

A Study on Culture Studies for the Circuit of Culture of Policy Discourse: Focus on Cultural Representations and Signifying Practices

Man-Ki Kim[†]

Abstract

This study is the text discourse of agenda setting through media policy on the three communities. The materials of subjects are the 71 text discourses that appeared in the columns, the special manuscripts, and the comments on the contemporary topics in 33 media. The subjects focuses on the metaphor, metonymy, and binary transposition. This kind of connotation tends to be imploded into people through media, so that it produces hyperreality. This process produces the regulation and strengthens the reality through the circuit of culture. Thus this research tries to develop the theoretical foundation for analysing the text discourse produced by the media. Also it focuses on widening the research scope to study the effects that the circuit of culture provides on the politics, society, and economics. Therefore The first, the objective meanings(denotation)which the referents of the community as T'PALACE, I'PARK, and STARCITY are 'larger scale', 'high and skyscraper', ' the rich people and the plutocrats who have very high academic career' and ' the residence place for the famous stars and successful CEOs', etc. and the subjective meanings, connotations which the referents of the community are 'The first street' transposes '1%' 'their own space' into the characteristics of the wealth of Gangnam district or Korean wealth'. the additional significations which the metaphors such as 'the noble community', 'the sample for the high-level residential space', and 'the greed of 1%'. Conclusion, The significations of the symbols became imploded into the population and circulated along with the cultural streams through the media. The referents are recreated and consumed among the other communities such as the named 'PALACE', 'I'PARK', 'STARCITY' in the other areas. This kind of ideology tends to create the myths such as ' the 1% rich people of Gangnam', 'the first street of Korean wealth', and create the regulation such as ' the compound taxes for the real-estates', 'the policy of reducing the taxes for the rich', 'the policy of reducing the taxes for the 1 % of the rich. Also these regulations make the politicians operate new policies and are being utilized as 'slogan' for the politicians.

Key words : Policy Discourse, Agenda setting, Denotation, Connotation, Circuit of culture

정책담론의 문화흐름에 대한 문화연구 : 문화적 표상과 의미의 실체를 중심으로

김만기†

요 약

본 연구는 3개 특정공동체에 대하여 미디어에서 정책적으로 의제설정(agenda setting)되었던 텍스트담론을 중심으로 의미작용(signification)의 기호학적(semiotics)분석이다. 연구대상의 자료는 잡지와 전문지, 신문 33개 매체에 게재된 칼럼(column), 특별기고, 시사평론 등 71개의 텍스트담론이다. 연구는 부가의미로 볼 수 있는 은유(metaphor)와 환유(metonymy), 그리고 이분적(binary oppositions)사고 전환(transposition)에 보다 관심을 둔다. 이런 함축적 부가의미는 여러 미디어를 통하여 대중 속으로 내파(imploded)되어 현실보다 더 실재적인 과실재성(hyperreality)으로 신화(myth)를 창출한다. 따라서 본 연구는 미디어가 정책적으로 만들어낸 텍스트담론을 기호학적 시각에서 해체와 분석할 수 있는 이론적 논리를 개발하고자 한다. 또한 기호학의 경계점에서 문화흐름이 정치, 사회, 그리고 경제 등 정책에 어떤 영향을 주는가를 연구할 수 있는 범위를 확장하는 데 있다. 결과적으로 본 연구에서 대상체(referent)인 T'PALACE, I'PARK, STARCITY가 지시하는 객관적 외시적의미(denotation)는 기존 타 커뮤니티보다 '규모가 크고', '높은 고층이고', '주로 학력 높은 부자들이나 재벌들', 그리고 '연예인들이나 성공한 CEO들이 거주한 것으로 알려진 외시적의미를 갖는다. 그리고 공동체의 대상체가 지시하는 주관적인 다의적 함축의미(connotation)'귀족커뮤니티', '초호판극치 공간', '양재천의 꽃', '그들만의 공간' 등 은유적 표현은 '대한민국 부 1번지', '벤처마킹대상', '고급주거형태 견본', '국내최고급아파트', '대한민국강남특별시', '1%의 욕망', 등과 같은 환유적 전환의 함축의미로 신화와 이데올로기를 창조하고 있다. 이런 이데올로기와 신화는 미디어를 통해 대중속으로 내파되어(imploded)어 타 지역에서 동일한 이름을 가진 공동체 커뮤니티로 재생산되어 소비(분양)되고 있다. 또한 경제, 문화가 정책이나 정치적으로 활용되어 '종부세', '부자감세', '1%의 부자감세' 등과 같은 정부규정이나 슬로건을 창조하고 있다.

주제어 : 정책담론, 의제설정, 외시적의미, 함축적의미, 문화흐름

1. Theoretical Background and Purposes of Research

Korean society has the distinctive characteristics of producing and reproducing the text discourse concentrating on the specific subjects. These characteristics of Korean tended to reproduce the text discourse through the agenda setting in media. Thus, the research for investigating the symbolic meanings of the cultural, political and economic aspects on the text discourse is very meaningful in the academic areas.

This research focuses on the semiotic analysis of the signification of text discourse of agenda setting in media among three specific communities. The discourse of a specific community can be investigated from the two aspects. One is the manifest meaning which is general, objective(denotation), the second is the connotation which is inter-subjective, and decorated by glittering generality. This research focuses on the metaphor, metonymy, and binary transposition which belong to the second category. This kind of connotation tends to be imploded into people through media policy, so that it produces hyperreality[2]. This process produces the regulation and strengthens the reality through the circuit of culture[18]. Thus this research tries to develop the theoretical foundation for analysing the text discourse produced by the media. Also it focuses on widening the research scope to study the effects that the circuit of culture provides on the politics, society, and economics.

2. Research Subjects

The subjects are the text discourses of agenda setting through media on the 'T' PALACE and 'T'PARK in the areas south of the Han River (henceforth; Gangnam) and STARCITY in the areas north of the Han River(henceforth; Gangbuk).

The subject materials are the 71 text discourses that appeared in the columns, the special manuscripts, and the comments on the contemporary topics in 33 media (12 journals and 21 newspapers).

3. Theoretical Background

The theoretical background of this research is the semiotic analysis on the signification of text discourse. The scholars for structuralism, such as Saussure(1966), Lévi-Strauss(1967), Barthes (1967),Lacan(1977), Peirce(1977), etc. adopted the semiotic analysis for analysing text discourse[1][13][17][18][19]. In general the modern scholars for symbol logic focuses on the signification through the semiosis of Saussure and Peirce. Saussure founded the academic theories about the signification by suggesting the concepts of referent, signifier/signified, langue//parole, synchronic /diachronic, paradigm/syntagm. The theories associate the text discourse with the concepts of metaphor, metonym, ideology, binary oppositions, intertextuality, myth, etc[18][19].

From the other side, the concept of deconstruction by Derrida(1974) who advocated post-structuralism is very important in semiotics[5]. The concept of deconstruction is to 'read' the world as a text and the phenomenon of the world. According to Derrida, every text come into the world with the sub-code which deconstruct by themselves[5].

The critical theorist applies the deconstruction with two ways of motion, one motion is to deconstruct and analyse the discourse at the border that the binary oppositions take place, the second motion is to recreate the meaning through the reconstruction of the deconstructed elements[11].

However, Baudrillard(1988), Eco(1976) who were classified as deconstructionalists suggested a new way of semiotic view for the world[2][6]. This

new views consider the everything created by people as the artificial work to be made as the hyper-realities[2]. Barthes(1967) considered this artificial works as the myth. Regarding it, Barthes (1967) interprets social and cultural implications, hidden in the link of signified by setting additional meaning as signifier into myth[1]. But the pre symbolic function which created the myth is the hyperreality. Lévi-Strauss (1967) argues that the basic structure of myth is binary opposition[10][17]. This myth is generated from the semiotic process of surreal hyperreality.

The inducing concept for hyperreality are the connotations which have the polysemies decorated with the glittering generality such as hyper-space, overpraises, greed, excessive expenses, overconsumption, the acme, and the hyper-luxury, etc[12]. The signified connections for the connotations are metaphor, metonymy, and binary oppositive transposition. These process are rooted in the inner human mind which has symbolic and showing off tendency according to the Bourdieu(1996)'s Distinction theory which explains the human tendency to distinguish themselves from the other persons, and Habitus's concept, and Veblen Effect[14][21]. This kind of inner mind creates the economic profits through the process of production-representation-

consumption-regulation-identity along with the circuit of culture imploded into the common people [18] .

4. Research Topics and Methodology

The research topic is to deconstruct and analyse the semiotics' signification on the text discours of agenda setting through media on the 'T' PALACE, 'I'PARK and STARCITY. And this paper set three research questions to investigate how the creation of new meaning can effect in the circuit of culture as follows.

<Research Question 1>

The deconstruction and analysis of the objective meanings which the referents of the community refer to.

<Research Question 2>

The deconstruction and analysis on the subjective connotations which the referents of the community refer to.

<Research Question 3>

The political and economic effects which the referents provide through the circuit of culture.

To solve the research questions mentioned above, this research adopted the semiotic analysing methods as follows. The research process consists of extracting the signified meanings of the text discourse. The research adopted four ways to deconstruct, analyse and reconstruct the text discourse in order to extract the signified meanings. The first process is to extract the objective meanings of the signified. The second process is to deconstruct and analyse the discourse at the border that the binary oppositions take place. The third is to articulate the deconstructed elements in order to recreate the new meanings of the discourse.

In the three process stated so far , much more glittering discourse imploded into the common people. The fourth process is to predict the economic profits made by the five process of production-representation-consumption-regulation and identity along with the circuit of culture that imploded into the common people.

5. The deconstruction and analysis on the semiotic signification

<Research Question 1>

The deconstruction and analysis on the objective meanings which the referents of the community

refer to. The referents of the community are the T'PALACE, I'PARK, and STARCITY.

The first significations are the manifest meanings. They are the monosomic meanings, and their connotations for them are 'larger scale', 'high and skyscraper', 'well organized landscape architecture', 'the rich people and the plutocrats who have very high academic career' and 'the residence place for the famous stars and successful CEOs', etc.

<Research Question 2> The deconstruction and analysis on the subjective connotations which the referents of the community refer to.

The second connotations depend on the subjective emotions and feelings, or the inter-subjective cultural experience and value of the users of the meanings. Thus the second connotations are more diverse and in a state of flux. These connotations are the metaphor and metaphorical transpositions represented in themes of text discourse such as 'Aristocrat community', 'the royal town', etc, and the binary oppositions tend to react the mind of symbol users through the metaphor, metonym and the integrate significations which are ideologically artificial and hyperreality.

5.1 Metaphor - Paradigm - Signification

Human mind consists of two functions which the symbols carry, Brown, 1977; Leach, 1976. Two functions are the metaphor and metonym [4] [1 6]. Human mind consists of metaphors which construct the political, economic, cultural realities among our daily lives. This kind of metaphor is one way of communication by transposing the unknown into the known words.

Take a look at the examples of the paradigmatical connotations among the text discourses. The metaphorical connotations which

implied the concepts of 'the rich' and 'the high-level' are like these: 'the royal community', 'the acme of the extravagant life', 'their own special space', 'the royal castles on the streets of Yangjae streams', 'the flowers of Yangjae streams', 'the high-tech facilities', 'go the common people, come only the rich', 'the famous people like the high place', 'the 100,000,000 Won as the house-moving expenses', 'the impregnable security', 'it seems like to be hotel or forest', 'the royal town', 'the first street of Korean wealth', 'it seems like that the rich people in Gangnam have more merits', 'Gangnam district is the symbol of Korean concentrated capital', 'the Beverly Hills of Korean', 'they don't allow their children go to the schools located outside of 'T'PALACE', 'the westernized lifestyle', 'the prestigious class for their own', '1% greed of Korean people', 'common residential areas which are the super luxurious', etc., the connotations employs the glittering generality among the text discourse.

Metaphor employs two kinds of symbols. These two symbols are connected with the principles of associations. The principle of associations transpose the referents into the different scope of the symbolic meanings.

'The first street' transposes '1%', 'the best', 'the acme', 'the best characteristics' into the characteristics of the wealth of Gangnam district. 'The wealth' can be transposed into '1%' through this connotative transposition. Thus the metaphorical transposition is possible by utilizing both the similarities and the differences among the two concepts. But the 'the wealth' and 'the first street' have much similarities in the special scope. The metaphor can provoke the fanciful and hyperreality effects into the human minds because what are totally different from each other can be connected by something common to both of them[7].

5.2 Metonym - Paradigm -Signification

The metonym is the symbolic system which expresses something as the representative by transposing one thing into another. For example, 'the first street of Korean wealth', 'the flowers of Yangjae streets', 'Gangnam district is the symbol of Korean concentrated capital', 'the Beverly Hills of Korea' etc., are the metonym of text discourse.

In these text discourses, the metaphoric expressions of the referents are the metonym for Korean wealth. Thus the word 'the wealth' expresses the representative of all through connecting the "flowers", 'their own space', 'the first street of education', 'the symbol of the wealth', 'the self image of Korean', 'the concentration of Korean capital', 'the Beverly Hills of Korea'. The purpose of this transposing process is to represent the general cancelled by something, which aims to understand the general focusing on the specific aspects[15]. Thus the word 'the wealth' consists of the syntagm which was diachronically, and horizontally combined with 'flower', 'symbol', 'self-portraite'. 'Beverly Hills'.

5.3 Two columns for the binary oppositions of language

The metaphor and the metonym are the opposite structures

(paradigm/syntagm, synchrony/ diachrony), and can have the diverse connotations in the opposite structures. Thus the one of the text discourse appears in the sentence, it can make human beings think about the word which are the opposite in its meaning although the opposite word doesn't appear in that sentence.

For example, the binary oppositions such as 'a noble man/ common people', 'famous/ ordinary'. 'special/ common', 'acme/humble' are imagined in human mind. This phenomenon are parallel with

the logics that human mentality can not exist apart from the binary oppositions [12].

This binary oppositions consist with the paradigm and the syntagm. 'Noble men(their own, famous, Halloween party, the acme)/ common people(the humbler classes, ordinary people, common, common party)', 'special(the best, the acme, special, the hyper large, the hyper luxurious, 1%, the first street)/ common(ordinary, the bottom)',

'high (skyscraper, high academic career)/ low (low level, low academic career), 'respect (pride, boast)/ despise (shame), 'wealth (the rich person/ luxurious)/ poverty (poor, the humbler classes). 'cultural space (hotel)/ living space (humbler apartment), 'merits and demerits', 'bless/ disaster', 'the areas south / north of the Han River', 'T PALACE/ humbler apartment', 'imported cars/ domestic cars', 'Utopia/Distopia', the above binary oppositions can be classified.

The text discourses have the binary oppositions such as 'the rich/ poor', 'hotel/ humbler apartment', 'common/ separate', 'cohesion/collapse', 'intimacy/ distance', 'truth/ distort', etc. These binary oppositions can be considered as the cultural order made by the recognizing function of human mind, not as the systematic principle of nature in the text discourse. From this point of view, the binary oppositions play at three kinds of functions.

The first function is to classify; the terms of black and white. For example, the first is to classify the basic functions; the rich and the poor, the diligence and the laziness, the superior and the inferior, etc. This classifications are very intentional and so strict that the middle space(the gray colour) can not be allowed in the first function. Gustave Le Bon(1960), French sociologist in the 18th century, considered the binary oppositions cruel[9].

The second function is to create and recreate the meanings. The meaning of the each element can be determined by that of the opposite element. In other words, the one element of the binary

oppositions constraint the other element and set up its own meaning. For example, if the poor don't have any visions, they can not know the dreams of the rich, and the text discourse, 'The residents in Gangnam district tend to make their resident space exclusive from the other people through the relationships among themselves.' assumes that they know the difference between the exclusive space and inclusive space[22]. If the connotations of the symbol are not clear, the connotations can not be found out. If the notion of absolute does not exist, the concept of relativity is impossible. All the meanings are determined relatively.

The third function is related with the structural systems. From the structural point of view, the basic binary oppositions are the relationship between the part and the whole. The whole consists with the parts, and many parts consists with many binary oppositions. According to Greimas(1982)[8]. it is important to know the existence of the binary oppositions, but it is more important to know the relationship between two oppositions in establishing process of the structures[8].

For example, 'Gangnam' and 'the first street' are the part and the Republic of Korean is the metonym playing the role of representative as a whole in the text discourse 'Gangnam is the first street of Korean wealth. In the text discourse, 'And this place is for the residential areas, the commercial areas, the cultural areas, and peripheral or central.....', central means the part, the peripheral means the whole, and in the text discourse 'the place/ Gangnam special district 'T' PALACE', the 'T' PALACE signifies the part, and Gangnam special district signifies the whole. The structures can be classified as two columns for the binary oppositions of language .

The language structures can be classified as the two columns for the binary oppositions: the paradigm / the syntagm. The text discourses such as 'Gangnam', 'noble men', 'the wealth', 'respect',

' Utopia' tend to changes according to the time. But the text discourses such as 'Gangnam district/ Gangbuk district, ' T'PALACE / humbler apartments', ' the wealth / poverty', ' the imported cars / domestic cars, 'merits/demerits', 'bless/disaster' co-exist diachronically.

These words are the agenda setting chosen by the common people regardless of the time flows, which signifies the timelessness of those words. So the opinion of Bon that the binary oppositions are cruel is a kind of myth[9].

On the contrary, Baudrillard(1988) considered the binary oppositions as sacred, which signifies the counter-myth[2].

For example, it is necessary to view the binary oppositions with the hyperreality view beyond the boundary of progressivism -conservatism, Utopia-Distopia.

The oppositions of the bless/disaster, progressivism-conservatism , Utopia-Distopia can be replaced by the opposition as the myth and counter-myth.

The dialectic combination of myth and counter-myth may open the scope of concepts, perceptions, and meanings, also create the popular culture which is very meaningful. Three functions of the binary oppositions may be applied to the text discourse. But there are two opposite points of view for the universality of the binary oppositions.

Barthes(1967) insisted that the binary oppositions can be just majority, not totality[1]. That is, the major part of the text can be explained by the binary oppositions, but the binary oppositions are not enough to explain the totality.

It is not easy to find out the other element of the binary oppositions in the nature or the world of concepts. But it is true that the binary oppositions can explain the majority of the text discourses.

But Berger(1982) believed that the binary oppositions must exist in the texts[3]. He also insisted that all the binary oppositions must exist

in all the texts. They thought that the binary oppositions might be transposed into the subconsciousness of the audience without any overt images. For example, the text 'Gangnam special district of Republic of Korea', the binary oppositions of Gangnam special district depend on the judgement of the audience.

. Thus, any kind of explanation for the metaphor, the metonym, and the binary oppositions can not exist without the binary oppositions.

5.4 The additional signification of the symbols

The additional significations for three referents which were explained as the metaphors such as 'the noble community', 'the acme of the luxurious', 'the flowers of the Yangjae streams', 'their own space' were transformed as the connotations as 'the first street of Korean wealth', 'the target of benchmarking', 'the sample for the high-level residential space', and 'the greed of 1%', etc.

The synchrony and similarity of the paradigm related with 'wealth' - 'the first street', 'the 1%', 'the acme', 'the best' - created the myth and became the agenda setting. The metonym associated with the reality as 'the wealth' created the practical effects, so that they lead the audience to fill out the other part of metonym and create the myths which became the agenda setting in the diverse media. The metaphor and metonym became the myths through the process of hyperreality. So we can find out the ideology concealed in the text discours through this kind of process.

These metaphor, metonym and binary oppositions are being recreated as the hyperreality in the referents of three communities. that is, 'noble ...', 'ultra luxurious...', 'the superstar...',

'luxurious...', 'special...', 'ultra large...', 'famous...', '1%...', 'the first street...', 'the best...', 'the concentrated...', 'Utopia...', etc. are being recreated

as the hyper space as Utopia. As a result, the creations and recreations of the semiotic meanings create the myths such as 'capitalism', 'aristocratism', 'westernization', 'elitism', 'symbolism', 'individualism', 'Utopia', 'Progressivism', 'Ultramodernism'.

<Research 3> The political and economic effects which the referents provide through the circuit of culture.

The significations of the symbols became imploded into the population and circulated along with the cultural streams through the media.

The referents of 'T PALACE', 'I PARK', 'STAR CITY' created by the signification of symbols are imploded into the population through media. The referents are recreated and consumed among the other communities such as '○○○ PALACE', '○○○I PARK', '○○○STARCITY' in the other areas. This kind of ideology tends to create the myths such as 'the 1% rich people of Gangnam', 'the first street of Korean wealth', and create the regulation such as 'the compound taxes for the real-estates', 'the policy of reducing the taxes for the rich', 'the policy of reducing the taxes for the 1 % of the rich.

Also these regulations make the politicians operate new policies and are being utilized as 'slogan' for the politicians. The referents of 'T PALACE', 'I PARK', 'STAR CITY' became the agenda settings, and being utilized in the areas of politics, economics, and culture. So the referents represents the symbolism such as 'the symbol of Gangnam wealth', 'the 1% of the rich in Gangnam', etc. For example, many people voted for Mayor Oh, Se-hoon from the Gangnam district, the Seocho district, and the Songpa district in the mayor election for Seoul city. This signifies the symbolic representation for Gangnam district. Also this is the distinctive strategy for the Veblen Effect for the other community rather than Gangnam district [19]. This kind of distinctive strategies tend to strengthen their identity. The

cultural circuit through the symbolic signification intensifies the economic capital to the very expensive apartments. So the text discourse such as 'the high-priced apartment' appeared in the reality, thus this text discourse recreates the socio-, cultural and economic values.

6. Conclusion : Suggestions and Limitations

This research focuses on the semiotic analysis on the signification of text discourse of agenda setting in media among a specific community. The discourse of a specific community can be investigated from the two aspects. One is the manifest meaning which is general, objective, denotation. the second is connotation which is inter-subjective, and decorated by glittering generality. This research focuses on the metaphor, metonymy, and binary transposition which belongs to the second category. This kind of connotation tends to be imploded into people through media, so that it produces hyperreality. This process produces the regulation and strengthens the reality through the circuit of culture. Thus this research tries to develop the theoretical foundation to analyse the text discourse produced by the media. Also it focuses on widening the research scope to study the effects that the circuit of culture provides on the politics, society, and economics. But this kind of text discourse or the process can provide the bad effects for the minority, such 'the compound taxes for the real-estates, ' the tax policy of lowering the taxes for the rich'. It is not fair to give the disadvantage to the few minority. Also the results of this research emphasizes that it is not good for the politicians to make use of the text discourses imploded into the popularity. Therefore The first, the denotation which the referents of the community such as T'PALACE, I'PARK, and STARCITY are ' larger scale', 'high and

skyscraper', 'the rich people and the plutocrats who have very high academic career' and ' the residence place for the famous stars and successful CEOs', etc.

The second, the connotations which the referents of the community are 'The first street' transposes '1%' 'their own space' into the characteristics of the wealth of Gangnam district or Korean wealth'. the additional significations which the metaphors such as 'the noble community', and 'the sample for the high-level residential space. the third, The political and economic effects which the referents provide through the circuit of culture. that is, The significations of the symbols became imploded into the population and circulated along with the cultural streams through the media.

The referents are recreated and consumed among the other communities such as the named 'PALACE', 'I'PARK', 'STARCITY' in the other areas. The kind of ideology tends to create the myths such as ' the 1% rich people of Gangnam', 'the first street of Korean wealth', and create the regulation such as ' the compound taxes for the real-estates', 'the policy of reducing the taxes for the rich', 'the policy of reducing the taxes for the 1 % of the rich. Also these regulations make the politicians operate new policies and are being utilized as 'slogan' for the politicians. The referents became the agenda settings. and being utilized in the areas of politics, economics, and culture.

The limitation of this research is that the research scope concentrated on the text discourses of the specific community, so that the research tended to be subjectively analyzed. If this research combines the quantitative analysis, the more concrete results may be obtained. And the comparative analysis on the referents of the specific community and other communities must be done in the next research project.

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Man-Ki Kim

Hankuk University of Foreign
Studies,
English Dept.(Bachelor)
Hankuk University of Foreign

Studies,

Graduate school of Communication and
information(Master)

Hankuk University of Foreign Studies,
Graduate school of Communication and
information(Ph.D.)

2011-2013 Korean Academic Society for Public
Relations, President -elect

2011-2012 Citizens' Alliance for Just
Society and Bright Politics, Co-President

2011-2013 National Academic Federation of
Smart & ICT Convergence, Vice Chairman

2011-2012 Korea Communication
Association, Vice President

2011-2013 Korean Society for Broadcasting
Criticism, Director of General Affairs

Area of Interest: Digital Ads & PR, Digital,
Communication

E-mail: kapr@hanmail.net