

FIGHT THE COLD WAR

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KOREAN SUPPLEMENT FOR AMERICANS

Prepared for

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for
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of the

EIGHTH UNITED STATES ARMY

FIGHT
THE
COLD WAR

A WAR OF IDEAS AND CONVICTIONS

For background materials and for a more extensive discussion of the elements necessarily involved in this new effort to fight our part of the Cold War, which is presently being lost or won in Korea, see the handbook entitled, Fight the Cold War, A Handbook for Overseas Orientation Officers, now available in all Eighth United States Army libraries.

FIGHT THE COLD WAR

PREFACE

Studies among Americans stationed overseas and among the indigenous peoples in various foreign countries indicate that the reason for America's apparent inability to win the Cold War is mainly a matter of attitudes.

We Americans, from a comparatively wealthy, literate, sanitary and comfortable society, tend to be confused, frightened, annoyed, frustrated or otherwise disturbed by the poverty, illiteracy, sanitation, and customs often encountered in poorer societies.

Discussion Item #1 - Fundamental Principles*

The bed-rock of the problem is ideological. That is, "things" seem so different that Americans have difficulty perceiving how our fundamental principles (our ideological weapons) have any meaning on the foreign scene.

find ourselves asking: 1) Are all men really created equal in any way?
2) Can democracy (freedom) actually have any meaning to a people who are uneducated and hungry?

We need clear, definite, positive answers to those questions, if answers exist. Then, we need to demonstrate our belief in those principles through our attitudes and actions in relations with the local people. Otherwise, it will be difficult indeed for us ever to win the Cold War.

*See Analytical Step 1 and Discussion 3 in handbook, Fight the Cold War, available in Eighth Army libraries.

MODERN COMMUNISM - AN IDEA, 50 YEARS AFTER



HOW HAVE THE COMMUNISTS DONE SO WELL?

(WHITTAKER CHAMBERS, COMMUNIST DEFECTOR ANSWERS:) "THE TIE THAT BINDS COMMUNISTS ACROSS THE FRONTIERS OF NATIONS, ACROSS BARRIERS OF LANGUAGE AND DIFFERENCES OF CLASS AND EDUCATION, IN DEFIANCE OF RELIGION, MORALITY, TRUTH, LAW, HONOR, THE WEAKNESS OF BODY AND THE IRRESOLUTIONS OF THE MIND, EVEN UP TO DEATH, IS A SIMPLE CONVICTION."

WE AMERICANS MUST ASK OURSELVES: HAVE WE ANY STRONG CONVICTIONS ANY LONGER? OR WILL WE LOSE THE BATTLE OF IDEAS?

HAVE WE AN ANSWER?

Communist guerrilla leaders use their ideological weapons:

"Above all else," they teach, "WIN THE PEOPLE TO YOUR SIDE."

We ask in the Eighth United States Army:

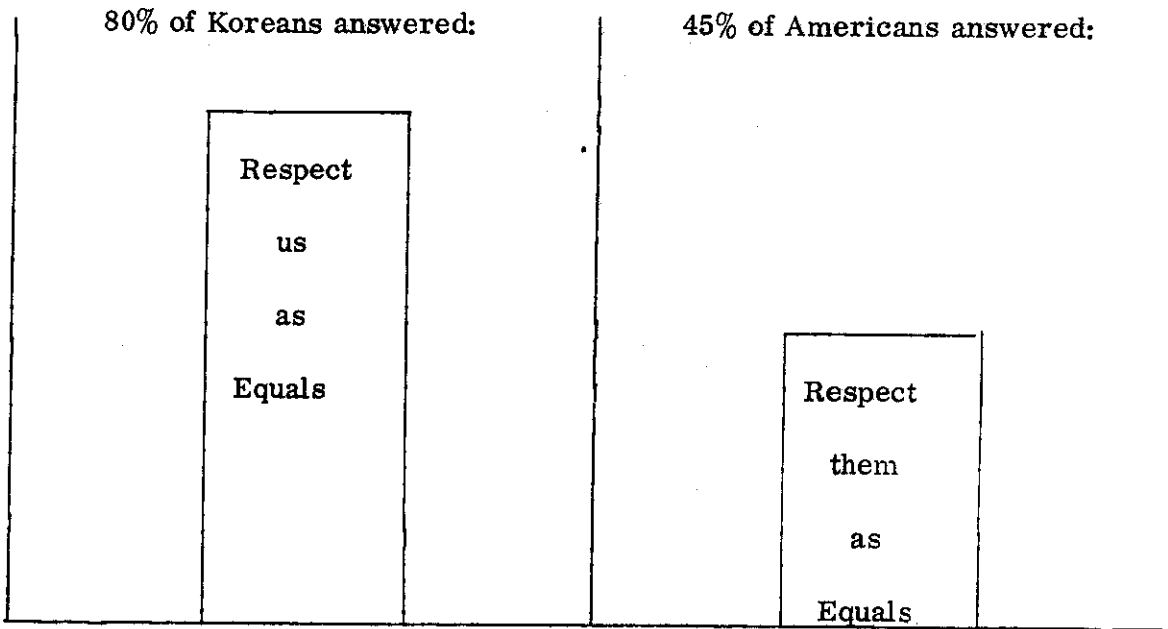
"Have we the will, the intelligence, the guts to
fight this war of convictions and win it here in
KOREA?"

What is our situation in Korea today (1965-66)?

A) Respect is the key issue.

Recently, 1% samplings of KATUSAs and American enlisted men in Korea were asked: "What should Americans do to promote better relations with Koreans?"

This chart summarizes the significant responses of both groups.



If we are wise, those answers will give us cause to reflect on the fact that we Americans are supposedly dedicated to the proposition that all men are equal. Obviously, we are not convincing the Koreans that we believe in the principle very strongly in our relations with them.

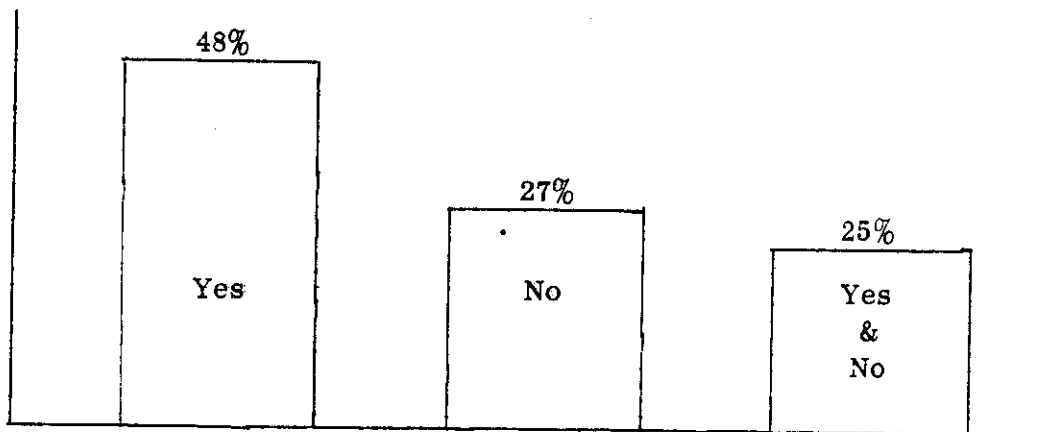
If this war is to be won, the overseas Americans - mainly the military - must win it. This booklet will help accomplish that mission. It will help clarify the meaning of our principles (which have perhaps grown a little fuzzy to Americans in our wealth, comfort and power). It will help clarify the meaning of those principles in relation to the people in a poor economy. It will thereby help dedicated Americans serve a happier, more meaningful and useful tour abroad.

B) A great disappointment

The KATUSAs were asked:

"Do Koreans like Americans?"

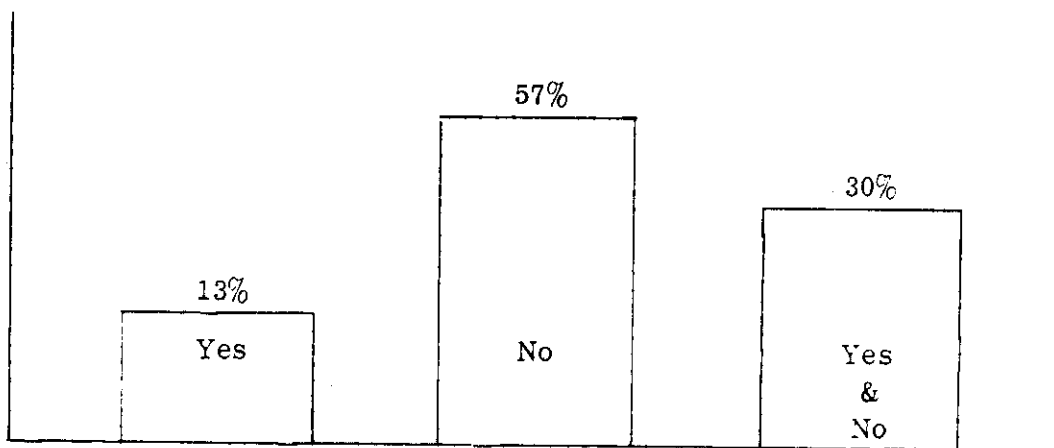
They answered:



They then were asked:

"Do Americans like Koreans?"

They answered:



We must now ask again, "Are we winning the Korean people to our side?"

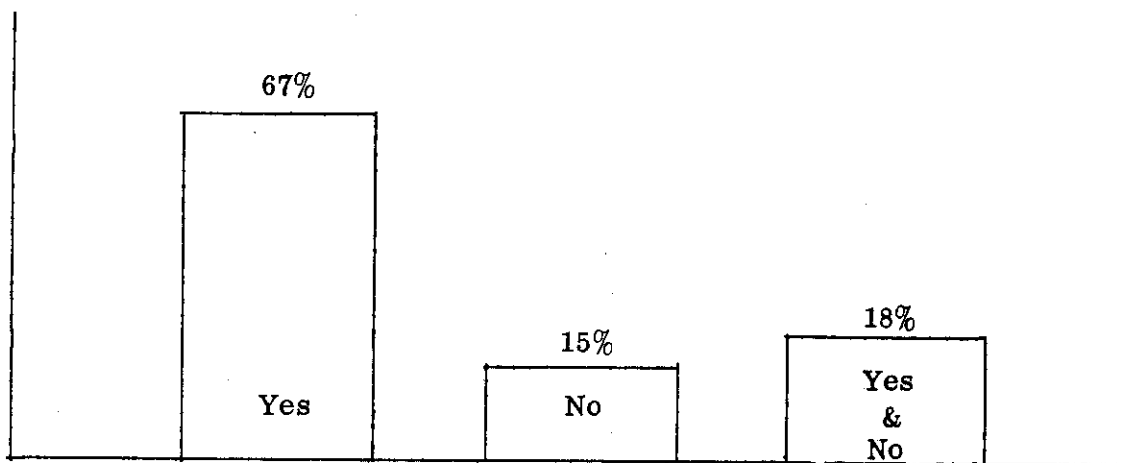
"Are we winning the war of convictions here?"

C) A costly, dangerous and weak silence

The American soldiers were asked:

"Do you like the Koreans?"

They answered (on anonymous questionnaires):



They gave reasons for their favorable attitudes: "The Koreans are a hard working people with ability to get along, uncomplaining, with very little." "They are friendly." "They are artistic and cultured."

In other words, the American enlisted men respect and like the Koreans; the Koreans similarly are favorably inclined toward Americans, BUT for some reason, we Americans have given the Koreans the impression that we do not like and do not respect them. Why? Why this tragic loss to our Korean-American feeling of unity?

D) The Issue is Individual Manliness

Versus Conformity to a Negative Crowd Psychology

The reason for the regrettable misunderstanding is obvious: A few Americans who have not been able to adjust to life in Korea or to the Korean people - some of the 15% who said in the questionnaires that they dislike Koreans - some of them are outspoken in their denunciations and criticisms of the local people. Then, a little like the "conforming crowd" in the Western movie that "goes along with" the town "bully," many of the rest of us appear to go along with the jokes about, the expressions of criticism or dislike toward, the local people.

This formula for loss in the cold war is no less certain than if we all turned and ran in hot war behind the leadership of the few who panic and run in combat. So here is the key question: Can we overcome this cold war weakness in the Eighth Army? Is each of us man enough to fight his part in this fight? If enough of us are man enough, we can set a new dynamic trend that all overseas Americans will soon follow.

And we will, with equal certainty, change the outcome of the cold war struggle around the globe.

There is a good likelihood that the results of the cold war will be substantially determined in our life times, probably in the next twenty or thirty years, perhaps even sooner. In other words, it will be decided by us. In fact, it is being decided

by us right now. The following thoughts, facts and ideas are included to help each of us make the fight more effectively, to help the Eighth Army assume the leadership in the fight.

Our Equality Principle - Its Meaning Here

Perhaps many overseas Americans already know that most serious studies of U. S. person-to-person problems not just in Korea but everywhere have indicated that our isolationism and reputed superiority complex are key problems. This is a strange situation, isn't it? One of the most detestable persons to most Americans is the man who considers himself better than the rest of us.

We found the superman claim of the Nazis to be ridiculous and disgusting. Yet, paradoxically, we seem now to be alienating the world with our own apparent attitude of superiority.

Why?

There are many reasons. Isolationism alone is not especially difficult to understand. Most men from any nation tend to seek out their own countrymen for obvious reasons of common language and culture. In addition, our higher standards in many ways of life, particularly in sanitation, encourage us to remain to ourselves.

But the superiority issue goes deeper than casual, physical isolation.

Studies made elsewhere have indicated that the superiority attitude rests really on a certain shakiness, confusion, or uncertainty in our minds about our own equality principle.

American education must accept the blame for this shakiness if it really does exist. The blame should not be attributed to us overseas Americans as individuals. But since equality is one of our two most important ideological weapons, and since we must lead the fight in the ideological war - the war of convictions - it behooves us to correct the fault without waiting for the American school system to catch up.

The equality principle may be a little embarrassing to discuss because to some people it seems "corny." If it is corny, that does not reduce its importance in any way. Some people feel that it goes to the heart and core of our overseas problem. So let us discuss it in the most self-critical terms possible. If our American culture, in its comparatively new wealth, has undermined its worldwide goals and objectives by creating superiority attitudes and snobbery among us, we cannot possibly correct that shortcoming until we admit it.

The United States Army has called attention to the possible existence of our superiority complex in the harshest terms. The Army case-study, entitled Operation Friendship, describes the community relations program under the leadership of Major General T. F. Bogart and Colonel John K. Eney, which temporarily quieted relations in Panama after the 1959 troubles. During that program a Panamanian boxing team from the slums was befriended by a group of American boxers. In response, the Panamanian boxers defended our North American cause against communist agitators.

An Army official later mentioned the incident to a local priest who explained why. Referring to the American soldiers, a Panamanian boxer had said: "Those Gringos treated us like human beings."

Is that it? Have our wealth and comfort, our high standard of living, actually deceived us into subconscious assumption that other people are not quite on the same level with us as human beings? We do not have to answer the question. We can test it immediately.

As soon as we walk out to the street, each of us can test his own view of the equality principle. Try it this way. Single out the first dirty, repulsive old peasant type or beggar you meet. See if you can look into his face and realize that beneath his darkened, insecure, perhaps blank countenance, he is a man who feels as deeply as we do, suffers identical heartaches, and hopes just as we do. If we cannot achieve that realization, then some would say we have indeed lost contact with the only possible universal meaning of equality. In short, that meaning is that the lowliest of men value their lives as highly as do the most favored and sophisticated among us.

If the majority of us can pass that equality realization test, we are well on the way to demonstrating to the local people a meaningful belief in the equality principle here around this post.

Let us discuss an especially noticeable symptom of the inequality attitude among Americans. Time after time you will encounter an innocent but outright

expression of it from Americans and other wealthy, educated people. It comes in reaction to the sight of the impoverished, illiterate masses normally seen in all less-developed economies. Most of us probably have voiced or entertained the thought in one way or another: "They are like animals." "Therefore, their lives are not really as important as ours," we are apt to conclude mentally, without actually saying it.

Think about it. That thought probably constitutes an unequivocal abandonment of the equality principle in our minds, and it constitutes a certain capitulation in the ideological war. So not only do we need to alter the attitude in our own minds; we also need good, tactful rebuttals to these thoughts when expressed by other overseas Americans. Let me give you one rebuttal which can often be used because it contains a deep common-sense truth. It is an account by an overseas orientation officer who was troubled by this issue in his community. Here is the discussion as he related it:

The Equality Issue in a Poor Country

This country is a hunter's paradise, with wild boar the most popular game among Americans. Since few locals possess guns, the country abounds with dangerous, destructive hogs. Consequently, there is an open hunting season the year round. In fact, American Hunt Clubs out after pork, trophy tusks, and good shooting, are welcome in most (but not all) of the villages where the boars root up village gardens.

Many of the villages are only a few miles off the highways which connect the larger, modernized cities, but they are hundreds of years behind the cities in economic and cultural development. Many of the villagers still live in mud huts.

The villagers, unlike peasants in some other less-developed countries, are not afraid of strangers. And being as curious and friendly, in their quiet way, as any people I have ever known, they crowd up around the hunters' automobiles until the occupants at times cannot see out the windows.

The sight of those peasants in the poorer villages is often depressing. During the dominant dry seasons, dust covers them and their huts like a finely woven web which pins them down to the barren, suffocating landscape in near-hopelessness. When the rains come, the near-hopelessness of the villagers mounts to an apparent certainty from an American viewpoint.

Then, the sloppy, slippery mud in the streets spreads like wall-to-wall carpeting throughout and around the village. Only four-wheel-drive vehicles can churn their ways into the villages from the main roads. Boar-hunters go into the village to employ bush-beaters.

On the arrival of a truck full of American hunters, the villagers always gather in the dust or in the mud to welcome the hunters. Almost inevitably the sight of such a group of ragged, destitute people elicits comments from the Americans which implicitly admit a loss of psychological contact with them - and with most of the world's people.

When two or three peasant children have open skin sores attracting flies, the telling comments occasionally came in chorus from the Americans. Typical comments are: "Look at them; they are like animals. What have they got to live for?"

I heard those comments many times on hunting trips, and, as in most of the more difficult issues, I did not know how to respond. This inability troubled me, for, to me, those comments expressed a chasm of misunderstanding which was damaging to my hope of promoting respect and friendship. Second, those thoughts were tragically false.

While hunting alone, I had visited many villages. Speaking some of the local language, I frequently asked about the lay of the land and where game could be found.

A tactful person cannot enter one of those villages for a brief word of advice and leave abruptly. Normally, one has to accept a glass or two of tea and an hour or so of friendly conversation in order to avoid offending the sensitive humble village people. Over the years, I got to know them fairly well; consequently, I knew from experience that despite the centuries of cultural difference between us, there was virtually no difference between us in most of the truly important things of life. So, it always hurt me to see Americans repulsed by the peasants' impoverishment and then to dismiss them from their consciences with the comments that they were like animals. But, as I said, I did not know how to respond. It seemed hopeless to try to speak persuasively against the established attitude of the crowd.

Then one day in response to the familiar comment, an Army sergeant drawled out an answer with a few of those down-to-earth GI observations that make the original critic feel like a fool for ever having learned to speak. A soldier had remarked with customary innocence in reference to the peasants: "Man! Look at the poor bastards. They're like animals. What have they got to live for?" In answer, the sergeant growled between tobacco juice spits for emphasis: "You better believe they've got something to live for, Jack. If you doubt it, get out there and try to kill one of them with your hunting knife. You'll find they'll fight like no one you ever heard of. I've seen them in combat and I don't know either what it is they got to fight for so hard - maybe it's those dirty-faced kids - I don't know; but whatever it is, they sure hung in there after plenty of the other people were yelling quit."

The way the sergeant drawled it out tingled my blood, for I knew he had said it all. I recognized it as something I had known but had not put into words. After that, I used his comments in one way or another in nearly every orientation discussion that I ever participated in, and I injected it, if possible, into all hunting party discussions which turned to the plight of the peasants.

For his comments, I feel, contain the wisdom which underlies the hope of successful U.S. mass diplomacy in the underdeveloped world. Without a general appreciation of that wisdom, in the long run, we will lose, with or without opposition from communism.

In essence, what the sergeant said was this: "Life alone is enough to inspire one man to feel that his life is just as worth living as any one else's." Perhaps that is because, as the song says "the best things in life are free." Those peasants have only their wives, their children and their work; yet they value their lives as much as we value ours, with all of our luxury.

That life-value arms them with the feeling of equality on which the original concepts of human equality and democracy were probably based. It is the equality feeling which expresses itself, as the sergeant said, when the knives are drawn, or when survival is threatened from any source, be it from an invading army or from taxation without representation.

Recall that such a feeling is about the only equality which our revolutionary forefathers enjoyed in relation to the rich and powerful British. And it is the specific grounds upon which they justified our Declaration of Independence - the right to life, liberty, and the pursuit of happiness as men created equal, no matter how poor or rich. There is a wonderful story which illustrates that very point and which makes it easier for Americans to find more empathy with the developing peoples in the world. It is a story told by a Britisher after he had fought against the Americans in the Revolutionary War. He said something like this: "Those motley Americans - I don't ever want to see any of them again, because they are a sloppy, repulsive looking lot. I don't want to associate with any of them again, because they are a smelly bunch with disgusting manners."

But above all else, I don't ever want to fight them again! For no matter what we think of them, they have their own thoughts and they consider themselves our equals - when it comes to a fight, they are!"

The lesson is clear, is it not? It would have been wiser for the British to have respected our barefoot, poorly dressed forefathers as equals from the first than it was to learn the hard way, in war. Similarly, it will also be much better for us to overlook the repulsiveness of poverty among the world's masses who are now on the rise, and to respect them as equals, than it will to see them take sides against us, out of resentment, in the world's struggles. Inevitably, whether strong or weak, militaristic or pacifistic, eventually all people will demand respect as equal human beings.

Questions for Thought and Discussion

- 1) What does this discussion suggest in the basis for man's belief in equality?

(All men - including the poor and uneducated, value their lives as much as others - including the wealthy and educated.)
- 2) How does the belief in equality underlie the belief in freedom?

(Since men are equal, each should be free; that is, each should cast his own vote and not be ruled by others.)
- 3) Read Analytical Steps 1 and 2 in the original handbook, Fight the Cold War, available in Eighth Army libraries.

4) Some specific issues that test manliness and maturity in Cold War

In hot war, most men experience fear at times. But good men learn to overcome their fears and fight effectively. The parallel is exact in the Cold War. Sights, smells, customs, unpleasant experiences in relations with foreign peoples upset most men serving abroad. But good men can overcome their negative reactions, conceal them if necessary, and still show a basic respect for other people and thereby win respect and friendship in return. The men who can are fighting the Cold War for us. The men who cannot are contributing to our defeat by building anti-Americanism, by driving allied people from our side, by undercutting our alliances, and by creating an unattractive image in general for America abroad. Each of us must ask: "Which type am I?"

Discussion Item 2

Cleanliness and Sanitation*

One of the hardest tests of effective overseas duty is to avoid cultural shock in reaction to local cleanliness and sanitation standards often encountered in poorer countries. One can view that problem from many perspectives and

*See Discussion 6 in Fight the Cold War, available in Eighth Army libraries.

reach different conclusions about the proper American attitude. But from the viewpoint of the ideological war, we must consider this probability: If we Americans are not mature and mentally tough enough to associate with foreign people despite their standards of cleanliness and sanitation, then probably we will never win their respect, friendship, and loyalty. This does not mean that anyone should "go native." It does not mean that anyone should defend or accept lower standards on the pretext that they are merely different and not lower. It does not mean that every man in the world should not be interested in improving health-protecting standards around the globe. It simply means that if we are to live and work constructively with other people, we must be tolerant and understanding of their apparent faults and shortcomings.

It is easy to say that we should be understanding, but it's not always so easy to be understanding. The big question is this: How can we Americans develop an attitude of understanding and tolerance for a lack of American-standard cleanliness and sanitation among people in the less-developed economies?

Our lives we have been taught that "cleanliness is next to Godliness." Excellent, free health education in the schools and through public information media has made us into what others call "sanitation bugs."

We need not apologize. That attitude protects our lives. Similar standards and views will protect the lives of others. But meanwhile, how do we establish the necessary tolerance and understanding of lower standards, but without accepting them, until the desired improvements are forthcoming elsewhere?

To begin with, we can't unless we are mature enough to face and discuss the embarrassing issues which are in all our minds right now. You know what I'm referring to: bathroom habits, body odors, dirty, smelly clothes of peasant people, etc.

Most of us are too young to recall what it was like in many parts of the States in the 1930's when we had our own problems with extensive poverty. In those days, many of us also had repulsive outdoor toilets equipped with magazines and corncobs rather than soft, fancy toilet paper. Many Americans in those days, especially those who did not live in cities, used the fields and the alley-ways as available latrines. Many of us did not have central heating. The family bath was a Saturday night affair in the wash tub located near the old blackened stove. Plenty of us wore the same clothes for several days without a change.

Some foreign women now say we well-washed Americans smell weak or soapy. We didn't a mere generation ago. By anyone's standards, we were probably as manly smelling as anyone.

But those days are gone. Not enough Americans any longer can understand the unpleasant accompaniments of poverty from experience to be able to find a common bond with the world's poor. It now requires a mental effort, a cultivated interest, and a determined investigation to understand.

Discussion Item 3

Local Food and Korean-American Relations

It is customary and wise to caution personnel to limit food consumption "in the vil" to the specific items known to be sanitary. However, some misunderstanding has resulted from this sound advice. When the term "in the vil" is used, it does not mean all Korea but is a shorthand used to refer mainly to the night spots often frequented by camp followers. The medical advice does not mean that Americans should not accept invitations to dine in the homes of Korean friends in a) the KATUSA program, b) the Eighth Army Korean civilian employee compliment, c) Korean student programs, or d) the overwhelming majority of Korean families.

You are encouraged to refer to the brief chapter, "Cleanliness and Sanitation" in the book, Fight the Cold War, now available in all Eighth Army libraries. The key thought therein states:

"Since written history's dawn, 'breaking bread together' has been symbolic ceremony of true friendship."

A very close second to the primary mission of "hot war readiness" in Korea is the Cold War mission to strengthen our Korean-American alliance through the promotion of greater respect and friendship. Obviously, this respect and friendship can never be won if there is social isolationism on the part of the Americans in general.

Soldiers should learn what foods will jeopardize their health. But let that knowledge be used to guide and assist, not obstruct, patriotic inclinations to win respect and friendship abroad through respectable, social associations.

Dining Out

When a Korean friend invites you to dine with him or his family, it is suggested that you consider protecting the friendship with a discussion along these lines.

1) Explain that you know that it is considered friendly in the Korean culture for a guest to consume a large meal, but explain further that for many Americans the custom is different. Many Americans consider it polite to dine lightly when a guest, and then, add, if true, that you are one who would feel more comfortable if you were served a very small meal of one, two, or three dishes (rice, etc.) rather than the six to ten often served to guests in Korean homes.

2) Along the same vein, remind your friend that when Koreans go to the States and first eat American food, the change in diet often makes them ill. It does. It is the same with Americans. And for that reason you too should not eat much on the first few visits. You should, therefore, if possible even discuss the menu for the meal. (Koreans, you will find, are highly mature and open-minded about discussion of cross-cultural problems. Do not assume they will be embarrassed or offended simply because an American might be. Just don't be critical, of course, and discussions about sensitive topics are easy.)

3) And again in the same vein, be specific about U. S. Army food regulations. Explain that American soldiers under combat ready conditions, whether in the States, Germany, or Korea, cannot eat and drink certain foods and beverages. Explain what they are, and ask for cooperation. The Korean will give the cooperation.

In summary, a discussion of menus may seem embarrassing and ill-mannered to you, but it will protect your friendship and strengthen your association in the long run. And that is what we are after - lasting friendships. If you dine out and get ill as a result, you will be inclined to withdraw again into the isolation of the American compound.

For Thought and Discussion

- 1) American prisoner of war (in North Korea): "A lot of people - mainly from the city - wouldn't eat the food the Chinese gave us. Later on, of course, they died." Look Magazine, Feb 8, 1966, p. 78.

Discussion Item 4

Human Waste as Fertilizer

Many Americans are repulsed by the fact that other peoples use human waste as fertilizer on their gardens. That reaction again is often the result of an ignorance and intolerance on our part. Our own grandparents or great grandparents also used raw human waste in their gardens in America prior to 1914. Human waste is used in many European countries when other fertilizers

are not available. It can increase the productiveness of land by as much as an extra one-third. Consequently, in many countries, its use is still required to save people from starvation, as in Korea, for instance.

If we still needed the use of human waste to save lives in America, we would use it. In fact, the consumable portions of raw human waste are now being experimentally extracted through direct chemical processes for human consumption by Americans who may need it to survive - namely our astronauts for interplanetary space flights. So let us not criticize other people for attempting to save lives under difficult conditions.

For Thought and Discussion:

- 1) Discuss the five problem cases, pages 13 to 26, in the handbook, Fight the Cold War, available in Eighth Army libraries.

Discussion Item 5

Exploitation

When the American soldier is stationed in one of the poorer countries, he will often hear Americans and people from other wealthy cultures complain that many of the local people will try to "take" them. Is it true?

Of course, many local people will exploit "wealthy" foreigners if they can. That, too, is part of the struggle for survival, and that struggle is more desperate most places overseas than in the U.S. Many of the local people who come in

contact with the overseas Americans are not the best representatives of the local culture. Mere associations with many of them is a little like bargaining for a used car in the States. Unless an American is sharp and careful, he will be taken. It is a fact of life. However, if one learns to exercise care, he can avoid exploitation and gain the respect and friendship of those who tried unsuccessfully to exploit him. And they, too, are worthwhile friends for America.

The overseasman should also be cautioned about a double standard which is applied to Americans that is not attempted exploitation. Higher wages for local servants than local people pay is an example. That double standard is not unlike our progressive income tax system or like lower doctor's fees to impoverished patients. If you earn more, you pay more. You are expected to pay more in fairness, not as a victim of exploitation. This, like the graduated income tax, may not be fair, but it seems that people in every land have some such equalitarian view of economic justice. It is especially noticeable in some Moslem countries where charity rather than life is often considered the essence of religion. From similar humanistic reasoning, theft is not considered as evil in some countries where there is starvation as it is in America where relatively few men are driven to steal to feed their children.

Discussion Item 6

Requests for Illegal PX Purchases

If you befriend the locals, won't they ask you to make illegal APO deliveries or PX purchases for them?

They probably will. Your local friends, too, will have many of the cultural characteristics which annoy most Americans. That is just like everything else overseas. Everything is a little more difficult. That is why it is so hard to win this ideological war. One has to accept it along with the rest of the challenge. The best man can cope with the strain; all should make a patriotic effort.

The culture-bound American will express righteous indignation when a local citizen asks for a PX purchase. The reaction will be based on American assumptions that the asker is immoral. "He has too little respect for the law" or, "His intention from the first was to make that PX request." At the other extreme, the weaker American will consent to the illegal purchase, but the relationship between him and local friends will become unpleasant and strained.

All newly arriving Americans should be warned not to make such mistakes. But, more important, the historical facts that allow understanding should also be conveyed.

The law in many less-developed countries has not always been "of, by, and for the people." Too often it has been a tool to exploit and oppress them. It may be fine in an overseas community now but still respect for the law in many places has not developed. It has not taught everyone, as it has most Americans, that violating the law is itself immoral.

Rather, in the past, many good people have assumed that one's friends would help him avoid the law's injustices, that friends would help each other pull strings to obtain the limited favors the law had to dispense. So Americans should be advised not to be indignant or to feel someone is trying to use them. The basic assumptions in other countries often are different from ours. U.S. personnel should be cautioned, of course, in the strongest terms possible, never to agree to requests even for "mild" illegal "favors."

But they should be advised that if they are asked for an illegal favor, their refusal will be most understandable to many if the Americans mention the penalties forthcoming to Americans under American regulations for making an illegal gift or purchase. Respect for the law can then be added as an additional reason for refusal, if desired.

Some good overseasmen make it a point to open the topic of the PX purchases and APO privileges early with new local friends. They explain that sometimes Americans avoid local friends over those embarrassing issues. Then they emphasize that they would never violate the American law no matter what others might do.

Another excellent way to manage the embarrassment of requests for illegal purchases or shipments is to agree to purchase the item requested from a state-side mail-order house. In that way, the American can explain, he will pay the import tax and make a legal gift to the local friend. This, in fact, is probably the best way to handle the matter. Few local friends worth keeping will accept the offer.

The important thing is that...

...and the other side...

...but always say "no" to illegal requests...

...find a better one...

...because the "yes" can trip up our cooperation in international areas...

...our community relations officer...

...both sides seem to be in a right way...

...two weeks later the party...

...and the other side...

Discussion

1. Introduction

There are many...

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...find a better one...

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...our community relations officer...

...both sides seem to be in a right way...

...two weeks later the party...

...and the other side...

...but always say "no" to illegal requests...

that American officials would not have overly exerted themselves to apprehend and punish unemployed Americans who had stolen from aloof foreigners? In the countries where the law has not always been a friend of the people, it is even more so. Those societies where people are generally struggling for a grim subsistence, normally are subjective or "friendship" societies. As one soldier explained it, "If the local people like you, they'll do anything for you, but if they don't like you, look out."

Discussion Item 8

The "American Image" - Will a Prostitute Appear in the Background?

Much has been said and written of the prostitution problem surrounding U.S. Army bases in Korea. It has been called a great moral issue. Let us not moralize here. But let us consider at least the international political aspect of the problem.

We can say, matter of factly, that the American patronage of prostitutes in Korea has become an international scandal. A majority of the American and NATUSA enlisted men consulted through questionnaires stated that the issue harms relations, and therefore undercuts the strength of our alliance. It definitely harms the American image in Korea.

Can we solve this problem? Or is it as many disappointed Koreans say: "The Americans are childish, indiscreet people who cannot control their emotions. They pick up prostitutes right out on the streets." Many Koreans - outside of the

camp follower districts - refer to us Americans as "Whore Chasers." Is it not possible, or worthwhile, to change that growing image?

Perhaps it will help those who are man enough and mature enough to solve the problem if we examine a myth and several corrective facts surrounding the issue.

1) Many Americans view the line of prostitutes near military establishments as a big joke, as an old Korean institution, not at all American in origin and as a situation that has more or less victimized American young men. That is hardly the true picture.

The Japanese introduced organized prostitution into Korea rather recently (see Osgood, The Koreans and Their Culture, New York: 1951, p.291). Many Koreans, saddened at the spectacle, now say, "After the Japanese introduced it, the Americans, with their money, lured it into the streets. The unfortunate Korean girls whom they have debauched - many of whom are war orphans - now make Korea look like a nation of prostitutes."

2) The girls who go into prostitution in Korea become social outcasts (except, of course, in the camp follower villages that have grown up near military units). Unlike the women of some nations, traditionally Korean women have been considered women of high morals and not women of "easy virtue." (See Felix Moos, "Some Aspects of Park Chang No Kyo - A Korean Revitalization Movement," Anthropological Quarterly, July 1964, Vol. 37, No. 3, p. 114.)

3) Only about half of the Americans questioned realize that most of the Korean prostitutes deeply regret what has happened to them, that many become alcoholics over their shame and not a few become suicides.

4) Many girls took up fraternization with Americans, not to become prostitutes but rather hoping to find a husband. Yet, Korean girls who date Americans jeopardize the values most cherished in the Korean culture: marriage, legitimate children, and a family.

So let no man pretend casually to you that he is helping a Korean girl by paying her as a prostitute or even by dating her unless he considers from the first the possibility of marrying her and taking her to the States. He is simply taking advantage of poverty to further degrade her. The sooner we Americans stop patronizing the white slave market here the better for the girls. Except for those who manage to catch a husband, as whores their lives are more hopeless than a comparable case in the States.

5) Some men rationalize in defense of prostitution in Korea with the assertion that it contributes a sizeable dollar amount to the Korean economy. Actually the Korean economy is a three billion dollar economy (\$3,000,000,000.00). For fifty thousand Americans to contribute even ten per cent to an economy of this size, it would mean that each of us would have to spend six thousand dollars a year. It is doubtful if we even put one per cent (1%) into the economy from our personal spendings. And the dollars that go into prostitution are probably a more destructive than they are a healthy force in the economy.

For example, a) black market and luxury items are sought by the prostitutes, their pimps and their whore managers, b) money must be used for attempted V.D. cures among the girls, c) resources must go into the disposal of or care for the unfortunate illegitimate children that result, and d) unquestionably, disgust in the United States over the notorious prostitution-black-market-"slicky boy" complex here has affected the attitude of Americans toward more or less aid to Korea. All in all, it would be very difficult to argue successfully that prostitution has actually helped Korean in general economically. Probably, on balance, their economy has been harmed, not helped.

It will take an Army of good, strong men to break the now perpetuated Korean-American prostitution institution. It will take a majority of good, strong individualistic Americans to fight all of these issues mentioned above that are a part of this ideological war here in Korea. But if America is ever to reverse the trend in the Cold War against communism, it must begin somewhere. Why not let it start here with the Eighth Army? Some men in the past have said that their year in the Army here was wasted. If we decide to get into, and fight, this ideological war, no man need entertain such a regrettable thought again. For this will probably be one of the most important years of every man's life as far as a national contribution to America is concerned. If we can start a string of Cold War victories here, it will be as important as any hot war battle ever won. Of course, it will be difficult, for it requires more maturity and mental discipline than hot war physical bravery does. There was a time 50 years ago and earlier when the U. S. Army was a service figuratively speaking, "for men only". Like it or not, that time is on us again

The meaning of democracy in the poorer countries will be
discussed soon in one of our Command Information Programs.

For anyone (military men or civilian) who wishes to take on leadership responsibilities in this new effort in Korea, go to the base library and consult the handbook entitled: Fight the Cold War, by R. L. Humphrey, American Institutes for Research.

A Manual for Overseas Orientation Officers

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 9

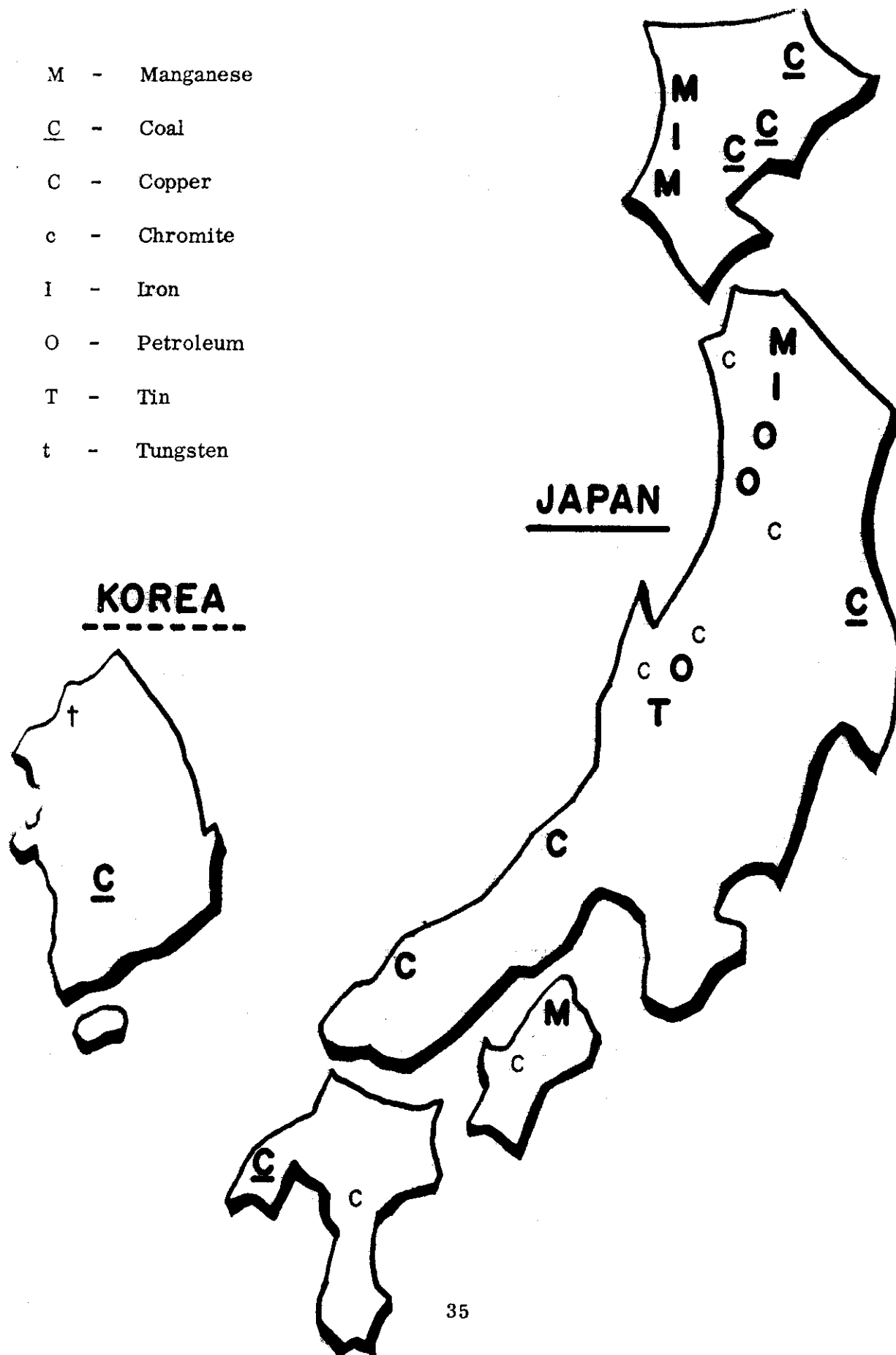
At the Foundations of Poverty*

It is human and comforting for wealthy people to feel that they are wealthy because they are smarter or somehow better in certain ways than poor people. Nonetheless, the impression that some of us Americans consider ourselves superior because of our wealth offends foreign peoples. They consider such an attitude arrogance on our part. It is; for America is so much better endowed by nature than any other nation on earth that it is almost unbelievable.

Regrettably, most Americans have forgotten, or are too young to know, what prolonged drought-filled, dust bowl days can do even to a nation as wealthy as ours. Consequently, a general lack of understanding of geographic facts of life tends to lead us into the offensive attitudes of arrogance and indifference toward foreign peoples who live in geographically poor or difficult lands. This unfairness toward the Korean people is most often voiced not so much in comparison with our own wealth as it is with the wealth found in Korea's neighbor, Japan. "Why can't the Koreans do what the Japanese have done? The Japanese have very limited resources too," are the critical comments often expressed. Such comments inevitably result in decreased respect for the Korean people. Yet, these comments rest on false assumptions. Please refer to the map on the next page.

*See Analytical Step 6 and Discussion 5 in the handbook, Fight the Cold War, available in Eighth Army libraries.

- M - Manganese
- C - Coal
- C - Copper
- c - Chromite
- I - Iron
- O - Petroleum
- T - Tin
- t - Tungsten



It suggests the natural wealth found in Japan compared to South Korea.

Geographic and Agricultural Situation

Japan is four times as large as South Korea in both land mass and population. That size has been a great military advantage to Japan.

Japan has three times as much arable land as the Republic of Korea. Almost ten times as much coastline as ROK (more than continental United States) is a recognized key to Japan's development as a leading maritime and fishing nation. Tropical ocean currents wash the thousands of miles of Japanese coastline with some of the best fishing waters in the world, and almost everyone in Japan lives within fifty miles of that harbor-dotted coast.

Japan also stretches more than 1000 miles north to south - South Korea extends less than 300 miles. That Japanese expanse provides Japan with several different types of sizeable climatic regions. This allows for diversified plant and animal life not possible in South Korea - an extremely important asset in the development of a strong economy. Conversely, most of Korea lies in the path of the winds blowing out of Manchuria; especially cold winters and hot summers result.

Both countries are rice growing areas. However, Japan can rely on 20 to 40 more inches of annual rainfall than Korea. The difference, as we have seen in 1965, could be the difference between the success or failure of the life-sustaining rice crop.

Mineral Wealth

Regarding mineral wealth, Japan's natural advantages over Korea are also tremendous. Please refer again to the map on Page 35. The symbols stand for most of the metal and fuel resources that are of primary importance for economic development (coal, iron ore, oil, natural gas, manganese, tungsten, copper, tin, and chromite). Each symbol represents quantities of resources adequately large to merit recognition on one of the world maps of resources often found in geographic atlases. Japan's resources are limited compared to the United States but compared to Korea, they are abundant.

Add to the natural handicaps found in Korea the fact that she has been exploited for centuries by larger, imperialistic powers and it is not too difficult to understand the reasons for poverty here. In truth, when all of these facts are taken into consideration by fair-minded men, Korea has done surprisingly well. Let us in the Eighth Army learn these facts and give the Koreans the respect that any man deserves who is willing to work hard and to try to stay free despite extremely difficult circumstances.

(Note: Korean scholars who have read this brief discussion have hastened to assert that some cultural characteristics are also partially responsible for poverty. Such self-criticism is unquestionably healthy.)

(However, we should add in rebuttal that negative cultural characteristics quite probably result from geographic, climatic, and other basic economic "conditions." For example, there are communities of Americans in certain

poverty areas in the U. S. as well as other countries who appear to be lazy, relatively unintelligent, and resigned to their poverty. However, if gold, diamond mines or other sources of available wealth were suddenly discovered in all of those areas, most of the people would soon become very industrious, appear intelligent, and filled with a new idea of progress. In other words, the possibility of success breeds effort.)

Questions for Discussion

1) In some countries in which there is great poverty, people hardly bother to conceal themselves when going to the toilet. In some places, it seems the most obvious, rather than the most private, places are used for a toilet. Why would any people adopt these practices that are so strange and embarrassing to Americans?

(Possibilities for consideration: a) Few peoples in the world are as embarrassed about bathroom nudity as Americans are. There does not seem to be the same sense of indecency or immorality associated with nudity as is often found in America, b) People have to be taught that human waste is offensive even in odor. Consequently, in poor countries, where human waste is still valuable economic goods - a fertilizer - the tendency is not to deposit it in hidden places but rather to deposit it where it can be seen and collected easily.)

2) Why is there so much spitting in public in many countries when it seems so naturally offensive to Americans?

(Answers for consideration: a) Spitting has not always been considered offensive in America. As late as the 1920's and 1930's, spittoons were standard equipment in American public buildings and in many houses. Good, long-distance spitting was, in fact, considered a worthwhile art. But plenty of our American parents or grandparents missed the spittoon even in the house without shocking the hardy American women of that day, b) It required a great public educational campaign to teach Americans that spitting is unsanitary. Educational campaigns take time and money. The developing countries have little money. Nevertheless, the campaigns have started. For example, anyone who reads the local language will have noticed many public posters against spitting in Korea. Until the campaign is successful, let us not be critical about this issue in the poor countries. Remember, it was the custom less than fifty years ago in the States. Let us be at least as tough-minded about it here as our grandmothers were in America.

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 10

Democracy - Its Meaning Overseas*

The belief in democracy is the second of America's two most powerful ideological weapons. But, as with the case of equality, Americans also appear unable to apply its meaning to less-developed economies. How often have we heard or thoughtlessly made one of the following statements:

1. "This country is not ready for democracy."
2. "These people cannot think or care about freedom when they are hungry."
3. "These people would be better off under a dictatorship, maybe even under communism."

Such statements also constitute capitulations in the ideological war, and they reveal ignorance of pertinent American history as well as of local political facts. But the major importance here, in the concern for better person-to-person relations, is that these ideas deprive Americans of the bond provided by an understandable common political future with people in these less-developed countries.

Referring to attitude studies in one less-developed Asian (Near Eastern) community, the Americans there were plagued by those same defeatist thoughts

*See Analytical Step 5 and Discussion 4 in Fight the Cold War, in Eighth Army libraries.

about democracy. Eventually the search for relevant evidence on this point, in the villages, produced solid, persuasive rebuttals for those defeatist thoughts. Here is how the orientation officer there explained it: (The country involved is not Korea.)

It may appear to us that, on the national scene, this country is almost a dictatorship. It is an easy mistake to conclude that democracy cannot have much meaning to the poor villagers here. It is a mistake which I made for years and heard many other U. S. officials make many times.

Quite generally, in the villages, there is poverty, suffering, unattended illness, and much premature death. There are no doctors nor police departments. Life is indeed grim. Every day is lived very near the ultimate issue of life or death. But that is all the more reason why the people should have every possible advantage, no matter how slight, for a little more happiness and security during their relatively short lives. Democracy, definitely, is one of those advantages in a very real sense of the word.

In each of the many villages I have visited, there is a chief or head man. This village leader wields considerable influence over matters that affect the daily happiness and welfare of the people - even matters of life and death, some say.

Now here is the point: that leader is a locally elected official. Normally, the villagers are proud of him. Young people can hardly be restrained from

running through the streets to find him and bring him to greet a stranger who happens in. For, of course, the people elect the man they believe to be the wisest, most just, and ablest in the village to serve as their leader.

In terms of human welfare, I frankly suspect the election of that man represents just about as important an example of democracy as any I have ever seen.

One does not have to speculate on how much suffering would befall the villagers if the country still had a system which imposed a ruling authority from a dictatorial, centralized government over the village leader. Some of the best modern literature from the country tells that story of unjust hardship and death imposed by a dictator's local representatives even though the dictator himself was benevolent.

So remember this: any time you say, or let anyone say unchallenged, that this country is not ready for democracy, not only are you involved in an innocent sell-out of freedom, but you are also contributing to a possible betrayal of the villagers. Equally important to our effort to promote closer, more constructive relations, you are letting the speaker build up a false ideological barrier between us and the local people.

The moral is that we should make certain that we learn exactly what the situation is here before we concede anything to dictatorship. If the available literature does not provide evidence, let us find out from the people themselves.

And, even if we find nothing on this point, we still do not have to walk out on democracy anywhere. Actually, what we are voicing in such capitulations is the belief that a democracy like ours cannot work in the foreseeable future in a country where mass poverty or illiteracy abound. That may be true. But that is not the same thing as saying that the other countries are not ready for democracy at all. Any time anyone makes a statement like that, especially if he is an American, tactfully challenge him.

You can confidently suggest that every country is ready for at least a rudimentary form of democracy. For example, you can argue with assurance that every nation is ready for some democracy in the villages; all are ready to practice democracy in their local social institutions and in their school classrooms among the children. On the other side, do not make the mistake of advocating more democracy than a less-developed country is ready for. Foster only the idea of democracy, not the perfect democracy. Too much democracy has probably been fostered already by Western thought in some new countries. When that happens, it impedes the cause of democracy.

You can remind everyone that America itself started with a limited democracy. Voting, in fact, was rather strictly limited to people considered to be the most responsible citizens. Democracy in America is still not perfect. Perhaps a very limited democracy would be wise in many of the developing countries, too, at first - but not dictatorship. The difference is an idea and a trend. Dictatorship

stimulates tyranny and brings political executions. Democracy encourages responsibility of the people, and shifts power to the people.

You may be in a country climbing toward democracy but weighted with economic troubles. People in most developing countries tend to be more interested in economic development than in political democracy. Consequently, you will encounter many frustrated young local intellectuals who occasionally proclaim the need for dictatorship. Caution all Americans to rebut this thought with the arguments given above, and add another for local citizens. It is extremely effective and is the chilling truth:

"It is your country and your government. You must do what you will, but remember this abiding lesson of history. Even the most enlightened dictator can, and will, be tempted to silence his critics by having them killed. And, since you are a thinker, eventually you will criticize. You may be one of the first up for execution. I seriously question whether a shimmering hope of faster economic progress is worth the political expediency of killing off well-meaning critics like yourself."

It is reiterated that the main reason for emphasizing the readiness and need in developing countries for some democracy is not to propagandize for democracy; rather, it is to help build the psychological feeling of unity between us and the local people which comes from the realization that the same general

type of government is possible and wise for both of us. When there are mistaken conclusions - that some nations would do better under dictatorships, or that limited democracies are in fact dictatorships, or that economically socialistic but politically true democracies are communist dictatorships - those errors tend to separate us psychologically from the people involved. When these views are openly expressed by Americans, they offend the local people, and drive them from a meeting of minds with us.

For Thought and Discussion

1. When Americans in general speak of a democracy, do they also mean a republic? (Of course.) Which is the United States? (A republic - the people elect representatives to make the laws for them. In an absolute democracy, the people themselves do their own legislating.)
2. What is the purpose of democracy? Is its purpose to get the most efficient form of government or to protect the individual? (Both; efficiency alone is not enough.)
3. Can a country be called a democracy, justifiably, if every adult does not have a vote? (Of course. In early days in the United States, women and non-property owners did not have the vote.)
4. Assume you are stationed in a less-developed country where economic and political chaos impends. Assume you are with two young local citizens who are arguing about the need for a revolution and a dictatorship.

The first argues that democracy won't work because the masses are illiterate. If they get control, they will return the government and schools to religious fanatics who will turn back the clock "to the Middle Ages." Therefore, he insists that a dictatorship is the only answer.

The second argues that a dictatorial group will exploit the government for its own financial gain and will murder the innocent religious fanatics (one of whom is his father) and all intelligent opposition too (one of whom will probably be himself because he is a democrat.) Assume that the past history of government in the country proves both views to be sound; assume further that these two arguments represent the competing views of two groups in the country who are heading for a probably clash in civil war.

Can you suggest a compromise between the two views which would contain some hope of limited democracy but provide constitutional safeguards affording (1) protection for non-voters, and (2) a realistic means for them to obtain (or win) the vote? (Review text of orientation comments.)

5. Ask someone to search for materials in the library on the "Vicos Project," and to give a brief report on that project in class. Advise him to look in the card index and in the reader's guidebooks under the name Allan R. Holmberg and under "Vicos."

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Korean Supplement

Discussion Item 11

The Right to Life versus the Right to Property

Victor Hugo's nineteenth century book entitled Les Miserables (The Miserable Ones) is one of the masterpieces of all times. It is the story of Jean Val Jean who stole some bread to feed his starving children. For that, he was sentenced to the living death of a galley slave. Readers the world over have ever since been horrified by the severity of the punishment in relation to the understandable crime.

More than half of the world is still like France was in the time of Victor Hugo and Jean Val Jean. People are driven to steal for food. And it is almost inconceivable to many people in these destitute lands that anyone would take a man's life, kill a thief, just to stop the theft of material goods.

In America, a land of great natural wealth, few people have ever needed to steal to avoid death. In fact, as a nation expanding West, along a frontier, the situation was reversed. It was a thief who threatened the lives of others. To steal a man's horse or his water was often tantamount to leaving him to die. To steal a frontier family's cattle jeopardized life. Soon, it was the consensus of the good people that to kill a thief was a necessary part of the worldwide right to kill in self defense. To steal a man's horse or cow was to accept a justifiable risk of the hangman's noose.

The assumption of the overseas Americans that it is right to kill a thief is now in full conflict with the opposite assumption in many cultures, that it is cruel and inhuman. This conflict, for the sake of our Korea-American alliance, needs to be resolved. We Americans must try to understand the Korean view; and Koreans, the American view.

Next, as we average Americans break out of our traditional social isolationism abroad and prove to Koreans en masse that we are interested in and friendly toward them, we need to discuss a very serious facet of the issue. It is this: maybe a significant part of the situation in Korea today is more similar to the one in America's Old West than it is to the traditional situation in Korea's past. The extensive theft from our allied armies (often by American and Korean criminals in collusion) may be primarily a great threat to the lives of millions rather than being mainly in the category of justifiable theft to avoid starvation. For certainly, the defensive strength of our united armies is weakened considerably by organized theft of military properties. If we are attacked by the Communists, many soldiers and civilians will die because of those weaknesses - a dismembered tank, a stolen communication wire, some stolen guns or ammunition.

But if this traditional American view - that a thief is the potential killer who must be stopped - if this view now has validity in the Korean situation, it will be considered and accepted as true by the Korean people probably only if most

of us as individual Americans can establish a real, friendly, person-to-person contact and through those contacts reveal the applicability of the reasoning to the new situation in a frontier nation opposing Communist infiltration and aggression.

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 12

Sticks, Stones, and Words

Most Americans have said many times as children, "Sticks and stones will break my bones, but words will never hurt me!" When the highly successful, popular pianist Liberace was told that critics disliked his style, he is reported to have said, "I'll cry all the way to the bank." The idea is strong in our U.S. culture that we should not let what anyone else says trouble us.

In many cultures, especially in cultures that are economically poor, the prevailing idea is the opposite. For example, the opposite concept is expressed by some Asian people by the saying, "The cut of a knife will heal quickly. The cut from a word will last forever."

Korean people, KATUSAs and others who know Americans say that Americans often wound them deeply with their unkind, critical, and four letter comments. Those of us who are bright enough and man enough to help strengthen our Korean-American alliance at the grass roots, can do these two things:

- 1) Of course, practice not talking in hard vulgar terms. Military service has long been used as a joking (childish) excuse for hard, dirty talk.

Military life in foreign cultures has now become not an excuse to use, but rather, an important Cold War reason not to use hard language. It may help

us in our effort to temper our language if we consider this thought. More than one fanatically anti-American Viet-Cong or Cuban has possibly become anti-American because of too many long-lasting wounds from careless (if innocent) harsh American comments in the past. During World War II there was an important military poster that warned "Careless Talk Kills." It does in the Cold War, too.

2) We can help Koreans understand Americans by explaining the feeling beneath our saying "Words will never hurt me." Explain that we Americans tend to be hard talkers, especially among friends. Such talk is not always a sign of disrespect but often is the opposite. Many Americans would use the term "you S. O. B." only in friendly circles.

Of course, of the two efforts above, the first is by far the more important. One must be careful not to let the second become a cover-up for intentionally offensive language.

Some Specific Lines Written for Americans by Communists

After any country is devastated by war and occupied by a foreign army whether hostile or friendly, there is likely to be much theft and prostitution in and around the areas occupied by the foreign soldiers. Understandably, those foreign soldiers often get a bad impression of the local country. Those who never venture forth into the countryside get the worst impression. Several Koreans have advised that a few Americans from this foolish, isolationist group have been offending Koreans to the point of violence with such unbelievable reckless comments as "All are thieves or prostitutes." Shakespeare once said, "All

the world's a stage, and all the men and women merely players." When irresponsible Americans make comments like the one above, they are the actors in a Cold War scene where the Communists wrote the lines. They might as well go around setting booby traps for the rest of us.

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Discussion Item 13

The KATUSA Program - Complete Integration

Much justifiable praise has been written in the U. S. about the Army's Special Forces, the Peace Corps program and other cross-cultural projects. The American public is hardly aware, however, of the Eighth Army's KATUSA program. Nonetheless, as one scholar of international affairs observed recently, "The KATUSA program is possibly America's most important international cross-cultural adventure in the world today." Without the bond of hot war that helps motivate many Special Forces' operations, and without the strict personnel-selection policies used in the Peace Corps, today's Eighth Army is integrating masses of average Korean and American men across cultural barriers into a cooperating bi-national force.

Unaccompanied tours for married men, the restrictions that are necessary to maintain instant combat readiness, the boredom inevitable in frontline units under armistice conditions, combine to make Eighth Army duty an adequate test of mental toughness and maturity even without facing cross-cultural problems. The KATUSA program that integrates soldiers from another culture into the already difficult situation, provides indeed a test for maturity for the American soldier.

On the Korean side, the test is equally challenging. Because of the Koreans' reluctance to offend or embarrass Americans, some of the hardships they suffer, in the program, are not known to many Americans.

Koreans are still strongly pro-American. Attitude studies reveal a strong sense of gratitude for American assistance as well as a desire for even more friendly relations with individual Americans. The KATUSAs serve in the U. S. Army on a volunteer status. But still, the initial shock to them of integration into the U. S. Army is considerable. It would be difficult for Americans to adjust to the Korean diet. Yet, few American soldiers appreciate how equally difficult it is for Koreans to adjust to our foods at first. Diarrhea, stomach cramps, and nausea, one scholar explained, describe the first two weeks for many KATUSAs in the U. S. Army. A few can never make the dietary adjustment and have to return to the ROK Army. Of course, most KATUSAs learn to appreciate the high protein American diet and many praise it. But, still, after a lifetime of the highly spiced Kimchi, the American foods are a little bland to Koreans (just as they are to Mexicans and many other foreigners) so, much hot sauce is used, if available. Our breakfast drinks, "bitter" coffee and "flat" milk, cause Koreans considerable difficulties. Quantities of sugar are needed to make those drinks palatable. Americans who are willing to help strengthen the KATUSA program, can do so by making the KATUSAs feel welcome to all of the sugar and hot sauce that is available. (Incidentally, Americans who try, require from two to six weeks to adjust to the Korean diet. After that adjustment is made, they too find that the American diet tastes a little bland or flat at times.)

Manners

In many poor economies, where one must sacrifice other necessities in order to obtain food, eating manners are almost the opposite of manners in the more wealthy economies where eating too much is a problem. In many of the poor areas, it is polite to eat with noises of satisfaction. This is true in Korea (though not as much as in some cultures).

For equally understandable reasons, America is at the opposite extreme. As many of us can recall, our grandfathers, and fathers in some families, did not feel it was necessary to eat quietly. But as long, hard days of manual labor became less and less, the necessary burden of the average American man and boy, getting too fat became a great American problem. Strong pressures developed throughout our culture to eat comparatively daintily with as little noise and notice as possible. Though it is not noticeably true in Korea, in some cultures Americans' quiet table manners - a guest's failure to belch in appreciation - can be disappointing. Many Asians also wonder about American values when they see that so many of us are overly plump whereas so much of the world suffers from malnutrition.

Either way, despite the differences, the better men on both sides can tolerate these differences without complaints. For, actually, it is only logical that two peoples would have opposite views about eating habits if one people must be concerned about eating enough to stay alive whereas the other has to be concerned about shortening life by overeating.

1) See Analytical Step 1 in the original handbook, Fight the Cold War, available in Eighth Army libraries.

Patience with those who can't adjust

A large cross section of both KATUSAs and the American soldiers favor integrated mess facilities. There are men from both groups who would prefer segregated facilities. (There are even a few, of course, who would prefer to dine in complete privacy.) The men in both groups who prefer integrated facilities are motivated by characteristics that will help us in our international efforts: An interest in foreign people, a sense of adventure, a patriotic responsibility. However, those who are having difficulty should not be criticized. With patience and encouragement from the better overseasmen, most of the others will gradually toughen up mentally and eventually become well-adjusted.

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 14

Wealth as a Barrier to Good Relations

Discussion Leader's Comments

One hundred Americans in a Near Eastern community were asked to specify the main reason for anti-Americanism in the area. A majority answered that the local people were either jealous or anti-American because of our wealth. Some 30% of the answers were grouped around terms like "Jealousy," "Envy," etc., and 18% specifically cited the difference in wealth. Normally, the orientation officer presented these percentages in the orientation classes on hastily constructed line charts (in color) on the blackboard or on hand charts as follows:

Table X

Views of 100 Americans on the Reasons for Anti-Americanism
among Host Nationals

Question: "What is the main reason for anti-Americanism (here, if any)?"

Jealousy-----	35%
Wealth Difference-----	18%
Other Answers-----	47%

When the orientation officer asked many of the Americans why they believed our wealth was causing anti-Americanism, the reasoning normally expressed was: "Nobody likes the rich boys."

Is that reasoning sound? Is it true that no one likes a wealthy person?
Or is it sounder reasoning to say that nobody likes a rich boy when he's a snob,
and that rich boys are often snobs?

If no one likes a rich man, how is it possible for American political figures
like the Kennedys and the Rockefellers to gain such great popularity? If any of
you men went to school with or know someone who went to school with any of the
popular wealthy politicians, you'll know that often they were popular among their
classmates.

Think back to your own school days and recall the students who were popular
enough to be elected to class and school offices. Weren't the wealthy children
quite often among those who received the honors in those informal popularity
contests?

The truth is that wealthy people in many places are often unusually popular.
Of course, when they are snobs, they are highly unpopular.

When these issues were reconsidered by several American groups in orienta-
tion classes in the Near Eastern experience, majorities in each group concluded
that attention, at first, not jealousy, is the reaction to a wealthy man. That atten-
tion, however, soon turns into respect or resentment, depending on whether the
man is attractive and humble or unattractive and vain.

A Pakistani foreign service officer once expressed a similar view concerning
our future in the ideological war. "You Americans," he said, "will win the cold
war with your cars and canned goods if you're nice. If you're not, those things
will defeat you."

Of the 100 unoriented Americans mentioned at the start of this discussion, the majority blamed local citizens for anti-Americanism, and most referred to jealousy of American wealth. Few blamed the American attitudes that accompanied that wealth. Here is how they fixed the blame for anti-Americanism:

Blamed Local Citizens-----	61%
Blamed Americans-----	5%
Other Reasons-----	34%

Approximately two years later, 53 Americans (from the same detachment) and four compulsory local language classes were asked a nearly identical question. Twenty-five men (two classes) had discussed the topic that rich men can be popular if they are nice. The other 28 had not discussed the issue in class but had been exposed to the participants who had discussed it. The answers of both groups were considerably more thoughtful and self-critical than the 100 answers of their predecessors.

1. Answers of 28 partially oriented U.S. troops on anonymous questionnaires to the question, "What is the main cause of anti-Americanism here? These men had not discussed the nature of the economic barrier in class, but had been exposed for three weeks to men who had discussed it:

Blamed Host Nationals-----	54%
Blamed Americans-----	29%
Other Reasons-----	17%

2. Answers to the same question by 25 Americans who had discussed the nature of the economic barrier briefly in class three weeks before the questionnaires were distributed:

Blamed Host Nationals-----	20%
Blamed Americans-----	60%
Other Reasons-----	20%

Such humble, self-critical views as those expressed by the second group of Americans probably cannot help but improve relations between two peoples in a cross-cultural situation. Being nice or obnoxious about one's wealth is pretty much the same at home or abroad and the two alternatives stimulate similar reactions.

For Thought and Discussion

What are your views? Can our wealth help win us respect and friendship, or must it always cause jealousy and anti-Americanism?

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 15

The Measure of a Man*

Discussion Leader's Comments

By this time, hopefully, it is clear that these discussions are not lessons in which a teacher attempts to convey certain information to students. They constitute, rather, an educational program in which each person is also expected to become a teacher.

There is no written classroom examination in this program in which questions are asked to see if you, like good school boys, have learned answers to be repeated, tongue in cheek, for a good grade. The tests in this kind of a course can't be given in a classroom. The tests take place out there on the streets, back on the job where the local people work, and every place that any one of us meets a local citizen anytime.

We pass or fail those tests every time the locals who work with us, or see us, size one of us up and confide in each other: "He's a good American" or "He's a bad one."

Make no mistake. That's the big test. Those who pass it, help win the ideological war for us. Those who fail it, undercut us. Overseas Americans

*Taken from Orientation Discussion 10 of Fight the Cold War.

used to fool themselves a little about that. When they first found how hard it was to win others' respect and friendship abroad, many rationalized, " Well, we're not in a popularity contest." But that's wrong. That's just exactly what we are in - a popularity contest. Because when people feel that we like them and they like us, they'll see our ways as right and, in fact, will tend to support us even if they feel we are not always completely right. On the other hand, if they dislike us, sometimes they'll stand against us even when joining us would serve them better. Nations are just people, and they act like people.

The Problem of Conformity

For those of you who want some specific, concrete test of your own ability to contribute constructively in this ideological war, here is one that will really test your mettle.

Most Americans like to think they make their own decisions and that they are not dictated to by the prevailing ideas of the crowd. But the fact is, as most of you know who have children or younger brothers, there is a strong tendency for Americans to conform, to go along with the crowd, right or wrong.

In one allied country, 100 Americans were asked if they felt social pressure in the American community to denounce or ridicule the local people. Nearly one-third (29) of the men replied, "Yes" that they felt such pressure. In discussing that pressure with the men in private interviews, it was learned that those who said they felt the pressure turned out to be the best overseas men. They were

sympathetic with the local people, understood local problems, and got on well with the locals. But they said they felt a pressure to denounce or mock the locals in several ways. They felt a mild necessity to refer to the locals in slightly derogatory slang terms (just as "gooks" is used in some places) or to join in the laughter when stories were told about the shortcomings of the locals.

One of the men, who was asked about the pressure, elaborated at length in a way that reveals how well the pressure can be understood, but still not resisted successfully:

You know, I've thought about that problem a lot. I have even discussed it with the chaplain.

I came over here knowing this country was underdeveloped and I was told that it was my job (especially in my work) to help teach the locals the work. Then I found myself expressing disgust because they didn't already know how to do what I was supposed to teach them. Soon I was laughing with other Americans about all the local people's inabilities which I was supposed to help correct.

I know that we can't teach them anything if we laugh at them. They hear the stories. I know it kills them. They don't say anything, but I see them burning inside. Then they resent me and resist my lessons. But I still laugh at the jokes just like everybody else. It's really bad. But what are you going to do? Everybody else laughs.

Here is another one that troubled me. I go to an American movie about four nights a week. Many of the shows are good Westerns which I admit I like. But as you know, they're all alike. They are all the story of a real he-man standing ten feet tall, all alone. Well, that's the interesting part. John Wayne, Gary Cooper, Marlon Brando, or whoever it is, always stands strong against the crowd in defense of a principle or some poor town drunk or some outcast Indian. I sit there just like everybody else comparing myself to the hero, thinking how I too would stand tall against a jeering crowd. So I'm feeling great, see, when me and Big John win and the crowd learns a lesson.

The movie ends. The lights go on and we all rush out onto the street in a hurry to get home or to the club. Then those dirty little street kids or that old sot who hangs around by the theater start pestering us for "tips." Man! Suddenly no one is any longer Big John, the rugged defender of the down-and-outers. We're all just like the disgusting crowd back in the picture. We may give the little beggars some money but we do it like the bully did when he laughed and threw the drink-money for the sot into the spittoon.

Now here's the part that troubles me most. I go along with the boys and laugh and tease. It's hard not to, especially for me, because I'm not Big John. He always wins. But me, I lose. I've lost every fight I ever had. So what do I do? That's what I asked the chaplain.

That's the story. It illustrates the problem well and asks the right question. What do we do when the joking sessions start on the underdeveloped ways of the local nationals?

In answer, for one thing, we don't have to contribute to the stories, or laugh at them. Next, each of us can refuse to use a term in reference to the locals which is derogatory, like "gooks." Just that one change alone, if made by every American, would be widely noticed in Asia, and possibly it would save us numerous American casualties in guerrilla wars. Who knows?

Of course, reforms like that must come from us voluntarily. The command can't send out effective orders covering such matters. Those are cultural reform matters on which each strong man among us, for a while, has got to take his own individualistic stand against the crowd until the crowd attitude changes and the thoughtless, inconsiderate group becomes a minority. Then the pressure will be on them to conform.

Be careful to understand that it is not suggested that anyone should start any fights. Those of you who wish to lead in an effort to make these reforms will do enough if you merely refuse to mock or laugh, or use derogatory names for locals even in exclusively American groups. If you try those things alone, you'll have an adequate test of your own intestinal fortitude. In fact, speaking of Westerns, if you help start those reforms, you'll probably find just how lonely Gary Cooper felt at "High Noon." Try it and see.

The Teaching Mission

The next exercise for you to use in testing yourself is to take my place as the orientation officer in leading one of these discussions - not a classroom discussion, which is too easy - but in a real-life situation with friends at the club, at the ball park, or on hunting trips.

After an American has expressed a popular critical idea about local people, you should see if you can persuade the critic to consider the other side.

The ideological war can't be won in classrooms. If it's to be won, our U. S. personnel must do it in informal meetings, and in their homes. You should never consider yourselves mere students in a class and me the only teacher. It's your fight as much as mine. In fact, henceforth in these discussions I'll address you as other orientation leaders ready to take on your share of the leadership burden. A minority of you perhaps can't adjust well enough to be helpful. The job is not easy; so you are not to be criticized. But in return, let us feel free to ask you not to obstruct the effort, and help when you can.

Since this orientation handbook contains guidelines for all these discussions, and although it is not yet ready for public distribution, a copy or two will be given to the librarian for use by men in these discussions who want to study it more carefully. All of us should learn all we can about the ideological war and teach it to our friends and our children; it promises to be a long war.

For Thought and Discussion

1. Is there any pressure to denounce or mock the local citizens here in any way? If so, how can a U.S. soldier or civilian help reduce it in a friendly effective way?

2. Do foreign nationals really care if we refer to them in slang terms such as "gooks," "dagoes," "greaseballs," etc.?

3. Bernard L. Collier, of the Herald Tribune News Service, wrote from Panama after the January 1964 riots (Washington Post, January 15, 1964):

Balboa, Canal Zone - To the nearly 6,000 American civilian employees and their families who live in the Canal Zone, it is a tropical paradise in every way. The thought of eventually losing it all to "of all people, the lazy Panamanians" is enough to send many Zonians into black depression ...

Many of the Zone residents are angry and frustrated with every U.S. administration back to President Eisenhower's first term. ...

The trouble is that the Zonians know in their hearts that they are relics from the age of Teddy Roosevelt, living just the other side of a cyclone fence from the rabidly nationalistic people they can barely tolerate.

But they won't admit it, and the U.S. Government never has come right out and forced them to accept the hard, sad fact that most of the U.S. citizens in the Canal Zone are colonials in the true sense of the word, with a colonial attitude that may never be changed.

Said one Balboa high school student on Friday, "I am sorry for the rioting, because the three Army guys are dead, but I couldn't care less about the Panamanians. They have no business here anyway.

Their parents feel the same way and within the bounds of the "kind of upbringing we want for our kids" they have encouraged, by not discouraging, the super-patriotism that is rampant among Zonian youth now. After touching off a crisis that is even starting to scare the U.S. youths who partially provoked it, the dawning of conscience is coming to the Zonians.

Question:

Those of you who are single, assume that you are stationed in the Zone and have been lucky enough to get a date with one of the lovely daughters from an "old hand" American family. Assume further that you are dining with the family, and in the course of the conversation the father asks you what you think of the "lazy Panamanians."

What could you say that would be constructive and still not wreck the treasured friendship? How many would have enough guts to say it, knowing that you might alienate the family and lose the girl friend?

Items 16 and 17 are found in the document Fight the Cold War, discussions 11 and 12, available in the Eighth Army library.

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 18

Two Alibis for Bad Relations:

(1) The Language Barrier and (2) Bad Selection Techniques

Many Americans have, in good conscience, stated that poor overseas troop-community relations stem from the fact that the troublesome Americans are not culled out before being sent abroad. Perhaps there is an element of truth in that statement. However, last year (fiscal 1964-65), one-half of all Americans who were called to the draft or who tried to enlist in the military services, were rejected. Consequently, the Americans who make up the overseas U.S. military forces are already a high type cross section of America. The overwhelming majority has the potential to adjust to overseas life and to win greater respect and friendship abroad.

If each one of us Americans in the constructive majority puts forth enough effort to win the friendship of just one host national, the problem of poor troop-community relations will be substantially solved. Then that "10% that never gets the word" - that minority that causes friction - will be spotted by the local people as bad exceptions to the rule. The troublesome, critical Americans will no longer be viewed as typical Americans. In other words, better selection techniques to cull out the less representative Americans are not needed nearly so much as

greater efforts by the representative Americans to use their constructive potential for friendly relationships abroad.

Language

The language barrier is also often blamed for bad relations. Yet some studies indicate that (1) the worst cross-cultural situations exist where there is no language barrier, and (2) solution of the language barrier sometimes increases rather than decreases cross-cultural troubles. As one foreign military officer once told an American interviewer: "Yes, the American who sits in that chair (pointing) speaks our language. (But) he seems to use it only to insult me when English fails."

There is doubtlessly a great communication barrier between Americans and foreign peoples, but it is as much a barrier of attitude as it is of language. If we can eliminate the attitude barrier, we can break the back of the communication barrier.

(See analytical Step 1 and Appendix 0 in Fight the Cold War, Eighth Army libraries, regarding the language barrier.)

Discussion items 19 and 20 are the same as Orientation Discussions 13 and 14 in the Orientation Manual, Fight the Cold War (Eighth Army Library).

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 21

Our Aid Program - A Cause of Bad Feeling?

In many countries, Americans have been heard to say, "We have poured all of this money in here, yet the people are ungrateful." Normally, there is a tone of resentment.

Without taking sides in the American political issue of whether we should give more or less aid to other nations, we can at least clarify certain misunderstandings that result in resentments and thereby weaken our alliance.

The continuing debate over our aid program has resulted in an impression among Americans similar to the one expressed recently by a soldier in reference to aid to Korea. He observed, "It makes one wonder if the aid program is worthwhile when you realize that if we had never given any aid to Korea over all these years, we could have split the money up among ourselves in America and no one would have had to work for five or six years. We could just have layed back and taken it easy." How close was that estimation? In answer, not close at all.

If all the aid we have given Korea in the past twenty years were added up and all paid out of our 1964 national product alone, it would not have taken more than one penny on the dollar. In fact, all of the aid that we have given the entire

world in the last twenty years would not have taken more than twenty-five cents on the dollar of the 1964 national product alone. So, even if much of the aid money has been wasted, it really didn't cost us much to keep South Korea, Turkey, Greece, possibly some of South America and maybe even Italy, out of the Communist orbit.

Second, the issue of appreciation: shouldn't the local people in these countries show more appreciation for the aid we have given? In answer, that is not the most realistic way to look at the issue.

It is better to look at the gains from our aid programs as two 100 per cent gains. Anything we can do to help keep Communism out of any country, is one hundred per cent to our own advantage, and it is one hundred per cent to the benefit of the other people too, in the country we assist. (It's similar to a situation where a flood is threatening the homes of two men. If they join force to build a dam and stop the flood waters, neither man needs to thank the other or feel in his debt, no matter on whose land the dam was built.)

One final point regarding appreciation: Our aid has probably been decisive in helping to support freedom in the world and in Korea. But in fairness we should ask, "How much do we actually give the Korean people in terms of their own national income?" Occasionally, an uninformed person is heard to say carelessly: "These people couldn't even eat if we didn't feed them"

The truth of the matter is that all of the U.S. aid to Korea in a year such as 1965 or 1966, would not come to a dime in each dollar's worth of goods that

the Koreans produced for themselves. Whether most of the Koreans eat or not, depends not primarily upon our aid programs, it depends quite obviously to fair-minded men upon their own rice paddies and cabbage fields.

Third, more for our money: Whether we feel we should give more or less aid, it is psychologically sound to bet that if our thousands of military men in Korea could win the person-to-person respect of the local people with whom we work and come in contact daily, our cooperative efforts would provide considerably more for our money than is being presently realized, probably two or three times as much.

Discussion Item 22 is the same as Orientation Discussion 9 in the original handbook, Fight the Cold War, available in Eighth Army libraries.

Discussion Item 23 is the same as Discussion Item number 3.

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Discussion Item 24

The Human Equality Issue Reviewed

Review Item 1 in Fight the Cold War, Korean Supplement for America

In a recent discussion of Item 1, a Westerner commented, "I can not see that the basis of our equality principle is each man's feeling (insistence) that life is as important to him as any other man's is to that man, but," he continued, "I still can't seem to view these people (in an Asian country) as equal to us. This is because they don't seem to value their own people's lives as highly as we do ours. Observe them daily; they seem indifferent to children and poor people in the streets, who appear to be suffering from malnutrition or threatened by other situations that jeopardize human life." At least, it may seem to Americans that the man had a point. Nonetheless, he was tragically wrong. It is, in fact, this type of reasoning that has led some Americans into the present day shaky understanding of our own fundamental belief in equality. We fall into such false logic because of our comparative wealth. Our own comfort and security tend to cut us off from the realities of life found in most of the world. But it is easy for a military man with combat experience to see through the error.

Average Americans do indeed value human life very highly. If we Americans walk out of this classroom and see an American killed in the street or see

an American child suffering from malnutrition, we might actually appear to be more concerned than would a group of extremely poor foreign people on seeing similar sights among their own generally destitute people. But if so, why?

It is simply because the human mind quickly adjusts to that which seems inescapable or unavoidable. Americans are no different from any one else on that score. For example, recall our reactions to the sight of death in combat suffered by our friends during wartime. We, too, accepted those deaths philosophically, almost matter-of-factly. For the daily death of friends in combat is accepted for what it is - inevitable. Life for most people in the world is more like life for Americans in combat than it is like life for Americans in peace time. Daily life for most people outside of the West contains a strong threat of premature death. Therefore, they must adjust to it psychologically and they do, just as we did in combat. BUT THEY DO NOT VALUE THEIR LIVES ANY LESS THAN WE DO OURS. And if we view their lives as of less worth than ours (as the Communists say we do), inevitably we will alienate these other people from our side in the war of ideas.

In another discussion of Item 1, an American observed, "During the recent floods in Korea, I saw several American soldiers risking their lives to save Korean flood victims, but several Korean men stood by unwilling to assume those same risks for their own people. How can one explain?"

In answer, one must confess that perhaps those particular Americans were heroes and those particular Koreans, cowards. For there are doubtlessly heroes and cowards among both Americans and Koreans.

But perhaps there is also a cultural explanation. For example, a story is told of an American who was visiting in an Oriental country. While near the ocean docks one day with his own four children, he saw an Oriental child swept into the waves. The man dove into the treacherous waters and managed to save the child. But rather than acclaim, from an Oriental friend, the man was met with criticism. Why?

The story explains that in the poverty-stricken Oriental culture involved, it was assumed that if the American had himself been drowned, his own four children would then have starved or would have become burdens on society that the destitute society could not support. The man's first duty was to his own children under those Oriental circumstances. He had no right to play the hero when he had four dependent children of his own to support.

Something similar to this may be the explanation for the difference between the Americans' and the Koreans' reactions to the flood victims mentioned above. Matter-of-fact, who would take care of a Korean man's family if he got himself drowned while trying to save a stranger?

This may not be the answer, but it certainly behooves us Americans in our new role of free world leadership to seek such answers that lead to greater cross-cultural understanding if indeed such answers exist.

10 January 1966

FIGHT THE COLD WAR

Korean Supplement

Discussion Item 25

Review - The Education & Action Programs

To Program Leaders: A spot check of a few units reveals the following:

(1) A majority of the units visited are doing well with the education program among officers and NCOs but (2) lower ranking EM are being neglected in many units.

(Don't neglect them; they are the final key to success.) (3) Even though the education program was doing well in most units visited, the action program was

not being emphasized adequately. A review of the guidelines for the brief but important action program follows. (In the first unit checked - a platoon - the action program had been fostered and the unit leader reported that efficiencies in the platoon were showing a fifty per cent rise by all measures used. So after the education foundation is provided, press for the action program.)

The Action Program Guidelines

(This can also be used for classroom discussion.)

Historically, Americans in combat have been able to defeat soldiers from dictatorial countries for one key reason, among others: As a product of a free society, normally each American could be relied upon to continue to fight well even if deprived of leadership. In other words, each man could be relied upon to perform well as an individual, fighting alone, if necessary. That ability, developed by freedom, is also the key to victory in the Cold War.

We have long been aware that the Cold War must be won at the person-to-person, grassroots level. Organized community-relations functions such as charity programs, athletic contests, music concerts, are important, but they are not enough. In order to win in the Cold War, the majority of us individual, overseas Americans, on our own initiative, must be able and willing to make constructive contacts with the local people.

Our Cold War program will be a failure in its most important aspect until the majority of us are willing to take a few minutes at least once a week to talk with a KATUSA, a Korean civilian employee, or some other respectable Korean male. In no other way can we convince the Koreans that we like and respect them. In no other way can we convince them that we are not, as is alleged, materialistic, that is, more interested in our own American comfort than in the Korean people.

With the exception of those few - that ten per cent - who simply cannot adjust to strange customs and foreign people, each American is asked to establish the practice of associating with a respectable Korean for at least a few minutes during spare time each week, even if it is only to exchange three or four words in an informal language - exchange session.

(Leaders in this program are asked to make up "association rosters" for all Koreans - KATUSAs, Service Corps personnel, PX employees, etc. - who work on or near our compounds, to help make certain that no respectable Korean is ignored by Americans.)