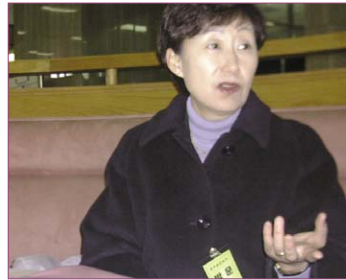




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In heavy Snow... Two Students of Wangsan GSC are struggling against raising tuition fee at the front gate of Imun Campus on February 14.

Students in Gag Order By School Authorities

School authority accused all members who had occupied the main building for the tuition struggle. Yang Kyeung-soo(PL-95), the president of the GSC and Hwang Jung-hwan(L-94), the vice-president in Wangsan were suspended for an indefinite period. Many students of Wangsan and Imun criticized to the unexampled activity of school authorities at once.

Also, they criticized that school mistook, participated in the rally for their come back. School authorities, however, had no answer about the protest. And now, the school is rejecting communication with the students and kept on changing the agreements.

The Wangsan GSC has been continuously demanding for a public apology and a withdrawal of the punishment. Also, the Wangsan GSC is planning to keep occupying the main building before the semester starts and after the semester starts, they are thinking of meeting the students in person to spread the struggle.

Kim Hee-in (ECE-97), a student who has been suspended for two weeks said, "Whether our demand is right or wrong should be brought up in discussion. The school has been only emphasizing their opinion with out even listen our side of the story. Don't they have to think of why we came to occupy the main building?"

University Start Together Without Regard to Ideology

Many students of universities in Korea held the rally in Yonsei university to resist the raising tuition fee in front of the on January 16th. Students insisted on resisting raise on tuition fee, expand 6% with national educational finance, withdrawing restructuring of university.

Many student of Hanchongnyon and other student participated in the rally, because, they declared to unite together for the co-purpose.

The rally started with the president of Sungshin Women's University GSC's speech. The president of Duksung Women's University GSC said "We oppose to Neo-Liberalism's educational policy

connected with private school absurdity, raising tuition fees." In the middle of the rally, some groups of minjung dance performed about campus problems. Finally, the participant read aloud an address to secure the public nature in education without raising tuition fees, expand six percentage with national educational finance, withdraw restructuring of university.

After this rally, there was a slight collision between the students and the police. Because the police blocked the students passing through the school gate. In this situation continued for two hours.

Raising Tuition fee By 7% Students More Burdened

The tuition fee was raised as 7 percent, after the resistance of students were fierced day by day. Many students had occupied the main building, Imun and Wangsan GSC had protested the one-sided decision of the school authorities. Also, most students were participating the movement that students don't pay the tuition fee until the last term to pay.

The raise was decided by the committee that was held to adapt the tuition fee on 8th of January. While the GSC of Imun and Wangsan campus insisted upon a freeze on

tuition fee, school authority adhered to raise tuition fee with a rise in prices, improvement in educational environment. Lee Seung-joo (PD-97) president of Imun GSC said, "HUFSan should find out solution about this problem together, but school didn't even try."

School authority, however, maintained the same position with rejecting the proposal. This situation continued in the University Tripartite Committee. School authority persist in raising tuition fee whereas the GSCs demanded a freeze on tuition

fee. Nevertheless, school authority decided to raise tuition fee by 7 percent.

After, the GSCs occupied the office of Vice President and Office of General Affair following the office of University President. They also started a sit-in demonstration in front of the school gate to let passersby know school authorities' undemocratic ways. The alternatives such as the movement of democratic payment, putting off registration, were also proposed by the GSCs.

Just Having Fun, but No Fruit

This year's Orientation workshop unlike the past years, was held in the Muju Resortel from Wednesday, the 21st of February until the 23rd. The departing was delayed because of a lecture on sexual abuse supported by the Women's student council had to be cancelled.

On the second day the events actively took place. Along with all the gatherings of the colleges, the main and biggest gathering was held. The ceremony was divided in three categories. First, the performances of the Dong-a-ri starting from Oeinbuda, then another performance

on the topic of university life and lastly, the names of the heads of the colleges was announced. One big difference was that there were no guest singers so the Dong-a-ri performances could be held for a longer period.

There was a complaint that the cafeteria was too far away and the menu wasn't satisfying. The biggest thing that most students complained about was the location where the main gathering was held. Because there were no other area fit for the gathering, the students had to make the set on the parking lot. And the

students had to sit on the floor on the night of a freezing day. Also with the main gathering, some colleges were arranged to have dinner at the time the main gathering was held. Therefore some students had to miss the performance.

From last's years lesson, that the ceremonies were held for too long, this year's ceremonies ran smoothly and kept the proper time. Along with the ceremonies in the lobby, a vote for the abolishment of the National Security Law prepared by the Committee of Reunification and the Association of the Press was held.

Unity Saves Snowbound Wangsan Orientation

Freshmen of HUFs at Wangsan campus came back from the orientation workshop on the 25th of February. That was a day later than it was planned. Although the workshop was from February 22 through 24, sudden snow struck Sokcho in Kwangwon Province and blocked all highways connecting Sokcho and Seoul. No accidents or injuries were seen from the delay in departure.

Freshmen enjoyed themselves with the activities elder students prepared for the workshop. With the help of representatives of each department, General Student Council of Wangsan lead the welcoming performance.

Dong-a-ris such as HUFs cheerleaders, "Haemuri" people-song groups and "Sonmal Saranghoe" which is a club for finger language helped to enlighten the first day of the workshop.

The President of the Wangsan GSC, Yang Kyeung-soo (P-95) was up on the stage during the introduction of the leaders of the main committees. "70,000,000 people in the land of Korea are wishing to live a life that is like that of a human being's. For such realization, reunification of the two Koreas is a must. That is the only way to an united heart," he stated. Then he

emphasized the need for abolishing the National Security Law (NSL) and withdrawing of the US troops in Korea. Oedae Hakbo, Kyoji, Imun FBS, Wangsan FBS and The Argus managed to have a ballot box open for HUFs to vote on what they think of NSL.

The Wangsan workshop held Munwha School, a chance for the freshmen to experience any Dong-a-ri they please. Some of the most popular ones were hiphop Dong-a-ri "Slap-up" and acupuncture Dong-a-ri "Onuri". It was a opportunity for freshmen to learn what college life will be like.

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Editorial

Are You Satisfied with Living in Society Without Soul

Have you seen the movie "Billy Elliot"? The movie is a biography of a boy living in England in the 1980s. This movie along with the setting in England met with an economic crisis in the 1980s makes for a pathetic plot. The director, however, describes the touching progress of a change in a young boy's life, from the son of coal miner to a famous ballet dancer very sensitively. Along with the ironical setting, the movie identifies a more important problem.

That is the unequal relationship between the working classes and the middle and upper classes. At the time, Margaret Thatcher faced the difficult situation of strong structural reform owing to the pressure of the economic crisis. The so called "Iron woman" and the capitalists notified labor unions of the dismissal of many workers. Workers resistance arose among people to demand this inhuman policy and consequences be reviewed. But, the "iron woman" heartlessly trampled the working class with military shoes. Billy lived in this gloomy era.

Today, we are living a gloomy era, just like Billy. The Dae-woo emergency shows that there is something wrong in the world we live in. Actually, the Dae-woo emergency originated by the unjust management of conglomerates by management and Government. The result, however, was dismissal notices for the Dae-woo workers. Despite the slogans of "Sharing the pain" and "structural reform", the people responsible for the pain, did not share it. Moreover, the Government made a show of force in front of the labors. It seems familiar, like a scene of a gloomy movie.

The individual is not recognized as being significant and this resulted the gloomy period. In reviewing the Dae-woo emergency, we are able to acknowledge the fact. The Government and the capital investors think that the dismissal of workers is only as a funds supply and demand program. In their account, a laborer is a production measure, not a human and therefore expendable. The "living machine" is a new term for workers.

Dae-woo disposed of the unwanted machines out of the companies grounds through a very simple procedure. No measures have been taken against this unjust situation. Then they would tell those who have a hard life in front of them, to go home quietly. And to the fellow workers, they would say, the nations' economy is in the down fall therefore you must work hard. It just doesn't end there. With the governmental official power, the company would try to control the workers who are demanding their rights.

Even now, the workers of the Dae-woo are holding a strike. Numerous workers from all over the world are at the moment struggling and some have gone to Paris to catch Kim Woo-choong who has brought this disaster to life. Many of the workers have been hurt and been arrested during this strike. However, to live, and to be treated as human being, with dignity, they are still in the scene of the strike.

Now is the time for the government and the Dae-woo's creditors to take back this unhuman structural reform which it seems doesn't have a real solution. Also, they should not think firing the workers as an answer to everything. Instead, they should try to find a more productive way to solve the problem. They should divide the work to those who has something in their hands already, not take the last string off those who possess little. And think of a way to solve this problem, this disaster.

Lastly, students should not be studying only for their forced future, for their employment, but really study to improve the society in to a paradigm, where people are recognized as humans - with lives, loves and dreams. Think what problems this society has and what we, students have to do in order to create change. We have to do this as the society today, is the society we have to face and we have to live with soon.

Letter to The Argus

Good reasons to have dreams

I think the most important thing that we should keep having in our lives is a dream. A person who has a dream can never be sad or frustrated. And it is only a person with a dream who can go through his or her hardships with delight. Because once a person has a dream which he or she wants to make it come true, they would care only about the dream not about the hardships they might face on the their way of achieving their goal.

Despite the importance of having a dream in one's life, it seems that there are so many people who don't have any dream and live their lives not knowing what they really want. They usually try to enjoy only at the moment, instead of trying to find what they really want in their lives. And what they would have as a result is only a sense of futility. That is, life is but an empty dream for people who don't have any dream.

I have a friend who wants to go to a college of medicine. Actually, he has failed

two times to enter the college. And the thing is that he didn't give up whenever he had failed. When he failed this year, all of his friends including me, thought that he would give up his dream and was just going to go to a college which is held in reputation, and he could. But he said that he decided to prepare the entrance exam again for his dream, which is to be a doctor and work for WHO. When I heard it, I found myself thinking that he was the happiest man in the world. And still, I think he is one of the happiest man in this world. Also, I'm very proud of him.

I remember one of my professors said to his students, "Make friends with people who have dreams. They will be helpful in your lives. And do not make friends with people who don't have any dream. Not only will they be not helpful in your lives at all but they can even ruin your lives."

Kim Il-kyu (E-00)

Interview with Choi Young-ae in Korea NGO Coalition for Realizing Human Rights Institution

Human Rights Still Not in Light

No concrete rule on people's rights is seen in the book of Republic of Korea. Although civic and student groups around the country have been longing for an official organization dealing with human rights, laws were rather unestablished. Such aggravated the absence of values on human beings and lead this peninsula with shameful results of hurting even the most basic rights.

Throughout the previous years, there were many movements pointing out the need for a government organization focused on human rights. Then the Ministry of Justice let out a draft assuring the rights of natives and foreigners in Korea and setting up of a legal organization for the concerned matters. This promise, however, was announced in 1998 to celebrate the 50th Universal Declaration of Human Rights Day and still having a hard time passing through National Assembly. This is because the draft made by the Ministry stated that the new organization will be treated as a "corporation having a special status," which could not gain approval from the civic groups.

The Argus met Choi Young-ae, a member of the executive committee of the Korea NGO Coalition for Realizing Human Rights Institution who was present at the press conference on the fortifying of the drafted law of human rights. They were distressed by the old tug of war lead by the ruling Millennium Democratic Party (MDP) and the Ministry of Justice on the issue of enacting the law for human rights.

Reporter: You have been involved in the initiating of the organization and bills on human rights. What is the civic group's idea of the desirable way of these two?

Choi: It is a fact that everyone in Korea feel the need to build an organization to manage the field of human rights professionally. But the reason for putting this plan into delay is that there has been disagreements on where this organization is

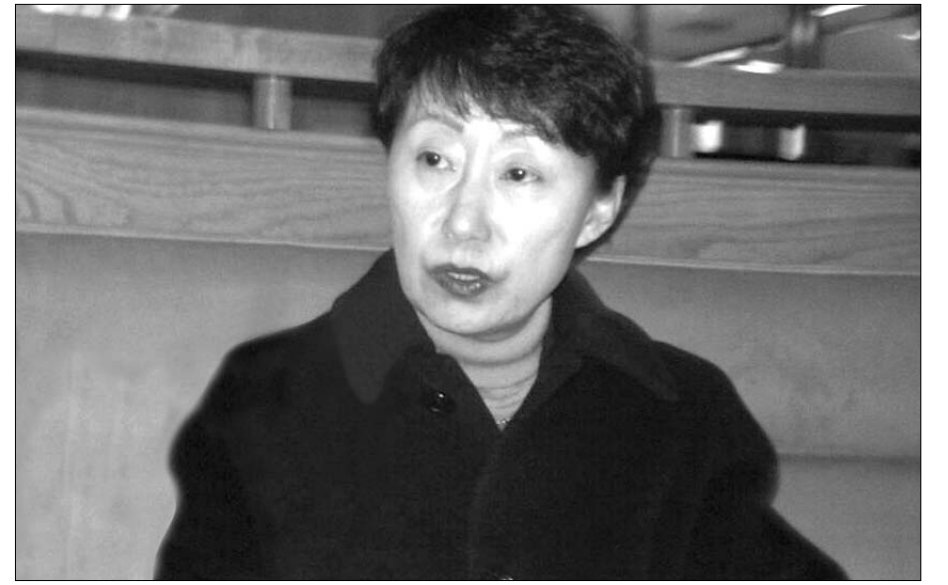
going to be assigned. NGOs believe that it should be independent of the influence from the state instead of growing into another civic group only glazed with words like, "corporation having a special status" as the Ministry of Justice is saying. If this is not done so, it is obvious that the ministry will have an influence over any kind of investigation this organization might go over on infringements.

R: You started off the press conference by accusing the Ministry of Justice and the ruling party as being no different from bullies. Can you be more specific about that?

C: On January 8, the Millennium Democratic Party have agreed with the civic groups on the contents of the new organization along with the settlement that this organization should be independent of the Ministry for its substantial usage. But MDP have changed their decision abruptly on February 12 and now the new human rights bill is only profitable to the Ministry of Justice. We, Coalition of NGOs had to hold a press conference to state that the MDP's decision will not help improve the rights the people should carry.

The "revised bill" is insisting that the human rights organization have no power over the already-concluded cases or when the ministry is investigating the same case. Only when the case is "considerably serious", the organization can intervene. I thought this precondition was much too ambiguous. They even cut numbers of the members in the standing committee in the organization. This organization may stay as an independent department, only to be called a gimcrack for the world to see.

R: Do you truly think that the hurts on human rights in the Korean society will lessen if this rights bill and the organization are settled as they should be?



Kim Jae-hyuk / The Argus

C: Yes, of course. People living in Korea, this counts people in all colors, all social scales and so on, can be protected from most of the impingements. If you look into the recent history of Korea, fundamental civic rights were torn away from the individuals by the political clouts.

The desirable idea of this organization is that the chairperson should be selected by the National Assembly before the President himself make any decisions. A consultative body can have a linkage with civic groups for additional advice. When this structure go into action, cases will be solved more quickly, not pushing forward inch by inch like most administrative works are done. Another outlook is that it will be affordable for anyone to fight for their rights. No money will be needed and help from this organization will be easily accessed. If the MDP refuses to withdraw the plan that they have designed to obviously bring benefits to the Ministry of Justice, people of Korea win nothing again.

R: You are also the chairperson of

Korea Sexual Violence Relief. What can you say about the most urgent issue in the Korean society overall?

C: It is very regretful that human rights are overlooked as a secondary problem. Counting the current economy crisis, some may suggest that there are bigger problems to solve in priority. They may question about the skyrocketing ratio of unemployment and the rights of contract workers. But I also saw tragedy in jails. Investigation on criminals are often ignored no matter how inhuman the procedure may be. The same goes for the situation on specialized shelters. All of these problems are concerning human rights are coiled up by the effort of the privileged to maintain their power. In the cases of crime, police authorities would be the vested ones, while in this making of human rights law, the Minister of Justice and the ruling party would be the point at issue.

By Lee Min-a

Associate Editor of National Section

Teacher, Oh My Teacher

"Power and Language Are All Linked Together"



Lee Min-a / The Argus

Sheelagh Conway
Professor of College of English

What Michel Foucault pointed out about the importance on language was very true," an Irish professor at HUFs teaching English started. "The paradigm of the time can be restricted by a language actually."

The Argus interviewed Professor Sheelagh Conway for the March issue. Professor Conway was seated comfortably in her couch at her apartment. She likes to drink tea in her traditional Korean cups and her livingroom was filled with antiques that might have been used in the late Chosun Dynasty. Her voice, however, was firm and strong when the interview began.

Professor Conway saw that Korean students were understanding globalization as "Americanizing". She agreed that English used especially in the United States was dominant and it was clear in the Korean society that America had the absolute power. For an example, students would eagerly do anything to learn English. "I can tell that some students hate learning English. They are intimidated by the language. I want them to think that writing is a living thing. But English is a language of power and this causes the notion of competition and standardization." She pointed out that Korea, the same goes for other countries as well, should understand Europe, Southern Asia and so on from just trying to accept the American way. The biased thoughts on gender, race and different culture that have motivated more competition was needed to be shifted to growing cooperation.

Her belief in being conscious of all kinds of different culture have encouraged her to have a get-together at her house every week or so. Perhaps, it was the idea that foreign professors from all over the world were object to meet and share thoughts on a certain subject that a renowned newspaper in Korea expressed this meeting as a "debate club". She, however, showed regret to this

expression. "I want to call it a sarangbang. This meeting is informal and the word 'debate' implies that the participants are going at each other's throat." She chuckled, informing that the participants shared their perspectives on social or international issues with snacks and songs ready near by. Sarangbang was there to make other views of points available and enjoy recognizing differences. Professor Conway wanted to make her students understand this aspect also. As a result, she assigns her class to volunteer at a shelter and write a 2-page-report in English. Although there were students complaining about putting slates up on the roof and peeling potatoes all day, they soon realized that the actual education is not about memorizing or reading novels. But it was about knowing the social reality. And the textbook to guide you there is right in the streets. Shelters such as Da-il Community and Raphael's Home were visited by her students and herself. It was only last June that she found another place to give help to. It was the Holy Family Welfare Hospital run by the nuns. When she and her class went to donate the money they had left after using the collected money for class necessity, a nun recommended the money be used on a migrant worker who died few days ago. He

was a Korean-Chinese with rest of his family living in China. His wife and his daughter had come from China hearing that the man died from liver cancer. Unfortunately, they had no money for a funeral and that is considered to be a serious problem in Confucius societies. Professor Conway and her students quickly did a whip round on the spot and donated the money along with what they brought in the first place. They prepared shroud for the departed and offered condolences remembering to give traditional bows.

Professor Conway continued to visit Holy Family Welfare Hospital working with the dying. "After students see that there are people shunned out of this society for poverty and sickness, they begin to think more," she said. "This not only helps them write more true to their hearts without worrying about grammatical mistakes, but enables them to know that there are differences we have to acknowledge and comprehend."

By Lee Min-a

Associate Editor of National Section

Questioning "impolite" from different view

In the latest volume of the Argus, professor Timothy Watson from the College of English had some complaints. He wrote that students sometimes had called him Mr Watson, Watson, Teacher or just Mister, which he thought reflected some arrogance. He also wrote that such a thing never would happen on a university campus in America.

At first I was a little surprised about the last thing. People in Europe usually have the impression that Americans are informal. Then I realized that in the United States the journalists even address the president with double titles: "Mister President" like in German.

I do respect that in different cultures and different languages people use different ways of expressing themselves. In Korea there is a very well developed (and complicated) system of different honorific degrees rooted in Confucianism, and that should of course be used when talking

Korean. And when talking English another system should be used.

However, my problem is just the opposite one compared with professor Watson's. I have to teach my students to use the Swedish way of addressing people when they talk Swedish.

We never use titles when talking to someone. You can't say "Professor Watson" or "Doctor Svensson". And the words meaning Mr/Mrs/Miss in Swedish (herr/fru/froken) I haven't heard the last thirty years. And - except when officers in the army give orders to a private - you no longer address a person with the family name.

Thus, every person is addressed only with the given name. I can't be addressed with anything but "Sven". The family name - or sometimes the title - is only used when talking about someone and you have to identify the person more clearly.

All state and municipal authorities in

Sweden have rules that say they should address people this way. So when you get a letter from the taxation authorities telling you that you have to pay you unpaid taxes it starts with "Hej, Sven", ends with "vanliga halsningar" (best wishes) and is signed with the official's given name.

Using the pronoun "du" and the given name gives a friendly impression in Swedish and in no ways means disrespect. My students have to learn that, and at first many of them are a little shy

When I'm outside the university, hear someone call "Hej, Sven", and see a student in the other side of the street bowing in the Korean way - it is very nice. To me it shows both respect and friendship.

If Professor Watson got a job in a Swedish university he would find that any student would say just "Hej, Tim" to him. And that would show no arrogance.

Sven Olof Ohlsson

Professor at the Department of Scandinavian Languages

ANNOUNCEMENT

The Argus greets a new Professor Editor, Sung Kyung-jun and English Advisor, Fred Blair. The Argus sincerely give thanks to Lee Sun-woo and Timothy Watson for their work last semester. Newly appointed Head Editor is Jeon Kyu-man (C-99). Editorial Consultants are Lee Sang-jin (J-96), Seong Kuk-hwan (EC-97). Two Associate Editors have been promoted to Editors. They are: Hong Joo-hee (EE-99), Song Hye-min (M-99). Three Reporters have been promoted to Associate Editors. They are: Kam Eun-jin (E-00), Kim Na-hyun (E-00), Lee Min-a (E-00). Three Cub-reporters, Kim Jae-hyuk (E-00), Kim Mi-ji (I-00), Kwon Hye-mi (E-00) have also been promoted to Reporters.

Analyzing the problems concerning enforcement of English Division system

English Division System Needing Pavement with United Agreement

In recent years, there is the trend of the so-called division system in the Korean university community. The system enables school authorities to pick out freshmen not as a department unit but as a big collective unit which is put together from some adjacent departments. It has been going into a dispute. HUFs also reorganized the existing Department of English into the English Division last year. Because of insufficient preparation and the oppressive attitude of the school authorities, the division system, however, is having a hard time from the beginning.

student quotas are not established yet. Even basic preparation is not established yet. In such an unclear situation, school authorities carry out the English Division by force. Those points are now arousing the objection from students. They are also not satisfied unknowing subdivision time, criteria and student quotas when they entered university. They may be disadvantaged unless they take a step to solve this problem. In fact, it is not important to carry out the division system fast. The most significant thing that students desire is thorough preparation for the system.

least, the number of professors must be increased more than that of the present. Nevertheless, the school authorities are showing a passive attitude.

Secondly, there are the problems on the curriculum. Here, the thing to point out is the similar curriculum compared with previous one. Observing carefully the contents of the year of 1999 and 2001 curriculum, the only different thing is the adding to English-Korean translation in the freshman and sophomore years. Clearly, to make a desirable division system as it is, more subjects should be added.

In cases of other universities, though the division system is not enforced, and diverse subjects are now established. There is English poetry of the Eighteenth Century, American Novel of the Nineteenth century in Seoul National University and English Through the Internet at Sogang University.

Thirdly, expedient administration of the Section of Academic Affairs which plays the main part in the division system also is an obstacle for desirable settlement. Such a one-sided attitude without mutual agreement with the student council will soon be confronted by students' repulsions.

III. The solution and alternative which makes a desirable division system

To begin with, school authorities should solve problems of practical affairs during the following term to settle the division system successfully. That is, securing more professors and establishing a diverse curriculum must come first.

Securing professors, of course, requires a large amount of money. Currently, the school finances are not sound. So securing more professors can be enough of a burden to the school authorities. However, judging that the biggest role of the school is to provide better service, good quality education, securing professors is indispensable. The curriculum problem is also an urgent matter. If school authorities change only the frame, it is not to change the system wholly.

The contents of system should change distinctly. Namely, new subjects must be established quickly.

Next, it is necessary to find out an alternative. Since this act can be a catalyzer to make a desirable division system in this situation. In such meaning, school authorities need to refer to the Self-Designed Major system conducted by Kyuhghee University. The Self-Designed Major is the system which makes the students organize their curriculum themselves to meet each student's individual desire. For this, students should be admitted by the Self-Designed Major plan from the Committee of Self-Designed Major. Students, of course, have some required subjects without correlation with their major. However, except for required credits, students are able to take extra credits freely. That is to benefit students and be meaningful.

IV. The way to make progress toward the goal

As it shown, there are solutions about systemic problems. These, of course, are important. But there is a more important thing. It is the very procedural problem such as mutual agreement. Namely, school authorities must try to talk with a student council. Because the decision without mutual agreement is only arousing the repulsion from students. If this situation continues, trust between the school authorities and students may break soon.

Also, never failing to notice is the fact students are just victims. Actually, in an undecided situation, because students, the parties concerned are disadvantaged in the end. In addition to, without thorough preparation, freshmen also may be another victim. Lest students should be disadvantaged no longer, the school authorities must provide reliable solutions.

By Kim Jae-hyuk
Reporter of News Section

CAMPUS BRIEFS

Graduation Ceremony



Two graduates are smiling brightly at the graduation ceremony on February 27th.

Lee Min-a / The Argus

Memorial Rally for Kim Yang-moo

A memorial rally for Kim, Yang-moo at HUFs. The Pan-Korea Alliance For Reunification (BomMinRyon) held a memorial rally for Kim Yang-moo remembering the first anniversary of his death on February 12, at Red Square in the Imun campus. Around one hundred students from both campuses came together and offered their sincere condolences to him.

As a vice-president of the South Korea branch of Pan-Korea Alliance For Reunification, he managed the 10th Pan-Korea Meeting in the '99 Reunification Grand festival. He devoted all his life to reunify Korea. From going in and out of prison four times, he got intestinal cancer. As cancer cells spread through his body, doctors gave up all treatment. He wanted to go to North Korea which has had international recognition in curing cancer. But the government did not permit him to go. He died on January 26, 2000.

A president of the student council of the College of Social Science, Uhm, Cheong-na spoke "He showed us what is love for the people. We have to follow his spirit and accomplish his aim- the reunification of North and South." And a president of the student council of the College of Oriental Languages, Kang, Kil-su addressed "Till now, a great number of people have been oppressed by the National Security Law under the guise of national security. Such a law no longer has any reason for existence. It has to be taken away"

Park, Ji-eun (H-97), a president of the Committee of Reunification, hosting this memorial rally said she hopes that Hanchongryeon becomes active by this memorial rally for Kim, Yang-moo.

Schedule of School Affairs

March 2	The entrance ceremony
March 8-14	The term for confirmation and transference the application of lectures
March 29	Quarterline of the first semester



The scene of a library in English Division.

Kim Jae-hyuk / The Argus

Interview with Lee Seung-joo, new president of Imun GSC

"Monthly Consensus Will Achieve Mutual Agreement"



Kim Jae-hyuk / The Argus

Reporter: You have pledged many things for this election. What is the most important item among your promises?

Lee: I think it would be the issue of "Monthly Consensus." This will provide a place where students can discuss diverse affairs, in order to achieve mutual agreement.

As we can debate on the problems around campus and look for solutions, it will be fruitful.

R: Whenever the new GSC is elected, the problem on tuition fees has always come up. What do you think of this sensitive issue?

L: The problem is that school authorities are relying exclusively on tuition fees for their finances without any definite plan. Though the students have to bear this heavy burden, they hardly receive anything in return.

This situation makes students distrust the school. Tuition fees this year should be fixed at the level of last year.

R: As I've heard, construction of a new

main building has been put off until March. How would you cope with such a situation?

L: In order to put off or cancel the construction of a new main building, we will intensify the pressure on school authorities through counter measures.

R: How do you participate in the University Tripartite Committee?

L: The University Tripartite Committee is not a decision-making organization Merely, but a counsel-holding organization. Therefore, airing opinions is the main role of the committee. We will protect the students' rights through substantial participation.

R: Do you have any specific plan for cooperating with Wangsan GSC.

L: We will address the matters together that require cooperation. First of all, we will meet each other frequently and accumulate trust between Imun and Wangsan.

R: Some people have a skeptical view of the "GSC President Recall System." Do you think that it is possible to improve the system?

L: It is a kind of instrument by which we can become known to the students and garner their support. In a certain sense, it encourages students to take part in the GSC. That is an important point.

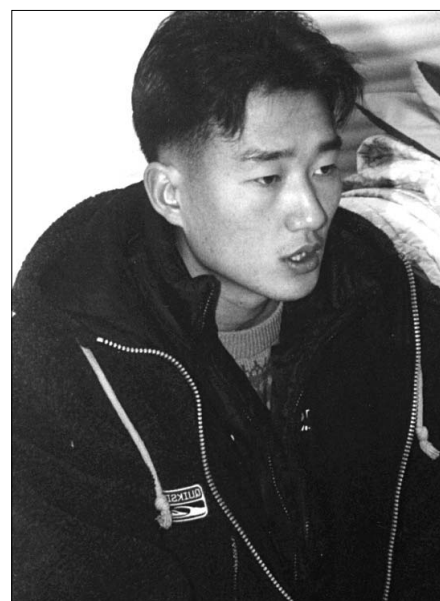
R: What is the great difference between this orientation workshop and last year's?

L: As an epochal plan, we will set up a monitoring team so as to prevent sexual violence.

By Kim Jae-hyuk
Reporter of News Section

Interview with Yang Kyeung-soo, new president of Wangsan GSC

School Should Keep Democratic Administration



Kim Jae-hyuk / The Argus

Reporter: Among your election pledges, what would you mainly focus on?

Yang: I will do my best to realize a democratic school administration and to secure the right to be educated.

R: As shown in the case of the main building occupation and the tent strike, why are you struggling against the school authorities?

Y: Because we wish to point out the fact that there are serious problems with the school authorities' attitude. On issues concerned with school affairs such as, educational expenses and scholarships for student council staff, and tuition fees, they are very undemocratic and one-sided. We constantly tried to negotiate with school authorities and even reached an agreement on some items. They are, however, not carrying out their promises yet.

R: What is your standpoint on the annual struggle concerning tuition fees.

Y: Considering the high rate of dependence on tuition fees and the low rate of deriving any benefit from them, it is unreasonable to raise tuition fees like other universities.

R: What do you think is the desirable status of the student council in the University Tripartite Committee?

Y: The University Tripartite Committee is not a decision-making system now, but an organization which simply debates on the agenda. First of all, we have to overcome such restrictions.

R: How can you cooperate with Imun GSC.

Y: Under the name of HUFs, we are one. Let's regard the present situation as students

engaging in a just fight with the school.

R: How do you prepare this orientation workshop?

Y: We have already established a rule in which students of Wangsan campus should prepare together and progress together.

R: Now, Wangsan GSC is occupying the mainbuilding this, how will do you struggle against school authority?

Y: We will not turn our faces away from the struggle which should do surely. We will certainly do things to do though we will be tired two, three times than present.

By Kim Jae-hyuk
Reporter of News Section

importance to all development of HUFs. And the way is that school apologize to student. As time goes by, the present situation of HUFs is getting worse and worse as students of HUFs know. In the hard time, the most important thing for now is not the increasing the percentage of tuition fee but realistic and critical plans to make the best use of it. And this investment would be available for student school life.

With the raising of tuition fees, if the school develops the present HUFs to a higher level, it is definitely successful to its present and also future students. Above all, the school has to persuade students suggesting how to develop

HUFs with their tuition fees. The administration of the school authorities must be open, which have been previously decided behind closed doors by only a few people, with complications of the budget and so on. Therefore the mistrust of the school will be

solved, students do not have to spend the time and energy on trifle things.

In addition, the school is to adopt realistic and proper measures to solve the problems just related to students. For example, up-to-date classrooms keeping up with rapid progress, many good books in the library, comfortable desks and chairs and so on. These would be available for HUFs' academic environment. Construction of a dormitory to attract lots of students and offer an opportunity of a good education also should be under serious consideration. The development and clear administration of HUFs must be followed as soon as possible.

By Song Hye-min
Editor of News Section

Pandora's Box Reasonable Rebellion

At this time of year, as each new semester of HUFs starts students have shouted a voice against the raising of tuition fees for about three years. As school authorities suggest that tuition fees be raised by over 20%, students express their strong dissatisfaction against the administration and set up their struggle demanding the freeze of tuition fees. To attain their demands, the GSC does not hesitate to go on a strike in the office of university president. The school, however, still hesitate to talk with students.

Students have tried to negotiate the increasing rate of tuition fees and to be supported by students for accomplishing their demands. The school firstly proposed to increase tuition fee at the rate of 9% the same as prices were going up, however, the decided rate of it was formally announced to students was 7%.

The GSC of Imun and Wangsan did not agree with this decision.

Although Government suggested a tuition fee increase of around 5 percent, the school authorities unilaterally didn't follow the suggestion. Many opposite voices to the treatment of the school toward students are loud. At the same time, they strongly urge necessity of uniting and showing all students' strength with democratic registers. As you see, students and the school still have a hard time in this year without any exception. We might have asked for the present hard time in HUFs by ourselves. Now, it is time to get rid of the undemocratic attitude and not to spend our energy on trifling and repetitive matters, even if the struggle over tuition fees is so important. The time and energy of both need to be invested to improve the studying environment and welfare system and so on. So to speak, the attitude promoting friendship between the two is of great

Shot on Spot

A representative is conducting a hunger struggle in the pseudo jail on February 21st.



Kim Mi-ji / The Argus

About 10 representatives of *Hanchongnyon* held a hunger struggle for abolishing the National Security Law (NSL) in front of the Myungdong Cathedral. The goal of this event is to abolish the vice law that is more absurd after the 6.15 Joint Declaration.

Getting up at 7, they usually began their daily struggle with discussing on the current affairs. Meanwhile, the participants conducted the demonstration in the pseudo jail, the sit-down strike and the propaganda activity. At 5, the prison-uniformed members with being rope-tied marched along the Myungdong street. "Many human right activists already had strongly urged the abolishing NSL through the hunger struggle in the great anguish. We got incentives from the activists and have participated the hunger struggle with them," asserted a representative, Lee Yun-jae (1-97).



The prison-uniformed members are marching on the Myungdong street on February 21st.

Kim Mi-ji / The Argus

THE EYES OF THE ARGUS

Scrap Nat'l Security Law

Inter-Korean relations had paved the unprecedented way in 55 years of national separation for reunification since the June summit between President Kim Dae-jung and North Korean leader Kim Jong-il. A closer relationship between the two Koreas has changed the public's prejudice toward North Korea during the past several months and made it possible to expect the possibility of peaceful reunification. At present, North Korean leader Kim's reciprocal visit to Seoul as he publicly stated is predictable and there appears to be increasing concerns about the policies and methods for reunification in many parts of our society.

One of the most controversial issues among them is the revision of the National Security Law (NSL). The NSL aimed at alleviating its application against pro-North Korean activists and those who sympathize with North Korea's ideology remains stuck in a time warp, while South Korea has changed dramatically since 1948. The NSL, enacted in 1948, has long been denounced because past authoritarian governments abused it to oppress pro-democracy activists, students, scholars and opposition leaders. International rights groups, including Amnesty International and Human Rights Watch, have continuously requested that the South Korean government to abolish the law.

Now, with the reconciliatory mood prevailing in inter-Korean relations, the ruling camp stated publicly that it would revise the NSL. Despite such a pledge, the bill tabling NSL revision hit a snag because of the slow pace of political parties in reaching a consensus on the time and extent of the revision. So tensions are rising over the issue between young reformist lawmakers from the Millennium Democratic Party (MDP) and the Grand National Party (GNP) and their party leadership as the former calls for cross voting, which would allow them to vote across party lines in accordance with their personal political conviction. Young and reform-minded lawmakers of the rival parties are jointly pushing ahead with a revision of the controversial NSL through an alliance with the progressive civic groups. But, despite efforts to form an alliance, leaders of both the ruling and opposition parties are showing signs that an issue like the NSL might not be easy to resolve. And they also said that younger generation lawmakers have never acted independently once party elders decided on any given issue. Although the process to revise the NSL is unlikely to proceed smoothly, since conservative groups are vehemently opposed to the easing of the law, we should be sanguine about the alliance, the first of its kind in Korea's political history.

But we insist that the bill must be realized, not a partial revision of clauses that may violate human rights, but a wholesale abolition of it.

The NSL is an anachronistic legacy of the Cold War, and it should be abolished as quickly as possible. It not only goes against the spirit of 6.15 Joint Declaration but also would be a self-contradiction if the government continues to view the North as an enemy under the NSL Article No.2 at a time when the leaders of both sides are talking about harmony and cooperation. The law renders all events celebrating the success of the inter-Korean summit null, including the public's favorable comments on North Korea and North Korean-related corporate marketing strategy - in spite of the government's 'sunshine policy' which encourage such contacts.

Even if conservative groups are vehemently opposed to the easing of the law because of likening it to a guard post protecting the South Korean Constitution, most clauses of the NSL, like protection of state secrets and Sedition, can be covered by criminal laws so the NSL is redundant in many respects.

On the contrary, the prosecution of people just because they praise another state or ideology might violate the Constitutional rights - freedom of expression and ideology. And the wording is so vague that the law is still being abused by the authorities to persecute innocent people for views and activities deemed left-wing or pro-communist. Students, political activists, trade unionists, publishers, religious figures - even web surfers are among the hundreds arrested just last year, mostly on vaguely-defined charges of 'praising' and 'benefiting' North Korea.

We consider it proper that the wholesale abolishment of the NSL would be better than the revision of it in principle. But, it is a little difficult at present because it's scrapping can make us feel upset psychologically and it will require consensus from all parties to resolve the issue. Nevertheless, it is a crucial time for Seoul to ready its legal system for national reunification, an initiative that would hopefully persuade the North to do likewise. The draconian law which took the place of the Constitution abnormally since 1948 should breathe its last so our society can be free from the dread of North Korea. The wholesale abolishment of the NSL will be a steppingstone toward ensuring peaceful coexistence and reunification.

By Seong Kuk-hwan
Editorial Consultant

Deep inside the problems of Hoju system

No Reason to Keep Obsolete Leftover

I. Who is the family-head?

Lee is only a 3-year-old boy. He is the head of family instead of his mother who has a substantial responsibility for the family and his grandmother who is the oldest in the family. This inconsistent situation is caused by the succession order of the *Hoju* (family-head) system in Korea. When the family-head passes away, the legal right is given to the son, the grandson, an unmarried daughter, or finally the wife or his mother in that order.

Based on patriarchal ideology, the *Hoju* system has planted a bias firmly into the public that males are superior to females. The Constitution in a democratic society should uphold personal dignity and equality of the sexes. The system, however, running counter to the Constitution still exists as legislation in Korea.

II. Man-centered institution

According to Chapter 4 in the Civil Law, the *Hoju* system regulates the family-head as the central person in a family. All family members are under the maintenance of family head who has a legal right and owes a duty for the family. The census register in Korea is a system that records family members under the family-head. Some emphasize that the *Hoju* system is merely a gimcrack after the amendment of the Family Law in 1991. The man-centered article, however, stating the order in succession to the family-head and the entry in the father's family register still remains as same as before.

Under Article 984 of the Civil Law, the eldest son has the right of succession after the death of the father. If there is no son, a grandson succeeds, and the next is an unmarried daughter or granddaughter. Only after death or absence of the granddaughter, does the wife of the former family head have the legal right at last. An adult female, in other words, hardly ever becomes the family head. Thus, the *Hoju* system is not corresponding to the spirit of filial piety and respect.

Moreover, a woman cannot have her own family register before or after marriage. Every unmarried woman has her name

entered in her father's family register (Article 781 of Civil Law). Once she marries, her name is incorporated in her husband's family register (Article 826 of Civil Law). If the woman had her ex-husband's child and had his or her name entered on her new husband's family register, she should obtain her ex-husband's approval to do so (Article 784 of Civil Law). By contrast with a woman's situation, the man has the right to accept his extramarital son into his family register only with his will (Article 782 of Civil Law). As a result, the law keeps men in a superior position to women from the blood society to the whole society.

III. Not tradition, but trash of Japan

Some conservatives claim that the *Hoju* system is worth keeping as a tradition that will protect the Korean family customs. But the *Hoju* system is not a deep-rooted own tradition for the family. The term "*Hoju*" is originated from Japan when the Japanese were trying to enlist soldiers and collect taxes efficiently in Korea during the colonial period. Ironically, Korean society still adheres to the *Hoju* system even though Japanese abolished it in 1947 after finding problems in the system.

It is required to recognize that the *Hoju* system has no regard for realistic family situations. A woman called K(33) pointed out the contradiction of this. "I married my husband 5 years ago. Unfortunately, my husband and my father-in-law were killed in a car accident. Under the Civil Law, the husband's younger brother became my family-head gaining the headship of the family. Though he lives far away from me and I am in good financial condition, he is as my family-head as usual."

IV. Victims under the system

As shown in the case above, there is no logical basis to support the contention of the old-fashioned. Korean society is recently faced with serious problems due to this undemocratic system.

"I divorced when my son was two. I had brought up my child by myself and my ex-husband remarried another woman. One day,



Hankyoreh 21

his business had gone bankrupt. During the escape, he passed away and my son cannot help succeeding to his family. The woman who he had married went back to her parents. And I was involved in the register of my ex-husband's family as a biological mother of my son, the family-head. By the way, the matter is that my son should burden his strange father's debt throughout his life," said K in mid-thirties.

"The *Hoju* system forces the children of divorcees to remain on the father's register and to follow after his family name. So my daughter seemed deeply hurt by the village folks' gossip and her friends making a joke on her last name," poured G in mid-thirties.

This institutional discrimination turns into the traditional discrimination. The *Hoju* system incites the people to have a deep-seated notion of preferring a son to a daughter. This comes from the prejudice that a man must succeed the generation of the family.

"My mom was expelled out of the her husband's home, because she couldn't have a boy. If a woman had a right to be the family-head, she might live with my father and me. My mom still lives alone. And even though I have my parents, I don't have the

register. And I am listed as an orphan," deplored P in late thirties.

V. One people, one register

In the United States, France and Germany, people have their own registers that include the family and the personal data. Certainly, it doesn't mean breaking up the family. Japan, one of the countries of the northeast Asian culture area, is also under discussion to bring in this system. Introduction of this system may be the alternative plan to replace the *Hoju* system.

Abolishing the *Hoju* system is, of course, not an easy matter. However, many people with progressive ideas are conducting "anti-*Hoju* system" as part of gender equality movements. It is sincerely required to grasp the realistic situation behind the *Hoju* system and to discard this obsolete leftover. This would be a shortcut to recover personal dignity and equality between men and women firmly guaranteed in the Constitution.

By Kim Mi-ji
Reporter of National Section

Transparency in Media Bringing More Controversy

Month-long battle over where to draw the margin on the "press reform" never seems to end. The civic organizations and some of the progressive presses in Korea supported tax investigation and audit on the media when President Kim Dae-jung announced such idea. Meanwhile, some of the renowned vernacular papers with big numbers of subscribers opposed it strongly. They retorted that the audit is only another way for the ruling Millennium Democratic Party (MDP) to control the press which is supposed to be like that of a sacred precinct.

It was February 13, when the weekly news magazine, *Sisa Journal* published the article in problem firing up more conflicts. The article talked about MDP having been

involved in systematic campaign to tame news media firms. The *Sisa Journal* article said that it had acquired three reports written by strategists from the ruling party. These reports outlined President Kim Dae-jung and MDP's plan to direct the press firms in Korea. The contents of the reports had enough ground for the opponents in press reform to accuse the ruling party that the reform was actually prepared carefully by this media-control report.

Although the MDP refuted the validity of the reports denying that the reports were written by their people or that President Kim had seen it, the opposition Grand National Party (GNP) joined in the argument with the press firms that the report was a "decisive"

proof that the new press reform is a press censorship.

The report classified most of the newspapers in the nation into anti-government, pro-government and neutral. It also stated ways to induce news media from writing displeasing stories on the current party. Some of the ways indicated that tax and accounts investigation on each firm would be the starters for a press reform. Because the report is claimed to be outlined by the concerned from ruling party, GNP can vehemently raise its voice criticizing press-control.

Concerning the reform in press agencies, there developed dissension among several organizations. First one can be called for a

conflict between the ruling administration and the press firms. Ever since the ruling party decided audits be done on the press, editorials in major papers started to talk about "political intentions". The second conflict erupted between the two parties, opposed and the ruling.

The civic groups and press firms at loggerheads would be the third conflict to handle. People's Coalition for Media Reform (PCMR), a civic group leading the movement in the reform declared war against all governmental organization that have been violating the law and it was reasonable to pursue such reform.



Mediator Linking Human Heart to Practical Deed

"The more there are civic organizations, the more the society is healthy, I think. "I and We" is one of the NGO alliances which shares a common view on wide grass-roots campaigns. I organized the civic group to play a role in making a society that could protect human dignity and diverse culture to overcome the discrimination and the

prejudice," said Kim Hyun-a (34), the representative of the nonprofit group.

Founded in 1998, "I and We" has launched some detailed campaigns that the professional organizations easily pass over. Among the various grass-roots campaigns, the group mainly focuses on caring for the underprivileged in Korea and abroad. According to Kim, "I and We" is a

mediator linking the people who can afford and are willing to help to the needy people. The group has been operated as the three sections: domestic, Vietnam and Burma. Members of the domestic section and volunteers hold a field-trip once a month with the migrant workers, the disabled and the orphans who treated as the isolated in Korean society. In accordance with Kim, many volunteers who participate in the field-trip could acknowledge the difference among the people and experience the community to live with.

The group brought up the massacre of Vietnamese civilians for the first time. Through the field-trip, from Saigon to Hanoi with migrant workers from Vietnam, they heard about the hidden truth of history. Recently, "I and We" concentrates its efforts on supporting the democratic revolution of Burma (an old name of "the Union of Myanmar").

"Under the dictatorial regime, the right of Burmese has been infringed on for decades. "I and We" has watched and supported movements in Burma. Two decades ago, Koreans had struggled against the authoritarian state power and then we got a great encouragement from several

international organizations for human rights such as Amnesty International. We will try to be with the Burmese," emphasized Kim. Actually, the group set up the joint activity with the Korean branch of National League for Democracy (NLD).

The group also provides volunteers with opportunity to learn languages like English, Japanese and Vietnamese and the various cultures. In its own efforts, the civic group is run by more than 90 members and two full-time workers. In spite of its small scale, "I and We" keeps on working for the people in the shadow. "We are always ready to cooperate with the weak slowly, cheerfully and steadily," Kim stressed.

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By Kim Mi-ji
Reporter of National Section



I and We

Analysing People Power II in Philippines

Is It Victory for Philippines Democracy or Coup of the Haves?

"It's a victory for Philippines democracy!" Hundreds of thousands of anti-Estrada protesters, who gathered around the chapel in Manila, shouted for joy when they heard president Joseph Estrada hastily packed up and left Malacanang palace under heavy guard with his few aides and family on January 20. Vice president Gloria Macapagal Arroyo, who led the 'Estrada Resign Movement,' then took over the regime directly following Estrada's resignation. Most foreign governments and the press praised the peaceful handover and the U.S. state department even noted that the transfer of power took place in accordance with democratic procedure.

But just deeming it a 'victory for Philippine democracy', there was something behind this People Power.

I. A fall of a "Champion of the Poor"

Estrada, a former action movie star, was born in 1937 as the 8th son of an engineer in a Manila slum. He took his first step into the political world when he became mayor of San Huan in 1987 and was elected to the Senate with an overwhelming majority in 1987 and then as vice-president in 1992. Most poor Filipinos, who are sick and tired of following pro-bourgeois class governments, threw their full support behind the man who calls himself a "Champion of the Poor".

But his popularity slipped dramatically during the past months after the accusation that he received millions of dollars in bribes and kickbacks from governor, Louis Singson, and was impeached by the House and the opposition on the 18th January. A narrow majority of Senators refused to examine bank records proving his bribe-taking, saying a fair verdict was impossible. The entire team of prosecutors resigned, leading people to go into the street protesting. The hundreds of thousands of people, following the Archbishop of Manila Cardinal James Sin and ex-president Corazon Aquino- the leader of People Power I in 1986, shouted slogans demanding the resignation of a corrupt president. As the crowd swelled in the early afternoon, Estrada announced on national television that he

refused to resign, offering a snap presidential election in May instead, an election in which he vowed he would not run. Defense secretary, Orlando Mercado, the finance ministry, several top military commanders and cabinet members abruptly withdrew their support for the Estrada administration and sided with a fast-growing opposition movement. After the opposition leader turned Estrada's proposal down, he left the presidential palace because of public and political pressure and Arroyo became the new leader of Philippines- without a shot being fired.

II. People Power I vs People Power II

New Philippines president Gloria Arroyo, a daughter of former president Macapagal is a US-educated economist and noted for high moral standards. The public are pleased to oust a corrupt president and placed their hopes on her in terms of economic development, narrowing the distinction between the wealthy and the poor and national unity. Will she come up to Filipino's expectations?

Unfortunately, it seems that she has repeated the errors of her predecessor, Corazon Aquino at People Power I. In 1986, dictator Fernando Marcos was thrown out by civil revolution and the new Aquino government was started with great expectations like Arroyo. But the outcome was disappointing. With the support of Fidel Ramos, a military authority, she didn't achieve any fruitful result economically or politically and failed to punish Marcos and his faction. Because of her family background and political interests, she turned her back on the poor.

President Arroyo used to say "Aquino is my political model". She has already followed her own model. There is some suspicion that new cabinet members announced on 26th January were selected politically based more on a power change than his ability. And she is going to carry out a reduced budget policy supporting neo-liberalism.

III. Soft coup or People Power?

Filipinos are proud of People Power II,



John Stammeyer for TIME

While Arroyo is announcing that Estrada left his office, Filipinos are celebrating their victory on kicking out corrupt president by themselves.

whereby ordinary people removed a corrupt president from office peacefully instead of ousting him through a bloody military coup. But there are some analysts and commentators who believe the formal political proceedings merely provide an opportunity for powerful opponents to use constitutional methods to replace a president. Because of a protracted colonial period, around forty families have had exclusive positions in the political and economic fields in the Philippines. Estrada won the presidency receiving strong support from the large mass of underprivileged in 1998 and it is a golden opportunity to break with convention. He, however, fell short of the people's expectations.

It seems that People Power II tends toward repulsion of the haves to a common president. The new president, Arroyo, came from the noble Macapagal family, which has produced a president. Most of the opposition, who played a great role in a power change-former presidents Corazon Aquino and Fidel Ramos are representatives of the haves. Estrada's win was displeasing to the Roman Catholic Church, business groups, middle-class professionals and the old-money

Spanish elite from his early days in power. To them, he was a buffoon with a penchant for drinking, gambling and womanizing, who was leading the nation down a path toward economic ruin. When a corruption scandal broke out in October, they united to defeat their common enemy quickly.

And the decision by Estrada's military commander and his defense secretary to defect to the opposition was a key step in the president's downfall. A careful analyst said that the resignation of Estrada was less a result of "People Power" than of threats from top brass military officers! Those officers, who had been quietly plotting for months with the help of retired generals loyal to former president Ramos, had threatened to use force to kick Estrada out of office.

Under these circumstance, People Power II seems a "soft coup" in which the haves have ousted a legally-elected president in order to seize power again.

By Kwon Hye-mi

Reporter of International Section

REFLECTING OF THE ARGUS

Oppose FTAA

Despite repeated calls for the open and democratic development of trade policy, the Free Trade Area of the Americas (FTAA) negotiations have been conducted in secret. Discussions around the FTAA began in 1994 when US trade officials, emboldened by the passage of NAFTA, gathered trade ministers from both Americas and met in Miami for a summit. Talks heated up in 1998, when trade ministers met again in Santiago, Chile. Since then, negotiations have been taking place every few months, and the first working draft will be ready in early of April in Quebec, Canada.

The FTAA is essentially an expansion of NAFTA. But it has proven a nightmare for working families and the environment. A look at NAFTA's legacy shows why these kind of "free trade" agreements should be opposed. Because of undermining labor rights and causing further job loss: its experience demonstrates how basic labor rights and the interests of working families are eroded by "free trade" agreements that lack enforceable labor protections. Corporations move high-paying jobs to countries with lower wages and bust unionization drives with threats to transfer production abroad. According to a study conducted under the auspices of NAFTA's labor side agreement, 90 percent of 400 plant closings or threatened plant closings in the US in a five-year period occurred illegally in the face of a union organizing drive.

Environmental destruction: The export-driven growth model promoted by "free trade" agreements and the policies of the World Bank and the IMF have destroyed ecosystem around the world. Under this unsustainable model, many countries in the Global South cut down their forests, overfish their waters and exploit other natural resources to earn hard currency. Since NAFTA, 15 US wood companies have set up operations in Mexico, and 40 percent of the forests have been lost in the last eight years, and massive clearcutting has led to soil erosion and habitat destruction.

Lives at risk: The FTAA would expand NAFTA's rules on monopoly patents to the whole hemisphere. This means that companies with a patent in one country will have the exclusive right to market their products throughout the hemisphere. Intellectual property rules are especially important for the pharmaceutical industry, which uses the regulations to stop countries from producing less expensive versions of name brand drugs. Currently Brazil is one of the top manufacturers of generic drugs that are essential for the majority of the world's poor who can't afford drugs produced by US companies.

Privatization of essential services: The FTAA is expected to contain commitments to privatize services such as education, health care, and energy and water utilities. Such deregulation would especially harm working class communities and communities of color. In some countries, these privatizations are already occurring, and those least able to pay for vital services are the ones who suffer the most. When Bolivia privatized its water utility, water rates increased 200 percent, leading to riots that resulted in six deaths.

Backdoor for the MAI: The FTAA may provide a back door for establishing in the Western Hemisphere provisions of the Multilateral Agreement on Investments (MAI), a kind of "investors' rights" treaty defeated by citizens in 1998. Already, the US trade representative has said the FTAA will include provisions for "investor-to-state" lawsuits. These allow corporations to sue governments for compensation if they feel that any government action, including the enforcement of public health and safety laws, cuts into their profits.

Using of GMOs: US trade negotiators are trying to force other countries to accept genetically modified organisms (GMOs). But environmental groups warn that these technologies haven't been adequately tested, and food security experts say GMOs could increase hunger in poor nations. Farmers have traditionally saved their seeds from year to year, but as multinational corporations patent GM seeds these farmers will be forced to pay for seeds, pushing them further into dependency.

Lee Sang-jin

Editorial Consultant of The Argus



Life in Kiev National University, Ukraine

Lively Debate & Perfect Preparation in Class

I went to study to Kiev National University from September 1999 until December 1999 as an exchange student.

Kiev National University is located in the capital city of Ukraine, a country located in the southern part of the former USSR. Founded about 160 years ago, the university has been the granite tower for the most brilliant and ambitious students of the nation and eventually the Faculty of Russian Language and Russian Literature is one of the best.

The Educational system of Ukrainian and Russian universities is a lot different from Western system. The official fall semester, which is regarded as the first semester of the school year, begins on the first of September and ends around the seventh of January which is Russian Christmas.

The study period in Slavic university consists of 5 years and for foreign students who do not speak in Russian fluently may study one more supplementary year called as 'podfak' which means preparatory course. But if you are an exchange student first you will have a Russian test on the first day of the semester and you will be divided into several groups according to you language level. In Slavic universities, the students do not have any right to select subjects or courses by their own. Once you enter the university the professors will arrange your

timetable and allot the amount of courses mandatory for one semester.

There is no credit system in Slavic universities, however the number of courses is equivalent to that of Korean's. In Ukrainian universities have the so called 'para' system which can be translated as 'a pair of classes'. While the class in Korean university lasts for 45 minutes or 75 minutes, one university class in Ukrainian university is consisted of two 45 minute classes with 10 minute break.

Most students take 20 paras a week and it can be transferred as 20 credits from the aspect of Korean system. For example, I took 18 paras a week and per one subject I had to take a class 3 times a week so when I came back to my home university I transferred for 18 credits and 6 courses.

The way of taking the courses and method of teaching is very western and liberal. The number of students per class will not exceed about 10 and the average quantity is 6~7 people. The atmosphere of class tends to be a forum style than lecture style and every class is based on active participation of every student.

For a proper and effective class both for the professors and students the willing to participate in the class is the most essential thing. And especially for a lively debate a perfect preparation of students should be

preconditioned.

On the first class the professor hands out the syllabus of the course and introduce the textbooks and references. And then he/she gives the selected topic for the next week's class. Usually students discuss the topic for about 2 paras so they have one week term for the preparation: collecting materials for the discussions, presentations and so on.

In class students based on the knowledge learned from the textbooks express their own point of view and exchange their opinion with others. Whenever their thinking are contradictory then begins an active debate between students and sometimes the professor has to seize the discussion and lead it to the proper direction.

When the professor decides that a lecture is needed he prepares for it but most of all the students make a presentation of their own report, lecture and the professor asks supplementary questions and the other students also ask about things which they are curious. As we can see from the way of teaching and studying in Ukraine, the courses are closely related to the homework and both are supplementing each other.

No other special homework is given to the students except for the topic. The class itself is the test of homework and the preparation for the next class is actually the continue of the debate and at the same time a burden like

homework for students. So there is never given a homework or other tasks instead of reading the books for the next class. Because I was a foreign student it was difficult for me to catch up with the other Russian students but I regard that this way of teaching is very effective and helpful for gaining knowledge.

And even in the group for beginners where a fluent discussion is not available, the student are supposed to fulfil their homework and read it aloud during the class and correct each other's mistakes. Except for that the students should make whatever presentation of their everyday life as an oral practice and hand in a paper of the same context.

The examination system is also very much different from Korean's. In Korean university, there are the midterm session and final session at the end of the semester which usually takes place in December.

The method of testing the student's knowledge is also quite various. The professor on the last class hands out a list of all the topics which will be selected on the examination. Usually they are around 50 topics for one session. The students have to memorize the answers for all these topics but during the examination the students will be asked only 2~3 topics out of 50 and should give an oral answer. Each student is demanded to answer for different topics and no writing in the examination room is permitted. Except for this kind of examination there is another system called 'zachet' which is an written exam and sometimes students are first required to take 'zachet' and only in case they pass it they will have an opportunity to take the final oral exam.

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World Social Forum- Suggesting Alternative Against Davos Forum

The annual meeting 2001 of the World Economic Forum was held on January 25-30 with renowned experts, business and political leaders from various countries to place 'Sustainable Development and Bridge the Divides in Global Generation' on the agenda in Davos, a little and luxury ski station of Switzerland. According to increase of public protest against the closed Davos Forum and its pro-neo liberalism, they discussed how to relieve the inequality in economy, knowledge and access to information technology field. In this meeting, summits came from around thirty nations including Austria, Mexico and Poland, delegates of WTO, OECD, IMF and IBRD, international business leaders and academic experts participated. Beginning as the European economic conference in 1971, WEF has become the world's biggest business summit and plays a key role in formulating policies throughout the world. Their decision has affected the lives of people all over the world. But NGO and

grassroots group criticize that WEF is an exclusive international social club which only members can join in. A regular member has to pay 23000 swiss fr. and an admission ticket to an annual meeting costs 10000 swiss fr. In spite of WEF being a private organization founded by academic experts, it has excessive influence and wants to lead the world economy in their own way. A great number of opponents held anti-Davos demonstration outside of a conference hall.

Against the WEF, the 1st World Social Forum took place in Porto Alegre, Brazil with 'Establishing another new world which isn't ruled by neo-liberalism' as the slogan during the same period as WEF. WSF did not remain contrary and critical to neo-globalism, however, shows a developmental prospects pursuing a new world promoting human rights and building economic alternatives, for exchanging experiences and for strengthening South-North alliances between NGOs, unions and social movements.

Concord Language Villages in U.S. Want Korean Staff Members

Concordia College in Moorhead, Minnesota in the U.S. provides 15 kinds of culture and language education programs for youth aged from 7 to 18. Korean Language Village, "Sup sogui hosu" (Lake in a forest) is now wanting Korean staff members who will teach Hangul and Korean culture: Hanbok, Taekwondo, Korean traditional food, Pungmul and so on, during four weeks in summer vacation. The one who loves children, makes friends easily and likes challenge is welcomed. You would receive some wages. You can make an application on-line. Two letters of recommendation, however, should be sent



separately by mail. If your application is passed, you will take a final telephone interview. If you need more information, contact it's home page "www.concordialanguagevillages.org"



①The writer at Ukraine ② Andriivsky Church ③Map of Ukraine

http://maincc.hufs.ac.kr/~theargus

TOWER Introducing two theories of the mind

While You Are Sleeping, Mysterious World of Dreaming Sets Out

In the Stone Age, due to the lack of self-awareness and poor technological ability, people could not clearly state the difference between the dream world and reality. As a result, they thought they had to take responsibility for the actions they carried out even in their dreams. For example, if you sold your property to someone in your dream, the next day you would not consider that property as being in your possession any longer.

Along with this, the Chinese believed that in the hours of sleep, the soul wandered

about. That is, the soul would abandon the body and gad about. Putting these two thoughts together is the belief of the Indians in Guyana. The Indians believed that the people in their dreams are the souls floating around from different bodies and therefore, the souls of the people of real life must be responsible for what they did.

Like these, there are many different beliefs concerning the issue of dreams. Today we hear things like, if you dream of a pig something good is going to happen. If you keep falling off a cliff you are going to grow taller, if you ... and so on.

Studies on the subject of dreams have been carried out for the last decade and this is the outcome of the study.

I. Psychoanalysis

Many studies on dreams were carried out throughout the years and are still being carried out today. The theory of this story-like and somewhat mysterious subject was first introduced by a philosopher called Sigmund Freud. He believed that a dream revealed the world of the unconscious. The world of the unconscious mentioned here is where the suppressed instinct and desire are kept. With the book "Interpretation of Dreams", Freud announced his theory. This is also when the term "Psychoanalysis" appeared, the year 1900. Freud's theory, however, was not considered

seriously at the time, it was just regarded as an insult towards humanity and God. Another insult Freud got was that he made a limitation of the suppressed instinct and desire for something sexual.

In 1953, when rapid-eye-movement sleep (REM) and non-rapid-eye-movement sleep (NREM) was first recognized, dreaming became a big issue. During sleeping hours, REM and NREM occurred 4 or 5 times within 90-minute intervals. At REM intervals, it is known that people usually dream and because sight is important in dreaming, REM occurs. Even if people happen to dream at NREM people very often cannot remember the dream.

Recently, it has been proven that a cerebrum bridge which regulates the autonomous nervous system like the pulse and respiration is situated between the midbrain and the hindbrain during REM. Repeatedly, it is saying, that dreaming is an autonomous nervous system of the brain. This again gave light to the psychoanalysis's side.

II. Scientific neurology

In contrast with psychoanalysis, those who denied the meaning of psychology and thought dream as only a by-product of the brain were the people of neurology.

Some thought that the sleeping time is considered as a time of disposal of information. In other words, at that time of sleep, the brain disposes the unwanted, unneeded information to strengthen memory. And some believe that sleeping hours gather strength and relieve the tension of reality.

There are many other thoughts but, as mentioned above, the neurologists mainly considered the problem scientifically and only comprehended the thought of dream as a physiological function of the cerebrum bridge.

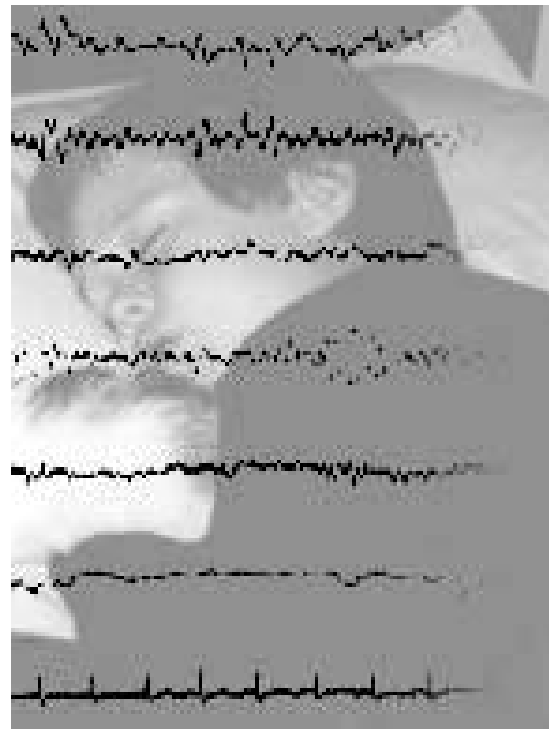
III. Dreaming for life

At the moment, there is no trace of an end to this debate. Because the subject, dream is a very broad subject with nothing we can see and record. It is hard to truly go deep into the subject. Unfortunately both sides, the psychoanalysis and scientific neurology, only consider their own theory. Psychoanalysis, say dreaming is a royal road to the unconscious, leading the way to your suppressed thoughts. In reverse, scientific neurology, states that dreaming has no significance, that it is only a mechanical occurrence of the brain. One truth we all agree on is that everyday people, everyone around the world dreams.

Some take their dreams seriously and think of them from time to time. And contrariwise, some do not believe in dreams. For those interested, the professionals suggest a dream diary. It helps you to remember your dream more when you write down everything you can remember. Putting a few minutes of thought into the matter may be worth it.

By Kim Na-hyun

Associate Editor of Theory & Critique Section



MINI interview

Interview with Richard Wilerson, the chair of the Electronic Communications committee at ASD

Reporter : What exactly is the Association for the Study of Dream (ASD) and how is it composed?

Wilerson: The Association for the Study of Dreams is one of the main organization studying dreams which is a non-profit, international, multi-disciplinary organization. It's purpose is to investigate, educate and promote dreams in both professional and public arenas. The ASD encourages research, advance the application of the study of dreaming, provide forums and exchange ideas and information on dreams.

There is approximately 800 members in the ASD and they are from countries like America, England, Australia, Netherlands, Germany, Japan, Spain, France and more.

R: What are the main actions ASD takes?

W: The annual international conference

and workshops held can be considered as our main activities. The topic of these vary from "Nightmares and the History of Consciousness", "Universal Dreams" to "The Intersection of Psyche and Soma". An estimate of 400 people participate at these conferences and the organization tries to draw scientists, psychologists, anthropologists, writers, artists, dreamworkers and various spiritual disciplines.

R: What are other specific ways of educating the public which is considered the number one job of the ASD?

W: In educating the public on the subject of dreams, there are publications, web site, discussion programs, the annual international and many more. Also, there is a lot of information the organization has. Starting from that most dreams are in color even if people do not realize it, to if dreams actually have meanings. Dreams are useful in learning more about the dreamer's feeling, thoughts, behavior, motives and values and therefore some find dreams

helpful in solving their problems.

R: Some professionals suggest keeping a Dream journal, what is ASD's thoughts on this?

W: Keeping a Dream journal is the best way to recall and later work with dreams. So if you wish to improve your dream memory, start with a Dream journal. Before you go to sleep, remind yourself that you want to remember the dream after you are awake and keep a pen and a paper beside you. When you wake up, try to move as little as possible and try not to think about something else. Quickly write everything you can remember down on paper. Any distractions will cause the memory to fade away.

R: What are the reasons of studying this mysterious subject and what for?

W: Well, personally I like imaginative creations, of which I see dreams a part of. But other members have different reasons. For example, Anthropologists want to know more about how other cultures use dreams,



Scientist want to know the relationship between sleep and dreams, Psychologists what to explore the psyche and spiritual seekers want to explore the soul and spirit through dreams. Dreams are seen as something that people in psychoanalysis use.

By Kim Na-hyun

Associate Editor of Theory & Critique Section

Here & Beyond

Dreamworks Along Line with Cyberspace

The frontier of Cyberspace is the accelerated edge of much larger project that has been going on for sometime, the virtualization of culture. This means we spend less time in concrete reality and more time in constructed reality. Everywhere there is connection to the Net there is a rapid movement into this new world causing a paradigmatic shift. It is now clear we can capitalize this space, but it is not as clear how we can live in it. Cyberspace changes and mutates faster than our normal cultural means for understanding it. Old notions of identity, presence, national alliance and concrete reality dissolve in multiple cyber-identities, remote yet intimate interactions

and virtual alliances. It is almost like we have learned how to collectively dream together. If this analogy of dream-space and virtual-space is useful, an investigation of work and play with dreams will also be useful in developing a productive virtual-work.

Dreamwork is a loose collection of practices used by both clinical and non-clinical groups interested in exploring dreams. Some people become dreamworkers through recording and keeping a journal. Other dreamworkers use dreams for complex therapeutic and spiritual reasons. Some dreamworkers only "work" while they are in the dream state itself, such as with lucid dream practices where they are aware they are dreaming during the dream, and in imaginal, shamanic journeys during sleep. Others allow the dream imagery to lead them into personal and social transformations.

In 1994 a dream sharing community formed online called Electric Dreams. The initial formation of Electric Dreams explored different ways the Internet could be used for dreamwork and dream sharing. The members were unhappy with the superficial conversations taking place on the open bulletin board format of the Usenet Newsgroup, alt.dreams, and began exploring

alternatives. Since the Electric Dreams community developed during the rapid period of growth of the Internet in the 1990s, the struggles and conflicts of the community reflect many of the cultural concerns about becoming virtual, such as identity, alliance, nationalism, globalization, confidentiality and quality of life online.

The similarities between dreamspace and Cyberspace are many. Neither exists in any particular space, but in virtual space mediated by special protocols, rules that allow for the unfolding of experiential immersion. While the protocols of dream-space unfold subjective immersion for the sleeping dreamer and the protocols of Cyberspace are more objective (or at least, have collective conventions), both create inhabitable worlds in which we feel, sense, suffer and interact.

Dream space and virtual space both produce a complex environment populated by others whose existence and status are always in question and flux. Particular dreams may disappear upon awakening, and websites come and go and seem to disappear when we log off, but planes of consistency build enduring nomadic relations and themes across individual spaces. Those interested in dream-ecology and those interested in cyber-

ecology are both concerned about how we live and interact in these mutant worlds and what it means.

Another group interested in the issue of mutant worlds and our place in them is postmodern cultural theory. Postmodern thought shares with dreams and Cyberspace a playful irreverence with the powers that be, a deadly serious questioning of the regimes that pressure us and an interest in the strange twists in the logic and fabric of time and space. Postmodern theorists have produced a large body of literature addressing issues of living in Cyberspace, such as virtual presence, the reorganization of subjective identities and simulated reality. Unlike dreamwork and dream sharing, which generally focus on individuals and small groups, postmodern cultural theory has a social and political focus, providing concepts that allow the insights of personal dreamwork to be carried over into a collective dreamwork of life in Cyberspace, a virtual-work.

Richard Wilerson

Chair of the Electronic Communications committee at ASD



Logo of ASD organization

TIME
&
TIDE

Journey of Searching For Oneself

Recently the Zen meditation boom in the West is a most intriguing piece of news. NBA basketball star Michael Jordan said after winning the championship that he owes a lot to meditation. World-famous star Madonna who once had been talking about sex or her lovers said that she has got hooked on practicing Zen meditation nowadays. Setting them aside, there are actually many people who show an interest in Oriental Zen and in answer to that Zen centers are gaining ground by degrees in Western countries.

This world-wide current has also come through Korea. Temples newly make rooms for the general public. While participation in Zen meditation was limited to monks, the door now has been opened to the public keeping pace with the increasing demands. Citizens from children to adults enjoy a tranquil time of training.

This seems to be the spontaneous phenomenon to look back on oneself in the present fast world. It contains a kind of alternative value. "Slowness of speed" that philosopher Pierre Sansot takes note has something that resembles to this. It is not a dawdler's slowness rather it is the keeping of one's composure to examine oneself.

Sansot makes a noteworthy announcement that "I would rather live slowly." in his book "The Meaning of Living Slowly". In other words, he makes sure that he would reflect on his surroundings calmly not being swept over time. His slowness is not a mere problem concerning a person's character. It is a careful and refined way of life.

Feeling life every single second carefully and reverently coincides with the mode of slowness. It does not refer to the inability to easily fit oneself into the fast world, nor is it the concept antipodal to the fastness. It has the value of keeping individual freedom not to be hurried or to forget oneself.

In case of self-examination being not ahead, it is attended by many evils. Analyzing a little part of one's present condition will be enough testimony. From the beginning of capitalism onward, efficiency is one of the most momentous concepts applying to daily life. You might know the famous scene in the film "Modern Times". Charley Chaplin was falling into the machine when he was about to fasten a bolt in front of the rapidly moving conveyor belt. You could think it gave a pinch on the human alienation of labor in the early stage of modern times, yet it's still available. People are heavily pursued by speed until nowadays.

Coming straight to the point, people have too many things to do in a short time. The obsession of fastness seems to have deep roots with Koreans. People try to work hard and fast not to get behind their rivals in cutthroat competition. However Koreans, who get all jobs finished quickly, have a high number of automobile accidents. The high rate of death for men in their forties is because of the hard pressure of work. The Sungsoo bridge went to pieces and Sampoong Department store collapsed. Speed without concern for safety has a fundamental part in these faulty constructions and big accidents.

In addition people lost the most important part of them, their presence of mind. Excepting minor cases, most people are swept away by the speed of keeping up with them without any reflection.

The main subject of taking the pleasure of slowness is not the speed itself but the impatience on the plea of that speed. People who are now under the pressure of routine business might dream of having free time someday but actually they do not have a chance to rest. The fast world forfeits the composure of slowness. Philosopher Pascal said "All miserable people have come from the only one reason that they cannot afford to have time to think about themselves calmly in their room". And this might be right. The heart of the problem is whether people can find themselves or not. It's the question of choice.

By Hong Joo-hee

Editor of Culture Section



Neo-File

CDMA and GSM Market in Focus

The CDMA and GSM technology, are the twin tower technology used to connect mobile telephones. Until now Korea's market consisted only of the CDMA technology. Being in the transition period from the 2nd generation to the 3rd generation, the government originally planned to let the companies choose their own technology method. As all companies (SK, LG, Korea Telecom) were found to be in favor of the GSM technology, the government as a last measure, decided to allocate the market. As one of the leading nations of CDMA telecommunications technology, the government with some influence from Samsung and other companies riding high on the CDMA market, made a drastic decision to select two GSM service providers and one CDMA service provider. After a much debated business proposal bid, the two GSM service providers have been chosen (SK, Korea Telecom), but the one CDMA service provider has not been chosen yet, which is catching the people's attention.

Korea and the U.S. represent the CDMA market, while Europe and the rest of the world is using the GSM technology, with a ratio of about 8 (GSM) to 2 (CDMA). This is the current situation of the mobile telecommunications market.

CDMA which stands for Code Division Multiple Access, and GSM short for Global System for Mobile telecommunications are two major technology systems used to connect cellular telephones. The CDMA

technology unifies the world's network through base stations via satellite. On the other hand, the GSM system connects the base stations and relay stations on the ground, instead of using the satellite.

As the telecommunication market is growing every minute, the competition between GSM and CDMA service providers is becoming a hot issue. The GSM system has been and still is at the moment, dominating the market. People supporting GSM believes the technology has already been proven through the market and also points out as it's advantage that this system is usable via digital, and analog as well.

On the other hand, those supporting the CDMA system points out that eavesdropping on other people's phone calls are technically more trying than the GSM system. As participants using the system per channel may increase, frequency search is much simpler and the quality of the wireless internet is more superior.

It is hard to predict the trend of the market, however, as most believe that in the long run, GSM will ultimately come out on top. With many companies turning towards the GSM technology, as can be seen here in Korea, this pretty much tells the story.

By Kim Na-hyun

Associate Editor of Theory & Critique Section

Reviewing art exhibition : The 1980's Realism and The Age

Ruminating Valid Notion of Liberty

I. Spontaneous 1980's art movement

The new millennium has come. Now it is the 21st century. Lots of slogans of the past have gone into the history. So have the slogans of the 1980's. The 80's clearly was a period of arrested development in terms of human rights and political and economic freedom. The military dictatorships since the 60's have been prolonged to reach the climax rather than ameliorated during the 80's.

Civil consciousness, however, came to be armed with a more intensive rebellious spirit than in the past. The massacre at Kwangju in the 80's paradoxically became a turning point to integrate and intensify the capability of the democratic movement. Finally, the ability of each class within the movement was encouraged to be part of a democratic movement.

The stronger the tyranny, the more intense the resistance. The movement to subvert the militarists became diversified, such as the labor movement, the women's rights movement, the anti-US movement, the reunification and environment and accomplished reformation. Their achievements include the art movement.

The 80's art movement must be the rarest example in the world history of art to associate a fervent art movement with civilians. Minjoong art is considered a product of the will to participate in a reformation movement embracing more politically radical classes.

The "Realism" in this sense means "the protest against reality through art", not just the representation of reality. It's true this art activity has rapidly declined during the 90's, however, the exhibition that reviews the achievements and problems of the 80's Realistic Art is now being held.

II. Introducing <The 1980's Realism and The Age>

The exhibition, <The 1980's Realism and The Age> reconsiders the Realistic Art, which has artistically reflected the spirit of the times during the 1980's as a time of turbulence, from today's viewpoint. Gana Art Gallery plans to host this over 45 days, from February 16th to April 1st.

The exhibition shows representative 80's 100 masterpieces among 200, which the director of Gana Art Center Lee, Ho-jae donated to the Seoul Municipal Museum of

This is a part of the wall painting "The Age 1980" made by 45 artists of association "Actuality and Utterance". The 1980's Realism Art protested against absurd reality through art.



Art. The exhibitors are 45 including the main Realist artists of the 80's-Kang Dae-cheol, Kwun Sun-cheol, Park Saeng-kwang, Lee Ung-no and Lim Ok-sang. Their works are supposed to be placed in permanent exhibition after one and a half months.

The work of the 80's tends to be viewed in non-artistic terms as a group movement rather than as individual artworks. From a simple chronological arrangement to intervention of particular group movements, the preoccupation on outward appearance has resulted in neglect of the aesthetic discussion on Realism.

The lack of aesthetic discussion caused prejudice, misunderstanding and obscurity in Minjoong Art. That's probably why this exhibition takes notice of "objective selection of artwork on the basis of the individual quality of the works".

III. Acquirement and expression of reality

As pointed out above, the term Realism accords with the protest against reality through art. While Western Realism adhered to the representation of the reality, 80's Realism works include all those expressing artist's perception of reality through various methods in free and open styles from a hyper-realistic style to an expressive style and from figurative paintings to abstract

paintings.

In this sense <The 1980's Realism and The Age> can be divided into two parts: The first part comprises the figurative paintings inclusive of the majority consisting of Minjoong Art, which represented the everyday experience trying to overcome the aesthetic taste.

Kang Yo-bae's <Striking an Ore Vein> representing the poor reality of the back of farmers and Kim Jeong-heon's <Lucky Monoleum-For Abundant Life> to show the erosion of humanity in industrialized society is clearly differentiated from those of existing art for art's sake.

The second part consists of post-figurative paintings based upon the artist's reinterpretation of reality using destructive objects or surrealistic images rather than on the representation of reality.

Lee Ung-no related the notion of communication in letters to the acquirement of reality in art through his work <Large Group of People>. Or Lee Jong-gu accused the contradiction of reality using various objections such as rubber shoes on dining tables or rice bowls on the ground.

The artworks are divided into figurative and post-figurative in terms of their styles, but they all share the common subject, the reflection of reality.

IV. Historical significance

It is not just a rumination of past history to attempt to hold a retrospective of Realist Art of the 20th century at the beginning of the 21st century. For, our reality is not peaceful enough for us to think of the invaluable practice and its fruit of the past, bearing human dignity, as just a memory. The vices of the 20th century such as discrimination, hatred, and anger, which have apparently disappeared, have not disappeared. All contradictions residing in nations and classes, states, and societies have not been solved yet.

The works mirroring the zeitgeist of the 1980's are worth considering when raising these questions. While seriously examining the notion of liberation and human value, which were pursued in those works, we can search for those needed today. That's the very intention of curator Kim Min-seong saying, "Just enjoy the single works. It's important to appreciate what is suitable to each person's situation or taste." The 80's Realism can remain valuable only through meaningful reinterpretation.

By Hong Joo-hee
Editor of Culture Section

OVERVIEW

Herrenvolk Complex Misleading Korean

Koreans normally accept the concept of a unitary race as their own story. Tangun, the founder of Old Chosun Dynasty, is deified as a common ancestor of Koreans. Interesting reports came in rapid succession from a historical view that this is not true. Here are some facts in favor of the argument: There remains no one who can legitimately claim to be Tangun's descendant. The representative Korean surnames Kim or Park insist on coming from a big-sized egg, not from Tangun. There also have been many cases of an inflowing population on a large scale like the influx of wandering people in Palhae. The invasion incident was given a lot of coverage in Korean history from invaders from Chi-tan, Mongolian, Manchuria, and Japan.

Taking these points into account, naturally the unitary race consciousness is nothing but a myth. This consciousness surely served to strengthen national solidarity against the past onslaught of imperialism. It also contributed to narrowing the difference between the classes. The unitary race concept is just a myth. It is no longer valid and cannot fulfill a positive function. It is left rather exposed today.

Put yourself in a different position. The unitary race consciousness maintains people of the same race should not make any distinction between them. This standpoint, however, paradoxically paves way for discrimination toward other people. The foreign laborer issue has actually come to the front as a serious social problem.

Korea has two kinds of foreign manpower in the eyes of the law. One is "official" foreign people who enter Korea legally with an employment visa. They are mostly Westerners engaged in professional work such as professors, technical advisers or English conversation teachers. They are paid relatively well, but treated with contempt by Korean society.

The other are "unofficial" aliens who enter Korea by some expedient method like the training system. Unauthorized employed, indispensable products of the training system, also belong to this category. They mainly come from the Third World and work as laborers in the 3D (Difficult, Dangerous and Dirty) field. They receive little pay and inhuman treatment.

The land of the morning calm is not a desirable place at all to immigrant laborers. The Immigration Control Law has expelled a great many illegal sojourners. The authorities have stripped them of their qualification to work legally, only to give them three months stay. The treatment of their families is much the same. The immigrant laborer who marries a Korean woman cannot obtain Korean nationality. Allied law states that in the case of someone who lives continuously for three years with legal standing can get Korean nationality, however, the condition itself is impossible for foreign laborers. Also the children are not allowed in any school. A small preferential minority is just an auditor.

Koreans was once the Japanese's second subject and an imperialists' colony. They have been the subjects of ruthless treatment under the Japanese, yet they do nothing but perpetrate the same wrong now. The Nongun massacre and others from the Korean War period reappeared in Vietnam jungles. Korean firms abroad regard native laborers with contempt and cruelty, which was once done to Chosun laborers by Japanese owners in colonial times. The foreign laborer issue today is on the same lines.

Foreigner is a relative concept. Korean are foreigners to Americans. Likewise, Americans are outlanders to Koreans. An "Absolute" foreigner cannot exist. Remember that all Koreans are not descendants of the Tangun grandfather.

By Hong Joo-hee
Editor of Culture Section

Ears & Eyes

Interview with Lee Won-jae, an activist of Citizen's Network for Cultural Reform

Cultural Guerilla Reform Society

Since the latter part of last year, an anti-Chosun Ilbo social movement has been active. Among the many events and rallies, there was a captivating event for the general public, which consisted of cultural events during Anti-Chosun Ilbo Citizen Week last November.

This attracted the general public's attention by forming afresh a social movement into a cultural event. The organization which hosted these events was the Citizen's Network for Cultural Reform (CNCR).

CNCR, which was established on the 18th of September, 1999 has the character of a cultural Nongovernmental Organization. In addition to the above activity, they have taken part in reforming culture to a considerable degree.

CNCR is composed of subcommittees such as the Policy Planning Committee and the Center for Cultural Reform Watch. The reporter of the Argus met Lee Won-jae, a chief of the information task force of this organization to inquire about their activities and ultimate purpose.

Reporter: How was this organization established in the beginning?

Lee Won-jae: It started with a critical mind toward the democracy of culture. Struggles for democratization have progressed in political or social aspects. This is important, however, because we thought that citizen's daily lives should be democratized. We established a plan whereby ordinary citizens can pursue democracy through culture.

While in the 80's and 90's, democracy became a powerful force in this country, conservative ideas are still taking root in the aspect of culture. Democratization of culture is as important as political and social democratization.

Here culture does not mean merely art, but matters related to a view of society as a whole. Our activity represents a citizen's social movement for asserting "cultural

rights" and the "democracy of culture".

R: This organization is composed of various kinds of subcommittees. What does each committee do?

L: This organization is made up of each subcommittee in the way of a network. The Policy Planning Committee handles cultural policies as a whole including our interior policy. The Center for Cultural Reform Watch observes the centers of power such as government and enterprises. The Center for Citizens' Alternative Cultures produce citizen's daily culture.

The Center for Cultural Action holds direct events like rallies, exhibitions and so on. The Space and Environment Committee made an effort to use the space democratically, for example, prohibiting undue land development. Besides, there was a Cultural Heritage Committee, Library and Publication Committee, Information Task Force, etc.

R: How does the organization induce civilian members' participation?

L: Frankly speaking, civilian members' haven't participated much because it has been a year since this organization launched the activity.

Last year was the period in which the group and publicized the organization. Nowadays, we began works to gather civilian members on a full scale. We aim not at their financial support, but their direct participation.

R: Cultural events such as Anti-Chosun Ilbo Citizen's Week attracted many people's attention by forming afresh a social movement into a cultural event, please explain more about this.

L: In the existing assembly, people placed a stress on the propaganda of ideology. When we hold meetings, however, we intend to express cultural rights by making citizens join in on them, not by regarding rallies as a mere means.

When we were active in Citizen's Alliance for 2000 General Election, we held the "Woodstock Festival" at Daehakro and "Dongsidabal performance" at Hongik University.

Also, we joined children on stage at the "Earth Day 2000 Event". In addition to this, the Center for Citizens' Alternative Culture regularly hold events with citizens in Ilisan.

R: What does the organization do these days?

L: We held a public hearing for abolishing a program that ranks popular songs on the 8th of February. And we are making progress with activities like shaping an alternative policy on the preservation of Pungnap mud castle, cultural events in Earth day this year, "Expedition into Seoul" which explore land devastated by the excessive development, and "Creating ecological space in Yongsan".

"Creating ecological space in Yongsan" is the most difficult task and is referred to as the 50 years' project.

This means building up ecological space in Yongsan after the Yongsan US soldier base returns. In fact, this matter results from political hegemony. Korea does not dare to demand the return of the base against US interests.

Though nongovernmental organizations are in the same position about its return, following that, concerning the use of space, an agreement has not been reached yet. We maintain the position that an ecological space should be made there. We have started a campaign since last April. This April, we are supposed to launch a headquarters for the movement formally.

R: What is the ultimate aim that CNCR seeks for and what does it need for that?

L: We intend to create a society that is guilty of no oppression in daily life. That is, everyone is independent in everyday life. Of course, such efforts should be followed to achieve this. First of all, we, as a cultural nation, always should have doubts concerning our surroundings and experience the new ceaselessly.

Having once experienced some doubt, they would come to know how their rights are infringed upon in everyday living. Even just a little loss of rights will come under the control of the authorities. If efforts, as stated above, continue constantly, our descendants in the future will be blessed with "true cultural rights".

By Kam Eun-jin
Associate Editor of Culture Section



Sketch On Spot



Kam Eun-jin / The Argus

An audience is trying to wear glasses which displayed in this exhibition.

Creative Arts Fascinate Audience

Do you know "Yulhyul Young Men's Association for the Arts"? Anyone who loves the arts including university and high school students can join in this club. They held a fusion exhibition, starting from February 22 to 27. This exhibition is composed of various kinds of art genres intending that the general public experience novel and fresh art forms to the exclusion of commercialism. A reporter of the Argus visited the fifth floor of Dukwon gallery, a spot where youths' passion is breathing.

As soon as entering the gallery, several young men and women were seen giving a concert in the corner of the exhibition hall. In this exhibition, people can enjoy the show composed of Jazz dances, songs or drama performances twice a day.

Works were displayed in each of 25 rooms divided by curtains of white, black and purple cloth. The first prominent

room was "Jaemina(novel) Opticians". Glasses in this room were designed specially to be used for visitors' viewing. There were many kinds of unique glasses. Besides, there were various works which people amused themselves with. By watching from one room to another room, raising the flap of the cloth, people became curious to know what works would be next on display.

On the way out, visitors can pay a donation from 500 to 3000 won as they like. If they felt a pleasure like watching an erotic video in a comfortable room with a snack and a beer, they should put 3000 won in the plate. If they were satisfied like only eating a snack, 500 won could be sufficient. Though it wasn't a large sum of money, many bills were heaped up on the plate in enthusiastic response to these creative and fresh works of art.



Hong Joo-hee / The Argus

Analyzing social science bookstore today

Restoring Students' Rest Area With Book, Knowledge and People

I. Social science bookstore from time to time

The 1980's was a time when the social sciences prospered. It was a familiar topic for university students in general as well as student activists. There were many social science bookstores (specialized bookstores which sell social science books) in university towns, playing an important part in university culture. They were not only spaces where their original function was as a bookstore for students, but also offered their own cultural space off campus. Then the social science bookstore was a place for meeting, discussing and reading books. A bookstore was recognized as a space for exchanging knowledge and communicating intelligence with other persons at that time.

In the early 90's, the number of social science bookstores began to decrease gradually. Last year "Books today", social science bookstore in front of Yonsei University, was closed down owing to financial difficulties. At present, six social science bookstores remain in Seoul and they are not in a good financial condition either. Though social science bookstores are trying to overcome such problems, there are still many barriers to overcome.

II. Stagnation of social science

Since the beginning of the 90's, socialist states in Eastern Europe went to ruin and then people were reduced to a chaotic state caused by the absence of ideology. University students tend to be insensitive to political and social issues affected by this trend. There is little conversation about political and social issues in personal meetings. They just indulge in small talk after watching television or a film. Places like the social science bookstore in which students used to exchange their thoughts and worry together about social issues almost disappeared in university towns. Nowadays, there overflow with game rooms, singing rooms, drink shops, etc.

University students after the 90's have been imbued with the culture of consumption and enjoyment. Such a trend has affected the academic climate on campus. *Hakhoi* (the academic society),



Students are looking around books inside Jangbaek, a social science bookstore near Korea University.

once a popular space for students to learn about the depth of studies, has changed a lot from that of the past. "Students do not study much. They have lost their drive, finding no incentive for study. In the case of HUFSS, there are little *Hakhoi* in Colleges of Occidental and Oriental Languages," Park Yong-kyu(DP-99), a member of the Progressive Information Center of HUFSS, said. Compared to the past, they deal with less political and social science subjects.

Also students in general have a superficial understanding of their study as if universities have been degraded to merely being a means of getting a good job. Most of them study only to gain good marks. It is natural that they turn away from books of profound learning. Eun Jong-bok, the manager of "Pulmuzil", a social science bookstore near Sungkyunkwan University, said, "It is hard to manage the shop without selling teaching materials or books for examinations."

As a matter of fact, the root cause lies in a decrease in the medium of text owing to an abundance of images. Managers of social science bookstores say this is the most serious problem and such a tendency will

become stronger in the future too.

III. Alternative ways to overcome crisis

Social science bookstores have attempted to approach students more closely. "Nonjang" near Seongkyunkwan University, established in 1984, is now operating a cyber bookstore on its Internet homepage. This is a development that goes with the general stream of the Information Age. Besides, they prepared a book cafe with two computers in which exclusive Internet lines were installed. Students read books and discussed various issues of general interest. The epoch-making event among their works is "four kinds of reading competition". Any team that has two members can participate in this contest, which continues for 30 days. Participants play various games with a book.

Jangbaek, a social science bookstore near Korea University, is developing "Reviving Jangbaek" not only to overcome financial difficulties but also to retrieve its true color as a cultural place for students. They started by gathering "red books", which had once been prohibited and marked out for

publications benefiting the enemy through the National Security Law. They have already gathered more than one thousand volumes up to date. In addition, they hold a seminar for students and especially intended for freshmen at the beginning of the term.

"When the day comes" which opens the door on Nokdu Street near Seoul National University has operated a seminar cafe, "Owl of Minerva first takes flight with twilight closing in" on the second floor of the bookstore since 1998. "Nowadays, students' academic activities off campus seem to be declining. I prepared this cafe to provide students with a place for seminars." Kim Dong-woon, a manager of the bookstore, said.

They have invited an author of a book to hold "Talks with an author". There, students discuss a social issue of concern with an author. In the seminar cafe, many social science books were displayed for visitors to read freely. "There are many books worth reading. I purchased them for students to read, however, they do not read these well." "Despite these efforts, such bookstores are experiencing a downward trend from a capitalistic viewpoint."

IV. Future prospect

The social science bookstores are facing a crisis caused by students' indifference toward social sciences. "If social science bookstores disappear, a part of university culture will die. Then the number of students with engaged minds and a worldview will decline." Eun, a manager of "Pulmuzil" asserted.

History has continued repeating its stagnation and development. In every difficult situation, people have overcome their situation through self-examination. The crisis of social science is also the current of the times. Though the stream of time is not going to change easily, the day of revival will surely arrive through the self-examination of mankind.

By Kam Eun-jin

Associate Editor of Culture Section

Dating on Sunday



Kam Eun-jin / The Argus

"Always Have Strong Heart As Young Man"

"I thought the word North Korea or South Korea itself already contains the meaning of separation. The name 'Urinara' is a small gesture for this situation" Baekja(B-90, Real name: Baek Je-gil) replied when asked about the name of his group by a reporter.

'Urinara'. The reporter assumed that Baekja had intense aspiration toward reunification. Living with 'Minjoong song' in the 90's, Baekja formed a group called 'Urinara' with 8 friends in June, 1999, the year he graduated from HUFSS. Listening to some representative songs, we can figure out his philosophy. 'U.S. Forces withdrawal song' or 'A revolution song' that he composed and sang, are rather sharp and outspoken. He is cultural resistant who protests against absurd reality through his songs. "The meaning of *Minjoong* can be broadened. Any song that isn't made in a commercial mechanism or believes in human dignity are belong to *Minjoong* song category. I cling to the direct and combative tone in my songs because of the necessity on the spots of struggle." He said that degrading humanity in this society is owed to the separation of the country, and he wanted to remedy that state of things.

He was a normal freshman when he first came to HUFSS in 1990. Resolving on his path in songs, he organized 'Maekbak', the *Minjoong* song *Dongari* in College of Business and Economics. He reminisced his first year with hard practice of singing. He added that he got hoarse almost everyday. After he finished his term as a leader in 'Maekbak', he entered into Liberal Art School with 15 other singers in January to learn independent art movement. Based on this learning, he created *Chungnyoun* and became the person responsible for the federation of HUFSS *Minjoong* song *Dongaris*.

In 1993, Baekja was in charge of the Ministry of Culture in HUFSS General Student Council(GSC). "The university culture nowadays seems to have lost the mind of resistance and challenge. Now it is deeply infected by commercialism and egoism. Past university culture carried out a role letting out unified voices against the absurdities. He also mentioned that he desired the university students to cultivate their own culture and refine it to the better idea.

Having an active university life delayed Baekja's graduation. He had to do 12 terms excepting the military serving period to graduate in 1999. When he finished military service, only 38 credits had been completed. Considering the fact that one needs 140 credits to graduate from school, we can imagine how tough his last 4 terms were. "Of course I studied hard. I took 6 credits every summer school and never missed the classes. Then my credits rose up to 4.0 easily." Even though he graduated with good marks, he had no future plans related to his major. He simply thought he wanted to continue to write *Minjoong* songs. "I will keep on singing. Although it's somewhat hard financially, a person who is doing something that he really wants to do is happy."

Some HUFSSans might have seen Baekja's wedding march at HUFSS open theater in 1999. This fact makes us feel Baekja's love towards his alma mater. He is still in a newly-married life and he set a rule for himself to come back home early no matter how late his performances finish. He said that he met his wife when he worked at The Youth Faculty of Liberal Art and got married. Respecting his privacy, the reporter didn't ask about this aspect of his life.

The reporter felt like he was wasting Baekja's time too much, so asked him to give some advice to students in HUFSS. He was thoughtful for a while and said, "Always have a strong heart as a young man. I wish that they enjoy their university life with a full of passion as Korean." He seemed to be burning with youthful passion. Being with him, the reporter hopes all HUFSSans resolve to be live doing what they want independently.

By Kim MI-ji

Reporter of National Section

Cultural Demonstration Urging for Abolishment of NSL

"Abolish the National Security Law right away!". People were raising their voices in front of Myungdong Cathedral. Park Jong-rin, who is a man with white hair, was also among them. He, who said this was not involved in his first demonstration, but is a "Janggisu" (a prisoner who served a long sentence). He was also a victim of the National Security Law.

It was a cold evening of the 17th of February. The cultural festival for abolishing National Security Law (NSL) was about to begin. Students and progressive activists in attendance, a rising hill toward the cathedral was full of their ranks. Out of the cathedral, a signature-collecting campaign for abolishing the National Security Law (NSL) was also

proceeding actively.

The MC of the day was Choi Ki-yeol, a chief of independent reunification committee of Democratic Labor Party. Before the performance, people paid a moment's silent tribute to comrades who dedicated their lives to independence and unification of mother nation and then sang songs, the march for thee in the form of a *Minjoong* ceremony.

The main performance began with the songs of *Chonrima*, a youth *Noraepae* in the Southern Kyunggi-do. *Saenaljigi*, a *Yuldongpae* of Jungang University performed a cheerful *Yuldong* with the song "Glad to meet you". Among the performances was Paek Ki-wan's speech. He asserted that, "The division of Korean peninsula is a result of US intervention. The

NSL is the result of the nihilism of people tolerating and maintaining this situation." Jin Jae-young, the chief of the demonstrators campaigning for a sweeping pardon of all political criminals, gave his word that they would fight until they achieved victory in his speech.

The festival ended with *Himangsae* singing an encore. Park Jong-rin said, "Seeing that enthusiasm against NSL is on the increase among people day by day, I believe the NSL will be abolished soon."

From eleven o'clock that night, representatives of *Hanchongnyon* went on a hunger strike.



Hong Joo-hee / The Argus

Yuldongpae Saenaljigi is dancing with the song "Glad to meet you" in front of Myungdong Cathedral on February 17th.

concert NANUM

March, 16 For alienated women
March, 17 For cruelly-treated children
March, 18 For the unemployed

at Kyunghee University
<http://nanumconcert.net>

CHAFS

CHAT + HUFSS

Lee Sang-hyun / Cartoonist of The Argus

"we are all Hufssans."

"Hmm... Hufss is now in a difficult situation."

"Let's share these difficulties together!"

"Together! (except me...)"