

Center for Advanced Language Proficiency Education and Research (CALPER)

KOREAN CULTURE AND MEDIA



UNIT 2

A COMPARATIVE APPROACH TO CULTURE THROUGH
TELEVISION COMMERCIALS: THE CASE OF KOREA AND THE U.S.

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1. The Department of Foreign Languages and Literatures, Purdue University for providing the football line drawing used in this lesson, accessed on September 29, 2008. [http://tell.fl.purdue.edu/JapanProj//FLClipart/ Royalty-Free Clip Art Collection for Foreign/Second Language Instruction](http://tell.fl.purdue.edu/JapanProj//FLClipart/Royalty-Free%20Clip%20Art%20Collection%20for%20Foreign/Second%20Language%20Instruction).
2. Clip Art by Phillip Martin for the Thanksgiving accessed on September 29, 2008, http://www.phillipmartin.info/clipart/thanksgiving_photo01.htm .

CULTURE AND MEDIA SERIES

UNIT 2: A COMPARATIVE APPROACH TO CULTURE THROUGH TELEVISION COMMERCIALS: THE CASE OF KOREA AND THE U.S.

INTRODUCTION

This workbook series has been designed to complement existing pedagogical materials for intermediate, advanced, and heritage learners of Korean. Many of those materials are based on written text using specially selected samples of language for the purposes of teaching grammar, vocabulary, and particular elements of culture. Some include audio and video supplements to more fully represent the sounds, rhythms, and cadence of the language; such supplements, when provided, also well illustrate the social, interactional, and cultural aspects of the linguistic constructions and/or the thematic topics of the lessons at hand.

The workbooks in this series are intended to complement instructional materials for Korean. They contain authentic media-based samples of actual language used in Korea by Koreans for specific interactional purposes. We draw from such sources as: television commercials, public service announcements, various genres of television programs (e.g., news, talk shows, game shows, advice programs, interviews), films, music, print ads, and internet-based video. In addition to the audio and video clips, we provide transcripts (full or partial), vocabulary, and explanatory supplements to facilitate comprehension of linguistic and cultural issues that emerge within the clips.

The fundamental goal of this series is to present language and culture as an integral whole—to enhance students’ awareness of language *through* culture and to deepen students’ understanding of culture *through* language.

Through the materials presented in our Culture and Media Series workbooks, students will be able to acquire and exchange information about Korea and about Korean people. Because we use actual media-based materials designed in Korea for Korean people, students will have the opportunity to observe language and culture in action and to more deeply understand the values and viewpoints that underlie the socio-cultural practices of Korean people.

Our specific goals are to 1) enhance students’ overall communicative skills in Korean (in spoken and written modalities), 2) expand students’ knowledge of Korean culture and cultural values, 3) underscore the applicability of Korean-based materials to other disciplines outside of the language classroom, 4) stimulate students’ thinking concerning comparisons of Korean language and culture with other linguistic and socio-cultural groups that they know well, and 5) encourage students to use their Korean in multiple modalities (i.e., spoken, written, computer-mediated) beyond the confines of the classroom and the school-based assignment.

In the previous unit, we addressed issues of EXPLICIT AND IMPLICIT manifestations of culture in television advertising. In **Unit 2** we take the notion one step further and provide sample ads from both Korea and the United States, so that students may COMPARE AND CONTRAST particular trends within the advertising practices of both countries.

Unit 2 consists of a number of television commercials that were broadcast in Korea and a number of commercials broadcast in the U.S. In each case, we provide samples of commercials for the same type of product. That is, we have representative ads from each country for 1) rice, 2) beer, 3) automobiles, and 4) credit cards. As in Unit 1, we provide the transcripts and relevant vocabulary for the Korean commercials. We also include short paragraphs in Korean on some of these topics to stimulate your thinking along COMPARATIVE AND CONTRASTIVE lines.

We will be directing your attention to such issues as:

What are the cultural practices of each country with respect to rice? How important is “rice” in each culture? What is its place in the culinary traditions of each culture? How/where is rice grown?

How is gender represented in the commercials? How are concepts of “masculinity” and “femininity” represented in the ads?

How is *Korea* represented in the ads vis à vis other countries and vis à vis the rest of the world? Why is this type of explicit comparison relevant with respect to certain types of products, like automobiles?

How do the two cultures seem to pattern with respect to the value placed on *the individual* vs. the value placed on *the group*? What role does *conformity* play within specific contexts of each culture?

The activities that we provide in Unit 2 are designed to deepen our understanding of the cultural values, viewpoints, preferences, and expectations of both U.S. Americans and Koreans based on the cultural artifact of the TV commercial.

The best way to become involved in this type of inquiry, observation, and analysis is to jump right in. So let’s get started!

We hope you find these materials useful. Please direct questions, comments, and other feedback to:

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NOTE TO INSTRUCTORS: These materials provide samples of natural language—in both spoken and written modalities. They are designed to stimulate students' thinking about the Korean language and Korean people and culture. Each clip ends with a short section that includes ideas for students to further develop these topics in various formats: interviews, research, small group discussions, writing assignments, etc. Please feel free to supplement these assignments with your own goal-specific tasks so that they best fit the needs of your classes. We provide a blank box at the end of each segment for you to create your own assignments based on these or related topics.

Susan owes a special debt of thanks to Dr. Jong Oh Eun, at the Defense Language Institute in Monterey, CA for providing the commercials for Uncle Ben's Converted Rice, OB beer, Bud Light, and the Visa check card.

UNIT 2

A COMPARATIVE APPROACH TO CULTURE THROUGH TELEVISION COMMERCIALS: THE CASE OF KOREA AND THE U.S.

In Unit 1, we raised the question of what makes an ad appealing to a particular socio-cultural group. In that unit, we examined a number of commercials from the points of view of EXPLICIT and IMPLICIT manifestations of CULTURE. We began with the EXPLICIT features of culture, since they tend to be much more visible and recognizable—even at first glance. We then shifted our discussion and focus of attention to elements of culture that are revealed on the IMPLICIT level—such as values related to family, e.g., holiday gatherings, ancestor worship, health care, food and food preparation (as related to motherhood), product and brand loyalty, and soccer and a sense of Korean patriotism.

In the next series of television ads that we'll examine, there will be at least one commercial from Korea advertising a particular product and at least one from the U.S. advertising the same or similar product.

This way, we can more critically analyze values, viewpoints, preferences, and tastes of particular socio-cultural groups from a comparative and contrastive perspective. We can focus on both differences and commonalities and think more deeply about the notions of language and culture and just how intricately related these two notions are.

We present commercials from both Korea and the U.S. for the following types of products: 1) rice, 2) beer, 3) automobiles, and 4) credit/check cards.

In the previous unit, we provided only sample commercials from Korea. Unit 2 includes parallel commercials from the United States, which helps to broaden our perspectives with regard to the cultures of both countries. We often take our own language and cultural practices for granted. We don't seem to pay much attention to those patterns of language and culture that comprise such integral parts of our everyday lives; they just happen right in front of us and we often just accept them as givens. When we study new languages and come to learn about new cultures, we tend to think about how *different* that language might be from our own and how *different* that culture might be as well. In fact, we probably notice *difference* more readily than we do *similarity*.

By conducting the kind of CROSS-CULTURAL COMPARISON AND CONTRAST tasks that we provide in this unit, we hope to stimulate the kind of thinking that is deeper than simply “that culture does X and we do Y.” By looking at parallel instances of cultural products, we come to better understand our own cultural practices and more accurately and more deeply understand other cultures.

KOREAN AND U.S. COMMERCIALS: COMPARE AND CONTRAST

RICE COMMERCIALS:

Let’s begin with two commercials for rice products: 철원 오대쌀 and Uncle Ben’s Converted Rice.

First, have a look at Commercial Clip #1 for 철원 오대쌀

http://calper.la.psu.edu/korean/video/unit_2/clip_1_ssal.mov

Then, have a look at the transcript and vocabulary below, and watch it once more.

Commercial Clip #1: 철원 오대쌀

Male narrator: 옛날 의좋은 형제들은
벧단으로 사랑을 나눴습니다.
정성과 사랑이 담긴
철원 오대쌀

Male narrator: 요즘 형제들은 철원 오대쌀로
사랑을 나눕니다.

Male narrator: 밥맛 좋은 귀한 쌀.

Male narrator: 철원 오대쌀

Vocabulary

벼단	rice bundle
정성	heart/care (n.)
나누다	to share
담기다	to be filled, to contain

What stands out to you as you watched the film? The commercial is structured based on a series of *contrasts*. What are those contrasts? How are the contrasts reflected in the visual images? How are they reflected in the language?

What types of socio-cultural values are reflected through this ad? How about the value of rice in Korea? How is this concept depicted?

Now, let's compare the *철원 오대쌀* commercial with a rice ad from the U.S. This ad is for Uncle Ben's Converted Rice.

Have a look at **Commercial Clip #2 for Uncle Ben's Converted Rice**

http://calper.la.psu.edu/korean/video/unit_2/clip_2_Uncle_Bens.mov

This ad features a well-known and well-respected chef and restaurateur, Chef Charlie Parker. Chef Parker is showcasing Uncle Ben's Converted Rice as a "must have" for delicious rice dishes.

The images and text focus on the following rice qualities:

- "separate, not sticky"
- "whole, not broken"

Here again, we note that the commercial is structured on the basis of *contrasts*. These contrasts are clear in both the text and the images.

Also, in this ad, we see how rice is used in *haute cuisine*.

Now, if we were to compare and contrast the *철원 오대쌀* commercial from and the Uncle Ben's Converted Rice commercial, simply on the basis of the ads, there would be much to say. There are plenty of observations to make on this level.

However, before you do so, think about the importance of *rice* to Korean people. The following paragraph introduces you to some notions about rice and Korea that you might not have been aware of:

쌀과 한국인*

쌀은 한국인의 주식입니다. 최근 아침 식사를 밥 대신 빵이나 시리얼 등으로 간단히 해결하는 사람들이 늘어나고 있지만, 대부분의 사람들이 하루 세 끼 밥을 먹습니다. 쌀밥 이외에도 쌀과자, 쌀떡, 쌀국수 등 쌀을 이용한 음식은 매우 많습니다. 한국 음식에 가장 많이 들어가는 소스인 고추장과 된장에도 쌀이 재료로 들어갑니다. 그야말로 한국인은 쌀 없이는 하루도 살 수 없는 것입니다.

쌀은 다른 작물에 비해 많은 과정을 거쳐 재배됩니다. 3 월에서 5 월에는 모판에 씨를 뿌려 논농사 준비를 합니다. 5 월 중순 경에는 모판에서 논으로 싹을 옮겨 심는 모내기를 합니다. 8 월에는 벼 이삭이 나오게 됩니다. 가을에 벼를 수확하게 되는데, 예전에는 낫을 이용해 수확하고, 지게(한국의 전통적인 A 자 형태의 운반 설비)를 이용해 등으로 수확물을 운반하는 것이 일반적이었습니다. 창고에 가득 쌓인 쌀가마는 부의 상징이기도 해서, 부자들을 묘사할 때 ‘천석꾼’ 혹은 ‘만석꾼’과 같은 단어가 자주 쓰이곤 했습니다.

한국인에게 쌀은 단순한 먹거리 이상의 의미를 가지고 있습니다. 그래서 쌀개방은 1995 년 우루과이라운드 이후 자유무역협정 논의에서 가장 큰 이슈 중 하나였습니다. 당시 많은 사람들은 다른 농산품을 개방한다고 하더라도 쌀은 한국인의 주된 식량원이기에 개방해서는 안된다는 입장을 고수했습니다. 이후에 ‘신도불이’라는 말이 유행하기도 했는데, 이것은 한국인의 몸과 곡식을 생산하는 땅은 분리될 수 없는 하나라는 뜻입니다. 지금도 한국의 곳곳을 여행하다 보면 ‘우리쌀’이라는 표현을 자주 만나게 되는데, 이것은 위에서 간략히 언급된 역사적 상황을 반영함과 동시에 한국인들이 자기 쌀에 대해 가지는 애정과 자신감을 나타내 주는 문구입니다.

* The English translation of this text appears in Appendix I.
Korean text by Sungwoo Kim

Vocabulary

해결하다	to resolve, to take care of
늘어나다	to increase
끼	quantifier to describe number of meals
쌀국수	rice noodle
작물	crop
재배하다	to grow (plants)
모판	seedbed
논	rice paddy
옮겨 심다	to transplant
수확하다	to harvest, to reap
낫	scythe
지게	traditional wood-framed carrier to cart harvested crops on
쌓이다	compile
먹거리	things to eat, food
개방	opening
논의	discussion
식량원	source of food
입장	position, stance
고수하다	to stick to; to adhere to
유행하다	to be popular
역사적 상황	historical background, historical context
반영하다	to reflect
애정	love, affection
자신감	pride



논

벼이삭



벼단

So, rice really does represent more to Korean people than simply a food item.

IDEAS

TO THINK ABOUT

AND DEVELOP FURTHER COMPARE AND CONTRAST:

How is *rice* represented in the 철원 오대쌀 commercial? How is it represented in the Uncle Ben's Commercial?

What is the importance of *rice* to Chef Parker? Rice appears in the Uncle Ben's commercial in the context of *haute cuisine*—fancy dishes in a fine restaurant.

How is rice valued in U.S. American culture? What are considered to be *good* qualities of rice? How do these values and qualities compare/contrast with respect to rice in Korea?

PROJECT

RELATED TO RICE

AND ITS IMPORTANCE TO KOREAN PEOPLE

Interview a friend, acquaintance, key pal, or your instructor in Korean about the importance of rice to him/her personally.

- How does rice figure into the daily diet?
- What happens when s/he is not able to eat rice for a period of a few days or a few weeks, e.g., if traveling and unable to cook his/her own meals? To what extent is rice missed as part of the meal?
- Does s/he tend to think of “bread” as a substitute for rice?
- Is there another kind of food that compares to rice in terms of its importance to the Korean diet?
- Does the thought of rice evoke any special childhood or school related memories?
- How does s/he feel when coming upon the ‘우리쌀’ placards at local rice stands?

Read about the World Trade Organization and the history of the Uruguay Round, specifically with regard to its impact on rice growing and sales in East Asia and the rest of the world. Try to find Korean sources on the topic and compare the perspectives as noted in the Korean sources to perspectives presented in English-based literature.

Conduct a mini research project in Korean on how the rice industry has changed as a result of the Uruguay Round, not only in Korea but throughout the world.

ASSIGNMENT

BY YOUR INSTRUCTOR



맥주

Let's move to the next pair of commercials. The first is for the popular Korean beer, OB 맥주. We'll then compare that commercial with a set of Budweiser commercials.

Here's, the clip for OB 맥주. Watch it first and then have a look at the transcript and view it once more.

http://calper.la.psu.edu/korean/video/unit_2/clip_3_OB_beer.mov

Commercial Clip #3: OB 맥주

(백그라운드 음악: 허밍)

친구 1: 친구야 왜일이냐?

친구 2: 그냥. (웃음)

친구 1: 그냥?

친구 2: 그냥.

친구 1: 그냥 친구가 진짜 친구다. OB 처럼.

What message came through the most strongly as you watched this clip? Are we, the audience, provided with any kind of information about the beer itself? In your opinion, would this kind of commercial ad for beer succeed in the U.S. by simply translating the Korean text into English? Why or why not?

Next, let's have a look at the following series of three Bud Light commercials.

Commercial Clip #4: Bud Light Commercials (3):

http://calper.la.psu.edu/korean/video/unit_2/clip_4_Bud_Lt.mov

The three short scenarios are summarized below

- a. two guys at a football game – received tickets from their friend who decided to stay home instead...with the girlfriend of one of the guys at the game.
- b. spoof on the TV show, “The Bachelor.” The male contestant is about to choose between the two remaining women, Tracy and Kim.
- c. Manny, The Fighting Cockatoo, who guards the refrigerator and the Bud Light that's in it.

In the Bud Light commercials, we see an obvious connection between masculinity, sexuality, and beer. Two of the three commercials contain a scenario of a romantic relationship gone awry; the third commercial positions the beer in a macho fantasy scenario—the beer is so tempting that the refrigerator that contains it needs to be protected from thieves by none other than a “fighting cockatoo” with an international accent.

Is there a message here concerning the beer and the image of the person who drinks it? Are there any other messages that accompany this set of Bud Light ads?

On what basis might we begin a comparison and contrast activity involving these two sets of commercials, i.e., OB 맥주 and Bud Light?

Let's begin with words and images:

For the OB 맥주 clip, we saw no actual descriptors concerning the characteristics of the beer itself. In all three Bud Light clips, we hear and see the

words “Fresh, smooth, real.” First of all, why those words for that product? Is there a connection between those three words and the product? Is there a connection, do you think, between those three words and the three scenarios that unfold?

How are the male characters presented in the OB 맥주 clip? How does this compare and contrast with the male figures in the three Bud Light clips?

How would you characterize the NON-VERBAL behavior in these commercials?

We asked whether you thought that the OB 맥주 ad would succeed if it were run in the U.S. in its identical format and design, with the only change involving the translation of the Korean copy into English.

What is your impression of the young men featured in that ad?

Below you'll find a short essay about a relatively new phenomenon in Korea, known as 꽃미남, a new image of masculinity and a new perspective on aesthetic taste with regard to male attractiveness.

꽃미남*

예로부터 강인함은 남성적 매력의 매우 중요한 자질이었습니다. 아직도 많은 분들이 인생의 역경을 이겨나가는 강한 의지, ‘여성을 보호해 줄 수 있는’ 건장한 신체 등을 좋은 사위감의 조건으로 생각하는 경향이 있습니다. 하지만 1990년대 이후 이러한 전통적 남성상이 흔들리고 있습니다. ‘꽃처럼 예쁜 남자’라는 의미의 ‘꽃미남’이라는 단어는 이러한 변화의 단면을 보여주고 있습니다. 강인함 보다는 섬세함과 미적 감수성이 남성의 중요한 자질로 등장하게 된 것입니다. 신체적 아름다움에 대해 관심을 가지는 남성에게 대한 긍정적 태도는 한국사회의 남성성에 대한 관점의 변화를 반영합니다.

* The English translation of this text appears in Appendix II.
Korean text by Sungwoo Kim

Vocabulary

예로부터	traditionally
강인함	strength, sturdiness
자질	feature, quality
역경	hardship, adversity, difficulty
건장한	stout
사위	son-in-law
경향이 있다	to tend to
단면	aspect
섬세함	delicacy
미적 감수성	aesthetic sensitivity
반영하다	to reflect

Returning now to the OB ad, the young men that appear there might be considered 꽃미남. They are young, handsome, boyish, clean cut, soft, and sensitive looking. They are depicted as good friends. How does this compare to the various images of the young men in the Bud Light commercial?



꽃미남

IDEAS

**TO THINK ABOUT
AND DEVELOP FURTHER COMPARE AND CONTRAST:**

How is gender represented in various types of ads—not just beer ads, but advertising in general? Do ads for certain products tend to highlight gender and sexuality more consistently than ads for other types of products?

What types of products appear to focus on gender/sexuality?

What types of products appear to be more gender-/sexuality-neutral?

PROJECT

RELATED TO GENDER AND GENDER REPRESENTATION IN KOREAN AND U.S. AMERICAN ADVERTISING

Compare and contrast popular magazines from both Korea and the U.S. that target a specific readership of young men or young women.

- What products are advertised? What kind of language is used in the ads? What kind of imagery? What kinds of connections appear to be made between the product and the intended user of the product?
- What are the feature stories of the magazines? What are the primary topics?
- By analyzing the ads and articles, stories, letters to the editor, cartoons, etc. within each type of magazine, what seems to characterize the concept of *masculinity* or *femininity* in each socio-cultural group?

Interview a friend, acquaintance, key pal, or your instructor in Korea about their impressions of how gender is represented in the media of both countries—from the multiple points of view of: image, clothing style, hair, voice, non-verbal behaviors. Perhaps you could select a few sets of television commercials from Unit 1 and Unit 2 for specific details.

- Does your interviewee feel that the notions of *masculinity* and *femininity* are different in Korea and the United States? Do such notions also seem to be tied to urban vs. rural environments?

Conduct a comparative and contrastive study on the parallel phenomena of the metrosexual in the U.S. and 꽃미남 in Korea. Both terms are neologisms for a parallel change in society—both refer to heterosexual men who: pay attention to their appearance, including hair and skin care; are fashion conscious; have sensitive, more gentle characters. When did the term emerge in each language? How is it used? What is the reaction of society at large to men who appear to fit this category? What is your reaction? Do you think that such a “category” of metrosexual or 꽃미남 actually exists? Why or why not?

ASSIGNMENT

BY YOUR INSTRUCTOR

Let's move now to the third set of commercials – automobile ads. We'll present one ad from Korea for Hyundai's New EF Sonata, and one from the U.S. for a 2008 Chrysler Town & Country.

We'll start with the Korean clip first. Watch the clip, paying special attention to the language and images.

http://calper.la.psu.edu/korean/video/unit_2/clip_5_sonata.mov

Then, watch it again after having reviewed the transcript and vocabulary list.

Commercial Clip #5: 뉴 이에프 소나타 (New EF Sonata)

Female Narrator: 일본차 독일차와 경쟁했습니다
세계는 지금 뉴 이에프 소나타 를 선택하고 있습니다.
미국 제이디 파워 (J.D. Power) 1 위.
뉴 이에프 소나타

Vocabulary

경쟁하다	to compete
선택하다	to choose, to select

What sort of information do you come away with about the vehicle advertised here? Are there any particular features about the car that are highlighted? Did you note any description of standard or optional equipment?

How is the New EF Sonata described with respect to other vehicles? Is there a comparison and/or contrast established in the text of the commercial copy? What do you think the significance is of that comparison and/or contrast?

With regard to the manufacturer, the Sonata is made by Hyundai. How and where does reference to the manufacturer appear?

Next, have a look at the following clip for the 2008 Chrysler Town & Country.

CLIP #6: 2008 Chrysler Town & Country

http://calper.la.psu.edu/korean/video/unit_2/clip_6_chrysler.mov

For this commercial, how are the features of the car presented? Do you notice a distinction between the objective features highlighted about the car and the subjective descriptors?

Objective features:

Swivel n' Go seating
Crash test rating
Sirius Satellite TV

Subjective descriptors:

The most luxurious
The most trusted
The most innovative

and also

Best-in-business lifetime power train warranty
The most loved room in the house is now in the garage
Chrysler, engineered beautifully

How do these descriptors and other references to the advertised vehicle compare with what we just observed in the Korean commercial?

CLIP # 7: GM 대우

Now, have a look at one more Korean car commercial. This one is for the GM 대우 and the format is that of a dramatized testimonial. The participants include individuals with various types of relationships and connections with the GM 대우 company and its cars; they express their appreciation for and confidence in the company and its products.

http://calper.la.psu.edu/korean/video/unit_2/clip_7_GM_Daewoo.mov

As usual, first watch the commercial to get a sense of its content and delivery. Then, read through the transcript and vocabulary list below and watch it again.

Wife:	마음고생 몸고생 다시 출근하는 우리 남편 정말 고마워요
신동용:	새벽에 눈을 떠 일하러 갈 곳이 있다는 그 기분 아세요?
Taxi driver:	우리 딸래미가 보통 깡쟁이가 아니에요 제대로 만들었으니까 자신있게 말하는 거 아니겠어요?
김형근:	토스카 좋은 거요? 택시기사분들이 먼저 아세요.
Nick Reilly:	우리의 열정으로
Nick Reilly and employees:	초대합니다.

<u>Vocabulary</u>	
고생	suffering, hardship
출근하다	to go to work
딸래미	a dialect form meaning 'daughter' – carries more affect than
깡쟁이	a clever and shrewd person
자신있게	confidently
토스카	Tosca—a mid-size car marketed also as the Chevrolet Epica or the Holden Epica
열정	passion
초대하다	to invite



우리남편

How does this ad compare to the previous two car ads? Is it at all similar to the New EF Sonata ad? If so, in what ways? Is it at all similar to the 2008 Chrysler Town & Country ad? If so, in what ways?

IDEAS

TO THINK ABOUT AND DEVELOP FURTHER COMPARE AND CONTRAST:

We've observed a total of three car commercials, one from the U.S. and two from Korea. Do you think that the U.S. car commercial is more or less representative of car commercials broadcast in this country?

If so, what features of the ad do you feel that most U.S. car ads contain?

What types of features do you feel that most Korean car ads contain?

PROJECT

RELATED TO THE CAR AD — THE CASE OF KOREA AND THE U.S.

Examine more Korean commercials for automobiles and determine whether the two samples presented here are more or less representative of Korean car ads in general. What types of features related to the automobile do Korean car advertisements typically contain? Do you note the mention of other types of features or benefits in the ads—mentioned explicitly through linguistic constructions, represented graphically or visually through photos, film clips, line drawings, etc.?

Conduct a mini research project (in Korean) in which you analyze the predominant features of Korean car ads. You may include print ads as well.

Be sure to analyze all facets of the ad: language of the commercial copy, language printed on the screen, participants in the ads, explicit mention of features of the advertised automobile, subjective descriptors indicated as benefits, explicit comparisons between Korea and other countries, especially Japan and Germany—two of its largest competitors in the automobile industry, visual or graphic representation of the automobile and its features/benefits.

If you do find explicit comparison as a norm in Korean advertising (for cars and other products), why do you think this is so?

ASSIGNMENT

BY YOUR INSTRUCTOR

The final set of commercials that we'll be viewing in this unit is based on credit/check card commercials. Here, we'll view a Korean commercial for an LG credit card and a U.S. commercial for a Visa check card.

We'll begin with the Korean LG Card commercial. First watch the clip.

http://calper.la.psu.edu/korean/video/unit_2/clip_8_LG_card.mov

Then, review the transcript and vocabulary list and watch the clip once more.

Commercial Clip #8: 엘지카드

김선아: 그러니까 잘 모르는 데서
((she is holding chopsticks and a spoon, addressing someone off screen))
밥을 먹을 땐
바글바글한 데 가서 먹어야
반찬두 정말 많구
서비스가 정말 좋거든
카드도
사람들이
많이 쓰는 게
그게 좋은 거지 뭐
안그래요?
천만인의 카드
Female narrator: 엘지카드

Vocabulary

바글바글하다 to be very crowded/compact with (people) [slightly negative nuance]

What do you feel is the primary message in this commercial? According to this ad, on what basis should one decide to use a particular type of credit card? Why?

Now let's have a look at the Visa commercial. Like the LG Card ad, the commercial takes place at mealtime in a crowded eatery.

Commercial Clip #9: Visa

http://calper.la.psu.edu/korean/video/unit_2/clip_9_Visa.mov

What do you feel is the primary message in this case?

The setting in both commercials is strikingly similar: a crowded eatery at mealtime.

The rationale for using the LG credit card is put forward explicitly in the Korean commercial. What was that rationale?

The rationale put forward by the Visa check card commercial is merely implied—through the situated context. Are the rationales similar in any way? Are they different in any way?

What is the slogan for each card? What do you think the Visa check card slogan “Life Takes Visa” means?

The LG Card commercial (and others in Units 1 and 2 of this series) appears to foreground a preference for “the group” over “the individual.”

In thinking back about the commercials from Unit 1 and this unit, do you note any others that also seem to reveal a preference for “the group,” for conformity? This preference may be expressed EXPLICITLY or IMPLICITLY.

Before we move to the section “Ideas to Think About and Develop Further” and the project-based tasks that accompany it, let’s first have a look at the following short paragraph about “우리 Culture” in Korea.

우리 문화*

한국인들은 ‘우리’라는 단어를 정말 자주 사용합니다. ‘우리 나라’, ‘우리 학교’, ‘우리 집’, ‘우리 동네’ 등등. 영어에서라면 ‘my country’, ‘my school’, ‘my home’, ‘my neighborhood’라는 표현을 쓰겠지만 한국어에서는 ‘우리’ (1 인칭 복수 대명사 혹은 소유격)라는 표현을 사용하고 있는 것이지요. 그래서 한 미국인이 한 한국 여성이 “우리 남편”이라는 표현을 쓰는 것을 듣고 깜짝 놀랐다는 우스개 소리가 있습니다. 두 문화간의 서로 다른 언어적, 문화적 관습이 이 유머의 기반이 되고 있는 것입니다.

‘우리’라는 말이 자주 사용된다는 것은 한국인의 의식 깊은 곳에 공동체 의식이 자리잡고 있음을 보여줍니다. 예로부터 내려오는 ‘이웃 사촌’이라는 말은 이러한 공동체 의식의 좋은 면을 잘 표현해 줍니다. ‘이웃 사촌’이라는 말은 이웃을 자신의 친척과 같이 가까운 존재로 생각하고 서로 돕는다는 의미를 가지고

계속 >>

있습니다. 농경사회의 전통을 오래 간직해 온 한국에서는 협동을 통해 여러 가지 일들을 처리하는 것이 매우 자연스럽게 여겨졌던 것입니다. 한편 공동체 의식이 부정적인 영향을 끼칠 수도 있습니다. ‘내가 속한 공동체’에 대한 과도한 관심과 충성은 갈등을 야기하거나 이른바 ‘패거리 문화’로 발전될 수도 있습니다.

* The English translation of this text appears in Appendix III.

Korean text by Sungwoo Kim

Vocabulary

자주	frequently
표현	expression
깜짝	very (usually collocated with ‘놀라다,’ which means ‘very surprised’)
우스개 소리	joke (n.)
관습	convention
기반	foundation, ground
공동체 의식	sense of community
친척	relative
존재	being
농경사회	agricultural society
간직하다	to cherish
처리하다	to take care
과도하다	to be excessive
충성	loyalty
갈등	conflict
패거리	crony

IDEAS

**TO THINK ABOUT
AND DEVELOP FURTHER COMPARE AND CONTRAST:**

Both the LG card commercial and the Visa check card commercial touch on the notion of *conformity*: An idea that can be encapsulated as: “Since many people engage in some type of behavior, I should also.” How is conformity valued in Korean culture? How is it valued in U.S. culture?

PROJECT

**RELATED TO CULTURAL VALUES:
INDIVIDUAL, GROUP, CONFORMITY**

How is the notion of *the individual* vs. *the group* conveyed in the final two commercials (i.e., LG Card and Visa check card)?

Which other commercials in Units 1 and 2 touch on the concepts of *the individual*, *the group*, and *conformity*? Are these concepts and values expressed explicitly or implicitly? What types of language and/or images convey these values?

What about the concept of 우리 문화? How does this fit within your analyses of Korean and U.S. cultural values?

Conduct a mini-research project (in Korean) in which you compare the use of 우리 in Korean expressions to the use of ‘we’ and ‘our’ in English.

- Try and determine the scope of usage of Korean 우리 – in what ways do you see it used? We’ve seen a few examples in the commercials and Korean texts this unit, e.g., 우리 남편 in Clip #7 and the reference to 우리쌀 in the essay 쌀과 한국인 . What is the significance of this pronoun in Korean? In what ways does Korean 우리 resemble English ‘we’ and ‘our’? In what ways does it differ? How do you account for such differences?
- Review the commercials and texts from Units 1 and 2. Do you find additional instances of the pronouns in Korean and English that support your preliminary findings?
- What are the advantages and disadvantages of an 우리 set of values as discussed in the essay 우리 문화? Do you agree or disagree with these views?

- Expand on the ideas suggested in the essay. You might want to interview Korean friends, acquaintances, key pals, or your instructor for their views on the issue.

ASSIGNMENT

BY YOUR INSTRUCTOR

RECAP

CLOSING QUESTIONS TO THINK ABOUT AND DEVELOP

We opened this unit by introducing the concept of COMPARISON and CONTRAST with regard to trends in the advertising practices of Korea and the U.S. We also indicated that by conducting this type of CROSS-CULTURAL COMPARISON and CONTRAST, we wanted to stimulate thinking that is deeper and more analytically critical than simply concluding that “one culture does X and we do Y.”

Throughout the workbook, we posed a number of questions for you to think about and develop into larger areas of inquiry for research and/or project work.

We’d like to conclude by asking the following questions to stimulate additional ideas for future research or project work tasks:

1. In Units 1 and 2, we introduced the genre of the TELEVISION COMMERCIAL and discussed the TV COMMERCIAL from the point of view of CULTURAL ARTIFACT. In what ways is this a cultural artifact? Is the term an appropriate one to use in this context? Why or why not?

2. Throughout Units 1 and 2, we asked that you compare Korean commercials and the Korean language and culture with U.S. commercials, U.S. culture and the English language. Can you broaden your discussions and analyses by including other cultures and languages that you are familiar with?

3. Do you think that the generally accepted dichotomy of “East” vs. “West” is an accurate dichotomy on the basis of what you’ve discovered while using these two units? What are the values, preferences, and expectations typically associated with “Eastern culture?” What are the values, preferences, and expectations typically associated with “Western culture?” Based on what you know about other “Eastern” cultures and other “Western” cultures, do your findings on Korea and the U.S. fit neatly into one or another category? Why or why not?

ASSIGNMENT

BY YOUR INSTRUCTOR

This concludes Unit 2 in CALPER's Culture and Media Series. We hope that the unit and activities contained in it have provided you with new insights into the language and culture of Korea. As noted in the introductory section, our goal of this unit has been to present language and culture as an integral whole—to enhance your awareness of language *through* culture and to deepen your understanding of culture *through* language. We hope that we have achieved this goal.

SEE YOU IN THE NEXT UNIT

APPENDIX I

쌀과 한국인 ['Rice and Korean People']

Koreans live mainly on rice. Recently, instead of rice, more and more people have been eating bread and cereal as a light breakfast. However, most Koreans eat cooked rice with all three of their daily meals. Besides cooked rice, there are many kinds of rice products such as rice cookies, rice cakes, rice noodles, etc. Rice is even one of the major ingredients of 고추장 and 된장, the two most frequently used sauces in Korean food. Indeed, Koreans cannot live a day without rice.

Growing rice takes more steps than growing other crops. Farmers prepare for their rice growing between March and May by first sowing seeds in seedbeds. Around mid-May, they transplant the seedlings from the seedbeds to the rice paddies. Ears of rice appear in August and the rice is harvested in autumn. Long ago it was a common practice to harvest the rice with scythes and cart it on one's back using a 지게, a traditional wooden A-framed carrier. The number of rice-filled straw bags were indicators of one's wealth. Thus, words like '천석꾼' (a person who grows 1,000 bags of rice) or '만석꾼' (a person who grows 10,000 bags of rice) were often used.

Rice means more than just a kind of food to Koreans. This has made opening the rice market one of the largest issues in the discussion of the FTA (Free Trade Agreement) since the Uruguay Round in 1995. At that time, many people maintained the position that Korea should not open its rice market to the world, since rice is Korea's main source of food. Since then, the phrase '신토불이' has become a popular term. It points to the fact that Korean people's bodies and the Korean earth which produces crops are not separate, but one. We still frequently encounter the expression '우리쌀' (at local rice stands selling rice and rice products) while traveling across the country. This expression reflects both the historical background as hinted to above as well as the Korean people's love of and pride in their own rice.

APPENDIX II

꽃미남

Traditionally, strength was a very important feature of masculine attraction. Many people still tend to believe that a strong will to overcome hardships in life and a stout body to 'protect women' are qualities of a good son-in-law. However, this traditional image of the (Korean) male has been challenged since the 1990s. The word '꽃미남' (lit. 'flower handsome man'), which means 'a man who is beautiful like a flower,' reflects one aspect of this change. Delicacy and aesthetic sensitivity,

rather than strength, have emerged as important features of males. This positive attitude towards men who are interested in physical beauty reveals Korean society's changing view of masculinity.

APPENDIX III

우리 문화 ['우리 Culture']

Koreans use the word '우리' very frequently. '우리 나라,' '우리 학교,' '우리 집,' '우리 동네,' etc. Where English expressions use constructions like 'my country,' 'my school,' 'my home,' and 'my neighborhood,' Korean expressions prefer the 'we' / 'our' form (i.e., the first person plural form of the possessive). We've all heard the common joke that an American was startled to hear one Korean female say, "*our* husband," and clearly, variations in the linguistic and cultural conventions between the two cultures establish the grounds for the humor.

The frequent use of '우리' reveals the strong sense of community that lies deep in the minds of Korean people. The old phrase '이웃 사촌' aptly expresses the positive aspect of this sense of community. '이웃 사촌' implies that Korean people think of neighbors as very close to themselves, like relatives, and help each other. Korea, with its long cherished traditions of an agricultural society, considers it very natural to take care of many things through mutual help. On the other hand, such a sense of community can also have negative consequences. Excessive interest in and loyalty to the community to which one belongs can also engender conflicts and evolve into what might be termed 'cronyism culture.'