

FRIEND'S QUALITY PREFERENCE OF KOREAN PEOPLE



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คุณลักษณะของเพื่อนที่คนเกาหลีต้องการ



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วิทยานิพนธ์ฉบับนี้มีวัตถุประสงค์เพื่อศึกษาเกี่ยวกับคุณลักษณะของเพื่อนที่คนเกาหลีต้องการ โดยเปรียบเทียบกับแนวโน้มของคุณลักษณะของเพื่อนที่คนจีนและคนญี่ปุ่นต้องการ การเลือกคบเพื่อนของคนเรานั้นจะเกี่ยวข้องกับหลากหลายปัจจัย ดังนั้นปัจจัยทางจิตวิทยา ชีววิทยา และ สังคมวิทยาจะนำมาวิเคราะห์ศึกษาในการศึกษานี้ รวมถึงการวิเคราะห์ปัจจัยทางชีววิทยาต่าง ๆ เช่น เพศ อายุ และปัจจัยทางสังคมวิทยา เช่น การศึกษา สถานะของงานที่ทำ และศาสนา ว่ามีผลกระทบต่อคุณลักษณะของเพื่อนที่คนเกาหลีต้องการ การศึกษานี้ตั้งสมมุติฐานไว้ว่ามีคุณลักษณะของเพื่อนบางประการที่คนเกาหลีพึงพอใจ เช่น ความซื่อสัตย์ ความรับผิดชอบ จิตใจดี มีความจงรักภักดี มีวัฒนธรรม ฉลาด รวมถึงองค์ประกอบทางกายภาพ เช่น ความร่ำรวย และ อำนาจ ซึ่งอาจจะมີน้ำหนักน้อยกว่าปัจจัยแรก ๆ ที่ได้กล่าวถึงในตอนแรก ซึ่งจะตรงกันข้ามกับคุณลักษณะของเพื่อนที่คนจีนและคนญี่ปุ่นพึงพอใจ นอกจากนี้ปัจจัยทางชีววิทยาและสังคมวิทยาก็ส่งผลต่อการพึงพอใจคุณลักษณะของเพื่อนเช่นกัน จากชุดข้อมูลของ East Asian Social Survey (EASS) ปี 2008 การศึกษานี้ได้วิเคราะห์และได้ผลการศึกษาซึ่งยืนยันถึงคุณลักษณะของเพื่อนที่คนเกาหลีพึงพอใจ พบว่า คนเกาหลีให้ความสำคัญกับคุณลักษณะทางจิตใจมากกว่าทางกายภาพ นอกจากนี้ปัจจัยทางชีววิทยา และสังคมวิทยาก็เป็นองค์ประกอบสำคัญอีกประการหนึ่ง

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This paper examines friend's quality preference of Korean people, in comparison with that of Chinese and Japanese to shed light on their friend selection tendencies. Given the fact that reasons why people choose someone as friends but not others depends on many objective and subjective factors, the psychological, biological, and sociological approaches are applied for the study in an effort to understand how some biological factors such as sex and age and sociological factors such as education, current working status, and religion impact on the preference of Koreans. This research project hypothesizes that there are some quality that Korean people prefer in friends, including spiritual ones such as being honest, responsible, warm-hearted, loyal, cultured, and intelligent and material ones such as being wealthy and powerful, in which the former outweighs the latter for Korean preference. The opposite is true for Chinese and Japanese. The biological and sociological factors have strong effects on their liking to friend's quality. Using the dataset of East Asian Social Survey (EASS) in 2008, this study examines the extent to which Koreans prefer specific qualities of friends. The results confirm that Korean people value spiritual qualities more than material qualities. In addition, the variations of friend's quality preference of Korean people by the biological factors and sociological factors are significant.

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CHAPTER I

INTRODUCTION

1.1 Research background

In recent years, South Korea (hereafter referred to as 'Korea') has emerged as one of the economic superpowers in the world.¹ Besides this, Korean Wave has spread its wings all over the world. These arouse an increasing amount of attention and interest from foreigners. While many scholars focus on examining the reasons behind Korea's economic miracle, others pay attention to examining Korean culture. However, very few researches fully sketch out a picture of friendship and it has been a neglected topic in Korea. Its importance though, is indisputable. Quality friendship leads an individual to feel more comfortable with his or her personal identity and higher friendship quality directly contributes to self-esteem, self-confidence, and social development (Berndt, 2002). For Korean people, friendship also plays an important role in their lives. Korea has the highest suicide rate among the 30 OECD² countries, with the toll of suicide deaths doubling in the last decade (Lucy Williamson, 2011). One of the reasons behind this alarming phenomenon is that Koreans feel difficulty in sharing their negative emotions with their relatives and

¹ An institute named "The National Power Index" which collects statistics throughout the world about power distribution factors upon which this distribution depends are the country's population, its GDP and the most important factor is the defense budget. According to a survey held in year 2011 South Korea is the twelfth most powerful country in the world.

² OECD is the acronym of Organization for Economic Co-operation and Development

friends, and suicide is the shortcut to escape their pressure-filled life (Fawcett, 2011). On the same view, Michael Breen (2004) stated “Koreans are a closed shop. There is probably no more homogeneous a country on earth. You feel that you are forever the guest, never the family member”. Therefore, it is believable that to understand Koreans and make friends with them is very difficult as well as complicated. As Breen said “It is hard to approach Koreans and become their close friends”. In other words, Koreans set up some criteria for those who would like to make friends with them, blocking many people who desire to enter into their circle. This preoccupation on how to understand friend’s quality preference of Koreans is reinforced when foreign observers hold opposite opinions over the people. In particular, Suzuki (1927) felt that Koreans are materialistic, while Underwood (1904) thought they appreciate love. In sum, these observations may be biased or fragmentary, but the fact that an increasing number of people are concerned with what kind of people Koreans like to make friends with is apparent. This thesis seeks to determine Korean’s preferences in choosing friends.

First of all, it is necessary to review some researches of friendship in the world in order to explain the issue of making friends with Koreans. In the first place, it is evident that the process of establishing friendship is by no means easy because it is a complex psychological approach (Fred Frankel, 1996). In addition, individual’s opportunity to make and maintain friends over their life course is linked to many factors such as sex, age, physical status, education, disability level, living environment, cultural background, socio-economic status and psychological characteristics (Johnson and Troll, 1994). Korean friendship is an unexceptional case. Ishii, Thomas and Klopff (1993) somewhat verified these suppositions of friendship. Their study

showed that Koreans can share all topics, including some sensitive ones like sexual matters only with their friends, but not with their family. Moreover, they prefer same sex closest friends to opposite sex closest friends in conversation. Finally, to generalize all factors' influence on friendship, Lewin (1935, 1951) created the formula: $B=f(PE)$, in which B represents friendship's characteristics and $f(PE)$ characterizes the totality of mutually interdependent and coexisting psychological, sociological, biological factors and other factors that impact on thought and behaviors. That is the reason why most studies concerned with friendship need to consider the mentioned factors' impacts.

Regarding the fact that there have been several studies exploring some aspects of friendship, outcomes from those have been impressive. Nonetheless, few have presented Korean friendship, especially in the aspect of friend's quality preference. Jung Hyun Lee (2007) proposed the difference in friendship quality between Christian high school students and non-Christian high school students in Gwangju. The author examined the impact of religion on friendship quality of adolescents, but did not generalize characteristics of friend selection of Koreans while it is a decisive factor that will help us obtain a concrete friendship (B. Fehr, 1996). Fehr also determined five periods in the life cycle of friendship: friendship formation, achieving closeness, maintenance, deterioration, and dissolution, in which the first step is the most important and viewed as the foundation of a house. If we do well in the first period, we will achieve a concrete friendship later. Although this theory sounds useful, very few studies focus on the sphere of Korean's preference on friend's quality before. Inquiring into Korean's quality preferences is a great

challenge for many scholars. Therefore, it is necessary to conduct more studies in this area and this research aims to study this.

It will be a serious mistake to exclude Chinese and Japanese influences in studying Korean friendship. It is because that due to the geographical and strategic conditions as well as natural resources, Korea was subject to constant battles between China and Japan and was much influenced by both countries (Alexandra Dominique, 1992), although protests have been raised on this argumentative issue. Among them, Yong Taik Sohn and Kwang Jae Kim (2012) asserted that this must be corrected by publicizing the originality of the Korean historic and cultural experience and the uniqueness of the Korean national identity.

Nonetheless, this paper found some rational evidences to advocate that there is a special relation between Koreans, Chinese and Japanese. Joseon (1392-1910), the last dynasty in Korea, adopted Confucianism from China for both nationalist ideology and religious ethic. Its influence is imprinted in the socio-cultural patterns of Koreans so profoundly that Koreans themselves are regarded as better Confucian practitioners than producers, Chinese (Choi Soon Silk, 2007). In addition, there is a theory that present-day Koreans are descendants of Altaic tribes, who scattered eastward to Mongolia, Manchuria referred to as Northeast China, and Korea, and westward to Hungary and Finland, while there is also a view among some Christian that Han Chinese and Koreans are one of the lost tribes of Israel (M. Breen, 2004). Meanwhile many scholars support the view that the period when Korea was the recipient of Japanese culture was during the Japanese colonial occupation (1910-1945). Koreans may be similar to Japanese people because of their shared Confucian

values; although the impact of Confucianism (as a side-wind from China) is very weak upon Japanese belief (C. Totman, 2005).

In addition, G. Hofstede (2010) demonstrated that Korean culture shares commonness with the both Chinese and Japanese ones. Like China, Korea is a hierarchical society, where collectivism prevails over individualism, and Korea and Japan both feel threatened by ambiguous or unknown situations in the future and set up some beliefs such as “Time is money” to deal with it. Korea is a feminine society, favoring free time and flexibility, unlike other countries that will sacrifice family and leisure priorities to work. Lastly, as regards long term orientation, the three countries are societies showing a pragmatic future-oriented perspective. Thus, similarity of personality and culture of Koreans, Chinese, and Japanese leads to the question of whether there is similar pattern of preference on friend’s quality of the three nationalities, because individual’s personality directly affects the tendency of mate choices (Rodin, 1982). Therefore, it is necessary to compare the friend’s quality preference of Koreans to that of Chinese and Japanese.

In short, based on awareness of the friendship’s value in Korean life, the inquiry to clear the issue whom Korean people want to be friends with, and the serious shortage of studies examining friendship, in particular Korean’s view towards their friend’s quality, the above-mentioned perspectives are main motivations to embark on the thesis “Friend’s quality preference of Korean people” in an effort to understand Koreans through decoding the features in choosing friends and analyzing the effects of different factors on their friendship quality, in comparison with their neighbors, to enlighten Korean tendency of friend selection.

1.2 Research objectives

1. To generalize friend's quality preference of Korean people, in comparison with that of people in neighboring countries, namely Chinese and Japanese.
2. To study the impacts of biological factors such as sex and age and sociological factors such as education, current working status, religion, marital status and regional areas on friend's quality preference of Korean people.

1.3 Research questions

1. What are the characteristics of friend's quality that Korean people prefer and how different and similar are these characteristics from Chinese and Japanese people's friend quality preferences?
2. How do biological and sociological factors affect friend's quality preference of Korean people?

1.4 Research hypothesis

1. Objective 1: There are some characteristics of friend's quality that Korean people prefer, including spiritual ones such as being honest, responsible, intelligent, cultured, loyal, warm-hearted, and material ones such as power and wealth, in which the former outweighs the latter for Korean preference, whereas the opposite is true for Chinese and Japanese.
2. Objective 2: The biological and sociological factors have strong effects on friend's quality of Korean people, which is clarified as follows:

2.1.As regards the impact of sex differences, Korean males are different from females in friend's quality preference.

2.2.In terms of the influence of age differences, the older Korean people are more concerned with friend's quality.

2.3.In the matter of the effect of education, the more educated Korean people are, the more interested they tend to be in friend's quality.

2.4.For the influence of current working status, the higher the employment status, the more concerned with friend's quality.

2.5.On the impact of religion, the religious Korean people respond to friend's quality more positively than non-religious people.

2.6.On the influence of marital status, the ever married, Korean people are fond of friend's quality more than never married and cohabiting people.

2.7.Regarding the impact of regional areas, Korean people living in big cities are significantly more likely to respond to friend's quality than people living in other places.

1.5 Expected benefits

1. To understand characteristic of friend's quality that Korean people prefer.
2. To know the similarity and difference between Korean preference on friend's quality and Chinese and Japanese people's.

3. To realize how the biological and sociological factors affect friend's quality preference of Korean people.

This research hopefully contributes in understanding Korean people through their preference on friend's quality. Simultaneously the researcher hopes this thesis to be a guide for approaching Korean people.

1.6 Research limitation

This research is limited to Korean people residing in South Korea, neither in North Korea nor outside of Korea because human characteristics could partly be changed by economy, society, political institutions, geographical features and even natural conditions. This research also mentions Korean neighbors, namely Chinese and Japanese people.

Additionally, this paper approaches some factors belonging to psychological, biological and sociological spheres that impact most strongly on Koreans' preference towards their friend's quality.

Last but not least, because of using the secondary data collected by another organization, which is described in detail in chapter 3, the subject of this study is people aged 18 years or over. The reason why this volume follows the principle of representative sampling is that people aged 18 years or over have already developed psycho-physiologically; therefore, they can determine their behaviors in friend selection (Beverley Fehr, 1996).

1.7 Presentation

This paper is divided into six chapters. Chapter one generalizes the whole study, including research background, research objectives, research questions, research hypothesis, and research limitation. Chapter two surveys the literature benefiting research questions. Chapter three consists of the research methodology by presenting the scientific approaches used in the study and interpreting how to collect the data and use SPSS software to analyze the data. Chapter four analyzes friend's quality preference of Korean people in comparison with Chinese and Japanese and then explains analysis results. Chapter five deals with the inquiry: How do sex and age differences affect friend's quality preference of Koreans? How do the other factors such as education, current working status, religion, marital status and regional areas affect friend's quality preference of Koreans? Chapter six draws conclusions culled from the data gathered.

CHAPTER II

LITERATURE REVIEW

First of all, it is vital to define what friendship is prior to mentioning some theories of friendship, decisive factors to friend's quality preference, literatures and empirical studies related to the topic.

2.1 Definition of friendship

Although everyone knows what friendship is, it is difficult to make an empirical definition of it. Many social scientists tried to define friendship in many ways. For instance, Hartup (1975) defined friends as people who spontaneously seek the company of one another; whereas Hays (1988) defined friendship as voluntary interdependence between two persons over time and may involve varying types and degrees of companionship, intimacy, affection, and mutual assistance. Additionally, a friend is someone who likes and wishes to do well for someone else and who believes that these feelings and good intentions are reciprocated by the other party (Reisman, 1979), while Wright (1984) defined friendship as a relationship related to unconstrained interaction in which the participants respond to one another personally. Putting all these definitions together, friendship is a personal relationship with attributes such as propinquity, reciprocity and commonness. These definitions paved the way for constructing theories of friendship that deal primarily with courtship and mate selection that this study focuses on.

2.2 Basic theories of friendship

Various social scientists have developed theories of friendship to determine why we choose some people as friends but not others and why we are happier in some friendships more than others. It should be noted that most theories of friendship explore matters of attraction or relationship because they have not been developed. In particular, the theories including reinforcement, exchange and equity, and cognitive and consistency identified by Perlman and Fehr (1986) as the foremost theories in understanding friendship will be discussed hereafter.

2.2.1 Reinforcement theories

The central idea of reinforcement theories is that we are attracted to people who provide us with rewards (Aristotle, 1984). The key theorists in this field are Byrne and Clore with affect model and Lott and Lott with classical conditioning approach.

Byrne and Clore's reinforcement- affect model

Byrne and Clore (1970) conceptualized reinforcement as unconditioned stimulus producing an unconditioned response, namely, positive feelings, which is attributed to the simple reinforcement principle such as “We like people who reward us and dislike people who punish us”. Additionally, Byrne (1971) did research and concluded that when we first meet someone, we will like that person more if we believe his or her attitudes are similar to ours.

Lott and Lott's classical conditioning approach

Lott and Lott (1960, 1974) also maintained that we like people who reward us. They further suggested that someone who rewards us also like us and we like

people whom we associate with the receipt of rewards. According to their study, the pleasure of receiving the reward conditions other group members to increase attraction to them.

2.2.2 Social exchange and equity theories

Like reinforcement theories, social exchange and equity theories emphasize the role of rewards in attraction. However, these theories go beyond reinforcement models in a number of ways. In this area, interdependence theory of Thibaut and Kelly, investment model of Rusbult, and equity theory of Hatfield are predominant.

Interdependence theory

In the Interdependence Theory, Thibaut and Kelley (1959) invoked a number of constructs, in addition to rewards, to account for satisfaction and commitment in friendship. This theory asserts that satisfaction entails that we compare the outcome in a current friendship with the outcomes other people are receiving and with our outcomes in past friendship. Based on these comparisons, we develop the sense of the level of rewards and costs. People derive satisfaction within the friendship only if the rewards outweigh the costs. Satisfaction or dissatisfaction is the main consideration whether to remain or leave the current friendship. Alternatively, we might remain in an unhappy friendship because we perceive that better alternatives are not available.

Investment model

Rusbult (1980) constructed investment model as an extension of interdependence theory. Focusing on the prediction of commitment in friendship,

she argued that the degree of commitment also depends on how much one has invested in the relationship. Investments are defined as resources such as time, emotional energy, or even shared possessions that would be lost if the friendship ended. As a result, investments increase commitment to a friendship by making it more costly to end. She also tested the investment model and concluded that commitment was predicted by a combination of variables: high satisfaction, low availability of alternatives, and high investment. Thus, Rusbult's model suggests that we are likely to remain in the relationship if we are satisfied with it, if we believe no one else wants to be our friends, and if we have put a lot into the friendship.

Equity theory

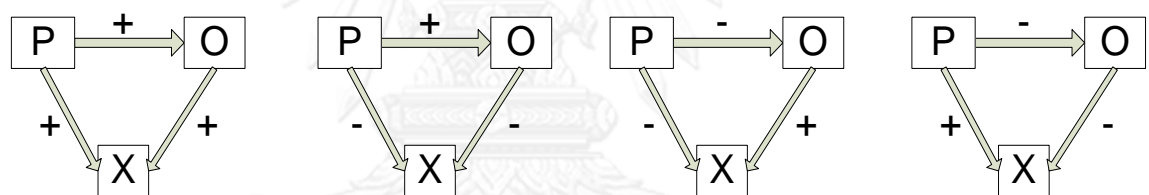
Social exchange theorists argue that as long as the rewards outweigh the costs in a friendship, we will be satisfied. Equity theorists, meanwhile, argue that if our outcomes are equal to the outcomes of our partners, we will satisfy our friendship (Hatfield, 1981). According to the theory, people feel happy only in equitable friendship, whereas inequitable relationships (both over- and under-benefited), result in distress. Furthermore, when people are in an inequitable friendship, they try to restore equity. Hatfield also states that when it is not possible to restore actual equity, we will restore psychological equity instead by convincing ourselves that the situation really is fair. If these attempts fail, final option is to terminate the relationship. In addition to this, an equitable relationship lasts more than an inequitable relationship.

2.2.3 Cognitive consistency theory

These theories are concerned with the perception of imbalance, because it is this perception that motivates individuals to try to restore balance. Among them, Heider's and Newcomb's theory are very significant in this field.

✚ Heider's theory of cognitive organization

Heider (1958) was concerned with exploring the relationship between a perceiver (P), another person (O) and an object (X). A balance state will exist if all possible relations are positive, or if two are negative and one is positive, as described in below diagrams:



Note: +: like (positive), -: dislike (negative)

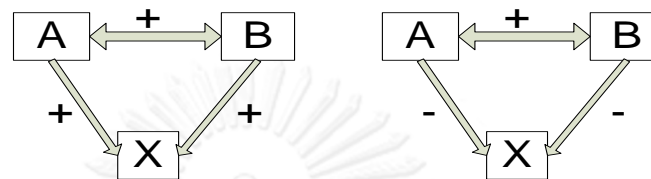
Figure 2.1- A graphic representation of Heider's theory of cognitive organization

Thus, Heider assumes that attitudes toward people and toward objects operate in similar ways. He viewed minus signs are equivalent, regardless of whether they happen between two persons or a person and an object.

✚ Newcomb's balance theory

Unlike Heider, Newcomb (1961, 1971) asserts, in his balance theory, that our attitudes towards people are qualitatively different from our attitudes towards objects. He mainly focused on the relationship between persons A and B and their

attitude toward physical and social objects (X). According to Newcomb, a balance state will only exist if two people like each other and hold similar attitudes towards an object, figured out as the following diagrams:



Note: +: like (positive), -: dislike (negative)

Figure 2.2- Diagrams describe Newcomb's balance theory

He also stated that the more important the object and the greater the disagreement between the both people's attitudes, the greater the strain in the relationship system. Newcomb further postulated that the greater the degree of imbalance in the system, the greater likelihood that person A will communicate with person B about their attitudes towards X.

The theories mentioned above were developed to explain relationships in general, but are specifically applicable to friendships. Reinforcement theories maintain that we like people who reward us, as well as who receives rewards. Social exchange and equity theorists focus on the importance of rewards, in which the former states that rewards determine the level of satisfaction in a relationship and that availability of alternatives and investments are used to identify the level of commitment. The latter, meanwhile, emphasizes the dyad's equality in a friendship. Cognitive consistency theories regard the need for balance as a basis human motivation and therefore deem that we will be attracted to people whose attitudes

are consistent with ours. Such theories are very beneficial in explaining why people like someone but dislike others in the beginning of the friendship process and the determinants of people's satisfaction and commitment to a friendship. This study will apply these theories to elucidate qualities that Koreans prefer in friends. Other factors that strongly affect friend's quality preference will be discussed next.

2.3 Theory of factors affecting friend's quality preference

Dale Carnegie (1936) said that we can make more friends in two months by becoming interested in other people than we can in two years by trying to get other people interested in us, which shows the fact that a sincere interest in other people is certainly part of friendship formation. Additionally, it is impacted by many factors such as environmental, individual, situational, and dyadic factors. Each set of factors will be discussed hereafter.

2.3.1 Environmental factors

Firstly, residential proximity leads to liking. The friend who lives closest is more likely to be considered a best friend than someone who lives further away (Ebbesen, Kjos, & Konecni, 1976). Also, Festinger, Schachter, and Back (1950), in a study of functional distance on friendship, discovered that people who lived in the same floors are more likely to become friends than those who live in different floors.

Secondly, the workplace can facilitate the formation of friendship (Fine, 1986). Because many tasks require friendly and co-operative behaviors between workers, friendship will more likely be formed in environments fostering interaction, non-competitiveness, and interdependence between people. Consistent with this point,

Parker (1964) posed that people working in service occupations were more likely to have friends more than those who work in business areas.

Thirdly, the effect of urban versus rural settings influences likeability. For instance, city dwellers are unfriendly compared to residents of small towns and they face difficulty in making good friends (Frank, 1980). Fischer also (1982) found that cities may provide more chances to make friends than villages, although it takes longer for friendship to form.

Lastly, the role of social networks in friend's quality preference is indispensable. Parks and Eggert (1991) assert that our current friends and relatives are sources of new friends for us. Certainly, it also influences friendship quality in many ways. It is evident that we are inclined to like people whom our friends or parents prefer, and that our social networks influence the types of people we associate with (Allan, 1989).

2.3.2 Individual factors

Rodin (1982) postulated that individuals themselves first examine the pool of available people and then decide whom they would like as a friend. In other words, only people who match our standards and preferences could be considered as our friends. However, Rodin also stated that we decide whom we don't want to make friends with before we decide whom we want to be friends with. In the exclusive stage, if people meet our dislike criteria, they will be immediately eliminated from the pool of potential friends regardless of what likable quality they may also possess. Moreover, there is a second kind of exclusion judgment, namely, the use of disregard criteria. We can disregard some people and then weed them out from the pool of

possible friends not because we dislike them, but rather because of their race, educational background, sex, age, religion, and so on (Goulder and Strong, 1987). Next, in the inclusive stage, we will pursue friendships with people who passed the exclusive round and have the qualities and attributes that we desire in a friend.

The issue that we like or dislike someone depends on perceived similarities in preferences and personalities. Aristotle (1984) postulated that we tend to form friendship with people whose characteristics are similar to us. Similarity is regarded as the most basic principle produced from the studies of interpersonal attraction (Brehm, 1985). Similarity effects have been found for demographic characteristics such as age, sex, education, religions, family background (Brehm, 1985), social status (Verbrugge, 1977), attitudes (Byrne, 1971), and so on.

Besides similarity, we are likely to create friendship with those who are good looking, socially skilled, responsive, and not shy. In fact, Patzer (1985) stated that we assume physically attractive people are more likely than unattractive people to be similar to us in terms of personality and attitudes, while Cook (1977) deemed that social skills are especially important during the early stages of relationship. As regards the relationship between responsiveness and friendship, Berg and Archer (1980) maintained that when someone behaves in responsive ways, their attraction partner likes them more. Last but not least, we will be more interested in cultivating a friendship with a non-shy rather than a shy person (Jones & Carpenter, 1986).

2.3.3 Situational factors

The issue of whether we like or dislike someone also depends on a number of situational factors. First of all, we often consider the probability of interacting with

people we like in the future. The higher the probability, the more we are attracted to them and engage with them in a friendship (Darley & Berscheid, 1967). Second, the frequency of exposure leads to liking because as individuals became more familiar, we seem to assume that they are similar to us, strengthening our preference for them (Moreland & Zajonc, 1982). Moreover, our attraction to someone may depend on situations where they provide us with rewards or punishments (Berscheid & Graziano, 1979). Like theories of reinforcement- affect model, outcome dependency can tone up or tone down our liking. Finally, how available we and our liked people are to friendship influences the intensity of our preference for them (Berg & Clark, 1986). If we are fond of someone but do not have much availability, the level of friendship may gradually decline and eventually disappear.

2.3.4 Dyadic factors

The nature of dyadic interaction is considered through two factors: reciprocity of liking and self-disclosure.

In responding to reciprocity of liking, it appears that we are attracted to people who like us. Many studies were conducted in many ways to explain this phenomenon. Among them, research by Curtis and Miller (1986) shows that if we believe someone like us, we are actually interact with them in ways that make our belief come true.

In self-disclosure, meanwhile, there is evidence that a person is better liked when he or she discloses intimate information later, rather than early, in a conversation (Archer & Burelson, 1980). And there is a positive relation between intimate self-disclosure and reciprocity of liking, in which the greater the former, the

more the latter (Rotenberg & Mann, 1986). However, once a friendship is established, it is not necessary that intimate self-disclosure is reciprocated immediately because at that time, the established trust already made the friendship stable.

So far, each of these factors has been discussed independently and significantly affects friend's quality preference. However, in real life situations, when we consider the criteria of someone to make friends with them, we simultaneously assess all factors' impacts on friendship development. In Miell and Duck's (1986) study, new students on campus were asked what criteria they want to use to decide whether or not to develop a friendship with someone. Students reported that they would be more likely to pursue friendship with someone who is available to be a friend, similar to them, easy to talk to, at the same dormitory, trustworthy, easygoing and related to their friends. Another point is that only individuals themselves decide those whom they want to be as friends, while environment makes the chance for people to meet one another. The other factors only help them confirm their decision. Because of this, this paper will use all aforementioned theories to explain Korean's preference on their friend's quality.

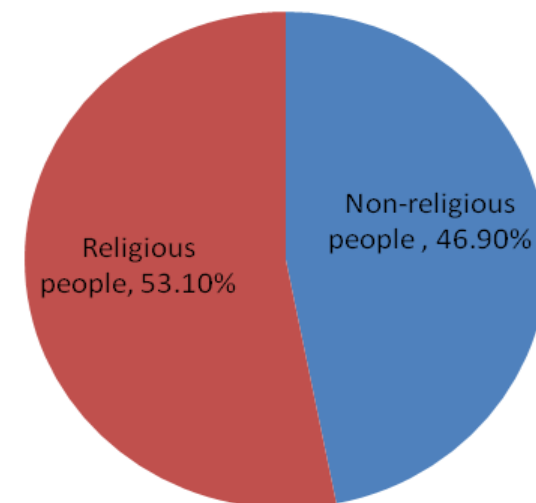
2.4 Some factors that affect Korean behaviors

The elements that influence Koreans' friend quality preference include religion, social structure, group culture, nationalism, and historical background.

2.4.1 Religion

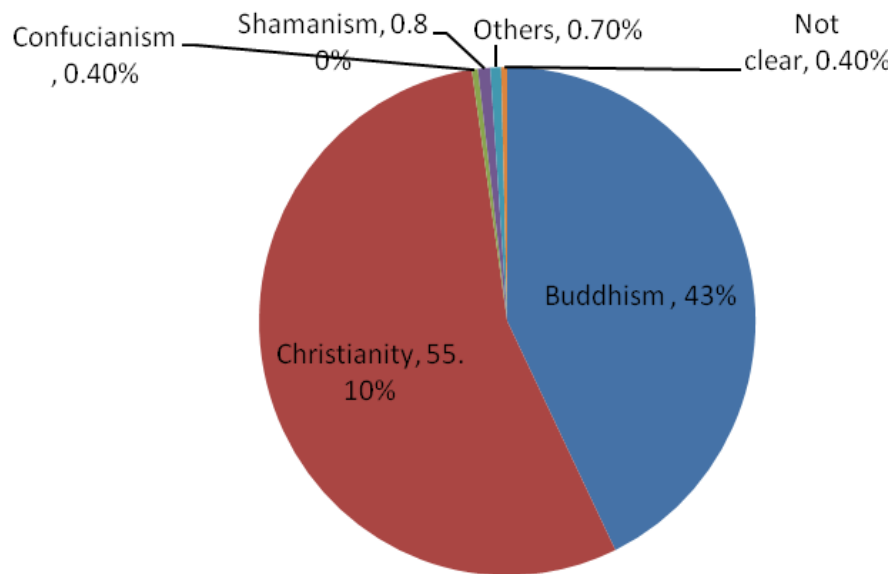
Religion plays a pivotal role in determining the predominant worldviews and value systems of the people living in a society. Korea is no exception. But Korean religious field is interesting because many religions can coexist simultaneously in

Korean society. In most countries, a single religion leads society ideologically and spiritually. Christianity leads Western countries, Islam holds absolute dominance in the Arab world, and Hinduism is the national religion of India. Confucian traditions still prevail in China, and Buddhism and Islam are the two most important religions in South East Asia. Japan is predominated by Shintoism and Buddhism, while Islam and Christianity are the two main religions in South America and Africa. When observing other countries, we can realize how religiously and ideologically diverse Korea is. The below figures help us have a general view about Korean diverse religions.



(Source: Korean Statistics Department)

Figure 2.3- Non-religious and religious people percentage in Korea in 2005



(Source: Korean Statistics Department)

Figure 2.4- Religion distribution in Korea in 2005

Figure 2.3 shows that South Korea is a nation where Koreans can freely choose their favorite religions. As can be seen from the pie chart, religious people outnumber non-religious ones in South Korea, 53.1% and 46.9% respectively. However, in figure 2.4, religious people were significantly divided into many distinct religions in which Christianity (55.1%) and Buddhism (43%) are the most popular. It will be explained more clearly in succeeding paragraphs. But, first of all, it still remains a mystery as to why Korea has never gone through wars caused by religious conflicts. The most appropriate answer to this might be that each religion is indifferent to the others or these diverse religions hold equal power amounts of power, which affects Korean minds completely. Therefore, it is important to look at some striking features of each religion.

❖ Confucianism

As can be seen from the figure 2.4, the percentage of the Korean population who identify with Confucianism occupies 0.4% religious people because Koreans nowadays accept Confucianism not as a religion, but as a guiding principle in daily life. In other words, the young generation has an ambivalent attitude towards Confucianism. In fact, they wholly dislike Confucianism due to its strongly patriarchal aspects which suggest gender discrimination, but they practice filial piety, a main principle of Confucianism demonstrated by their devotion to their parents (Choi Joon- Sik, 2007). The clear evidence for this can be easily found in Korean language. For instance, Korean language possesses words that reflect Korean people's respect for authority and age, such as 'achosi (uncle)' for quite older man, 'achumoni (aunt)' for quite older lady, 'hyeong (elder brother)' for little older man , and 'nuna (older sister)' for little elder woman.

Confucianism's predominance in Korean ideology and society resulted from its history. As the China's Kingdoms changed from the Mongolian Yuan to the Han Ming, the religious beliefs of the Chinese people also changed from Buddhism to Confucianism. At the same time, the last Korean dynasty, Joseon (1392-1910), followed suit, changing its governing ideology. Therefore, the Joseon dynasty was the most prosperous period of Confucianism. In other words, Joseon was viewed as the most Confucian nation in the human history.

Furthermore, it is necessary to cite five relationships of Confucianism embedded in Korean memory.

- (1) Affection between father and son: The parents need to give love and kindness to children, while the children need to respect and express

gratitude to their parents. Not only hierarchy between father and son, but between sons is emphasized in the Confucianism ideology. This sub-virtue of filial piety specifically relates to brotherly love or respect which the younger brother should show to his older brother.

- (2) Righteousness between ruler and subject: A ruler must act like father, assuming responsibility and care for his subjects who are like his children, whereas the subject must be loyal and honest to follow their ruler.
- (3) Distinction between husband and wife: The husband is the head of the family, and the wife is subordinate to her husband. Both shall fulfill their duties.
- (4) Seniority between the senior and junior: Older people should be treated with respect by younger ones under any circumstance in Korean society.
- (5) Trustworthiness between friends: The most important thing regarding friendship is trust and honesty.

In addition to this, traces of Confucian teachings in the way of Korean thinking are very significant and expressed in the following statements.

- (1) Family: Confucianism asserted that family is the core of human relationship. Male seniors have the final say in the decision making on virtually all the family matters. Similarly, in company, old leaders have the same right like the father in family, while employees are not free to express their opinions. Because society is believed to be a mere extension of the family, the excessive emphasis on hierarchy based on age or

position leads Koreans to develop authoritarianism by which the opinions of old people are final and cannot be opposed. There is no place for stubborn people in this society and loyalty is appreciated as a good characteristic. Naturally, the fusion of Confucianism and authoritarian society made the concept of loyalty become deeply entrenched in Korean minds.

- (2) Filial piety: Among all virtues of Confucianism, filial piety is the root value on which many others are based on (Yoon Jee Hee, 2013). Korean people must respect their parents, their boss, and their leader in the home, the company, and the society respectively. As mentioned-above, filial piety always go hand in hand with loyalty.
- (3) Education: Korea's Confucian tradition places education at the top of the list of what is important in life. Through education, people nurture their sense of morality. Thus, Confucius believed that education helps maintain social stability. In Korea, education is valued, not only for its own sake, but as the key to social and economic development.
- (4) Gender discrimination: In Confucian society, female role and rights were eliminated. Kim So Hee (2013) asserts that Joseon women functioned in the private sector, mainly the domestic household, while men functioned in the public sector. This led to a cultural preference for sons over daughters.

❖ Buddhism

Buddhism was introduced to Korea from China in AD 372 and was the national religion until 1392. It was eradicated during Joseon dynasty when Neo-Confucian fundamental ideology prevailed. Due to exhaustive persecution by the Joseon government, Joseon did not produce significant Buddhist thinkers or cultural assets. However, the Buddhist monks of Joseon remained dormant. During the 16th century, Joseon Buddhism was devastated by Japanese imperialism when Japan launched a large scale invasion of Korea. After independence, Korean Buddhism had to go through religious conflicts between non-married monks and married monks. Military dictatorship contributed to the corruption of Korean Buddhism until 1990s, at a time when the waves of democratization swept over Korean society. Many associations and groups struggle to revive Buddhism as nowadays.

Korean Buddhism has experienced rise and fall. Therefore, its defining characteristic is liveliness. Presumably, Korean Priest's eagerness and vitality has been inspiring Korean society in its own way. There are still many young Korean men and women who are willing to join priesthood to gain enlightenment. Because Buddhism advocates human beings to practice a life encompassing optimism, happiness, honesty, and especially tolerance, there is no reason to not believe Korean characteristics are less affected by Buddhist ideology. Figure 2.4 shows that the percentage of Buddhists in Korea is 43%. It appears that Korean Buddhism has a bright future.

❖ Christianity

Figure 2.4 shows that Christians in Korea occupied the largest percentage of religious people at 55.1% in 2005, although it was introduced to Korea far later than

other religions. The primary reason why Christianity prospered in Korea is attributed to the decline of traditional religions. Moreover, Koreans found some common features between Christianity and traditional religions. For example, Christianity's male centeredness matched well with Confucian patriarchy. For various reasons, Christianity penetrated the lives of Korean people and succeeded in becoming the most important religion in contemporary Korean society.

Christianity is perceived to appreciate tolerance and individual role. However, Korean society is a collective society, where development of individualism is frowned upon. Korea is also a very homogeneous society, which implies a narrow margin of tolerance. From these reasons, although Christianity can easily develop in Korea, Korean society's nature did not allow this religion to spread freely like in Western countries. Nevertheless, Christianity's impact on Korean society's gradual movement toward tolerance and individualism is undeniable.

❖ Shamanism

Choi Joon- Sik (2007) also expressed that Koreans have traditional music and dance such as Sanjo, Pansori, and Salpuri, but it is surprising that they do not acknowledge such traditions originated from Shamanism. Shamanism penetrated into Korean's life in many aspects. First, Shamans suggest certain ways to solve problems once someone's business gets issues of adultery or a slump. Second, to explain why Koreans like drinking alcohol so much, Koreans believe that this way is the best way to relax night after enduring the rigid Confucian lifestyle during day. Third, Koreans can be easily seen gathering inside many karaoke rooms to sing and dance, just like in the shaman rituals. It seems that Koreans are more prone to passionate emotions

than to debate a subject with coolheaded reason. As said by Michael Breen (2004), the Koreans are a very artistic people. The writer also emphasizes Pansori singing paved the way for Korean modern music. Moreover, in shamanist thinking, causing emotional pain is a great moral crime because it blocks other people from being fully human. Stealing money is less of a wrong than shaming someone. The most vicious form of revenge by spirits would be to attack a victim's lineage, especially children. But the worst thing the living can do to someone they hate is commit suicide because of them. Suicide as a form of protest has a terrible emotive power in Korean society. All things said, Shamanism is the root of artistic ability, as well as a mediator in harmonizing Korean characteristics in coexisting with rigid Confucian idealism.

This section listed and briefly examined the religions that shaped the minds of Korean people and the foundation of Korean culture. In understanding the fundamentals or socio-cultural patterns of Korean society, however, Confucianism is more pertinent, for it operates as an omnipresent code of ethics and conduct in the social life of all Koreans. Indeed, "Living in Korea as a Korean means that one is virtually a practicing Confucianist" (Choi Joon Silk, 2007). The phenomenon is analyzed hereafter.

2.4.2 Confucian influence in social structure of Korean society

Korea's violent history influenced its structure, characterized by a strict social hierarchy and collectivistic culture to imply values of group welfare, status, rank, and harmony (Nahm, 1988).

As regards the hierarchy of Korean society, Cooke (1992) postulated the correlation between Confucianism and social structure of Korean society. According to him, the society where Confucianism can strongly develop is only the hierarchical one, and Confucianism solidifies the social hierarchy. In Confucian thought, hierarchy is necessary to maintain group and social harmony. In olden times, social structure was divided into five classes, and everyone in the society was bound by the class and status they were in. Each class had its particular rules and customs to be followed. Nobody could act beyond their class's boundary or challenge the higher authority. In modern Korean society today, although the pyramid-styled social structure does not exist anymore, the hierarchical structure is still functioning in every corner of Korean society; in their language, family life and even at the work place. In the hierarchical Korean society, an individual's place is determined by complex criteria of Confucianism. The hierarchy, for instance, imposes an extreme gender differentiation; the male is superior, the female is subordinate. Osgood (1951) assumed that a strict morality code corresponds to the gender distinctions. Korean males enjoy much sexual freedom; Korean females little or none. In addition, age is a criterion impacting where a person fits in the social hierarchy. An older Korean is superior while a younger Korean is inferior (Bunge, 1982). The basic manner of being a subordinate and inferior is to be loyal and to obey the superior. Confucius believed that those who do not offend their superiors are never troublemakers. Confucius said: "A young man should serve his parents at home and be respectful to elders outside his home". Educated by Confucian teaching, every Korean is expected to respect the old and the authority figures wherever they are. In the family, the

children must respect and be loyal to their parents; the younger must obey the elders. At the work place, this similar principle is applied.

Maintaining a collectivistic social structure, the most distinctive characteristic of a collectivistic society is that the group's interests are always prioritized over those of the individual. For example, in traditional Korea, young people were obliged to marry any spouse their fathers chose according to family interests. Furthermore, an individual in a collective society is expected to stay in the group, where he or she can primarily develop his or her identity. Individuals, therefore, find their sense of security only from their group and they must be honest, loyal and faithful to their society for all their life. Needless to say, the most important group for traditional Korean was the family. It was largely due to the influence of Confucianism which emphasizes familial relationship or kinship more than any relationship. The emphasis on close family ties and connections is still very powerful in contemporary Korea. This is manifested by language views. Koreans prefer "We" to "I" when referring to the self. For example, they say "Our wife" when he actually means "My wife", which indicates that Korean social rules have not ignored independent activity and eliminated the development of individuality. However, collectivism itself unintentionally exhibits the good and bad sides of Korean people. In particular, Koreans are good people with members of their inner groups, while they become at the same time hostile towards people belonging to outer groups. It is well-known that Koreans are intolerant of differences. Some foreigners who have stayed in Korea for a long time even recollect ruefully that "Koreans are a closed shop. There is probably no more homogeneous a country on earth. You feel that you are forever the guest, never the family member" (Michael Been, 2004). Korea's group-oriented

consciousness, manifested through collectivism and hierarchy, consequently forms a distinct culture in Korea: “group culture”, which will be discussed next.

2.4.3 Confucian influence in Korean group culture

From the characteristic of collective and hierarchical society, Choi Joon –sik (2007) emphasizes that the use of the word “We” in daily communication is often used to reinforce the togetherness and closeness of the members of a group, drawing a clear line between “us” and “them”. Such mentality, when extended to larger groupings, has led to “the establishment of Chaebol” in economy and “the entrenchment of regionalism” in Korean politics.

“Chaebol” refers to a South Korean form of business conglomerate. As regards the management structure, “Chaebol” is still largely controlled by their founding family members, who are strictly based on blood relationship. Additionally, it is inherited by the sons of the owners and centralized in ownership. It operates like a family, in which the older males is superior and has all powers in their hands. In other words, Chaebol is the extension of family, where Confucian principles play a core role. C. Choe, C (2002) stated that “Because of the typical hierarchical culture of many Korean companies, it is often difficult for individuals in the team to voice dissenting views with senior, authoritarian team members. This often results in a “group think” environment that offers the safe perception of consensus, but often results in having insightful views from more junior members go unheard”. Furthermore, R. Sutter (2001) deemed that “because of the greater hierarchical allocation of power, Korean employees follow with less questioning - they adjust their behavior to accommodate their superiors”.

The sense of loyalty to a group is also entrenched in the Korean companies as the result of collectivism. They always work as a team and any individualistic intentions are seen as selfish and unacceptable. Individual freedom is repressed in order to achieve group interest. The company's purposes and the group's benefits are given first priority for whatever work they do. Therefore, long working hours without extra compensation as well as the conduct of sacrificing individual benefits for the company are acceptable for many Koreans. For achieving the harmonious relations within a group, superiors and subordinates, and colleagues meet frequently after work to release tension accumulated in their work. Emotional community is built through the activities of singing, eating, drinking and visiting homes, which validates the aforementioned Shamanism's impacts to Korean life. As a result, it is concluded that Confucianism would be dominant in the outer layer, whereas Shamanism is the mainstay of inner one.

Moreover, omitting the discussion of group culture in Korean politics is a serious mistake. Voting patterns for elections at all levels, including the presidential election, have consistently shown a regional divide. The National Assembly members and the country's presidents were elected on the basis of their birthplace first, and their abilities second. The extension of larger grouping in Korean society is unlimited as well as uncountable. M. Breen (2004) outspokenly expresses his opinion about this phenomenon when he comments that "Korean society looks like a society of small tribes". This is a manifestation of regionalism, which is a political ideology that focuses on the interests of a particular region or group of regions, whether traditional or formal. However, if many regions' objectives are similar in bringing out the best in Korea as its economic well-being, political stability, historical heritage and the like,

regionalism will come to a new extent- nationalism. The following part is going to analyze Korean nationalism more specifically.

2.4.4 Nationalism

According to S. Denney (2013), many South Koreans are now coming to terms with the fact that they are indeed citizens of a “strong and prosperous country”. South Korea is also fond of development slogans with a nationalistic hue such as “buguk gangbyeong” (부국강병), which means national prosperity and military power”. Many scholars support this view and rate Korean nationalism as very strong.

According to C.J.H. Hayes (1926), L. Sturzo (1946), and H. Kohn (1927), an analysis of nationalism is entails the following points:

A) Giving authenticity to territory, blood or language unity is the basis of nationalism. Homeland and nationality become the axis of patriotism.

B) All the loyalty is centered upon the homeland. All other loyalties such as loyalty to God, religion, belief and ideology are subordinated to loyalty to the nation. No loyalty should check or defy patriotism, and when religious sentiments come in opposition with patriotic sentiments, the latter must prevail. This is a principle which no nationalist can ignore.

Korea adheres to these conditions to achieve nationalism. Point A supports M. Breen’s (2004) view that no country in the world is more ethnically homogeneous than Korea. Indeed, Gi-Wook Shin (2006) asserted that “the term "pure blood" refers to the notion that Korean people are a pure race descended from a single ancestor. First invoked during the period of resistance to colonial rule, the idea of having pure

blood gave Koreans an impetus for developing a sense of ethnic homogeneity and national pride, as well as a potential catalyst for racial discrimination and prejudice". He, also, deemed that a common language and culture also are viewed as important elements in Korean identity. It is unsurprising that all Korean people speak a unique language- Korean- in the same way, regardless regional differences.

Moving onto point B, as the analysis of Confucian impacts on Korean society, loyalty is a basic characteristic of Korean people. In the matter of patriotism, Korean history experienced patriotic movements, contributing to Korean nationalism. The Donghak³ peasant movement that began in the 1870s could be seen as an early form of what would become the Korean nationalist resistance movement against foreign influences. In the late of 19th century, Koreans witnessed and participated in a wide range of nationalist actions against foreign annexation. During the colonial period (1910-1945), the Korean nationalists carried on the struggle for independence, fighting against imperial Japan in Korea, China particularly Manchuria and China Proper and Far East Russia. Korean nationalism in the late 20th century has been permeated by the split between North and South. Each regime espouses its own distinctive form of nationalism, different from the opposing side's that nonetheless seeks to encompass the entire Korean peninsula in its scope.

Korean nationalism is additionally manifested through some particular issues. For example, in the anti-Japanese sentiment, some Koreans claim that a number of

³ The Donghak Peasant Revolution in 1894 was an armed rebellion led by aggravated peasants and followers of the Donghak religion, a pantheistic religion viewed by many rebels as a political ideology.

Korean women who worked near Japanese military bases as comfort women were forced to serve as sex slaves for Japanese soldiers during World War II. This has been a persistent thorn on the side of Japan-Korea relations since 1990s. Disagreements over demands for reparations and a formal apology still remain unresolved. Despite the previous agreement and compensation in 1965, Korean comfort women started holding peaceful vigils in 1992 on a weekly basis. For about two decades, these sex abuse survivors have held vigil every Wednesday in front of embassy of Japan in Seoul and 1000th vigil was held in December 2011. This issue provides fuel for nationalism in both Koreas as well as anti-Japanese sentiment.

Korean nationalism is also expressed in the anti-Americanism, especially in opposing the presence of US troops and support for the authoritarian rule of Park Chung-hee, and what was perceived as an American endorsement of the brutal tactics used in the Gwangju massacre⁴. Regarding anti-American sentiment, R. Hathaway (2007) suggested that “anti-Americanism also represents the collective venting of accumulated grievances that in many instances have lain hidden for decades”.

⁴ The Gwangju massacre refers to a popular uprising for democracy foundation in the city of Gwangju, South Korea from May 18 to 27, 1980. Estimates suggest up to 165 people may have died. During this period, citizens rose up against Chun Doo-Hwan's dictatorship and took control of the city. In the course of the uprising, citizens took up arms by robbing police stations and military depots to oppose the government, but were ultimately crushed by the South Korean army.

Korean nationalism is very strong and its impact on Korean characteristics is quite significant. Nationalism has lifted loyalty to a higher level, and is referred to by Koreans as “Han”. J. Freda (1993) “Han”, as a national characteristic, is a kind of rage and helplessness that is sublimated. “What is unique to Korea is the emphasis itself”. “Han” in the modern era became widely used as a way to make sense of Korea’s modern traumas. To support this idea, Paik Sang Chang (1995) stated that “Western history, you could say a history of disobedience. It tells of the struggle for individual freedom. But our history is one of the struggles to obey”. Korean heroes are the loyal subjects and filial sons whose virtue is their suppression of self in the course of obedience. Psychoanalytically speaking, “Han” means prohibition of one’s own instinctive urges. Paik also stressed that “according to my observation of patients, “Han” is very static. Traditionally, Koreans do not let it out. If a man loved a woman, but his parents ordered him to marry another, he would obey, and live with “Han””.

Because of nationalism’s basis on the homogeneity of blood and language, nationalism is a factor that prevents Korean people from tolerating differences. M. Breen (2004) recorded the opinions of foreigners, who have stayed in Seoul for a long time, towards the way Koreans treat them, and his findings could be summarized as “Strangers are treated like enemies in Korea”. Most Koreans are likely to reject such findings as misleading, manifesting their ignorance of the situation that can amount to racial discrimination. Korean nationalism’s impacts have even been present on political issues, typically reunification of Korean peninsula. As Gi-Wook Shin (2006) claims, “Ethnic consciousness would not only legitimize the drive for unification but also could be common ground, especially in the early stage of the unification process that is needed to facilitate a smooth integration of the two systems”.

However, it is undeniable that Korean historical contexts considerably reinforce Confucianism and nationalism. The next part looks at the striking points of Korean ecology and history in order to identify its influences on the cornerstone of Korean characteristics.

2.4.5 Ecology

From ecological observations, Yun T'ae-rim (1964, 1971) felt that natural features such as climate, topography and soil could contribute to the personality formation of Koreans. Indeed, Korea with warm humid weather due to monsoons and rich summer rains has been suitable for rice growing agriculture. People living in this type of ecological systems tend to be accommodative, submissive, and resigned rather than resistant and defiant. However, South Korea has dry seasons, making rice agriculture fiercely grow; therefore, Koreans are defiant and fighting as well. In addition to this, Suzuki (1927) argued that the Korean character was ambivalent, containing personal characteristic of both the mountain and plains people. The former are independent, exclusive, secretive, competitive, and militant, whereas the latter are dependent, open-minded, cooperative, friendly, and have unusual power to influence others. The soft and harsh sides of human personality both exist in Koreans and, depending on the situation, either side can be manifested.

As regards Korean origin, Tran Ngoc Them (2004) postulated that contemporary Korean people's ancestors are the residents of the Altai language family such as Turkish, Mongolian, Finnish, and Hungarian-speaking peoples. Therefore, Korean people are more or less nomadic of hunting and livestock people

as Siberian. Thus, Korean characteristics carry more dynamic than static nature. Therefore, the harsh side is more predominant than the soft side.

More interestingly, many scholars observed that the Korean traditional house was constructed very concretely to protect residents from strong storms and heavy winds. Evidently, their house is not for openness, but for closure and defense. Koreans felt safer inside their house than outside of it. If the inside is a community, the outside is enemy. Thus, they tend to form relatively closed social groupings based on blood relations. Along with Confucian influences, it contributes to the formation of collective and corporate cultures in contemporary Korean society.

2.4.6 Historical backgrounds

Because human societies are characterized by patterns of relationships between individuals who share a distinctive culture and institutions (G. Lenski, 1974), it is necessary to look at some significant period of Korean modern history.

- **Joseon dynasty (1392-1897)**

The last Korean dynasty, Joseon (1392-1897), adopted Neo-Confucianism of China in 1394 as the country's official religion, and pursued the creation of a strong bureaucratic state. Joseon's culture was based on the philosophy of Neo-Confucianism, which emphasizes morality, righteousness, and practical ethics. During Joseon, a social hierarchy system that existed greatly affected Korea's social development (Lee Hyun-Hee, Park Sung-Soo, and Yoon Nae-Hyun, 2005). The king and the royal family were atop the hereditary system, with the next tier being a class of civil or military officials and land owners known as "Yang ban, who worked for the government and lived off the efforts of tenant farmers and slaves. Because of China-

centered tributary system in East Asia from the 17th to the 19th century, pro- China stance in the early of years of the dynasty, and suffering from the invasions by the Manchu in 1627 and 1636, Confucianism found it very easy to break into Korea, then replacing the previous religion- Buddhism.

- **Protection period or Korean Empire (1897-1910)**

As a result of the Sino-Japanese War (1894–1895), the 1895 Treaty of Shimonoseki was concluded between China and Japan. It stipulated the abolition of traditional relationships Korea had with China, the latter of which recognized the complete independence of Joseon and repudiated the former's political influence over the latter. With protector's responsibility, Japan started sowing the seeds of its influence on Korea in this period.

- **Japanese Colonization (1910-1945)**

After the annexation of Korea in 1910, Japan set out to repress Korean traditions and culture, as well as develop and implement policies primarily for the Japanese benefit. Among them, the Japanese removed the Joseon hierarchy, and replaced it with Shinto religion. The school curriculum was radically modified to eliminate teaching in the Korean language and history. The Korean language was banned, Koreans were forced to adopt Japanese names, and newspapers were prohibited from publishing in Korean. Numerous Korean cultural artifacts were destroyed or taken to Japan. This caused to anti-Japanese uprisings, which led to the strengthening of nationalism.

Protestant missionary efforts in Asia were nowhere more successful than in Korea. Christianity arrived in the 1880s and was well received. In the days Korea was under Japanese control, Christianity became in part an expression of nationalism in opposition to the Japan's efforts to promote the Japanese language and the Shinto religion. The Protestants developed a substitute for Confucian ancestral rites by merging Confucian and Christian death and funerary rituals (D. Kane and Jung Mee Park, 2009).

- **U.S Military administration (1945-1948) and Korean War (1951-1953)**

In 1945, Korean division at the 38th parallel marked the beginning of Soviet and U.S. trusteeship over the North and South, respectively. If external reasons of the division were overlooked, internal reasons might fall on different parties. It is evident that group culture made factionalism develop strongly. Moreover, diverging ideologies on reunification by Korean leaders Rhee and Kim -Il Sung forefends the resolution of this issue, which partly describes how strong Korean nationalism is.

- **Korean republic**

This paper is not going to describe all detailed features of each regime, but in general, authoritarian regimes are characterized by their strong and centralized powers. Along with democratic movements such as April Revolution in 1960, Gwangju uprising in 1980, and June Democratization Movement in 1987, Confucianism and nationalism have been reinforced and entrenched in Korean society up to the present. Before leaving this section, it is vital to reiterate the predominant cultural norm during the developmental process of Korea, which

includes virtues of obedience and loyalty, family values and filial piety, and leader as father of the nation (R.Chae, 2013).

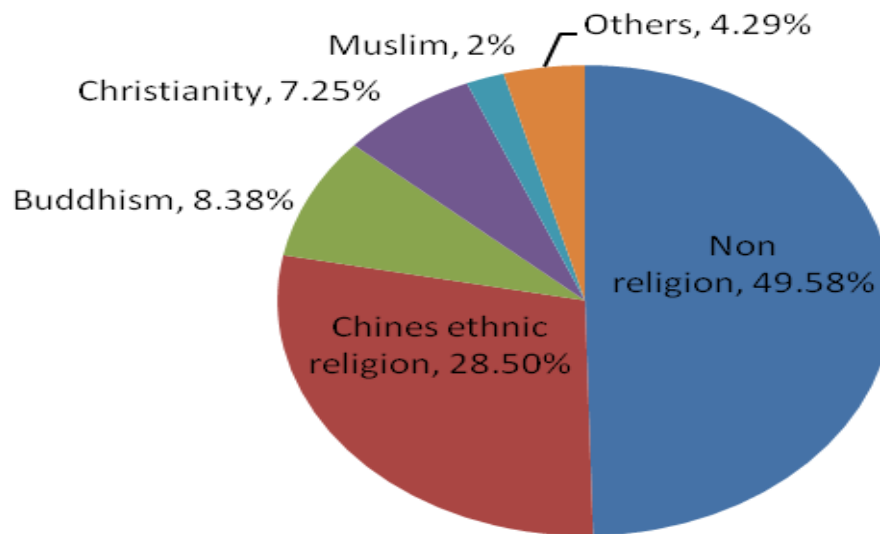
2.5 Some factors that affect Chinese behaviors

Factors such as religion, social structure, and nationalism are discussed to provide an overview of Chinese people.

2.5.1 Religion

The most considerable factor influencing the Chinese psyche is religion. China has been a multi-religion country since the ancient times. It is well known that Confucianism is an indigenous religion and is the soul of Chinese culture, which enjoyed popular support among people and even became the guiding ideology for feudalism. It, however, did not develop into a national belief. It makes the culture more tolerant to others, thus, many other religions have been brought into the country in different dynasties, but none of them became powerful enough in history and they only provided people with spiritual support. Figure 2.5 provides an overview of distribution of religion in China.

Generally, Chinese religion is a mixture of philosophy and superstition which has been influenced by three great trends in human thinking: Confucianism, Taoism, and Buddhism. In their pure forms all of these are more philosophies than religions but they have all been inextricably entwined in the religious consciousness of the Chinese. (O. W. Wasonga, 2013).



Source: Worldfriend.churchesnews.info

Figure 2.5- The percentage of religion in China in 2013

The mores of the Chinese people is deeply shaped by the Confucian philosophy. Confucius stresses ethical, moral and social values. Unlike in Korea, however, it is relatively new and still numerically small phenomenon, limited to the Chinese intelligentsia. Over the centuries Confucianism never developed an official institutional structure as Taoism did, and its religious aspects never completely detached from Chinese ethnic religion. Therefore, Koreans have been practicing Confucianism better than Chinese do, although it originated from China (Choi Joon-Sik, 2007).

Taoism, with more than 1800 years of existence, influenced Chinese people's thinking by focusing on naturalness, spontaneity, simplicity, detachment from desires and selfishness, and most importantly, the belief that one must place their will in harmony with the natural universe. Thus, a potentially harmful interference is to be avoided, and in this way, goals can be achieved effortlessly (M. Chia & U.W. William,

2011). That is the reason why Chinese people will often say no to the question such as “Should we try to control the future or just let it happen?” This means the Chinese are comfortable with ambiguity (G.Hofstede, 2010).

The core of Buddhist ideology is optimism, happiness, honesty, and tolerance, and as such, it is often viewed as a foreign form of Taoism. As a result, the entry of Buddhism into China by the 9th century was marked by interaction and syncretism with Taoism (H. Maspero, 1981). With the rise of People's Republic of China in 1949, Buddhism was banned. But in recent time, it has recovered popularity and it is currently the largest organized faith in the country.

2.5.2 Ecology

China is one of the largest countries in the world with various terrains: desert, mountain, river, and plain. Different people living in different regions often represent dissimilar personal characteristics. For example, Chinese people living in harsh environments as deserts or mountains tend to be independent, exclusive, secretive, competitive, and militant, whereas people living advantageous places for agricultural development tend to be dependent, open-minded, cooperative, friendly, and have unusual power to influence others.

2.5.3 Social structure

Boye De. Mente (2000) asserts that conceptually each imperial or feudal period is similar, with the government and military officials ranking high in the hierarchy, and the rest of the population under regular Chinese law, whose legal system has been based on the Confucian philosophy of social control through moral education.

However, a meritocracy was created in China during the commercialization of Chinese culture in the Song Dynasty (960–1279 CE), although success was available only to males who could afford test preparation. In comparison to Korean society, this could be a notable difference.

As regards female role within Chinese culture, romantic love was allowed, and monogamy was the norm for most ordinary citizens. Many periods of Chinese history were dominated by the families of the wife or mother of the ruling Emperor. As regards Taoist sexual practices, practitioners believe that by performing these sexual arts, one could maintain good health, and attain longevity. For Taoism, sex was not just about pleasing the man. The woman also had to be stimulated and pleased in order to benefit from the act of sex (B. Frantzis, 2012). This partly enables female roles to more significant in Chinese society, which is nearly absent in Korea, making Taoism more favorable than Confucianism in Chinese society.

It is very important to state that after the year 1949, China has been led by Chinese communist party. This party's principle is that corruption should be removed and Chinese extortionists are subjected to severe physical and psychological pressure. In addition, as an officially atheist institution, party members are prohibited from holding religious beliefs. This displaces the big role that religion played in ancient China, compared to Korea which is still highly influenced by Confucianism.

2.5.4 Nationalism

China has over 56 distinct recognized ethnic groups coexisting together. In terms of numbers, Han Chinese is by far the largest group. The diverse ethnic groups

in China prevent Chinese nationalism from strengthening. However, Chinese nationalist groups maintain some similarities, and regard “the Three Principles of the People” of Sun Yat-Sen⁵ as the primary nationalistic ideology including free, prosperous, and powerful nation. As a result, the Chinese concept of the world was largely a division between the civilized world and the barbarian world and Chinese people did not hold the notion that Chinese interests were served by a powerful Chinese state. This consciousness leads to the Chinese tendency to seek power for their nation’s interests.

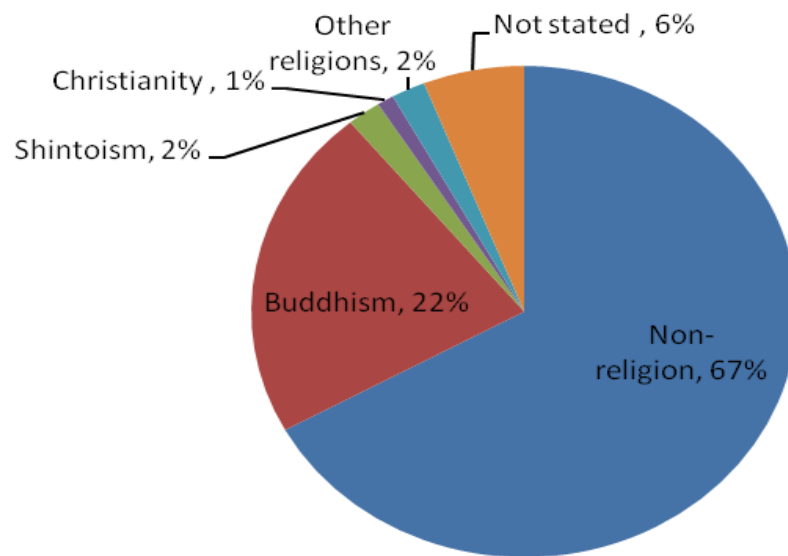
2.6 Some factors that affect Japanese behaviors

In this part, to understand Japanese people, some factors related to subject research are looked at as follows.

2.6.1 Religion

Through figure 2.6, it is easy to know that majority of Japanese people do not identify with any religious belief (67%). This indicates that in modern times, Japanese society has become very secular, and religion in general has become less important. Regarding religious distribution, Buddhism and Shintoism are the most popular religions in Japan. Meanwhile, Taoism and Confucianism from China have also influenced Japanese beliefs and customs, but not as strong as in Korea (C.Totman, 2005).

⁵ Dr. Sun Yat-sen (12 November 1866 – 12 March 1925) was a Chinese revolutionary, first president and founding father of the Republic of China ("Nationalist China").



Source: Ipsos Mori

Figure 2.6- Religion distribution in Japan (2011)

Buddhism in Japan came from Korea in the 6th century, and remained until these days. Buddhist ideologies such as optimism, happiness, honesty, and especially tolerance were adopted by Japanese.

Shintoism, meanwhile, was declared as the official religion by The Emperor Meiji in 1868. Shinto is Japan's indigenous religion and is practiced by about 83% of the population, although it has been not regarded as the most popular religion. Shinto, meaning “The way of Kami or Gods”, is a mixed collection of common beliefs which were the Japanese people's crude attempts to explain the relationship of man's human nature to the living forces of the natural world in which he lived and upon which his life depended (T. Hamilton, 1990). According to Shinto, man must not be concerned with the past or the future, but only the present. Therefore, “Truth” or “Sincerity” or “Loyalty” is doing your best under the circumstances of a particular

situation. That is the cause of harmonious co-existence between Buddhism and Shintoism in Japan.

2.6.2 Ecology

Because Japan is an island country with 70% of its terrain covered with mountains, the whole population occupies just 20% of Japan's total land area. Therefore, Japanese possess mountain people's characteristics such as being independent, exclusive, secretive, competitive, and militant.

Moreover, urban living is currently a popular trend making life in major urban areas very modern and attractive. It is crowded, hectic, expensive, frustrating, often unhealthy and dangerous, and very interesting. Such conditions like in Korea are likely to affect personality characteristics, which force them to work hard to exist in a fiercely competitive environment such as this (C. William, 2009).

2.6.3 Recent historical trends

H. Passin's (1962) analysis of the sources of protest in Japan is to explain some insightful changes in Japanese attitudes. The first source is "reactive nationalism". History demonstrates that to escape the foreign annexation of Western powers in the 1880s and 1920s, Japan acquired strength by imitating Western powers. Especially after the failure of WWII, "American boom" was followed by growing nationalism in 1960s.

The second source of protest came from the maturing industrialization of Japan and the formation of a modern working class. Paternalism in companies was replaced by impersonal mechanisms of the state.

The third source of protest is the reaction to Japan's military defeat. Immediately after World War II, many Japanese had strong feelings of self-rejection and self-pity, and a negative attitude toward Japanese social structure and culture. This led to the emergence of “nihilism”, characterized by pleasure for pleasure's sake and a fascination with eroticism, brutality, and the grotesque particularly among the youth (Lifton, 1962).

The fourth source of protest arose from the materialistic mass society created in Japan. In this sense, people valued strength of money in planning their futures.

These sources of protest when analyzed together create emotional currents in Japanese people that need to be investigated for their psychological meaning.

2.6.4 Social structure

According to Nakamura Hajime (1964) there is a strong tendency in Japan for human relations to be hierarchical. In any field, the vertical organization demands self-sacrifice, but between parallel organizations in the same fields, cooperation and communication is very restricted and competition is fierce. Therefore, within such a structure, the individual must be in personal and affective relationship with his seniors. One result of such a system is that even within a single organization, it is very difficult to achieve satisfactory horizontal ties among equals. It is clear that unlike in Korea, Japan has very few places for collectivism to perform.

2.6.5 Family life

Japanese women's role in society has risen or fallen during various periods. As Dore (1958) stated, the parent-child relationship was emphasized in the traditional Japanese family whereas in the modern family the husband-wife relationship has

increased in importance. There is an increase in the importance of the mother and a concomitant decrease in the importance of the father, especially in urban areas and particularly among white-collar workers (Aoi, Kazuo et., 1970). It is evident that Japanese women play bigger roles than Korean ones.

2.6.6 Conclusion about Japanese characteristics

C. William (2009) concluded some striking personality characteristics of the Japanese as people possessing a strong sense of the group, a sense of obligation and gratitude, a sense of sympathy and compassion for others, a sense of “we” and “they”, a sense of emotionality and excitability, a willingness to work hard and to persevere toward long-range goals, devotion to parents and being pro-mother in almost its childhood form, an emphasis on self-effacement and a tendency to avoid taking responsibility for the actions of oneself or others, a tendency toward understatement and an emphasis on nonverbal communication, and finally a great pleasure in the simple things in life, such as being in beautiful surroundings, playing with children, bathing, drinking, eating, and sex.

2.7 The empirical evidence related to behaviors of Korean, Chinese, and Japanese people.

This paper also utilizes the 5-D Hofstede cultural model in looking at characteristics of Korean, Chinese, and Japanese people. G. Hofstede (2010) built a model that says that values that distinguish countries from each other could be grouped statistically into five clusters as below:

1. Power distance (PDI): Power distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

2. Individualism versus collectivism (IDV): The fundamental issue addressed by this dimension is the degree of interdependence a society maintains among its members. In individualist societies, people are supposed to look after themselves and their direct family only. In collectivist societies, people belong to 'in groups' that takes care of them in exchange for loyalty.

3. Masculinity versus femininity (MAS): A high score (masculine) on this dimension indicates that the society will be driven by competition, achievement and success. A low score (feminine) on the dimension means that the dominant values in society are caring for others and quality of life. A feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable.

4. Uncertainty avoidance (UAI): The dimension of uncertainty avoidance has to do with the way that a society deals with the fact that the future can never be known: Should we try to control the future or just let it happen? This ambiguity brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways. A high score on this dimension indicates the country is prone to uncertainty avoidance, whereas a low score signals a risk-taking country.

5. Long term orientation (LTO): The long term orientation dimension is closely related to the teachings of Confucius and can be interpreted as dealing with society's search for virtue, and the extent to which a society shows a pragmatic

future-oriented perspective rather than a conventional historical short-term point of view.

Exploring Chinese, South Korean and Japanese cultures through the lens of the 5-D Hofstede model yields the following results.

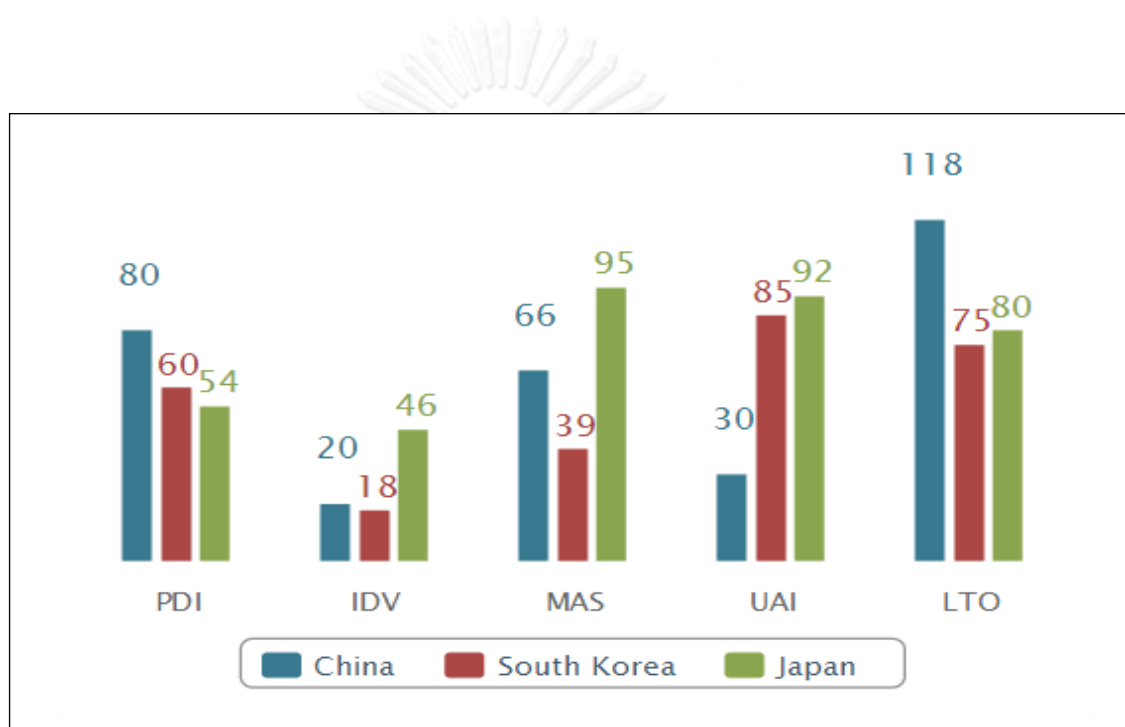


Figure 2.7-Chinese, Korean and Japanese culture dimension

The chart fully shows Chinese, Korean and Japanese culture dimensions through five aspects as follows:

1. Power Distance: At a score of 80, 60, and 54, the three countries are hierarchical societies, in which China is the most hierarchical, followed by South Korea and then Japan. This means that people accept a hierarchical order in which everybody has a place and which needs no further justification, especially in China

and Korea. Japan, meanwhile, is not as hierarchical as most of the other Asian cultures.

2. Individualism: South Korea and China with a score of 18 and 20, respectively, are considered highly collectivistic societies, where the relationship between employer and employee are perceived in moral terms like a family link, hiring and promotion decisions take account of the employee's in-group, management is the management of groups, whereas with the score of 46, Japan is a slightly collectivistic one, in which Japanese are more private and reserved than most other Asians.

3. Masculinity / Femininity: South Korea scores 39 on this dimension and is thus considered a feminine society where conflicts are resolved by compromise and negotiation. Incentives such as free time and flexibility are favored. Focus is on well-being, status is not shown. An effective manager is a supportive one, and decision making is achieved through involvement. In the reverse direction, China (66) and Japan (95) are masculine societies, in which employees are most motivated when they are fighting in a winning team against their competitors.

4. Uncertainty avoidance: At 85 and 92, South Korea and Japan are one of the most uncertainty avoiding countries in the world. Countries exhibiting high uncertainty avoidance maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas. In these cultures there is an emotional need for rules that time is money, people have an inner urge to be busy and work hard, precision and punctuality are the norm, innovation may be resisted, and security is an important element in individual motivation. Surprisingly, at 30, China has a low

score on uncertainty avoidance, which means Chinese are comfortable with ambiguity of future.

5. Long term orientation: At scores of 118, 75, and 80 the three countries can be classified as long term oriented societies, in which persistence and perseverance are normal. The idea behind it is that people are sparing resources and investment in long term projects such as real estate and the companies are not here to make money every quarter for the shareholders, but to serve the stake holders and society at large for many generations to come.

This model provides us with the overview of Korean, Chinese, and Japanese culture as well as society, which directly forms personal characteristics. The model not only helps us compare the differences and similarities of countries, but illuminates aspects of people's thinking and behaviors.

2.8 Conclusion

Some basic theories of friendship provide us with precepts for friend selection to enable us to understand why we like someone, but not others. Among them, similarity is the primary principle to consider when assessing potential friends. Similarity is acknowledged not only in personality characteristics, but on demographical features. In addition, tendency to prefer friend's quality is strongly impacted by many factors, in which individuals themselves are the most decisive factor based on similarity. In addition, living environment contributes to this decision.

Because Koreans are the main subject, this research project focuses more intensely on them than Chinese and Japanese. It is easy to recognize that Confucianism has been deeply entrenched in Korean society. From Joseon dynasty

till authoritarian systems, Confucianism has been taken as nationalist ideology and religious belief by Korean leaders for its compatibility with their governance. Under Confucian influence, Korea has turned to profoundly patriarchal, hierarchical as well as collective society, which demands juniors to respect seniors, inferiors to be loyal to leaders, and individuals to be honest to their groups. As a result, criteria to determine the positions in Korean society are gender, age, and education. Being male, older, and higher-educated gives Korean an advantage over female, younger, and low-educated. Fairly speaking, Confucianism has positive effects on social order stability and high education of Koreans, but its negative effects include gender discrimination and rigid rules that make Korean youngsters devalue it, even though they practice its virtues of filial piety.

In addition to this, the homogeneity insuperably speeds up corporate culture and even nationalism. It also contributes to their intolerance more than any other people. Moreover, natural living environment and ancestors of Korean people contribute to their complicated personality characterized by ambivalence: fighting, defiant, and hard-working versus submissive and resigned. It is very fortunate, nonetheless, that peaceful coexistence of many religions has infused a fresh spirit into Korean minds. Buddhism helps them adopt happiness and optimism, Christianity brings tolerance and freedom of individual to them, and Shamanism eases stress of Confucianism.

Interestingly, although China produced Confucianism, they are not better than Koreans in implementing it. In China, Confucianism has competed against Taoism for nationalist belief. While Confucianism was endorsed by intellectuals, Taoism has

been adopted by the majority of Chinese people. This is because Taoism focuses on naturalness, spontaneity, undesirability and unselfishness, which makes Chinese people unworried and at ease about their future. Moreover, Taoism did not diminish women's role in society. However, Confucianism has affected Chinese personality such as respect, loyalty, and honesty. In the 20th century, the three principles of Sun Yat Sen were viewed as nationalistic ideology including free, prosperous, and powerful nation. Because of this, Chinese people adopt the conception that they are being served by the powerful country, spurring Chinese preference on material goods.

In contrast to China and Korea, Confucianism has not left much considerable hallmark on Japanese society. Instead, Shintoism focusing on truth, sincerity, and loyalty has become the primary Japanese religious belief, along with Buddhism. Japan is also a hierarchical and collective society, but fierce competition in the horizontal organizations weakens its initial nature. Therefore, it is understandable that Japanese society contains the mildest collectivism and hierarchy. Moreover, Japan is the same with Korea in terms of harsh living environment, forming hard and soft sides, containing hard-work, endurance, and defiance.

In short, Korean people share their commonness of personality characteristics with both China and Japan. Thus, it is suitable to compare Chinese and Japanese when studying Korean preference on friend's quality. This helps not only to illuminate Korean tendency of friend selection but to decode the issue whether Koreans has the same pattern of friend selection to their neighbors, namely Chinese and Japanese, as well.

CHAPTER III

RESEARCH METHODOLOGY

This chapter explains this research project's research design, which consists of four parts: conceptual framework, data collection, data analysis, and ethical consideration.

3.1 Conceptual framework

3.1.1 Scientific approaches

Since this research belongs in interdisciplinary studies, the psychological approach and sociological approach are employed. In addition, the biological approach is also employed to examine the impacts of sex and age on friend's quality preference. All of the approaches are mentioned below.

- **Biological approach**

According to the biological approach, age and sex differences are the main factors affecting the choice of whether to initiate a friendship or not (Beverley Fehr, 1996). In relation to age, Allan (1989) states that friendship characteristics vary according to the social and physical circumstances related to the ageing process. As Johnson and Troll's 1994 study shows, age determines the number of friends one has and the willingness to make new ones. That is, the number of friends a person has declines with age because of a reduced motivation to make new ones. They partly attributed this to the decline in one's physical condition as one ages and the resultant reduction in mobility and capacity to socialize.

In relation to sex, Hill and Stull (1981) found that males and females have different standards in choosing friends. In particular, for the former commonness in interests is an important prerequisite to friendship, whereas the latter is more concerned about similarity in values. Also, Weiss and Lowenthal (1975) deemed that factors central to female friendships are mutual help and support whereas males emphasize similar interests and shared experiences. In another study of sex differences in friendships, Caldwell and Peplau (1982) reported that females are more likely than males to talk with best friends about feelings and problems, whereas males are more likely to talk to best friends about activities. Using these informations, this section will examine how sex and age differences between males and females influence Koreans' thoughts about others as a preparative step in making friends.

- **Sociological approach**

Many contemporary scholars have raised the idea that the choice of potential or actual friends is determined by social factors (Robert M. Milardo, 1986). For example, highly educated and high status people have more requirements in making friends (D.W Johnson & R.T Johnson, 1975) and city dwellers are unfriendly compared to residents of small towns (Frank, 1980). Furthermore, according to Myung-Seok Park and Donal W. Klopff (1997), religion and marital status significantly contribute to friendship formation. Thus, application of sociological approach in this study should not be overlooked.

- **Psychological approach**

Psychological approach mainly focuses on people's personality, as Snyder and Ickes (1985) stated that the rationale for this person-centered approach to the study of friendship is that a person-centered approach reflects a more general strategy for the study of personality and social behaviors. In addition, Rodin (1982) stated that an individual's personality is the decisive factor in deciding whom we do not want as a friend and whom we would like to include in our friendship network among a pool of available people.

3.1.2 Dimension of friend's quality

According to the East Asian Social Survey (EASS)⁶ Data Archive, likable qualities such as being honest, responsible, intelligent, cultured, powerful, wealthy, loyal and warm-hearted characterize the pattern of friend selection of East Asian people. These likeable qualities are divided into 2 groups: material and spiritual qualities, in which the former includes being powerful and wealthy, while the latter includes all the other qualities.

Figure 3.1 is a conceptual framework describing Korean people's friend quality preference.

⁶ As a cross-national network of GSS-type surveys, EASS is dedicated to the promotion of comparative studies on diverse aspects of social lives in East Asia. Launched in 2003, EASS is one of the few international social survey data collection efforts, and is unique for its East Asian focus.

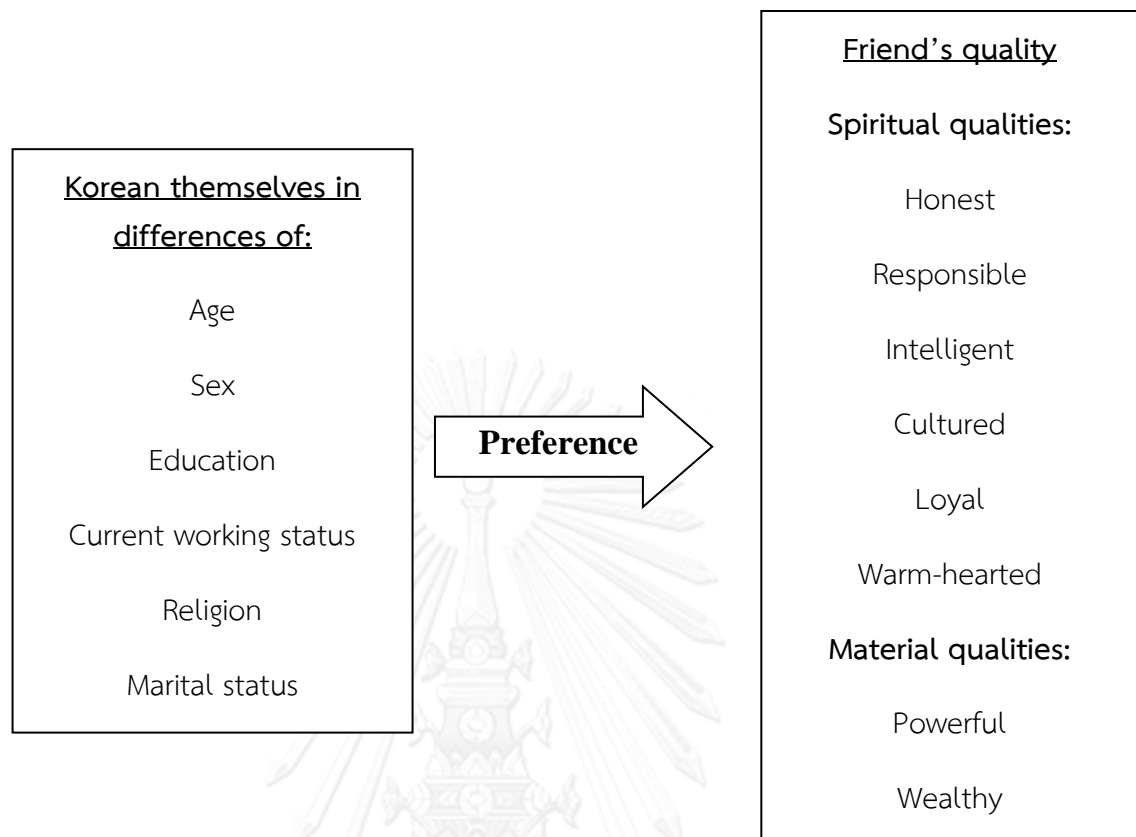


Figure 3.1-Conceptual framework

3.2 Data collection

3.2.1 Data sources

This study employs the result of the EASS 2008 to answer to all research questions. It is viewed as a kind of secondary data. In particular, the data of section C, Preferred Qualities of Friends, will be analyzed in this research.

Books, documents, journals, and internet sources which are related to the topic are also secondary data to be used to explain analysis result.

3.2.2 Population

The population of this study is the adult citizens aged 18 or over who live in households of Korea, China, and Japan.

3.2.3 Sample size

According to EASS Archive, the sample should, in principle, be a national representative probability sample of the adult population aged 18 or over, designed to achieve a norm of 1,400 cases, and, in any event, a minimum of 1,000 cases.

In particular, the initial sample size of EASS 2008 is 6300, 4003, and 2500 for China, Japan, and Korea respectively. However, they only received 3010 Chinese, 2160 Japanese, and 1058 Korean respondents.

3.2.4 Sampling method

In the EASS 2008, the sample size was identified by multi-stage probability sampling method in Korea. For instance, the process to get responses from people residing in Seoul is implemented as follows:

- ✓ First, they determine the cluster from Seoul, such as south, west, north, east, and center.
- ✓ Second, they determine some samples from each cluster (south, west, north, east, and center) using simple random sampling in Seoul area and call it as “Sample size 1”.
- ✓ Third, they determine some samples from each “Sample size 1” by using simple random sampling, and then call it as “Sample size 2”.
- ✓ Next, the process will be repeated until “Starting point” can be determined.
- ✓ After that, they determine sample using systematic random sampling from “Starting point”.

- ✓ Finally, they move from house to house to find the chosen respondents based on interval which was determined.

Japanese scientists used two-stage stratified random sampling, which was stratified by regional block and population size to determine the sample size, while the four stage probability proportional to size (PPS) was applied in China.

3.2.5 Data collection tools

Face-to-face interviews were conducted to collect data for EASS 2008. This is because the list of question in EASS is lengthy and complicated, containing 16 fields, preferred qualities of friends included. Furthermore, the range of interviewees is broadened, from those with no education to those with high education, from youngsters to elderly, from rural people to urban people. Among the respondents, there were also illiterate people who cannot complete the questionnaire such as farmers, workers, the elderly, etc.

3.2.6 Construction of the interview questions

The construction of interview questions is divided into two parts:

1. The first is respondent's personal information: sex, age, education, current working status, religion, marital status and regional areas.
2. The second is information about the friend's quality preference of the respondents rated on a 5-point Likert scale as shown below:

Score	Score meaning
1	Very important
2	Important
3	Neutral
4	Not important
5	Not very important at all

Table 3.1- 5 point Likert scale

This study also uses the average level of score into five groups ranging from the “Very important level” to “Very unimportant level” as the table below:

The score between	Influenced level
1-1.8	Very important
Over 1.8-2.6	Important
Over 2.6-3.4	Neutral
Over 3.4-4.2	Not important
Over 4.2- 5	Not very important at all

Table 3.2- Average level of score

3.3 Data analysis

3.3.1 The variables for analysis

Dependent variables

The dependent variables of this research are the friend’s quality preference measured by the 5-point Likert scale and the average level of score as mentioned in the 3.2.6- construction of the interview questions. Because Likert items are included in the ordinal variables, the dependent variable in this study is regarded as a kind of ordinal variable.

Independent variables

- ✓ The independent variables of this study are all factors that impact on friend's quality preference.
- ✓ Age is an independent as well as continuous variable because its value continuously ranges from 18 to 98 years old.
- ✓ The other factors such as sex, religion, marital status, current working status and regional areas are independent as well as nominal variables because they are measured only in terms of whether the individual items belong to certain distinct categories. For instance, sex is a nominal variable because it is measured only in terms of being male or female.
- ✓ Respondents are viewed as a nominal variable as well, because they are only one of three people: Chinese, Japanese, and Korean.
- ✓ Education is an ordinal variable because it is measured by the ordinal level. For example, education is measured by ordinal scale as formal qualification, elementary school, junior high school, high school, junior college, university, and graduate school.

Dummy Variables

A quantitative variable can be transformed into a categorical variable, called a dummy variable, by recoding the values. A dummy variable has only two values, 1 or 0. Because regression analysis only accepts this kind of variable, it is necessary to change independent variables from initial forms to dummy variables.

As regards nominal variable, sex, which was initially assigned a value of 1 is for males, and value 2 is for females. The way to change sex to dummy variable as following codes:

If sex=1, then dummy male =1, else dummy male =0.

If sex=2, then dummy female=1, else dummy female =0.

Therefore, if a variable has n values, it will have n dummy variables.

3.3.2 Analysis method

Since the sampling of respondents is so overwhelming that ordinary calculations cannot be applied in this case, this study will use the Statistic Product and Service Solution (SPSS) software version 19.

The analysis method is to compare the mean and the ordinal regression.

- Comparing mean scores is used to analyze the friend's quality preference of Korean people. Results of this will then be compared to results from Chinese and Japanese respondents.
- The ordinal regression is utilized to examine the impacts of sociological as well as biological factors on friend's quality preference of Korean people.

3.4 The flow of data analysis

The analysis for this research is divided into two parts in chapter four and chapter five. Chapter four presents the general pattern of friend quality preference of Koreans, in comparison with that of Chinese and Japanese people. Meanwhile,

chapter 5 shows the impacts of biological and sociological factors on Korean preference on friend's quality by doing the full ordinal regression.

3.5 Ethical consideration

Friend's quality preference of Korean people discussed in this study is more or less regarded as the general pattern for South Koreans, but not for North Koreans, even though both groups of Koreans reside in the Korean peninsula and have the same language and blood. This is because personal behaviors, including friend's quality preference, consists of learned patterns influenced by cognitive factors and social learning principle, and is a product of the interaction between the individual and the environment (Myung-Seok Park and Klopff, 1997). Therefore, generalizing the pattern of Koreans' friend's personality preference to both North Koreans and South Koreans in this study is inappropriate.

CHAPTER IV

THE GENERAL PATTERN OF FRIEND'S

QUALITY PREFERENCE OF KOREAN PEOPLE

This chapter gives a description of the general pattern of friend's quality preference of Korean people, in comparison with Chinese and Japanese's in order to verify hypothesis 1: There are some characteristics of friend's quality that Korean people prefer; including spiritual ones such as being honest, responsible, intelligent, cultured, loyal, warm-hearted, and material ones such as being powerful and wealthy, in which the spiritual characteristics outweighs material characteristics. The opposite is true for Chinese and Japanese. To verify this, the analysis method of comparing mean scores from the EASS is applied to identify the levels of importance that Koreans give to spiritual and material characteristics in determining their preferred friend's qualities, as shown in table 4.1

Quality	Honest	Responsible	Warm-hearted	Loyal	Cultured	Intelligent	Wealthy	Powerful
Korean	1.325	1.472	1.591	2	2.422	2.455	3.38	3.437
	Very Important	Very important	Very important	Important	Important	Important	Neutral	Un important
Chinese	1.46	1.55	1.72	1.68	2.32	2.1	2.6	2.53
	Very Important	Very important	Very important	Very important	Important	Important	Important	Important
Japanese	1.98	2.16	2.77	2.02	3.23	3.09	3.87	3.82
	Important	Important	Neutral	Important	Neutral	Neutral	Un-important	Un-important

Table 4.1- The mean scores of likeable qualities of Korean, Chinese, and Japanese people

4.1 Friend's quality preference of Korean people

Table 4.1 clearly shows Korean people prefer making friends with those who possess spiritually good qualities rather than with those who possess materially good ones. In particular, they responded that being honest, responsible, loyal, warm-hearted qualities are very important considerations in choosing who to befriend. They also rate being loyal, cultured, and intelligent as important qualities. Meanwhile, Koreans give being wealthy and powerful moderate and unimportant scores respectively. Therefore, the part of hypothesis 1 which states that Koreans prefer spiritual qualities to material qualities of their friends holds true.

Because individuals themselves are a decisive factor in friend selection, to explain this preference, it is vital to look at Korean's personal characteristic. As discussed in the literature review, Korean people regard Confucianism as religious belief, and Korean governments, from Joseon dynasty to the dictatorship systems, have taken it as national ideology. Because of this, in a hierarchical and collective society like Korea, people have been practicing in their daily lives Confucian virtues such as respect for elders, loyalty to fathers and leaders, sincerity to the groups they belong in, and honesty to their friends. Also, it is necessary to emphasize other religion's influence in Korean behavioral foundation. In particular, Buddhism and Christianity influence Koreans to adopt a life encompassing optimism, happiness, honesty, and especially tolerance. Thus, it can be said that Koreans are the kind of people who appreciate love, honesty, warm-heartedness, and loyalty.

Moreover, Confucius taught that human beings must do their duties responsibly both for the family and society. Therefore, as members of a Confucian

society, Koreans must adhere to, and apply, these characteristics in their daily activities. Besides, there is theory that Koreans are descendants of nomadic Altaic tribes, who survive through hunting, and of livestock people like Siberians. The dynamic nature in their body would meld with various characteristics such as being defiant, fighting, militant, independent, secretive, and competitive. These are characteristics formed by harsh environments such as dry seasons, cold winters, and rocky terrains. The accidental combination, according to Tran Ngoc Them (2004), could produce a new characteristic: hard-working with high responsibility. This new characteristic was witnessed in Korean history during the industrialization and modernization periods and was viewed as one of the main factors contributing to economic development of South Korea. In addition to this, Korea is seen as one of the most uncertainty avoiding countries in the world, where there is an emotional need for rules such as time is money and people have an inner urge to be busy and hard-working. As a result, precision, punctuality, and responsibility are the norms in Korea (G. Hofstede, 2010). Also, this paper finds an evidence of hard work with high responsibility of Korean people as seen in table 4.2.

Year	2005	2006	2007	2008	2009	2010	2011
Korea	2 351	2 346	2 306	2 246	2 232	2 187	2 090
Japan	1 775	1 784	1 785	1 771	1 714	1 733	1 728
USA	1 799	1 800	1 798	1 792	1 767	1 778	1 787
Germany	1 431	1 424	1 422	1 422	1 383	1 407	1 406
OECD countries	1 804	1 802	1 797	1 789	1 761	1 766	1 765

Source: OECD. Stat Extract (Online:

<http://stats.oecd.org/Index.aspx?DatasetCode=ANHRS>)

Table 4.2- Average annual hours actually worked per worker

Evidently, a Korean worker works nearly 1.4 times more than a Japanese and American worker in terms of average annual hours, and 1.6 times over a German worker. Their working hours per year is 1.3 times more than that of OECD countries, although it is inclined to decrease in recent years. From these, it can be said that being responsible is also one of the representative characteristics of Korean people.

Another beneficial advice of Confucius that Korean people obey very well is to give primary importance to education in life. Through education, Korean people nurture their sense of morality and achieve success (Onishi Norimitsu, 2005). The 5D culture model of G. Hofstede also shows Korea is a long-term oriented society, which is closely related to the teachings of Confucius. Because of this, cultured quality in this research refers to Koreans as high-educated and well-behaved people. Indeed, Korea is one of the most cultured nations with over 40% of Korean population having bachelor degree. It is in league with Japan, Israel, USA, and New Zealand, and only stands behind Canada, the country with the highest education level, with over 51% of its population holding a bachelor degree (C. B. Stockdale & M. B. Sauter, 2012).

Evidence significantly shows that Koreans are very smart as well. According to the result of intelligence quotient (IQ) tests from around the world, as of April 2013, South Koreans hold the second highest average IQ with the score of 106, only standing behind Hongkong people at the score of 107 (see Appendix 4: Statistic verification of intelligence quotient). Some accounts of foreign observers such as M. Breen (2004) found that Koreans are more intelligent than others.

In sum, Korean characteristics include honesty, loyalty, warm-heartedness, and responsibility. They are cultured and intelligent as well. It is therefore acceptable to say that Korean people want to be friend with those who possess similar characteristics to theirs. In other words, their preference on friend's quality is based on the similarity of personality characteristic. This style of friend selection is identified as follows:

- First of all, according to the theory of reinforcement, once we meet someone, we will like that person more if we believe his or her attitudes are similar to ours (Byrne, 1971).
- Secondly, Aristotle (1984) postulated that we tend to form friendship with people whose characteristics are similar to us.
- Last but not least, the similarity of personal characteristic is regarded as the most basic principle produced from the studies of interpersonal attraction (Brehm, 1985).

However, it is undeniable that Koreans identified loyalty as the most important characteristic, lower than being honest, responsible, and warm-hearted.

This is because of Confucianism's demerits such as gender discrimination and one's passion restraints. According to results of studies conducted by Kim Jae-Un (1991), Breen (2004), Choi Joon-Sik (2007), and Myung-Seok Park and Donald W.Klopf (1997), Korean youngsters have tried to deny Confucianism's effects on their lives. In particular, they want to express what they think rather than to adhere to blind obedience, they do not want others to control them, and they value freedom, time, and honesty. As a result, Koreans prefer honesty to loyalty for the friend selection tendency.

This analysis, moreover, rejects suspicions that Koreans construct a friendship based on material considerations. There is the significant evidence that they are prone to not value wealth and power, and rate them at neutral and unimportant levels respectively. This is because the essence of Korean personality characteristics is appreciativeness of love; in addition, friendship is rooted from reciprocity of liking.

Another favorable explanation for Korean preference on friend's quality is "self-monitoring" ability. Snyder (1974) identified the psychological construct of "self-monitoring" as a moderating variable in analyzing personality and friendship. According to him, high self-monitoring individuals are those who often act like very different persons in different situations with different people, whereas low-monitoring ones appear to find difficulty in changing their behavior to suit different people and different situations. Their friendship selection patterns are totally dissimilar (Snyder, Gangestad, and Simpson, 1983). For high self-monitoring individuals, liking for other people typically reflects consideration of activity preferences; for example, they often play tennis with James because James is a friend known to be a good tennis

player, but not distinguished in general likability. In contrast, for low self-monitoring individuals, liking typically reflects considerations of similarity of attitudes; for instance, they often play tennis with James because James is a friend known to be high in general likability, but not excel in playing tennis. For these reasons, it would probably be somewhat easier and quicker to find replacement partners for high self-monitoring people, who need only find partners to serve limited activity-specific purposes than for low self-monitoring people, who need to find partners functioning across diverse areas. Moreover, high self-monitoring individuals seem to live in highly differentiated society in which they engage in specific activities with particular people, while low self-monitoring individuals appear to live in homogeneous and undifferentiated society in which they play the similar activities with particular people.

Accordingly, if we apply this theory for Koreans, the results sound rational. Indeed, Korea is a very homogeneous society in which Korean people are identical. This cultivates Koreans to become low self-monitoring people. The fact that Koreans are low self-monitors was verified by Park and Klopff (1997) through the studies of Korean communicative behaviors. According to this, Koreans who reached the score of 11.91 out of 25 are viewed as having modest levels of self-monitoring aptitude. Because of this, their preference on friend's quality is based on the similarity of personality characteristics.

4.2 Comparing friend's quality preference of Koreans to that of Chinese and Japanese

Table 4.1 indicates that there are considerable differences between three groups of people in preferring friend's quality. Unlike Koreans, Chinese people tend

to appreciate all spiritual and material qualities. They divide these qualities into 2 groups: very important and important, which implies Chinese consider material factors in choosing friends, while this is not true for Koreans. In the opposite side with Chinese, Japanese people are inclined to not pay attention to friend's material qualities in forming a new friendship. They score these qualities lower than Chinese and Korean people.

In short, Korean and Chinese people both highly value spiritual qualities. Furthermore, Korean and Japanese people hold the same opinions that they disregard material considerations in making friends. Therefore, the latter hypothesis 1 that Chinese and Japanese only prefer material qualities of their friends is unsound.

The similarity between Korean and Chinese preference on friend's quality originates from Confucian influences. Like Korea, China is a hierarchical and collective society. Therefore, Chinese and Korean people both possess some common personality characteristics such as being honest, responsible, warm-hearted, and cultured. With the 12th rank in the IQ record, they are also regarded as intelligent people. Hence, their preference follows the similar principles of friend selection with Koreans'.

The difference between Korean and Chinese people in friend's quality preference is that Chinese tend to consider material qualities in a friendship, while Koreans do not. Noticeably, although Confucianism has some significant effects on Chinese minds, it has been mixed with Taoism, a religious belief in China. According to Taoist belief, focusing on spontaneity means that people can avoid potential harms and then achieve success effortlessly if they place their will in harmony with

nature. Indeed, in the 5D model of G.Hofstede, China is a risk-taking country, where the rule “time is money” is by no means dominant, and the way that Chinese society deals with the issue “Should we try to control the future?” is “let the future happen”. This thought can partly result from natural environment’s advantages for wet agriculture growth. As known, residents living in this ecological system are reliable, dependent and resigned. Moreover, the Chinese nationalist ideology nowadays is based on Sun Yat Sen’s “Three principles of the people”, including free, prosperous, and powerful nation. As a result, there was a belief that Chinese interests were served by a wealthy and powerful Chinese state. All factors mentioned have together led Chinese people’s tendency to utilize wealth and power for their interests, friend’s quality included.

In the reverse pattern with Chinese, Japanese tend to not have their eyes glued on friend’s quality in a friendship. This tendency is the result of many factors. Firstly, living in the harsh environment, poor natural resources make Japanese form independent, exclusive, secretive, competitive, and militant characteristics. Secondly, the predominant belief, Shintoism, advises Japanese that people must not be concerned with the past or the future, but only the present. Thus, strong loyalty is emphasized in Japanese society. Thirdly, the economy developed very strongly with fast urbanization processes, which forced Japanese to work hard to exist in a fiercely competitive society. As shown in the 5D culture of G. Hofstede, Japan is not as hierarchical and collective as most of the other Asian cultures, where Japanese are expected to achieve equality and are more private and reserved than most other Asians. In addition, C. William (2009) deemed that some typical characteristics of Japanese are an emphasis on self- effacement and a tendency to avoid taking

responsibility for the actions of oneself or others, a tendency toward understatement and an emphasis on nonverbal communication. Klopff and Ishii (1983) also asserted that the Japanese practice reserved and restricted communicative behavior, feeling that “All evil comes from the mouth”, causing the typical Japanese to unconsciously control the natural flow of his inner feeling. Therefore, a new relationship such as friendship can tie them in some unwanted constraints, and they try to avoid discussing about their friends. In a word, Japanese people are less concerned with friend’s quality than Koreans.

4.3 Conclusion of the general pattern of friend’s quality of Korean people

Korean people are predominantly low self-monitoring people whose mate selections are based on similarity of personality. They prefer making friends with people who are quite similar to their personality characteristics such as being honest, responsible, warm-hearted, loyal, and cultured, and intelligent, rather than wealthy and powerful. Meanwhile, Chinese prefer both spiritual and material qualities for mate selection. In the opposite side, Japanese tend to be less concerned about friend’s quality in associating friends. The final conclusion drawn here is that Korean preference on friend quality is similar to Chinese’s in appreciating spiritual qualities and Japanese’s in devaluing material considerations. All things considered, the hypothesis 1 is partly right for Korean people; as a result, it should remain in the first part.

CHAPTER V

THE IMPACTS OF BIOLOGICAL AND SOCIOLOGICAL FACTORS ON FRIEND'S QUALITY PREFERENCE OF KOREAN PEOPLE

This chapter presents the impacts of biological factors such as sex and age and sociological factors such as education, current working status, religion, marital status and regional areas on friend's quality preference of Korean people. As stated before, the friend's quality preference is assigned as a kind of ordinal variable. Therefore, full ordinal regressions are applied to show how all the factors influence preferred qualities of friends of Korean people. The analysis results are fully shown on the Table 5.1

Factors		Honest	Responsible	Intelligent	Cultured	Powerful	Wealthy	Loyal	Warm-hearted
Sex	Male	-0.112 (0.335)	-0.053 (0.657)	0.1530 (0.155)	0.01 (0.089)	0.017 (0.875)	0.035 (0.746)	-0.75 (0.491)	-0.033 (0.775)
	Female	Baseline category							
Age	18-29	0.032 (0.085)	-0.019 (0.97)	0.186* (0.00)	1.599* (0.00)	-0.253 (0.311)	-0.142 (0.466)	0.778* (0.002)	0.478* (0.048)
	30-39	0.24 (0.34)	0.155 (0.632)	0.599* (0.002)	0.985* (0.00)	-0.314 (0.108)	-0.094 (0.631)	0.556* (0.005)	0.148 (0.446)
	40-60	0.163 (0.448)	0.03 (0.914)	0.372* (0.027)	0.461* (0.007)	-0.339* (0.045)	-0.165 (0.331)	0.294* (0.094)	0.261 (0.149)
	60+	Baseline category							
Education	No formal qualification	0.167* (0.000)	0.658* (0.037)	1.476* (0.000)	1.335* (0.00)	0.001 (0.998)	0.16 (0.651)	0.401 (0.263)	-0.383 (0.308)
	Elementary school	0.984* (0.014)	0.03 (0.931)	0.489 (0.113)	0.061 (0.053)	0.229 (0.459)	1.42 (0.640)	-0.174 (0.58)	-0.472 (0.148)
	Junior high school	0.642 (0.124)	-0.247 (0.459)	-0.062 (0.537)	0.401 (0.187)	0.625* (0.039)	-0.032 (0.917)	0.452 (0.428)	-0.281 (0.376)
	High school	0.431 (0.243)	-0.458 (0.105)	0.119 (0.19)	-0.363 (0.161)	0.265 (0.305)	-0.034 (0.925)	0.004 (0.987)	-0.261 (0.332)
	Junior college	0.406 (0.313)	-0.519 (0.104)	0.036 (0.59)	-0.066 (0.052)	0.269 (0.354)	0.128 (0.658)	-0.175 (0.549)	-0.272 (0.369)
	University	0.22 (0.557)	-0.311 (0.273)	-0.094 (0.479)	0.043 (0.09)	0.647* (0.013)	0.401 (0.249)	-0.016 (0.952)	-0.153 (0.571)
	Graduate school	Baseline category							
Current working status	Wage employee	0.004 (0.976)	-0.415 (0.198)	-0.017 (0.899)	0.052 (0.658)	-0.138 (0.238)	-0.158 (0.358)	0.142 (0.595)	-0.15 (0.228)
	Employer	0.116 (0.62)	-0.051 (0.698)	0.005 (0.573)	-0.129 (0.627)	0.06 (0.982)	-0.111 (0.677)	0.061 (0.603)	0.194 (0.483)
	Self-employed without employee	-0.118 (0.594)	-0.181 (0.362)	-0.126 (0.472)	-0.143 (0.163)	0.062 (0.72)	0.099 (0.568)	-0.021 (0.907)	-0.128 (0.485)
	Helping family business	0.092 (0.819)	0.154 (0.885)	0.081 (0.181)	-0.032 (0.493)	0.032 (0.926)	-0.95 (0.779)	0.386 (0.255)	-0.066 (0.853)
	Having no income	Baseline category							

Religion	No religion	0.2 (0.666)	0.442 (0.314)	0.224 (0.252)	0.089 (0.631)	-0.404 (0.285)	-0.693 (0.067)	0.464 (0.232)	0.448 (0.283)
	Christianity	-0.034 (0.942)	0.235 (0.594)	0.107 (0.584)	-0.028 (0.881)	-0.251 (0.507)	-0.482 (0.204)	0.295 (0.449)	0.317 (0.448)
	Buddhism	-0.013 (0.978)	0.118 (0.672)	0.013 (0.949)	-0.014 (0.943)	-0.781* (0.042)	-0.998* (0.01)	0.234 (0.552)	0.243 (0.565)
	Other religions	Baseline category							
Marital status	Married	0.297 (0.785)	-0.015 (0.876)	-0.076 (0.099)	-1.452 (0.095)	0.356 (0.117)	0.084 (0.923)	-0.442 (0.608)	-1.178 (0.188)
	Widowed	0.412 (0.899)	-0.485 (0.623)	0.232 (0.09)	-1.187* (0.042)	1.47 (0.099)	0.157 (0.86)	-0.627 (0.481)	-1.363 (0.14)
	Divorced or Separated	-0.357 (0.757)	-0.593 (0.555)	0.11 (0.907)	-1.231 (0.173)	1.672 (0.063)	0.641 (0.477)	-0.263 (0.769)	-1.38 (0.14)
	Never married	0.568 (0.599)	0.444 (0.639)	-0.068 (0.879)	-1.616 (0.06)	1.60 (0.062)	0.536 (0.532)	-0.097 (0.91)	-0.755 (0.394)
	Cohabiting	Baseline category							
Regional areas	A big city	-0.112 (0.837)	0.186 (0.744)	-0.326 (0.399)	0.83 (0.11)	-0.553 (0.331)	-0.128 (0.834)	0.169 (0.745)	0.042 (0.939)
	The suburb of a big city	-0.066 (0.912)	0.251 (0.658)	-0.085 (0.721)	0.713 (0.171)	-0.185 (0.72)	0.282 (0.587)	-0.807 (0.868)	-0.008 (0.988)
	A town or a small city	-0.265 (0.653)	-0.052 (0.926)	-0.198 (0.457)	0.749 (0.148)	-0.45 (0.381)	-0.09 (0.862)	-0.207 (0.689)	-0.336 (0.536)
	The country village	-0.51 (0.932)	0.121 (0.835)	-0.107 (0.696)	0.951 (0.072)	-0.461 (0.381)	0.089 (0.865)	(-0.085) (0.872)	-0.113 (0.839)
	The farm in village	Baseline category							
Number of observations		1493	1493	1492	1491	1492	1491	1493	1493
Pseudo R-Square	Cox and Snell	0.038	0.048	0.065	0.083	0.037	0.037	0.058	0.027
	Nagelkerke	0.05	0.058	0.07	0.089	0.04	0.04	0.063	0.032
	McFadden	0.027	0.028	0.025	0.033	0.014	0.014	0.024	0.014

(P value <0.05, *: Coefficients)

Table 5.1- The full regressions for each preferred quality of friends with all biological and sociological factors

Significance rows represent the P value for the test of significance of the model. In this study, if P-value is smaller than 0.05, it is concluded that the independent variables are significantly related to the dependent variables. Moreover, because the friend's qualities preferences are scored from 1, which stands for very important level, to 5, which stands for very unimportant level, if coefficients are smaller than zero, the independent variables are positively related to the dependent variables. Conversely, if coefficients are higher than zero, the dependent variable's values are inclined to the unimportant mark.

5.1. The impact of sex differences on friend's quality preference of Korean people

The purpose of this part is to test the alternative hypothesis 2.1 that Korean males and females are different in their friend's quality preference. In Table 5.1, because of P value > 0.05, it is evident that both Korean males and females are quite similar in their friend's quality preference. In other words, sex differentials do not have any effect on the dependent variable. Therefore, hypothesis 2.1 is rejected.

This can be explained by the relation between sex and culture, wherein cultural differences in terms of gender role greatly impacts friendship in the Western world, more than Eastern world (Berman, Murphy Berman, and Pachauri, 1988). Consistent with this result, Wheeler et al (1989), in a study of daily interactions, reported that females in the United States showed higher levels of self-disclosure than male students, but there was no gender difference among Chinese students. In the Korean context, meanwhile, Kim Jae-Un (1991), in the study of Korean minds and behaviors, concluded that there is very little difference between Korean males and females in response to the topics such as warm personality, sense of responsibility,

good faith, endurance, idea of happiness, family-centeredness, traditionalism, conformity, and the like. This is consistent with Breen's (2004) findings about Korean people's personal characteristics wherein Breen postulated that Korea is the most homogeneous society in the world. That is, a society where all residents have same bloodline, language, and even ideology.

5.2 The impact of age differences on friend's quality of Korean people

This section verifies hypothesis 2.2 which states that the older Korean people are, the more concerned they are regarding friend's quality. From Table 5.1, the result shows that age differences considerably affect the characteristics of friend's quality of Korean people. Responses to preference on friend's qualities vary considerably among Koreans, depending on age. Young adults (18-29 ages old) consider spiritual qualities such as being intelligent, cultured, loyal, and warm-hearted as less important than the elderly (60 age or over). Likewise, adults (30-39 years old) care less about qualities such as being intelligent, cultured and loyal than the elderly when considering whom to befriend. For middle aged people (40-59 years old), they view spiritual qualities such as being intelligent and cultured less important in their ranking of quality preferences. They instead pay attention to material quality such as being powerful more than the elderly. In general, the Korean elderly are more concerned with friend's spiritual quality than juniors, but are less interested in material quality than middle-aged people. Therefore, the hypothesis 2.2 is moderately accepted.

Like other people aged 18 to 29 years old, Korean young adults are in the process of completing their education and beginning their career. Furthermore,

Korean society is a long term-orientated society, in which the principle that “Time is money” is highly valued and education is always valued above all things. It seems that studying and financial pressures weigh them down. Though they need someone like warm-hearted people to share their tension, they still feel that how to study well or how to earn money well is better than how to make a good friendship in Korea. In addition, in a sharply hierarchical society like Korea, Korean youngsters have to follow their seniors’ advices, including friend selection. For instance, Korean people follow the footsteps of their descendants including the kind of people they like, which are typically loyal ones, because under Confucianism’s influence, loyalty has been entrenched in Korean minds in daily living. However, Korean youngsters hold negative perceptions of loyalty because they tend to link it with Confucianism’s demerits, such as gender discrimination and tendency to restrain one’s passion. As a result, they tend to devalue loyalty. Regarding psychological development, Erikson (1950) stated that young adults are still eager to experiment with, and explore, their identities with friends. They still have not clearly figured out how their friends are. They are also easily attracted by handsome or beautiful, intelligent, and well-behaved ones. The combination of these factors makes Korean youngsters care less about such spiritual qualities such as being warm-hearted, loyal, intelligent, and cultured than those aged 60 years or over.

Koreans adults aged 30-39 years are less concerned with qualities such as being intelligent, cultured and loyal compared to the elderly. According to Wheelwright (2010), increasing numbers of couples are starting families in this stage. Almost all Korean people finished the bachelor degree. Some of them pursue further studies, while some others focus on career development and building a family.

Consequently, building friendships between Korean adults are not given as much importance as higher education accomplishment, love possession, family construction and career consolidation. Thus, they are not enthusiastic about considering friend's quality preference.

The reason why Korean people of middle age (40-59 years) view being intelligent and cultured less importantly than the elderly is derived from many changes happening in this period for Koreans. For instance, their children leave to build their own families and grandchildren and new members of the family arrive. This is also the time when their career can achieve its peak. During middle age, the primary developmental task is one of contributing to society and helping to guide future generations. Therefore, forging a new friendship is not priority, and they are more cautious about making friends. Unsurprisingly, once people gain success in career, they want to make friends with those whose social status balances theirs. This is especially because Korea is a sharply hierarchical society in which the middle aged people hold power as rulers to take care youngsters as subjects. That is why Koreans of middle age consider power as a more important quality in choosing friends than the elderly.

Finally, Korean elderly are the most concerned about their friend's quality. Korean elderly are typical Koreans who faithfully practice Confucian virtues such as loyalty and warm-heartedness. As a result, they tend to prefer people who possess similar characteristics as them. Moreover, unlike others, Korean elderly explore life as a retired person. It is during this time that people look at their accomplishments and are able to develop integrity in order to lead a successful life. Thus, they desire

sharing experience with loyal or intelligent younger people. Oppositely, if they see their life as unproductive, or feel that they did not accomplish their life goals, they become dissatisfied with life and develop despair, often leading to depression and hopelessness. In that time, the person they need to share our sadness must be warm-hearted in order to help them recover their lives. They also like cultured qualities more than younger ones. This is partly for career achievement, further studies, or because Korean society frowns upon courtship and being uncultivated among the elderly, who must be good examples for their children as well as grandchildren (Adams, 1985). For these reasons, Korean elderly prefer people who are loyal, warm-hearted, intelligent and cultured in their friendship. However, they are less concerned with power compared to those aged 40-60 years. This is because psychological development of elderly already underwent many changes, among which include spiritual merits such as friendship, family love, and even health, which are deemed more important than material merits such as power and wealth (Erikson, 1950).

5.3 The impacts of education on friend's quality preference of Korean people

The purpose of this part is to test hypothesis 2.3 that in the matter of the effect of education, the more educated Korean people are, the more interested they are in friend's quality. In the context of this research, education is defined as the level of schooling completed by the individuals.

Table 5.1 shows that differences in educational attainment influences friend's quality preference of Korean people. People with no formal qualification care less about qualities such as being honest, responsible, intelligent, and cultured,

compared to those who finished graduate school. People who attained elementary school education view honesty as less important in considering whether to befriend someone or not than those who had master's degree. Besides this, post-graduates value power as a friend's quality more than people who attained junior high school and university degrees. There is the fact that the more educated Korean people are, the more interested they are in friend's quality. Therefore, there is enough evidence to keep hypothesis 2.3.

Additionally, in accordance with the research of M. Lachman (2014), a professor of psychology at Brandeis University, people with higher education have a higher sense of control than those with lower education. The former mostly considers any issues more deliberately than the latter. It is possible to infer the reason why Koreans with graduate school education reckon friend's quality very carefully prior to accepting them in their circle of friends.

5.4 The impacts of current working status on friend's quality preference of Korean people

The purpose of this part is to verify hypothesis 2.4 that the higher working position, the more concerned Korean people are regarding friend's quality. Table 5.1 shows that the independent variables are not statistically significant, which means that current working status does not have an impact on friend's quality preference of Koreans. It is thus reasonable to reject hypothesis 2.4. A possible explanation may be that the variable current working status was controlled by other variables such as age and education.

5.5 The impact of religion on friend's quality of Korean people

This section aims to verify hypothesis 2.5 that religious Korean people respond to friend's quality more positively than non-religious people. Because Confucianism is not regarded as a main religion, it is not counted in this analysis model. The analysis outcomes from Table 5.1 shows a surprising finding that only those who adopt Buddhism as their main religion are fond of widening their friendship with wealthy and powerful people in comparison with other minor religious people. This research finding therefore verifies hypothesis 2.5.

It should be remembered that Korean Buddhism experienced a rise and fall; therefore, its defining characteristic is liveliness. The desire to have a bright future seems to be still deeply entrenched in Korean Buddhist people. Although it is quite a long stretch to confirm that making friends with wealthy and powerful people is for the purpose of gaining enlightenment, this possible explanation at least it provides a potential reason for this strangeness.

5.6 The impacts of marital status on friend's quality of Korean people

The analysis result shown in Table 5.1 is to test hypothesis 2.6 that the ever married, Korean people are fond of friend's quality more than never married and cohabiting people. Contrary to the initial hypothesis, however, marital status only somewhat influences Korean preference on friend's quality. It is clear that only widowed people tend to rate cultured quality as more important in mate selection than cohabitants. As a result, hypothesis 2.6 is rejected. It is plausible to say that the majority of widowed people are the elderly who appreciate a cultured quality in making friends in order to uphold their prestige.

5.7 The impacts of regional areas on friend's quality of Korean people

To prove hypothesis 2.7 that Korean people living in big cities are significantly more likely to respond to friend's quality than people living in other places, it is necessary to look at the regression done in Table 5.1. The result demonstrates that regional areas do not affect friend's quality preference of Korean people, meaning hypothesis 2.7 is rejected.

According to Tran Ngoc Them (2004), although ecology has strongly affected the Korean personality in general, it should be better to consider the impact for the Koreans in the whole country, rather than for the Koreans in each particular province, because the differences of natural conditions vary very little between regional areas. Furthermore, M. Breen (2004) deemed that Korea is the most homogeneous society in the world where all residents have same bloodline, language, and even ideology. Thus, the fact the regional areas have no effects on Korean preference on friend's quality is easily understandable.

5.8 Summary of the influence of all the biological and sociological factors on each preferred quality of friend of Korean people

Among the independent variables, factors such as sex, current working status, and regional areas do not do not significantly influence Koreans' friend quality preference. Conversely, age, education, and religion are factors that affect Koreans' friend quality preference. Meanwhile, marital status slightly influences Koreans' quality preference in establishing friendships. As regards who prefers which quality, the analysis result also brings some interesting findings.

Those with graduate school education express their preference for this quality more than people with no education and those with elementary level of education. Regarding responsibility, only those who have never been qualified for education care less about this quality than post-graduates. Meanwhile, the elderly prefer warm-heartedness more than youngsters (18 -29 years). As regards loyalty, the elderly also demonstrate that their preference for this quality is stronger than youngsters and adults.

Being cultured and intelligent are qualities that are preferred by a wide range of people in Korea. In the context of age, Koreans aged 60 years or over are more interested in these qualities than juniors. In the educational aspect, people with graduate school education favor them more than non-educated ones. Regarding marital status, only widows appreciate a cultured quality more than cohabitants.

Regarding material quality, the elderly care less about power than middle aged people, and people with graduate school education prefer potential friends with power more than people with junior high school and university degrees. However, the most surprising finding is that people having Buddhist religion strongly prefer potential friends who are wealthy and powerful more than other minor religions. What are stated here could partly reflect the trend of friend selection of Korean people in a particular situation.

CHAPTER VI

CONCLUSION AND SUGGESTION

This chapter presents a summary together with suggestions obtained from this study. In addition, the final section discusses the limitation of this paper and provides recommendations for future research.

6.1 Conclusion

The conclusion of this study is divided according to the objectives as follows:

Objective 1: *To generalize friend's quality preference of Korean people, in comparison with that of Chinese and Japanese.*

Korean people tend to appreciate spiritually good qualities such as being honest, responsible, loyal, warm-hearted, cultured, and intelligent, but place very little preference for material qualities such as being powerful and wealthy.

The development of Confucianism in a hierarchical and collective society like Korea, along with the impacts of other religions such as Christianity and Buddhism, cultivate Koreans to be the kind of people who appreciate love, honesty, warm-heartedness, and loyalty. In addition, the mixture of natural conditions, ethnic origins, and Confucian teaching molded Koreans to become diligent and responsible people. Undeniably, Koreans are good practitioners of Confucianism as seen through their heavy emphasis on education as the most important thing in their life, nurturing them to become cultured people. Moreover, they are very smart as evident in their quick ascent to the 2nd position in the IQ ranking board. Furthermore, because

Koreans are low-self monitoring people who appear to live in homogeneous and undifferentiated society, they tend to make friends with those possessing similar characteristics with theirs.

Meanwhile Chinese people tend to value not only spiritual but material qualities. Therefore, Korean preference on friend's quality is similar with Chinese friend quality preference in putting a premium on spiritual qualities. This results from Confucianism and a similar social structure that is both highly collective and hierarchical. The difference is that Chinese people also appreciate material qualities because of national ideology's differences.

Contrary to Chinese preferences, Japanese people are inclined to make light of friend's quality. This is mainly caused by Japanese characteristics and society. In fact, their typical characteristic leans toward self-effacement and they tend to avoid taking responsibility for the actions of oneself or others. They also have a tendency toward understatement and an emphasis on nonverbal communication. Japanese society is also mildly hierarchical and collective. This makes them different from most of the other Asian cultures, where Japanese are likely to achieve equality and are more private and reserved than most other Asians. Along with a fierce living environment, all make Japanese people independent, defiant and even underestimate materiality, which is a common trait with Koreans in terms of friend's quality preference.

Objective 2: *To study the impacts of biological factors such as sex and age and sociological factors such as education, current working status, religion, marital status and regional areas on friend's quality preference of Korean people.*

As regards the impact of sex differences, both Korean males and females are quite similar in preferring friend's quality. This follows the general pattern that cultural differences between males and females are not much in Eastern world. In addition, Korea is the most homogeneous society in the world where all of residents have same blood, language, and even ideology.

In terms of the influence of age differences, older Korean people are more concerned with friend's qualities such as being intelligent, cultured, loyal, and warm-hearted, but less interested in power than their juniors. This can be attributed to the psychological development and responsibility of Korean people in each age stage which is stipulated by the norms of Korean society.

In the matter of the effect of education, the more educated Korean people are, the more consideration they give to their friend's qualities, specifically being honest, responsible, intelligent, cultured, and even powerful. The explanation for the variation of friend's quality by education is attributed to the age's constraint and a higher sense of control, in comparison with lower educated people.

Regarding current working status, it has no effect on Korean preference on friend's quality. This is because the working status may be controlled by other variables such as age and education.

On the subject of the impact of religion, religious Korean people respond to friend's quality more positively than non-religious people do. This is surprising because people who adopted Buddhism as the main religion appreciate being wealthy and powerful as important qualities they gravitate to when choosing friends.

Moving onto the influence of marital status, only windowed people appreciate cultured quality in making friends more than cohabitants, resulting from the control of the age variable and the norms in Korean society, which force them to be well-behaved.

Finally, regional areas have no effects on Koreans preference on their friend's quality. This may result from the homogeneity of Korean people and the similar ecology in all areas in Korea.

6.2 Discussion

There is a tight relationship between Korean characteristics and Korean preference on friend's quality. The former rules over the latter under social regulation. As known that Korea is viewed as a highly collectivistic society, wherein Confucianism plays an important role like a dominant belief and ideology. However, through that loyalty stands behind honesty, responsibility, and warm-heartedness in Korean liking over their friend's quality, the importance of Confucianism seems to gradate considerably. Korean new generations gradually recognize such Confucian demerits, including gender discrimination and one's passion restrain. There is, therefore, a forecast that Korean society may face some changes, among which the development of democracy may weaken Confucianism, and individualism may get balance to collectivism.

6.3 General suggestion

Demographic factors such as age, education, religion, and marital status more or less affect preference on friend's quality. Examining the results, non-Koreans can cultivate themselves to successfully befriend Korean people. For example, someone

who would like to add Koreans with graduate school education in their circle of friends must be honest, responsible, intelligent, and cultured, whereas they find it easier to approach non-educated Koreans. Or they should look at their status and power prior to approaching middle-aged Koreans for friendship. Also, they need to behave in a very cultured manner to attain a friendship with Korean widows. However, these strategies can only be for reference, and those seeking Korean friends need to be very flexible in each actual application.

6.4 Research limitations

Because this research uses the data of EASS 2008, this study does not include people aged below 18 years. Therefore, the general tendency of Korean preference on friend's quality might not have been drawn fully yet.

Another issue is that governmental institutions can strongly affect friend's quality preference, so bypassing this factor is a considerable limitation when the preference of North Korean people could not be seen.

6.5 Future study

This study of friend's quality preference using the case study of Korean people has generated insightful information but still faces some limitations. Consequently, additional study required for a more complete understanding of how Korean people prefer their friend's quality are listed in the following recommendations:

1. Future study should expand the scope of the study by including a broader sample of Korean people under 18 age years old.

2. A comparative study between North and South Korean people in preferring friend's quality should be added to shed light on the institutional factor's impact on friend's quality preference.



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APPENDICES

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APPENDIX 1: THE INTERVIEW QUESTION

1. Respondent's demographics of information	
Sex	Male : <input type="checkbox"/> Female: <input type="checkbox"/>
Age	18-19: <input type="checkbox"/> 20-29: <input type="checkbox"/> 30-39: <input type="checkbox"/> 40-49: <input type="checkbox"/> 50-59: <input type="checkbox"/> 60-69: <input type="checkbox"/> 70-79: <input type="checkbox"/> 80-89: <input type="checkbox"/> 90-98: <input type="checkbox"/>
Education	No formal qualification: <input type="checkbox"/> Elementary school: <input type="checkbox"/> Junior high: <input type="checkbox"/> High school: <input type="checkbox"/> Junior college: <input type="checkbox"/> University: <input type="checkbox"/> Graduate school: <input type="checkbox"/>
Current working status	Wage employee: <input type="checkbox"/> Employer: <input type="checkbox"/> Self-employed without an employee: <input type="checkbox"/> Helping family business: <input type="checkbox"/> Having no work income: <input type="checkbox"/>
Religions	No religion: <input type="checkbox"/> Roman Catholic: <input type="checkbox"/> Protestant: <input type="checkbox"/> Christian Orthodox: <input type="checkbox"/> Jewish: <input type="checkbox"/> Islam: <input type="checkbox"/> Buddhism : <input type="checkbox"/> Hinduism: <input type="checkbox"/> Other Christian Religions: <input type="checkbox"/> Other Eastern Religions: <input type="checkbox"/> Other Religions: <input type="checkbox"/>
Marital status	Married : <input type="checkbox"/> Widowed: <input type="checkbox"/> Divorced: <input type="checkbox"/> Separated: <input type="checkbox"/> Never married: <input type="checkbox"/> Cohabiting: <input type="checkbox"/>
Living regional areas	A big city: <input type="checkbox"/> The suburbs of outskirts of a big city: <input type="checkbox"/> A town or a small city: <input type="checkbox"/> A country village: <input type="checkbox"/> A farm or home in the country: <input type="checkbox"/>

2. When you associate with your personal friend, how important is each of the following qualities?					
Quality	Very important	Important	Neutral	Not important	Not very important
	1	2	3	4	5
Honest					
Responsible					
Intelligent					
Cultured					
Powerful					
Wealthy					
Loyal					
Warm-hearted					

APPENDIX 2: SPECIFIC RESPONDENTS

Response		China	Japan	Korea
Sex	Male	47.8%	46.5%	46%
	Female	52.2%	53.5%	54%
Age	18-19	2.6%	-	3.1%
	20-29	16.7%	11.4%	16.3%
	30-39	24.6%	16.2%	23.9%
	40-49	23%	15.2%	23%
	50-59	18.4%	18.8%	13.3%
	60-69	11.8%	20.8%	10%
	70-79	2.5%	13.8%	7.8%
	80-89	0.4%	3.9%	2.2%
	90-98	0	0	0.1%
	Refused	0	0	0.1%
Education	No formal qualification	8.6	0	6.4
	Elementary school	24.4	1.6	9.8
	Junior high school	28.8	14.8	7.6
	High school	22.8	47.1	39.5
	Junior college	9	12.5	9.4
	University	5.9	21.5	23
	Graduate school	0.3	1.5	3.9
	Refused	0.2	1	0.3
Current working status	Wage employee	30.9	49.1	45.2
	Employer	1.5	6	6.9
	Self-employed	32.6	5.4	9.1

Response		China	Japan	Korea
	Helping family business	0.8	2.3	3.6
	Having no work income	34.3	37	35.1
	Refused	0	0.2	0
Religion	No religion	90.1	60.8	39.7
	Roman Catholic	0.2	0.2	9
	Protestant	1.7	0	25.9
	Christian Orthodox	0	0	0
	Jewish	0	0	0
	Islam	1.2	0	0
	Buddhism	6.3	27.4	23.7
	Hinduism	0.1	0	0
	Other Christian religions	0	0.7	0
	Other Eastern Religions	0.2	6.1	1.4
	Other Religions	0.2	0	0.3
	Refused	0	4.8	0
Marital status	Married	82.8	70.9	65.1
	Widowed	3.1	8.5	9.4
	Divorced	1.5	4.5	3
	Separated	0.3	0.1	0.5
	Never married	11.5	15.6	21.5
	Cohabiting	0.8	0.3	0.3
	Refused	0	0	0.1

Response		China	Japan	Korea
Regional areas	A big city	15.9	4.5	30.1
	The suburbs of outskirts of a big city	2.1	14.6	24.8
	A town or a small city	46.6	44.1	30.7
	A country village	34.8	31.6	13.2
	A farm or home in the country	0	5	0.9
	Refused	0.7	0.2	0.3
Total (number)		100% (3010)	100% (2160)	100% (1508)

APPENDIX 3: STUDY DESCRIPTION OF EASS 2008

Study title	Chinese General Social Survey 2008 (CGSS 2008)	Japanese General Social Surveys 2008 (JGSS 2008)	Korean General Social Surveys 2008 (KGSS 2008)
Field work date	September-December, 2008	October- December, 2008	June- August, 2008
Principal investigators	Li Lulu, Bian Yanjie	Ichiro Tanioka and Noriko Iwai	Sang-Wook Kim
Fieldwork institution	Millward Brown ACSR	Central Research Service, Inc	Survey Research Center at Sungkyunkwan University
Population	All Chinese aged 18 and above who live in China	Men and women 20-89 years of age living in Japan	The adult citizen aged 18 or over who live in households of Korea
Sampling method	Four stage probability proportional to size (PPS)	Two-stage stratified random sampling; stratified by regional block and population size	Multi-stage area probability sampling
Fieldwork methods	Face to face interview	Both face to face interview	Face to face interviews
Initial sample (IS)	6300	4003	2500
Number of respondents (NR)	3010	2160	1508
Valid response rates (NR/IS)	47.77%	54%	61%

APPENDIX 4: STATISTIC VERIFICATION OF INTELLIGENCE QUOTIENT (IQ)

(Research Date: April 28th, 2013)

Countries with the highest average IQ					
Rank	Country	Average IQ	Rank	Country	Average IQ
1	Hong Kong	107	12	New Zealand	100
2	South Korea	106	12	United Kingdom	100
3	Japan	105	16	Hungary	99
4	Taiwan	104	16	Poland	99
5	Singapore	103	16	Spain	99
6	Austria	102	19	Australia	98
6	Germany	102	19	Denmark	98
6	Italy	102	19	France	98
6	Netherlands	102	19	Mongolia	98
10	Sweden	101	19	Norway	98
10	Switzerland	101	19	United States	98
12	Belgium	100	25	Canada	97
12	China	100	25	Czech Republic	97

(Source: IQ and the Wealth of Nations, online. Available from:

<http://www.statisticbrain.com/countries-with-the-highest-lowest-average-iq/>)

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