..)	(52)	(31)	(22)	(37)	(105)
	(59)	(41)	(..)	(50)	(30)	(21)	(1)	(5)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
victory	..	..	..	..	..	14	..	14
hate	6	9	16	..	..	..	31	..
negotiation	6	..	..	..	..	..	6	..
N.L.F.	18	..	..	8	..	..	18	8
liberation	..	..	..	9	..	..	..	9
should be stopped	8	..	..	..	..	..	8	..
assistance	..	..	..	..	..	15	..	15
wrong	6	..	14	..	..	..	20	..
dislike	..	8	..	..	..	..	8	..
peace, world, .. dom	..	9	..	..	..	8	..	8
delta	..	..	9	..	..	..	9	..
tropics	..	..	9	5	9	23	..	37
coconut tree	..	..	..	8	12	8	..	28
rice, .. paddy, .. field	11	..	17	..	..	..	28	..
escape	..	..	..	8	..	..	..	8
(percent)	(55)	(26)	(56)	(38)	(21)	(68)	(137)	(127)
	(40)	(19)	(41)	(30)	(17)	(54)	(15)	(6)

6. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
espionage agent	..	..	..	15	..	17	..	32
people	9	40	50	7	..	..	99	7
women	..	5	6	36	..	..	11	36
village	6	..	4	..	..	..	..	10
other*	4	..	9	6	..	..	13	6
(percent)	(14)	(34)	(69)	(64)	..	(17)	(133)	(81)
	(14)	(34)	(52)	(79)	..	(21)	(5)	(4)

7. COMMUNIST, COMMUNISM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
communism	9	5	3	..	49	33	17	82
communism, .. ic, .. rule	53	40	51	34	23	20	147	77
reds	14	..	10	..	..	..	24	..
communist nation	..	..	..	11	..	..	..	11
anti-communism	..	..	..	..	..	6	..	6
puppet	..	..	..	..	7	..	..	7
(percent)	(76)	(45)	(67)	(45)	(79)	(50)	(188)	(183)
	(40)	(24)	(36)	(25)	(43)	(32)	(18)	(8)

8. ENEMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
enemy	134	101	94	20	37	34	329	91
foe	8	..	..	..	..	..	8	..
(percent)	(142)	(101)	(94)	(20)	(37)	(34)	(337)	(91)
	(42)	(30)	(28)	(22)	(41)	(37)	(14)	(4)

SOUTH VIETNAM

9. PEOPLE, LEADERS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Ky	28	..	..	27	11	..	28	38
Thieu	8	..	..	34	15	..	8	49
Ho Chi Minh	..	..	..	15	6	..	..	21
Myong Shin Choe	..	..	..	9	..	..	..	9
people	24	34	25	10	17	..	83	27
man	8	12	..	..	..	..	29	..
population, .. populated	..	..	11	..	..	..	11	..
me, my	..	..	14	..	..	..	..	14
woman	..	..	..	20	10	..	..	30
(percent)	(68)	(46)	(59)	(115)	(59)	(..)	(173)	(174)
	(39)	(27)	(34)	(66)	(34)	(..)	(7)	(7)

SOVIET UNION

(Continuation from p. 6-26)

3. COLD, LARGE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Asia, -n	6	..	8	3	..	..	14	8
Moscow	34	6	7	19	34	23	47	76
cold, -ness, place	31	16	18	32	17	21	65	70
large-territory, area	..	..	..	15	6	..	..	21
iceberg	..	..	..	..	14	..	..	14
large	31	13	11	12	4	..	55	16
big	16	12	..	..	..	..	28	..
other*	30	..	8	8	7	..	38	15
(percent)	148	47	52	94	82	44	247	220
	(60)	(19)	(21)	(43)	(37)	(20)	(11)	(11)
*other	U.S. - east, Europe, Leningrad, Ukraine, Urals, winter, place Korean - snow, North Pole							

6. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
progress, -ing	11	..	..	..	..	..	11	..
school	..	10	..	..	..	..	10	..
dreadful	..	..	..	12	..	8	..	20
nate	..	13	..	..	..	..	13	..
other*	14	..	9	6	7	..	23	13
(percent)	25	23	9	18	7	8	57	33
	(44)	(40)	(16)	(55)	(21)	(24)	(2)	(2)
*other	U.S. - change, wrong, co-exist Korean - society, propaganda							

8. PEOPLE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
people	17	..	35	..	..	..	52	..
population, over-	..	..	5	..	..	..	5	..
guy	..	..	..	9	..	..	9	..
(percent)	17	..	40	..	9	..	57	9
	(70)	..	(30)	..	..	..	(2)	(0)

9. GOVERNMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
government	6	..	20	..	..	..	26	..
Kremlin	21	..	..	14	..	..	21	14
purge	..	..	..	13	..	..	..	13
puppet, dictator-	..	..	6	8	..	..	6	8
ship	..	..	..	..	..	..	..	..
other*	7	..	11	..	..	..	18	..
(percent)	34	..	37	35	..	..	71	35
	(48)	..	(52)	(100)	..	..	(3)	(2)
*other	U.S. - Republic, politics, ruled							

10. CULTURAL, HISTORICAL REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Bolshevik, ham-	15	..	..	..	..	..	15	..
mer and sickle	..	..	..	..	..	..	..	..
history, revolution	14	..	..	..	..	..	14	..
-ary, revolt	..	..	..	15	..	..	..	15
iron curtain	..	..	..	..	..	..	..	..
cosmonaut, ro-	..	..	..	..	..	..	..	..
ckets	15	..	..	..	..	..	15	..
space, -craft, race	10	..	..	..	..	..	10	..
artificial satellite,	..	..	..	..	..	..	..	..
sputnik	6	..	..	21	..	..	6	20
other*	23	..	8	9	..	..	31	9
(percent)	83	..	8	45	..	8	91	53
	(91)	..	(9)	(85)	..	(15)	(4)	(3)
*other	U.S. - olympics, test, bear, Dr. Zhivago Korean - Red Square							

RED CHINA

(Continuation from p. 6-30)

2. PEOPLE, MASSES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
people	36	52	40	..	..	..	128	..
population, population,	40	16	46	28	23	28	102	79
overpopulation	..	6	9	..	..	..	15	..
millions, popula-	..	..	..	15	..	7	..	22
tion of	7	..	..	8	..	3	7	11
human waves	..	..	..	10	21	19	..	50
much population	..	..	..	18	17	9	..	44
other*	15	..	7	..	..	..	22	..
(percent)	98	74	102	61	61	59	274	184
	(36)	(27)	(37)	(35)	(33)	(32)	(12)	(12)
*other	U.S. - masses, horde, many peasants							

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
U.N.	10	..	..	..	..	..	10	..
fear	10	8	..	..	..	..	18	..
hate, hate reds	5	18	14	..	..	10	37	10
other*	13	..	..	20	..	..	13	20
(percent)	38	26	14	20	..	10	78	20
	(49)	(33)	(18)	(67)	..	(33)	(3)	(2)
*other	U.S. - ideology, propaganda Korean - Kang Chung, newspaper, neighbor							

6. CULTURAL, HISTORICAL REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
revolution, -ary,	17	..	..	9	11	..	17	20
cultural-	8	..	..	..	..	..	8	..
dragon	..	..	..	..	12	13	..	25
Chinese classics	5	..	..	..	..	..	5	..
wall	22	11	14	..	..	..	47	..
rice	52	11	14	9	23	13	77	45
(percent)	(68)	(14)	(18)	(20)	(51)	(29)	(3)	(3)

9. GEOGRAPHIC REFERENCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
Asia	28	8	9	..	..	..	45	..
land	7	6	..	..	..	3	13	3
continent	..	..	..	19	..	..	..	19
large land, wide land-	..	..	..	..	..	21	..	21
large	17	6	10	4	..	..	33	4
big	21	12	13	..	..	..	46	..
other*	6	3	7	5	..	9	16	14
(percent)	79	35	39	28	..	33	153	61
	(52)	(23)	(25)	(46)	..	(54)	(7)	(4)
*other	U.S. - mud, sea, orient Korean - river, cold							

11. COMMUNISM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K.
communism, -ist,	164	148	161	74	62	46	473	182
-istic	22	6	..	31	8	..	28	39
red guard	..	10	7	..	..	..	17	..
red	..	..	..	..	..	..	..	..
communist nation	..	..	..	18	..	..	..	18
dictatorship	..	..	..	61	22	..	83	..
(percent)	186	164	168	105	149	68	518	322
	(36)	(32)	(32)	(33)	(46)	(21)	(22)	(21)

U.S. AID

(Continuation from p. 6-34)

3. GOOD, NEEDED, GRATEFUL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
good, better	8	31	12	..	11	..	51	11
necessary, --to ¹	33	..	..	25	..	..	33	25
needed, -ed	7	16	7	..	..	..	30	..
needed at home	18	..	..	..	..	..	18	..
increase	..	..	..	7	..	..	..	7
more	..	..	..	..	..	8	..	8
grateful	..	..	..	47	28	28	132	103
(percent)	66	47	19	79	39	36	132	154
	(50)	(36)	(14)	(51)	(25)	(23)	(7)	(9)

¹ help, -ity

5. POOR, UNDEVELOPED, NEEDY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
poor, poverty	13	23	28	..	..	13	64	13
backward nation	..	..	..	26	..	..	..	26
needy	3	5	7	..	..	..	15	..
disaster	..	..	12	..	..	..	12	..
people, poor, - ¹	..	25	18	..	8	11	43	19
development, - ²	..	..	..	31	..	..	..	31
construction, re-	..	..	..	..	11	..	..	11
shortage	..	..	..	..	..	19	..	19
other ³	17	..	6	18	6	..	23	24
(percent)	33	53	71	75	25	43	157	143
	(21)	(34)	(45)	(52)	(17)	(30)	(8)	(8)

¹ needy, -

² nat'l, -

³ other U.S. -underdeveloped, -nation, sick, education
Korean -weak, nation, orphanage, education, others

7. ORGANIZATIONS, INSTITUTIONS, PROGRAMS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
government, ¹	10	..	..	..	..	..	10	..
congress	11	..	..	..	..	..	11	..
organization	..	..	11	..	..	..	11	..
Peace Corp	1E	..	..	..	..	..	18	..
Red Cross	..	35	31	..	..	..	66	..
Care	..	19	9	..	..	..	28	..
U.S.O.M.	..	..	..	10	..	..	..	10
welfare	..	..	11	..	..	..	11	..
other ²	7	..	..	12	..	..	7	12
(percent)	46	54	62	72	..	..	162	22
	(28)	(33)	(38)	(100)	..	..	(8)	(1)

¹ president

² other U.S. Marshall Plan, Korean -L. B. Johnson, Syngman Rhee

9. MONEY, ECONOMY

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
billions	8	..	..	..	..	..	8	..
cost, -ly	20	..	7	..	..	..	27	..
dollar	7	..	..	23	..	17	7	40
economy, -ic	14	..	..	64	6	23	14	93
financial	4	..	..	..	..	..	4	..
money	84	58	40	..	7	..	182	7
tax	26	12	..	..	..	..	38	..
balance of ¹	11	..	..	..	..	..	11	..
(percent)	174	70	47	87	13	40	291	140
	(60)	(24)	(16)	(62)	(9)	(29)	(15)	(8)

¹ payment

10. HELP ASSISTANCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
aid	10	..	..	20	16	10	10	46
assistance	7	..	..	..	..	..	7	..
help, ful, -ing	50	85	127	13	22	8	262	43
give, -ing, -away	..	9	15	..	..	..	24	..
gift	7	..	..	..	..	..	7	..
use	..	..	..	12	..	..	..	12
relief	..	..	..	13	..	..	..	13
cooperation	..	..	..	12	10	..	..	22
(percent)	74	94	142	70	48	18	310	136
	(24)	(30)	(46)	(51)	(35)	(13)	(16)	(8)

AID REDUCTION

(Continuation from p. 6-36)

2. RECEIVE AID, GRATEFUL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
aid	28	..	12	..	40
help	15	..	15
receive	11	..	..	11
grateful	32	12	..	44
cooperation	8	8	..	..	16
(percent)	(29)	(40)	(31)	..	(12)

5. MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
poor, poverty	18	17	12	..	15	14	47	29
think	..	..	..	..	..	17	..	17
unrest	..	..	..	17	..	..	..	17
life, living	..	..	..	14	9	..	..	23
nothing	..	..	12	..	..	..	12	..
power	..	..	12	..	..	..	12	..
take, -ing	..	..	12	..	..	..	12	..
other*	21	..	13	26	..	..	34	26
(percent)	39	17	61	57	24	31	117	112
	(33)	(15)	(52)	(51)	(21)	(28)	(12)	(10)

*other: U.S. -oxygen, peace, A.O.C., country, people
Korean -spirit, backward, aggression

9. CUT BACK, REDUCE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
cut back, cut ¹	29	29	25	..	..	..	83	..
reduce, -aid	19	..	19	..	..	..	38	..
less aid, less ²	19	..	..	..	..	..	19	..
cut foreign aid	6	..	..	..	..	..	6	..
savings, save ³	20	..	8	20	21	..	28	41
tax cut, less ⁴	12	22	..	..	..	..	34	..
less	..	..	12	..	..	..	12	..
loss	..	..	13	..	..	..	13	..
lower	..	..	10	..	..	..	10	..
decrease	..	..	..	..	..	20	..	20
discontinue	..	..	..	..	..	10	..	10
curtailment	..	..	..	9	..	..	9	..
prevention	..	..	12	..	..	..	12	..
small	..	..	..	..	8	36	..	44
little	..	..	..	..	..	9	..	9
shortage	..	..	..	..	6	7	..	13
(percent)	105	51	99	29	35	97	255	155
	(41)	(20)	(39)	(19)	(23)	(59)	(27)	(14)

¹ down, cutting, cut aid

² help, less money

³ money

⁴ taxes, lower taxes

MILITARY ASSISTANCE

(Continuation from p. 6-42)

5 MISCELLANEOUS

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
command		11					11	
work, er	8	9	10				27	
sect		11					11	
other*	9	33				6	42	6
(percent)	(19)	(70)	(11)			(100)	(6)	(0)

*other U.S. duty, rank, post, stripe, trust
Korean - pol

8 ARMED FORCES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
army	24	48	35				107	
navy		8	9				17	
national guard			15				15	
armed forces, 1				26	12	11		49
draft	8	13	7				28	
soldiers	7	12	9	10	25	35	28	70
troops	6						6	
(percent)	(22)	(40)	(37)	(30)	(31)	(39)	(14)	(7)

1 Korea-

9 PERSONNEL

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
corporal	17						17	
police, -ing, MP	12		9				21	
sergeant	38	26	44				108	
specialist	10						10	
aide	39						39	
driver	13						13	
officer		14					14	
captain			18				18	
man	8	7	8				23	
me, myself		15					15	
people, person		8	8				16	
other*	11	15	16		6		42	6
(percent)	(44)	(25)	(31)		(11)	(0)	(24)	(0)

*other U.S. chaplain, private, boss, doctor, clerk, guard
Korean - people, person

10. HELP, AID

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
help, fu, -er	103	52	73	6			228	6
aid	50		18				68	
advise, -or	11						11	
give	7						7	
guide, guidance			16				16	
involvement	10						10	
instruct	9						9	
train, -ing, ee	8	8	23				39	
(percent)	(51)	(15)	(34)	(100)			(27)	(0)

VIETNAM INVOLVEMENT

3 STAY, RIGHT (Continuation from p. 6-46)

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
right	14	9		12			23	12
good			11	37			11	37
ideal	10						10	
necessary, -ity	45		9				54	
well done				16				16
resent				18		12		30
win	13			8	9	16	13	33
other*	12		6				18	
(percent)	(94)	(9)	(76)	(91)	(9)	(28)	(73)	(10)

*other U.S. stay, need-ed, hope

4. PEOPLE, LEADERS, PARTIES

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
people, U.S., 1				23	12		6	35
man			15				15	
life			13	8			13	8
me, myself, 1		12		8			12	8
technician				5	10			15
Viet Cong	8			11	23			34
other 2	14			21			14	21
(percent)	(23)	(23)	(57)	(63)	(37)		(3)	(9)

1. Korean
2. other U.S. - L. B. J., Ho Chi Minh
Korean - L. B. J., Ho Chi Minh, Ky, Thieu

5. JUNGLE, CLIMATE

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
jungle	8						8	
hot, -ness				8				8
tropics				12	14			26
coconut tree				6	9			15
banana				9				9
(percent)				(60)	(40)	(0)	(0)	(4)

7 ECONOMY, COST

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
costly	21						21	
expensive	7						7	
economy, -ics	11			6			11	6
export, -warpower				17				17
import				11				11
money, -value				12				12
(percent)	(39)			(46)			(39)	(46)

(100) (100) (2) (3)

8 PROBLEM, COMMITMENT

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
problem	15						15	
complex	10						10	
commitment	18						18	
question, -able	16						16	
other*	27	8		8			35	8
(percent)	(86)	(8)		(8)			(91)	(1)

*other U.S. policy, purpose, stand, -ing, solution, control
Korean - international situation

9 PEACE, DEMOCRACY, FREEDOM

Responses	U.S. Groups			Korean Groups			Totals	
	S	W	F	S	W	F	U.S.	K
democracy	9			9			9	9
free, -dom	10	18	9	21		9	37	30
democratic 1				6				6
peace, -talks, -ful	25	17	9	10			51	10
communism, -ist 2	9	8	15	5			32	5
politics	20						20	
(percent)	(49)	(29)	(22)	(75)	(10)	(15)	(49)	(14)

1. nation
2. red-

APPENDIX B ASSOCIATIVE GROUP ANALYSIS METHOD

Free verbal association is a fairly common technique in experimental psychology that has been used for a number of years in the study of learning processes and verbal behavior; only recently has it been extended to the study of word meanings (Deese, 1962; Laffal, 1962). In many approaches, the association method restricts the subjects to making a single response for each stimulus word. In the Associative Group Analysis (AGA) method, however, the subjects are limited in number of responses only by the time allotted (one minute). As applied in the AGA method, the technique is referred to as "continued free verbal association."

The testing situation is kept as unstructured as possible so that the subject will focus only on the meaning of the word presented and will, by listing the various related responses, reveal the main aspects and elements of the stimulus meaning.

According to the interests of the investigator, the AGA method can be used to sample a specific or a general segment of a population. The AGA method can be focused on certain topics and activity realms or widened to encompass a larger cross-section of life. The flexibility of this method makes it suitable for the study of many diverse problems, such as the comparison of societal, ethnic, or cultural groups. The method is especially useful for the complex situations of cross-cultural or international studies.

The words that are used as stimulus words depend on the focus and scope of the study and are selected to represent the main problem areas of the investigation. The words are usually selected first in the investigator's own language. In large-scale investigations, such as comparative culture analysis, the stimulus words or themes are chosen on the basis of preceding association tasks specifically designed for this purpose (Szalay and Maday, 1973).

Usually the subjects are representative samples of fifty persons, equally divided between males and females, who receive orally presented instructions in their native language. They are asked to write free verbal associations to each of the stimulus words presented on randomly sequenced cards. Each card shows a stimulus word printed at the top, followed by a set of blank lines for writing in the responses. The response cards of an American sample are reproduced below (Figure B-1).

The subjects are told that they have one minute to give as many responses as they easily can to each card. They are asked to avoid chain associations, that is, responding to their own previous associations. They are informed that every response that is related to the stimulus word is good. They are instructed when to start and notified at the end of each minute to turn to a new word on a new card. Many responses are produced for each stimulus word. By excluding from the analysis the idiosyncratic responses resulting from personal experiences (that is, responses given by only one member of the group), the AGA method concentrates

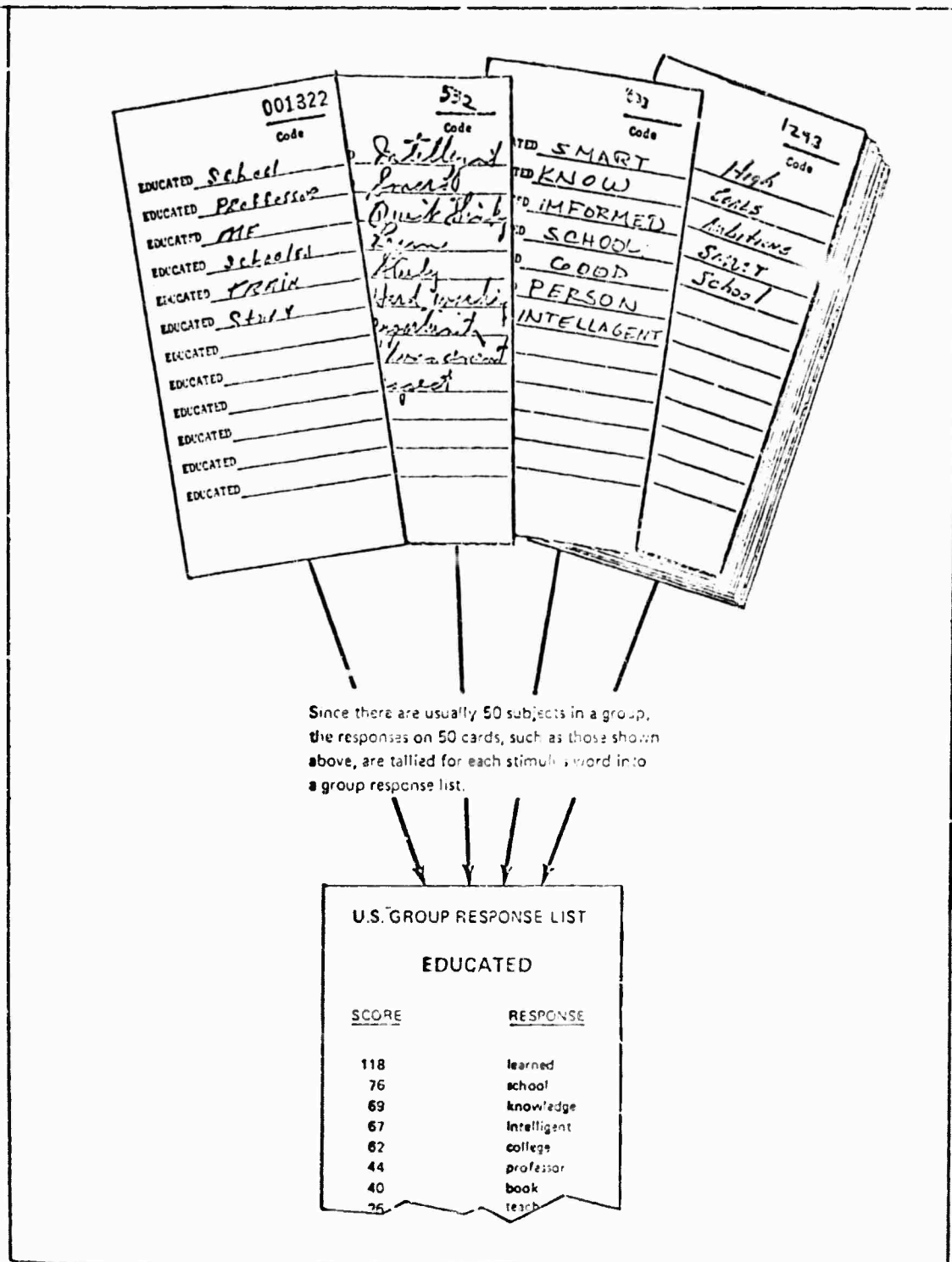


Figure B-1. Response Cards and Group Response Lists

on the more stable, shared responses, which give more reliable information on the shared orientations—that is, the collective elements of meanings and beliefs of the cultural groups studied.

Each response is given a score, which indicates the relative importance of this element of the stimulus' meaning for the particular group. Scores consist of frequencies within fifty-member groups weighted by the order of occurrence. The weights assigned to responses beginning with the first in the sequence are: 6, 5, 4, 3, 3, 3, 3, 2, 2, 1, 1. These weights have been empirically derived from the differential stability of rank place assessed by the test-retest method in previous investigations (Szalay and Brent, 1967).

All shared responses to a particular theme are compiled into a group response list, which describes the meaning that a particular theme has for a particular group. Table B-1 presents group response lists obtained from three different cultural groups (U. S., Colombian, and Korean) for the word EDUCATED. This example shows how specific these group response lists are and how the distribution of responses to the same word varied from culture group to culture group. The wealth of information provided by the group response list is impressive, since even fairly small score differences in response frequencies were found to have implications for behavior (Szalay et al. 1971).

To extract the information provided by these response lists, various analytic procedures have been developed. These analytic methods enable the investigator to determine how the different groups' understandings of a theme relate to each other, how dominant a theme is for each group, to what extent the groups agree on the interpretation of a particular theme, what are the major components of their agreement and disagreement, and so on.

TABLE B-1

GROUP RESPONSE LISTS TO EDUCATED*

U.S. GROUP		COLUMBIAN GROUP		KOREAN GROUP	
Score	Response	Score	Response	Score	Response
118	learned	80	polite	67	knowledge
76	school	77	college	60	school
69	knowledge	72	educated	48	person/people
67	intelligent	70	study/ous	41	student
62	college	43	university	38	personality
44	professor	30	family	38	teacher
40	book	29	learned	31	leader/-ship
26	teacher	27	school	33	Intellectual
26	wise/-dom	25	manners	26	professor
23	people/person	24	amiable	23	dignified/-ty
22	smart	20	education	22	scholar
21	graduate	20	friend/-ly, -ship	21	human being
21	man	19	intelligent	21	knowledgeable
21	scholarly	19	know	20	polite/-ness
17	respect	19	professor	19	respect
17	schooled	19	student	16	book
17	well-rounded	19	teacher	15	intelligent/-ce
15	erudite	18	decent	14	gentleman
14	guess	15	knowledge	12	study
13	study	18	social/-able	11	ability
13	worldly	16	book	11	become a human being
12	good	15	fine/ness	11	degree
12	intellect	15	parents	11	education
12	knowledgeable	14	father	11	friend/-ship
12	student	14	habit	11	woman
11	scholar	14	wise/-dom	9	examination
10	degree	12	example	9	great
10	sophistication	12	good	9	judgement
10	teach	12	professional	9	true/-th
10	work	12	pupil	8	behavior
9	bright	11	culture	8	cultivation
9	interesting	11	cultivated	8	effort
9	literate	11	well-educated	7	attitude
9	me	10	teach	7	businessman
9	money	9	correct	7	learning
9	sage	9	training/-ed	7	Ph. D.
8	cultured	8	gentlemanly	6	Courtesy/-ous
8	diploma	8	home	6	national race
8	university	7	agreeable	6	self control
7	helpful	7	mother	14	(scores below 6)
7	know	49	(scores below 7)	754	
60	(scores below 7)	912			
993					

*Group response lists show the distribution of responses to a particular stimulus word (e.g., EDUCATED) given in common by two or more members of a particular group (N = 50). The scores consist of frequency within 50 member groups weighted by the order of occurrence. The weights beginning with the first response are: 6,5,4,3,3,3,3,2,2,1,1,....

APPENDIX C
ASSESSMENT OF GROUP PRIORITIES

Various cultural groups are frequently characterized by the hierarchy of priorities. Americans are commonly described, for instance, as being preoccupied with material comfort, technical performance, and scientific progress; Spaniards are said to focus on family traditions, personal friendship, and spiritual values. These traditional stereotypes are fading in this age of rapid change and increased cross-cultural contacts, but the assessment of cultural priorities is still a timely and practical requirement.

The psychological priorities characteristic of a particular group or culture can be inferred from dominance scores. The dominance score is a modified version of Noble's (1952) "meaningfulness" measure.* The dominance score is based on the number of responses produced in common by the members of the group and weighted by the sequence in which they were produced. Responses in common are those associations that were given by at least two members of the group. The weighting factors are empirically determined for each response (see Appendix B). The dominance scores indicate how meaningful and how important a theme (stimulus word) is for a particular group. The group dominance score of a word representing a problem or topic offers an empirical measure expressing the salience of the problem for a particular group. Such data become especially significant when dominance scores obtained for one group are compared with dominance scores obtained for another group. Previous data indicate (Szalay, 1967) that dominance scores vary greatly for different words and cultures and provide a sensitive measure of the group-specific or culture-specific meaningfulness or dominance of a particular word.

Group dominance scores can reveal group-specific priorities not only for single issues, but also for clusters of words making up larger domains. Since the scores vary with the particular words chosen, to obtain generalizable results a systematic selection of stimulus words from the domain to be studied is an important requirement (see Szalay and Maday, 1973).

As various investigations reported by the scientific literature indicate (Mednick, M. J. 1964; Pollio 1964; Cramer 1968), the number of verbal associations depends also on variables frequently referred to as the concreteness-abstractness of the word. Abstract words, e.g., legality or solidarity, generally lack concrete observable referents, and they were found to be less rich in meaning. As a consequence, the number of associations reflected by the dominance scores can be taken as a direct indicator of the importance of a particular theme for a particular group—only when we compare words that are similar in respect to their concreteness or level of abstractness. It is not easy to meet this requirement unless we shift from comparing across words to comparing across groups. The same word compared across groups may be considered to have generally the same level of abstraction. Thus a difference found in the dominance score observed between U. S. and Korean groups can be considered to be more informative on the differential importance of the same theme (e.g., solidarity) for the two groups, than a difference between two themes (e.g., solidarity and United States). The following tables show the dominance scores obtained on the themes and domains discussed by the present report.

*Noble (1952) first demonstrated that the number of associations given by a person in a continued association task of one minute provides a measure of "meaningfulness" that is highly correlated with the person's familiarity with the word and its meaning.

TABLE C-1
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "FAMILY"

Themes	U. S. Groups			Korean Groups			U. S. Total	Korean Total
	S	W	F	S	W	F		
Father	1004	785	868	783	736	567	2657	2086
Mother	940	834	783	939	786	716	2557	2444
Family	1070	1011	1065	1023	97	899	3146	2899
Relatives	1047	984	931	802	704	733	2962	2239
Me	803	685	503	803	525	635	1991	1963
Love	976	949	776	976	808	822	2701	2606
Filial Duty	509	55	162	954	704	697	726	2355
Ancestors	842	474	486	826	649	625	1802	2100
Authority	770	580	597	786	247	227	1942	1260
Respect	807	617	518	837	639	667	1942	2143
Goal	873	514	529	586	408	371	1916	1365
Matchmaking	606	515	404	757	534	505	1525	1796
Divorce	971	678	707	810	627	572	2356	2039
Co-operation	804	465	460	800	558	564	1729	1922
Desire	810	621	635	666	351	364	2056	1381
Happiness	897	720	764	788	576	669	2381	2033
Mean	858	655	637	822	614	602	2150	2036

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-2
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "EDUCATION"

Themes	U. S. Groups			Korean Groups			U. S. Total	Korean Total
	S	W	F	S	W	F		
Educated	912	615	683	596	582	403	2210	1581
Knowledge	899	639	649	836	561	574	2187	1971
Intelligence	858	651	667	810	449	436	2177	1695
To Learn	866	695	634	734	604	638	2195	1976
College	1181	877	886	865	702	752	2944	2319
School	1081	958	1012	1072	930	926	3051	2928
Teacher	941	747	827	828	634	695	2515	2157
Degree	673	627	666	951	475	430	2166	1856
Success	784	486	548	775	521	481	1818	1777
Discipline	821	506	490	767	384	436	1817	1587
Technical Education	772	529	494	716	481	516	1795	1713
Science	984	656	777	900	515	601	2417	2016
Culture	888	351	397	825	425	534	1636	1784
Liberal Arts	949	479	398	592	259	220	1826	1071
Mean	922	630	645	805	537	546	2197	1888

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-3
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "ETHICS, MORALITY"

Themes	U.S. Groups			Korean Groups			U.S. Total	Korean Total
	S	W	F	S	W	F		
Moral Character	685	263	303	665	436	380	1251	1481
Ethics	795	201	297	583	200	301	1293	1084
Honesty	752	535	618	798	526	541	1905	1865
Duty	794	569	584	711	627	609	1947	1947
Honor	814	534	596	642	415	341	1944	1397
Chastity	839	224	169	760	348	472	1232	1580
Virtue	784	259	171	688	274	245	1214	1207
Corruption	796	410	325	653	209	331	1531	1193
Exploitation	560	215	293	581	283	245	1068	1109
Crime	982	801	780	857	837	702	2563	2396
Theft	950	773	721	947	624	640	2444	2211
Prostitution	994	547	607	523	120	214	2148	857
Valuable	935	832	732	834	648	604	2499	2086
Concern	803	443	502	666	396	378	1748	1440
Doubt	617	303	352	498	401	489	1272	1388
Fear	866	474	566	771	357	435	1906	1563
Mean	810	461	476	699	419	433	1748	1551

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-4
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "ECONOMY, FINANCES"

Themes	U.S. Groups			Korean Groups			U.S. Total	Korean Total
	S	W	F	S	W	F		
Business	884	715	649	967	558	624	2278	2149
Bank	1086	936	975	1046	797	750	2997	2593
Money	1033	823	839	832	614	546	2695	1992
Profit	908	687	671	836	567	439	2266	1842
Unemployment	810	654	711	732	457	407	2175	1596
Economic Plan	676	386	295	767	400	405	1357	1572
Beggar	866	526	592	748	551	1236	1984	2535
Prosperity	738	388	390	680	236	294	1516	1210
Capitalism	886	362	306	890	421	536	1554	1847
Competition	797	538	503	751	525	513	1838	1789
The Poor	744	739	725	842	619	605	2208	2066
The Rich	819	663	568	751	486	435	2050	1672
Economic Development	689	248	484	726	445	436	1421	1607
Progress	731	553	443	783	556	432	1777	1771
National Interest	669	427	380	837	552	688	1476	2077
National Prestige	512	183	166	672	459	360	861	1491
Mean	803	552	544	804	515	544	1899	1863

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-5
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "INTERNATIONAL RELATIONS"

Themes	U. S. Groups			Korean Groups			U. S. Total	Korean Total
	S	W	F	S	W	F		
Japan	1029	587	619	763	478	436	2235	1677
Japanese	895	617	734	623	278	336	2285	1224
Manila Conference	719	247	258	550	261	261	1251	1972
A. S. P. A. C.	386	231	177	474	131	111	794	716
South Vietnam	911	632	757	953	797	709	2300	2459
Viet Cong	975	755	764	882	658	591	2494	2131
Soviet Union	1059	553	648	895	552	468	2260	1915
Red China	931	704	666	687	423	388	2301	1498
U. S. Aid	819	539	612	765	472	541	1970	1778
Aid Reduction	509	211	227	597	229	245	947	1071
Military Assistance	660	361	395	684	518	530	1416	1732
Viet Nam Involvement	738	513	517	664	321	348	1768	1333
Korea	988	636	569	813	589	663	2193	2065
U. S.	968	877	777	936	654	707	2622	2297
Koreans	838	516	710	644	432	475	2064	1551
Americans	678	599	655	802	642	538	1932	1982
Mean	619	536	568	733	465	459	1923	1657

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-6
DOMINANCE SCORES ON SELECTED THEMES
DOMAIN: "SOCIAL - POLITICAL"

Themes	U. S. Groups			Korean Groups			U. S. Total	Korean Total
	S	W	F	S	W	F		
Government	1018	623	655	793	515	547	2296	1655
The President	964	667	666	845	738	672	2297	2256
Government Official	716	457	524	528	444	457	1697	1429
The Constitution	990	637	577	812	697	615	2204	2124
Democracy	900	620	560	801	680	650	2118	2184
Communism	968	733	611	1011	657	602	2312	2360
Patriotism	738	508	510	968	669	562	1756	2199
Factorialism	508	215	247	673	189	236	970	1095
Elections	1059	733	763	995	778	809	2555	2582
Revolution	922	572	488	912	613	706	1932	2231
Nation	870	661	720	987	761	734	2251	2482
Equality	785	438	463	789	585	571	1685	1946
Socialism	774	374	324	553	327	292	1472	1178
Social	860	603	660	630	379	374	2123	1383
Alliance	989	432	392	709	434	509	1813	1652
Solidarity	603	178	155	772	603	658	936	2033
Mean	854	525	520	799	567	568	1899	1934

NOTE: S = Students, W = Workers, F = Farmers

TABLE C-7
THE RANKING OF DOMAINS BASED ON THE MEAN DOMINANCE SCORES

Domain	U.S. Groups			Korean Groups			U.S. Total	U.S. Rank	Korean Total	Korean Rank	No. of Themes Used
	S	W	F	S	W	F					
FAMILY	858	655	637	822	614	602	2150	II	2038	I	16
EDUCATION	922	630	645	805	537	546	2197	I	1898	III	14
ETHIC-MORAL	810	461	476	699	419	433	1748	VI	1711	VI	16
ECONOMIC	803	552	544	804	515	544	1899	IV	1863	IV	16
INTER-NATIONAL	819	536	568	733	465	459	1923	III	1657	V	16
POLITICAL	854	525	520	799	557	568	1899	V	1934	II	16
Mean	858	593	601	790	500	550	2052		1890		

Based on the mean of the dominance scores obtained for the themes used in the representation of the six main domains, an empirical measure is obtained which shows the cultural priority given to the main domains studied. In addition to the five main domains analyzed in this lexicon a sixth domain was included in this comparison. The sixth domain deals with social and political themes, and the data have as foundation 16 themes discussed in detail in the previous volume (Communication Lexicon, 1971b).

APPENDIX D

ASSESSMENT OF SIMILARITIES AND DIFFERENCES IN MEANINGS

When the AGA method is used in a comparative study of frames of reference, the central problem is to determine the extent of agreement between groups in their perception and interpretation of themes and domains. The meanings that different groups have for a particular theme may be explored in terms of their general agreement or more specifically in their agreement on the main components of meaning and their saliences. For a global measure of similarity the Coefficient of Intergroup Similarity has been developed; for a comparative analysis of meanings by the salient components a method of content analysis has been adopted.

COEFFICIENT OF INTERGROUP SIMILARITY

Without considering the actual nature of differences, one may ask a general question—to what extent do two groups (for example, Americans and Koreans) differ in their meaning of a particular theme (for example, SOCIETY)?

Free verbal associations may offer an empirical answer to this question, based on the principle that the closer the agreement between the associations of two groups on a particular theme, the more closely similar their meanings are. Close agreement in this context refers to close similarity in the distribution of associations: in other words, the responses obtained with high frequency from one group will also be obtained with high frequency from the other group; similarly, the responses produced with low frequency by one group will also have low frequency for the other group.

For a quantitative expression of this similarity, Pearson's product moment correlation can be used. The scores for the same (translation equivalent) responses from the two groups represent the pairs of observations (x, y) used in this calculation. N represents the number of pairs of observations, that is, the number of word responses used in the calculation of a particular coefficient. This method requires literal agreement; it does not take into account semantically closely related responses such as home and homely or synonyms such as house and building. Consequently, this measure is bound to underestimate the actual level of similarity. Because this bias is likely to be the same regardless of the words used, it does not interfere with the utility of the coefficient to provide a valid estimate of the relative level of semantic differences. The coefficients give a global measure, expressing merely the level of similarities and differences without elaborating on the semantic components on which they are based. The coefficients of similarity for the 50 themes discussed in this report are presented in Tables D-1 through D-5.

In this study three subgroups, students, urban workers, and farmers, have been used in the representations of the two culture groups. The data can be used to explore similarities between and within culture groups. The correlation coefficients in the following tables indicate similarities between single themes and particular domains, as well as the total word sample. Between the U. S. and Korean groups the similarities are few, mostly negative, and, except in a few instances, such as MOTHER and FAMILY, they do not reach a level of significance. Apparently, the similarities become more distinct in the field of more universal human experience. Furthermore the similarities are slightly greater between the U. S. and Korean students (.18) than between the two groups of workers (.07) or farmers (.01).

TABLE D-1
COEFFICIENTS OF INTERGROUP ASSOCIATIVE SIMILARITY ON
THEMES OF THE DOMAIN: "FAMILY"

Themes	Similarities Within Cultures						Similarities Between Cultures		
	Between U.S. Groups			Between Korean Groups			U.S. - Korean		
	S and W	S and F	W and F	S and F	S and F	W and F	S	W	F
Family	.84	.81	.89	.87	.86	.94	.51	.63	.58
Love	.85	.88	.89	.55	.62	.75	-.02	.10	.00
Father	.68	.71	.67	.77	.74	.79	.27	.42	.06
Mother	.79	.84	.88	.90	.90	.90	.71	.52	.59
Me	.56	.40	.63	.73	.86	.85	-.20	-.11	-.04
Relatives	.80	.74	.83	.83	.81	.86	.57	.64	.37
Ancestor	.80	.75	.89	.61	.47	.67	.04	.10	.07
Filial Duty	.79	.84	.91	-.18	-.07	.47	.06	-.23	-.24
Authority	.31	.27	.27	.36	.29	.75	.06	-.06	-.32
Respect	.81	.73	.74	.49	.43	.73	.08	.11	.15
Mean r	.77	.74	.81	.67	.68	.80	.22	.25	.15

NOTE: S = Students, W = Workers, F = Farmers

TABLE D-2
COEFFICIENTS OF INTERGROUP ASSOCIATIVE SIMILARITY ON
THEMES OF THE DOMAIN: "EDUCATION"

Themes	Similarities Within Cultures						Similarities Between Cultures		
	Between U.S. Groups			Between Korean Groups			U.S. - Korean		
	S and W	S and F	W and F	S and W	S and F	W and F	S	W	F
Educated	.52	.60	.60	.58	.64	.82	.13	-.08	-.14
Knowledge	.59	.54	.81	.54	.61	.80	.60	.37	.55
Intelligence	.61	.56	.69	.64	.65	.95	.41	-.09	-.14
To Learn	.80	.70	.84	.59	.67	.71	.59	.66	.60
College	.53	.55	.79	.73	.75	.91	.10	.14	.20
School	.89	.88	.87	.77	.71	.77	.57	.71	.50
Teacher	.66	.67	.84	.67	.65	.71	.35	.33	.29
Degree	.67	.74	.77	.84	.83	.75	.11	-.10	-.00
Mean r	.69	.67	.79	.68	.70	.83	.37	.28	.25

NOTE: S = Students, W = Workers, F = Farmers

TABLE D-3
 COEFFICIENTS OF INTERGROUP ASSOCIATIVE SIMILARITY ON
 THEMES OF THE DOMAIN: "ETHICS, MORALITY"

Themes	Similarities Within Cultures						Similarities Between Cultures		
	Between U.S. Groups			Between Korean Groups			U.S. - Korean		
	S and W	S and F	W and F	S and W	S and F	W and F	S	W	F
Corruption	.05	.10	.36	.19	.34	.16	.13	-.38	-.48
Chastity	.86	.88	.85	.71	.33	.30	.03	-.09	-.22
Crime	.74	.81	.82	.54	.66	.70	.27	.00	.11
Duty	.68	.70	.81	.60	.58	.89	-.06	-.13	-.11
Ethics	.86	.82	.75	.51	.72	.40	.63	-.15	.38
Exploitation	.58	.65	.67	.31	-.31	.31	-.33	-.57	-.45
Honesty	.43	.53	.85	.57	.57	.85	-.29	-.27	-.19
Honor	-.19	-.17	.31	.26	.35	.46	-.44	-.51	-.43
Moral Character	.29	.27	.35	-.06	-.09	.66	-.13	.09	-.36
Prostitute	.25	.22	.55	.69	.84	.71	.90	-.27	-.16
Theft	.67	.68	.74	.85	.85	.92	.02	-.08	-.16
Virtue	.56	.27	.59	.61	.24	.09	.14	-.23	-.51
Mean r	.54	.55	.68	.48	.49	.60	.90	-.23	-.23

NOTE: S = Students, W = Workers, F = Farmers

TABLE D-4
 COEFFICIENTS OF INTERGROUP ASSOCIATIVE SIMILARITY ON
 THEMES OF THE DOMAIN: "ECONOMY, FINANCES"

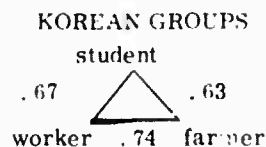
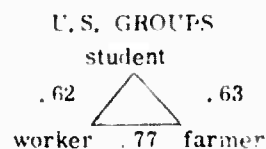
Themes	Similarities Within Cultures						Similarities Between Cultures		
	Between U.S. Groups			Between Korean Groups			U.S. - Korean		
	S and W	S and F	W and F	S and W	S and F	W and F	S	W	F
Business	.51	.46	.69	.70	.63	.80	.38	.11	.00
Bank	.94	.91	.87	.95	.94	.88	.70	.80	.61
Money	.51	.35	.69	.43	.53	.71	.00	-.09	-.19
Profit	.69	.61	.78	.81	.82	.92	.51	.43	.20
Unemployment	.63	.47	.79	.41	.29	.74	.03	.10	-.11
Economic Plan	.62	.69	.78	.14	.29	.62	-.19	-.40	-.37
Beggar	.67	.68	.83	.90	.82	.89	.11	.00	-.02
Prosperity	.64	.68	.65	.57	.62	.71	.06	-.24	-.24
Mean r	.70	.65	.78	.71	.69	.81	.24	.13	.00

NOTE: S = Students, W = Workers, F = Farmers

TABLE D-5
COEFFICIENTS OF INTERGROUP ASSOCIATIVE SIMILARITY ON
THEMES OF THE DOMAIN: "INTERNATIONAL RELATIONS"

Themes	Similarities Within Cultures						Similarities Between Cultures		
	Between U.S. Groups			Between Korean Groups			U.S. - Korean		
	S and W	S and F	W and F	S and W	S and F	W and F	S	W	F
Japan	.59	.58	.68	.31	.48	.74	.24	-.24	-.19
Japanese	.08	.02	.08	.75	.64	.76	-.35	-.41	-.49
Manila Conference	.52	.71	.56	.37	.23	.42	.26	-.27	-.18
A. S. P. A. C.	.29	.58	.02	.20	.02	.62	-.51	-.44	-.57
South Vietnam	.84	.75	.84	.72	.77	.91	.42	.28	.33
Viet Cong	.67	.45	.74	.69	.67	.74	.31	.24	.25
Soviet Union	.82	.85	.88	.89	.88	.92	.48	.56	.53
Red China	.84	.59	.70	.72	.77	.93	.68	.28	.36
U.S. Aid	.43	.54	.56	.35	.26	.77	-.07	-.22	-.23
Aid Reduction	.11	-.04	.09	-.02	-.00	.25	-.38	-.55	-.64
Military Assistance	.87	.78	.80	.46	.67	.72	-.15	-.28	-.33
Vietnam Involvement	.46	.51	.67	.52	.58	.76	.02	-.31	-.14
Mean r	.60	.50	.62	.55	.56	.76	.09	-.08	-.12

NOTE: S = Students, W = Workers, F = Farmers



The mean intergroup similarity inferred from correlations of groups with the two cultures is .69 for Americans and .69 for Koreans.

COMPARATIVE ANALYSIS OF THE MAIN MEANING COMPONENTS

Beyond assessing the degree of general agreement on the meaning of themes and domains, it is also important to identify those specific components of meaning on which the groups agree and disagree. The main meaning components characteristic for the groups studied can be identified by using the group response lists. The group response lists (see Appendix B) contain a rich variety of responses, each reflecting a different mosaic element of the total meaning. The responses are organized into a more manageable form by grouping responses with similar content together. Using these response categories helps to identify the main components of meaning and to express the group's meaning in a simple and concise form.

The method developed for the assessment of the primary meaning components relies on a content analysis of responses performed by two or more independent judges (Szalay and Brent, 1967). The inter-judge reliability calculated by correlations among four judges across categories averaged .70. In the process of categorization some oversimplifications and distortions are inescapable, but this technique does help to make the information inherent in the primary data more communicable. To establish procedures for categorization

that minimize distortions and personal biases the coders who perform the categorization are selected from persons with a background and frame of reference by and large similar to that of the members of the group tested. If Korean and American groups are to be tested, the coders would be a Korean and an American. Independently from each other, they receive the list of all responses to the particular stimulus word (the Korean responses translated into English).

After the coders study the response list thoroughly, they choose the main clusters into which the responses fall by their more or less similar relationships to the stimulus word. They choose eight to sixteen categories that they feel subsume all the responses in meaningful groupings relevant to the stimulus word, and they assign the responses to these categories. In this way the coders produce a tentative set of categories that in their opinion would be suitable for the categorization of the responses.

The categories may be of lower or higher generality, more concrete or more abstract; but they should be simple, not very abstract, and should be at the same level of generality. It is important to choose clearly different, well-delimited categories that do not overlap. It is necessary to choose between alternative possible categories: some will fit into the total system of categories better than others; some will lead to better communication than others. Responses that do not seem to fit into any of the categories are put into a miscellaneous category. Responses that may be assigned with equal justification to two or more categories are recorded for further discussion. The end result is a preliminary categorization for each cultural group tests.

In order to develop a single category system, the coders meet with a senior researcher to present their categories and to discuss their agreements and disagreements. The categories that are identical may be accepted as final. Where there are discrepant categories, three solutions are possible: new alternative categories, category combinations at a higher level of abstraction, or complementary categories. Although there is not always a close equivalence of categories, the final categories are selected to highlight the most characteristic aspects of the two (or more) cultural groups' responses to the stimulus word. This method maintains comparability of results in the analysis of the responses from the different cultural population samples. After the category system is final, a last check is required to make sure that all the responses are included and that they have their proper response scores.

The categories and category scores present a class or logical set of data from which the central meaning of the stimulus word may be deduced, either directly or through advisors or background literature on the culture. Certain response categories are directly informative. For example, the responses in the various food categories elicited by the stimulus words HUNGRY and TO EAT reflect the main items of the group's diet. The responses in the beverage categories elicited by THIRSTY and TO DRINK reflect the relative importance of the principal liquids imbibed. In other instances, the role of the stimulus word in providing the context for the responses becomes more important. In the context of the stimulus word POLITICS, responses of names of countries imply a concern with foreign policy, and the frequent mention of specific countries reflects the relative importance of these in foreign relations. In the context of the stimulus word ANCESTORS, the frequent mention of specific countries reflects the importance of these countries as main sources of immigration. For the stimulus word HUNGRY, a high score for responses in such categories as foreign countries and foreign geographic locations implies that the stimulus word represents a remote issue.

Other types of categories are less direct in their indications. High response scores in categories dealing with pain, sickness, or sufferings of various kinds are indications of a

negative attitude or unpleasant experiences associated with the stimulus concept. Categories dealing with fun and entertainment or positive evaluative remarks may be considered as a sign of approval for, or attraction to, the stimulus concept.

Example 1. Table D-6 presents the meaning of the stimulus word HUNGRY for three cultural groups. The list contains responses dealing with food, persons, nations, and the like. When the responses are grouped into relevant categories, the categories suggest the meaning composition of the stimulus word. The meaning of the stimulus word HUNGRY can then be explored in terms of the relevant categories of responses and their relative score proportions. For example, the U. S. group yields a total score of 327 for the FOOD, VARIETIES AND INGREDIENTS category; a score of 36 for the MEAL category; and a score of 76 for the POOR, BEGGAR category. The Korean group scores 250 for FOOD, VARIETIES AND INGREDIENTS; 7 on MEAL; and 193 for POOR, BEGGAR. The highest score for the U. S. group was on the FOOD, VARIETIES AND INGREDIENTS category; the same was true for the Korean group. The highest score for the Colombian group was on the DRIVE STATES category.

After reviewing the response scores to these words in terms of the main categories, attention may be given to finer breakdowns. The category FOOD, VARIETIES AND INGREDIENTS is composed of any type of food response and can be grouped into subcategories such as MEAT, DRINKS, and RICE. Cultural experts indicate that the proportions of responses reflect cultural priorities. In this case, the subcategories for the various cultural groups reflect the characteristic composition of the cultural groups' diet. For example, the Korean group receives a high score for RICE, the U. S. group a very much lower score, and the Colombian group has no responses in this subcategory at all.

The high level of correspondence found between associative data and cultural reality for such concrete stimulus words as HUNGRY makes it possible to accept the results obtained for such abstract stimuli as SOCIALISM or SOCIETY. The high culture-specificity and the consistency of patterns suggest that associative response material obtained from cultural groups and submitted to appropriate categorization provides reliable information about the culture-specific associative meaning content of stimulus words.

Example 2. An analysis of responses to the stimulus word SOCIETY (U. S.) by Black and White blue-collar groups produced the main meaning components shown in Table D-7.

The differences are fairly self-explanatory. There is an apparent difference in the evaluation of SOCIETY (U. S.) by the two groups. The BLACK group is preoccupied in the context of society with ideas of hostility and riots. Although the Black group gives no responses relating to differentiation in social structure or class, the White group makes sizable references to the middle and upper classes.

TABLE D-6
RESPONSE CATEGORIES AND SCORES FOR THE STIMULUS WORD HUNGRY

Response Category	Score		
	U. S. Group	Korean Group	Colombian Group
Food, varieties and ingredients			
Food in general (food)*	226	51	77
Rice (cooked rice)	13	161	0
Meat (steak)	36	16	20
Dessert (cake)	18	0	13
Other nonrice foods (bread)	28	20	46
Drinks (water, milk)	6	2	9
Total	327	250	165
Meal, general and in particular (meal, dinner)	36	7	120
Persons, people (man, people)	85	192	42
Poor, beggar (poor)	76	193	175
Characteristics of beggars (ragged)	0	16	32
Compassionate characteristics (sympathy, pitiful)	13	49	0
Political, social, and economic situations (war)	54	110	95
Help, relief (CARE)	23	6	6
Places (orphanage)	8	65	41
Animals (dog, cow)		11	21
Countries (Hungary, Brazil)	39	0	6
Negative feelings (suffering, desperate)	113	115	161
Positive feelings (strength, satisfaction)	51	15	32
Drive states (famished, thirst)	168	63	177
Body and parts (mouth)	63	24	12
Eating and consumption (eat, swallow)	101	16	20
Time (always, now)	41	30	6
Miscellaneous	150	84	107
Total	1,348	1,240	1,218

* In this table examples of responses are in parentheses.

TABLE D-7
 CATEGORIES OF MEANING COMPONENTS OF SOCIETY (U. S.)
 FOR URBAN WHITE AND BLACK BLUE-COLLAR SAMPLES

Main Categories	White	Black
1. Class References (e. g. , middle, high)	42	0
2. People (e. g. , people, friend)	64	51
3. Hostility, Riots (e. g. , war, riots)	9	42
4. Negative References (e. g. , bad, hate)	7	60
5. Positive References (e. g. , good, free)	119	33
6. Neutral, No Indications (e. g. , all right)	0	29
7. Goals, Freedom (e. g. , freedom, democratic)	22	14
8. Miscellaneous	48	69
	<u>311</u>	<u>298</u>

TABLE D-6
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Total	327	250	165
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Poor, beggar (poor)	76	193	175
Characteristics of beggars (ragged)	0	16	32
Compassionate characteristics (sympathy, pitiful)	13	49	0
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Drive states (famished, thirst)	168	63	177
Body and parts (mouth)	63	24	12
Eating and consumption (eat, swallow)	101	16	20
Time (always, new)	41	30	6
Miscellaneous	150	84	107
Total	1,348	1,240	1,218

* In this table examples of responses are in parentheses

APPENDIX E
ASSESSMENT OF THE AFFINITY STRUCTURE

Measures of meaning similarity have considerable potential utility in attempts to assess people's characteristic world view and to map their characteristic perceptions and interpretations of their environment. These maps show how particular groups organize and interrelate elements of their environment. They are informative in solid empirical terms about the subjective images that people develop about their particular cultural environment.

Similar concepts based on various theoretical positions are already in use: overlap coefficient (Decsc, 1962); verbal relatedness (Garskof and Houston, 1963); mutual frequency (Cofer, 1957); co-occurrence measure (Flavell, 1959); and measure of stimulus equivalence (Bousfield, Whitmarsh, and Danick, 1958). These concepts, however, use single-word associative responses, rather than continued associations.

The similarity measure used with the AGA method is based on the concept of associative affinity, which is defined as the shared associative meaning of stimulus words as measured by the number of associations produced in common to these words (Szalay, 1965). Associative affinity indicates which words are related by a group to which other words and to what extent. The degree of relationship among these elements of a group's subjective world is an important dimension of their cognitive organization.

Interword associative affinity indexes measure the similarity in meaning of one stimulus word to another for a particular group. In calculating the affinity or relatedness of stimulus word A to stimulus word B for one group, the weighted scores of responses in common elicited by A and by B are taken into consideration and thus take into account differences in importance as seen in the order of omission. (In the following formulas the arrow signifies direction of relationship.)

$$\frac{\text{score for responses in common} + \text{score for direct elicitation (A} \longrightarrow \text{B)}}{\text{total score A}} \times 1000 = \text{index of interword associative affinity (A} \longrightarrow \text{B)}$$

$$\frac{\text{score for responses in common} + \text{score for direct elicitation (B} \longrightarrow \text{A)}}{\text{total score B}} \times 1000 = \text{index of interword associative affinity (B} \longrightarrow \text{A)}$$

In the two lists in Table E-1, one response or association in common is beggar. In list A beggar has a score of 43; in list B, a score of 38. Poverty, which occurs in list A with a score of 38 and in list B with 44, is also a response common to both lists. The lower score for beggar is 38, and the lower score for poverty is 38. The lower scores are used because the quantity represented by the lower scores is common to both lists.

TABLE E-1
INDEX OF INTERWORD ASSOCIATIVE AFFINITY

Stimulus Word A: HUNGRY		Stimulus Word B: POOR	
Response	Score (Colombian Group)	Response	Score (Colombian Group)
meal	107	hungry	77
food	73	money	71
hunger	65	poverty	44
poor	59	beggar	38
beggar	43	necessity	30
poverty	38	house	28
Total score A	385	Total score B	288

The total score of the responses in common is 38 plus 38, or 76. (Although hunger and hungry are close enough to be considered as one response, and poor and poverty are similarly close, they are considered as separate responses.)

Next, any response to one stimulus word that is identical to the other stimulus word is considered. In Table E-1, this means HUNGRY eliciting poor as a response or POOR eliciting hungry. They are said to elicit each other directly; hence, what is here measured is called direct elicitation. Considering the relationship of HUNGRY to POOR, HUNGRY elicited poor with a score of 59.

The score of the responses in common to HUNGRY (76) plus the score of the directly elicited responses (59) indicate the total degree of shared meaning. The score representing the shared portion of the total meaning reaction cannot be taken by itself or it would be merely a function of the length of the response lists. Therefore, it is divided by the total score of the six responses to HUNGRY (385). This is the case if the relationship of HUNGRY to POOR is being considered. (In this example it is supposed that there were only six responses to each stimulus word.)

The score representing the shared portion of the total meaning reaction is thus expressed as a fraction of the total score representing the total meaning reaction. This fraction is multiplied by 1000 in order to make it an integral number, that is, not a fraction. The resulting number is called the interword index as calculated from HUNGRY to POOR.

$$\frac{76 + 59}{385} \times 1000 = 351 = \text{index of interword associative affinity, HUNGRY to POOR}$$

If, however, the relationship of POOR to HUNGRY is being considered, the index would be different, and the score representing shared meaning would be divided by the total score for POOR. In this case, instead of HUNGRY eliciting poor with a score of 59, POOR elicits hungry with a score of 77. Only the directly elicited part

of the shared responses changes; the score for responses in common remains the same. In this case the total score for POOR is 288.

$$\frac{76 + 77}{288} \times 1000 = 531 = \text{index of interword associative affinity, POOR to HUNGRY}$$

Table E-2 presents interword indexes of associative affinity calculated for the relationship of four words on eating and food with four words on poverty. The higher the index, the closer the degree of relationship, since the index shows the number of responses in common.

Example. The matrix of data in Table E-2 shows many distinct and consistent differences. The affinity of the word RICE to the other food-related stimulus words is always higher for the Korean and Colombian student groups. The relationship of HUNGRY to POOR is also consistently higher for these groups. This is also true for the other poverty-related terms like BEGGAR and MONEY. These findings support Kluckhohn's position that hunger represents different needs and has different meanings for people of different cultural backgrounds. The data display considerable consistency, especially for culture-specific items that are closely related in meaning (for example, POOR and BEGGAR).

Indexes on single word pairs provide empirical data on single relationships; index averages calculated on the affinity of single words with a set of words representing a particular reference or meaning area have more generality. Indexes calculated between domains may be expected to gauge cognitive organization at an even higher level of generality by revealing how closely interrelated are such areas for a particular group.

The following twelve tables present the interword associative affinity indexes for the domains discussed. The indexes show the clustering of the themes characteristic for the U.S. and Korean student groups. The mean indexes indicate how closely related a particular theme is to the three other themes representing the domain. A high mean index suggests that the theme occupies a central position in the domain; a low mean index indicates a peripheral position. The total mean expresses the degree of interrelationship of the four themes representing a particular domain.

TABLE E-2

INDEXES OF INTERWORD ASSOCIATIVE AFFINITY FOR TWO REFERENCE AREAS*

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship															
		Poor		Money		Beggar		To Desire		To Eat		Rice		Food		Hungry	
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A
Hungry	U. S.	205	210	84	80	165	165	114	119	427	412	35	146	495	346		
	Korean	363	362	126	111	342	308	89	131	337	400	305	286	262	258		
	Colombian	412	363	195	148	370	390	158	162	364	296	229	257	342	267		
Food	U. S.	80	82	54	72	29	49	60	77	581	529	124	176				
	Korean	109	113	79	73	114	117	35	50	494	506	313	290				
	Colombian	125	131	128	119	93	97	56	63	534	573	303	380				
Rice	U. S.	80	80	59	53	62	57	45	44	149	127						
	Korean	125	181	76	88	64	71	36	60	387	397						
	Colombian	92	64	83	62	65	55	37	33	304	270						
To eat	U. S.	80	91	52	52	71	73	86	99								
	Korean	138	140	85	83	110	118	46	65								
	Colombian	136	152	119	128	121	140	117	141								
To desire	U. S.	109	110	143	121	123	119										
	Korean	150	106	200	128	113	84										
	Colombian	199	101	155	127	83	77										
Beggar	U. S.	385	315	141	91												
	Korean	425	374	166	124												
	Colombian	550	418	153	135												
Money	U. S.	144	194														
	Korean	190	207														
	Colombian	199	278														
Poor																	
Average index	U. S.	155	154	97	95	139	124	97	98	206	197	93	98	203	190	252	211
	Korean	214	207	132	116	190	171	96	89	228	244	186	195	201	199	261	265
	Colombian	231	215	147	142	205	287	102	101	239	243	163	160	226	233	288	299

* A-B signifies the affinity of stimulus word A to stimulus word B. B-A signifies the affinity of stimulus word B to stimulus word A. In comparing the indexes of interword associative affinity among the three groups, a difference of 55 or more is generally significant at the 0.05 level and a difference of 83 or more, at the 0.01 level. The average index is the index of interword associative affinity for each word based on its relationship with the other seven.

The first group of themes in the "FAMILY" domain (Table E-3) deals with roles—particularly with mother and father—representing what Hsu calls the vertical axis in the nuclear family. The U.S. emphasis is especially heavy on MOTHER, and the relationship is especially close for these central roles for Americans. The Korean mean index is higher on the theme ML, which suggests, as discussed previously, a closer integration of the self with the family.

TABLE E-3
INDICES OF INTERWORD AFFINITY
DOMAIN "FAMILY": Group 1, Roles

Stimulus Word A	Stimulus Word B and Direction of Relationship							Total Mean			
	GROUP	ME		RELATIVES		FAMILY			MOTHER	FATHER	
		A-B	B-A	A-B	B-A	A-B	B-A		A-B	B-A	
FATHER	U.S.	98	122	249	278	324	324	413	436		
	Korean	165	149	153	157	243	256	374	318		
MOTHER	U.S.	58	68	271	283	477	471				
	Korean	148	168	103	121	233	287				
FAMILY	U.S.	46	67	428	473						
	Korean	162	166	174	236						
RELATIVES	U.S.	27	35								
	Korean	106	106								
ME	U.S.										
	Korean										
Mean	U.S.		65		255		326		309		239
	Korean		146		144		219		218		191

The second group of themes in the "FAMILY" domain (Table E-4) deals with the norms and values. On four of the five values the U.S. group produced higher mean indices. These values and norms—FILIAL DUTY, RESPECT—are explicitly traditional. On LOVE, the U.S. group produced a higher mean.

TABLE E-4
INDICES OF INTERWORD AFFINITY
DOMAIN "FAMILY": Group 2, Values, Norms

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship								Total Mean		
		RESPECT		AUTHORITY		ANCESTOR		FILIAL DUTY			LOVE	
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A		A-B	B-A
LOVE	U.S.	143	168	36	47	120	142	120	334			
	Korean	145	180	52	65	48	57	199	241			
FILIAL DUTY	U.S.	330	176	181	119	141	86					
	Korean	310	309	88	107	195	203					
ANCESTOR	U.S.	110	108	34	36							
	Korean	149	115	87	65							
AUTHORITY	U.S.	173	165									
	Korean	244	189									
RESPECT	U.S.											
	Korean											
Mean	U.S.		172		99		97		186		139	139
	Korean		205		112		115		206		123	152

The first group of educational themes (see Table E-5) focuses on education related values, especially INTELLIGENCE and KNOWLEDGE. The average level of affinity is higher for the U.S. group than for the Korean. This may be explained by the fact that there is a strong American inclination to emphasize intellectual qualities and to view education almost exclusively as an intellectual process (see Chapter 3).

TABLE E-5
 INDICES OF INTERWORD AFFINITY
 DOMAIN "EDUCATION": Group 1, Educational Values

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship								Total Mean
		TO LEARN		INTEL- LIGENCE		KNOWLEDGE		EDUCATED		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
EDUCATED	U.S.	387	400	286	288	401	429			
	Korean	342	289	232	148	362	264			
KNOWLEDGE	U.S.	505	386	348	396					
	Korean	426	490	173	195					
INTEL- LIGENCE	U.S.	184	162							
	Korean	105	127							
TO LEARN	U.S.									
	Korean									
Mean	U.S.	337		277		411		365		348
	Korean	296		163		318		273		262

On the second group of educational themes (Table E-6), the U.S. and Korean affinity scores are clearly similar. The only noticeable difference is that the Koreans see a closer relationship between SCHOOL and TEACHER.

TABLE E-6
 INDICES OF INTERWORD AFFINITY
 DOMAIN "EDUCATION": Group 2, Roles, Institution

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship								Total Mean
		DEGREE		TEACHER		SCHOOL		COLLEGE		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
COLLEGE	U.S.	227	332	306	388	392	491			
	Korean	279	313	259	243	423	301			
SCHOOL	U.S.	192	232	408	457					
	Korean	166	218	465	546					
TEACHER	U.S.	115	117							
	Korean	135	118							
DEGREE	U.S.									
	Korean									
Mean	U.S.		202		298		362		356	304
	Korean		205		294		353		303	289

The first group of rather general concepts in the "MORAL " domain (Table E-7) shows similar patterns of relationship for Americans and Koreans. One observation suggests that HONESTY has a stronger relationship to ETHICS and morality for Americans than for Koreans. This supports previous observations (Chapter 4) that Americans show a stronger tendency to refer to human characteristics in terms of ethics and morality.

TABLE E-7
 INDICES OF INTERWORD AFFINITY
 DOMAIN "ETHICS, MORALITY": Group 1, General Concepts

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship								Total Mean
		DUTY		HONESTY		ETHICS		MORAL CHARACTER		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
MORAL CHAR-ACTER	U.S.	18	15	382	303	320	379			
	Korean	138	129	364	296	167	497			
ETHICS	U.S.	86	86	186	186					
	Korean	137	91	113	83					
HONESTY	U.S.	106	81							
	Korean	35	39							
DUTY	U.S.									
	Korean									
Mean	U.S.									
	Korean	65	95	207	155	207	181	236	265	179 174

The second group in the "MORAL " domain (Table E-8) includes mostly positive value terms which show generally higher affinity among each other for Americans than for Koreans. Especially strong is the relationship between VIRTUE and HONOR and between VIRTUE and CHASTITY for the Americans. This higher affinity becomes partially explicable by the moral undertone Americans attach to these values.

TABLE E-8
 INDICES OF INTERWORD AFFINITY
 DOMAIN "ETHICS, MORALITY": Group 2

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship								Total Mean
		CORRUPTION		VIRTUE		CHASTITY		HONOR		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
HONOR	U.S.	12	12	208	240	101	108			
	Korean	70	69	87	81	40	34			
CHASTITY	U.S.	30	31	385	326					
	Korean	10	12	117	129					
VIRTUE	U.S.	52	52							
	Korean	17	18							
CORRUPTION	U.S.									
	Korean									
Mean	U.S.	32		210		164		114		130
	Korean	33		75		57		64		57

The third group of moral-ethical themes (Table E-9) represents non-values: crimes, instances of illegal, immoral behavior. The Koreans fairly consistently show a higher affinity among these themes. This higher affinity is partially explicable by the fact that the Koreans give more attention to economic and social values (e.g., money, poor).

TABLE E-9
 INDICES OF INTERWORD AFFINITY
 DCMAIN "ETHICS, MORALITY": Group 3

Stimulus Word A	Group	Stimulus Word B and Direction of Relationship						Total Mean		
		PROSTITUTION		THEFT		CRIME			EXPLOITATION	
		A-B	B-A	A-B	B-A	A-B	B-A		A-B	B-A
EXPLOITATION	U.S.	38	21	150	88	93	53			
	Korean	62	69	326	145	294	200			
CRIME	U.S.	73	67	345	396					
	Korean	72	119	433	343					
THEFT	U.S.	89	89							
	Korean	60	109							
PROSTITUTION	U.S.									
	Korean									
Mean	U.S.		62		192		171		74	125
	Korean		82		236		243		183	196

On the four themes dealing mainly with money and financial matters (Table E-10), the U.S. and Korean groups produced fairly similar indices. The Korean indices are generally higher but the differences are not very sizable.

TABLE E-10
 INDICES OF INTERWORD AFFINITY
 DOMAIN "ECONOMY, FINANCES": Group 1, Money

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship				Total Mean
		PROFIT	MONEY	BANK	BUSINESS	
		A-B B-A	A-B B-A	A-B B-A	A-B B-A	
BUSINESS	U.S.	239 264	167 68	145 110		
	Korean	307 219	206 125	173 160		
BANK	U.S.	175 211	271 125			
	Korean	167 216	257 138			
MONEY	U.S.	115 300				
	Korean	206 340				
PROFIT	U.S.					
	Korean					
Mean	U.S.	217	174	173	165	182
	Korean	242	212	185	198	209

On the themes dealing with the economic situation (Table E-11), the indices of the Americans and Koreans are generally quite similar. Nonetheless, the high Korean affinity index between ECONOMIC PLAN and PROSPERITY is fairly specific to this group, reflecting expectations they attribute to economic planning.

TABLE E-11
 INDICES OF INTERWORD AFFINITY
 DOMAIN "ECONOMY, FINANCES": Group 2, Economic Situation

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship						Total Mean	
		PROSPERITY		BEGGAR		ECONOMIC PLAN			UNEMPLOYMENT
		A-B	B-A	A-B	B-A	A-B	B-A		A-B B-A
UNEMPLOYMENT	U.S.	90	99	257	261	112	123		
	Korean	81	8	194	194	38	36		
ECONOMIC PLAN	U.S.	198	182	93	76				
	Korean	327	357	42	43				
BEGGAR	U.S.	83	98						
	Korean	58	65						
PROSPERITY	U.S.								
	Korean								
Mean	U.S.		125		146		132		140
	Korean		163		100		140		127

While on themes dealing with JAPAN (see Table E-12) the affinity indices are similar between Americans and Koreans, on the two themes dealing with alliances in the Far East the Korean affinity indices are distinctly higher. The high relationship between ASPAC and MANILA CONFERENCE is based on the Korean emphasis on peace, conferences, and Korean participation.

TABLE E-12
 INDICES OF INTERWORD AFFINITY
 DOMAIN "INTERNATIONAL RELATIONS": Group 1, Japan, Far Eastern Alliance

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship								Total Mean
		JAPAN		JAPAN-ESE		MANILA CONF.		ASPAC		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
ASPAC	U.S.	106	40	101	44	166	89			
	Korean	257	157	51	68	468	404			
MANILA CONF.	U.S.	89	62	68	55					
	Korean	194	140	93	82					
JAPANESE	U.S.	569	471							
	Korean	398	325							
JAPAN	U.S.									
	Korean									
Mean	U.S.		223		218		88		91	155
	Korean		244		170		230		233	219

Table E-13 shows that the U.S. group sees a closer affinity between the UNITED STATES and RED CHINA, than does the Korean group. The Americans also see a close relationship between the VIETCONG and RED CHINA. On the other hand, Koreans see a close affinity between the VIETCONG and the SOVIET UNION. This is in line with earlier observations that the Koreans fairly consistently assign more importance to the Soviet Union than to China.

TABLE E-13

INDICES OF INTERWORD AFFINITY

DOMAIN "INTERNATIONAL RELATIONS": Group 2, Communist Powers, Vietnam

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship								Total Mean
		VIETCONG		SOUTH VIETNAM		RED CHINA		SOVIET UNION		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
SOVIET UNION	U.S.	76	82	100	116	318	357			
	Korean	136	151	153	147	210	297			
RED CHINA	U.S.	252	246	162	148					
	Korean	164	150	137	99					
SOUTH VIETNAM	U.S.	217	176							
	Korean	371	281							
VIET CONG	U.S.									
	Korean									
Mean	U.S.	175		153		247		175		188
	Korean	209		198		176		182		191

The affinity among the themes considered in Table E-14 is about twice as high for Koreans as Americans. This appears to be largely a consequence of the Koreans' more direct concerns and their inclination to view these themes together as involving Korea, its national interest, economic and military situation.

TABLE E-14
 INDICES OF INTERWORD AFFINITY
 DOMAIN "INTERNATIONAL RELATIONS": Group 3, Aid, Assistance

Stimulus Word A	GROUP	Stimulus Word B and Direction of Relationship								Total Mean
		VIETNAM INVOLVEMENT		AID REDUCTION		MILITARY ASST.		U. S. AID		
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	
U. S. AID	U. S.	99	127	242	389	225	314			
	Korean	280	294	277	355	375	497			
MILITARY ASST.	U. S.	159	154	86	142					
	Korean	370	363	218	158					
AID REDUCTION	U. S.	51	35							
	Korean	178	160							
VIETNAM INVOLVEMENT	U. S.									
	Korean									
Mean	U. S.		104		158		180		233	169
	Korean		274		224		330		346	294