

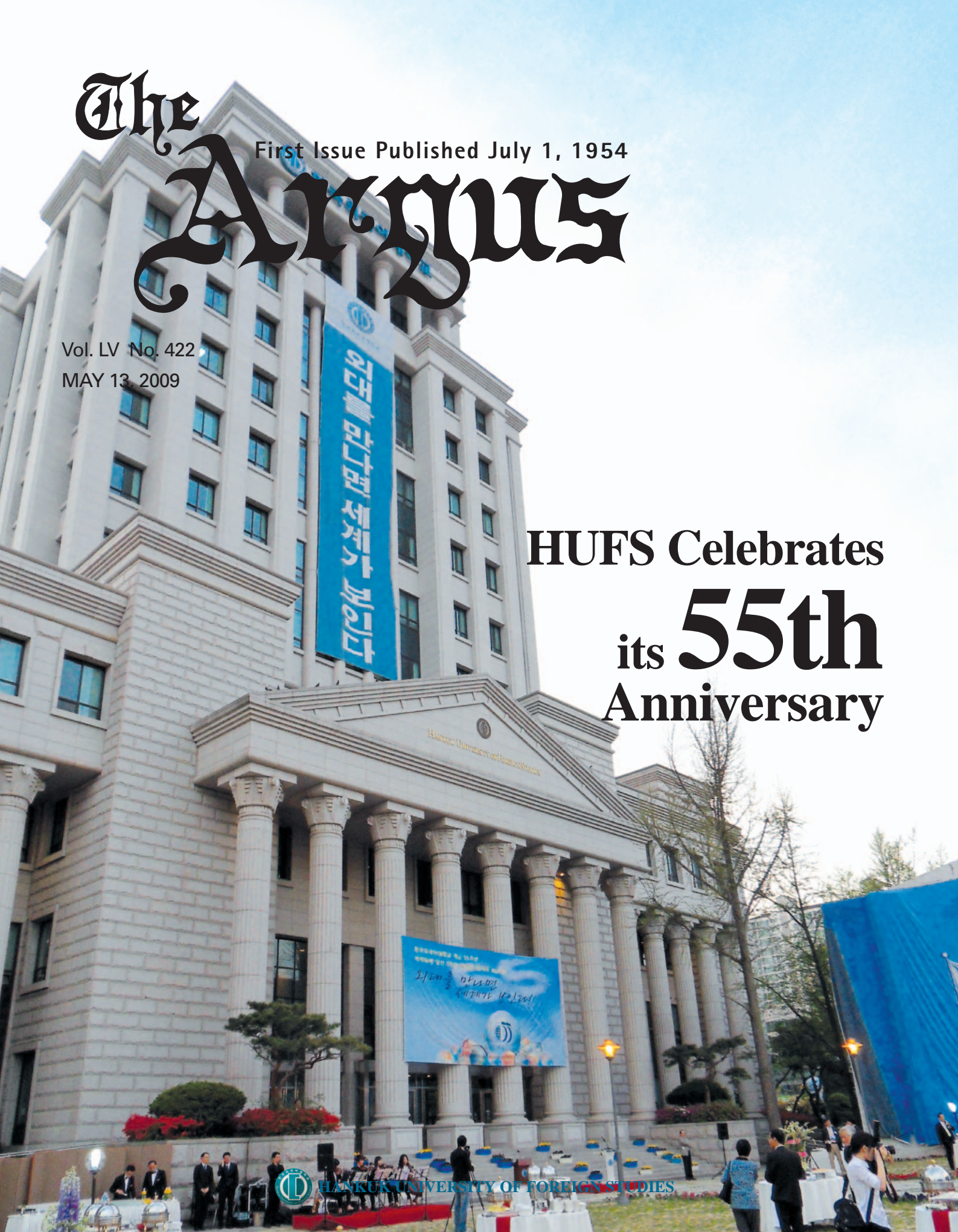
# The Argus

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HUFS Celebrates  
its **55th**  
Anniversary



HANKUK UNIVERSITY OF FOREIGN STUDIES

# The Argus

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**Round Talk** – We belong to the world of crisis today: full of economic panic, incurable disease, and the fear of unsteady society. In this atmosphere, some of HUFSSans of “Sawol Munhak” search for sweet words in literature.



**Lives** – Pictures have been preserved for more than 100 years. How can it be possible? If you are curious about this, follow me!



## Cover Story

# Various Thoughts of Choosing One's Time

Reports of celebrities' suicides frequently shake the nation these days. However, many people still do not understand or even think about the meaning of suicide, so they just view suicide as weak-willed. To understand suicide, well The Argus look at suicide with different perspectives this month. As one scholar said, “If a human being's death is our inevitable destiny, people can feel free of death as they know it.” The Argus explores philosophical, sociological, and psychological views on the issue. It is important for you to look deeply, but you should keep in mind that laying down one's head brings responsibility.

## To Be or Not to Be, Is That the Choice?

Although the phenomenon “suicide” has been a taboo subject in many societies, people in diverse fields have researched it. By reading what they thought and said, readers can take their time to think about what suicide means to themselves, to acquaintances, and to the whole society.

## What Do You Think about Suicide?

Scholars have talked about suicide for the past. They invite the readers to a discourse about life and death.

## For Better Understanding of Mind and Suicide

This is an interview with a psychologist. He tells us about the history of suicide. From his interview, we can understand people who want to draw the line themselves well.

# Making Good Use of Your Life



When teenagers graduate from high school, they are classified as adults, no longer children. It is not because they have grown older. They are thought as adults because now it's up to them to plan their futures on their own. To plan a decent future, one should first be responsible. She or he should be responsible about their own decisions. He or she should not wait for a fortune to come, for instance, but go out and earn it with their own hands.

However, when looking around at university students, many seem to still act childish. Childish acting does not mean being responsible but trying to escape and avoid responsibility. Since students are trying to gain what they want in life, it is their duty to themselves to study and work to develop themselves. However, this is not the look of an adult. What is it to be an adult and to be responsible?


Nowadays, the university has become a place where, more than ever, students are trying to get jobs more than they are trying to get educated: meaning, to the students, the university is for finding jobs, not for studying. It's not the university's fault that the many students want this kind of service from the university. Compared to times past, fewer students are actively concerned about social issues that affect the society at large. University students are aware of what's going on around them, but for the most part, they don't want to do anything about it. Students are more self-centered. Not in ways of merely being selfish but in ignoring what's going on in the society and even at school. Perhaps every student feels the same about the high tuition fees and agrees that this isn't fair amount. However, when a meeting is arranged to hear student voices regarding this, almost no one shows up. This is a result of students thinking, "Someone will do it, that person doesn't have to be me." But who is that "someone" exactly?

Students generally don't spontaneously express their feelings about these issues, but ironically they blame others for not doing so. They all say they're busy with their studies, or they are preparing themselves to get a job. But who isn't? It's time for them to speak up in order to achieve

what university students can truly do for society as university students. Making excuses such as being too busy working and studying is lame.

To change things, students should first change their minds. Why is it so important for students to be responsible? Responsibility is the key to all development and learning. Not just being responsible about your degree is not all. Research done in the U.S. showed that students involved in their community and important causes other than school life are most likely to be successful in earning good credits and helping society, and that also translates into getting jobs. Also, being responsible about the social ills is not only good for the students, the university also has an important role here, too. The university has a responsibility to the students to provide not only an education of skills but a civil education as well. The university is not solely responsible for the actions of its students, but by its own example, it can inspire the students to lead lives of service to their communities, the nation, and the world. The university must do this, for the students and the university are bound up each other, no matter what.

Even though the students are adults, and have their own perspectives and views of society, they should still have role models: their parents, for one are, or should be, their greatest role models. The university, through its opportunities to educate and inspire the students, can lead the way for them to become outstanding role models themselves.

That students are not looking after each other and not caring about society and the nation isn't to blame them. It's also the university and our society that help make them the way they are, and the way they will be. When the government and the university authorities encourage students to think about and act for the benefit of our nation, as well as for all of humanity, they should first inspire us by being good role models themselves. 

*Editor-in-Chief*  
**Back Song-hyun**



## University Authorities Do Away with Differential Raise of Freshmen Tuition Fees



Student president Chu Seong-ho (middle) and GSC members announce the students to the outcome of the meeting with university authorities.

University authorities decided to abolish the differential raise of freshmen tuition fees at a meeting with the Seoul General Student Council (GSC) on April 24, 2009. President of HUFU, Park Chul, and other university administrators, participated in this meeting to discuss the three requirements, including the abolition of the differential raise of tuition fees, with the GSC members.

It took five hours to reach an agreement between university authorities and the GSC members because there were intensely opposing opinions about this problem at the meeting. "The university authorities persist in the necessity of the differential tuition fees raise of freshmen to provide many students benefits, such as scholarships," said Choi Bu-yeol, vice president of the GSC. "However," he added, "the GSC doesn't think that this policy is right for gathering money to provide scholarships or improvements at the university."

The GSC members claimed that the abolition of differential tuition fees raise for freshmen was one of the GSC goals. To reach this goal, the GSC members went on hunger strike for four days in front of the Administrative Offices before the meeting with the President. After the meeting, Professor Sohn Dong-ho, the Dean of Student Affairs, said that the meeting came to a conclusion which both school and the GSC are satisfied with. "I express my gratitude to the GSC," he said.

Also, Chu Seong-ho, president of the GSC, explained that there would be another meeting with university authorities on April 29. "In the coming meeting, the GSC members discuss the concrete process of abolishing the differential raise of freshmen tuition fees with staff members from the university," he said.

By Park Hyun-chul

## HUFS Gets 2.6 Billion Won Financial Support

Order	Name	The Students (Persons)	The Amount (Ten Thousand Won)	The Amount per person (Ten Thousand Won)
1	Seoul National University	16,990	3,466,000	204.0
2	Sungkyunkwan University	18,814	3,788,000	201.3
3	Sookmyung Women's University	10,168	2,030,000	199.6
4	Hankuk University of Foreign Studies	15,428	2,608,000	169.0

Team of Planning and coordination

The Ministry of Education, Science and Technology announced which universities will receive financial support from the Korean government and in what amounts for bolstering the educational resources of universities and colleges. The criteria used for selection of these universities are the percentage of employment, support of students, full-time teachers, level of globalization, and so on, and funds have been allocated based on these standards.

HUFS was rated highly in the field of globalization, and the Ministry has decided to extend 2,608,000 won in government funding to the university. This financial support is to be used for the improvement of students' educational environment such as by measures taken to globalize of the university, through scholarships for students and so on.

By Jeon Seong-jin

## Reg. Meeting Holds



The student body president, Choo Seong-ho (L), engages the audience from the stage.

The Seoul General Student Council achieved its long-pursued ambition, Regular General Students Meetings (RGSM), for over the past five years on April 8, 2009, at the Open Theater. The RGSM, which is originally scheduled for every year, has not been held for five years. The reason has been because of low student participation. A total of 853 HUFUans expressed their support at the gathering, urging the university to pay attention to student issues. The aim of the 2009 RGSM is mainly focused on slashing tuition for the freshmen.

By Kim Sung-goo

It's Time to Step Forward  
with Global Minds

# Happy 55th Anniversary to HUFS

The 55th Anniversary was held at Aekyung Hall of International Center on Monday, April 20, 2009. Professors alumni gathered in the hall and celebrated the 55th Anniversary of HUFS. President Park Chul said that it is time for HUFS to look back where we have been and to walk along and step forward with progressive global minds. It was a wonderful celebration and a great time to think about where HUFS has been, where we are now, and where our great university is headed. 📷

All photo by The Argus



HUFS President Park Chul



Lee Duk-seon (Dept. German-58) a HUFS alumni and CEO of ATgroup of U.S.

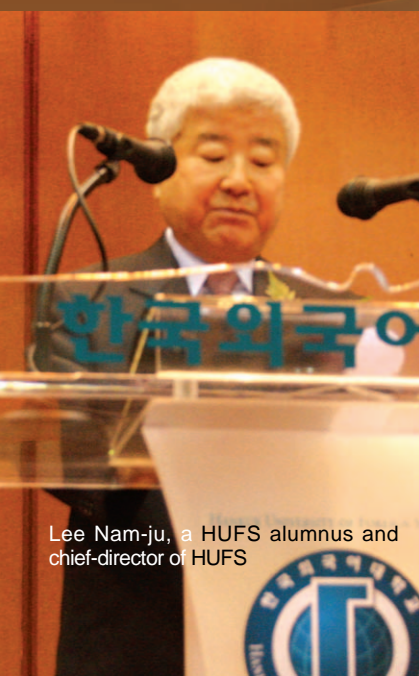


Lee Yun-sung, a HUFS alumni and Vice Speaker





Song Seung-hwan (Dept. Arabic-76), a famous alumnus and a performance director



Lee Nam-ju, a HUFS alumnus and chief-director of HUFS





# Ambitious Messenger Embraces Adoptees

“Overseas Korean adoptees are our neighbors. We should approach them as our friends.”



**By Kim Sung-goo**

*Reporter of National Section*

On every Friday, Ahn Jung-yong, a senior majoring in electrical and computer engineering at Ajou University, is preoccupied with aiding overseas Korean adoptees by serving as both interpreter and translator. Ahn has transmitted the adoptees' voices to their biological families since last November at Global Overseas Adoptees' Link (GOA'L), an independent organization that assists those who have returned to Korea. Despite his hectic university life, Ahn has never neglected his work with the GOA'L.

**Argus:** *How did you start volunteering for the interpretation and translation service for overseas Korean adoptees at the GOA'L?*

**Ahn Jung-yong (Ahn):** A friend of mine, whom I had met in the military, recommended the interpretation and translation service for the adoptees staying in Korea to me when I was looking for internship program. He thought that I would be good for the position. I spoke English fluently, since I had studied abroad for one year. Shortly after I was discharged from the army, I left for Philippines and Australia, three and seven months respectively, to improve my English proficiency.

In the GOA'L, the work is volunteer without pay. I was sure that it was a good decision for me. One reason was that I had participated in public service for eight months as a member of Ajou Student Ambassador, a student volunteer organization of the school, at a diverse range of state-run social welfare centers in Yongin, Gyeonggi Province. Another was meeting new people, which I like to do. This led me to spend some of my time aiding those who are looking for their roots in their mother country.

**Argus:** *Thinking of overseas adoption, European countries like Sweden come to mind. Where are the adoptees from who you have met?*

**Ahn:** I only use English because the number of adoptees from the U.S. and Canada accounts for more than 50 percent of the 60 adoptees I have worked with. The rest of them were from European countries such as Denmark, Norway, and France. However, I have had no problem in communicating with them. All of them, regardless of their nationalities, are able to speak English.



**Argus:** When new applicants go to the Seoul Immigration Office on Fridays, you accompany them. Could you tell us about your work there in detail?

**Ahn:** Every Friday, on average, two or three adoptees visit the Seoul Immigration office in Mok-dong to get an F-4 visa, which is a certificate which allows overseas Koreans to sojourn in the nation for up to two years. With this visa, the government permits them, including all Korean adoptees, to work in Korea legally and provides social benefits the same as if they are Korean citizens.

I meet applicants at the immigration office every Friday. We stop by the district office nearby. There, we obtain several certificates and official documents that demonstrate their birth records in Korea. Then, I help them fill out several forms by translating difficult Korean words into English ones.

In spite of all this preparation, the immigration office often demands a huge number of documents. The red-tape is significant because conditions for issuing the visa are different depending on the nation they come from. As a result, it takes from two hours to four hours to get through the process.

**Argus:** Do you have any difficulties while helping at the immigration office?

**Ahn:** Often, it's hard for me to explain the Korean words to them in English. Many of the Korean words on the forms are difficult to translate exactly.

Last year, when I started the service for the first time, I asked about the terminology with one of the officials because I could not give an explanation to the people I was trying to help. What I learned from this was the importance of anticipating these things for every situation. Every week awakens me to be more alert about my tasks.

**Argus:** Of the 60 Korean adoptees you have worked with, was there anyone who confessed to you about their inner conflicts?

**Ahn:** Most Korean adoptees tend not to open their hearts to others about how they feel about being adopted by foreign families because they consider it a private matter. Those who return to the homeland, Korea, so far as I know, have longed for their biological family as time went on.

From what I can see, most of them must have suffered from some sort of psychological

trauma, a crisis of identity, or something like that. Most of them said that they were unaware of Korea and had no purpose to visit their birthplaces when they were young. However, after they grew up, the yearning for their biological parents became more intense, so that some of them return to find any resources as early as possible. When the adoptees come of age, an indescribable feeling like loneliness or compassion comes over them.

**Argus:** What about any memorable incidents you can tell our readers?

**Ahn:** Last November when I just began this work, one female adoptee from the U.S. visited the organization to search for her family. The only things she knew were her parents' names and the date when her father passed away when she was three years old.

The organization asked me if I would be willing to work with her. I immediately accepted because I wanted to help her find her biological parents. I did not know what to do at first but I began by trying to find any resources or clues located in her hometown, Paju, Gyeonggi Province. We visited every police office and public office located in the city in order to collect more information about her. They combined their efforts to investigate her data.

Fortunately, personal information about her biological mother was found at storage room at the Paju Office. I did not expect the amazing result because it was at the beginning of my volunteering. Her mother was living in the States, as well. I was not able to look at their reunification, though. Afterwards, she left a message on my web page. She told me that she still was keeping in contact with her mother.

**Argus:** Apart from the all these meaningful memories, you must have faced a variety of complicated tasks while working with these adoptees.

**Ahn:** Yes, I did. In particular, translating letters written by home-returned adoptees into Korean requires not only a full understanding of the words and sentences, but just as important, the understanding of their emotions. Unfamiliar expressions and idioms used in English-speaking countries embarrassed me every time I worked with them because I didn't know them. In addition, every volunteer needs to read letters more closely. If the contexts are mistranslated, unexpected misunderstanding could be ignited because of the carelessness. However, it is still

not easy for me to translate what the adoptees want to say and how they feel in their letters exactly and naturally.

**Argus:** Then, how do you deal with these problems?

**Ahn:** Actually, the number of the volunteers depends on the seriousness of letters. In my case, I read and check the letter thoroughly to see if there are any awkward expressions. Then I turn to other colleagues for further suggestions.

Still, this process demands a lot of time, commitment, and verbal ability. When I had my trial last year, I was fearful if both applicants and their parents would not be satisfied and vehemently complain about the outcome. However, beyond all my concern, no one was unhappy about my work. Rather, they expressed their gratitude for our close collaboration.


**Argus:** In the six-month internship, you seem to have realized something more than what you expected when you started.

**Ahn:** Before I started with the service, I had no knowledge about overseas adoption. If I had concentrated only on interpretation and translation, I could not have kept going.

Most Koreans take sympathetic attitudes toward the birthplace-returned adoptees with exaggerated prejudices and biases, because most adoptees were separated with their parents when they were so young. Also, this attitude makes the adoptees confused and dismayed.

In addition, I understood why so many grown-up adoptees come back to their homeland in much the same as salmon retrace annually to the area where they were spawned, despite the possibility of either success or failure. Their desperate passion also reminds me of the importance of my family.

Thanks to these activities, I realize we have to be sensitive in working with them. What I have learned from these activities is that warm-heartedness is the best way to help them.

How about giving a hand to them? I consider them our fellow countrymen. I strongly feel that they will embrace us if we let them. 

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# HUFS

## Songdo Campus

Going global in a big way



## By Jeon Seong-jin

Reporter of Campus Section

**S**ongdo City, Incheon International City, is under construction. It is scheduled to be completed by 2012. Songdo City is expected to function as a big Korean hub for international business. In Songdo City, HUFS is making a huge step. Park Chul, President of HUFS, has visited Incheon and has had countless discussions about the third HUFS campus in Songdo City. In January 2007, he contracted a Memorandum Of Understanding between HUFS and Incheon Free Economic Zone(IFEZ), including the business of finishing construction before the opening of the new campus in 2013. The Argus took a close look at the progress in this, the 55th anniversary of our university.

### A Hub of Korea, A True International City

Songdo City is composed of three zones: Young-jong is chiefly for air distribution and international voyages, Cheong-na for international finance and high technology leisure industry, and the IFEZ for international free economy. The city has ambitions to be the most attractive international city in comparison with Pudung in China and Dubai in the Middle East. The master plan includes a Convention Center, Northeast Asia Trade Tower, International Plaza, First World Towers, an International School, a retail complex, and an international hospital, just to name the most prominent. As a result, Songdo City's major purpose is to build an international city that will promote the exchange and distribution of global business.

With Songdo City's powerful driving force and dynamic master plan, Koreans give their enthusiastic support to the city. Some foreigners, however, have some pessimistic views about the city, claiming that the country should give more efforts to open a lot more doors to international businesses. According to press materials, there still remains an exclusive atmosphere Korea has toward foreign-owned businesses. It is not that big of a problem for now because the city is under construction. The city has great potential for a successful and brand-new

international city in the world. What troubles foreign businesses is regulation. This issue over regulations does raise controversy over Songdo City.

Although Songdo City has both strengths and weaknesses, it is still growing and improving. Hopefully, though, its strengths will overcome its weaknesses. Just like its catch phrase, "Gateway to Northeast Asia," it is a fascinating place for internationals who are planning to open their businesses in Korea in search of new opportunities.

### HUFS in the International City: Best and Unique

HUFS has two campuses - in Seoul and in Yongin - and is about to open its third campus in Songdo City. The campus being constructed on 6,654m<sup>2</sup> of land and its system is different, compared to the Seoul and Yongin campuses. According to the Strategy Planning Team of HUFS, the Songdo Campus will be a center for business and academic fields such as Interpretation and Translation, Korean language and Culture, and International Business.

The HUFS Songdo Campus will not only concentrate on undergraduate and graduate programs but will also develop programs that will interest both Korean and international professionals. Jang Tae-sang, dean of Planning and Coordination, said the campus will have many goals. One is to attract "In-bound" and "Out-bound" students, thus helping professional HUFsans advance internationally. Dean Jang also added that there will be a spacious and attractive dormitory available for foreigners. Also, HUFS will play an important role in international business, providing education for internationals to learn Korean language and culture. There will also be language and culture courses for Koreans who work abroad.


The director of the Center for Korean Language and Culture said that the Center for Interpretation and Translation provides courses in eight-languages; English, French, German, Russian, Spanish, Arabic, Chinese, and Japanese. This can be expanded, based on the demand for others of the forty-five languages HUFS already teaches. Because Korea is so close to China, the largest percentage of our students will be Chinese,



<The Location of Songdo Campus>

- ❶ Hankuk University of Foreign Studies
- ❷ Sogang University
- ❸ Korea University
- ❹ Global Campus
- ❺ Yonsei University

he added. He emphasized that HUFS will be integral to the system of the International Business Center. Through the system, international businesses can get quick and high-quality interpretation and translation services from HUFsans.

Dean Jang also told that the new campus will not only be a business centered-campus, but an academic campus, as well. With lots of research institutes in the international area, the HUFS Songdo City campus will have many opportunities by virtue of being close to them. These works are especially in HUFS favor, due to our expertise in foreign languages and international studies. The HUFS Songdo City Campus is close to the Yonsei University campus in Songdo City, which adds to the academic synergy of the area. Den Jang also wants to let the students know that the Songdo Campus will give them all more opportunities to develop themselves internationally right here in Korea. 

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# Overcome Capitalism by Cooperative Philosophy

Cooperatives' idealism could be a solution to the excess of capitalism

**By Park Hyun-chul**

*Associate Editor of Campus Section*

**M**ost people want to live in a life better than people who lived in the past. However, this has been hardly accomplished. Many people think that a better life is living in an affluent society and that capitalism will give human beings material abundance. Although capitalist world has given human beings an affluent society, capitalism emphasizing both competition and efficiency brings about greed. In particular, neo-liberalism, which is the doctrine of the integrity of market, makes





Park Hyun-chul / The Argus

people compete fiercely with each other. The blind faith in the integrity of the market, which brings happiness to people, has led the world into the greatest economic crisis since the Great Depression. More than a few have raised the question on whether the market makes people happy or not. Does the logic of the market really bring material prosperity and happiness to mankind? About this question, some scholars say that the values, which the principle of the market doesn't emphasize, could become the root of the alternative plan for the present world economic crisis. Especially, they think that a cooperative spirit is a good alternative. The Argus visited various cooperatives to find out whether cooperatives can be a good alternative or not.

### Right Relationship Between Consumers and Producers

The store, Mapo Cooperative, located in Seongsan-dong, was crowded. The store provides quality agricultural goods and other products through transparent relationships between consumers and producers. Although the price of the products in the store is a little more expensive than other stores, cooperative members do not feel that the price of the products is expensive. "The members of the cooperative do not think the price of products is that expensive. They believe that the relatively expensive price reflects the transparent relationships between consumers and producers," said one of co-op workers at the store. Also, she added that in the case of fruit and vegetables in season, the stores sell these agricultural products at low prices.

To enhance the transparent relationships between both, Mapo co-op has promoted various programs. For example, the members of Mapo co-op have visited farming areas periodically. By visiting the farms, the members of the co-op are convinced they are getting safe food of good quality. "Before visiting the farms, most members of co-op were not convinced whether the products which we buy here were safe or not. However, after the visits, we can trust the good quality of our products, and we understand why our products are a little more expensive," said one of the members. To keep up the mutual confidence between producers and consumers, Mapo co-op has dispatched inspectors to the farms.

When were cooperatives like Mapo co-op first started? The cooperatives, which emphasize right relationships between consumers and producers, have been around since 1970. The purpose of the cooperatives in early days was to correct the relationships between consumers and producers against the tyranny of the capitalist system and the distorted process of distribution. From the mid 1970s to the early 1980s, consumer co-ops began to be organized in rural communities and in mining towns where a lot of wholesalers distorted the system of distribution. After the mid 1980s, the various cooperatives started to work with farms to revitalize the damaged rural economy by industrialization and the importation of agricultural products.

### Changing the Concept of Cooperatives

Wonju Medical Living Cooperative (WMC), located in Wonju, is united by cooperation with medical professionals and local residents. The purpose of the WMC is not only to provide medical services to local residents but also to interest local residents in the medical policy. The WMC has run a hospital different from for-profit hospitals. Most for-profit hospitals are managed only by doctors. In other words, the owners of those hospitals are doctors, so they are operated not for patients, but for profit. Also, these doctors consider the relationship with other hospital members, such as nurses, as employer and employee. Most of the doctors at for-profit hospitals provide medical services that will profit the hospitals, and themselves.

On the other hand, the WMC hospital provides not only medical treatments but also educations for preventing diseases because the co-op emphasizes human welfare rather than profit. When the reporter visited the WMC, a

member of the co-op prepared a program for local older people. "Our co-op promotes the program for older people in halls for the aged located in Wonju," said the member. Since 2006 this program, called "Making a Happy Hall for the Aged" has been promoted by the WMC. The program provides the older citizens various medical services that the home care agency doesn't provide. "This program works not only to treat disease but also to prevent the disease. Considering the philosophy of the WMC, the services that the program provides correspond with philosophy of the WMC," said the volunteer of this program.

The number of WMC members is 1449. Also, the investment of the co-op is about 170 million won. Though the members have invested money, it is not sufficient and the various programs promoted by the WMC are always struggling financially. Choe Hyeok-jin, the director of WMC, pointed out the structural problem that restricts the programs promoted by various cooperatives. In Korea, the law about cooperatives regulates the various activities by cooperatives rather than supports these




Wonju Medical Living Cooperative



The Wonju Medical Living Cooperative provide the older citizens with various medical services.

activities. For example, banks that invest capital in the program or businesses of cooperatives are restricted by the law," he said. Actually, when the law for the activities of cooperatives was revised, the co-op activities were restricted wing to the opposition of the Korea Federation of Small and Medium Business, and the Ministry of Commerce, Industry, and Energy.

To overcome this problem, the member emphasized that the government would need to change its conception of cooperatives in Korea. "In the case of Korea, most Koreans think that cooperatives are just organizations for the co-op members. Due to this belief, the irrational law about cooperatives has restricted the various activities of co-ops. However, people should think that cooperatives are organizations of social enterprise. The companies where the stockholders

have strong influence make profits just for the stockholders, whereas the cooperatives intend to profit their communities and their members. As anyone can be a member of a cooperative, they can profit the public," he added. 

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Mapo co-op



The members of the Mapo co-op regularly visit gardens.



## Interview

### An Interview with a Board Member of the Galgeori Cooperative

Galgeori Cooperative, a cooperative for homeless and elder people living alone, gives hope to these people living in Won-ju. To find out the co-op's activities, The Argus interviewed Lee Sang-gil, who is on the board of the Galgeori cooperative.

**Argus:** Could you talk about the Galgeori Cooperative's purpose and its activities?

**Lee Sang-gil (Lee):** The Galgeori Cooperative is a credit cooperative for the homeless, older citizens living alone, and the poor who all have difficulty borrowing money because of the deterioration of their credit rating.

Our cooperative has loaned small sums of money to the homeless and to the older citizens in the same way as a micro credit bank. The purpose of the Galgeori Cooperative is to help the poor to stand on their own feet. Also, through our community spirit, we teach the poor the power of community. If anyone who needs help is willing to pay 1,000 won as an investment in the Galgeori fund, they can become a member of the Galgeori Cooperative and borrow small sums from the cooperative.

**Argus:** How many people have joined this cooperative, and how much money does this cooperative have in its funds to loan to cooperative members?

**Lee:** The number of people who have joined the Galgeori Cooperative has been increasing steadily since 2004, when the cooperative was organized. The cooperative has gathered about 170 million in the fund of co-op. So, I feel believe that the co-op will be the larger organization in the future.


**Argus:** Are there any changes in the members' lives of Galgeori Co-op after they become members?

**Lee:** Before joining in the Galgeori Co-op, most of the poor or the homeless had poor living habits. Also, most of them were hardly aware of the importance of savings, and they just spent money to drink alcohol whenever they earned any money. However, after being members of the co-op, they realized that they could make a more happy life for themselves by saving money. So, they recognized that saving was a good idea.

**Argus:** Are there many difficulties in managing this cooperative?

**Lee:** It is difficult to manage the fund for the members of our co-op. Though the fund to lend small loans to the members is adequate, there is not professional accountant who could manage the money of the co-op.

**Argus:** What does a cooperative, such as Galgeori, mean in the era of neo-liberalism?

**Lee:** The philosophy of the Galgeori Co-op is the equality of the rich and the poor. Obviously, one has to be competitive to live a more advantaged life. However, to maximize the effects of competition, equality of opportunity should be guaranteed. Since Korean society has developed in such a short time, Korean society hardly guarantees the equality of opportunity to the poor. The Galgeori Cooperative wants to provide the poor various opportunities to stand on their own feet. Our idealism will not be accomplished in a short time. However, our programs could make a better life through community spirit. 





# Inner Images are as Important as Outer Images

**By Lee Jin-woo**  
*Editorial Consultant*

Currently, it appears that having better facilities at universities in South Korea is more important than anything else. Why? That is because for most people, good-looking facilities are what make a university. As a result, universities all seem to be in a mad dash to outdo one another with better looking facilities. Not to be left behind, HUFS had the outer walls of the Humanities Building and those of the Audio-Visual Education Center on the Seoul Campus remodeled during the winter vacation 2009, and had all but the oldest part of the old Main Building demolished during the winter break, giving a nice view to the new Administrative Building.

The aim of modifying both buildings was to follow the trend of campus beautification. Many students at HUFS expected that the university would change from the old-fashioned and out-of-date buildings to very attractive and beautiful new buildings. In terms of external images, many believe this has been successful. Also, many feel the remodeling will contribute significantly towards overcoming the outdated image of those two buildings and improve the university's image.

However, there are some complaints that the inner environments in both buildings do not maintain balance with the outer images when taking a closer look at the buildings inside. Students are concerned that such environments have a higher chance of causing inconvenience to the students.


One problem raised by the students is that there are still outdated desks and chairs on the sixth floors of both the Humanities Building and the Audio-Visual Education Center, even though the new desks and chairs were put in the classrooms on the lower floors last year. For a long time, the students have requested that the university replace all of the outdated desks and chairs. The university made the

decision to accept the students' wishes about more modern desks. However, many students question why the desks and chairs on the upper floors were not changed.

Another issue that tarnishes the image of Humanities Building is smoking. Lately, the problem about smoking between the sixth floor and seventh floor in Humanities Building has been raised seriously. Considering the fact that it would be highly possible that smoking in the building could violate the rights of the students to go to class in a building with clean air, this issue needs to be addressed promptly.

There are many complaints about smoking. Many students who go to class in the building have been complaining bitterly that they have difficulties breathing in this building because smoking causes them to breathe the unhealthy air of the smokers.

Other students have protested that they felt the air is thick with smoke when arriving, even on the fifth floor. Most of the students cannot help but encounter the unwelcome smoke when arriving at the sixth floor and they feel that they do not want to go to the vending machine or to the rest room near the smoking area. To make matters worse, the cigarette fumes penetrate even into the classrooms and the air in the classrooms and the corridor is always thick with smoke on the sixth, and even on the fifth floor.

Always, the school claims that its budget is relatively low compared with others school, and the students understand this. They, however, feel disappointed, not only about the financial picture, but also about the passive attitude. They want the school to make greater efforts to find solutions for the inner problems covered behind outer images. The school needs to take a more active part in investigating the things that cause real inconvenience for students. 

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Sir John Everett Millais; Olelia. 1851-1852.

# To Be or Not to Be, Is That the Choice?

With responsibility, suicide can be considered from different perspectives

**By Jang Ho-jun**

*Reporter of Theory & Critique Section*

**N**ews reports about committing suicide make people feel sorry for them. Two of the most reported incidents in Korea in recent times are the suicide of Choi Jin-sil, the late famous actress, because of a malicious rumor about a personal debt in 2008, and Jang Ja-yeon, the late newcomer actress, involved in scandalous incidents in 2009.

In recent years, every-day people, as well as celebrities, including these two, have killed themselves for various reasons. They could be entertainers who have hidden their sorrows behind their fame, fathers suffering from low-incomes, and students who felt their lives a great burden. People grieve for those who are dead. However, at the same time, they consider that committing



suicide is an act of a lack of courage. Throwing away one's life has been an undesirable phenomenon for a long time, and it was thought of as a taboo which is difficult to discuss. Even in the academic world, most scholars never discussed suicide.

Nevertheless, there were people who tried to discover the reasons for committing suicide. Their discussions show readers another side of suicide that choosing one's own death can be related to the problems of how to live and the influences to relatives, acquaintances, and the whole society.

### Major Arguments Against Suicide

According to French social scientist Emile Durkheim, the word "suicide" can be defined as "every case of death resulting from positive or passive actions performed after the person's acknowledgement of the result of the action." When studying suicide, there have been two major branches admitted by most people through the centuries. One was studies that interpreted suicide in relation of being linked to the providence of God based on Christian doctrines. These studies started from ancient times before Christianity became prevalent among western societies.

Ancient Greek philosophers studied the connection between the gods and the souls. They agreed that the gods were the creators and owners of human beings and the universe. For the Greeks, then, killing oneself was unacceptable, and went too far from the actions permitted to human beings. Since the 3rd century, Christianity has begun to spread over Europe, affecting the strong opposition to suicide, and views opposed to suicide became strong. Scholars in that era considered it as a violation of the Christian doctrines. For example, Saint Augustine, a prominent theologian of 5th century, criticized suicide strongly, regarding it as the declaration of giving up even the right to repent previous faults. The judgment of suicide based on Christian doctrine still has affected most people's perceptions. People often say "When someone commits suicide, he will go to hell."

Another study of suicide is a social phenomenon based on scientific theories. Until the 19th century, studies about suicide focused on problems of a person's character. However, Emile Durkheim, a French sociologist, suggested giving attention to the characteristics

of committing suicide. His studies of suicide looked at the tendencies of suicidal acts through statistical analyses and social causes. Durkheim's studies strongly influenced other social studies, so the modern research of suicide still stands on his studies.

These two major streams seem to show different directions of studying suicide. However, they both look at external factors, such as God and the social phenomena, to define and explain it. They put less focus on the aspect of suicide as an individual's choice, and the meaning on the choice.



<http://blog.naver.com/sung109313>

Stoic philosophers support committing suicide as a possible choice for a worthwhile life.

### Minor Arguments Supporting Suicide

Can choosing death be a right? The purpose of these studies about suicide has been to look upon suicide as an undesirable act, and ultimately prevent it. However, not all the studies concluded that suicide was always bad. Some of these studies did not consider suicide as a sin. A few thinkers admitted and supported the value of suicide. In ecclesiastical history, a communion called Donatists thought their faith can be demonstrated through spontaneous persecution and martyrdom, and the members actually enacted these methods. Although the Catholic Church treated them as heretics because they encouraged suicide in the name of martyrdom, they expressed opposition to all other types of suicide. Also, in the Medieval

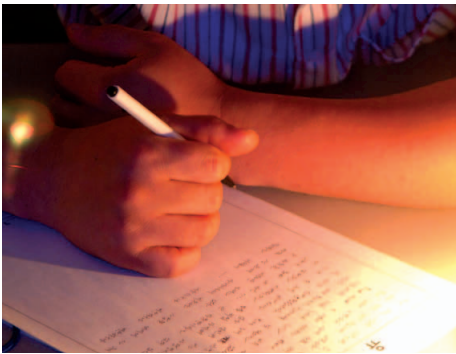
Times, clerics who became tired of ascetic lives in monasteries committed suicide to escape from the boredom.

When Romanticism was prevalent in Europe, the British poet, John Donne, was the first to accept self-destruction in his "Biathanatos." In this work, Donne insists that people should understand suicide in many ways. After the release of "The Sorrows of Young Werther" by Johann Wolfgang von Goethe, suicide became a hot issue due to the copycat suicidal incidents by the young people who read it. American social scientist David Phillips discovered that the suicide rate rises when a celebrity commits suicide, and named this phenomenon "The Werther Effect," referring to the phenomenon of suicide after the release of the novel.

The following studies regarded suicide as a choice. Stoicism, one of the mainstream philosophic groups in ancient Greece, interpreted suicide as a choice of an individual to realize the value of life. If one person is suffering from illness or disgrace, she or he could not think that continuing his or her life is valuable. Stoic philosophers agreed that choosing to die guarantees a worthy life, rather than living with a suffering mind. Seneca, a Roman Stoic philosopher, emphasized that a human being should pursue living well, regardless of the length of life. "A sage lives the length that he has to live, not that he is possible to live," he added.

During the age of Enlightenment, some scholars approved of suicide based on human reason. The Scottish philosopher, David Hume, preceded the study through his unpublished work, "On Suicide," criticizing the conventional opposition to suicide by Christians. He asked why human beings could not commit suicide, and explained that being able to commit suicide could be interpreted as the right to refuse to be caught in a bad life.

He also criticized Italian theologian Thomas Aquinas's opposition to suicide, which can be summarized in the statement, "Human beings only have the use of the body that God created; therefore, killing oneself invalidates the relation between God and human beings." Hume suggested that Aquinas arbitrarily connected God's will with natural law so that people would consider suicide as a sin. To the Christian opinion that committing suicide violates the creator of the human body and soul, Hume felt that it was the result of egoistic attachment that



PENTA PRESS / Seokyoung Lee

Employees of Samsung Electronics experience the process of a "fake funeral." They write virtual testaments, enter the coffins, and get out of them with feelings of resurrection.

human beings are superior to other creatures. He also pointed out that God's will exists for happiness, and it shows that there is no standard for judging an action as a violation against God's will if it helps human beings feel better.

### Is Suicide a Social Pathological Phenomenon?

Durkheim's sociological studies of suicide look at it as social phenomena rather than focusing on the meaning of each suicide. Later, scholars suggested several critiques against his work. The conclusions of his studies have not been verified with actual proofs yet, therefore they cannot be explained by scientific methods because Durkheim used metaphysical definitions. For example, the term "anomie," which signifies the diminution or absence of personal norms, standards or values, and increased states of psychological normlessness, has not proven scientifically.

Also, sociologists point out that the statistics that he used made his research less trustworthy. Jack D. Douglas, an American researcher, insisted that the formal statistical data do not reflect the social facts. Instead, the data deeply contain definitions and perceptions used at the institutes that came up with the data. Researchers, including Douglas, try to solve the problems in Durkheim's theories and discover diverse meanings of committing suicide, following Max Weber's main theory, "Social facts are different from the phenomena in natural science; therefore, each fact should be interpreted and understood by the researchers."

Douglas suggested that researchers need to study the meaning of suicide in each culture and the application of that meaning in each circumstance. According to his definition, suicide is the result of social procedures such as

negotiation, judgment, and determination. People who study suicides should focus on the meaning of them, rather than the tendencies of suicide in the society.

Bark Hyung-min, a researcher of Crime Research Center at the Korean Institute of Criminology, said that conventional researchers confuse the question of "What is the cause of suicide?" with "What kind of people kill themselves?" He suggested that the researchers need to ask other questions, such as "What is the message that people who want to kill themselves give?" rather than just concluding that a certain social effect influences the rate of suicide. In an essay for the seminar, Crime Prevention Forum, he emphasized that a person's death should be recognized as a part of life, not the redundant category separated from life. Also, killing oneself can be related with the life, which includes deeper meanings about the individual.

### Desirable Recognition of Death through Instruction


Understanding why someone commits suicide may seem strange to ordinary people, but it reflects another aspect of a person's life. One way that might help people think about suicide is to understand that they will all meet death. How a person faces impending death becomes more important the closer one gets to it. People today are gradually becoming interested in programs that teach what death is and how to prepare for it. They give a person the opportunity to learn about death, including writing a will and entering a coffin. Social institutes such as the Kakdang Welfare Foundation regularly hold seminars and programs to prepare people for death. The programs aim for the introspection of life, and

the kind of consideration to life that would prevent one from committing suicide. Not only philosophers and social scientists, but the ordinary people think about suicide and death. Through these programs, they can have introspection about their lives.

Instructors who engage in the education of death, however, feel that Korean society does not have fundamental structures to educate people about death and let them prepare for it. Oh Jin-tak, a philosophy professor at Hallym University and head of the Hallym University Suicide Prevention Center, pointed out in an interview with Seoul Shinmun, "Before now, there have been no universities of medicine that teach thanatology, the studies of life and death, in Korea. Experts who study the issues of death should be educated and trained, and the whole society needs to learn about dying well."

### Choose Death with Responsibility

People who have discussed death since ancient times agree that death is part of life, not separate from the world. Studying the relation between suicide and life is not to encourage the act of suicide itself, but to judge the right direction for the individual who contemplates such an act. Human beings have the right to behave what they think is right.

However, as long as a person's death is linked to his or her life, thinking about suicide naturally accompanies the biggest responsibility in all acts of that person's behavior. A person should determine this most final act with responsibility, depending on the meaning of his or her life. 

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## Virtual Interview

# What Do You Think about Suicide?

By Jang Ho-jun

Reporter of Theory & Critique Section



(A group of people come around the round table, and sit down.)

■ **Socrates:** Hmm, what is the subject of this talk?

■ **Plato:** Suicide.

■ **Socrates:** Suicide? I do not think it is a worthwhile subject to spend our time talking about. We know that there is the owner of our souls and bodies: God. Our duty is to live the given life with our reason following His will. Giving up our lives would be a violation of the Creator's will. In the universe that He created, we cannot run away from life.

■ **Seneca:** I have always been doubtful that we should continuously live out our given lives until our bodies have rotten away. If so, what should people do if they are suffering from profound grief? Should they have to feel endless pain until they naturally die? What matters is the quality of life, not the quantity of it.

■ **Augustine:** "You Shall Not Kill." This is one of the Ten Commandments in the Bible. Self-destruction is a sin because it violates Christ's rule. Throwing away the opportunity to repent is not permitted!

■ **Aquinas:** I agree with Augustine. I have three reasons for supporting him. First, suicide is not a right according to the natural

law, "Love yourself." Second, a person's suicide hurts the community one belongs to. Third, it violates the duty of human beings to God.

■ **Hume:** Your view of natural law is distorted, Aquinas.

■ **Aquinas:** What?

■ **Hume:** What I'm saying will also cover you, St. Augustine. You have used biased interpretations of it to criticize committing suicide. I think the real meaning of natural law is the right of acting according to what one wants as much as possible. In this view, committing suicide could be thought of as one option out of a range of possible behaviors.

■ **Kant:** God should be considered as the owner and creator. A human being has no right to escape from the owner. Even if we exclude God from this issue, committing suicide means the destruction of our rational will. Moral value comes from this will. Therefore, suicide also destroys the essence of moral authority.


■ **Goethe:** Most of you, except for a few fellows, excessively denounce the suicidal act as if it were a root of every sin. I'll not dwell on this issue much, as my novel bears responsibility for the rise in adolescents' suicide rate in Europe.

(Everyone: You know well!)

■ **Goethe:** However, when discussing suicide, it is not always desirable to confine it to the bounds of being a sin or a pathological phenomenon. Have you ever thought about why a person commits suicide? Werther had reasons that made it impossible for him to bear his pain any longer.

■ **Spinoza:** My opinion is that suicide always occurs because of external factors. It is impossible that a natural decision should lead to suicidal acts. If a human being has the will to live, he does not think of anything related to death. In short, suicide is the expression of defeat by external adversities.

■ **Schopenhauer:** We cannot decide intuitively whether committing suicide is a good thing or bad thing. The factors that lead to suicide can be diverse, such as strong will or anxiety. Nevertheless, if I estimate the suicidal act, it is a clumsy experiment that destroys the smallest possibilities. We should remember it.

Everyone seems to have said enough. Anyone feels hungry? Let's go have a bite. 

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# For Better Understanding of Mind and Suicide

By Hwang Jung-hyun

Associate Editor of Culture Section

**M**ore than just looking suicide philosophically, The Argus wanted to take a different approach. We talked about all the meanings suicide could have. What makes a person commit suicide? Why would somebody sentence themselves to death by their own hand? The Argus talked to a psychologist Jang Chang-min of the Korea Association for Suicide Prevention to find out it. First thing he wanted us to know is that suicide is not just a loser's choice.

*Argus: For a psychologist, what is the definition of suicide? What is the boundary of suicidal behavior? Where is the line between just thinking about suicide and actually doing it?*

**Jang Chang-min (Jang):** Suicide is an act of intentionally taking of one's own life. It occurs when one's desire is ruined, one psychologically changed and wants to escape from reality. In other words, suicide occurs when suicidal thoughts, concrete planning, and a feasible way to do it are set. So there is a difference between suicidal behavior and just thinking about suicide.

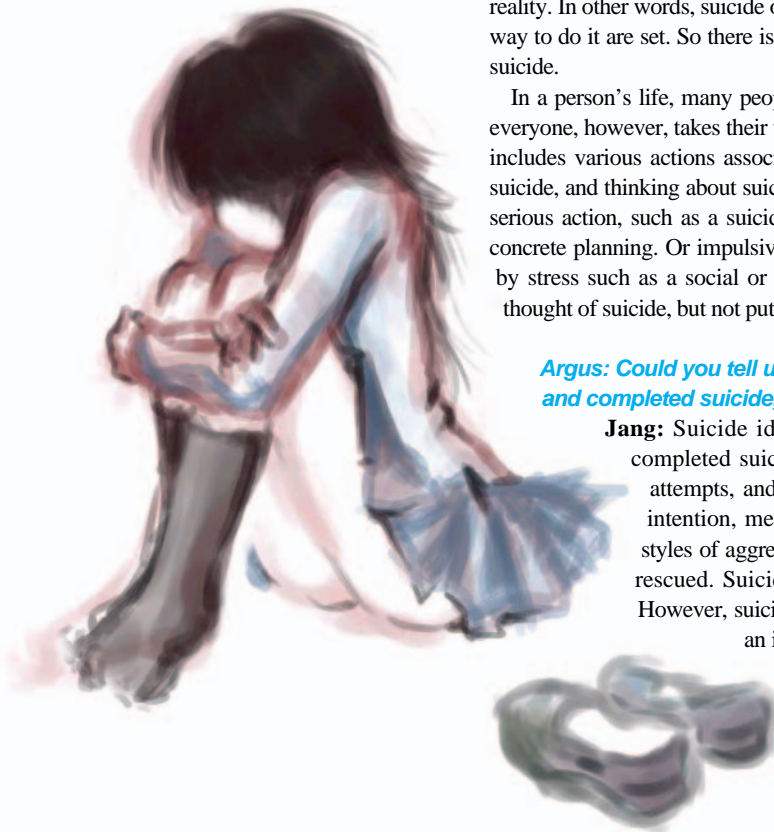
In a person's life, many people may think about suicide and death in their own ways. Not everyone, however, takes their thoughts directly into action. Psychologically, suicidal behavior includes various actions associated with suicide such as a completed suicide, an attempted suicide, and thinking about suicide. Suicide attempts also have different degrees. There can be serious action, such as a suicide attempt using deadly methods with firm determination and concrete planning. Or impulsive suicidal behavior done, but not in dangerous manner caused by stress such as a social or economic crisis. Suicide ideation, the idea of suicide, is the thought of suicide, but not put into action.

*Argus: Could you tell us more about the relationship between a suicide attempt and completed suicide, and also about gender and cultural distinctions?*

**Jang:** Suicide ideation is much more common than suicide attempts and completed suicides. Suicide is closely related to suicide ideation, suicide attempts, and completed suicides. Also, suicidal behavior is divided into intention, method, lethality, and cognitive functions related to impulsive styles of aggressions, and environmental factors from which a person can be rescued. Suicide ideation is almost two-fold more for women than men. However, suicidal behavior using extreme methods with high aggression and an impulsive style is much more common in men than in women. Also, these kinds of extreme behavior are usually connected to drug abuse and mental disease.

*Argus: What kinds of things are major causes of suicidal behavior?*

**Jang:** Suicidal behavior is an extreme and complex





*Your hand will save someone's life.*



behavior that is caused by various motives, meanings, problems, and stress. So it is not easily defined by one particular reason or one special psychological mechanism of biological, psychological, social, cultural, or by a person's values. Many theoretical ideas were raised to try to find out the reasons for suicide. Psychological ideas emphasize personal inclinations and cognitive factors. On the other hand, in sociology, the point is on social and cultural pressures on people. Social factors such as being a widow, having no children, living in big cities, having a high standard of living, or having physical or mental diseases are found to be closely connected to suicide rates. The reason for the decline in suicide during war is that the aggressiveness toward oneself is converted to common enemies. Also, human relationships become closer during war so that social isolation, which is the most critical factor to lead to suicide, becomes weakened.

**Argus:** *What are some of the signs of suicide? Is it rare that people can easily notice the suicide thoughts of the person?*

**Jang:** Generally, 80 percent of people who commit suicide leave omens before committing. However, normal people don't quite understand those signs. The typical behavior of the suicide warning is something like what follows: Collecting drugs secretly, hiding dangerous materials, threatening to do things concerned with death such as injuring oneself, suicide attempts, arranging or giving out personal belongings such as journals or notes to other people, being fascinated by internet suicide sites or bizarre sites. Or verbally, they leave sinister signs in their journals, drawings, notes, poems, and such things, representing guilt feelings to the dead member of their families or wishing to reconnect to the dead. Also, they are interested in their own appearances after they are found dead.

**Argus:** *I heard that the impact of the media's portrayal of suicide is quite big. What is your view about that?*

**Jang:** In the contagiousness of suicide, we should consider the impact of the Internet and

the press. The Internet concentrates on the planning of suicide, while the press shows how a suicide plan is put into actual action. Nowadays, harmful circumstances of suicide are getting increased exposure through the Internet. The Internet is the spot where people can easily share information and encourage each other in groups to commit suicide. These characteristics of the Internet to turn thoughts of suicide into planning, thwart hesitation, and encourage a person on to real action.

However, the limits of method to monitor and manage harmful situations are the most critical problems. Especially, there is no such law concerning suicide. So even when we find e-mails or phone numbers which seem to conspire in joint suicides, we can do nothing about it. And the other is that there is a lack of caution from the press and the Internet, especially in the case of celebrities. Their detailed reports of their suicides show realizable suicide methods to the people, as you can see in the increasing imitation of their suicides.

**Argus:** *Let's talk about the historical changes in recognition towards suicide. What view do you take of this?*

**Jang:** In the past, people saw suicide as a sin because of religion. They regarded suicide morally. Gradually, suicide became a subject of pathology, and people started to think of suicide as some kinds of disease. Nowadays, there is an increase people try to understand rather than criticize suicide. I feel we should regard suicide as something we should care about. We should try to understand suicide. Still, the tendency to keep suicide secret has not changed. As a matter of fact, people who are close to those who commit suicide feel guilt and sorrow, and wish they could have shown some attention or love to this unfortunate person. When suicide attempts fail, people around them give help to rebuild their lives.


**Argus:** *How about suicide in Korea? How is it like?*

**Jang:** The suicide rate in Korea has increased dramatically since the IMF, and the situation is even getting worse now. The most critical cause

of death of people in their twenties and thirties is suicide. The total number of suicides is still high for people in their forties, but people over 60 have the highest rate of suicide. Moreover, people over 65 are in the highest ranking of suicide. So it is very clear that in Korea, all ages have problems. Do you know what Korea is like compared to other countries? Korea has the highest suicide rate among OECD countries.

Also, Korea has the fastest growing suicide rate in the world. One person commits suicide every 43.6 minutes in Korea. Furthermore, a long term economic crisis, unemployment, increasing destruction of the modern family, collapse of the value systems, and our mental culture make suicide problems worse.

**Argus:** *What is your opinion of suicidal behavior? If you are against suicide, then tell us why and how to prevent.*

**Jang:** The whole understanding of mental health and respect for life should be changed. Even in college, students and professors hardly hear anything about education of mental health. It is because of the materialistic culture we're caught up in which emphasizes mostly the acquisition of money. In the society, people are less likely to care about inner growth and health. The increasing suicide rate is a matter of education, prevention, intervention, and management. The most critical factor to prevent suicide, though, is not about who tried to kill oneself, but who is that person around. Suicide happens when someone is alone. Suicide doesn't happen when the person is in company with other people. 

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# With One Pig, It is Not Enough



**By Kang Hye-rim**  
*Reporter of Culture Section*

The price for a pig is short of art school by a week. Skyrocketing tuition fees have afflicted university students, which covers all headlines of the news programs in all broadcasting stations across the nation. As a result, some students who cannot afford the mega-hit amounts are pressured by the fee itself. Most of them dive into part-time jobs for their registration fees.

## Going to Art schools is Starting a Hard Life

One art student moonlights as a bartender to earn the tuition fee. The next day, she nods over in front of her artwork in class. Art students paid 9.2 million won for their tuition fees, plus the cost of equipment per year, on average. Universities have raised their tuition fees steadily, and art students are afflicted more than humanities students.

Is there something about art school that makes it cost so much? No! The tuition fee is formed with superficial view. According to the Korea Higher Education Research Institute

survey of 133,000 university students in 2007, art students paid 7.9 million won in tuition per year on average, about 1.9 million won more than those majoring in the humanities. Universities say the higher tuition fees stem from the elevated costs of equipment required for teaching art.

"We'll also file a suit with the Fair Trade Commission against the schools for their graded tuition," said a leader of an art student association, comprised of members from 18 universities nationwide. According to statistics, in the Seoul National University the tuition fee for those students majoring in humanities, was 4.9 million, students at the College of Natural Sciences paid 6 million, but students at the College of Fine Art paid 7.5 million. Also, in 2009, the tuition fees at Hong-ik University were like this: students majoring in humanities paid 6.7 million won, but the College of Art and Engineering students paid 8.8 million won.

Art students paid 8 million won in tuition per year on average about 2.3 million won more than that for humanities majors. The schools say, "In case of arts majors, small classes and private trainings raise the tuition, so the universities can pay for the necessary teachers

and equipment." However, researching the amount of the cost that raise the tuition over more than two million won, the findings were surprising. According to Seoul National University, the number of students per full-time teacher, is 22 for the humanities major, 24 for the engineering major and 18 for art majors. As you can see, the gap is narrow. Students at the College of Natural Sciences pay less tuition and have more full-time teachers. Also, Hong-ik University allocated 5.3 billion won in costs for practical sessions. Among them, 160 million won for fine art and design, 1.2 billion won went for furniture. 80 million won went for art equipment.

## High Tuition Fees! A Failing Light of Originality

Art students may not acquire creative power because of high tuition fees. They are pressed by the tuition fees, so they take part-time jobs. Some students are absent from school frequently to make money. One student said, "I make money, but the tuition fee is beyond my capacity. A movie-major student said, "The term of absences of art students is the most. Because of the heavy tuition fee, I work in a



night club as a waiter, and shoot wedding film. I have to sacrifice a lot of time just to earn enough money.” These students are graded on their production of art. Therefore, every class could be a midterm exam. It is important for them to take lessons everyday. However, they are pressed for tuition fees, and because they have to work, they have less time to take lesson.

There is a sad story about an art student. According to the media, this student got in debt because of tuition. She had to trade sex to pay off the debt. Her father knew about this. He killed his daughter and then himself. Another student said that there are students who give up their passions and dreams due to the high tuition fees. “The fact that a professional artist comes from each class grade is amazing,” he added.

### Expensive Tuition, Poor Circumstances

Students at art schools are exposed to dangerous and poor educational circumstances even though their tuition fees are high. A Student majoring in art got her wrist cut by the knife of an old drill machine that has been in use for almost thirty years. The school, however, did not cover her insurance at all. Another art student at one university said, “It seems that to the casual observer, the classrooms for art practice are so romantic and beautiful, but we all are taking classes in all in these messy classrooms all the time.” In case of the department of metal handicrafts at the university there is a strict rule that no one is allowed to do the kinds of jobs using the machine except a professional technician. Freshmen and sophomores must not be in the area when the machine is in use. This is because inexperienced students can get hurt by the old machine easily.

The machine at the center of the incident dates from the 1980s and is said to lack automatic sensors that leads to deactivation whenever its blade is touched. There is a sculpture student whose respiratory ailments



Executive chairman Jung Sang-hun from The Art Student Association has a news conference.

were blamed on the school's lack of masks, and a ceramics major suffering from chronic headaches allegedly due to fumes from an old gas kiln. Also a dance-major cut the back of her hand open on an old and rough wooden floor. These incidents are just a few examples of the hardships that students majoring in art, and other fine arts such a music and dance, suffer. Their tuition fees are considerably higher than those of other majors, but their training and working environments are outdated.


Another survey of 1,261 students last year also showed that 87.2 percent believe that schools do not allocate an adequate budget to help them practice and bear the costs for presentation of student work.

“School demand higher tuition, citing the expenses of practice classes, but they are stingy in renovating the facilities. Old machines and training materials threaten not only our safety but also our health,” said Kim Sung-eun, head of the Association of Art Students. Students have demanded new machines, but the university says that replacements cannot be made due to the tight budget. From these examples and situations, the critical problem seems that these universities do not have bare-bones budgets, but do not have the will to upgrade.

### Promoting the Quality of Education, Expanding the Budget of Education, Making a Professional School

In an interview with Kim Sung-eun, she said that the universities need to not only lower the tuition fee, but to also create safer and more

adequate circumstances for quality art education. Professor Park Jeong-won of Sangji University, Department of Economics, said “In this country where most of the parents pay for their children's tuition fees, students who major in art have to pay their own tuition fees, and are forced to give up their time to practice because of bad educational circumstances.” Also, there is a way to lessen the burden on art students by expanding the art school budget. In the United States, Harvard University gets yearly financial support of 17 to 18% from not only local government, but also from the federal government. On the other hand, financial support from the government for private universities in Korea remains at most 1 to 2%. In developed countries, most of the art universities covering the colleges of fine arts, music, dance are formed as separate colleges, such as the Memphis College of Art in Memphis, Tennessee. Comprising those art colleges would burden the art students unnecessarily.

Art college students go through a lot of difficulties because of extremely high tuition fees. Many of those students work part-time jobs and thus cannot concentrate on their school work. As well, they can get injured by dangerous old machines that need to be replaced. If this situation is not remedied, it is possible that there will be a huge black cloud over Korean Art. 



Vice-chairman Kim Sung-eun, from Chung-Ang University of College of Art.

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**By Jeon Seong-jin**

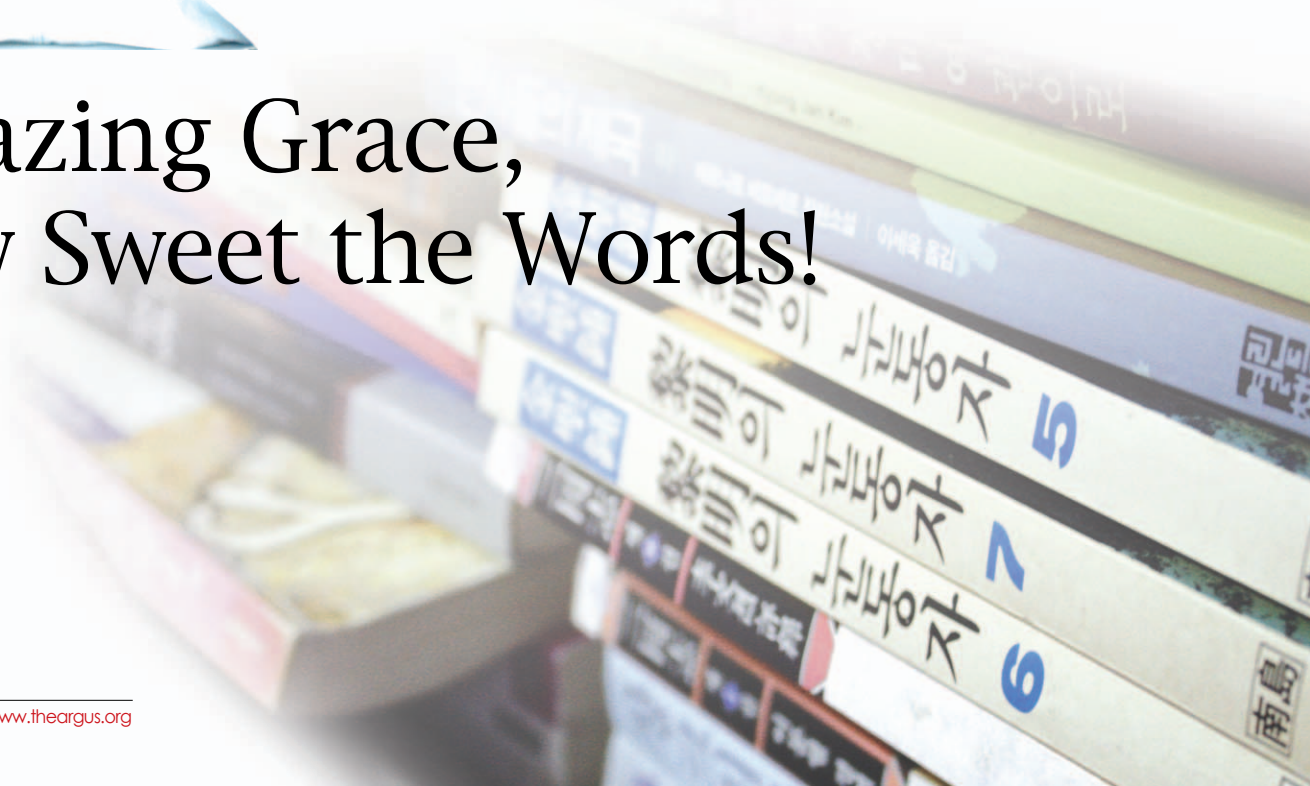
*Reporter of Campus Section*

**T**he ancients thought that human beings were born to have passion and desire toward humanism. This makes even more sense now. Because of the world economic crisis, many books of inspiration and hope have become best-sellers. This is not, however, strange. When the financial panic hit the U.S., people became interested in books of this sort that had not been popular in years. Some HUFsians, now are trying to discuss novels, poems, and humanistic literature through in various fields: there is "Saweol-muhhak."

**Argus: What does the word "Saweol" mean in your dongari's name?**

**Chu Seung-oh (Chu):** Literature has been a major means of resistance against society for a long time. From the 1970s and 1980s, many Korean writers tried to make changes in our society through their writing and there were HUFsians who tried to do the same thing. In that time, most of the written works were symbols of resistance and had much greater power than the works of today. The word "Saweol" stands for the 4.19 Revolution, that is, "Saweol" stood for revolutionary power from working class people, though it has lost that meaning.

# Amazing Grace, How Sweet the Words!





**Argus:** Are you going to introduce major activities through this *dongari* for the whole year?

**Lim Tae-il (Lim):** Our biggest activity is going to be an exhibition of illustrated poems. We will select best pieces and publish this collection, “Soopnau.” It will contain original poems and prose. Another activity we are participating in is the annual anniversary of the death of Kim Yong-deok (Dept. of Russian-89). Also we often open non-periodical seminars.

**Chu:** No matter how much the purpose of this *dongari* has deteriorated, members are still willing to discuss literary texts. The publication of “Soopnau” is the most important operation of ours. The latest is the “29th Soopnau.” The early issues had no exact form and were just called “The Collection,” so senior members made it into a small pamphlet. What we can call a collection was the issue published in 1997.

**Argus:** The *dongari*’s catchphrase is “Only one *dongari* for literature at HUFS.” Aren’t there any other *dongari* for literature at HUFS?

**Chu:** The words “Munye,” and “Munhak” have small difference in meaning in Korean. We read and treat “Munhak,” which means books of literature. However, “Munye” means creation of literature. So we suggest the catchphrase and do not want to deny many other great *dongaris* that practice aestheticism about Literature.

**Argus:** What about the coverage of literature you’re interested in?

**Lim:** People usually think that we approach foreign literature with intention because we are HUFSSans. Actually, foreign literature is not general for us. There are lots of students in majors such as Spanish, philosophy, and computer engineering so there are a lot of fields in choosing what foreign literature to read. It is not, however, an obligation to choose a foreign field of study just because we are HUFSSans. Sometimes a member brings foreign literature and introduces it to other member through a seminar, and that’s okay.

**Chu:** We want to approach Korean literature more because we are HUFSSans. Even though HUFS opens a lot of doors to study foreign language, there is no major or department regarding Korean literature. So, like getting interested in Korean literature. Especially, we are writing so it is worthy to study how to write and compose literature.

“Let them speak your life by literature”

**Argus:** How does somebody join this *dongari*?

**Chu:** For myself, I did not want to study and treat literature at all at the first time. What brought me here was a close relationship with senior students. But the biggest reason is my mother, who is herself literary?

**Argus:** Recently, in the middle of this economic crisis, a revival in the literature of hope and inspiration is happening. What do you think about this?

**Chu:** Our country has interest in this much later than it has happened other countries. Logic and writing that have been popular in the western has become important recently in Korea. This is because we Koreans also want to find our own unique character. Through the industrialization of Korea, it was the best virtue for everyone to go together toward one purpose. Things have changed now and our own individuality has become more important. Studies like logic and writing are, however, so difficult. For this reason people easily give up. In universities, it becomes worse. Even among *dongari* activities, most students tend to join joyful and fun *dongaris* such as dancing, rock bands, and skiing. Our so-called “difficult-to-enjoy *dongari*” cannot attract new members easily, and because of this, literature loses its appeal to university students.

**Argus:** Then what are you doing to endure this crisis?

**Lim:** I want to make efforts as a university student to study literature. In times past, books were thought of as the most powerful medium for writers to connect with readers and express their thoughts, feelings, and ideas. Now, movies, music, the Internet blogs, and other things are replacing them. But here is the point: Whatever media people use now, they all begin with literature in the form of written words. Every result of expression begins with literature.

**Chu:** As we compose our own creative literature, we cannot but see that the writing is really important. But things are changing so fast. Society, the nation, and even the schools and universities are all in this furious and fierce change. So we are also changing our purpose in other ways as a general culture club. There are few people for creation. But people should face


the fear of writing and creating things by themselves and try to understand that many cultures are in the world. For instance, members go see a new movie like “Breathless” directed by Yang Ik-jun, or play guitars together to create something. These activities inspire and motivate us to do more.

**Argus:** What is the book that inspires and motivates you the most?

**Lim:** “Sammi Superstars’ Last Fan Club” by Park Min-gyu taught me to live in slow and steady ways. Anywhere people are, there is competition. Competition becomes the key to success. This book, on the other hand, gives me the message not to follow the world, but follow my own inner power. It says life equals calmness.

**Argus:** Do you have any suggestions for those who encounter literature for the first time in the “Back to Humanities Studies”?

**Chu:** If you want to approach literature, then just try it with easy or likable things. But before telling you what to do first, I want to state that the phenomenon so-called “Back to Humanities Studies” in Korea is not perfect yet. One problem is that most students know famous writers like Ekuni Kaori, Gong Ji-young, and Lee Mun-yeol, but do not know the writers in old times who are much more famous. This was clear when we did a survey asking students to name some of these writers. The phenomenon has exploded now, however, and there are no essentials to humanities studies. There is no true will to read or find new values for human beings.

**Lim:** It happens a lot because people think that reading and even writing on their own is extremely difficult. It is true, however, all kinds of writing is a sort of expression, a memo in a cellular phone, the letter you wrote yesterday, and an agenda on your blog. These things can be literature. People, especially students, ought to express themselves in many more ways. 

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# I'm under Treatment!

**By Kang Hye-rim**

*Reporter of Culture Section*



**S**ome pictures have been preserved for more than 100 years. How would it be possible? This is done because craftworkers for the preservation and restoration of works of art have critical roles in making it possible by making operations and curing these works, so to speak, to make their lives longer. The Argus met Kim Ken, who stands unchallenged in the field of art restoration in Korea.

On the actual spot, one person shouted, “Out of the way, emergency!” A broken work of art comes into the material analysis laboratory. Kim Ken makes a diagnosis and finds that it should enter the oil painting restoration laboratory. He said, “It looks like a hospital where sick people are being cured. Also, when a work of art is damaged, it comes here. First, a general check-up on a work of art has been taken place.”

In this field, to make the cost of a restoration more economical, some people cut corners which are worse for the art than the actual damage. These secret businesses have generally taken place in the back streets of Insa-dong. However, this shoddy work can lead to the fall in value of a work, and these slipshod workers cannot get certification for the work.

Kim Ken’s father was a painter who worked in the Western tradition of painting. Kim Ken has been exposed to art ever since childhood. There was never a question he wasn’t going to work in art, and his interest went toward preservation, incidentally, at the place where he was studying away from his home. He was fascinated by the chance of touching the famous works by his hands directly. “I feel carried away when dealing to touch famous works by my hands directly,” he said. “I am good with my hands. So, I often make an effort to put into action what I see in my mind.”

“I went abroad to study because the field of art preservation was not well-known in Korea. I learned that it is more important to remove what I have done than to cure the damaged work perfectly. I sometimes had nightmares for over five years at the beginning. I worried because my mistakes could spoil a famous and treasured work. Now, more than 10 years has made me feel more comfortable and left me scars of honor.” With tears in his eyes, he said, “I wanted to restore the statute of Admiral Lee Sun-sin for a long time and my dream came true last year. The process of restoration made my heart full.”

What is restoration for him? “The ideal is realized,” he said. “If we could not bring the South Gate back through restoration, we would never be able to see it again, and we would feel very sad. In restoring the South Gate, it is most important to get it right.”

The British Cultural Properties Administration has these words that it lives by in seeing to the preservation of art work from all over the Britain “Save our cultural heritage to



future generations.” It warns them that if they do not take care of these irreplaceable works of art, they will disappear forever.

“I think that our duty is to hand down our cultural heritage to the future generations,” Kim Ken said. “Also, in my work for preservation and restoration, I take the lead to carry on.” At the end, the preservation and restoration of works of art has its attractions with the help of a movie called “Insa-dong Scandal.”

“Making a great social success might be important to get a lot of attention,” he emphasized. “However, I want young people to enter this field who have the sense of duty to study and to keep our cultural heritage. In this work, they will be anonymous to the public, but the reward is that with their skills and effort, they can restore badly damaged works art for the public and for the future.”

After our conversation, he took The Argus reporters to the workshop for preservations of art. A tightened security system was being installed, such as an identification machine, and a device to lock the outside door with a card



Kang Hye-rim / The Argus



“Inanimate Objects on Desk” by Moon Woo-sik, 1957, is being restored by the recovery team for oil painting.

when arriving. It was enough to produce tension and make the heart beat whenever the door was opened. Inside, the workers were busy concentrating on their work, analyzing the quality of the material. “The damages are frequently made through the transportation of works of art more than anything else. The crack on the surface of an oil painting is produced naturally as time goes by. The problem is that slopy handling can make the oil painting peel. So it is necessary to keep the canvas when transporting it.”

The science team for preservation has a role in investigating the works of art carefully before they are transported to prevent them from being moved too hastily. Special measures must be taken, for an ounce of prevention is worth a pound of cure. The science team for preservation is divided into three parts: sculpture, oil painting, and ancient Korean pictures. Two pictures, “Inanimate Objects on a Desk” by Moon Woo-sik in 1957 and “Quiet Life” by Park Sang-ok in 1950 were having operations by the recovery team for oil painting. “Inanimate Objects” has already suffered serious damage and underwent an operation of filling the exfoliate part with chalk. This time, the latest filler is going to replace the chalk and have the surgical removal of older exfoliates with the newest filler.

Recently, “Quiet Life” had been moved to a regular exhibition hall. However, some of the paint on the piece had been removed, so glue was used to keep the paint on the surface of the piece. Hwang Chae-kum, who has worked on the restoration of objects since the opening of the hall, said, “Some of the exfoliates were repaired completely by using paints for color matching, which can be removed later. It was just a groundless rumor that dyestuff identical with the color of a work are used to restore them.”

In the analytical laboratory for material, the workers were busy analyzing the dyestuff. The subject of investigation are the paints used by the artist Oh Ji-ho, as well as the ingredients and minerals of the oils. They expose each work to a spectrometer of fluorescent light by the non-destruction method to get an analysis of the paint.

Im Sung-jin, who works in the analytical laboratory, said, “It would be useful to distinguish a forgery after the completion of process. Also, X-ray penetration equipment has a role in finding out about the recreated pictures.” He showed the X-ray pictures of




Kang Hye-rim / The Argus



The National Museum of Contemporary Art Chief Conservator Kim restores the structure.

works by Oh. The clinical reports on the works, which are analyzed by the restoration and analytical teams, are annually published. Four books about this work have been released since 2005.

The restoration team makes a 10 year plan for their work because they need to clarify the characteristics of almost 10,000 works of art, including donated works which should be managed. They have strengthened the Department of Art and Science for this reason.

“We are resetting the course of art restoration and preservation in Korea,” they said. “We cover the whole range of art, including new media, structure, design, and things artists haven’t even thought of yet.” It is through the hands of these dedicated craftspeople that Korea’s most valuable treasures of our past are preserved for the future, and this is the most valuable work. 

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## By Park Hyun-chul

Associate Editor of Campus Section

Park Hyun-jeong (Dept. of Scandinavian Languages-88) has had a remarkable career. As a Public Relations (PR) and marketing professional, she has worked for many foreign companies such as the Hoffman Agency, a global company that deals with PR for business enterprises. Now, she is a vice president corporate communications in Credit Suisse, a lead global investment bank. In addition, she has contributed leading articles on globalization and business communication to Seoul Shinmun, a Korean newspaper. Considering the success of her career, it is clear that she is a role model for HUFSans who aspire to become global talents. In a recent interview, she put forward her opinions about the conditions required to become a global talent. What is the most important to becoming a true global talent? To be a global leader, what is asked of HUFSans? The Argus suggests strategies for becoming globally talented people through her experiences and philosophy.

**Argus:** *I heard that you have worked in various foreign enterprises. What motivated you to work in these foreign firms?*

**Park Hyun-jeong (Park):** In 1992, when I graduated from HUFS, it was difficult for women to work in Korea at major companies such as Hyundai or Samsung, because these companies rarely hired women. When these companies did hire women, most of them were employed as secretaries. I did not want to be limited to being a secretary. Also, I felt that most Korean companies were quite conservative or bureaucratic. Because I wanted to work in an atmosphere of freedom, I applied to foreign companies that would give me more freedom than Korean companies.

**Argus:** *Did you experience any problem of cultural difference when you were working for these foreign enterprises?*

**Park:** Working for foreign companies, I felt that the communication tactics were very different between Westerners and Koreans. Whereas British people and Americans tend to express their opinions directly and positively, Korean people tend to communicate with people relying more on indirect expression. So initially, I had difficulty in communicating with foreign workers. Also, most Korean companies are flexible about business agreements, such as in the case of changing license agreement. However, many foreign companies find this attitude, which is common among Korean companies, to be unthinkable.

**Argus:** *How do global firms evaluate Koreans in hiring them?*

**Park:** Many Asian workers who work for global companies have a rather inflexible understanding of culture, and most Koreans also have this kind of attitude. In addition, most global firms' workers feel it is difficult to communicate with Koreans. I see that Koreans are usually passive in making friends with foreign workers. As a result, they feel it is hard to work together with Koreans. Furthermore, most Koreans think that outside factors like one's region of origin can be more important than individual ability in influencing how people relate to one another in the workplace. Yet many global companies place a high value on the diligence and propulsive power of Koreans.

**Argus:** *You are fluent in using English even though you have never studied abroad. Did you have any special knowledge about how to study English?*

# Endeavor to Broaden your Global Insight

To become a true global leader, you should look beyond Korea and understand cultural diversity



**Park:** When I first began studying English in earnest, I was discouraged because I couldn't use English as fluently as a native speaker. I often worried about my English skills in working for international companies. However, I came to worry less about it as I worked more and more with foreigners. I realized that it was not absolutely necessary to use English as a native speaker in order to have good command of this foreign language. It was more important to express my own opinions persuasively and concisely. I think that it is more beneficial to read English-language articles, especially financial articles. Before working for foreign companies, I read certain English-language newspapers consistently, such as the New York Times, the Wall Street Journal, and the Financial Times. I also continued to read these news sources regularly after being hired by those foreign companies to gather useful information for them. These efforts helped me gain a competitive edge compared to other foreign workers.

**Argus:** As vice president corporate communications in Credit Suisse, I think that you felt the need to study other foreign languages beside English. Do you have any advice for HUFSSans about studying other foreign languages?

**Park:** I think that studying any kind of foreign language can enhance your competitive power because it offers you another viewpoint that is different from the Korean one and indirect experience of another culture. Some people study foreign languages to gain fluency of foreign languages that multinational companies or local organization want. In other words, they study foreign languages for practical reasons. However, the study of foreign languages based on personal interest is no less important. For myself, I have wanted to study Chinese after the Beijing Olympics.

**Argus:** Why did you enter the department of Scandinavian Languages?

**Park:** Before coming to HUFSS, I was interested in several foreign languages. I knew that if I became a HUFSSan, I wanted to study not only English but also other foreign languages. I especially wanted to study less widely spoken European languages like Swedish. Consequently, I entered the department of Scandinavian Languages. By studying in this department, I came to understand Swedish culture and custom and

other nations on the Scandinavian peninsula. Studying Scandinavian languages gave me the opportunity to gain cultural experience indirectly.


**Argus:** Through your recent book "communicating with world," you point out that having a firm cultural identity and an understanding of cultural diversities is more important for becoming a true global talent than having raw foreign language skills. In this connection, how should HUFSSans prepare to become true global talents?

**Park:** To become talented women and men in global society, HUFSSans should broaden their perspectives. In other words, they should look into the world beyond Korea. Some people think that going abroad to study or living other countries is the only way to expand their cultural awareness and enable them to work for foreign company or International organization. However, it is not decisive or sufficient to make them into the global talents that International corporations are seeking. Based on my experiences, I believe that people's personal efforts determine whether or not they will

become global talent. Within Korea, you can make efforts to gain global competitive power and broaden your horizons by studying foreign languages and reading and absorbing novels, news articles, films, and the like to expand your vision from local to global.

Having an understanding of cultural diversity is important too. A recent survey conducted by Forbes magazine showed that most executives in world's top 100 enterprises have culturally diverse families. This means that talented people in global companies have an awareness of cultural diversity.

When it comes to cultural diversity, HUFSSans have plenty of opportunities to become aware of a broad range of global perspectives because HUFSS culture is the most diverse of any university in Korea.

Through both direct and indirect experiences, such as studying abroad, studying and reading in foreign languages, HUFSSans can contribute an invaluable, global point of view. 

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## career

Communications professional with 15 years of solid experience in public relations and marketing.

Extensive and broadly diversified experience in helping numerous global companies communicating their brand and solving communications issues in the Korean market.

Outstanding leadership capabilities gained from managing Korea operation of a global PR firm.

Proven record of success in media relations, marketing communications, brand strategies and issue management.

Park Hyun-jeong is currently working as a Vice President of Corporate Communications at Credit Suisse, a leading global investment bank.

She is a highly experienced Corporate Communications professional. Prior to her current position, she was General Manager of The Hoffman Agency Korea where she spearheaded the strategic direction and growth of the agency in the Korean market. Her clients included Google, Dell Computer and Deloitte & Touche. She has also worked for Deloitte Consulting and Ogilvy Public Relations.

She has also been a columnist, regularly contributing to the online edition of the Korea Economic Daily and Seoul Shinmun on business communication issues. In 2005, she was named as "Columnist of the Year - Best New Columnist" by the Korea Economic Daily in 2005 and authored a book titled "Communicating with the World" which was published last fall.

# Stop the Killer Rings of Tobacco Smoke



**Rajiv Khanna**  
Professor of College of Law

After high school, when I joined university in 1965, my senior students caught me and called upon me to smoke a cigarette and make smoke rings. I told them that I could not do so as I did not smoke. Thereupon, they taunted me and told me that I was still a new born baby suckling my mother's milk, and not fit enough to be in their society. I was accordingly coaxed by them to smoke a cigarette. Later, that day, on my way back to my home, I bought a pack of cigarettes and a lighter, and sat down in a park near my house where I started practicing the various styles of smoking, and also as to how to make smoke rings. In the evening, when I reached home, my parents could make out that I had smoked a cigarette as I smelled of tobacco. They gave me a lecture on the evils of smoking, but I did not pay any heed to their advice. The seniors at the university had hurt my ego and I wanted to show them that I was the Marlboro man. That was the beginning of my smoking habit, which started with just two to three cigarettes a day and later I got addicted to it. I could not concentrate on my studies without smoking. Gradually, my smoking increased to about six cigarettes in a day, but I was never became chain smoker.

About 30 years ago, I was inflicted with malaria and flu, as a result of which I had very high fever for six days. I had to be hospitalized, and there I was not permitted to smoke. The doctors gave me high doses of various medicines to kill the infections, and also to bring down the body temperature to normal. This resulted in acute physical weakness, and when I recovered I was discharged from the hospital after 10 days. On reaching home, the first thing I did was to light a cigarette and I started smoking, but by the time I had smoked only half of it, I felt very dizzy and I then fell down from the chair. I was again hospitalized for three days, but nothing was diagnosed. On my return, while reading the newspaper, I lit a cigarette and started smoking, and again the same thing happened. I started feeling dizzy. I immediately threw

the cigarette and tried to relax. It is at this time I realized that on both the occasions, I got dizzy only when I started smoking. I immediately took a vow that I would never smoke again. Ever since, I have not smoked even a single cigarette. After I quit smoking nearly 30 years ago, my whole life changed. I felt like a new man, bubbling with energy. I did not require any cigarette to concentrate on any work. But four years ago, i.e. in 2005, my health began deteriorating and I started feeling very weak. I had to undergo many diagnostic medical tests, and later, I was told by the team of doctors in the hospital that I had been inflicted with asthma. Enquiries from them further revealed that I got asthma infection as a result of passive smoking. I had become a victim of secondhand smoke. I am now on nebulizers and regularly have to take medicines to keep the asthma under control. I cannot even walk for more than 500 meters at a steady pace, and if somebody is smoking near me I get short of breath.

In 2004, I took over as the academic and administrative head of my institution in Delhi University, India. At that time, The Cigarettes and Other Tobacco Products (Prohibition of Advertisement and Regulation of Trade and Commerce, Production, Supply and Distribution) Act, 2003 had been promulgated. As the institution head I had the onerous task of the enforcement of this law. In spite of opposition from many of my colleagues I rigorously implemented Section six of the said Act.

Later, I came to Seoul in 2007 on a teaching assignment, and was pleased to notice that at the University where I was working, there was hardly anybody smoking. Very rarely I could see one or two young men smoking, who would be standing near a sand-bin, kept next to the trash cans in the corridors outside the side entrances of the various buildings. I was informed that the Korean laws on "no tobacco" were very strict, and as a result of which smokers were driven out from the offices and buildings. However, since last year, this situation has drastically changed.



Now many university students, including girl students, are seen in small groups standing, surrounding the sand-bins, and smoking. They are menacingly polluting the environment and making every passer-by a victim of secondhand smoke. These smoker groups are also attracting the attention of many non-smokers and thereby luring others to break social barriers by joining them in smoking, and also to become friends.

Various reports published in the Korean newspapers indicate that in spite of high taxes on tobacco products, the sales of cigarettes have increased, reflecting consumer resilience to price rise. To boost the sale of cigarettes amongst women, Korean and foreign cigarette manufacturers are introducing new varieties and brands like “low tar,” “ultra light,” and “superslim.” Reports also estimate that only four percent of the Korean women smoke. Various researches indicate that many young students nowadays are picking up the habit in schools at a tender age of 12, and some during compulsory military service.

In 2007, Seoul banned smoking at all bus stops and at a few public park, but smoking in restaurants and bars in South Korea is still legal. It is stated that 80 percent of female and teenage smokers go to the subway station bathroom to smoke.

In January 2009, when I went on vacation to India, I was informed that the University of Delhi, on the initiative of the Delhi University Students Union and with the support of the Delhi government, has been declared as a No-Smoking Zone. It was also reported to me that last year, on the eve of “World No Tobacco Day,” over 20,000 students of Delhi University had held a march against the use of tobacco.

It is estimated that in India, there are about 120 million people who are smokers, and medical researchers have predicted that one in every 10 death in India in 2010 would be related to smoking. The Indian government has made smoking a major issue, and a lot of awareness against tobacco has been created in the country. In its effort to control secondhand smoking, a new ban on smoking in India's public places came into force with effect from October, 2009. It coincided with the birthday of independence leader Mahatma Gandhi, the international icon for peace and non-violence who did not smoke, drink alcohol or eat meat. This ban applies to all offices, restaurants, schools and colleges, bars and discotheques, and hospitals. The earlier

prohibition on smoking imposed in 2004 was very weak, as it did not put the onus on the person in charge of the public place to implement the law. Under the new ban, the establishments must appoint “anti-smoking officers,” who will be personally liable to pay fines if they do not enforce the antismoking law on their premises.

Chandigarh is the only city in India that can boast of good compliance of the new anti-smoking law and it has even been declared as the first “smoke-free city” of India. The anti-tobacco activists are working as watch-dogs and, in case of violation of the law, they immediately report it to the concerned officer for taking appropriate action.


Recently, the High Court in Delhi has unfortunately declared that the government's ban on showing smoking scenes in films is ultra-vires the Constitution of India on the ground that it infringes on the fundamental rights of the film-makers to freedom of speech and expression. The government of India has filed an appeal against this decision before the Supreme Court of India, and the Supreme Court's decision is awaited.

From a bird's eye view of the anti-smoking provisions of Korea and India, one would observe that a lot of public awareness has been created in both the countries regarding the evil effects of smoking and also secondhand smoke. In the interest of public health, both countries are determined to ensure that their citizens totally give up smoking cigarettes and tobacco products. However, they are slowing proceeding towards total prohibition of cigarettes and tobacco products as they are conscious of the fact that an abrupt total ban would lead to illegal traffic of cigarettes, etc. They are aware of the unfortunate example of Bhutan, which was declared by its government in 2004 to be a tobacco smoke free nation. In that country, the total ban has proved to be ineffective. For the last two years, illegal trade of cigarettes has been a flourishing business, and more people of Bhutan are now using tobacco products. Simultaneously, non-government agencies and a few companies in both countries have even started providing counseling and smoking-cessation services to its employees. Recently, Pohang Steel Company (POSCO) of Korea, which has 16,000 workers, has announced that it is taking steps to ensure that its employees give up the habit of smoking.

Subsequently, it will also conduct blood tests to find out whether its workers have really given up cigarettes.

The ultimate total ban on cigarettes and tobacco products is going to be very costly to both the nations. Korea will have to find alternate finance resources for its National Health Promotion Fund, which takes care of health promotion in the country as one of the largest such funds of the world, is presently being financed through tobacco taxes. India, being one of the largest countries manufacturing cigarettes and tobacco products, will have to find alternate crops for its tobacco growers to ensure that there is no loss of income to them.

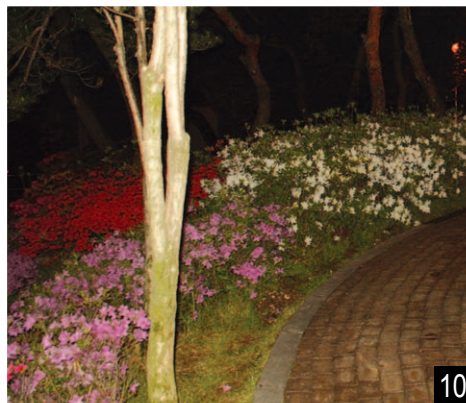
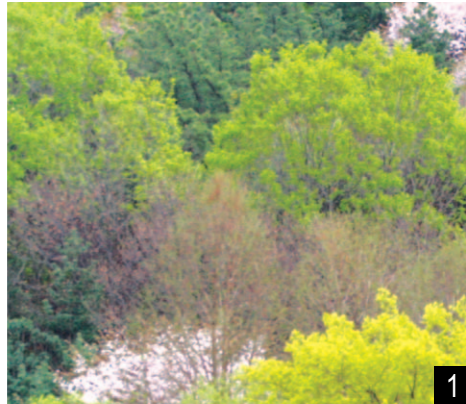
Both countries are now actually waging a war on smoking and tobacco for the safety of our health. This war has to be won at all cost so that there will be fresher air and better health for everyone.

To express our solidarity with our government on this war, let us all celebrate on May 31, along with the whole world, the “World No Tobacco Day.” 

## References

- 1 Passive smoking is the involuntary inhalation of smoke, called secondhand smoke (SHS) or environmental tobacco smoke (ETS), from tobacco products.
- 2 Section 6. No person shall sell, offer for sale, or permit sale of, cigarette or any other tobacco product. (a) to any person who is under eighteen years of age, and (b) in an area within a radius of one hundred yards of any educational institution.
- 3 National Health Promotion Act, 1995 - people caught smoking in public spaces such as hospitals and schools have to pay a fine of 20,000 to 30,000 won. Those caught throwing cigarette butts on the streets have to pay between 20,000 to 30,000 won as fine.
- 4 May 31 of every year

# The Five Wits



- 1/2/6/7. Statue singing to the nature  
3. Who took my sweet cheese?  
4/5. Blog, music, and caffeine... What a Joy!  
8/9/12/13. White addiction  
10/11. Welcome to the mysterious road!  
14. Nice to meet you!  
15/16. Stepping Myeongsu-dang up  
17. Colorful drawing by nature  
18/19. A warm family of bushes



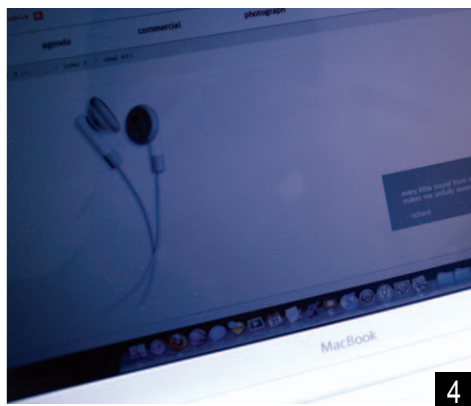




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# Freedom of Expression

**By Kim Min-ji**  
*Planning Director*

Internet search leader Google decided to shut off comments and video uploads on its YouTube Korea website, a video sharing site, in protest against a new law by the South Korean government. According to the new legislation, Korean Internet users must enter their resident registration numbers and names before posting items or comments when they use the YouTube Korea, which has over 100,000 visitors a day. The Google bypassed the regulation by limiting the features on its Korean website, which got the government to disgrace itself in public over this law.

The reason for the brisk debate over the Google's restriction lies in its representation. The website, YouTube, run by the Google, has recently been regarded by many as an informal yardstick of freedom of expression, as well as a remarkable video website. Several countries blocked access to the YouTube because some of the posted features were against the government, and this shows clear evidence of users' access to the website for free and open speech. It marks the first time that the company has required visitors to enter such information.

The company states that it will respect the local law, but at the same time, has continued trying to promote freedom of speech on the Internet. Its decision to get around the new law explains the importance of freedom of speech. The Google said that it is important for free expression and that people have the right to remain anonymous if they choose.


The Internet is the online space where people are free to post, comment, and share their opinions on any topic. Considering its concept, it is natural for anyone to monitor and criticize the government's policy and performance without interruption online, especially in a modern society. It is one of the Internet's main goals and roles.

However, in Korea, most of the prominent websites require the users to fill in their names and resident registration numbers when they register on websites. The government made it a rule to check their information online a few years ago in order to prevent reckless cyber violations and defamation when some users take advantage of anonymity. There has not yet been, however, a positive evaluation about the performance of the law so far.

Instead, it has limited freedom of expression which guarantees not only the Constitution, but also the global standards. In fact, Korea is the only nation whose law demands that users submit their private information in commenting on issues on the Internet. Under these circumstances, the users must be careful about writing their opinions freely, especially political opinions, for no one knows whether the comments are checked by the government.

Actually, many online users who expressed the comments against the government were found and got punished for the candlelight vigil last year, despite their rights to online activities. Moreover, Minerva, a famous online writer, was arrested for his controversial comments against the government and expectations of the Korea economy, which the Lee government judged to be a bad effect on society. The suppression only makes the online users feel obstructed and lose trust toward the nation. What an absurd situation it is that something posted on the Internet has such a big influence on the society!

After the Google's decision, some people choose to flee from the Internet in Korea to exercise their freedom of expression. If this atmosphere expands more and more, substantial competitiveness of the IT industry in Korea might be weakened in the long run.

It is essential that everyone is able to express her or his ideas freely, and that all opinions should be respected. Today, many speak about freedom, and most of the countries recognize the value of freedom, particular freedom of speech. Also, diverse ideas are the driving force of the society. More important, this is something that Koreans in times past have stood up for, fought for, and even died for. For the rights of citizens and the improvement of the society, freedom of expression must be regained in Korea. 

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## Memories of a Volunteer

While I was skimming through the April issue of The Argus, sipping my latte while serenely enjoying the calm lyrics of good old Linkin Park and Evanescence, I came across an article that struck me with a great sense of guilt. The article was titled, "Sharing Hopes and Dreams," which was a story about Aewon, a volunteer organization that provides various activities for people who are disabled or financially disadvantaged.


"Slap me silly!" I thought. "When was the last time I ever did any volunteering?"

In my high school days, we had to do mandatory volunteer work in order to graduate. I remembered that I had done my portion of the "social service" at the House of Sinsomang, a church and a welfare center for the mentally disadvantaged. I had taught elementary Korean and art there for about two years.

Dejavu, anyone? I found myself in the front lawn of the House of Sinsomang once more, just five days after I had read that article! In the sunny morning of April 27, I was finishing

up tweaking the documents that I needed to get my patronage at that time, and I discovered that I needed formal documents proving I had done volunteer work in the past. Naturally, the documents were nowhere to be found. Only one other solution remained: I had to get my papers from the House of Sinsomang, and I haven't been there for more than half decade. May God have mercy upon my soul.

The director recognized me at once and exclaimed, "Good lord, my boy! Where have you been all these years?"

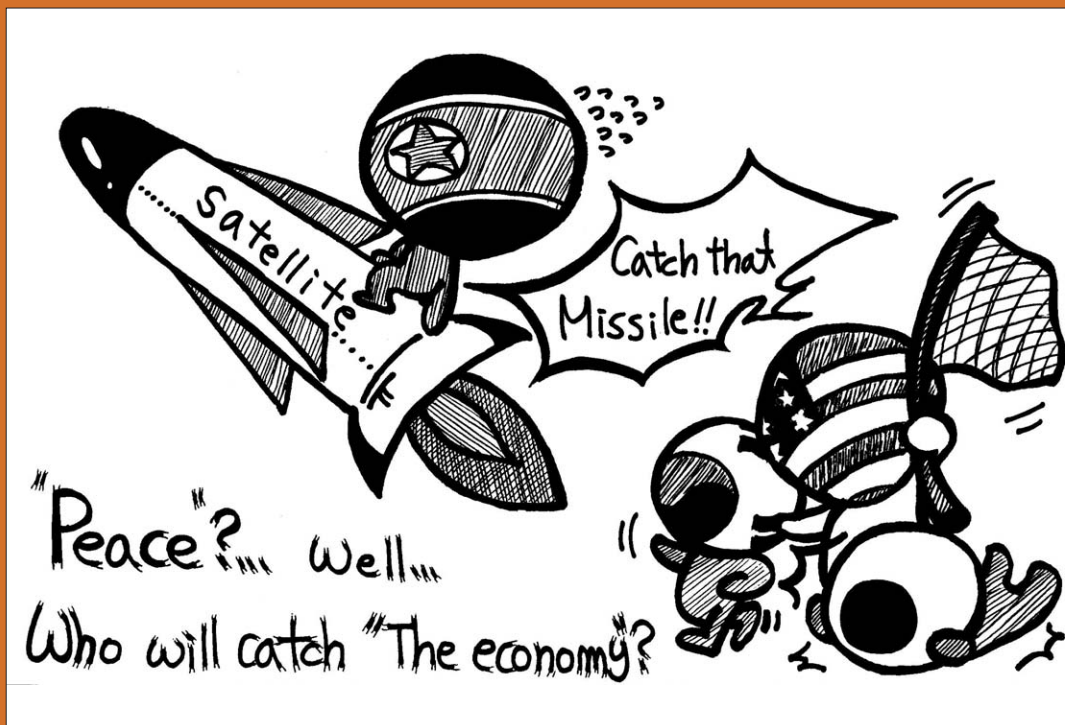
After giving her the usual pathetic excuses for my absence, she got me the necessary papers. Oh, if you could see my face then! My face was turning pinker by the second. To make things even jollier, my previous "students" had come out, recognized me, and kept repeating their happy greetings. There I was, surrounded by half a dozen people that I had turned my back on for six years. Well then, my dear reader, I ask of you: When was the last time you did your volunteer work? 

*Hwang Ho-su (English and American Literature Major-04)*



**Bea Yeon-joo**

Cartoonist  
of The Argus





Happy **55th** Anniversary  
**HUFS!**