

*that their comparatively low wages make it virtually impossible for them to give their children a college education, a heavy financial burden even for middle-class families.*

*In the workplace, men and women with a middle-school or secondary-school education are often treated with open contempt by university graduate managers. The latter address them with rude or abrupt words whose impact is amplified by the status sensitive nature of the Korean language. The result has been bitter resentment and increasing labor militancy bordering on political opposition to the status quo."*

**(2) Minjung** (mihn-chung) *"During the 1980s, the concept of minjung (the masses) became prominent in the thinking and rhetoric of radical students, militant labor unionists, activists identified with the Christian churches, and progressive but generally non-Marxist intellectuals.*

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*Although its meaning is vague, minjung encompasses not only the urban proletariat in the Marxist sense but also the groups, including farmers, small bourgeoisie, students, and skilled craftsmen, who allegedly have been exploited by the country's numerically small ruling class (the military elite, top bureaucrats, and big business). National elites were viewed as collaborating with foreign (particularly United States and Japanese) capitalists in order to create a situation of permanent dependence on foreign capital.*

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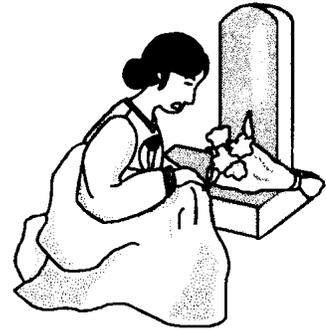
*The emphasis on neocolonialist themes by minjung spokespeople drew deeply on South Korean populist, nationalist, and xenophobic sentiments to place the origin of social evils outside the Korean race."*

## **h. Aspects of traditional family life**

**(1) Filial piety** *"Filial piety (hyo in Korean; xiao in Chinese), the second of the Five Relationships, defined by Mencius as affection between father and son, traditionally has been the normative foundation of Korean family life. Entailing a large number of reciprocal duties and responsibilities between the generations of a single family, it generally has been viewed as an unequal relationship in which the son owed the father unquestioning obedience."*

## (2) Ancestors

*"Ancestor worship was, simultaneously, a social ethic and a religion. In some ways, it was the most optimistic of faiths. It taught that deceased family members do not pass into oblivion, to an afterlife, or, as the Buddhist believe, to rebirth as humans or animals in some remote place, but remain, in spiritual form, securely within the family circle.*



*For traditionally minded Koreans, the presence of the deceased could be an intensely real and personal one. Fear of death was blunted by the consoling thought at even in the grave one would be cared for by one's own people. Succeeding generations had the obligation of remembering the deceased in a yearly cycle of rituals and ceremonies."*

**(3) Marriage** *"Traditionally, the purpose of marriage was to produce a male heir to carry on the family line and not to provide mutual companionship and support for husband and wife.*



*Marriages were arranged. A go-between or matchmaker, usually a middle-aged woman, carried on the negotiations between the two families involved who, because of a very strict law of exogamy, sometimes did not know each other and often lived in different communities. The bride and groom met for the first time at the marriage ceremony, a practice that ended in the cities by the 1930s.*

*Contrary to the Confucian ideal, the nuclear family consisting of a husband, wife, and children is becoming predominant in contemporary South Korea. It differs from the traditional 'branch family' or 'little house' (chagunjip) for two reasons: the conjugal relationship between husband and wife tends to take precedence over the relationship between*

*the son and his parents, and the nuclear family unit is becoming increasingly independent, both economically and psychologically, of larger kinship groups. These developments have led to greater equality among the family units established by the eldest and younger sons.*

*Whereas the isolated nuclear family was perceived in the past as a sign of poverty and misfortune, the contemporary nuclear family is often viewed as being a conscious choice made by those who do not wish their privacy invaded by intrusive relatives."*

## **i. The Korean language**

**(1) Origins** *"Modern Korean language is descended from the language of the Silla Kingdom, which unified the peninsula in the seventh century. As Korean linguist Yi Ki-mun notes, the more remote origins of the Korean language are disputed, although many Korean linguists together with a few western scholars, continue to favor the now widely-contested nineteenth-century theory of an Altaic family of languages supposed to include Korean, Japanese, and Mongolian, among other languages."*



### **(2) Korean/Japanese connections**

*"Although a historical relationship between Korean and Japanese has not been established, modern Korean and Japanese have many similar grammatical features, no doubt in part due to close contacts between the two during the past century. These similarities have given rise to considerable speculation in the popular press.*

*The linguist Kim Chin-wu, for example, has hypothesized that Korea and Japan stood at the end of two routes of large-scale migration in ancient times: a northern route from Inner Asia and southern route from southern China or Southeast Asia. In a variant on the 'southern origins' theory of some Japanese scholars, he views the two languages as reflecting disparate 'northern' and 'southern' influences, with Korean showing more influence from the northern, Inner Asian strain."*

### (3) Honorific practice

*"Both Korean and Japanese possess what is sometimes called 'polite' or 'honorific' language, the use of different levels of speech in addressing persons of superior, inferior, or equal rank.*

*These distinctions depend both on the use of different vocabulary and upon basic structural differences in the words employed. For example, in Korean the imperative 'go' can be rendered kara when speaking to an inferior or a child, kage when speaking to an adult inferior, kaseyo when speaking to a superior, and kasipsio when speaking to a person of still higher rank.*



*The proper use of polite language, or levels of polite speech, is an extremely complex and subtle matter. The Korean language, like Japanese, is extremely sensitive to the nuances of hierarchical human relationships. Two persons who meet for the first time are expected to use the more distant or formal terms, but they will shift to more informal or 'equal' terms if they become friends. Younger people invariably use formal language in addressing elders; the latter will use 'inferior' terms in 'talking down' to those who are younger."*

**(4) Chinese ties** *"The Korean language may be written using a mixture of Chinese ideograms (hancha) and a native Korean alphabet known as han'gul, or in han'gul alone, much as in a more limited way Indo-European languages sometimes write numbers using Arabic symbols and at other times spell numbers out in their own alphabets or in some combination of the two forms."*

**(a) King Sejong (SAY-jong)**

*"Han'gul was invented by scholars at the court of King Sejong (1418-50), not solely to promote literacy among the common people as is sometimes claimed, but also...to assist in studies of Chinese historical phonology.*



*According to a perhaps apocryphal decree of the king, an intelligent man could learn han'gul in a morning's time, while even a fool could master it in ten days. As a result, it was scorned by scholars and relegated to women and merchants. The script, which in its modern form contains forty symbols, is considered by linguists to be one of the most scientific ever devised; it reflects quite consistently the phonemes of the spoken Korean language."*

**(b) Sounds** *"Because of its greater variety of sounds, Korean does not have the problem of the Japanese written language, which some experts have argued needs to retain a sizable inventory of Chinese characters to distinguish a large number of potentially ambiguous homophones. Since 1948 the continued use of Chinese characters in South Korea has been criticized by linguistic nationalists and some educators and defended by cultural conservatives, who fear that the loss of character literacy could cut younger generations off from a major part of their cultural heritage.*

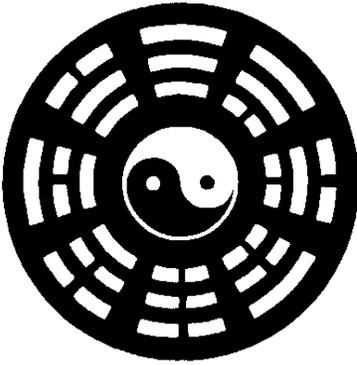
*Since the early 1970s, Seoul's policy governing the teaching and use of Chinese characters has shifted several times, although the trend clearly has been toward writing in han'gul alone. By early 1990, all but academic writing used far fewer Chinese characters than was the case in the 1960s. In 1989 the Korean Language and Education Research Association, citing the need for Chinese character literacy "at a time when the nation is entering into keen competition with Japan and China" and noting that Japanese educators were increasing the number of Chinese characters taught in elementary schools, recommended to the Ministry of Education that instruction in Chinese characters be reintroduced at the primary-school level."*

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### (c) Grammar and vocabulary

*"Although the Korean and Chinese languages are not related in terms of grammatical structure, more than 50 percent of all Korean vocabulary is derived from Chinese loan-words, a reflection of the cultural dominance of China over 2 millennia. In many cases there are two words--a Chinese loan-word and an indigenous Korean word--meaning the same thing.*

*The Chinese-based word in Korean sometimes has a bookish or formal flavor. Koreans select one or the other variant to achieve the proper register in speech or in writing, and to make subtle distinctions of meaning in accordance with established usage."*



*"Large numbers of Chinese character compounds coined in Japan in the nineteenth or twentieth centuries to translate modern Western scientific, technical, and political vocabulary came into use in Korea during the colonial period. Post-1945 United States influence has been reflected in a number of English words that have been absorbed into Korean."*

### (d) Dialects

*"Unlike Chinese, Korean does not encompass dialects that are mutually unintelligible, with the possible exception of the variant spoken on Cheju Island. There are, however, regional variations both in vocabulary and pronunciation, the range being comparable to the differences that might be found between Maine and Alabama in the United States.*

*Despite several decades of universal education, similar variations also have been heard between highly educated and professional speakers and Koreans of working class or rural backgrounds. Standard Korean is derived from the language spoken in and around Seoul. More than forty years of division has meant that there are also some divergences in the development of the Korean language north and south of the DMZ."*

**7. Cultural literacy concepts/terms** The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appiah and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Korea. See this helpful dictionary for further information.

**a. Kim, Ronyoung** (1926-1987)

- Born Gloria Hahn in Los Angeles to Korean parents fleeing Japanese oppression
- Known for her only book Clay Walls (1986), a novel portraying the struggles of growing up in America while coming from a Korean heritage.

**b. Kisaeng** (KEY-sahng)

- Female Korean entertainers.
- Originally chosen from lower classes to train for the life of a courtesan in a wealthy household.
- Once admired for poetry composition and devotion to literary and musical arts



- Today, most kisaeng women are prostitutes, sanctioned by the government and used to promote tourism.
- Women's organizations, religious and human rights groups continue to pressure the government into abolishing the practice.

**c. Koryo Dynasty** (KOHR-ee-ah, 918-1392)

- Founded by Wang Kon who overthrew what remained of the Silla Dynasty (c.350-c.935).
- Marked the start of Korean Buddhism, ceramic arts and civil service exam.
- In 1392, General Yi Song-gye allied with the Mongols to end the Koryo Dynasty and begin the last dynasty (Yi) in Korean history.

#### d. Kwangju Incident (GWAHNG-joo)

- Prodemocracy demonstration on 18 May 1980.
- After right-wing dictator Park Chung Hee was assassinated 1979, political unrest ensued.
- American and Korean troops were called to the city of Kwangju to help restore order.
  - Demonstrators and leaders of government opposition were arrested, tortured, and killed.



#### e. Samguk (SAM-guhk)

- Seven-hundred year historical period known as the Samguk or "Three Kingdoms."
- Though debated, the Paekche, Koguryo, and Silla kingdoms were established in 18, 37, and 57 B.C.E. respectively.
- Period ended in C.E. 668, when Silla conquered the other two kingdoms to form the Unified Silla Kingdom.
  - Unified Silla period considered the Golden Age of Korean history. Currently, it is used to support unification efforts.

#### f. Unified Silla Kingdom

- The Silla united Korea in 668, remaining in power until C.E. 918.
- Pulkuksa Temple (C.E. 780) and Sokkuram Grotto, which contains a giant granite Buddha, are considered icons of Silla achievement in art, religion, and government.
  - Ruling class shared power with Pulkuksa Buddhist monks and the capital city of Kwangju.

#### g. Yi Dynasty (yee)

- The Yi or Choson Dynasty (1392-1910) founded by General Yi Song-gye.

- Yi moved the capitol to Hanyang, present day Seoul.
- Early Yi rule was peaceful and allowed for culture to flourish.
- The *hangul* phonetic alphabet was invented in the mid-1400s by King Sejong. Though Chinese was still the prominent language, *hangul* allowed for the possibility of Korean literature.
- After years of struggle with advances from China and Japan, Korea was annexed by the Japanese in 1910, ending dynastic rule.



## 8. Resources for Further Study

### a. Cross-cultural resources

Clark, Donald N. Korea Briefing, 1993. Boulder: Westview Press, 1993.

Recommended by the Overseas Briefing Center of the U.S. Department of State.

Crane, Paul S. Korean Patterns. Seoul: Royal Asiatic Society, 1978.

Recommended by the Overseas Briefing Center of the U.S. Department of State.

Hur, Vegdahl and Ben Seunghwa Hur. Culture Shock! Korea. Portland, Oregon: Graphic Arts Center Publishing, 1993.

Beg, borrow, or purchase books in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State.

Lee, O. Young and Seong-Kon Kim. Simple Etiquette in Korea. Kent, England: Global Books, Ltd., 1988.

Part of the highly acclaimed Simple Guide series. A "must have" for travelers or personnel stationed in Korea.

Lueras, Leonard and Nedra Chung. Insight Guides--Korea. Singapore: APA Publications, 1993. AISO--Kor 915.1902 K845

Part of the aesthetically pleasing and helpful Insight series. Beautiful photographs, in National Geographic manner, make this a helpful text.

## b. Biography, novels, literature, poetry



Ahn, Junghyo. Silver Stallion: A Novel of Korea. New York: Soho Press, 1990.

⇒ Aiso Library: Korean KOR 895.734 A531 1990

General MacArthur (Megado) has landed at Inchon to liberate Korea. The liberators set up a special encampment called Texas Town, where local women receive them. The disdainful villagers call these women Yankee Wives. Among them is the hero's mother.

Ch'ae, Man-sik. Peace Under Heaven. Armonk, New York: M.E. Sharpe, c1993.

⇒ Aiso Library: Korean KOR 895.733 c4325 1993

Satirical novel depicting the period of Japanese rule in Korea. "This often hilarious novel cloaks the darkness, pain, and psychological turmoil of this period with wit and penetrating satire. ...Yet by its conclusion, the reader is left with not only a constellation of vividly drawn characters from all classes of Korean society, but a distinct sense of the life and times in which these characters lived."

— Michael Robinson, University of Southern California

Current, Marian E. Looking at Each Other: Korean, Western Cultures in Contrast. Seoul, Korea: Seoul International Tourist Publishing Co., 1983.

⇒ Bosun Library: General DS904.C86 1983

Han, Mal-Sook. Hymn of the Spirit. Seoul, Korea: Art Space Publications, 1993.

⇒ Aiso Library: Korean KOR 895.734 H233m 1993

Portrays a year in the life of a Korean housewife, Kim Ya-jin. This contemporary novel addresses how Shamanism, Buddhism, Confucianism, and Christianity have blended over the centuries to answer the questions of life, life after death, and the invisible powers that support the living.

Han, Mu-suk. Encounter: A Novel of 19th Century Korea.

Berkeley: University of California Press, 1992.

⇒ Aiso Library: Korean KOR 895.734 H233 1992

Because of Tasan's fascination with Western learning, he is exiled to a remote province for eighteen years. In banishment, he comes to know people from many social and religious backgrounds whose acts of perseverance, heroism, and quiet faith attest to the resilience of the Korean spirit.

Hong Myoung-Hee, trans. Korean Short Stories. Seoul:

Iljisa Publishing Company, c1975.

⇒ Aiso Library: Korean KOR 895.7301 K84 1975

Kim, Dong-in. *Bare Hills* — Kay, Yong-muk. *Adada, the Idiot* — Lee, Byo-sok. *At the Time When the Buckwheat Blooms* — Ahn, Soo-kil. *The Third Human Type* — Oh, Young-soo. *The Echo* — Choi, Bum-so. *Silent Parallel* — Park, Kyung-li. *Illusion* — Kim, Tong-li. *Picture of a Sorceress.*

Hoyt, James. Songs of the Dragons Flying to Heaven: A Korean Epic. Seoul: Korean National Commission for UNESCO and Royal Asiatic Society, Korea Branch, 1979.

⇒ Aiso Library: Korean KOR 895.712 S698 1979

Inoue, Yasushi. Wind and Waves: A Novel. Honolulu: University of Hawaii Press, 1989.

⇒ Aiso Library: Korean KOR 951.901 Fiction I 588 1989

Tells the dramatic story of the events that affected all of East Asia during the 13th century as Kublai Khan overthrew the Sung Dynasty of China and then set his sights on Japan. The novel is set in the peninsular kingdom of Koryo (Korea), seized by the Khan to plan an attack on Japan.

Janelli, Roger L. Ancestor Worship and Korean Society. Stanford, CA: Stanford University Press, 1982.

⇒ Bosun Library: General BL467.J36 1982

Chapters on domestic and lineage rituals, shamans, and similarities with East Asian ancestor cult. Also outlines the structure and customs of the Korean family by the use of a case study, the Twisongdwi family lineage.

Ko, Ch'ang-su. Best Loved Poems of Korea: Selected for Foreigners. Elizabeth, NJ: Hollym, 1984.

⇒ Aiso Library: Korean KOR 895.7-/-1308 B561 1984

Lee, Dae Woo. Sweeping the Darkness. Seoul, Korea: Hoam Publishers, 1991.

⇒ Aiso Library: Korean KOR 895.71 L477s 1991

A collection of poems written by a Buddhist monk who also served as a chaplain in the Korean Army.

Excellent for the linguist, the poems are printed in both Korean and English.

Mattielli, Sandra, ed. Virtues in Conflict: Tradition and the Korean Woman Today. Seoul: Published for the Royal Asiatic Society, Korea Branch by the Samhwa Publishing Company, 1977.

⇒ Aiso Library: Korean KOR 305.42-/-09519 V819 1977

Various authors contributed to give a well-rounded view of women in Korean culture. Short biographies included for each contributor.

*The Tradition: Women During the Yi Dynasty — Korean Proverbs about Women — Women Surviving: Palace Life in Seoul after the Annexation — The Women's Modernization Movement in Korea — Boy Preference Reflected in Korean Folklore — Psychological Problems among Korean Women — The Status of Korean Women Today — The Role of Korean*

*Women in National Development — Interviews with Young Working Women in Seoul — Male/Female roles on Cheju Island.*

Michener, James. The Bridges of Toko-ri. New York: Random House, 1953.

⇒ Chamberlin Library: FICTION MICHENER

A classic war novel set during the Korean conflict. It asserts with deep humanity that all men, even enemies, are human beings.

Park Jung-ki. Plain Stories by a Grandpa. Seoul: Mun Mu Publications, 1990.

⇒ Aiso Library: Korean KOR 915.9 P235 1990

A whimsical collection of essays, stories, and narratives written by a grandfather and dedicated to his grandchildren both living and those to come. Topics discussed include cultivating the mind, disciplining the body, love and marriage, and leading a joyful life. A simple and pleasant read that can provide elderly guidance for the younger generation of any culture.

Park, Yune-hee. Admiral Yi Sun-shin and his Turtle Boat Armada. Seoul, Korea: Hanjin Publishing Co., 1978.

⇒ Bosun Library: General DS913.45 .Y56 P37 1978

A colorful book filled with plates and maps. Covers the historical period, Armada preparation, the battle, and subsequent events. Reads like a narrative and portrays a very proud moment in Korean history.

Pihl, Marshall R., ed. Listening to Korea; A Korean Anthology. New York: Praeger, 1973.

⇒ Chamberlin Library: 951.9 PIHL

*Historical Background — The March First Movement — Recollections of the Korean Language Society Incident — The Attitude of Koreans Toward Japan — The Emergence of the Korean Press — My Life with Magazines — The Poet's Choice: Expression or Silence — Partition, War, and Recovery — Kapitan Lee — As Rain Falls on the Soyang River — A Stray Bullet — Rustic Traditions and Urbanization — Seoul, 1964: Winter — Nami and the Taffyman — Korean Attitudes Toward Age — The Flowers — On growing Old — The Dark Later Years — Traditional and Modern Criticism — On Korean Entrepreneurship — Law to the Korean.*

Potok, Chaim. I Am the Clay. New York: Knopf: Distributed by Random House, 1992.

⇒ Chamberlin Library: FICTION POTOK

A novel of one couple and a young boy brought together to survive in the midst of the Korean War. Written by an Army Chaplain who served 16 months in Korea with a front-line medical battalion and an engineer combat battalion.

P'y'onghwa T'ongil Y'on'guso. The Identity of the Korean People: A History of Legitimacy on the Korean Peninsula. Seoul: Research Center for Peace and Unification, 1983.

⇒ Bosun Library: General DS907.18 .I34 1983

Rutt, Richard. Korean Works and Days: Notes from the Diary of a Country Priest. Rutland, VT: C.E. Tuttle Co., [1964].

⇒ Bosun Library: General DS904 R9

Based on the author's series of articles about Korean village life, which were published anonymously in 1957 and 1958 by the Korea Times.

Sim, Chai Hong, trans. Fragrance of Spring: The Story of Choon Hyang. Seoul, Korea: Po Chin Chai, 1992.

⇒ Aiso Library: Korean KOR 398.209-/-519 S588 1992

*"It is my sincere wish that the sacrificial love of the heroine herein depicted may appeal to foreign readers, especially to the younger generation of the fair sex, whose mental attitude and behavior toward chastity of marital relationship are gradually being discarded and neglected all over the world."*

— Chai Hong Sim

The greatest love story to come out of Korea.

**c. Military topics** The Combat Studies Institute of Ft. Leavenworth recommends the following.



Appleman, Roy Edgar. Disaster in Korea: The Chinese Confront MacArthur. College Station: Texas A&M University Press, 1989.

Appleman, Roy Edgar. East of Chosin: Entrapment and Breakout in Korea, 1950. College Station: Texas A&M University Press, 1990.

Appleman, Roy Edgar. Escaping the Trap: The U.S. Army X Corps in Northeast Korea, 1950. College Station: Texas A&M University Press, 1990.

Appleman, Roy Edgar. Ridgway Duels for Korea. College Station: Texas A&M University Press, 1990.

Appleman, Roy Edgar. South to the Naktong, North to the Yalu. Washington, DC: U.S. Army Center of Military History, 1986.

Blair, Clay. The Forgotten War: America in Korea, 1950-1953. New York: Times Books, 1987.

Fehrenbach, T. R. This Kind of War: A Study in Unpreparedness. New York: Macmillan, 1963.

The classic on American involvement in the Korean War. Beg, borrow or purchase this text. A new paperback edition is out.

Goncharox, Sergei N., Mohn W. Lewis, and Xue Litai. Uncertain Partners: Stalin, Mao, and the Korean War. Stanford, CA: Stanford University Press, 1994.

Grey, Jeffrey. The Commonwealth Armies and the Korean War: War, Armed Forces and Society. New York: St. Martin's Press, 1988.

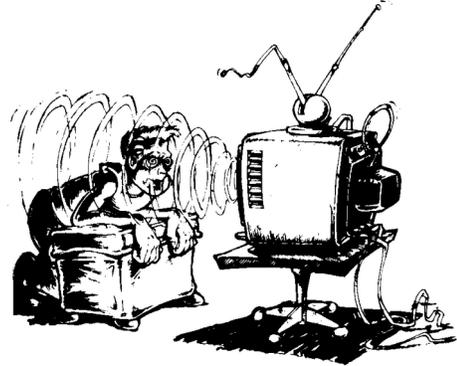
Marshall, S.L.A. The River and the Gauntlet: Defeat of the Eighth Army by Communist Chinese Forces--November, 1950. Reprint. Westport, CT: Greenwood Press, 1983.

Mossman, Billy C. U.S. Army in the Korean War: Ebb and Flow, November 1950 - July 1951. Washington, DC: U.S. Army Center of Military History, 1990.

Ridgway, Matthew B. The Korean War. New York: Da Capo Press, 1986, 1967.

Toland, John. In Mortal Combat: Korea, 1950-1953. New York: William Morrow and Company, 1991.

#### d. News articles



Bittman, Mark. "Exploring the World of Kimchi, the Spicy Korean Staple." New York Times, 10 Apr 1996, p. C3.

Anyone who travels to Korea needs to understand (and hopefully develop a taste for) kimchi.

Brady, Lois Smith. "Chee-Un Kim and Eugene Kim." New York Times, 24 Aug 1997, p. 35.

Description of New York traditional Korean wedding.  
"Traditionally, Koreans don't use square lines...They don't like anything sharp. Sharp means it might hurt somebody, so we use smooth and round lines that give you comfort and a sense of peace."

Kristof, Nicholas D. "A Farewell to the Koreans, With Healing Still a Dream." New York Times, 24 Jan 1997.

Departure of Washington's Ambassador to Seoul, James T. Laney. "The doughtiness of the Korean spirit just can't be vanquished--that and the warmth...There's an outgoingness, an engaging quality about people here that gets to you, becomes a part of you" says Mr. Laney.

Kristof, Nicholas D. "In South, Korean Unity Appealing in Abstract Only." New York Times, 31 Aug 1997, p. 8.

Accounts of hesitation on the part of regular Korean peoples concerning reunification. "For ordinary people, unification will cause a lot of problems...I don't honestly know if it's a good thing."

MacFarquhar, Larissa. "Andrew Weil, Shaman, M.D." The New York Times Magazine, 24 Aug 1997, p. 28.

Account of popularity of shaman practice within alternative health circles in the United States.

Pollack, Andrew. "Seoul Takes Its Cue From Mrs. Thatcher." New York Times, 12 Jan 1997, p. A5.

Account of the need for worker rights and efficient factory practice in South Korea.

WuDunn, Sheryl. "Cupid's a Korean Computer, Making Wise Matches." New York Times, 17 Apr 1997.

*"South Koreans looking for marriage partners are increasingly using the services of dating agencies as well as parents and colleagues...Only 20 percent of people in South Korea marry just for love...the rest are 'half-half' marriages, in which couples come to love each other after their match has been orchestrated through parents, relatives, matchmakers or dating services."*

WuDunn, Sheryl. "Lusting After Traditional Cures, South Koreans Imperil the Species." New York Times, 1997.

*"As a pharmacist measured the clumps of grass and crushed stems on the table, Park Sun Yeop, 29, kept turning to one item not yet on the pile: the budding antler of a deer. 'I need energy,' she said, hesitating over the extra cost of antlers...'I want to have a second baby, and I think this will help.'"*

WuDunn, Sheryl. "For the Radicals, What's the Point?" New York Times, 21 Jun 1997, p. A4.

Descriptions of the lack of attention current radical student protests currently receive in South Korea. Democracy's strength is seen as the primary cause.

WuDunn, Sheryl. "Where a Dog Can Be a Pet, or a Dining Experience." New York Times, 2 Jan 1997.

*"Many middle-class South Koreans now keep dogs as pets, but others cherish them as the basis of a sophisticated canine cuisine."*



"Read between the lines."