

The Influence of Gender and Consanguinity on the Classification of Kinship Words by Chinese Korean Nationals

Hamadziripi Etheldredah Vimbayi

Department of Psychology Renmin University of China, 59 Zhongguancun Street, Beijing, China
Email: 3085336118@qq.com or ethelhama@gmail.com

汪新筱 (Wang XinXiao)

Department of Psychology Renmin University of China, 59 Zhongguancun Street, Beijing, China
Email: xinxiao10@126.com

Abstract

The purpose of this current study was to investigate the influence of gender and blood ties on the Korean society's use of kinship terms. The natural classification model was used to examine the conceptual structure of kinship terms of Chinese Koreans. The results show that the semantic space of Chinese Korean kinship words include "gender (male / female)" and "consanguineous relationship" (related/not related) dimensions, blood ties kinship terms include "gender" and "blood relationship dimensions. The conceptual structure of the kinship terms of the Chinese Korean people shows that they are influenced by gender concepts, differences between men and women, relationships; ties of blood relationships; close and distant consanguinity, which shows that Korean people in modern China are still influenced by the Confucian concept that "men are superior to women" and "kinsmen and strangers are different".

Keywords: Chinese Koreans; kinship terms; free taxonomy; gender concept; blood relationship

1.Introduction

Kinship terms are a characterization of the relationship between kinsmen. The most ubiquitous relationships in society emerge from blood connections or matrimony.^[1] Consequently, kinship terms are universal and widely exist in all languages and ethnic groups. Most anthropologists and linguists' research beginning on the basis of kinship terms to further investigate the foundation of the family relationships and discuss the kinship systems of different ethnic groups, found that the relationships structure and system of ethnic groups are different, which embodies the universal law of human society. These differences reflect the special social relations of all ethnic groups. The differences of kinship terms among different ethnics are mainly reflected in the quantity, connotation, categorization of kinship terms and other factors.^[1] Taking Chinese and English kinship terms for example, Chinese kinship terms are more abundant because the terms are descriptive in nature. Each relative have their own appellation, whereas the kinship terms in English have a generality, the same kind of relatives share a title. In terms of connotation, the connotation of relative appellation in English is relatively generalized, and the extended relationships are relatively extensive. For example, "Uncle" can refer to both father's brother and mother's brother. It can also refer to the husband of a father's sister and his mother's sister, which corresponds with five words in Chinese kinship terms“(fathers elder brother”、 (fathers' younger brother)、”(mothers' brother)、 (husband of fathers' sister 、”(husband of mothers' sister. In terms of classification, the kinship terms in Chinese distinguish between paternal and maternal relatives, there is no such distinction between English kinship words. For example, "grandfather" corresponds with paternal and maternal grandfather, "grandmother" corresponds with maternal and paternal grandmother, "grandson" with daughters' son and fathers' son, "granddaughter" with son's daughter and daughters' daughter, "nephew" with brothers' son and sisters' son in Chinese kinship words.

1.1 Literature Review:

Early anthropologists and linguists focused on semantics and classification to study the characteristics of ethnic minorities' kinship terms. Lounsbury analyzed the kinship words of the

Indian American Tribe ,they found four semantic components: family status/ hierarchy ; gender; paternal / maternal and gender consistency / inconsistency.^[3] (Shi Anshi, 1998) analyzed 23 English kinship words, and found four semantic components: family members, blood relatives / non blood relatives, in laws / not in laws and gender male/female.^[4] (Jia Yande, 1999) addresses the closeness of the relationship between the person being addressed and the kinship term, they divided 63 Chinese kinship words into four layers. The lower the number of layers is, the closer the relationship is between the relatives and the appellation..^[5]Since the 21st Century researchers of ethnic psychology have obtained fruitful results by combining methods of semantics and classification with methods of experimental psychology ,to explore the conceptual representation and conceptual structure of kinship words in the minds of different ethnic groups. Research shows that the conceptual structure of kinship terms in individual brains is different from the semantic organization of kinship terms.^[6]It is not only influenced by a specific characteristics of kinship terms, but also influenced by age, knowledge, experience, culture and other factors. Research stipulates that the dimensions of conceptual structure of kinship words in Han ethnic children vary with age.The primary school students in primary school adhere to dimensions of "gender" and “seniority” in the family hierarchy.Those in upper grades of primary school students have the dimensions of "seniority" and "adult / children”.Junior middle school students reflect factors such as "intimacy" and “position in the family hierarchy" dimensions. .High school students show the dimensions of "intimacy" and "in laws / non marriage”.The conceptual structure of kinship words of different ethnicities is also different.In the conceptual structure of kinship terms in Han ethnic group there are dimensions of "intimacy of relatives" and "in laws by marriage / non-in laws”.^[7]In the conceptual structure of Naxi’ ethnic group’s kinship words, have dimensions of contemporaries/ non contemporaries" and "caregiver / non caregiver”.^[8]In the conceptual structure of the kinship words of the Mosuo people, they have the dimensions of "intimacy" and “ seniority”. ^[9] For Dai ethnic's kinship words, they have the dimensions of "intimacy before marriage" and "intimacy after marriage”.^[10]In the conceptual structure of Yi's kinship words, they have the dimensions of "kinship nature" and “gender”.In the conceptual structure of Bai's kinship words, they have the dimensions of "gender" and “kinship”.^[11]In the conceptual structure of Jino ethnic minority’s kinship words, there are dimensions of "intimacy of relatives" and "caregivers / those being cared for”. ^[12] Different

ethnics have their own conceptual structure of kinship terms, reflecting the different characteristics, cultural backgrounds and kinship relationships of different ethnic minorities.

The Chinese Korean ethnic group is a cross-border ethnic group which migrated from the Korean Peninsula. Its language and culture are inherited from the Korean Peninsula.(Lin, Z.,2007) ^[13] Historically North Korea was once a vassal state of China, so the kinship of Korean ethnic group is deeply influenced by Chinese Confucian culture.Korean traditional family pattern is based on the patriarchal male lineages, men have ultimate power of decision making in the family, women are considered as subordinates.^[14]In modern times, the Korean family still retains the characteristics of the traditional culture, ethics and family culture, family culture is still one of the important factors of legal regulation of family relations.^[15]The kinship terms of Korean nationality have the following characteristics:

(1) the kinship terms system is very complicated.In the kinship system paternal affinity is the core of the system, which is called “kinsmen” referring to members of the same clan ; There is a relationship between relatives, which is linked by matriarchal ties, and is called the “mother’s family ”. The in-laws relatives are referred to using a different term “wife’s relatives”.These three kinds of kinship systems are called "three ethnic groups" Family members “,”maternal family and “in-laws are also known as “clans ,“Collectively referred to as a family of two Qi.

^[16](2)they distinguish between paternal and matriarchal forms of addressing relatives ;(3) the extensive use of “blood kinship addresses”. This appellation means that when addressing their relative, they do not call them according to their own direct relationship, but they address the relationship between others and the person being addressed.

^[17](4)There are apparent gender differences.^[18]When Koreans are addressing seniors of the same generation, there is gender distinction of the person being addressed. Women and men use different words to address the same person.For example, in Korean, men address male elders by “brother”,and for women address them as "elder brother”,“and for men refer to elder women as“sister”but for females" they say"elder sister”.^[19] Following this logic this study aims use the free classification method to investigate the conceptual structure of kinship terms in Korean ethnic groups in China.

2. Experiment 1: The classification of Kinship terms by Chinese Korean ethnic group

2.1 Research method

2.1.1. Subjects

85 Korean college students from Yanbian University, including 36 boys and 49 girls, with an average age of 20.6 + 1.5 years. Their native language was Korean, fluent in Chinese they can ; speak, read and write Chinese including Chinese characters.

2.1.2 Materials

64 Chinese kinship terms among them, 10 close relatives kinship terms father, mother, elder brother, elder sister, younger brother, younger sister, son, daughter, husband, wife; 8 level two direct relatives: paternal grandfather, maternal grandfather, maternal grandmother , paternal grandmother ,grandson ,granddaughter ,daughters' son ,daughters' daughter.

22 terms for in laws:

father-in-law, mother-in-law (husbands mother) ,father-in-law (wife's father), mother-in-law (wife's mother) , sister in law (wife's elder and younger sister) ,brother-in-law (wife's elder and younger brother), brother in law (husbands older and younger brother ,sister-in-law (husbands older and younger sister), brother in law (elder sisters and young sisters' husband) sister in law (elder and younger brothers' wife) son in law(daughters' husband) daughter in law(sons' wife) brothers in law(husbands of sisters) sisters in law (wives of brothers)nephew (son of wife's' brother) niece (daughter of wife's brother) ; 18 terms for cousins of the same grandfather :Uncle, aunt (wife of mother's brother) ,uncle (fathers elder and younger brother) aunt; (wife of father's elder brother) aunt (wife of father's younger brother) husband of maternal aunt , aunt (married maternal aunt), uncle(father's sister's husband) aunt (father's sister) cousins (maternal male and female cousins) ,(paternal male and female cousins) nephew (brother's son) niece (brother's daughter) nephew(sister's son) niece(sister's daughter) 6 terms for foster parents:foster or adoptive father, foster or adoptive mother, foster son, foster daughter, stepfather, stepmother.In order to ensure that the subjects understood the meaning of the kinship terms, annotations were added in the brackets next to the Chinese kinship terms.During classification, if the subjects did not understand the kinship words, they could ask the experimenter to explain, until the subjects understood.

2.1.3. Experiment Procedure

The 64 kinship terms were arranged in random order and printed onto an A4 paper, participants were required to classify the 64 kinship terms according to their own standards, and completed them independently within the prescribed time. After the classification was completed, the classification results were input into a Notepad, and the result of each subject was transformed into 64 * 64 dissimilarity matrix by self programming. The construction principle of dissimilarity matrix is: if two words are classified into one class, mark 0 at the intersection point of these two words, otherwise it will be labeled 1. The multidimensional scaling method and hierarchical clustering method in SPSS 22.0 were used for analysis. The conceptual structure, pressure values and the coordinate values of kinship words in different dimensions of Chinese Korean college students' kinship terms were obtained. The results of multidimensional scaling were measured by pressure values (Stress) and RSQ values: pressure values indicate consistency between observation distance and model distance, the fitness of the representative structure map and the input data is generally less than 0.2; RSQ is the ratio of the variance of the multidimensional scaling data to the corresponding distance, and the closer to 1, the better.^[20]

2.1.4 Results and Analysis

The average classification number of the 64 kinship words was 3.18. Multidimensional scaling analysis shows Stress=0.18, RSQ=0.85, which shows that the fitting degree of Chinese Korean college students' kinship words conceptual structure and original data is acceptable, the Euclidean distance model fitted well with the scatter plot of linear fitting. The semantic space of Chinese Koreans kinship words is shown in Figure 1, and the classification tree diagram is shown in Figure 2.

From Figure 1, we can see that the semantic space of kinship words of Chinese Korean college students has 2 dimensions: (1) gender, focusing on the horizontal axis from left to right, male relatives are on the left, female relatives on the right. (2) blood relationship ties, on the vertical axis from top to bottom, above are non blood in-laws and foster parents, and below are consanguineous lineages, patriarchal clansman and maternal in laws (wife's' relatives). As can be seen from Figure 2, 64 kinship terms were clustered into 3 categories: male relatives, female relatives and foster relatives. Although the subjects gathered 64 kinship words into 3 categories in the cluster analysis, the 64 kinship words were divided into two categories (male relatives and

female relatives) evident in Figure 1 and four subcategories (male consanguinity, male non blood relatives, female consanguineous relatives and female non blood relatives) are more equitable. This asserts that gender and blood relationships are the two main dimensions of the classification of kinship words by Chinese Korean college students. The reason why the classification of blood relationship is not shown in the cluster analysis is probably due to the existence of foster relatives, such that the role of blood kindred in the classification was not fully reflected. In order to further investigate the role of blood relationships in the classification of kinship words by Chinese Koreans, only blood related kinship terms were used in experiment 2.

3. Experiment 2: The classification of blood relatives kinship terms by Chinese Korean ethnic group

3.1 Research method

3.1.1. Subjects

the same as the subjects in experiment 1

3.1.2 Materials

29 terms that have blood ties were selected from study of 1, including: paternal Grandpa, paternal grandma, maternal grandfather, maternal grandmother, father, mother, uncle (father's elder brother), uncle (father's younger brother), aunt (father's sister), uncle (maternal), aunt (maternal), older brother, older sister, younger brother, younger sister, cousin (male paternal), cousin (female paternal), cousin (male maternal), cousin (female maternal), son, daughter nephew (brother's son), niece (brother's daughter), nephew (sister's son), niece (sister's daughter), grandson, granddaughter, grandson (daughters' son), granddaughter (daughters' daughter).

3.1.3. Experiment Procedure

To prevent subjects' memory from being influenced by the previous classification during research experiment 1, the first classification experiment of research 2, was held a week after the classification of research experiment 1. Chinese Korean college students were required to classify 29 blood relatives kinship words and their data processing methods were the same as in research experiment 1.

3.1.4 Results and Analysis

The average of classification of 29 blood relatives kinship terms by 85 Chinese Koreans was 3.61. Multidimensional scaling analysis shows that $\text{Stress}=0.19$ $\text{RSQ}=0.81$, shows that the fitting degree of the conceptual structure and the original data of the kinship words of Korean college students is acceptable, and the Euclidean distance model fitted well with the scatter plot of linear fitting. The semantic space of kinship words is shown in Figure 3, and the classification tree diagram is shown in Figure 4.

From Figure 3, there are 2 dimensions in the semantic space of the kinship words by Korean college students: (1) gender, on the horizontal axis from left to right, the female relatives on the left, and the male relatives on the right. (2) blood relationship, on the vertical axis from the top to bottom, above are the direct blood relatives, below is collateral blood relatives. From Figure 4, we can see that 29 kinship terms were grouped into 2 categories and 4 subcategories, the 2 categories are male relatives and female relatives. 4 sub categories are: (1) female lineal blood relatives, including paternal grandma, mother, daughter, granddaughter, granddaughter, maternal grandmother should belong to this category, but may be due to the morpheme “外” “outer”, it is wrongly divided into male direct consanguinity category.

(2) female collateral relatives, including aunts (fathers' sisters), aunts (mothers sisters), older and younger sister, maternal and paternal cousins, nieces (sisters' daughter) and niece (brothers daughters).

(3) male direct consanguinity, including paternal grandfather, maternal grandfather, father, son, grandson, grandson;

(4) male collateral relatives, including uncle (fathers' younger brother), uncle (mothers' brother), older brother, younger brother, maternal and paternal cousin, nephew (brothers' son), nephew (sisters' son). Consequently, study 2 shows that blood ties plays an important role in the classification of kinship terms by Korean nationals. Korean students classified their kinship terms according to their lineal and collateral lines.

4. Discussion

Research 1 shows that there are "gender" and "blood relationship" dimensions in the conceptual structure of kinship terms among Chinese Korean college students. "Gender" is the first

dimension for Korean students to distinguish kinship words. The heterosexual relatives of the same generation are symmetrically distributed on the left and right sides of the gender axis, reflecting the deep-rooted gender concept of the Korean people. The second dimension of Korean college students distinguishing kinship words is blood relationship. Non blood relatives (in laws and foster relatives) and blood kindred relatives (patriarchal clan and maternal relatives) are also distributed symmetrically on the upper and lower sides of the consanguineous axis, reflecting Korean people's attention to blood relations. Research 2 found that Korean students clearly classified their blood relatives into male direct relatives according to "gender" and "blood relationship" male collateral relatives, female direct relatives and female collateral relatives. This further proved that for Koreans men and women have different gender concepts and relationships have consanguinity doctrine.

4.1 Gender dimensions in the conceptual structure of kinship terms by Chinese Korean ethnics

Chinese Korean college students distinguish their kinship words according to gender, which shows that in Chinese Korean ethnic society men and women have different gender concepts. Studies show that Korean men and women have different concepts in the following aspects: (1) there are gender differences in Korean language. In Korean language the gender distinction is mainly reflected in the kinship terms. Most of the names of address for people of the same generation are differentiated according to their gender. For example a boy calls his elder brother "형" which means elder brother and calls his elder sister "누나" meaning sister, the girl calls her brother "오빠" meaning elder brother and her elder sister "언니" meaning my sister. In Korean, kinship words like "elder brother", "elder sister", "brother-in-law" and "sister-in-law", the distinction between male and female in these words is very frequent and clear. Korean people learn and use these words from an early age, which in turn fosters a sense of consciousness that is deeply rooted in the hearts of the people. (2) there are gender differences in school education. The subjects of this study were Chinese Korean students, the educational system and model they experienced is the common form of male and female school education in China but, in the original Korean homologous society from South Korea there are still different educational systems and models for male and female students. From the perspective of higher education, South Korea has more than 200 universities and colleges with a four years system and only 7

women's colleges and universities. These women colleges and universities enjoy a high degree of recognition in Korea. Among them is Ewha Woman's University which is a world-famous women's college. In China, there are more than 1000 university institutions and only three women's universities, and none of them can compare to Ewha Woman's University. From secondary education, the main model of the Korean system separates male and female schools in high school education, there are still a few boy's schools and girl's schools today. Since 1949, the mainstream mode of secondary education in China has been co-ed male and female schools, but there are few boy's schools and girl's schools. The education model of separating men and women is the starting point of the difference between men and women thinking patterns and development characteristics. Different ways of training are adopted to enable boys and girls to get gender appropriate education.

According to the acceptance of the Korean Education system for men and women, South Koreans attach great importance to the distinction between men and women. It is considered that students should receive corresponding education according to their gender and development goals.^[21](3) There is a clear consciousness of division of labor the "male being the masters and females being the hostess". With the improvement of women's educational level, the participation of economic activities and the change of marriage and family outlook, the social status of modern Korean women has been significantly improved. However, because Korean women have been under the influence of patriarchy and male centered culture for a long time, the concept of "three obedience and four virtues" “三从四德” [sān cóng sì dé] and "men as masters' women as hostess" is still an important foundation for the values of modern Korean women. Korean professional women are facing the dual challenges of housework and career. "A virtuous wife and loving mother and a successful career" has become a new model for modern Korean women.^{[22][23]}

Previous studies have found that there are gender dimensions in the conceptual structure of kinship terms of Yi and Bai ethnic minority group, the boundaries between the male and female of the Yi people are distinct because they adhere to the concept that "men are superior to women" while for the Bai people the distinction between men and women is due to the respect for women. Similar to the Yi people, Koreans also show gender distinction in the classification

of kinship words, which is related to the historical tradition of "male superiority and female inferiority" of the Korean ethnic group. The Korean society is greatly influenced by the Confucian culture. In Confucianism, "men are superior to women" "three obedience and four virtues have put Korean women at a disadvantage of being discriminated against for a long time. In the traditional concept of the Korean people, the main responsibilities of women are to carry on the ancestral succession the family line, to serve their husbands and children, to serve their parents, -in-laws and to maintain the family rules under the extended family system.

With the self awakening of modern women and the rise of the feminist movement and the development of the mechanism for improving the social status of women, the social status of the Korean women has been unprecedentedly improved in China and the Korean Peninsula, and the women's liberation movement has made rapid development. However, the deep-rooted traditional Confucianism is still dominant in the Korean society. Women's status in the family and society is still lower than that of men, and housework is basically done by women.^{[24] [25]} In South Korea for example, based on 2012 reports the gender empowerment index (GEM) is 108th among 135 countries, and according to (2013) the gender inequality index (GII) is 17th among 152 countries. It is thus clear that in modern Korea, the phenomenon of male superiority still exists.^[26] The idea that Korean women are inferior to men is evident and direct in childbearing preferences. Many related surveys show that the proportion of women with strong gender preferences has not significantly changed over a very long time. Sex-selective abortion has become a common practice in South Korea in order to satisfy the preferences of small-scale families and boy child at the same time. In 2000, the sex ratio to population at birth was as high as 110:2, which was even higher in most of the 1990s for example it was (116:5 in 1990).^{[27][28]}

4.2 The consanguinity dimension in the conceptual structure of Korean kinship terms

The second benchmark of Chinese Korean people's classification of relative words is blood relationship. The kinship words of kin are distinctly divided into direct lines and collateral lines,^[29] evidently Korean people have strong consanguinity. The preface of Korean folk custom, compiled by Korea University, states that: "Confucianism still occupies an absolute proportion in Korean society, in fact, Confucianism not only changed people's thinking and character, but also changed social structure, habits and systems." In the current wave of modernization and

westernization, South Korea is still the strongest patriarchal and consanguineous society of the three countries in Eastern Asia. The Korean people attach importance to blood relationships, which is manifested in their close proximity to their relatives to the division of close and distant relatives. In order to clarify the close relationship between relatives, the Korean people invented the unique "inch counting method", to accurately calculate how close or distant they are with their own blood relatives. In the inch calculation method, the relationship between father and son is one inch, the relationship between brothers and sisters is two inches, which shows that father-son relationship is more important than siblings relationship. Although the parents and siblings belong to the nuclear family members, the two are closely related themselves, but the Korean people attach more importance to the blood relationships and divide the relatives into direct blood relatives and collateral relatives, rather than according to the degree of intimacy of the relatives. The inch method has been widely applied as a standard criterion of measuring relatives' closeness, in Korean society. In Korean, some kinship terms can be expressed directly in inches. For example, the Korean word "삼촌" "auk" (paternal uncle) is translated directly as "three inches", because the relationship between uncle and I is a three inches relationship. In Korean law, most of the legal provisions related to kinship are also defined by the inch method. For example, the prohibition of consanguineous marriage in South Korea includes blood relatives within 8 inches, blood relatives, spouses within 6 inches, and so on.^[30] Korean Visitors' Visas are issued to invitees from relatives within 8 inches or spouses within 4 inches of their relatives in Korea.^[31]

Korean peoples' attachment of importance to kinship also stems from of the influence of Confucianism from China. For hundreds of years the Korean Peninsula was a vassal state of China, hence its traditional culture is deeply influenced by Chinese traditional culture, its deeply imprinted with the brand of Confucianism. Social relations have a strong patriarchal hierarchy, the law is also governed by the patriarchal system, family ethics and consanguineous status etiquette are the basis for regulating the thought and behavior of the nation. Koreans have a long history of kinship doctrine, which is mainly embodied in the system of succession to the throne and family inheritance. In ancient Korea, disputes of heirs to the throne, controversy arising from the etiquette of mourning clothes and the title of imperial clan were frequent and surpass those of China.^[32] After the 17th Century, the Korean Dynasty revolved around a series of events related

to etiquette and fame, which caused a series of political crises. In the modern Korean society, taking the Republic of Korea as an example, the principle of inheritance is still influenced by consanguinity. Before the change of the household head system in 2005, Korean women were prohibited from representing their families legally, and the eldest son and grandson had the right to inherit the status of the head of the household. There is also a hierarchy within the male paternal lineages, married sons are superior to unmarried sons and are heirs to the head of the household title. From the ancient Korean period to the modern period, the Korean people have maintained the importance of blood relationships.^[33] The concept of blood ties has been flowing from generation to generation and the idea of lineage runs in the blood of the Koreans. In a word, this study shows that the concept of gender and consanguinity still hold a dominant position in the concept of kinship among Chinese Korean ethnic minority society. How to elaborate the positive role of these traditional ideas and eliminating its negative influence on society, is still an urgent problem for the modernization of Chinese Koreans.

5. Conclusion

The conceptual structure of Chinese Korean people's kinship terms has the dimensions of "gender" and "blood relationships", which embodies the gender concept of "male and female" and "blood and distant" relatives.

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Table 1 Korean kinship terms

KOREAN KINSHIP TERMS	ENGLISH MEANINGS	CHINESE EQUIVALENT TERMS	KOREAN LANGUAGE KINSHIP TERMS	ENGLISH MEANINGS	CHINESE EQUIVALENT TERMS
아버지	Father	: 爸爸	조카	Nephew (brothers' son)	侄子
어머니	Mother	妈妈	조카딸	Niece (brothers' daughter)	侄女
아들	Son	儿子	증조 할아버지	Paternal great grandfather	爷爷
딸	Daughter	女儿	증조 할머니	Paternal great grandmother	奶奶
형	Elder brother (boys)	哥哥	증손자	Great grandson	孙子

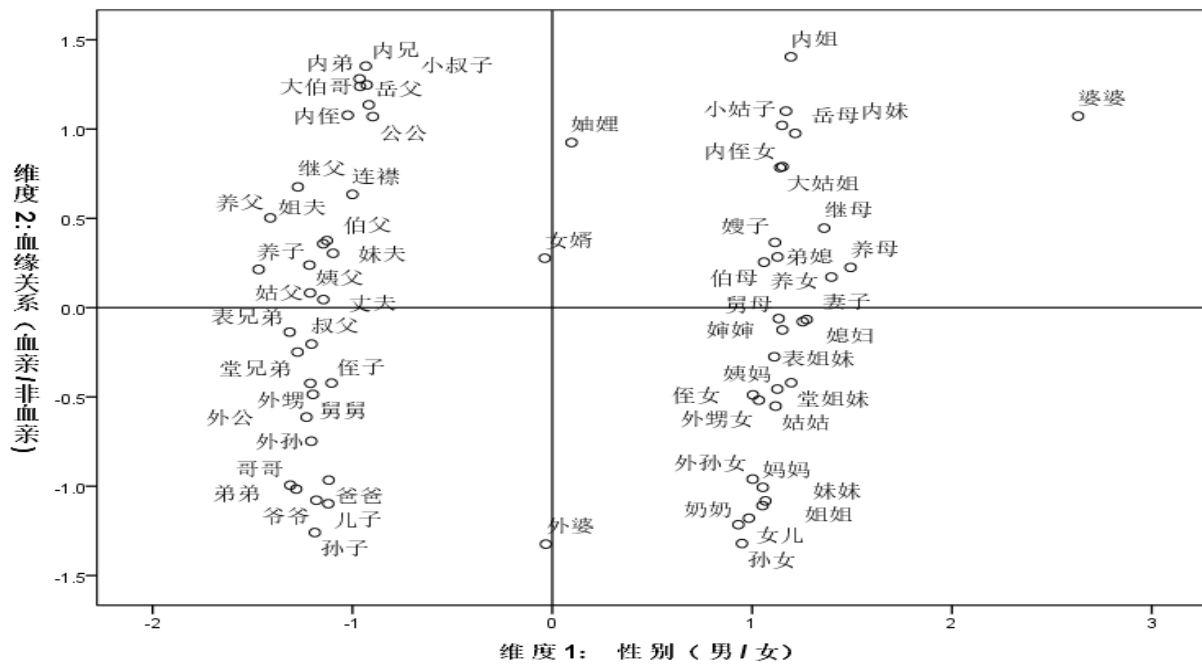
오빠	Elder brother (girls)	姐姐	증손녀	Great granddaughter	孙女
남동생	Younger brother	弟弟	외사촌 형	Older male cousin maternal(boys)	堂哥
누나	Elder sister(boys)	姐姐	외사촌 오빠	Older male cousin (girls)	堂哥
언니	elder sister(girls)	姐姐	외사촌 남동생	Younger male cousin	堂弟
여동생	Younger sister	妹妹	외사촌 누나	Older female cousin (boys)	堂姐
할아버지	Paternal grandfather	爷爷	외사촌 언니	Older female cousin (girls)	堂姐
할머니	Paternal grandmother	奶奶	외사촌 여동생	Younger female cousin	堂妹妹

외할아버지	Maternal grandfather	姥爷	사촌형	Older male cousin paternal (boys)	堂妹
외할머니	Maternal grandmother	姥姥	사촌오빠	Older male cousin paternal (boys)	表哥
손자	Grandson	孙子	사촌남동생	Younger male cousin	表弟
손녀	Granddaughter	孙女	사촌누나	Cousin sister paternal (boys)	表姐
외손자	Grandson (daughters' son)	外孙	사촌언니	Cousin sister paternal (girls)	表姐
외손녀	Granddaughter (daughters' daughter)	外孙女	사촌여동생	Cousin younger sister paternal	表妹

고모	Aunt (father's sister)	姑姑	고모 할머니	sister of paternal grandfather	表妹
이모	Aunt (mother's elder sister)	姨妈	이모 할머니	Sister of paternal grandmother	奶奶的 姐妹
외삼촌	uncle(mother's brother)	舅父	고모 외 할머니	Maternal grandfather's sister	爷爷的 姐妹
큰아버지	Uncle (father's elder brother)	大伯	이모 외 할머니	maternal grandmother's sister	姥姥的 姐妹
삼촌	Uncle (father's younger brother)	叔父	삼촌 할아버지	brother of paternal grandfather	姥爷的 姐妹
외조카	nephew (sister's son)	外甥	삼촌 외 할아버지	Brother of maternal grandmother	姥姥的 姐妹

	nephew (sister's daughte r)	外甥女			

Figure 1. Semantic Space of kinship terms by Chinese Korean college students



For translations refer to Table 1.

Figure 2. Dendrogram of kinship terms by Chinese Korean college students

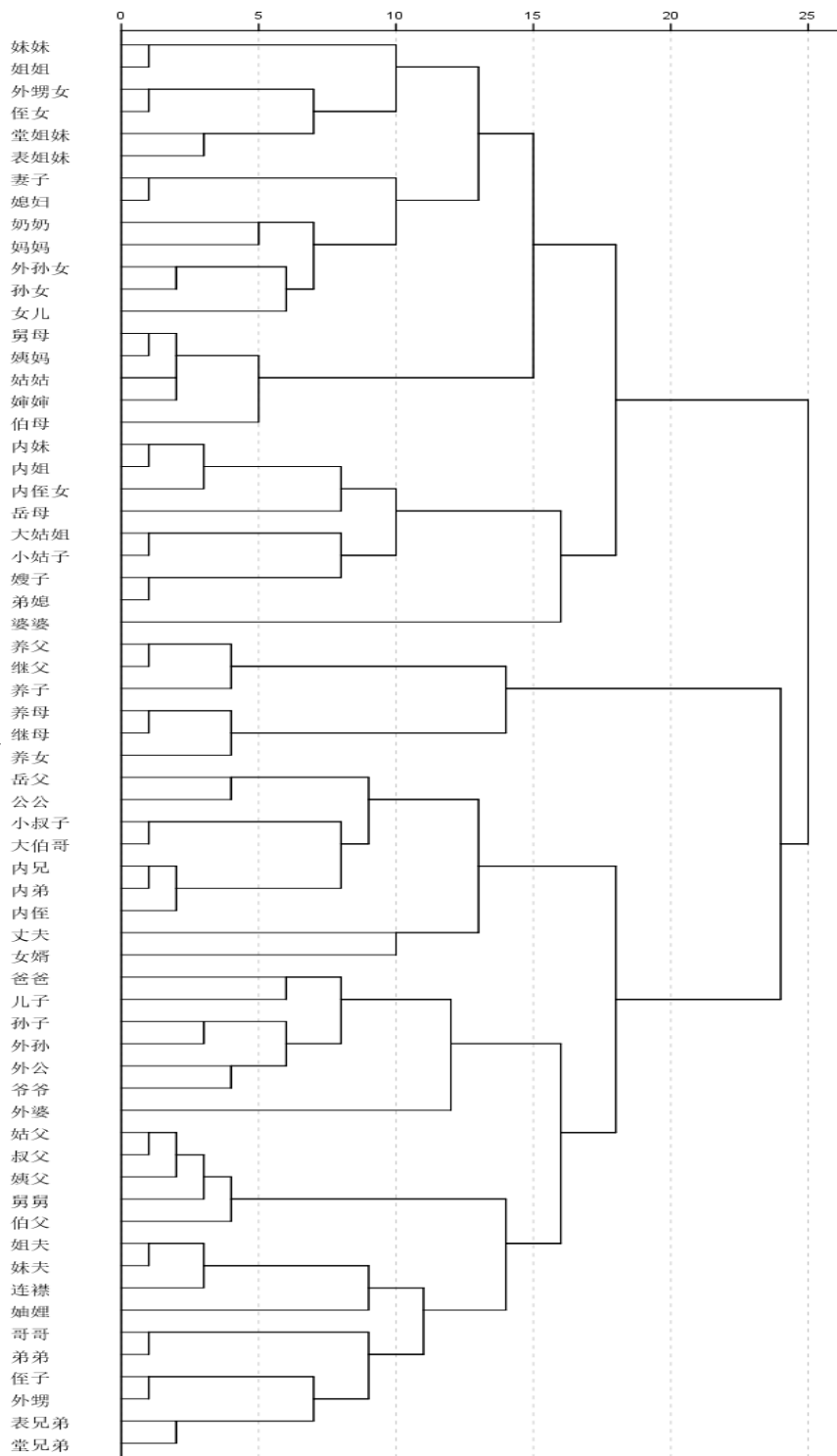


Figure 3. The semantic space of kinship terms by Chinese Korean college students

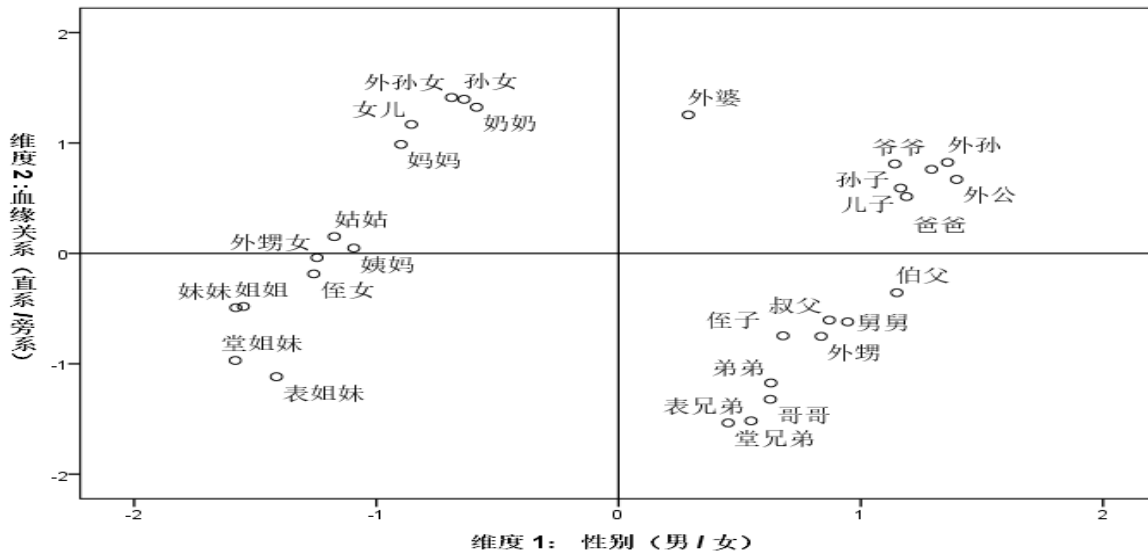
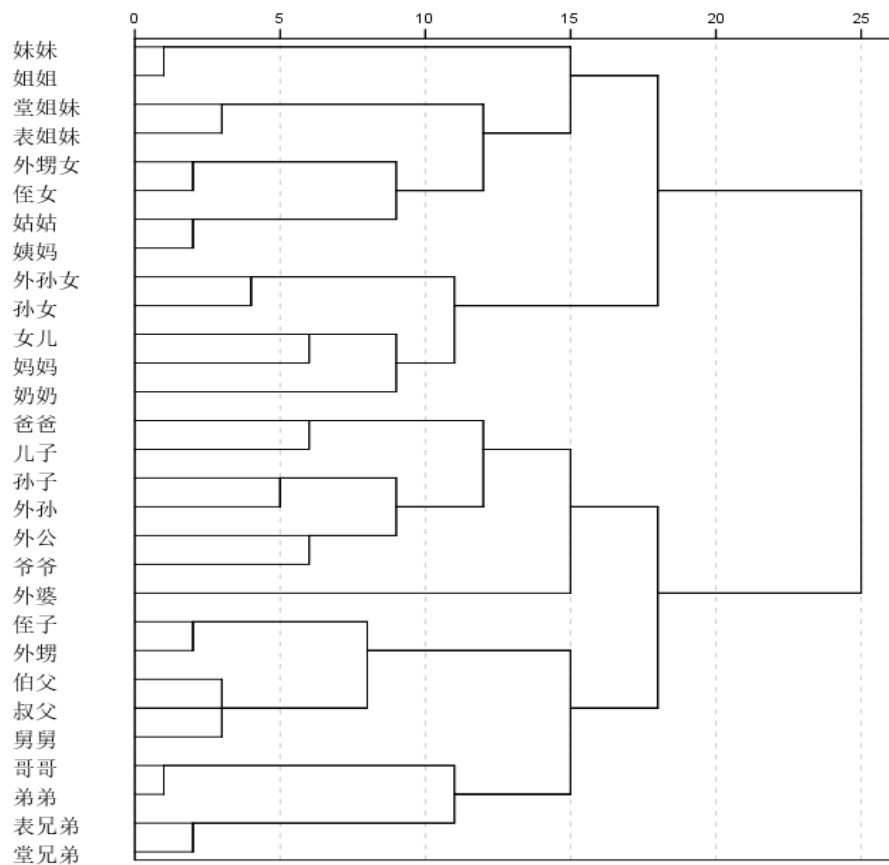


Figure 4 Tree classification of kinship terms by Chinese Korean college students



For translations refer to Table 1.