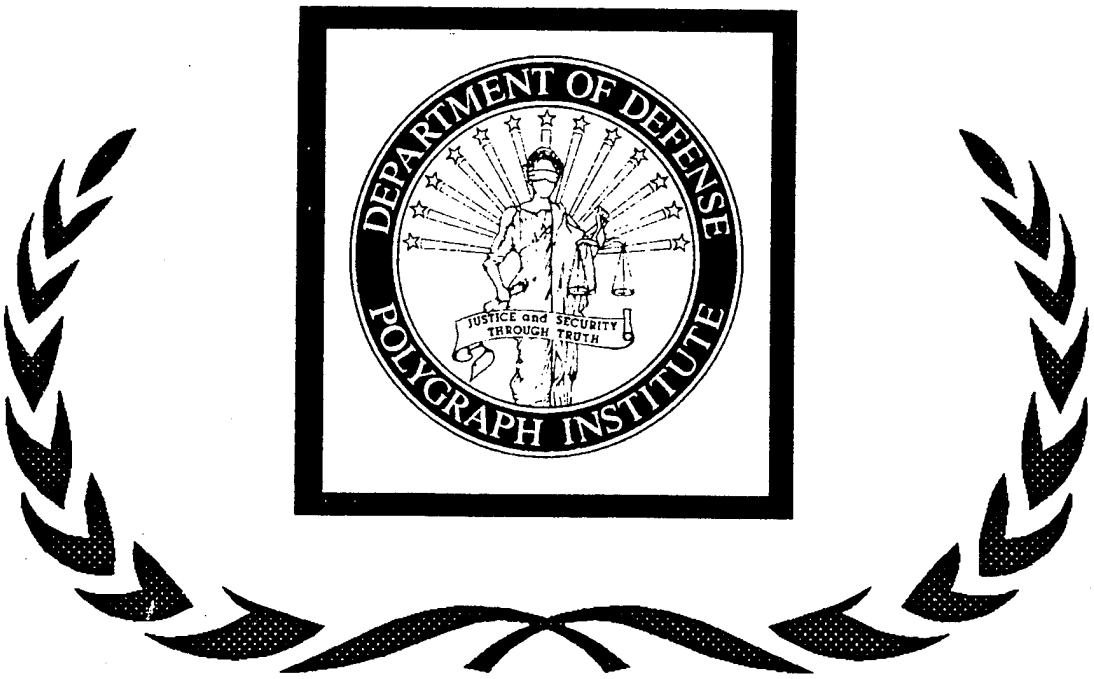


Polygraph Examiner Attitudes on Cross-Cultural Differences in the Far East

William J. Yankee, Ph.D.

June 1991

Department of Defense Polygraph Institute
Fort McClellan, Alabama 36205-5114
Telephone: 205-848-3803
FAX: 205-848-5332

REPORT DOCUMENTATION PAGE

Form Approved
OMB No. 0704-0188

1. AGENCY USE ONLY *(Leave blank)*	2. REPORT DATE	3. REPORT TYPE AND DATES COVERED
	June 1991	Final Report (Mar 90 - Jan 91)

4. TITLE AND SUBTITLE

Polygraph Examiner Attitudes on Cross-Cultural Differences in the Far East

5. FUNDING NUMBERS

DoDPI90-P-0008

6. AUTHOR(S)

William J. Yankee

7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES)

Department of Defense
Polygraph Institute
Building 3165
Fort McClellan, AL 36205-5114

8. PERFORMING ORGANIZATION REPORT NUMBER

DoDPI91-R-0001

9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES)

Department of Defense
Polygraph Institute
Building 3165
Fort McClellan, Al 36205-5114

10. SPONSORING/MONITORING AGENCY REPORT NUMBER

DoDPI91-R-0001

DoDPI90-P-0008

11. SUPPLEMENTARY NOTES

12a. DISTRIBUTION/AVAILABILITY STATEMENT

Public release, distribution unlimited.

12b. DISTRIBUTION CODE

13. ABSTRACT *(Maximum 200 words)*

Seven U.S., 12 Japanese, 8 Korean examiners and one Korean examiner/interpreter were personally interviewed. Another 10 Japanese and Korean, do not believe that cultural differences interfere with accuracy of polygraph results. Almost all, however, are convinced that the ability to communicate with a common language is essential and that the use of untrained interpreters renders very questionable results. Many feel that interpreters could do a much better job if they had training in polygraph procedures, so that they would understand what the examiner is trying to do. It was felt by some that the best approach would be to take natives who speak fluent English and train these individuals as examiners. High academic requirements and a research orientation is characteristic of the Japanese approach to developing an examiner. Korean emphasis is upon a law degree requirement, plus five years of investigative experience. Japanese police examiners make diagnoses only, while Korean seek confessions. The Japanese are intensely involved in polygraph research and have very modern equipment and computers in some of their laboratories. The Koreans are not involved with research, but are intensely interested in the development of polygraph instruments and procedures in the U.S.

14. SUBJECT TERMS

attitudes, cross-culture, detection of deception, interpreter

15. NUMBER OF PAGES

53

16. PRICE CODE

17. SECURITY CLASSIFICATION OF REPORT	18. SECURITY CLASSIFICATION OF THIS PAGE	19. SECURITY CLASSIFICATION OF ABSTRACT	20. LIMITATION OF ABSTRACT
Unclassified	Unclassified	Unclassified	

Report No. DoDPI91-R-0001

Polygraph Examiner Attitudes on Cross-Cultural Differences in the Far East

William J. Yankee, Ph.D.

June 1991

Department of Defense Polygraph Institute
Fort McClellan, Alabama 36205

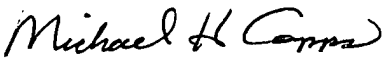
Director's Foreword

This study represents the first effort to address one of the many issues raised in an earlier Department of Defense Polygraph Institute (DoDPI) sponsored study regarding the affect of cross-cultural differences on psychophysiological detection of deception (PDD) tests. The author examines the attitudes of PDD examiners concerning cross-cultural differences in conducting PDD tests, specifically focusing on Asians in the Far East.

This area of investigation is increasingly important due not only to the sensitive and critical issues often addressed in these tests, but also because the sheer volume of these cases continues to increase as societies become more mobile and consequently, more heterogeneous.

The results of this investigation re-emphasized what should be obvious, but is easily overlooked: the critical element in any examination is clear communication between examinee and examiner. All the examiners surveyed adamantly recommended that only as a last resort should interpreters be used to facilitate the examination procedures. Whenever possible, the examination, and all conversation associated with it, should be accomplished by a single individual, the examiner.

Although this study focuses only on cultures in the Far East, it is probable that the aforementioned unanimous recommendation would be generalizable to other geographical locations and cultures. Field examiners are urged to pursue the collection of this type of information in their own geographical areas so that it may be added to our knowledge base and further disseminated.



Michael H. Capps
Director

This research was supported by DoDPI90-P-0008 project funds from the Department of Defense Polygraph Institute. The views expressed in this article are those of the author and do not reflect the official policy or position of the Department of Defense or the U.S. Government.

Abstract

YANKEE, W. J. Polygraph examiner attitudes on cross-cultural differences in the far east. June 1991. Report No. DoDPI91-R-0001. Department of Defense Polygraph Institute, Fort McClellan, AL 36205. Seven U.S., 12 Japanese, 8 Korean examiners and one Korean examiner/interpreter were personally interviewed. Another 10 Japanese and Korean, do not believe that cultural differences interfere with accuracy of polygraph results. Almost all, however, are convinced that the ability to communicate with a common language is essential and that the use of untrained interpreters render very questionable results. Many feel that interpreters could do a much better job if they had training in polygraph procedures, so that they would understand what the examiner is trying to do. It was felt by some that the best approach would be to take natives who speak fluent English and train these individuals as examiners. High academic requirements and a research orientation is characteristic of the Japanese approach to developing an examiner. Korean emphasis is upon a law degree requirement, plus five years of investigative experience. Japanese police examiners make diagnoses only, while Korean seek confessions. The Japanese are intensely involved in polygraph research and have very modern equipment and computers in some of their laboratories. The Koreans are not involved with research, but are intensely interested in the development of polygraph instruments and procedures in the U.S.

Key-words: attitudes, cross-culture, detection of deception, interpreter

Table of Contents

A. Introduction.

This study was undertaken to obtain information regarding the difficulties U.S. polygraph examiners face in conducting examinations with individuals from a different culture. The bulk of the information is limited to the Japanese and Korean cultures and includes the results of interviews with American examiners working in Japan and Korea, as well as native Japanese and Korean examiners. A secondary purpose was to investigate the polygraph training and research programs of these two countries.

B. American Examiners in Japan and Korea -- General Information.

Two examiners (both OSI) were interviewed in Japan, while five examiners (2 MI and 3 CID) were interviewed in Korea. The average experience as examiners was 9.7 years, with a range of 4 to 15. The examiners were trained by the U.S. Army (Gordon, USAMPS, DoDPI) and one at a private school (Zonn). All training courses were 14 weeks long with the exception of the Zonn School which was 8 weeks long.

Six of the examiners have attended an average of five conferences, workshops, APA meetings, as well as the Federal Interagency Seminars. One examiner has attended two programs during his 15 years as an examiner, the last one in 1984.

The average length of the current assignments to Korea and Japan was two years with a range from 8 months to 4 years. However, their total experience involving repeated tours averaged 4.5 years with a range from 2 to 9 years. The examiner with the 9 years of experience in the Far East was MI and 8 of the 9 years were spent as an agent rather than an examiner. One examiner spent one year in Vietnam and another spent one year in the Philippines.

Six of the seven examiners (one did not have numbers) reported conducting 4,205 examinations on U.S. subjects, the average being 700 with a range of 0 to 2,000. Three reported testing 53 Japanese (1, 2 and 50), 22 with interpreters; six reported testing 258 Koreans, 230 of which were conducted with interpreters. Two examiners had not conducted examinations with U.S. subjects, other than while in polygraph school, before assignment to the Far East. All but one examiner have conducted tests in the U.S.; six have conducted in Korea; two in Thailand; two in Japan; two in the Philippines; two in Guam; and one in Malaysia.

The seven examiners each have a baccalaureate degree; two have a master's degree and one had 21 credit hours toward a second master's degree. At the undergraduate level, four majored in criminal justice, one in business, one in Asian studies and one in social science. One master's degree was in criminal justice and one in human relations. One examiner speaks Korean, but not fluent

enough to conduct an examination in Korean, but enough to know what is happening; one can speak German and some Thai; one had two years of Spanish in high school, but has no current speaking or writing skill.

Four examiners were civilian examiners and four of the seven lived on military installations. Two examiners conducted CI and criminal tests; one CI and intelligence only; and four criminal tests only. The average percent of females tested was 13% with a range in the estimate from 2% to 25%.

U.S. Examiners -- Japan.

The two U.S. examiners stationed in Japan were in agreement regarding problems with Japanese interpreters. Getting the attention of the examinee, particularly in respect to eye contact and preparing the interpreter to handle the pre-test and the preparation of questions were two major factors. In their opinion, it was best to write the questions out in English and then have the interpreter translate. To check on the translation, the examiner would retrieve the written English questions and have the interpreter translate the Japanese questions back to English. When possible, they would have another interpreter translate the question. Both insisted that when a question is asked in Japanese, it is significantly longer than the English version. They had no idea as to what the psychological effect of the lengthier question might be. In addition, it was their opinion that not enough time and effort is put into properly training interpreters.

Both examiners have the interpreter sit behind or off to the side of the examinee. The interpreter tells the examinee to look directly at the examiner during all aspects of the test. In their experience, private distance with Japanese subjects is about the same as with U.S. examinees. Both stated one could be close enough to reach out and touch without stretching, but far enough away to avoid undue pressure.

Regarding gestures and non-verbal behavior, both examiners stated they observed no differences between U.S., Japanese and Korean subjects with the exception of the eye contact. It is their opinion that all Asians avoid hard eye contact.

Stimulation tests are difficult to conduct since it is difficult to get a Japanese to lie to the key question. It seems that they don't understand what the examiner is trying to do. This is also true in the Philippines. The Japanese have more fear of what their relatives will think about their behavior than they do of being caught lying by a U.S. examiner. It is difficult to know how stress is affecting the emotional tone of the subjects.
Guiding the test through an interpreter is cumbersome and awkward. In addition, the examiner does not really know what the interpreter is saying; consequently, one cannot adjust the direction of the

interview in any meaningful fashion. OSI uses Form 24 which, the examiners claim, helps to establish rapport with the interpreter and it is assumed with the subject. The Japanese are very much concerned about embarrassing themselves or their family.

The examiners use a variety of examination formats as taught at DoDPI or as modified by OSI. They collect a minimum of three charts, a fourth one if one chart is of poor quality. If need be, they will change questions and run another series.

Control questions are frequently designed to take advantage of family and saving face concerns. Some favorites the examiners use with the Japanese are as follows: Have you ever done anything that would shame your family? Have you ever done anything that would disgrace your family? Have you ever done anything cowardly? Other questions centered on the work ethic: Did you ever go to work and not give 100%? Did you ever fail to give 100% on the job? Did you ever fail to give 100% effort in your work?

The examiners claim that interrogating through an interpreter is very difficult. Word inflections, raising or lowering the voice can cause the interpreter to lose the intensity of the message. The Japanese interpreter dislikes telling the subject that he is lying; rather, they will make many apologies and approach the issue obligingly which frequently results in no confession. The interpreters seem unable to put their own countrymen on the spot. The real problem, both examiners insisted, was trusting that the interpreter is saying what they want said. According to the examiner, on DI English-speaking Japanese. the confession rate is about the same as with U.S. DI subjects. Through an interpreter, the confession rate is around 25%. The interrogation themes vary around family disgrace, saving face and family shame.

The examiners were emphatic that the language barrier was the most difficult part of testing foreign nationals. They felt there was little difference in testing Japanese males vs. females; however, Philippine females are generally uneducated and develop physical complaints, e.g. high blood pressure, as excuses to not take the test or explain the DI outcome.

Before testing a foreign national, the examiners suggested that one should find out: What do they believe in? What are they afraid of? What are the cultural differences? Neither examiner could elaborate much on the cultural difference except as related to saving face, disgracing the family and matters referred to above. They suggested that the personal space is much less than in the U.S., therefore one can get closer to a subject without violating psychological space. In addition they advised: Be careful what you say about the Emperor; don't speak of World War II; age is important and revered; Buddhism is the most popular religion, but the tenets do not elicit sin and guilty feelings as in Christianity; they are intelligent and hard working; have high

values in honesty and work ethic; and have high respect for the dead.

U.S. Examiners -- Korea.

This portion of the information obtained was through a group approach interview which was tape recorded. The information has been edited for clarity, but no changes were made with the substantive content. The conversation involved one MI and three CID examiners. The MI examiner had formerly been a CID investigator in Korea.

Interviewer: As we go into this phase of the interview, I will ask questions and you can take turns responding. As we agreed, the conversation will be recorded. What percent of the examinations that you have conducted on foreign nationals was done in their language and with the use of an interpreter?

Answers:

CID #1: The one year I was in Korea I did approximately 40 foreign national tests, 10 of which were through interpreters and the other 30 were with an examiner who was trained to do it in the native language. With the trained interpreter/examiner, we conversed before and after the test. The interpreter actually performed the test in the exam room.

MI #1: I would say, using the interpreter directly and translating everything, about 90%. The interpreter/translator understands the language. In the counterintelligence arena, we screen all interpreter/translators and use the same one at all times so there is really no need for other interpreters.

CID #2: I would say about 90-94% of the exams that I have done on foreign national Koreans was done through an interpreter, the in-test phase being almost a verbatim interpretation stating to the examinee what I would point out in writing. In the pre-test I would basically tell the interpreter I wanted him to explain certain things to the examinee. He would know what I meant because I worked with him prior to the exam to provide a bit of in-house training. I only used one interpreter while I was here.

Interviewer: What problems did you experience using an interpreter?

Answers:

CID #1: My biggest problem is communicating pre-test and in-test concepts to the examinee through an interpreter; the communication process, in general, is so laborious. It was difficult to feel comfortable that control question points were well made. I was always worried about how well the interpreter was

really setting the controls. Is he doing it the way I want him to? Once we had a foreign national employee that was trained by us, subsequently went to the DoD school and then actually conducted the tests. I was very comfortable with the results since it showed that control questions could be set very effectively and efficiently. In instances where the interpreter conducted the test, I would stay in the observation room. The biggest problem I had with those tests was in the pre-examination discussion with the interpreter-examiner to make sure that some of our concepts were translated properly regarding question formulation. When you develop a question in English, many times it will not translate properly into the Korean language. So, I had to have detailed discussions about the concept I was trying to get across with a particular type of question and then let the interpreter structure the question so it would accomplish the concept. Whether the question translated the same way or not was irrelevant. The issue was did the interpreter get this concept across however it had to be worded. This process took a great deal of time.

Interviewer: When you worked under this relationship, did you have a way of checking how accurately the concept was being asked in the other language? Did you have any way of checking that?

Answers:

CID #1: Yes. Charts are the best way of checking it because you can see the reactivity. I would get fuzzy feelings when I was working through an interpreter, indicating thoughts in English, then having it translated into the examinee's native language. You just went through a communication process where you are not always sure that the question you asked got communicated the way you asked it. And then later in the test, I would see charts where there was little if any reactivity to a control question and then equal or very little activity in the relevant. After we had actually trained an interpreter as an examiner, we started seeing significant reactions in the control questions and felt much more comfortable with our calls.

MI #1: When you are using an interpreter in a counterintelligence screening test, and you go through the pre-test phase, the first priority is the number test. If you get reactivity everywhere, that is telling you that this guy is not right for testing because he doesn't understand what we are looking for.

Interviewer: Because of that, do you give him the STIM test first?

Answers:

MI #1: It's possible. Either the STIM test or the acquaintance test first.

CID #1: In the CID, of course, the policy has always been to run the STIM test as the second chart. I understand that they did some experiments with running it first, but the policy is dictated by CRC and I don't think it has changed since 1988.

Interviewer: Joe Gallimore was going to do a study on this. I think some people in the field were asked to run the STIM test first and others to run it second. The CID was going to collect the data for us. I don't know the current status of the project.

Answers:

CID #1: As an aside, if I were back in the business of doing tests through an interpreter, where there were two languages in the exam room, I would be a lot more comfortable running a STIM test first to ensure that I got some reactivity, rather than collect the charts and see too much GNT or flat charts. At least, if I conducted the STIM test first, I would have some idea if the guy really understood what we were doing.

CID #2: I concur. I was never very confident with our calls on Korean examinees, whether the charts were DI or NDI. The majority of the initial tests were inconclusive. An examiner should have some confidence in his charts. I had no confidence in the charts collected through an interpreter. You just don't know what is being said. I don't know if a relevant question is being asked when a relevant question is supposed to be asked.

MI #1: Well, there is a very important factor when using an interpreter. We must believe in our interpreter. If you show any signs of mistrust or uncertainty, it will show up on the pre-test and the first chart. If you challenge them by asking if they really asked that question, they will feel that you mistrust them.

CID #2: A lot of foreign nationals speak some English even if you are testing in their native language. They will pick up on any uncomfortableness between the examiner and interpreter. That sometimes gives the foreign national a little bit of a fuzzy feeling as regards to who is really in charge and what is going on? As you know, it is very important for an examinee to have rapport with the examiner and to understand that the examiner knows what he is doing. If he is not sure, or if there is some communication problems, it could seriously interfere with the test. In most instances, it is the subject's livelihood that is in the balance and that sometimes raises the GNT level.

Interviewer: In conducting a test with an interpreter, where do you have the interpreter sit or stand in the pre-test, during the test and during the interrogation? Are there differences as to where you have them located and, if so, what are they?

Answers:

CID #2: In the pre-test, I have the interpreter sitting right in front of and facing the examinee as if he was actually going to be the examiner and I am to his immediate right or left. I want the interpreter to explain certain things so the explanation must be coming from the interpreter and they have to have eye-to-eye contact. I view the two of them. In the in-test, the interpreter is directly behind the examinee who is again facing away from me. It makes no sense in my trying to have eye-to-eye contact or for me to talk in English to the subject. When I ask a question, I expect a yes or no answer quickly. There may be 2, 3 or 5 minute conversations between the interpreter and the examinee and then I ask the interpreter, so what's the answer? He doesn't know, even after five minutes of conversation.

MI #1: Other problems also exist. You have a guy in the room on a larceny issue. You say, "the first question is, did you steal any of that money?" He says, "Yes." He is not admitting to stealing the money; he is admitting that he understands the question.

Interviewer: Do you present each question to the interpreter and then have him interpret the question as the test is rolling, or does the interpreter have all the questions in advance and you merely signal him when to ask the questions?

Answers:

CID #2: I signal him because I have the list of questions on the table between us. We work side by side as a team. The examinee is looking the other way, so basically I signal which question and when to start the question.

Interviewer: When you interrogate the subject, in what positions are you and the interpreter?

Answers:

CID #2: I switch. I'm the person that sits in front of the examinee. I try to get directly in front of the examinee and have the interpreter right there to the side.

MI #1: I find it successful with the interpreter sitting in front of the examinee and I stand right behind him. That is showing that you have the authority over the interpreter. They do not like to be talked to from the back. It's a Korean cultural thing.

CID #2: The interpreter can give you a lot of resistance. I don't know if that is a cultural thing or what it is. They are paid by Uncle Sam, called criminal investigators and some of them

have been in the business 10, 20 and 30 years. They may start an interview and 20-30 minutes later you ask them, "well, what did the man say?" Well, he didn't do it. And they believe him. So, they really aren't trained at all in interrogation. They just don't believe this person would have done it because that person said he didn't do it. Or, if they do believe it, they don't want us to know because we are outsiders.

CID #1: Keep in mind that I have had a very small number of interpreter tests -- about 10. I experiment. I first started with a seating arrangement where the interpreter was in the toe-to-toe, knee-to-knee position with the examinee and I was off to the side. I would ask questions with the examinee turning sideways to look at me. Then the interpreter would maintain the direct contact in communicating the thought in the native language. Sometimes the examinee would be shifting his head back and forth, like watching a ping pong match, and probably thinking who's in control here? Then I went to an arrangement where I would sit down in front of the examinee in the pre-test phase and I would talk directly to them in English as though they understood me, with the interpreter off to the side either standing or sitting and communicating the thought. Later on, I learned that having the interpreter stand was not a good idea, so I put the interpreter in the chair with the one-on-one and I would stand up and direct the play, so to speak, from a superior position. I never liked the idea of talking with anyone over the desk or over the instrument. I prefer that both the pre-test and the post-test be done without anything between us, because I feel like these can serve as psychological props for both examiner and examinee. So, I would make sure that I had nothing between us when we were communicating. In the 30 or so tests that I did with the Korean national, who was actually an examiner (interpreter/examiner), she was trained to do it exactly the way we do it in a setting where we pull the chair around and sit down in front of the subject with the instrument off to the side and she would conduct the pre-test and post-test in that setting. I was in the observation room. I would only interrupt if I wasn't sure of something. She would come out of the exam room with the charts and we would do the interpretation outside the exam room because I never wanted to convey to the examinee that the interpreter/ examiner was not in charge. There was only two people in the exam room and the person running the instrument is in charge, even though I was behind pulling some strings in terms of structure and approach. I would only interrupt the pre-test or post-test phases if I wanted to dispense guidance and I would always do that by removing the interpreter/examiner from the room and do so in a private setting and then let the interpreter/examiner go back into the exam room. In the 30 tests that I did in this manner, I did not participate directly in the interrogations, only indirectly in a removed environment through communications with the interpreter/examiner. With this approach, we had a remarkable success rate, as compared to what we had before she was trained. Not only did she get a lot of conclusive tests, but she was also

getting confessions and admissions to testing issues which previously she had not been getting. Before she had training, when we did get conclusive DI charts, we weren't getting many admissions or confessions. I think this was because of the convoluted communication process when you're using an untrained interpreter.

Interviewer: This question is not on the list, but it struck me as interesting to ask. How did you fare with quality control when you had tests involving interpreters versus other types of tests? What was quality control able to do for you?

Answers:

CID #2: Quality control didn't do anything. It didn't make any difference. They went by the charts and if they thought the charts were DI or clearly NDI, that was the call. I probably had one confession out of forty on a DI chart with an interpreter and a lot of inconclusives. A greater percentage of my NDI calls were changed to inconclusive for Koreans than for the Americans.

Interviewer: Were you ever instructed by quality control to re-test a person?

Answers:

CID #2: Well, that is standard. As long as they will re-test, we always make an attempt to re-test.

Interviewer: Did you have better luck on re-tests?

Answers:

CID #2: I would be guessing but I think I might have gotten one out of eight Koreans to take a re-test.

Interviewer: This is just for a gut feeling kind of opinion. What would you guess your accuracy rate has been using English speaking subjects and conducting the examinations as normal, versus your accuracy rate using interpreters?

Answers:

CID #3: I think my accuracy rate with American speaking people is in the area of 90%. With forty or so foreign national tests, the rate of accuracy would be 5-10% at best. I do not think that the test procedures as I was applying them, and I believe I was applying them by the rules, was a valid test procedure because of the question construction and how the questions are asked. The question you asked earlier today about what would be a control question for a stabbing offense. You didn't get an answer to that but I could pick up on the relevant question they formulated -- "did you stab Chung Hye?" That comes

out in the translation as "you did stab Chung Hye." That is the way it is translated. A control question I mentioned to you previously, "Before this year, did you ever steal anything?" translates to "You did steal something before this year." And -- "before this year" comes at the end so I don't know how this might affect the theory of psychological set. Does a Korean, even though the question translates in reverse, do they get the same thought process that I do out of that? Or, is the person responding to an accusatory question? If we ask accusatory questions with Americans, our test would be considered invalid. The last couple of tests I did here in Korea was with an interpreter from Camp Red Cloud. I wrote out the questions in English and asked him to translate it and read it back to me. I started out with a control question. I would say, "I understand what you are doing, but on this polygraph test, the part "before this year," I want you to say that first. With this approach I got my two NDI tests on Koreans. Prior to that, I never got an NDI test on a Korean. I just don't think the other tests were valid -- at least as I was conducting them.

CID #1: In my experience, of the 700 or so tests that I have conducted, I believe the percentage of DI diagnoses would be in the high 60 percent area, NDI about 26% and inconclusive around 6 or 7 percent. However, in the forty or so interpreter tests that I have done, I would say that the statistics were about 40% DI, 30% NDI, and 30% INCL. How comfortable was I with the 70% conclusive calls? I was comfortable with about half the calls. The other half of the time I wondered, did it really work? Now, in instances where the interpreter doing the test was a trained examiner, I had confidence in those outcomes. The biggest problem is with the literal translation with the certified examiner in communicating with the interpreter/examiner as opposed to just the interpreter. When you have an interpreter/examiner, you can communicate a concept. You don't get hung up on the literal translation and you trust that interpreter will present the concept as you intend. If you get arbitrary about the use of a word such as "steal," there is a problem since, in the Korean language, there is no word for "steal." There isn't one Korean word that communicates that concept. You create a dilemma for the interpreter/examiner if you are arbitrary. You must communicate with the interpreter/examiner in general terms, and allow the interpreter/examiner to structure the question in a way that communicates the concept in their language, no matter how many words it takes them to do it. Sometimes, I find that some questions that would take many words in the English language, only takes a few words in the Korean language. Conversely, some questions that are simple in English, are elongated in the Korean language. You just have to have confidence that your interpreter/examiner is getting the concept across. The only way to do that is through one-on-one communication with the interpreter/examiner and an exchange of ideas and thoughts, and hear each other out.

MI #1: I can only relate what I am doing now with counterintelligence. It is a real problem. Our sacrifice relevant at position 2 is, " do you intend to answer truthfully the counterintelligence questions on this test?" Translated it takes about 19 seconds to ask. Another question, "regarding providing classified material to unauthorized persons, do you intend to answer truthfully each question about that?" This is even longer than the initial sacrifice question. The biggest problem I have had in Korea, was with the directed lie control test. It was a most difficult test to run on a Korean. They just didn't understand the directed lie control technique.

CID #1: The reason for that problem is that with the DLCT, you have removed the responsibility from the examinee. In the Korean culture, if someone else is going to take responsibility, then the Korean doesn't have to worry about it. If you are my boss and you tell me to do something and you are going to take responsibility for it, even if I know its wrong, I have no responsibility because you are my senior and you told me to do it.

Interviewer: So you can't use a directed lie at all with a Korean?

Answers:

CID #1: Culturally, there is a problem with it because of the lack of responsibility for the subject.

MI #1: Yes, that is correct.

CID #1: In the Korean culture, somebody is always responsible. There is no such thing as no-fault. So, somebody must be responsible. If you are willing to take the responsibility by saying, "I want you to lie," then they don't feel bad about it and thus don't respond.

MI #1: Right, then it's your fault.

Interviewer: Is that true in all Oriental cultures or just Korean cultures?

Answers:

CID #1: It stems from the Confucian philosophy, which is prevalent here in Korea. It is not quite as prevalent in Japan, but is prevalent in China and some of the other Oriental cultures. Wherever Confucian ideas are prevalent, there's going to be a problem with responsibility. That is not necessarily so in other cultures such as Germany. In Confucian philosophy, I am relieved of responsibility if someone else assumes it.

Interviewer: Would that also be true for a Christian Korean?

Answers:

CID #1: No. When you have a Confucian mind converted to Christianity, some of the morality concepts change. However, I think that when it comes down to survival, they revert back to their Confucian orientation. In an exam setting, especially when you are dealing with a person's livelihood, reputation and their face is very important. (In Confucian philosophy, saving face is very important.) I think they fall back on their Confucian philosophy even if they are Christian. It is hard to change a leopard's spots.

MI #1: There is something that we don't often think of or continue to forget and that is that the interpreter/translator lives here. We examiners are here for a year or two years then we pack up and go home. They don't leave. They have to face the people we test long after we are gone. It is the face-saving aspect we need to remember.

CID #1: I think that the best money making project for any government agency involved in foreign national testing is to invest in an interpreter (a Korean National investigator) and train the person as an examiner. You accomplish a number of things. You eliminate the convoluted communication process; you develop confidence in both the certified examiner of record and the interpreter/examiner in terms of approach and methodology; you could gain the confidence of the investigative personnel that you are supporting because they get good results. They start requesting support for more cases. When the interpreter/examiner was doing tests over here, we got a lot of tests simply because her reputation was that she would get a confession/admission when the subjects were deceptive. But, under our current system, agents aren't always excited about seeking a polygraph examination. They know it is going be an interpreter test, they have to go through a lot of paperwork, and that is just a roll of the dice as to whether or not they are going to get conclusive results. It is frustrating for the examiners as well because when they are conducting tests through an interpreter, they have the feeling that they are not as effective as they would like to be. The professional commitment is higher than the results in these instances.

Interviewer: Regarding behaviors, are there any particular non verbal behaviors that are unique to Koreans, Japanese, Chinese that would be different from American behaviors?

Answers:

CID #1: My experience with the Koreans is they tend to be more stoic and less animated in their body language than Americans.

MI #1: Until they lose their cool.

CID #1: They are very emotional with their voice and eyes, but will sit very still and scream. You can tell by the way they talk how they feel. Again, they have been taught to be respectful even when communicating the oppositional argument, to be respectful to the person until they lose their cool and then they shout and holler, maybe even get physical. But in the controlled, authoritative environment of an exam room, they can get agitated but they will maintain a respectful posture for the most part.

Interviewer: What about eye contact? Good or poor eye contact?

Answers:

MI #1: When they are deceptive, and you look them right dead in the eye, they won't look back. Just like an American, they will look away, look up, look anywhere but at the examiner.

CID #1: When you are testing a person senior to you, in the Korean culture, it's considered very poor form for you to look them in the eye. They find that offensive. When you test an elderly Korean gentleman, it does not matter if he is guilty or innocent, if you eye-ball him, it is offensive to him because it is disrespectful. If the subject is an elder and I'm junior, I can ask very direct questions, but I must do so in a humble posture. Looking straight into the eyes is not considered humble. Sometimes it is very offensive. Now, Korean interpreter/examiners understand that and they know how to manipulate the cultural aspects much better than we do because they are tuned into when it is all right to look them in the eye, and when it is all right to ask you a penetrating question by dropping the eyes or by humbling themselves. The female interpreter/examiner was very good at that process. She knew when to get on somebody's case and she also knew when to back off and communicate softly and respectfully.

Interviewer: At what age does the respect for the elder change?

Answers:

CID #1: It never really changes. If two people are the same age, then one can use less polite language. But if one is older than the other, and the younger does not show proper respect that the age and culture dictate, then trying to communicate gets lost because of the perceived disrespect. That gives the older person a license to just ignore you.

Interviewer: Regarding establishing emotional levels, reducing general nervous tension, or manipulating the stress levels of the subject, are there any particular things you do with Koreans that you would not do with U.S. examinees?

Answers:

CID #1: As Americans, testing foreign nationals, Koreans, we want to proceed as we do with U.S. examinees. When we use an interpreter who is strictly an interpreter, we get frustrated, primarily because the interpreter doesn't share our interest in the procedure. He has a personal investment in expressing the questions in a way that is culturally acceptable. When I am working with an English-speaking person, I am aware that there is a way to express a question politely, but directly, and there is also a way to just express it rudely. When you are working through an interpreter, you don't have the ability to make that distinction. You can ask a question very directly, but chances are it's going to get watered down through the interpretive process and by the cultural influence. By the time the question is put to the examinee and the response comes back, you get the feeling that what you asked was not understood.

MI #1: After discussing the control and relevant issues and when you have the interpreter present the question to the examinee, the tone and mannerism is revealed. If the interpreter says, "did you steal that money? Are you the kind of guy that would do that? I pick up the tone in the translation. If the way he says it, or his mannerisms are not right, I take a short break, and tell the interpreter that was not how I wanted the questions presented. I want to be more firm. This is when the cultural aspects enter in. It's hard to break the cultural barrier as regards respect and courtesy of the elderly.

Interviewer: Have you run across any particular kind of approach to interrogating, through an interpreter, that is successful in getting confessions of Koreans? In other words, certain types of arguments or certain lines of approach that you use that is more successful than something else?

Answers:

CID #1: The only approach that works (that I've found) is you do what in our culture would be considered coercive; that is, hold their job, their base pass, or you authoritatively take charge of something that you really don't have control over. If you threaten their ability to survive, or maintain their livelihood and they genuinely believe you have that authority, you might get something out of them; otherwise, you are not going to convince them that it is in their best interest to tell you the truth. You have to back it up with a hammer.

Interviewer: If you have a Korean, Japanese or any other foreign national that speaks English well enough for you to conduct a polygraph examination on him in English, are there any cultural factors that can affect that test, even though you are communicating in English?

Answers:

CID #2: These people are very forgiving. If Americans make a mistake, they say, "well, that is just because they are stupid. They don't know the difference." On the other hand, if a Korean did the same thing, they would probably stop it right there. They forgive a lot.

CID #1: That relates back to the Confucian philosophy. In the Confucian approach to things, in Korea as in Japan, they have a thing called the Ceremony of Woe. When a person has done something wrong and makes a public apology to everyone, it is considered very bad manners to bring up that issue again. In other words, if you bring it up, then the people to whom you bring it up will think not badly of the person you are talking about, but badly of you for bringing it up.

MI #1: It would never work in American politics.
(Right! They never apologize.)

CID #1: In my opinion, the least desirable way to test a foreign national is through an interpreter in his native language with an English speaking examiner directing. That is the least effective. The next least effective way is to do it in the English language or second language with an interpreter helping you support some of your arguments when you are talking about some concept that is beyond the examinee's English language capability. The best to and most effective way to do it is with a trained U.S. examiner who speaks the native language and does the test in that language. The absolute best is the native speaking interpreter/examiner who understands polygraph and his culture and the language. That is the best way to do it. So, in the same order, I would rather have a native speaking, trained, DoD foreign national polygraph examiner than an English examiner who speaks the native language examiner, or then a combination of English and interpreter support. The least desirable way is with an interpreter. If you speak Korean, that's better than using a Korean examiner to interpret your English to a Korean. There's a better way to do it. Have a Korean who speaks the language, is a trained examiner, and understands the culture.

Interviewer: If you had to put in two words or less what the most difficult problem is associated with testing a foreign national, what would you say?

Answers:

All: Communications.

Interviewer: Are there differences between male and female Korean examinees?

Answers: (Note: These comments are reflected from a meeting with the Korean Polygraph Association members earlier in the day. The Korean examiners had responded to this same question.)

CID #1: I heard some comments today that the Korean Polygraph Association male examiners were saying which amused me. I noticed the female examiner was staying decidedly mute and that Korean males have to be careful about upsetting emotional Korean females. Korean females have to be careful about upsetting Korean males. Therefore, Korean males testing Korean males is the best way to go and Korean females testing Korean females is the best way to go. I think that was the approach they were presenting to you. Korean male examiners and some American examiners believe that a female examiner cannot effectively test Korean males and get a confession because the Korean male will not confess to a Korean female. The interpreter/examiner mentioned earlier repeatedly proved that to be wrong. She did get confessions. What you have to do is train someone, give them the skill to be tenacious in the pursuit of issues. I don't care who you are, red, white, blue, purple, Korean, American, etc. tenacious pursuit of issues will break down the cultural barriers, ultimately. Inside, fundamentally, we are all the same and once we understand what the issues are and that somebody has got a "go for the throat, let's take this thing down to the bone" attitude, then all the cultural stuff goes aside and it is just people responding to people. It doesn't matter if you are male, female, young, old. All that stuff goes to the side when you really have good communications. (In my opinion) I think this is a learned behavior, not an inherited ability. I think you can teach people to do that. You have to be very careful in selecting the right person, but I think there are lots of people, even in our current environment, four or five Korean Nationals out there that we could train to do it. Whether or not they would ever be as the interpreter/examiner we have been using as an example, I don't know, but I think they would be more effective than working through an interpreter.

Interviewer: Do you have any suggestions for us, regarding information that we could add to our curriculum that would help improve the cultural and communication problems for the examiner going out to the field? For example, I know one examiner who graduated from the school in 1978, and was sent directly to Korea. He had not been in Korea before and was thrown into a situation where he had to conduct tests with no preparation for the environmental differences. Is there anything you could suggest that would help the Institute prepare examiners better to enter foreign environments?

CID #1: I went through the school in 1979, another examiner went through in 1980 and still another in 1983, and all of us were in the same boat. The school needs instruction on how to conduct tests with an interpreter. I think a block of instruction that condenses and incorporates some of the things that we have talked

about; the four basic types and an explanation of the techniques and procedures to be used in each basic type. This would be especially helpful to examiners that are going overseas to conduct tests in a different culture and environment. I had to learn the hard way -- by doing.

Interviewer: The interesting thing is we have many students, working in the United States, who are essentially facing the same problems you are. The examiners in Miami, for example, are examining Cubans. In New York there are many Puerto Ricans and Hispanics. We are not doing much to prepare for these different cultures.

Answers:

CID #1: There is something that almost every experienced examiner learns in testing U.S. personnel with Hispanic background: they all discover, within the first few interrogations about the Spanish/American culture of Machismo. That's just an example. It's not to single out Hispanics in a prejudicial way. I'm just saying that's an example of a cultural thing. That's true in just about every culture. You can find some lever that makes sense. Examiners that are going to Germany need to know what that lever is; if to Korea, what the lever is.

MI #1: We're still looking for these levers.

CID #2: You know one of the things that you might consider is, as I expressed to you in a previous conversation, once a person finishes polygraph school and is destined for a foreign assignment, they should send the person directly to a language school.

CID #1: We did that one time in the 12 years that I've been associated with polygraph. One examiner, prior to going to Panama, went to the Defense Language Institute and did a very good job of testing down there. But, we had a hard time getting that approved and basically CRC was opposed to it. He got it approved by going through MILPERCEN. I think it is an excellent idea to send them to the language school even if they aren't capable of doing the test in that language. They learn enough of the language that they can communicate effectively with the interpreter and that is helpful. Anything that improves the communication process when you have to use interpreters, such as the examiner understanding some of the language or some aspects of the culture, is a benefit.

C. Japanese and Korean Examiners.

Japanese Examiners.

Twelve Japanese examiners were interviewed: three were from the Tokyo Prefecture; one each from Oichi, Kyoto, Shiga, Tokushima;

three from Hyogo and two from Osaka Prefectures. Ten others were surveyed through Takehiko Yamamuro, the chief examiner from the Hyogo Prefecture in Kobe, Japan.

The average years of polygraph experience was five years with a range from one to twenty-five years. Examiners averaged around 100 examinations per year. Between 1960 and 1970, the examiners in the Kansai area have conducted 1,124 tests on foreigners, including American, Chinese, Egyptian, Hungarian, Indian, Indonesian, Korea, Norwegian, Pakistani, Philippine, Polish, Swede, Thai and Vietnamese. Of these, 79 were conducted using interpreters in the subject's native language.

Ninety percent of the Japanese examiners have a degree in psychology, the other ten percent have degrees in biology, physiology or psychophysiology. All police examiners receive their formal training through the Training Institute of Forensic Science, which is a unit of the National Research Institute of Police Science.

There are several major problems in using interpreters, as seen by Japanese examiners. First, it is difficult to find a proper interpreter for special languages such as Tagalog or Norwegian. In those instances, attempts are made with poorly understood English, but they consider the results to be hopeless. Secondly, interpreters have no knowledge or experience in using tests; therefore the tests are apt to be interrogative. Third, some foreigners who have never heard of polygraph become "mentally deranged" when the polygraph is mistaken for a third degree device. The Japanese examiners feel that examiners should acquire the skill, at least English, to test in a foreign language. One examiner felt that the only cultural differences that would affect a polygraph test occurs when the examiner doesn't understand the instrument, the process, or the consequences. However, according to the Japanese, Koreans have no guilty feelings and that might be a cultural factor.

Japan is experiencing an increase in international type crimes. These crimes include those committed by foreign visitors, those involved with the U.S. Forces in Japan; those whose resident status is unknown, those fleeing from prosecution in other countries; and those using Japan as a base for criminal activities.

Japanese examiners are divided, relative to the effectiveness of the control question test. Some, including the chief instructor in the polygraph training program, are of the opinion that it does not work well on Japanese and it is too difficult to develop controls. Further, they claim the process has legal and ethical problems for them. Japanese examiners enter into an agreement with the subject, which specifically states they will not inquire into areas not directly related to the crime in question. In addition, it was pointed out that CQT methods produce too many false

positives, as determined by confessions of others and by physical evidence; however, no statistics were provided to support this position. Some examiners, on the other hand, find the control question method effective, state there is no problem with establishing controls if one knows how, and don't feel the approach is unethical or illegal.

Although there may be differences of opinion among Japanese examiners regarding the effectiveness of the control question test, all of those interviewed were in agreement that cultural differences have no effect on the efficacy of polygraph methods. The psychophysiological aspects of the procedures are the same for all nationalities. The only factor they feel impedes the process is the language barrier. Being able to communicate, without the aid of an interpreter, in a language well understood by the examiner and the subject, is the critical and significant factor. They are also of a common opinion that the more education a person has, the more accurate the results. They are also in agreement that guilty knowledge tests (GKT) are superior to the control question tests and that all examinations start with two control question charts, followed by 10 to 20 GKT. The Japanese refer to the Guilty Knowledge Test as synonymous with the Peak of Tension test. Before conducting a test, the examiner always visits the crime scene to become familiar with the location of the crime and to collect information for the GKT.

Korean Examiners.

Eight examiners were interviewed. Two were from the Supreme Prosecutor's Office; one from the National Institute of Scientific Investigation; one from the Ministry of National Defense, Scientific Investigation Laboratory; one from the Office of National Security; one from the Headquarters of the Korean National Police; one who is a retired interpreter for the CID; one currently working for the CID as an interpreter; and one former interpreter working for NIS in a non-polygraph related position.

The average years of polygraph experience is 13 with a range of 3 to 32. They conduct around 90 examinations a year each, with a range from 30 to 130. Three were trained at the Supreme Prosecutor's Office; one, several years later, spent eight months including an internship at the Texas A&M Polygraph School; while another spent six months at the Reid College in Chicago. One received training from the Korean Criminal Investigation Laboratory* and another at the Ministry of National Defense, Scientific Investigation Laboratory. Two were basically trained by the CID. One of these two was trained in 1956 as an interpreter and in 1957 received training by various CID members stationed in Korea. In 1982, he went through the three weeks refresher course at the MP School, the other interpreter was trained by CID in

*Some of these agencies have had name changes over the years.

on-the-job training during 1985 and attended the DoDPI advanced course in 1986.

Most of the Korean examiners spoke very little English; thus, it was necessary to interview the examiners through an interpreter. The difficulties associated with gleaning reliable information about polygraph through this method reinforced the overall perplexity of using an interpreter to conduct an examination.

Like an examiner, I often wondered how accurately my questions were being relayed and how much I could rely on the reliability of the response. Thus, the information may be somewhat distorted.

The following information is based on an interview with one Korean interpreter, whose background information is included in the preceding section. This Korean interpreter spoke fairly good English. He insisted that his views regarding interpreter and cultural influences on polygraph examinations would reflect the views of most Korean examiners and interpreters.

As an interpreter, his major problem with U.S. examiners was with question construction. They seem to have difficulty understanding why a question will interpret differently, e.g. "Did you stab John Brown?" gets interpreted in Korean as "You John Brown stab" or "Did you stick your penis in Mary's vagina?" gets translated "Your penis Mary's vagina stick." U.S. examiners find it difficult to accept that the question means the same.

Seating arrangements during an examination would vary according to the examiner. Sometimes the interpreter would face the examiner, sometimes he would be behind and sometimes to the side of the examiner.

Criminal examinations are conducted as normally used by the CID. The pretest, tests, stim tests and chart collections are the same.

According to the Korean examiners, older Koreans, when told they are lying, lean forward, look down and say nothing. Rarely do they confess. Younger Koreans just continue denying, but will confess. The interrogation approach must be very soft; shouting or aggression does not work. There are not many gender differences. However, male Korean examiners generally feel that women are more emotional.

The most common problem in conducting tests on Koreans is keeping them awake. Also, establishing controls is very difficult. This is especially true of older people being tested for larceny, since it is not likely that they have ever stolen anything in the Korean sense. Older Koreans are quiet and keep their emotions to themselves; younger ones are "Americanized" and much like our western culture.

Interpreters should be trained in polygraph methodology so they have a better understanding of what they are trying to do for the examiner. They should also have background in physiology, psychology and interrogation. It is helpful if the interpreter can interrogate without getting the questions from the examiner.

One U.S. stateside examiner provided two articles regarding the Korean culture. In each instance there are statements made that correlate with what the examiners had to say and reflected in the previous pages.

"Koreans feel that keeping one's 'face' or self-esteem (kibun) in good order often takes precedence over other considerations. If need be, it is sometimes better to keep from the truth than to disturb a person's kibun. 'Lower' persons disturbing 'higher' person's kibun is a more serious infraction than the other way around. A foreigner who mistreats 'lower' persons as a native 'higher class' person would, is not tolerated and is seen as 'looking down' on all Koreans." (Crane, 1967)

"It is explained that 'yes' might mean only 'I heard you,' and that a flat 'no' is an affront. Many Koreans often say 'yes, yes' to each other or to foreigners, then go merrily on their way doing quite the opposite, with little sense of breaking a promise or an agreement. This is explained as a means of preventing embarrassment, even though there was no thought of actually complying." (Crane, 1967)

"Since there is tremendous pressure 'just to survive,' many practices are allowed in which deception plays a part." (Crane, 1967)

"In discussing modernized or 'westernized' Koreans, the author states that 'when things are going well, a person will seem to hold to his newly-acquired Western attitudes and standards; but, as things become more difficult, he many switch to traditional Korean attitudes.'" (Crane, 1967)

"The book concludes that 'when face is involved, there is a strong sense of personal responsibility and integrity in personal dealings . . . where clear-cut responsibility and personal relationships are not delineated, then there is little sense of responsibility.'"

Yum (1987) emphasizes the impact of Confucianism, which paralleled statements by one of the CID examiners. "Confucianism has left significant impact on communication. Written communication was emphasized while oral communication was de-emphasized. Taciturnity is still held in higher regard today than volubility. The Korean language itself is abundant with implicitness and indirectness. This aspect is a consequence of the Confucian legacy of putting the highest value on human

relationships. Korean speech is often interspersed with apologetic and evasive statements. Confucianism has also left a strong impact on nonverbal communication patterns. It admonishes one to suppress emotion, not to show anger or displeasure. Korean smiles are often misunderstood. Koreans smile when they are happy, but smile even more vigorously when they are embarrassed or sorry about their misconduct or shortcomings. Implicit communication and the ability to discern hidden meanings are highly valued in the Buddhist tradition. Because words are perceived as incomplete, it is necessary not to take words at face value. The ability to infer the meaning behind them is regarded as a virtuous communication skill."

Korean Interpreter/Examiner.

The following is a special conversation with the Korean interpreter/examiner referred to by the U.S. examiners. She was an interpreter for the CID for a number of years. Later she attended the polygraph course at the MP School and completed the three week refresher course. In addition, she had a great deal of preceptor training by one of the CID examiners. This was taped on 21 Sep 90.

Interviewer: I am curious about your experience as an interpreter before you had polygraph training versus your experience after you had the training? I will ask you to answer the first question first. . . . what problems were you confronted with as an interpreter before you had polygraph training?

Answer: Sometimes the examiner asked me to ask a certain question of the examinee. When I knew nothing about the polygraph, or the concept of polygraph, I had to translate exactly what each "word" in the question meant -- the dictionary meaning. There is a lot of miscommunication between the examinee and the translator and also between the translator and examiner. After polygraph training, when the examiner asked me to ask a certain question, I knew why that question had to be asked and the background for the question. Also, I could work with my own knowledge. Culturally, we have distinct differences and, language-wise, I have to use the distinctions. The results are much better. Before I knew about polygraph techniques, I didn't know what to do.

Interviewer: When you were an interpreter, did you ever interrogate for the examiner? Did you ever interrogate for the examiner before you were trained?

Answer: Yes, sir (to both questions).

Interviewer: Would you explain the differences in your ability to interrogate before and after you were trained?

Answer: To interrogate there is much more to it than polygraph procedures and the test, itself. When I interrogate the examinee

for the examiner, I don't have any authority and the examinee knows that I don't. Whenever I ask a question, and of course the question comes from the examiner not me, so they know that they really don't have to answer for me. They are not cooperative and they don't have to cooperate and they know this. But, when I interrogate the examinee as the examiner, I know what to say and in what direction I have to go because I am in charge. I know what's going on. So, the interrogation procedure is much, much different.

Interviewer: When you served as an interpreter, where did the examiner have you stand or sit in relationship to the examinee?

Answer: Every examiner is different. Sometimes behind the examiner -- sometimes the middle of the two, examiner and examinee -- sometimes I had to be behind the examinee. There was no standard regulation. It just depended on the examiner's style.

Interviewer: If you were the examiner with a Japanese subject, and you are not familiar with the Japanese language and are using an interpreter, where would you put the interpreter?

Answer: I would place the interpreter behind the examinee.

Interviewer: So you would be talking to the interpreter, but looking at the examinee?

Answer: Yes sir. Because I want to see my examinee's eyes when I talk to him. Sometimes when I talk to him, even though there is an interpreter/translator talking to him, I want the examinee to see my eyes. I want to talk to the examinee face to face because it is better.

Interviewer: When you do that, is there a tendency for the examinee to want to look around at the source of the question and the interpreter?

Answer: I explain this to the subject before the examination. I tell him that the interpreter is going to sit behind him and translate what I am saying. There is no reason for him to look around at him. The interpreter is simply relating exactly what I am saying. He must look and talk to me.

Interviewer: With your experience in conducting tests on troops when you were at Fort McClellan, even though those were mock crime situations, is there anything different in how Americans act in a polygraph test, in terms of behaviors, gestures, etc., than from your experience with Koreans?

Answer: First of all, there is really an interesting point to my experience. Even though I am Korean and was raised in the Korean culture, I was trained with American examiners. All of my training, academically and practically, was within the American

environment and without the Korean environment. When I was first trained, examinees were Korean. I had to figure out for myself whether or not it was going to work because it is a different language, culture, environment and social structure. When I went to Fort McClellan, doing exams on MP soldiers, I was very comfortable because all the theory, especially body language, etc. was just what I learned. But when I used those techniques with Koreans, I had to stop because I knew it was not going to work. I had to think for myself why it did not work and why it did not follow what the book says. I was more comfortable with the American examinees at Fort McClellan.

Interviewer: Are there any special techniques that you have learned to use with Koreans that worked better than American techniques?

Answer: That was the problem. I didn't learn any technique or have any training especially for Koreans. I really don't know how the Korean Polygraph Examiner Association teach their examiners. From what I understand Korean examiners do not have their own technique or training system. Most of them, 99% went to the States or Japan for training. I cannot compare the two. I don't have any Korean training. As I said, I got all my training from the States.

Interviewer: When you identified problems, though, in conducting a test on a Korean, do you recall any special changes that you have made?

Answer: Yes, sir. The first time I had to do an examination, I tried to go by the book. The book says I have to do this a certain way. Repeating what I said before, I realized it was not going to work. For example, the book says that if the examinee does not look you in the eye, or if they cross their legs, it is very defensive body language and the examinee must be lying. This is not true of the Korean examinee. Most Korean examinees do not look directly into the examiner's eyes, face to face, because that is insulting. When we grew up, we were taught that to look directly into a person's face is insulting. Also, husband and wife do not look face to face because it is insulting to the husband. This is how the Koreans are raised. So, culturally, they do this not because they are lying, but because they do not believe in being confronted that way. They sometimes cross the legs, indicating a defensive movement, when actually they are not lying. I know these things because of my experience and cultural background. When I talk with American examiners, I explain these cultural differences.

Interviewer: Are there any other cultural differences like that which you can think of at the moment?

Answer: Actually, at this moment, I think most of the other differences are just part of the language. Other things are associated with interrogation techniques. One example is if I, as

the interpreter, confront the examinee and tell him he is lying when maybe he is innocent, he will get angry with the examiner rather than the interpreter. That's how we learn. In Korean culture, even though the examinee is innocent, if I accuse him of lying, the examinee will not confer with anyone and will get angry with me; however, he will not show his anger. That's a cultural thing. Koreans don't express themselves to the authorities that easily. If I am an examiner and make them angry, I am in trouble. That is one thing. The people here are very, very concerned about emotional things. We don't want to hurt their feelings. They think station is more important.

Interviewer: In talking to some of the other examiners, Korean examiners, they made the statement that control questions we use in America do not work on Koreans? Is that your experience as well?

Answer: I really don't think so. The control question is a control question. Even though there is cultural differences, human nature is the same. There is a difference in the way the control questions are set up. Although our environment, educational and cultural backgrounds are different, one thing I know for sure, human nature is the same. It doesn't matter whether you are American, Korean, or Japanese. We know that lying is the wrong thing to do; however, the control question is set up in a different way because of the differences in culture.

Interviewer: Could you give me an example of setting up a control question in a different way?

Answer: When you have the Mafia take a larceny test, you would probably use a control question like, "Have you ever stolen anything?" When you say, "Have you ever stolen anything?" to a Korean, you have to present a definition to him of the word, "steal". For Americans, stealing would be taking something from someone else without his permission. That is stealing. If you, as an American, don't have permission from a parent and you take something, that is stealing. When you explain this to Koreans, it is not going to work. Holy Jesus! If I take a notebook from my father's desk, I am not thief. No way. They do not believe it is a theft. The control question must be worded in a different way. The different way must make sense to Koreans.

Interviewer: And how would you do that in a larceny case?

Answer: I think the control question has to be more specific, and not in just a general area. You can use the words, "Have you ever stolen anything?" But, when you explain all those words and what the question means, you must be specific. When we ask the control question, we don't ask "Did you steal anything," we go a little more into detail and are more specific. Once they pick up what is actually meant, it works. The problem is, many examiners do not work hard enough to set up the control question. We have to spend

more time to make sure the examinee makes sense as to what the word "steal" means.

Interviewer: Have you had the opportunity to talk to other Korean examiners about this point?

Answer: Not much, sir. I have attended the KPA seminar several times, but I don't know what they teach. Most of those examiners' (in the KPA) perceive a polygraph examiner as a chart roller. They don't care about interrogation. They don't care about techniques. They run the examination and then turn around to the agent or KPA and say this guy is a liar. Now, it is your turn. Every time I attended those seminars, we just sat down and talked about all the techniques. Basically, it is a "fun" organization, say hello, greet each other, have lunch, and then adios. Sometimes they put together a two or three day seminar. And, most of the time, only KPA examiners lecture.

Interviewer: Do you have any idea what the accuracy rate is with Korean examiners?

Answer: No, sir. When I was working with the Korean examiners, I asked them several times to allow me to monitor; however, they never let me monitor their tests.

Interviewer: Do you happen to know whether or not the non-polygraph Korean investigators have respect for the polygraph?

Answer: I've talked to several detectives. Basically, they think polygraph is just a waste of time.

Interviewer: Is there any particular problem in getting a subject prepared for the examination from an emotional point of view, in terms of stress levels, etc., in a Korean examination, as compared to exams that you have experienced with troops in Alabama?

Answer: Your question then is how we prepare Korean examinees. In my experience, most of the examinees do not know anything about the polygraph. Some who think they know have the wrong information. They think polygraph is more like a torturing thing, not an examination. And, because the polygraph is not publicized as in America, the examinees really don't know. What I must do first of all is to help them feel comfortable. I explain to them that this is not torture; that this will not hurt them. I explain that if they are innocent, I am there to help them. If they are lying, I am going to catch them. I have to make them comfortable first because 99% of the examinees who come to my examination room are very defensive, whether they are lying or are innocent, because they don't know what the procedures are.

Interviewer: Is the concept "guilty" and the concept "innocent" the same in the Korean culture as it is in the American culture?

Answer: You mean ideology?

Interviewer: Or psychologically?

Answer: Yes, sir. Human nature is the same. If they are guilty, they know that they are guilty. The same is true for innocence.

Interviewer: Does this relate in any way to religious background or is it strictly cultural background?

Answer: It is the cultural background. If they are religious, they know better. I have had three examinees come here with a Bible to take the exam. All three flunked the exam; then confessed. The second time an examinee showed up with a Bible, I told him, don't bring your Bible, because I had a bad experience. I just explained it to him, but he flunked it also and then confessed.

Interviewer: Sometimes, the matter of guilt and innocence, at least in American culture, is associated with sin and, of course, Christianity, etc., and I just wondered if it was similar.

Answer: There is a lot of strange religions here in Korea. I do not have any experience to relate regarding those strange religions.

Interviewer: In establishing rapport with a Korean, what are the most important elements? What are the most important things to do to establish a good relationship between examiner and examinee?

Answer: Just being honest with the examinee. Most examiners are real serious, whether the examinee is innocent or guilty. If the examinee realizes the examiner is playing games, you lose the examinee right there. The most important thing is to be honest and fair.

Interviewer: On the average, how much time do you take in the pre-test interview?

Answer: Average one hour.

Interviewer: Is your pre-test interview based more on what you learned at Fort McClellan as compared to what the Korean examiners do, or don't you know?

Answer: Actually, what kind of test Korean examiners use, I don't know. My training is like what most other American examiners use in America. I realize that, culturally, there are differences and I have to explain in more detail. Most of the time they understand what we are doing and why we have to do it.

Interviewer: Do you know whether or not Korean examiners use a STIM test or acquaintance test?

Answer: I think they use a STIM. Sometimes they use the blind number test.

Interviewer: Do you know where they use it in the sequence? Is it the first test; is it after the first chart; or when?

Answer: That's one thing about the Korean polygraph examiners, once they get their training, somehow or another they just modify all testing procedures on their own. What I guess is, there is no standard, whereas all the Army CID examiners use MGQT, or zone comparison and the STIM test on first and second charts. There is some sort of regulation for CID. Korean polygraph examiners do not have a regulation. Everybody uses different procedures and they don't want to talk about it. They don't want to show their charts to someone else. I have asked several times, can I monitor your test; can I watch your procedures? I never got to do that.

Interviewer: Do you know how many charts they collect before they make a diagnosis?

Answer: I think three or four charts, but I am not sure.

Interviewer: As far as interrogation is concerned, I asked you a while ago about your experiences as an interrogator before you had training and then after? We covered that. What about interrogation when you are using the Korean language and interrogating a Korean in Korean language. Any special experiences there that you could talk about?

Answer: If I interrogate the examinee as an interpreter, when the examiner asks a question, then I have to use exactly what he says, I have to translate word for word. Sometimes it is going to be very offensive to the Korean. For example, sometimes the examiner says, "why are you lying? That is bullshit." In American society and American language, that is not really a big deal. It's I want to know the truth, not bullshit. But if I translate that into Korean, I have to be very careful. Because if I have to translate bullshit, itself, that word, and sometimes it can be offensive to the examinee. I must be careful. If I interrogate my examinee in Korean as the examiner, I know exactly what word I have to use and sometimes, yes, I had to use this poor word and other times I had to be the sweet lady with them. Interpretation is important, especially in the interrogation arena.

Interviewer: What is the best way to get a confession out of a Korean? What arguments, what approaches can you use that are effective in getting a confession?

Answer: It just depends on the examinee, i.e., his education level, his experience in society, or his family background. For example, if the examinee has a very high level of education and I know this. I can just cover in front of him, "you did this and you really did a dumb thing. You are really not a stupid person, but you really did screw up." Those people acknowledge right away. The most difficult person is the one with no educational background and no values. These people are the most difficult people to get a confession from because they have no values. "I don't care. Okay, I flunked this test, so what?" Yes, they are concerned a little bit about their job, because they could lose their job, but they really don't care.

Interviewer: Someone mentioned to me that age of people makes a difference, that older people have a tendency not to say anything when they are being interrogated. By older, I am talking about someone 60 or older.

Answer: That's true, but because they just decide not to say anything. Again, it's circumstantial. We don't know until the test is over whether the person is lying or not. People over 60 years old are very authoritative, macho man in this society and he is not going to say anything. Though they have different cultural backgrounds, I have to talk in to them. If you don't say anything, that is not the best way to get out of this problem here. Obviously, we have a problem here, so we have to talk. Again, I think human nature is the same everywhere. It may take more time with some folks as with others. Before I got into this program, everybody told me you are not going to survive because you are female and you are young. I survived, but it takes more time and effort. But, prejudice is the most dangerous thing.

Interviewer: As a general rule, would you say that a tough approach or a soft approach is best in approaching Koreans who are lying to you?

Answer: That part, I really cannot say this one is better and that one is not. Again, it is circumstantial. A lot of people say I am a female, look young, and therefore at a disadvantage. But I think it is an advantage. Sometimes, now, I have to deal with older people and I just treat them like a daughter would treat them. They are going to like me. That kind of contact. Or, sometimes, if necessary, I can treat them really badly. If I have an authoritative, macho man, I let him know he cannot lie to this young girl. I can use this to my advantage. You see, it is all circumstantial.

Interviewer: Regarding testing Korean examinees, let's say we have a larceny case. There is $500 missing -- 50,000 wan or something..... and let's say, "did you take that money?" is the major relevant question. What would you, given differences between subjects, think would be a good control question with that?

Answer: Okay. It's a $500 larceny case. Probably I would ask, "If, using the time frame, did you steal anything?" or -- "Did you steal anything from someone who trusts you?"

Interviewer: Do you use a time frame?

Answer: Yes, sir. Actually, I use exactly the same technique as I learned in school.

Interviewer: So, the only difference in the use of control questions is how you develop them with the subject.

Answer: That's right.

Interviewer: Thinking of this from the perspective of an American examiner, what would you consider to be the toughest part of conducting tests on Koreans?

Answer: As an American examiner, I think it is the pre-test because you have to deal with the Korean examinee and culturally you know nothing about this individual. An American has nothing in common. If I don't develop trust between me as the examiner and the examinee, then I will lose them. If I lose my examinee in a pre-test, that test is useless. The pre-test is very important.

Interviewer: What would you suggest doing about that, assuming that American examiners are going to continue to test the Korean people? What could we do to improve and help the examiner to do a better job?

Answer: Number one, we have a language barrier. If an American examiner questions a Korean examinee, then an interpreter is needed, unless the American speaks the Korean language.

Interviewer: So what would be the best way to approach this? Would we be better off having well-trained interpreters?

Answer: That's right, sir. Using an interpreter for a polygraph test is a mess. If you can find an examiner of the same nationality and language, that's the way to do it. Or, if you could hire American examiners who are bilingual, I think that is another way. I just don't want to use an interpreter for the test because you can lose too many things.

Interviewer: What experience have you had in terms of differences between male and female as examinees? Are there any particular problems?

Answer: That is a very interesting point. Before I got into this program, I had negative comments from people. A woman is not going to survive in this business. But actually when I get into the exam room, it really doesn't matter. The problem is the social

prejudice -- which is more important to that person -- not to upset that person or let them upset me, or our attitudes. Actually, once we get into the exam room, it really does not matter whether the arm belongs to a male or female because that examinee knows the situation he is in. The examinee and I are the only two people in the room. Once I go in and talk to them, they catch on real fast. They just realize what is going on and what I have to do. They know exactly what to do. I really don't think it matters. Actually as a female, instead of a man, sometimes I have a lot of advantages because when I talk to a female examinee, they are more comfortable with me. Whether male or female, I try to make them comfortable.

Interviewer: In talking to some of the Korean examiners, they indicated that they felt there was a difference between a male and female examinee, in that the female examinee was more emotional. Would that be an adequate or proper interpretation of the differences between a male and female examinee?

Answer: I think that answer depends on the examiner's background. We are not in the 1950's or 60's anymore. Look at all these teenagers. Even if it's a female in her early 30's, they are more differences than the examiner's age. Most of the examiners in the KPA are of the old generation. They only think of their own mind and generation. We have to realize that things have changed. Probably its true that females can become more emotional because they don't deal with people as men do. But these days, that is not true. A lot of females have jobs and social activities.

Interviewer: If you were to identify things that an examiner should consider before testing a Korean, or before coming here to be an examiner in Korea, what considerations would you suggest? What should the American examiner be aware of that would make a more effective polygraph examination?

Answer: Number one again is the language. Language is the key point. Number two, once you are without the language problem, it is not going to hurt you to wait out the cultural differences. It is more like just knowing a lot of things about Korea.

Interviewer: What would be the best way to learn about the culture of Korea? Where would one get this information? Where would be the best place for me or someone on my staff could go to learn about the Korean culture? Not only to learn about the Korean culture, but the kinds of changes that are taking place in the culture?

Answer: I think the best way is to have a Korean examiner in the school. A short time period could offer great results. Maybe that is the best way. If that doesn't happen, it is very difficult to learn the cultural things in a short time period.

Interviewer: Do you have sociologists in Korea and professors of sociology or cultural anthropology?

Answer: Yes, sir.

Interviewer: Would those disciplines be of value?

Answer: Yes, sir. Actually, just like you imagine. If you are in charge of the Institution, and if you have power to have all those people on your staff to teach the examiners, that would be the very best way. Just have a lot of professors or scholars and put them on your staff. However, most of the values of people may have different ideas in what they teach, not only language or the social differences, or the way of the people living in Korea, or their thought patterns.

Interviewer: Based on your experiences which are very unique, do you have any general suggestions for me, our Institute or for polygraph that should be considered in either the educational process of examiners or in the actual examination procedures?

Answer: Actually, one thing that I just realized, after your becoming the Director of the Institute, the school is filled with more academics. I think that is very good. As a polygraph examiner, we have to give the examinee the impression that we are not just machine operators. We are here to conduct an examination. We have all the knowledge -- scholastically, sociologically, using all sorts of techniques. When a person is trained at DoDPI and memorizes information to use in this case and also what to do in this other case, we have to understand the concept. Why do we do what we do in each particular case? Academic involvement is very important. We need a firm foundation in academics, then we can go out on the streets -- smart.

Military Intelligence Cross Cultural Information.

Lieutenant Colonel Laszok, Commanding Officer of the 524th Military Intelligence Battalion, reported that they have a program for which they brief some of their soldiers when they arrive in Korea. This is called "Cross Cultural Communications Handbook -- Korea". It was prepared in October, 1989 by CW2 James M. Webb and WO1 Barry E. Harrison with assistance from Mr. John Thorpe, Chief of the National Liaison Team; CW2 Chris Isaacson, 751st Military Intelligence Battalion; Major Michael Baier, S-3, 524th Military Intelligence Battalion, and SFC Thomas C. Coleman, Jr., DOCEX, 524th Military Intelligence Battalion. ADP support was provided by CW2 Timothy A. Davis.

The document is 64 pages long and has 24 different topics in the table of contents. There is much information in the document that would be valuable to military intelligence polygraph examiners. Apparently, they do not have this kind of briefing. Of

some importance to polygraph examiners would be the following types of information:

"Koreans are friendly and reserved, formally polite and abruptly rude, kind and imperious, subtle and ingenious." (Page 9)

"To not know shame in Korea is to keep personal dignity or to save face. Dignity, or face in this context, is the image of one's self reflected in others' responses. What others think of your behavior in moral terms becomes an important force. A Korean's awareness of others' perceptions of his behavior often serves as more effective control mechanism than his own words. A Korean tends to be more responsive to others' image of him rather than his own self image." (Page 10)

"Westerners must learn quickly that giving a Korean a way out is not only merciful but necessary." (Page 10)

"A public reprimand of an employee in the presence or hearing of his subordinates may so entirely damage his effectiveness that others will not work with or for him." (Page 10)

"If one is not tied by some relationship, no loyalty or respect is due. Foreigners and outsiders have traditionally been non-persons, indefinable, fitting no where. Once a foreigner becomes a business associate, a fellow club member, or a counterpart, he will be treated in a manner appropriate to his position. He is expected to treat others as befits his and their positions." (Page 10)

"To Korean people, growing old is taken as a sign of grace, respect and piety. Age is the first consideration when they communicate with one another. Korean people are quick to respond to your age. Your age directs their behavior toward you. Different attitudes and speech patterns are employed according to whom you are speaking. The older you are, the more you are respected in Korea." (Page 11)

"Many Koreans expect to use their friendships and connections for personal advantages." (Page 11)

"Membership is an obligation and carries responsibilities. To turn your back on members of the group is to be a traitor. The basic rules of conduct within groups revolve around the simple concept of not injuring anyone's feelings, paying the proper respect to others within the group and performing assorted services for others in the group. When groups overlap, deference is always given to age and then seniority." (Page 11)

"Establishing and maintaining proper relationships with Koreans is essential. The propriety is, however, defined in terms of the Confucian rules and not in Western terms. The young must yield to elders, subordinates to seniors. If everyone strives to maintain

'kibun' ('save the face') of those above, the world is a fine place to be and things move along smoothly. Decisions made without consultation, which may upset the senior, are always avoided. Transgressions are never forgotten and the good grace of the senior is treated as a blessing from heaven." (Page 12)

"In Korean society, one must always remember one's place and interact with elders and seniors in a manner showing respect." (Page 12)

"If you offend a Korean's sense of honor by failing to offer the proper respect in a social or business context, he will usually withdraw on some pretext and try to avoid future contact with those who have misjudged him." (Page 12)

"In traditional Korean society, the ranks of people are as follows: Scholar, Student, Official, Farmer, Artisan, Merchant, Military Man, Kisaeng, Musician, Dancer, Butcher." (Page 13)

"Koreans tend to take great care in maintaining proper relationships with others." (Page 13)

"Successful dealings with Koreans depend entirely on how well we learn to operate within the prescribed social customs. Respect for age, position and knowledge are expected. Brusque action is disgusting and humility in word and manner is all important." (Page 14)

"The very language of the Korean people expresses a great deal about their very ancient, yet changing culture. For instance, the forms of speech used in a given conversation depend on the relationship of the people. A younger person must address a senior in a certain way. He cannot use this same form to a peer as he would to someone younger. A sergeant speaks to privates in one fashion and to officers in another. A young woman addresses her older sister's husband differently than she addresses her own younger brother. Forms of speech used among close friends would be totally inappropriate among acquaintances, and vice versa." (Page 16)

"Korean is one of the very most difficult languages for an adult American to learn. (English is likewise extremely difficult for Koreans to learn.) There are several reasons for this. One reason is that the grammars and sentence structures of the two languages are completely different. Another reason is that, compared to English, Korean has few sounds and hence it is extremely difficult for an adult Westerner to distinguish words -- many unrelated words in fact do sound exactly alike. The reason why you need to be aware of this is that you will probably at times need to use an interpreter in South Korea. If your interpreter is an American, you need to understand that the typical recent graduate of the Defense Language Institute Basic Course or a comparable course is

not able yet to do elaborate, high level, or technical interpreting. If your interpreter is a perfectly bilingual Korean or American, you still need adjust your conversation pace to the differences in sentence structure; do not expect 'simultaneous interpretation', but rather allow your interpreter to digest whole sentences or groups of sentences before interpreting them." (Pages 17-18)

"Koreans will rarely introduce themselves when going into a home or office until asked to do so. Whereas Americans often immediately introduce themselves in given situations. Koreans thinks this is to be rather bold and would rather have a mutual acquaintance make the introduction." (Page 20)

"It is best to call people in a quiet voice. Waving or beckoning with an upturned finger is considered impolite. If you must signal for someone to come toward you, do so by using the whole hand with the palm turned down. Not to do so would indicate an air of authority or superiority." (Page 20)

"Koreans do not like to be touched by people they are not close to (on the head or body). They consider this as a personal insult, and are not comfortable with it. This holds true even more in public. On the other hand, Koreans freely touch those of the same sex whom they like. Do not be put off by this." (Page 20)

"Many Koreans do not look someone in the eyes when talking with them. Koreans seldom tell you that they don't know the answer to a question. They often answer, even if the answer is wrong." (Page 20)

"Koreans seldom use a direct approach in their dealings. To do so indicates a lack of tact or delicacy. Directness is appreciated in America, but not in Korea." (Page 20)

"Many Koreans believe that educated people do not work with their hands or have tans." (Page 20)

"Never hand a Korean something with your left hand. Use your right hand and touch your right arm with your left hand at the same time. Receive something with both hands." (Page 21)

"The majority of Korean men smoke, so if you smoke and are offered a cigarette, take it and offer one of yours in return. You should take the initiative and offer one of yours first." (Page 21)

"Do not make jokes at a Korean's expense. This is highly resented." (Page 21)

"ALWAYS use two hands when giving something to another. To fail to do this is terribly rude." (Page 22)

"Do not use a Korean person's name freely. He considers it his property and worthy of respect. He may feel insulted if you introduce him to someone who he feels is unworthy." (Page 22)

"If you are introduced to a Korean and you do not hear his name well, ask him politely to repeat it." (Page 22)

"When addressing a Korean, always affix a title to the name if one is available." (Page 22)

"Do not use first names with Koreans unless you are extremely intimate friends. A good rule of thumb with names -- AVOID THEM." (Page 22)

"Don't assume that everything you say in English is completely understood. Many English speaking Koreans may not be as good in English as they claim. Take the time to emphasize key points. Exchanging notes after a meeting is very useful." (Page 29)

"Legal documents are not as important as human rapport in relationships in Korea. Koreans do not like detailed contracts or papers." (Page 29)

"The bearer of bad news may smile warmly to soften the blow. He may avoid giving the news even if he is merely the messenger and in no way responsible for it." (Page 31) [This would be a real problem for the interpreter in trying to tell the examinee that he is deceptive.]

"It is very hard for Koreans to admit failure -- it is to lose "face". Loss of "face" is being embarrassed, humiliated or shamed. If it occurs in front of others, then one's "face" may be unrecoverable." (Page 31)

"Kibun is made bad by confrontation, directness, indelicate manners and abrupt honesty. The emphasis on feelings and appearance is much more important than on truth and honesty. It is much more important that things look good than actually be good." (Page 31)

"Koreans never show the bottoms of their feet to others. For this reason, most Korean men cross their legs as a Western woman would, though this is changing." (Page 45)

"The protective space between two American speakers is much greater than the protective space between two Korean speakers. Koreans like to stand right next to teach other when talking." (Page 45)

"When a Korean woman laughs, she will usually cover her mouth and some of her face with her hand." (Page 45)

"The bow is used with or instead of the handshake. The greater the rank one is bowing to, the lower the bow." (Page 45)

"Koreans burst into laughter or giggle in situations where Americans would put on a dead serious look. The Koreans' smiles might be misunderstood when trying to conceal anguish or enmity." (Page 45)

"In America, shrugging one's shoulders with a slight upward movement of the hands means, I don't know, whereas a Korean would shake his head horizontally." (Page 45)

"The facial expressions of Korean people are usually fixed and rigid when they meet people they do not know, but they suddenly melt into soft smiles when they meet their intimate friends." (Page 45-46)

"The number four is considered bad luck because the Chinese/Korean characters for death and four are pronounced the same." (Page 59) [This could have an affect on stimulation tests.]

D. Polygraph Program in Japan.

The Japanese polygraph program began in the early 1950's. Dr. Imamura is credited with being the first Japanese to be trained at the Far East Criminal Laboratory in 1951. Later, he served as the Director of the Psychology Section at the National Institute, which is now the National Research Institute of Police Science (NRIPS).

There are three polygraph programs in Japan: the Police Prefecture; the Postal Service; and the Japanese Security Defense Forces (JSDF) systems. The postal and police examiners are trained at the NRIPS, while the JSDF examiners are trained within the Forces. Police Prefecture examiners cannot interrogate if a subject is deceptive; however, the other agency examiners may.

The Role of Polygraph in the Police System.

In 1948, a new police law was implemented based on an American police system model. This system did not work effectively and a new police law was enacted, became effective in July, 1951 and is the foundation of the current system.

There are two organizations at the national level: the National Public Safety Commission (NPSC) and the National Police Agency (NPA). The NPSC controls the NPA by establishing basic policies and ensuring that the NPA executes the intent of the policies.

The NPA is organized into three separate operations: (1) Attached Organizations (AO); Local Organizations; and NPA's Internal Bureaus. The internal bureaus are essentially administrative and planning units, and the local organizations are

the 47 prefectures that are the police units throughout the country. The Attached Organizations consist of: the Imperial Headquarters (IH); NPA; and the National Research Institute of Police Science (NRIPS).

The NRIPS is, in many ways, a Japanese counterpart to the FBI crime laboratories. Over ninety researchers, representing nine professional disciplines, engage in research and development. The purpose of the research is to improve methods and techniques in forensic science, crime, delinquency, polygraph and safety-related matters. In addition, they perform a training and education function for all scientists and technicians from all the prefecture police organizations in "evidence identification" techniques. All evidence identification specialists (EIS) are cross trained, including polygraph examiners, in such disciplines as forensic medicine, chemistry, engineering, document examination, polygraphy, photography, fingerprint and footprint identification.

Each prefecture has its own forensic laboratory which includes a psychology section (PS). Polygraph operations are conducted within the PS. Difficult and obscure evidence is sent to the NRIPS for original or additional processing. All autopsies are conducted at medical schools by medical school professors.

The Polygraph Program at NRIPS.

The polygraph research and education program is carried out by members of the Psychology Section, a sub-section of the First Forensic Science Department, of NRIPS. The Psychology Section of NRIPS consists of three personnel: Akihiro Suzuki, the Chief of the Section; Shoichi Watanabe, and Kohei Adachi. They conduct research and serve as instructors when classes are in session. Other instructors are part time and come in from the field to assist. The education and training of polygraph examiners is conducted by the Training Institute of Forensic Science, also a sub-section of the NRIPS. The polygraph research staff, however, teach the polygraph portions of all courses.

Requirements for becoming a polygraph examiner are: must have at least a baccalaureate degree in psychology, physiology or biology; must be younger than thirty (most are 22 or 23); have more than one year of police experience (not as an officer). The polygraph research staff do not have a role in selecting prospective students. Prospective students are hired upon completion of their university studies directly by the Prefecture. They spend a year, in preceptor like training, working with an experienced examiner. The Prefecture may have additional requirements for selection and all prospective polygraph students take a different recruit entrance examination than do regular police applicants.

Baccalaureate Degree Requirement.

A psychology, physiology or biology degree can be obtained from any recognized university. However, about 80% of the current examiners have received their degrees from Kwansei Gakuin University, Negahara, Nishinomiya, 662, Japan, near the famous port of Kobe. Most of the 80% are psychologists and the balance are split between physiology and biology.

Because most examiners received their degrees in psychology from Kwansei Gakuin University, I visited the university and discussed the program with Dr. Miyata, Professor of Psychophysiology and the head of the psychology department.

The 15 psychology faculty at Kwansei Gakuin University who provide a rigorous academic and scholarly program. They receive around 1100 applications for admission to the program each year. They select 45 students. In addition to the other required courses for the degree, the students must take the following:

First year -- General Psychology and a special course for psychology majors.

Second year -- Experimental Psychology (beginner's course), Statistics, History of Psychology, Developmental Psychology; and a beginners course in Computer Science.

Third year -- Advanced Experimental Psychology, Psychophysiology (Students begin to work with polygraphs at this level.), Biological Psychology, Clinical Psychology, Advanced Computer Science, Clinical Psychology, Cognitive Psychology, and Psychological Assessment.

Fourth year -- Seminar in Psychology and a graduation experiment (a thesis like study).

Later in their career, the students return to the University, on a six months sabbatical, to do an experimental study. This work is said to be a "high level" dissertation.

The NRIPS Program.

Approximately 150 examiners have been trained by NRIPS. Ninety are still active in the field. Many have dual duties: polygraph and document examinations. When the students arrive at NRIPS, they have a strong background in psychology, psychophysiology, statistics, computers, polygraph operations, research methods, and a good understanding of science. In addition, they have spent a year working with an experienced examiner in the field where much practical knowledge has been obtained. Consequently, the Fundamentals Course at NRIPS is nine weeks in duration.

The polygraph program consists of four courses: The Fundamentals Course (nine weeks); the Refresher Course (four weeks); the Second Refresher Course (two weeks); and the Research Course which is the sabbatical leave to Kwansei Gakuin University (six months). Upon completion of the Fundamentals Course, the student receives a license to practice. The other courses are not required, but are needed to be promoted. Thus far, 24 have taken one refresher course, 18 two refresher courses and 9 have taken all four.

The Fundamentals Course covers the following topics:

The Role of Criminal Identification.
Application of Statistics in Identification Processes.
Public Prosecutors and Judicial Views regarding Evidence Identification.
The Nature of Forensic Science.
Expert Evidence.
Attendance at a Tokyo District Court.
Criminal Procedures.
Criminal Investigations.
Procedures in Identification.
Expert Opinions.
Criminal Identification.
Crime Scene Identification.
Material Identification.
Chain of Evidence.
Being a witness in court.
Overview of Polygraph.
History, Review and Prospects of Polygraph.
Physiological Measures.
Function and Measurement of Electrodermal Respiratory, and Cardiovascular Measures.
Reliability and Validity of Polygraph
Pre-test Interview.
Stimulation Tests.
Peak of Tension Tests.
Control Question Tests.
Question Formulation Guidelines.
Question Formulation Practice.
Methods of Gathering Peak of Tension Crucial questions.
Examination Procedures, Operations, Chart Interpretation.
Mock Crime Exercises
Chain of Evidence.
Report Writing.
Legal Considerations for an Examiner.
How to Formulate an Expert Opinion in Writing.

The practical exercises are limited to role playing among the students and approximately 22 hours are devoted to this. The students spend six hours per day in class and approximately four

hours studying. Upon graduation, the students receive a license from Dr. Yada, the Director of NRIPS.

All instructors agree that there are two major weaknesses in the system: (1) the number of practical exercises the students receive while in the Fundamentals Course are inadequate, and (2) the complete lack of a quality control system covering all field examinations.

The first refresher course covers the following topics:

Role of Identification.
General Aspects of Autopsies.
Chain of Evidence.
Sum and Substance of the Expert Witness in Court.
Analysis of Physiological Responses.
Psychophysiology
Functions of the Autonomic Nervous System.
Specificity, Habituation and Orienting Responses.
Review of Polygraph Techniques.
Research Methods with Polygraphs.
Objective Chart Analysis.
Ranking and Measuring Responses.
Practical Exercises.
Case Studies.
Legal Problems.
Reliability and Validity Factors
Discussions on Polygraph Problems.

The second refresher course covers the following topics:

Special Case Studies.
Mock Trial Courtroom Testimony.
Judicial Precedents on Polygraph.
Validity and Reliability.
Theories of Polygraph Examinations.
Analysis of Physiological Responses.
Question Methods.
Discussion of Research Problems
Psychophysiology
Statistics -- Multi-Variate Analysis.
Problems in Polygraphy.

The research course proceeds as follows: the examiner requests and obtains a sabbatical leave from his prefecture. (He must be 45 years of age.) He decides on a topic to study (It need not be lie detection.) and it can be any psychological problem. He submits his proposal to the NRIPS research faculty for evaluation. Examiners are selected on the basis of the quality of their proposal. Once the examiners are selected, they attend a one week course at the NRIPS. This week is devoted to general forensic subjects. If a professor at the University where the examiner

graduated accepts the research proposal, the examiner enrolls and attends the University. The esaminer's progress is monitored by the professor as well as by the NRIPS research faculty. At the middle of the course a preliminary report is reviewed and the examiner is advised as to whether it is good, bad, needs to be revised and so on. A final report is made to the NRIPS faculty, as well as an oral defense of the project. If the examiner is successful, he can then proceed to get a Ph.D., if he so desires.

Polygraph Methods and Procedures.

The Japanese teachings and practices are based on two paradigms: the guilty person and guilty information. The control question test (CQT) serves the first paradigm and the guilty knowledge test the second.

At the NRIPS polygraph school, the pretest interview is taught and conducted much like that taught and practiced at DoDPI. The major exception centers around the process of establishing the control questions in that there seems to be less emphasis placed on this aspect. However, there are differences in how the CQT is applied. The control questions refer to crimes "of the same gravity as the relevant questions, but crimes of which the examinee is not suspected or targeted by the police investigation." If their explanation was understood properly, the control question appears to be similar to what U.S. examiners call the guilty knowledge question. The format provided me places a knowledge question in the 3 spot with the other questions being 1 - irrelevant; 2 - irrelevant; 3 - a "do you know" question; 4 - irrelevant; 5 - relevant; 6 - control; 7 - irrelevant; 8 - relevant; 9 - control; 10 - irrelevant. The controls following the relevants and the lack of time bars, suggests a test similar to Reid.

Time did not permit a briefing on how the physiological data is scored with the CQT other than the diagnostic categories. With the CQT, the diagnosis is usually "has guilty complex" and the GKT is reported as "the suspect knows details of the crime." The GKT is sometimes scored by measuring and ranking. A ++ means true positive; -- indicates a true negative; +/- means weak response but in deceptive direction; and no diagnosis for a -/+. The research faculty at NRIPS are not satisfied with the CQT. They feel it is good for identifying the innocent, but misses many guilty people. They claim they have verified cases to support their position, but did not offer the evidence. In addition, they dislike it for ethical reasons, since the examiner is not totally honest with the subject in establishing the controls. They are convinced that the POT, as they conduct them, are far more accurate. They teach and use the CQT because it is required in their regulations.

Other examiners, especially those from the seven prefectures in the Kansai area, are strong supporters of the CQT, as well as

the POT. The Chief of the Psychology Section at the Kobe Prefecture, Dr. Takehiko Yamamura, had special training with Dr. Raskin at the University of Utah. Based on this training, he has taught others how to, as he states it, properly set up controls so that the CQT is an effective test. However, they, like all examiners, are convinced that the GKT is the most valid examination.

The procedures for using the CQT were given as follows: (1) define the focal purpose; (2) estimate the situation of the examinee; (3) constitute the relevant questions; (4) select suitable control questions; (5) recombine both and divide into three different sections (this presumably means the three zones); (6) review the questions with the examinee; (7) modulate to express the fittest (this presumably means to revise to conform with the examinee's level of language).

Generally, the GKT will consist of 15 to 20 tests in a series. The examiner visits the crime scene to identify the case facts that will be part of the question series. In a case involving the burglary of a fish warehouse, the first series was location of entry (This test used a visual diagram with each of the four windows and doors, numbered in a clock wise fashion 1 through 6.). The introductory statement and questions were: Upon invading the building, was it through #1? Was it through #2? The questions sequenced on through #6.

The diagram is shown to the examinee with an explanation of what the numbers represent is visible to the examinee during the test.

Another example of a series involved the theft of a camera. The test series was:

Test #1 -- time of invasion.
Test #2 -- entrance used.
Test #3 -- camera manufacturer.
Test #4 -- color of camera.
Test #5 -- camera type.
Test #6 -- location of camera.
Test #7 -- location of camera on the desk.
Test #8 -- item of clothing left at scene.
Test #9 -- awareness of can of coke on desk.
Test #10 -- method of invasion.
Test #11 -- tool used.

The examiners are not concerned that the examinee may have received information about the crime scene. As they review each test, if the examinee states he is familiar with the material, they merely pass that item and go to the next. The only requirement is that the examinee must deny knowledge regarding each test.

Japanese examiners are subject to regulations similar to those found in 5210.48-R. Some of the regulations are:

(1) The examiner must be trained at NRIPS.
(2) There must be suspicion to conduct an examination on a person.
(3) An examination cannot be conducted on a person that has a cardiovascular disease, hypertension, low blood pressure, high fever, mental disorder, mentally retarded, neurotics, and pregnant persons.
(4) The Chief of the Identification Bureau or the Chief of the Prefecture can approve an examination.
(5) When the Chief receives a request he must determine if a test is appropriate and if the examinee is suitable.
(6) The examiner must use the CQT and the GKT.
(7) The Chief of Police must provide the examiner with all case facts associated with the crime.
(8) The examiner must look at all case facts associated with the crime and then formulate the necessary question list.
(9) The examiner must use a standard polygraph.
(10) The examination must be conducted before any interrogation has taken place.
(11) An examinee may refuse to take an examination.

In addition to these national regulations, each prefecture has additional regulations. When the examination is completed, the examiner must provide a written report which sets forth, as a minimum, the following information:

(1) Name of the examinee.
(2) Crime suspected of.
(3) Who requested the examination.
(4) Agreement of examinee to take the test.
(5) The physical and psychological condition of the examinee.
(6) Matter related to the question list.
(7) The question list.
(8) Any countermeasures observed.
(9) The diagnosis.

On the chart, the examiner must put the examinee's name, address, occupation, age, condition of the instrument, chart markings and notations, the examinee's fingerprints, and the date and time of the examination. They do not note sensitivity because that is relative; however, they do make a notation as to whether the electrodermal response is automatic or manual.

Equipment.

The Japanese use a variety of polygraphs; however, the most common is the Lafayette with a stim marker. At the Kyoto Prefecture, in addition to the Lafayette, they have an old Takei Kiki Kogyo Company polygraph, but is not used.

Takehiro Yamamura's laboratory at the Kobe Prefecture is supplied with a UXE Nitton Hokden Polygraph System. This utilizes one strain gauge pneumo; skin potential; event related potentials from the central and frontal lobes, as well as cardiovascular activity. The examiner and examinee use a head phone system with microphones to talk with each other during the tests. This application is a result of Yamamura's studies at Raskin's Laboratory.

Research.

The Japanese have and continue to conduct many research projects on the subject of psychophysiological detection of deception. Every two years, a meeting is held and every examiner is expected to present the results of an experiment he has conducted. Work is being done with P300 brain waves at Kobe and NRIPS.

In Akihiro Suzuki's lab at NRIPS, they are pursuing computer analysis of the EDR. The Lafayette is modified to connect with a TEAC MR-30 Cassette Data Recorder. This, in turn, to a Sansui Signal Processor 7T-18 for statistical analysis by a computer. Kohei Adachi is the statistician for the lab and is completing an analysis algorithm for skin conductance using GKT formats. Akihiro Suzuki supplied me with many experiments written in Japanese. Efforts are being made to have these translated.

Legal Factors.

The decisions "suspect has guilty complex" and "suspect knows details of the crime" are readily admissible in all Japanese courts of law. Why this is allowed, as compared to the U.S., is not known. The Japanese opinion is that the academic and scientific requirements associated with selecting individuals for training; the inclusion of the discipline within the forensic sciences; the diagnostic orientation rather than obtaining confessions; and the exclusion of commercial use of polygraph may account for the wide acceptance of the procedures in Japan.

E. Polygraph Program in Korea.

This portion of the report is confined because of the limited time spent in Korea, the difficulty in translation and the inability of individuals interviewed to find records.

There are a variety of agencies that use polygraph procedures to help solve criminal, intelligence and counterintelligence problems. The main agencies are the:

(1) Supreme Prosecutor's Office.
(2) Seoul District Prosecutor's Office.

(3) National Institute of Scientific Investigation.
(4) Army Scientific Criminal Investigation Laboratory.
(5) Office of National Security Plans (Korean Counterintelligence Agency.
(6) Korean National Police.

There are about fifty Korean examiners and only two or three of them can speak English.

The initial introduction into a polygraph program, based on information provided, began in 1961 when Major Kang of the Republic of Korea went to the Army School at Fort Gordon. He never became an examiner. In the middle 1960's, Captain Chi of the Korean Counterintelligence Agency also attended the Army's three week school at Fort Gordon. He returned and conducted a polygraph course for Koreans with the help of U.S. Army CID agents.

In 1979, Robert Kern, U.S. Army CID, started the first polygraph course which has been repeated once each year since then, with the exception of 1984 and 1985. Except for occasional help from the U.S. Army CID and MI examiners, the course is taught by Korean examiners.

In 1983, Yong Shik Lee was appointed Chief of Instruction and is currently in the same position.

Polygraph Training.

The polygraph training program for Korea is offered through the Supreme Prosecutor's organization. There is one regular faculty member and other assistants are brought in from the field.

The requirements are that the candidate be over twenty years of age, have five years of investigative experience and must have a law degree.

According to Lee, the school is six months long with the first four months all classroom work and the last two months practical exercises. The students are in class or practical exercises three to four hours per day and they study another three or four hours each day, six days a week. However, according to a document I received, the basic course is 280 to 320 classroom hours with six months' internship. A class was in session and contained six students: two from the Prosecutor's Office, two from the Seoul Police Department, and two from Army Security.

The students spend the first week learning the mechanical aspects of the instrument and begin operating them during the same week.

Curriculum.

Except for physiology and psychology, the curriculum is very similar to the one taught at the U.S. Army Military Police School through 1986. It covers the following major topics:

(1) What is Polygraph -- Its Theory and Psychophysiological Background.
(2) History of Polygraph and Instrument.
(3) Theory/History of Technical Research and Technique.
(4) Instrumentation.
(5) Examination Room.
(6) Conditions for Examination.
(7) Examination Techniques.
(8) Questions for Examination.
(9) Procedure which includes Data Collection, Pre-test Interview, In-test and Chart Interpretation.
(10) Diagnostic Considerations.
(11) Post Test Interview.
(12) Interrogation.

The physiology and psychology courses require three or four hours of lecture and three or four hours of self study per week. They are assigned textbooks and are required to study them in their entirety. These texts are normally used in universities where there is usually 46 hours of classroom instruction with each text.

The psychology text was published in 1986 and was written by Dr. Choe Chung Hoon, Yonse University, PUBHUNSA, Seoul, South Korea. The physiology book was by Dr. Woo Kuum Kim, Seoul National University, Seoul, South Korea.

Polygraph Methods and Procedures.

The primary test used in the field is the MGQT, which they learned from Bill Scheve, U.S. Army CID, back in 1973. They also like the peak of tension test and use it whenever possible. However, the following tests are also taught in the school:

(1) Control Question Test.
(2) Backster Test.
(3) U.S. Army Test.
(4) Guilt Complex.
(5) Mixed Questions
(6) "Yes" Test.
(7) Positive Control Test.
(8) Keeler Test.
(9) Reid Test.

All tests are similar to practices used by the U.S. Army Criminal Investigation Command. Getting confessions is emphasized.

According to Lee, the last 300 cases he conducted, he had 30 deceptions and 30 confessions.

Equipment.

All use Stoelting polygraphs. No other types of polygraphs were mentioned.

Research.

Compared to Japan and the U.S., there is virtually no scientific research being conducted on polygraph methodology. Yong Shik Lee did a thesis; however, it is written in Korean. Efforts are being made to have it translated.

F. Recommendations.

Based on this information, it is recommended that:

1. Department of Defense establish a program to provide polygraph training for foreign nationals who work for the U.S. The foreign nationals selected must be able to speak English fluently and meet all other academic and experience requirements.

2. All examiners selected to conduct tests on foreign nationals or who would be supervising foreign national examiners attend the Defense Language Institute to study the appropriate language.

3. All U.S. examiners sent to Korea be given the same briefing which MI personnel receive upon arrival in that country. See specific information regarding this briefing on page 32.

REFERENCES

Crane, P.S. Korean Patterns. Seoul, Korea: Hollym Corp., 1967.

Yum, J-O. "Korean Philosophy and Communication." Communication Theory by D.L. Kincaid. New York: Academic Press, Inc., 1987. 71-86.