

The Argus

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Are You Ready to Become Multicultural?

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Professor Elinor Ostrom



HANKUK UNIVERSITY OF FOREIGN STUDIES

The Argus

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In-depth on Campus-

This month's In-depth on Campus focuses on the financial difficulties that students face. First, we take a look at the problems of student loans. Then, examples of various scholarship systems are shown as better substitutes for loans.



Rendezvous-

What is the truth on music? Park Chang-soo, operator of the House Concert, says you should get the vibration of sounds through your body if you want to fully feel music. In the House Concert, people can feel more impressed than in big concert halls.

Cover Story

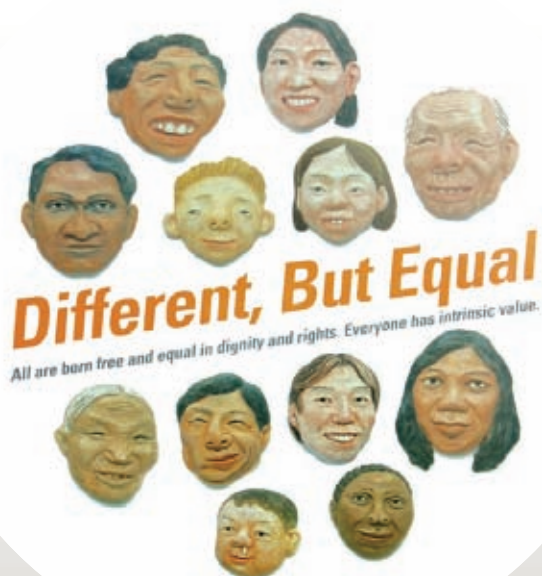
A multicultural society? It is now a relevant idea to Korean society. It is predicted that 40 years later, 10 percent of Korean population will consist of foreigners. On this cover, The Argus looks into the overall Korean society becoming multicultural.

In-depth on National

Although the number of foreigners is constantly increasing, most people think that Korea is a racially homogeneous nation, which leads to not admitting foreigners as members of society. In-depth looks into whether Korea is ready to accept multicultural.

People

The Argus interviews the person who helped establish the village without borders. This is a place well-known for bringing Koreans and foreigners together in harmony.



Infringement of Human Rights in Cultural Diversity

Human Rights are the natural rights and freedom that every human being is entitled to and should never be violated. On July 4, 1776, the U.S. Declaration of Independence involved a statement on individual human rights that marked the beginning of a new paradigm. Yet these rights often become the subject of fierce debates when people question whether criminals should enjoy similar rights or not. People also wonder if these rights are practiced only on paper, considering many instances like employers failing to provide humane working conditions for their employees.

It is also true that severe violations of human rights occur and some of them occur quite explicitly. Recently, two such violations caught my eyes. One is the practice of witch hunting in Congo and the other is the practice of Female Genital Mutilation (FGM), performed on young girls in many countries.

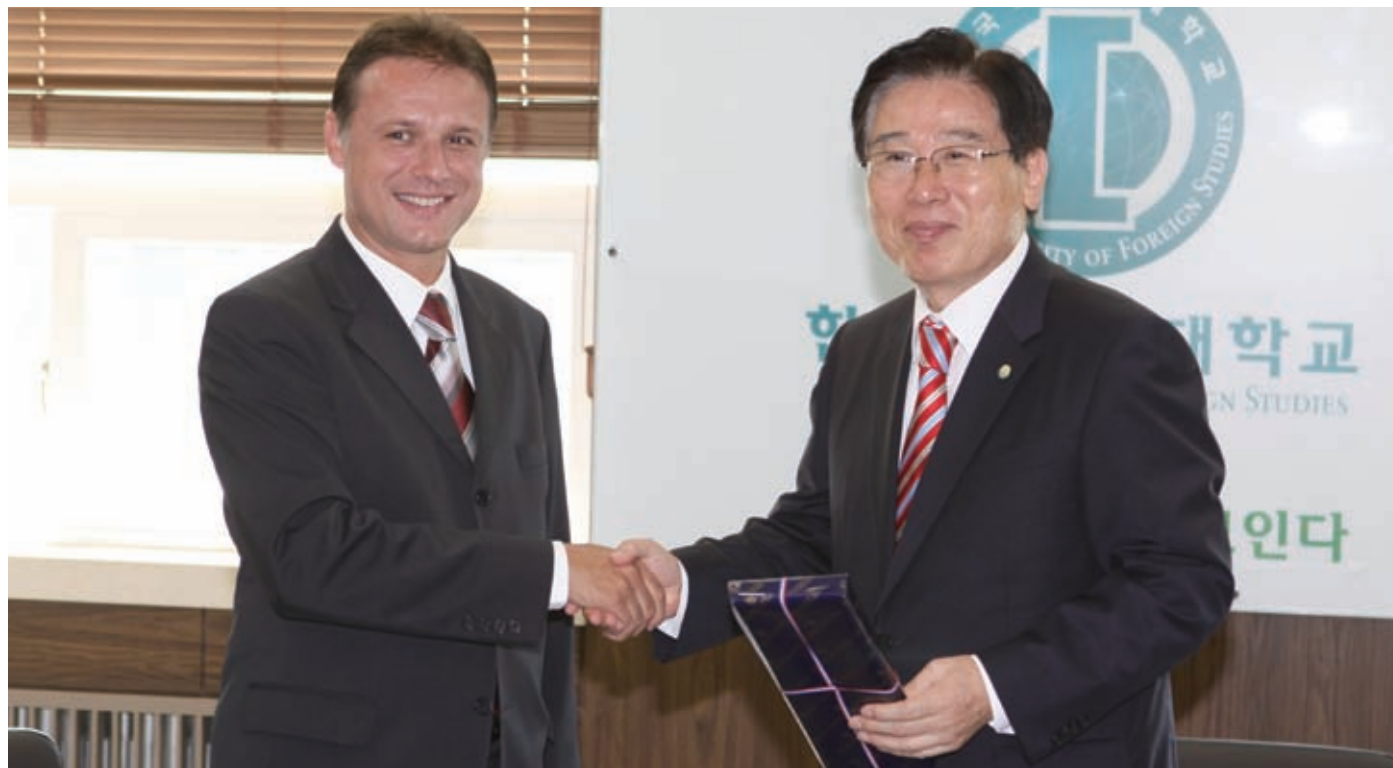
This August, a TV program, “W” covered a ‘witch hunting’ ritual prevalent in Congo. In Congo, 80 percent of people are Christians. However, there are some cultural practices that people in other cultures can never understand. In the case of witch hunting in Congo, children between the age of 3 and 17 can be the targets. A pastor or a prophet points out at a child blaming him/her for bad luck. After being pointed out, the child is subjected to some inhumane procedures in order to make the ‘devil’ go out of his body. The procedures include dropping hot wax from a burning candle on the child’s flesh, poking the child’s eyes with fingers and so on. Some kids are even locked up in a cell and starved to death.

Similarly, FGM is another custom practiced in grave violation of basic human rights. The FGM procedure is performed to remove the outer genitalia of women in order to preserve her virginity. Considering the violent and inhuman nature of the practice, several civil groups have tried to stop the ritual. However, it still prevails. I watched a video recording of an actual scene of FGM in a class. A young girl cries in fear as she is being taken for the FGM procedure. Some adult women tie the girl with a rope to prevent her from interrupting the procedure. Several video recordings of FGM have been circulating on the Internet prompting people to think more about human rights violation.

After I came to know about these issues, “Diversity of Cultures” became a dilemma for me. Yes, it is reasonable to recognize other cultures that have originated from different environments. The unbearable pain that the kids and the girls had to go through, however, is heart-rending. The tug of war between ‘diversity’ and ‘human rights’ is still an issue to be discussed and debated on. 📖

Editor-in-Chief
Lee Kyeong-eun

Croatia's Minister of Foreign Affairs Visits HUFS



Strategy and Public Relations Team

Croatia's Minister of Foreign Affairs and European Integration Gordan Jandroković visited HUFS and gave a speech on the subject of 'Croatia and its Place in the World of Today' on September 7, Tuesday, at BRICs Hall, HUFS Yongin Campus.

Minister Jandroković said that HUFSans who graduated from the Department of South Slavic Studies play key roles in promoting exchanges between South Korea and Croatia. He also hopes South Korea and Croatia to have many social, economic, and cultural exchanges in the future.

He also said that Croatia and South Korea have kept up a good relationship so far and do not have any significant problems between them. Moreover, Croatians have interest in South Korea and are ready to provide all information about their country's beautiful natural environment. In addition, since Croatia is well positioned as a bridge to Europe in the Mediterranean region, it will have many benefits to offer South Korea.

After his lecture, Minister Jandroković took time to answer

questions from the audience. He exhibited an affinity with Korean culture, mentioning that his children have learned taekwondo and he knows that it came from Korea. He also showed his wit when he responded to the student's question, "Do you know of any Korean actors?" with "How about you? Do you know of any Croatian actors?"

Before delivering his lecture, he had a discussion with President Park Chul about establishing and promoting active academic exchanges between universities in Croatia and HUFS.

Gordan Jandroković was born in Croatia in 1967 and graduated from the University of Zagreb. He visited Korea from September 6 through 8 at the invitation of the Korean Ministry of Foreign Affairs and Trade. An important reason visiting the HUFS is that HUFS has the only department in which one can learn Croatian. The other is that Yang In-mo, a member of HUFS' Board of Directors, is Croatia's Honorary Consul-General to Korea. 🇭🇰

By Lee Eun-ju

HUFS Hosts Special Meeting with Seoul Mayor Oh Se-hoon

On Wednesday September 8, HUFS hosted a special meeting with Seoul Mayor, Oh Se-hoon at Lotte Hotel.

This meeting was held to efficiently deal with the topic of ‘Globalization,’ the much sought after goal that the world is pursuing. Lectures were given by world-famous scholars and public figures. Following the lectures, attendees participated in a Question-an-Answer Session on mutual cooperation between HUFS and Seoul City.

President Park Chul delivered a congratulatory message that “HUFS hopes Seoul will advance from being an internationalized city to a hub of the world’s economy, politics and culture, where citizens of the world seek to congregate often.”

Oh Se-hoon, mayor of Seoul city, who spoke on the topic of ‘Dream of Seoul,

Future of Korea,’ similarly told of his aspiration to further enhance Seoul’s brand value and work toward elevating Seoul into becoming a masterpiece of a city where people from around the world would seek to gather and share ideas. In this connection, he asked citizens of Seoul to collaborate actively toward realizing this goal.

Major press company CEOs and directors, important figures of Seoul, officials of the educational foundation called Dongwon Yukyoungwoi,



Strategy and Public Relations Team

board of education members and team managers at HUFS, attended this special meeting. 📷

By Choi Eun-sil

HUFS Holds Global Job Fair

The 2010 Global Job Fair was held with great success at HUFS Seoul campus from September 2 to 3, organized by the General Student Council (GSC), Elite Korea, and the Career Department Center. Originally, the Job Fair was planned to be held in front of the library, but the location was changed to the Dining Hall of Globee Dorm due to the danger from Typhoon Kompasu.

Almost 50 companies participated in the fair. It was held successfully,

focusing on global business-oriented companies. There were flagship programs, international companies, their recruitment plans, and so on. The 2010 Job Fair was sponsored by the Ministry of Education, Science and Technology. Each company in the Corporate Human Resource booth, representatives that participated in job interviews talked about business. Hence the job fair proceeded as it was scheduled. There were many graduates as well as current students who were

preparing for their careers, especially on the last exhibition day, which the topic of the main lecture was “Developing the Dream of Global Leaders.” The lecturer was Hong Byeong-cheol, an alumnus of the Department of English. Hong is also the chairman of the Global Network for Koreans. In addition, events took place with resume-writing, free photo shooting, image consulting, and aptitude test. 📷

By Ahn Jung-hyun

President of KPK Trade Donates Hundred-Million Won to HUFS

HUFS held a donation ceremony for Kim Pil-gyu, Ph.D. the president of KPK Trade and a HUFS alumnus. It was held on September 6, at Lee Deok-seon Conference Hall. Dr. Kim said, "I hope HUFS continues to cultivate students to become professionals and culture individuals in order to build a society governed by rationality. Hence, I extend my support by donating this amount," stressing the need of fostering global talent.


President Park Chul thanked him saying "I sincerely thank Dr. Kim as a representative of our university for

giving such a generous fund to HUFS, his alma mater." He furthermore stated that he would use the donation to improve the school's educational environment.

Dr. Kim said, "I truthfully feel pleased to see my alma mater develop as a top global university in Korea, and I'd like to thank everyone including the president, faculty, and also the staff of the school."

Dr. Kim was also very satisfied with the university's external development of a high quality. However, he also expressed concern that, judging by the school's exterior, it might look as if the

order of priorities had been switched, and wanted to make sure that education would be developed first.

Lastly, he said that the school's educational atmosphere is significant. He emphasized the importance of current members of the school in creating an ideal atmosphere. He also thought that alumni and foundations should pay attention to the school to enable the realization of this goal. Dr. Kim also said the donation culture in Korea should be more active, emphasizing the power of alumni. 

By Choi Eun-sil

Summer Graduation; Different Views between GSC and Graduation Committee

HUFS' summer graduation ceremony was held with many of the students' relatives and friends coming to celebrate on August 27. However, the planning of the event seemed unsatisfactory to many graduating HUFSans. Graduation caps were only given to one out of every four students, and some had to wear gowns that did not fit them. The students had to wait for hours to properly take their graduation photographs.


The main source of these problems has been identified as the disappearance of the Graduation Committee. The General Student Council (GSC) took over the task of handling this graduation ceremony because the Graduation Committee

failed to renew its ratification.

Students complained about the reduced amount of reimbursement and the poor condition of the clothes. The GSC explained that the total amount of reimbursement has decreased since refunds were only given to students who did not take graduation photographs. It criticized the Graduation Committee for not properly transferring much of the work and running up a deficit of 70 million won.

The former head of the Graduation Committee gave a different opinion. He explained that the deficit was incurred because of reasons, and that the Committee was continuing to minimize the losses by negotiating with the

university.

Although both the GSC and the former Graduation Committee agreed that this should not happen again, they offered different solutions. The GSC explained that when the school takes over the responsibility for the event the accounting becomes more clean and fair, making students to pay a more appropriate amount of money. On the other hand, the Graduation Committee countered that the committee had lasted for 24 generations and should be given a stance to resume handling the graduation business. 

By Choo Yong-wahn

A Colorful World

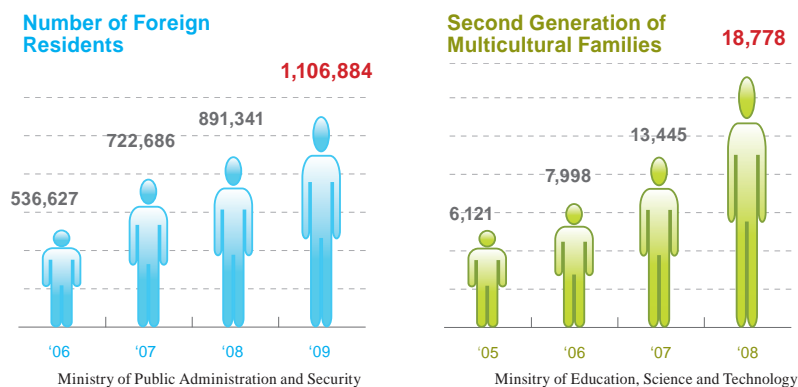


By Sung So-yoon
Reporter of National Section

Constant increase of foreigners in Korea

The number of foreigners living in Korea has steadily increased over the years. Korea has low ratio of non-Korean people. However, as the graph shows, the number of foreigners coming to Korea and living here is increasing. In 2010, 2.1 million foreigners live in Korea, which is more than two percent of the population. As well, ten years from now, foreigners will be 1 out of 20 in Korea, and in 2050 that number will be at least 1 out of 10. This means that Korea is becoming a multicultural society but not all Koreans, however, feel this in their bones.

It is undeniable that there are more foreigners in Korea than ever before and there are more multicultural families as well. As a result, there are also more second-generation multicultural Korean citizens. The children of multicultural families have grown up and are now teenagers. Also many of them are entering universities. Anudari Btari





is an 18 year-old Mongolian girl who entered Seoul National University (SNU) this year. 11 years ago, she came to Korea following her father. When she went to school, the other children ignored her. The Korean children left her out of their games and made fun of her just because she has a different skin color. Her homeroom teacher was also indifferent to her so she often ran out of the classroom during classes. On the other hand, there were kind Koreans who cared for the girl too. President of her father's company, President, Yoon, even made a Korean name for her; Yoon Na-ra. Anudari went back to Mongolia in her third grade. However, she came back to Korea with the ambition of becoming a diplomat to make links between Korea and Mongolia.

Like this, Korea is becoming more and more multicultural society, and it seems that people cannot go against this trend. Can't we just ignore this by not acknowledging that these foreigners are now part of Korea society? Must the Korean society follow this trend and become a multicultural society?

Why do we have to acknowledge a multicultural society?

In 2009, foreigners who live in Korea were 2.2 percent of the total population. This was a 34.2 percent increase compared to 2008. They are becoming members of Korean society whether Koreans like it or not. This situation

is not just happening in Korea. The United States has been a multicultural society for a long time, but not without its difficulties. In the 1960's foreigners entered America rapidly, corresponding to the needs of cheap labor. Americans initially responded to these foreigners very exclusively because they thought these foreigners were taking away their jobs. Ideas like this also exist in Korea too, and some Koreans do not like the idea of Korea becoming a multicultural society. For these people, it would be good if they were to study and understand how the U.S. became multicultural.

The rapid growth of internationals in the U.S. and the exclusive attitude of native-born Americans led to the reform of immigration laws to decrease the number of foreign workers entering the country. However, in the 1980's, because of economic needs, foreign workers flooded into the U.S. and the immigration laws became totally ineffective. Since native-born Americans became callous to the newly arrived foreigners, conflicts arose, but the problem was that the Hispanics were already a significant population in America such that the white Americans could not ignore them, and the Hispanic population kept on growing, so Americans of Western European ancestry now had to share the country with others. In time, the foreign-born from many different countries gradually became full-fledged Americans.

Considering the history of America becoming a multicultural society, it is reasonable to think that the internationals in Korea can also become influential in every aspect of Korean life, unless their numbers decrease. If they become influential in Korean society, the Koreans who maintain unfavorable attitudes toward them will

not be good for our society. Korean society would then be divided. To avoid this, Koreans must begin to understand the foreigners and start thinking about Korea becoming a multicultural society.

How is Korea preparing to become a multicultural society?

Policies made without social agreement

There were great controversies on America becoming a multicultural society for decades, but Americans finally came to accept the change. Also, every time they considered a multicultural curriculum, education districts and community activists argued how, or how they would not do it. These disputes helped America accept itself as a multicultural society.

In Korea, however, there are no controversies or agreements about multicultural issues. Multicultural issues are just seen as politically correct values, and presented as such by the mass-media, community, and policy makers. It is the current of the times that they feel they cannot go against. Han Gun-su, a professor of Gangwon University, claims that since there have not been any discussions about multicultural issues, hostile opinions are allowed to fester, which threaten society with instability. If this situation continues, these concealed conflicts will suddenly explode one day, making the process of becoming a multicultural society much more difficult.

The present condition of Korea government's multi-culture policies

Recently, the Korean government made many policies about our increasing multicultural society. If foreigners in Korea are divided into three categories, these would be: multi-cultural families, foreign workers, and foreign students.

First, the government has been making many policies supporting multi-cultural families by linking the Ministry of Gender Equality and Family with the Multi-Cultural Families Support Bill. The bill provides lifestyle information, supports education, protects victims of family violence, and multicultural children, and it offers language interpretation in many languages. Also, many district offices all over Korea are trying to help multi-cultural families by establishing Transnational Marriage and Family Support Centers, which help foreign women married to Koreans and their children. For instance, Buyeo-gun held an event to help these women understand Korean culture by experiencing it. For the foreign workers, there are systems that support them to recover their rights when they are violated, and centers to help them get jobs. Last of all, there are bills to support overseas students, linked with the Ministry of Employment and Labor. Also, Gwanak-gu performs physical examinations for foreign students at Seoul National University for free during summer vacation to lessen the burden of expensive medical fees.

The shortcomings of multicultural policies

The current policies made by the Korean government are one-sided as far as it concerns the immigrant women

married to Korean men. As mentioned above, there are many systems supporting these women, but there are not enough systems for the foreign workers and students. For example, in North Chungcheong Province, there are 3,300 immigrant women married to Koreans, 7,400 foreign workers, and 3,300 foreign students. For immigrant wives, there are many programs supporting them, but there are no programs for foreign workers and foreign students, although the number of foreign workers is larger than that of immigrant wives. These one-sided policies were made based on the idea these women since they are married to Korean men.

Although the policies favor foreign-born wives, even these policies have many flaws. Many of these women suffer from family violence when they come to Korea to get married. As the number of international marriages increases, so does the number of women who want divorces due to family violence. There are many reasons for family violence but the major reason is that the husbands ignore their wives, thinking that they came from poor countries. In addition, many women are deceived about coming to Korea. Many international marriage brokers say that their prospective husbands are decent and good looking, but when these women come to

Korea, in many cases they find that they are marrying men who are mentally retarded. Furthermore, Woo Ok-bun, manager of the International Marriage Immigrant Women Rights Center in Daegu, says that the biggest problem is that unscrupulous agents taking advantage of these women for profit.

Another problem is that many policies almost force these women to become Korean. Many systems supporting these women are focused on teaching them Korean language and culture, trying to help them assimilate to Korean society. According to the International Marriage Immigrant Women Rights Center, the biggest reason for divorce with multicultural couples is the difference in lifestyle. There are some programs that teach the culture of the immigrant wives to their Korean husbands, but the attendance is very low. This shows that this is largely a one-way process, working to absorb these women into Korean society. The efforts of trying to understand their differences, on the other hand, are few.

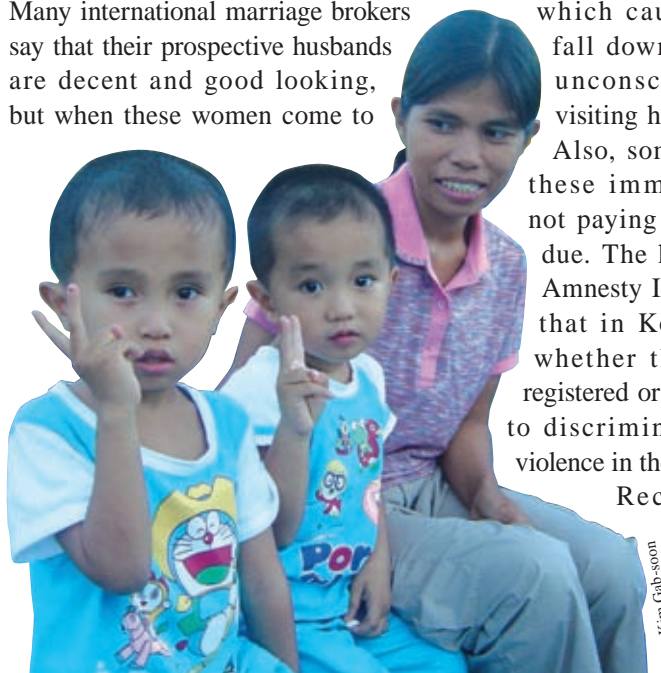
Illegal immigrants being ill-treated by the immigration office are another problem. Hiebin, an illegal immigrant from Vietnam, was hit in the face by immigration officers over 30 times,

which caused him to bleed, fall down, and then become unconscious. He was only visiting his friend's workplace.

Also, some managers exploit these immigrant workers by not paying them what they are due. The human rights group, Amnesty International, reported that in Korea, regardless of whether the immigrants are registered or not, they are exposed to discrimination and physical violence in the workplace.

Recently, the Korean

Michelle Katuira, the Migrants' Trade Union leader, having a hunger strike against inhumane cracking down of foreign workers.



government announced that it wanted to attract 100,000 foreign students by 2012. So the procedures of accepting overseas students and getting them visas have been simplified. The problem is that once foreign students come to Korea, they are abandoned often. There are not enough programs that support these foreign students and it is difficult for them to find remedies for the hardships they go through. The activists of the NGOs say that there are always problems in coming to a different country, but the big problem in Korea is that policies based on mutual respect and communication are qualitatively and quantitatively few.

How do Koreans react to Korea becoming a multicultural society?

Normally, Koreans react to foreigners in two different ways: First, Koreans tend to have a sense of superiority over foreigners who do not have white skin.

Koreans tend not to be nice to them than to the whites. On the other hand, Koreans admire foreigners with white skin and are kind to them, and students at universities feel this way too. According to a survey, 78 percent of the students responded “negatively” or “indifferently” to the question: “How do university students in Korea treat foreign students?” In addition, 35 percent indicated that they treat foreign students differently, according to their nationality.

Why do Koreans have prejudices on foreigners?

A study by Seoul National University's Center for Multicultural Education found that one explanation about Korean attitudes toward foreigners can be found in textbooks at elementary and middle schools in Korea. When the textbooks discuss race and traditional


culture of Korea, they exaggerate the superiority of Korea. Also, when the textbooks mention international culture, they focus more on the West. At the same time, they exclude any worthy discussion of Third World countries. The comparisons are biased in favor of European countries and America, while excluding the countries in Africa and South America. In addition, historically, many white foreigners came to Korea in the 1800's introducing new technologies, such as medicine and mechanics, and for this, Koreans admire them.

How should Korea cope with multicultural society?

These days, major companies appeal to consumers by making advertisements appealing multicultural in positive ways. Some people point out that this business for big companies can be a one-off thing. However, businesses supporting poor multicultural families can be a good way to start the first step in becoming a multicultural society. For instance, LG started a “Love the Multicultural School,” allying with HUFS and KAIST to help children of multicultural families maintain two languages. Furthermore, CJ opened a cooking class, “Cook n Talk,” for immigrant women married to Korean men to learn how to



Students of Inje University are experiencing Korean traditional play, jae-ki-cha-gi.

prepare Korean traditional dishes for Chuseok (Korean Thanksgiving Day). Even students at HUFS are helping foreigners in Korea. There is a dongari (a student club) named Students in Free Enterprise(SIFE), which helps women from multicultural families get jobs. Also, International Student Organization(ISO) launched a Buddy Program, which is helping foreign students by connecting each student with a Korean student. In ways such as this, more and more people are preparing themselves for multicultural society. On the other hand, the Korean government has announced that they are going to crack down on illegal immigrants extensively than usual because of the G20 Seoul Summit 2010. This shows that the government's multicultural policies are just a show. These policies will not establish true multicultural society. To become a true multicultural society, people should try to make the effort to reach out by having discussions with foreigners, genuinely befriend them, respect their cultures, and include them in our Korean heritage. 

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Immigrant wives making songpyeon(half-moon-shaped rice cake) in CJ 'Cook n Talk' class.



People

Dream a Village without Borders!

By Lee Ho-je

Reporter of National Section

Hello!, السلام عليكم (As-salāmu °a lay kum), こんにちは (Konnichi-wa)!, 你好 (Ní hǎo)!, Xin chao!

These are just some of the greetings you can hear in a village here in Korea. The so-called “Borderless Village” and “Multicultural Street,” situated in Wongok-dong, in the city of Ansan, Gyeonggi Province. 60 percent of all residents here represent a multitude of other nationalities, including not only Chinese, Filipinos, Vietnamese, and Pakistanis within the Asian region, but also Nigerians, Congolese, Senegalese,

Argentines, Mexicans, Swedish, French, and Moroccans. Furthermore, 90 percent of the stores here have relatives who hail from other countries. They have settled in the “Borderless Village” since 1990. After a large industrial complex was launched in Ansan, it faced a serious labor shortage. Therefore the complex began to hire migrant workers, and now Ansan is a city where local residents live alongside the largest population of migrant workers in Korea.

To find out more about the Borderless Village, The Argus visited the Ansan Migrant Center (AMC) which offers various kinds of services including legal counseling, making efforts to support foreign migrants’ human rights, and helping multicultural families adapt to Korean culture. The Argus met Ryu Seong-hwan, an office director of AMC, and questioned how the center helps international migrant workers and Korean residents of Ansan to live in harmony.

Argus: Could you describe one of the special efforts that Pastor Park Cheon-eung, the founder of the AMC, did to help the international migrant workers?

Ryu Seong-hwan (Ryu): Pastor Park had the opportunity to work with the poor during the 1980s when the Korean church began to pay more attention to them. The trend at that time was for Korean churches to visit and provide

services to the working class, poor, and the underprivileged populations. Sometimes we visited the Banwol complex in Ansan to support them. This was a center for Korean laborers located near the complex. Therefore Park thought that he would establish a church for the Korean laborers. However, when the labor counseling center was founded in the 1990s, international migrant laborers came to the center and it helped them. Thus what was originally conceived as a labor counseling center for Koreans naturally transformed to an labor counseling center for international migrant workers.

Argus: Are there any conflicts between the local residents of Wongok-dong and the international migrant laborers?

Ryu: The local residents don’t mind them. Although there is certain amount of wariness among local residents about their new neighbors like disposal process, they generally get along in daily lives. Also, the area is a market region, so the residents who manage markets consider the newcomers to be great guests. The Korean factory workers used to ignore the foreign laborers based on prejudice. However, after the Korean workers and the foreign immigrant laborers got the opportunity to work together, these tendency changed gradually. So the local Ansan residents are more supportive of them than



Lee Jae-young

The wall is covered with greetings of different languages from around the world.

Koreans from other areas.

Argus: Are there on-going efforts to encourage understanding between the internationals and the Koreans in Wongok-dong?

Ryu: We are making many efforts toward these goals. We have held a variety of events to promote cultural exchange between the Koreans and the migrant laborers. They have participated together in festivals and soccer games. They have also discussed matters related to living in the same area so that they can jointly try to resolve uncomfortable issues. Also, we have organized regular meetings composed with all groups among the internationals. For instance, some Korean-Chinese committed serious crimes back in May and June, so the AMC organized a regular joint meeting including the Korean-Chinese group and the government office.

Argus: Why do you think foreign immigrant laborers have problems adapting to Korean society? How can they overcome these difficulties?

Ryu: We need to make efforts to promote understanding between migrant laborers and Koreans, but some Koreans cling to exclusionary nationalism, which is dangerous.

Of course, the migrant laborers came to Korea to earn money, and they want to fulfill their goals. Their aspirations, combined with the on-going demand in Korea for industrial labor, created the circumstances for them to find

themselves living in the same locality by necessity. Therefore, we have to understand each other and accept this relationship, but some Koreans think these laborers are taking away “our” jobs. Koreans may also push the internationals to live according to Korean cultural expectations and don’t respect cultural diversity. In this regard, they make international workers feel uncomfortable. Also, some Koreans discriminate against them in economic ways. All these factors make the international workers go through adversity, bearing these difficulties themselves, without the support of a friendly or warm community.

Argus: You seem to have taken on a lot of hardships on behalf of the foreign immigrants. What were some of the difficulties you experienced?

Ryu: Sometimes migrant women come, clearly victims by anyone’s standards, but they are unable to obtain any measure of relief. We try to help them, because Korean law does not cover them. However we do not succeed all the time. There are other reasons as well, though.

Nevertheless, Koreans’ attitudes on international migrant laborers are improving. Of course, bias against them still remains, but it is better than what it used to be in the past.

I think that we have to live caring for each other and have a conciliatory attitude among people. Korean society should not make it uncomfortable for

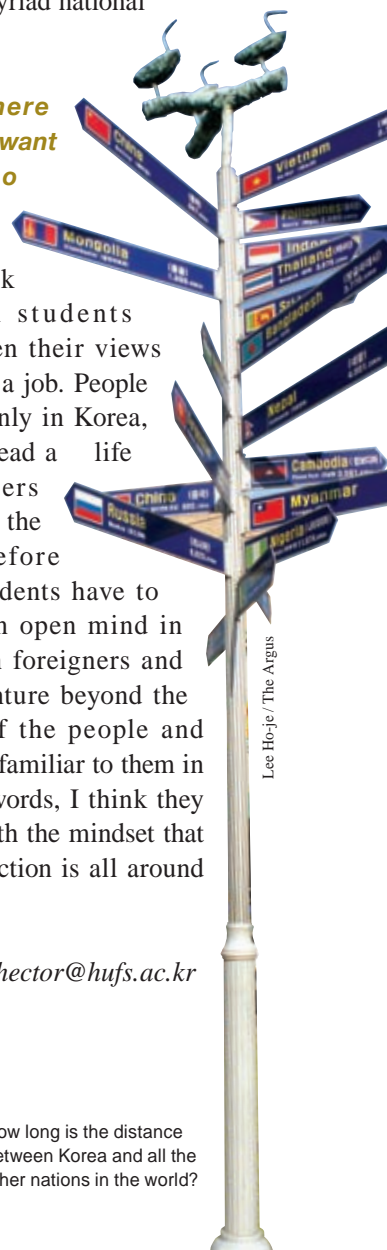
people to live with neighbors of different nationalities. We need to get to know each other by living together with people from myriad national origins.

Argus: Is there anything you want to deliver to university students?

Ryu: I think that Korean students should broaden their views when they get a job. People will not live only in Korea, but they will lead a life without borders and go around the world. Therefore university students have to try to keep an open mind in engaging with foreigners and prepare to venture beyond the boundaries of the people and things that are familiar to them in life. In other words, I think they have to live with the mindset that “My field of action is all around the world.”

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How long is the distance between Korea and all the other nations in the world?



Lee Ho-je / The Argus



Proud HUFSSan / Roh Seung-whan



A Passion for Achieving Dreams


**SAMSUNG
ELECTRO-MECHANICS**

By Richard J. William
Planning Director

The much-expected call

When The Argus got the very expected phone call from Roh Seung-whan's secretary, we thought maybe it was too late to interview Roh. The deadline for the September issue had already passed and we almost lost hopes of getting his interview for The Argus. Finally, the much-expected call arrived informing us that Roh has agreed to be interviewed by The Argus with pleasure. We finally got the golden opportunity to meet and talk to Roh.

A new beginning in a new land

Roh Seung-whan studied Thai at HUFSS. After graduating from HUFSS, he received a scholarship from UNESCO, to study at the Silpakorn University in Thailand. After completing his studies, Roh joined the Samsung headquarters and imparted a variety of services to the organization before becoming the President of the Samsung Thailand branch for five

years.

"What I studied at HUFSS eventually opened up a plenty of opportunities for me." Roh told us. "Even now, my Thai language skills help me a lot to understand and open opportunities, not only for individuals but also for the entire country."

Roh lived in Thailand for 17 years, helping the country to imbibe the best from the Korean know-how. He went to work at Samsung's first factory in Thailand. The setting up of Samsung's electro-mechanical development unit in Thailand heralded a new era in

industrial history. It also meant that it had to send its best people to the country to lead the new era of Korean enterprises abroad. Roh recollects that time to be very exciting when a Korean company started becoming global in the true sense of the term. This was a development that became an example for many companies that wanted to spread their footprints all around the world.

A bridge between Thailand and Korea

The Argus learned that setting up

Profile

Roh Seung-whan (Vice President, Samsung Electro-Mechanics Co. Ltd.)

1. Graduated from the Department of Thai at HUFSS.
2. Student on scholarship to Silpakorn University sponsored by UNESCO.
3. Joined the Management Planning division of Samsung.
4. Attained the position of Project Planner in the Human Resources division in Samsung (Thailand).
5. Served as the President of Samsung Thailand branch for five years.
6. Received the 'Proud Samsung-worker' prize from Samsung's chairman Lee Geon-hui in 1999.
7. Received the 'Prime Minister's Industry Award' five times in Thailand.
8. Received the 'Prime Minister's Best Industry Award' in Thailand.
9. President of the HUFSS alumni association in Thailand for six years.

태국 총리가 입 닻도록 칭찬한 한국인 경영자

강인선 LIVE

문태식 음악계의

the Samsung unit in Thailand was not the only achievement accomplished by Roh. It was merely a beginning. Not only did the Thailand branch helped Samsung to go global under Roh's leadership, but also it became the best international enterprise on the country by being the most productive company in Thailand.

"People may think that starting a new business in a foreign country can be successful just by making an elaborate, long-term plan. However, my opinion was quite different. In order to obtain better results with high level of developmental quality, a corporation should consider efficient localized policies. For example, they have to have a plan for the local bottlenecks resulting due to problems of labor forces, cultural differences and so on." He further added, "I nurtured the company to become the most productive, successful, and attractive among the international corporations in Thailand and, I made it for real. As a result, my company was considered to be the most attractive employer in Thailand."

Last December a major Korean newspaper termed Roh as "The manager whom Thai Prime Minister praises again and again." When asked about the newspaper report, Roh modestly told The Argus that he participated in almost every meeting between the Thai Prime Minister and Samsung, discussing business and developmental issues. His participation and professionalism made him a favorite of the Thai Prime Minister, so whenever the Thai Prime Minister visits Korean he makes an appointment to meet him. Roh shared close relationships with many Thai Prime Ministers such as Thaksin Shinawatra, Aphisit Vejjajiva and Chuan Leekpai. Roh is not only a talented businessman but also a great diplomat, acting as a bridge between two nations- Thailand and Korea.

Sharing with the world

Roh has imparted his professional services not only for the benefit of the corporation

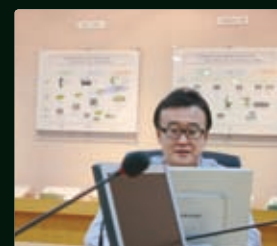
but also for the benefit of people. He is a committed social worker trying to make better people, communities and countries. He has led and actively participated in various voluntary fundraising activities for people in need. Under his leadership Samsung's fundraising program donated electronic products like laptops, desktops, or electronic dictionaries to needy students. He also led Samsung's fundraising for the Asian Tsunami generating 3 billion won for the victims of tsunami. From time to time he gives special lectures for students or for the personnel of Samsung group on globalization and localization.

Roh's message to HUFSans

"HUFSans are superior in terms of their training in globalization and fluency in foreign languages. However, I want to emphasize that this is not all. I want HUFSans to be the best. It might sound like I am being too hard on them, but if you become the best person in some fields, careers, or industries, you can open a lot of new opportunities for yourself and others. Just as people can see a lot of things through the window of a plane upabove, you can make, learn, and create a lot more things which were invisible to you when you were on the ground. When you just stick to one thing, you see nothing beside it," he said. "Life can be better if you keep trying to be the best in something, and open a new world. That is what will make HUFSans outstanding in the end."

"What you should be careful of is not the rough situation, but your laziness. Be a diligent HUFSan and leave the past that you cannot control anymore. Do your best to make a better past from now on. Once you choose to live a life trying to make anything possible, you will live the life just the way you imagined. Don't forget, life does not wait for you." A

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Scholarships Rather than Loans: Too Idealistic?

By Ahn Jung-hyun
Choo Yong-wahn
Reporters of Campus Section

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“The interest rate of student loans has gone crazy” -OhmyNews
“24percent of college students have debts on their account” -Allcredit
“Student loans lower credit rates, thereby hindering students from employment” -Money News

These headlines in newspapers show that college students in Korea are struggling in managing tuition fees. Students seek part-time jobs or loans backed by the government. But neither is easy, since managing a job while enrolled as a student is strenuous and one must fulfill a stringent set of requirements to qualify for government-supported loans. In some cases, students alternatively take out loans from the non-banking sector, which may charge interest rates of up to 40 percent per year. In some cases, students wind up having to take inappropriate part-time jobs. Through the examples, it can be seen that numerous students suffer stress from tuition; is there no way to solve this fundamental problem with scholarships?

How do student loans work?

Currently, of all registered HUFSSans, 11.8 percent of Seoul Campus students and 14.9 percent of Yongin Campus students are benefiting from the student loan system. These statistics are similar to those of other Korean universities.

The average amount of money an individual student borrows every semester was 3.7 million won for the Seoul campus and 3.9 million for the Yongin Campus as of 2009. These results show that students who depend on such loans generally borrow the entire tuition fee for the semester. This might seem to lessen the burden in the short term, but the amount of money that they have to pay back increases according to the interest rate. Nationally, the number of people who are unable to repay their loans has increased from 670 people in 2006 to 25,000 at the present time.



Poster of government supported student loan

Government-supported student loans fall into two different categories. The standard loan has an interest rate of 5.2 percent, so the student will have to repay the money while attending school. Another kind of student loan allows students to postpone the payment until they graduate and get

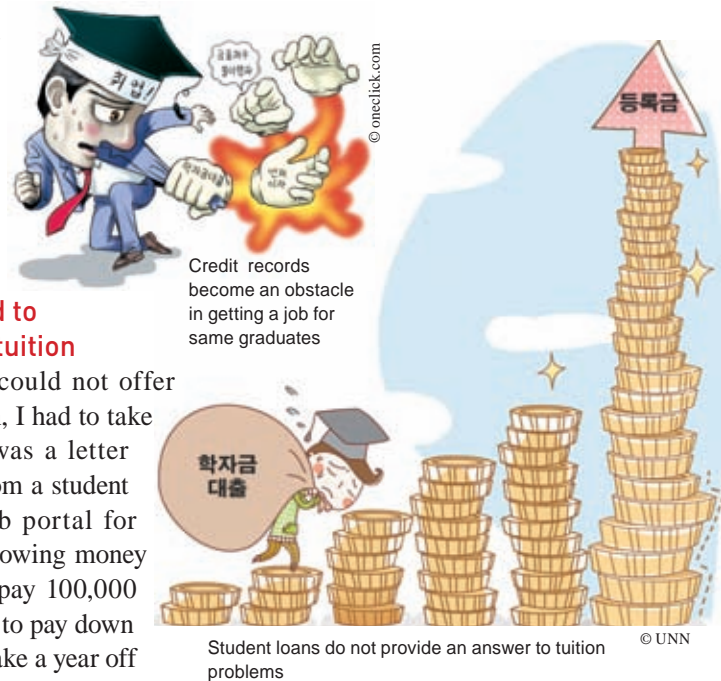
a job. However, the latter system requires the students to be under the poverty level, so many students fail to meet the requirements.

A HUFSSan who had to take out loans for tuition

“Since my family could not offer support for my tuition, I had to take out a loan.” “This was a letter sent to The Argus from a student via HUFSSlife, a web portal for HUFSSans. After borrowing money four times, I had to pay 100,000 won every month just to pay down the interest. I had to take a year off from school in order to make money. Just as I paid back part of the loan, I had to take out another one. Even though I got the merit scholarship and extra support, the amount of money they gave me remained the same for five years. In total, I have 14 million won in debt to pay back.”

The current stance of scholarship in HUFSS

The average financial aid on campus is 1.28 million won for each HUFSSan, averaged for both the Seoul and Yongin Campus. Compared to Sungkyunkwan University’s two million won and Yonsei University’s 1.9 million won, comparatively small amount of money goes to each recipient at HUFSS. Moreover, the minimum Grade Point Average (GPA) to maintain the admission scholarships (Veritas, Pax and the Creatio scholarships) is 3.8 at HUFSS. The school explains that these numbers have been decided on after much consideration and that if students fail to meet the minimum GPA requirement, they



can regain their stance in the following semester. However, the cases at other universities seem different. Chung-ang, Dankook, and Sungkyunkwan University have set their GPA requirements to 3.5 out of 4.5 for receiving the admission scholarships. Chung-ang University even supports some departments’ students with four million won a year when they maintain a 3.8 GPA. With comparatively easier standards and additional support at other schools, the gap in average campus financial aid is getting wider.

Furthermore, the percentage of financial aid recipients in comparison to total number of HUFSSans is 37.5 percent. This number includes recipients who have gotten more than two scholarships, meaning less than 37.5 percent of the students actually benefited from the scholarships. Other universities have higher statistics compared to HUFSS. For instance, more than half of the students at Inha University are benefiting from school financial aid, and 46 percent for

Hongik University. Although the merit scholarship has variations among the different departments, some HUFSSans complain about its scale. For instance, recently one such complaint was uploaded on HUFSlife (a web portal for HUFSSans). The writer, who introduced himself as belonging to the College of Business and Economics, mentioned that he got only the second distinction scholarship even though he received a GPA of 4.45 out of 4.5, which is an exceptional score. If the university had increased the total number of recipients, the above-mentioned individual might have gotten the presidential or the first distinction scholarship, with more financial support.

Is the current standard for scholarships reasonable?

The opinion of the school is also understandable. HUFS has a more strict standard for merit-based scholarships. Especially for the admission scholarships, students have to maintain a higher GPA compared to other competing universities. Nevertheless, HUFS ranks 22nd in the field of average GPAs. The number might seem not as high, but since schools in the top rankings are mostly seminaries, HUFS is ranked high. The reason for the GPA inflation can be seen through high number of courses taught in foreign languages, which leads to more grading in absolute scales.

Scholarships awarded to students have various requirements. Government-supported student loans are available only to students who have much financial difficulties. Therefore, some students who live just above the poverty line have to pay all of their tuition themselves. As an alternative, some students even take



Students protest against the current student loan system

a loan from second-tier banks, which have high interest rate of 19 percent a year.

Moreover, the university does not allow multiple scholarships. The reason for this is because when students are granted with only one scholarship each, the others will be given to more students, thus expanding the range of benefits. However, HUFS' Media Scholarship is not disbursed in the same way, and any leftover funds are not automatically passed on to the next applicant in line. For this reason, it has been suggested by some students that any leftover money from this scholarship should be redistributed to other scholarship funding pools or should be given a special designation to allow the receipt of duplicate scholarships.

On the bright side, there is the Student Employment Scholarship, which is supported by the national government. Recipients of this scholarship are awarded 6,000 won hourly if they are employed on campus and 8,000 won if they are employed off campus. It offers the benefit of allowing students to work in between their classes, and because the students work on campus, they can save on commuting time. Moreover, students can be selected to receive this scholarship even if their household income exceeds the poverty line. The application for this scholarship

allows students to register when the annual payment of health insurance fee is less than the national average. Furthermore, this is a scholarship which can be awarded along with other forms of scholarships.

At present, 344 students in Seoul Campus and 420 students in Yongin Campus are benefiting from this system. The average amount of money they receive is 800,000 won per semester. However, since the maximum number of working hours for students is 20 hours per week, it can be inferred that students can receive a maximum of 480,000 won each month.

Possible alternatives from other universities

The College of Business and Economics at Yonsei University have a unique scholarship system. The so-called 'Blue Butterfly' scholarship is given by the alumni of the school. Some people might think the scholarships are funded by renowned entrepreneurs. However, this scholarship works by adding up small sums of money from many alumni. When 30 alumni contribute 1000 won every day, the sum of their contributions can fully support one student's tuition. Currently, 25 students are beneficiaries of this system. The 'Blue Butterfly Scholarship' presents a new era of financial support in that it has



The "Blue Butterfly" scholarship in Yonsei University

lowered the barrier in supporting the students.

At HUFS, there is a system called 'Tuition payment for HUFs family.'

This means an

alumnus pays an amount of money equivalent to a single semester's tuition. For many HUFS alumni, this amount of money is quite a burden. Therefore, there is a need for differentiating the supports, especially the smaller scale sponsorships. This will be able to bring participation among much more alumni.

Another alternative can be seen at Kyungpook National University (KNU). Alumni who have graduated from Kyungpook's Department of Materials Science and Metallurgical Engineering established a foundation to support students in this major. The alumni pooled their money and even opened an office for this project. This can be seen as a fresh approach since most of the financial support has been directed towards the entire school in the past. The department finds this support very rewarding since it will not only help students who are facing financial hardship but also bring current students and alumni together.

On average, scholarship beneficiaries at KNU receive an average of 700,000 won. Compared to the 1.18 million won awarded to scholarship recipients at HUFS, the numbers at KNU are lower. However, this example shows that various forms of financial support can exist regardless of the university's financial status.

The importance of alumni support is also acknowledged within HUFS. President Kim Pil-gyu of KPK Trade recently donated 100 million won to HUFS. In his words, he pointed out the necessity for the active participation of alumni. Though several graduates are supporting the school, President Kim urged more contributors to step up from the alumni. Around the world, many universities support a substantial portion of tuition from their alumni. Cooper Union, a university in New York that is famous for its excellence in architecture and engineering, fully supports every single student's tuition. This has been made possible through donations from its graduates.

The global economic crisis has brought difficulties for many students to manage their tuition fees. Rather than forcing students to take out loans, which could be burdensome in the future, the school and alumni should seek various ways to expand the current scholarship program. ■

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Scholarships of HUFS

Jeong Eun-ah Scholarship

- Awarded to freshmen in the College of Education with financial difficulties
- A total of two recipients

Lee Deok-seon Scholarship

- Awarded to students with financial difficulties
- Full Scholarship for two semesters
- A minimum of 4.0 in GPA
- A total of six recipients (three students for each campus)

Baek-mi (Best) Scholarship

- Sponsored by an anonymous donator
- Awarded to one Malay Indonesian Major, one Malay Indonesian Interpretation major, one Chinese Interpretation major
- 1.5 million won awarded
- Minimum of 3.0 GPA

Yoon Kang-ro Scholarship

- Student with 4.2 GPA or higher
- Student not receiving other scholarships

Civil Service Examination Scholarship

- Awarded to students who passed the civil service exam, CPA and patent lawyer exam
- For passing the preliminary exam, 40% of tuition is deducted until graduation
- For passing the final exam, full tuition is exempted

Scholarship for Government-supported student loan interests

- Applies to students who already received a loan from the government
- Supports the interest money for one year

Is Deja Vu a Surreal Thing?

By Lee Eun-ju

Reporter of Theory & Critique Section

James Francis Cameron, the director of “Avatar” who made 3D sensation recently said that he got the idea for “Avatar” while he was shooting “Titanic.” When he was making “Titanic,” he looked at images of the deep sea from the orbiter and felt a surreal sense of Deja Vu that he was exploring the sea in person, and that feeling transported his mind to somewhere else, and here is where he came up with the idea for “Avatar.”

You may feel that you have been in a place before when you know that you visit the place for the first time. This sense is called Deja Vu which means that you experience a feeling that you are sure you have witnessed or experienced this new situation before. Even though you are unsure of the exact circumstances of the previous encounter. Deja Vu is a French word that means already (deja) seen (vu).

The Korean movie “Some” also deals with Deja Vu as a surreal phenomenon. Other than “Some,” there are many art works which deal with Deja Vu as a surreal thing. From these cases we can know that most people consider Deja Vu to be surreal. A typical interpretation that explains Deja Vu as surreal is that it is a memory from a previous life. Some psychics say that Deja Vu is a result of out-of-body experiences that people have during their dreams. Through this, they can experience certain occasions before they actually occur, so they feel familiar with them when they do happen.

Theories that explain Deja Vu as a scientific phenomena of the mind

Explanation of the mind's way of storing memories

Many people think they experience Deja Vu. But is Deja Vu really surreal that it cannot be explained scientifically? Some scientists explain that Deja Vu is mostly surmised from the field of neuroscience. One explanation is that Deja Vu is the mind's

way of storing memories. When people remember something, they remember typical characteristics but not every details like a camera does. When a person remembers something, she or he does not remember everything, but just catches some characteristics and remembers those. Our memories are not like photographs. When we see people far away who have similar characteristics of someone we know, we recognize these characteristics and assume we know them. However, as they get closer, we see that they are not who we thought they were but just resemble the people we know. In this way, our minds decide that we have been to some places before, but in fact, we have only been to similar places.

Psychologist Ann. M. Cleary proved that this is a natural phenomenon of people's cognition through a simple experiment. When subjects were shown two different pictures, they had the tendency to say, "I have seen this before," if similar figures such as triangles or quadrangles were in the pictures.

According to Dr. Cleary, it is because of the "principle of familiarity," which is just one of the ways people store their memories. The principle of familiarity matches with the "principle of recollection." For instance, when you meet a familiar-looking person at school, you might remember that you took a class with her or him. This is an example of the principle of recollection. But even though he or she looks familiar to you, if you cannot remember exactly when and where you met, then this is an example of the principle of familiarity. Dr. Cleary said that Deja Vu is just a delusion of thinking that, "I have met him before," when you meet people who look similar to people you know or have met. According to her, Deja Vu is not unexplainable.

Explanation of the chaos of delivering information of dentate gyrus

A paper published by the Massachusetts Institute of Technology(MIT) neuroscience researchers comes to a similar conclusion as Dr. Cleary does in her work in explaining Deja Vu. However, the MIT researchers explain that the dentate gyrus, a small part of hippocampus, which is the part of the brain that stores memories, is the place where Deja Vu occurs. The dentate gyrus distinguishes different situations that look similar, so if there is chaos in the information coming into the brain that it cannot distinguish into discreet memories, Deja Vu happens. Professor Tonegawa, who did this research, explains that Deja Vu is a problem of memory that occurs when people are trying to distinguish differences among similar situations.



In the movie, Deja Vu, the plot is inspired by quantum physicists.

Explanation by memory and unconsciousness

Sigmund Freud explained Deja Vu through memory and unconsciousness of the mind. Freud's idea is different

from the two already discussed in that Deja Vu occurs because we have experienced that phenomenon before. People's brains have so many memories, but still, all that they have memorized can flash through their brains in a brief minute or two. We do not use all the memory capacity we have, just that part we use most often, so through the unconsciousness, we experience familiarity with what the brain processes quickly.

The idea that explains Deja Vu by parallel universes

Some people surmise from quantum physicists that Deja Vu happens when parallel universes are crossed accidentally making space and time to become distorted. The idea of parallel universes is that the universe, in which we are in, co-exists with a large number of parallel universes all the time. In parallel universes, same patterns of spaces repeat on the axis of time. That is, time has a regular cycle. Also, according to it, spaces are repeated. So we experience the same things that we had already experienced before the current cycle of time, but in a parallel universe.

Emile Boirac, who coined the term Deja Vu, explains that the cause of Deja Vu is that we feel strange about thinking, "I have experienced this before." The unique thing about Deja Vu is that we feel strange about what we experience now. We often feel like we have experienced something similar to this before, "Have I seen that program? Have I already read that book?" However, we do not feel strange about these things. We feel strange about Deja Vu because we think that "I have not experienced it before."

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By Choi Eun-sil
Reporter of Culture Section

“I asked my commander to at least allow me to put on powder when I was serving in the army,” said Lee Byung-cheol, a “groomingjok.” As you would expect from hearing the word “army,” a man said this.

Celebrity men now put on make-up and wear skinny jeans. This clearly shows that it is becoming more common and accepted for men celebrities to groom themselves, but situations like this are not only limited to celebrities anymore. As you can see from Lee Byung-cheol’s experience in the army, however, it is not unusual for men who lead everyday lives to groom themselves these days.

We call these men “groomingjok.” A synonym for groomingjok is “Metrosexual.” The term, metrosexual, was first used by British writer and culture critic Mark Simpson in the daily newspaper, “The Independent,” in 1994. The number of groomingjok is increasing in Korea, but not everyone looks at them with a positive perspective.

Negative perspectives of groomingjok in the past

By the time Moon Hee-jun came out as a solo-singer in 2001, he did not have a good image because he had dark-red lips which looked like he had

BOYS, BE PRETTY



A grooming book published by Song Joong-ki

put on lipstick. Also, women think of men wearing skinny jeans as one of the “eyesores of fashion for men.” Skinny jeans for men were introduced by French designer Hedi Slimane as he believed that men have the right to be “pretty.” However, men wearing skinny jeans are not viewed so positively in Korea.

Moreover, plastic surgery, mainly done by women at first, is becoming more popular among men. Plastic surgery is more and more accepted by the younger generations but it is still not accepted by older generations. According to “2010 Seoul Men Statistics,” 16.1 percent of men above 50 thought that plastic surgery was okay, where the figure for men in their twenties and thirties was 30.5 percent, which is about twice as much.

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Why do Koreans feel prejudiced against men’s grooming? The reason could be because there is a strong perception that men have to be “manly.” From early times, what men and women could and could not do was strictly divided in Korea. This division has softened recently, but strong feelings still persist.

Effects of grooming

The mental factor

Both women and men put on make-up or adorn themselves because they want to hide their imperfections and emphasize their merits. An employment portal, Saramin, surveyed 1,605 members about the topic of “groomingjok.” Among the questions were the effects of being a “groomingjok” (multiple responses allowed). The answers were “better image” for 53.3 percent, and “more



©Sports Seoul

Smokey make-up on male celebrities



©The Korea Economy Daily

‘Manstudio’, a grooming shop near Hongik University



Grooming is not only limited to celebrities

confidence” for 43.1 percent.

If you could cover your defects and emphasize your good points, you will find more approval in society. This self-confidence can work well when having an interview. The Korea Institute for Vocational Training, Education, and Research recently asked 500 human resource officers from various companies and government agencies about how they choose their new staff members, and 63.5 percent said that they regard applicants’ goals and self-confidence most important.

An employment portal site, Job Korea, conducted a survey with their 674 members on the durability of first impressions. One out of two said, “It is likely that the first impression will last a long time.” From the survey, we can see that it is vital to make a good first impression. In this case, women put on make-up to look better. On the other hand, men cannot put on make-up easily as women do. This is because in Korean society, men adorning themselves is looked down upon. If the society confines men to such a point-of-view, then men are losing of one the easiest way to make themselves look better, and this can be a disadvantage for them.

Expansion of markets

Markets relating to beauty treatments, which men have never been attracted before, is expanding rapidly these days. As the number of “groomingjok” is on

the rise, products for men are growing common. You can see the trend in the stores as there are a lot more cosmetics that have “homme” on the label (French for “men”) than in times past. The size of annual men’s cosmetics market grew from 4,700 hundred million won to 6,800 hundred million won over the last three years. A researcher said that the growth rate for men cosmetics has averaged 13.4 percent a year, where it has only averaged 2.8 percent for cosmetics as a whole. He also said that plastic surgery for men more than tripled over the last ten years.

Not only for the cosmetics markets but also for other innovative products, “groomingjok” is playing an important role in market growth, and is even creating new product markets. For example, heel inserts, which you hardly ever saw before, are popular with men in the age group of 20 to 30.

According to Auction, an Internet shopping mall, sales volume of heel inserts rapidly increased by 35 percent during the last quarter of the year, and 60 percent increased last year compared to 2008. When there was a huge

controversy on the statement of “loser” from the KBS TV program “Chitchat of the Beautiful Ladies,” it was reported that an Internet shopping mall, G Market, sold 13,000 heel inserts in ten days.

You would have never heard of heel inserts before. However, the desire of men to look taller has made a new market. Likewise, as men take more interest in adorning themselves, there is a huge possibility that it will open up an even bigger market. What’s more, enhancements and grooming aids for men are now in the “Top Ten Bluesumer,” (“blue” for Blue Ocean, and “sumer” for consumer) as announced by the National Statistical Office in 2009.

As groomingjok products are at the top of the “Bluesumer” list, it shows that grooming products for men have the possibility of growing and developing in an infinite number of ways.

How did groomingjok happen?

According to Park Ok-ryun and Lee Hyun-ji, who major in clothing at Kyungseong University, wrote in their academic journal, that as women have started to work in public affairs, the perception that “men does not have to support the family only” has started to become accepted. This idea eventually led men to find more time to groom themselves.

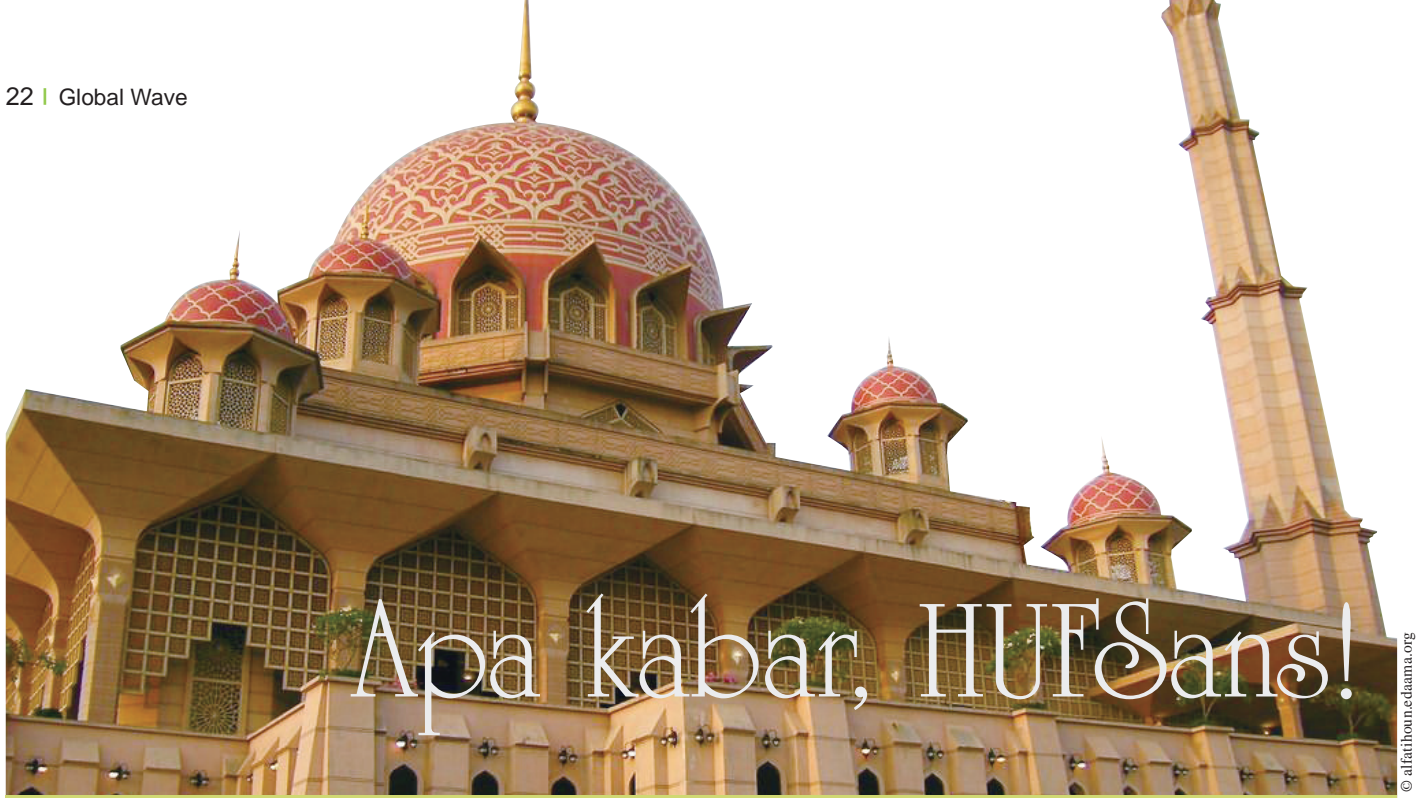
It seems that the old ideas about men grooming themselves are being discarded by university students. A part-time portal site, Albamon, surveyed university students about men’s grooming and 73.1 percent answered “It’s Okay.” As this positive view spreads and gains acceptance, grooming becomes another right for men.

총계림이 선정한 블루수머 10

비즈니스 (Business)	2009년 1월 1일부터 12월 31일까지 비즈니스 관련 상품 판매액이 가장 높았던 상품 2009년 1월 1일부터 12월 31일까지
주거 (Housing)	2009년 1월 1일부터 12월 31일까지 주거 관련 상품 판매액이 가장 높았던 상품 2009년 1월 1일부터 12월 31일까지
자동차 (Car)	2009년 1월 1일부터 12월 31일까지 자동차 관련 상품 판매액이 가장 높았던 상품 2009년 1월 1일부터 12월 31일까지
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Apa kabar, HUF'Sans!

By Choo Yong-wahn

Reporter of Campus Section

This month's issue of Global Wave shows interviews from students explaining the Malay-Indonesian culture. Originally majoring in Chemical Engineering, Bong Juok Ya came from Malaysia to HUF'S in order to learn Korean and English. Jin Hyun-woo went to Indonesia through the 7+1 program. The two students explain the academic and cultural differences they faced during their time as a foreigner.



Bong Juok Ya
(Exchange
student from
Malaysia)

“Quality does not depend on size,” replied Bong Juok Ya when The Argus asked her about the facilities of HUF'S Seoul Campus. As implied by this first answer, she generally has gotten a good impression of the school and the nation as a whole.

Juok Ya originally majors in Chemical Engineering at University Sains Malaysia (USM) At HUF'S, rather than studying engineering, she chose to focus

on enhancing her English and Korean skills. In Malaysia, she had already been exposed to Korean culture through drama and food. “Boys Over Flowers” and “Autumn in My Heart” were two of the Korean dramas Juok Ya saw back in Malaysia. However the main reason she chose to come to Korea was because of the uniqueness of the Korean language. Hangeul, the alphabet of the Korean language seemed distinct.

Even though Juok Ya has stayed in Korea for less than a month, she already has a cell phone, a bank account and completed her alien registration. She was able to do this with much help from the International Student Organization (ISO) of HUF'S. She mentioned that both Korean and international students at HUF'S were nice to her. Also, her Korean roommate had lived in Singapore for many years, being able to understand and deal with cultural differences. It

was the first time that Juok Ya's home university has sent students to HUF'S.

A distinctive feature Juok Ya has observed from Korean students is their fashion. According to Juok Ya, since short pants and sandals are not allowed in Malaysia for religious reasons, the variety of fashion is comparatively narrower. Students mostly wear long jeans and running shoes. In Korea, on the other hand, students show more individuality through clothes. Another different thing she saw was smoking. Students smoke less in Malaysia, and smoking is not allowed inside the school. Thus, attitudes toward smoking seem more casual in Korea.

Malaysia is governed by a constitutional monarchy. The Sultans from nine states of Malaysia take turns being king every five years while the head of state is the Prime Minister, who is chosen by the lower house of the Parliament. The

existence of this system creates more national holidays, such as the Sultan's or the Agong (King)'s birthdays. Also, the multicultural character of Malaysia allows the society to celebrate a wider variety of holidays. The Chinese New Year, Deepavali (for Hindus), and Hari Raya (for Muslims) are all celebrated as national holidays, even though Malaysia's official religion is Islam.

Juok Ya, being a Chinese Malay, is not a Muslim. However, she explained that many different cultures can blend into the society without hurting others. During the Ramadan period (the holy month of fasting for Muslims), others try not to eat in front of Muslims during the day. Moreover, issues of racial conflict are strictly dealt in Malay courts. Nowadays, she explains, most students

learn to respect each other through co-education among different cultures.

Juok Ya plans to receive a master's degree in a foreign country, perhaps in Korea. In the future, we might see her making a breakthrough in chemical engineering.



Jin Hyun-woo
(Department
of Malay-
Indonesian '05)

“Indonesia is not as strict as you might think,” replied Jin Hyun-woo when he was asked about the Islamic culture in Indonesia. Jin attended Gadjah Mada University (UGM) through the 7+1 program that HUFS offers to outstanding students.

The first thing Jin realized in Indonesia was the lower barrier between students and professors. In Indonesia, the professors are accustomed to having a more friendly relationship with their students than in Korea. There were more casual conversations among the students and professors. Jin said that Indonesia's long colonization by the Netherlands may have influenced the general atmosphere in the classroom.

The students Jin met in Indonesia were fluent in English, and even people who did not go to college could communicate in English without difficulties. However, in terms of the economy, he observed polarization, especially when it came to paying tuition. Although the average

tuition rate in Indonesia is only 10 to 20 percent of that in Korea, many students have difficulties managing it. On the other hand, some students were getting accepted to renowned universities through financial contribution from their families to universities.


Just as in Korea, medical schools and law schools are much sought after by Indonesian students. The reason for this is that the average income in the nation is not very high, and Jin's impression was that Indonesians were not paid adequately in consideration of their capabilities.

A major difference in school life between Indonesia and Korea was the regular prayer times for Muslims. Since observant Muslims pray five times a day, Indonesian schools provide a room for students to pray in between classes. Indonesia is home to the largest Muslim population in the world, but Jin explained the religion was much more flexible compared to that of other Muslim-dominated nations. Sometimes people would postpone the prayers when they had classes, and casual contacts were permitted between men and women during greetings.

Korean culture is also widely known in Indonesia. Public television channels show Korean dramas, and the recent drama 'King of Baking, Kim Tak-goo' is already on air with dubbing in Indonesian. However, Korean food is

not that easy to find. For instance, a bottle of Soju was priced 12,000 won, an exorbitant price in Korea. However Jin adapted well to the local food, and he especially enjoyed fried rice and noodles. On the subject of liquor, most Indonesians do not drink because it is forbidden in conservative Islam. Even in situations when Koreans think alcohol is necessary, Indonesian students have a good time without it.

Indonesia officially recognizes only six religions; Islam, Hinduism, Buddhism, Protestantism, and Roman Catholicism. Religion is considered to be very important, so the religious classification is included on Indonesian identification cards. It is considered to be very awkward for a person not to have any religion. Since many different religions are accepted in Indonesia, people celebrate various holidays according to different religions. Although Islam is not used as a standard for law, a person should be a Muslim in order to succeed in the politics due to its population.

Jin Hyun-woo is in his final year of HUFS. Through his language skills, he plans to work in a major corporation such as Lotte or POSCO which has branch offices in Indonesia. 

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Stop Thinking, Start Living

By Lee Yeong-eun

Editor of Culture Section

Last night I was browsing through the files on my laptop and came across the movie, “My Life Without Me,” which I wrote about for The Argus last semester, and decided to watch it again. It got me thinking about my life.


Just till last week, I was troubled by how I have spent this semester so far and whether this was how I wanted to spend the rest of it. Frankly, I was weighing my odds, contemplating between continuing with The Argus or doing something more in line with my interests, like running my own enterprise.

Cliché-ish as it sounds, and having been reminded of this time and time again, life is too short to waste. I recall a conversation I had with a friend about whether we are living life to the fullest or not. I have always been rather obedient when it comes to following rules, other than minor incidents where I pretended to be sick so I could skip school, or when I climbed over the school gate to get home as soon as possible so I could watch my favorite television drama -- but that’s about all. If life is short, shouldn’t we throw off the chains that society shackles us with and, for a change, embrace things that might really excite us? Maybe I should join a heavy metal group and get a big tattoo on the back of my neck?

Just today, I learnt of the term Byronic unhappiness in an elective class. In his text, “The Conquest of Unhappiness,” Bertrand Russell explains that people suffering from Byronic unhappiness experience a type of unhappiness stemming from their inability to be satisfied with anything. Russell continues by explaining that the roots of this handicap stem from the fact that these people achieve their wants and desires too easily -- so easily that they lose any sense of exhilaration and achievement in their lives.

This kick-started my problem again. What have I achieved so easily that I deserve to be so unhappy right now? Am I really unhappy? Or am I happily working towards my final hurrah? And then, just like in the movie “Inception,” where the characters move deeper from dream to dream, my wild thoughts wander further. When I attain what I have in mind right now, what will I be unhappy about then?

Back to the movie, “My Life Without Me” with just two months to live, the protagonist, Ann, was able to achieve all her goals and tick off ten empty boxes in her to-do list. What does living life to the fullest mean? Frightening as it may sound, I sometimes wish I knew how much longer I have to live. Maybe only then will I know what I would put on my personal to-do list and then start working on them one by one. Hold on, though. Then people would say, “Why not start right now?” That is true, I could start right now. No, I should start right now. But wait, would I be happy when I come to the end?

When exactly is the end, then? 

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© The House Concert

By Cha Eon-jo

Associate Editor of Culture Section

House Concert Where Sounds Come to Life

When you leave a concert hall after a performance, how do you feel? What do you consider to be the most memorable thing about the concert? Is it the exciting sound and the atmosphere filled with enthusiasm? If so, why don't you try enjoying music at a small place like, say, a house?

The House Concert is a concert held at a small studio like a room, originally opened in 2002 at Park Chang-soo's house. Park Chang-soo is a pianist, a composer and the operator of The House Concert. Currently, it is held at a studio as the original place is under renovation. It is a place where you can enjoy music sitting close to the performers, feeling

the music vividly. However, that's not all. There is no conventional seating space at the House Concert and the audience has to sit on the floor. Moreover, the Park recommends that the audience sit without any cushions. Doesn't it sound like an uncomfortable experience? However, according to Park, it is the best way to feel the real sound of music. No wonder this place has survived for nine long years and hosted more than 250 concerts and over 1200 local and international musicians.

But what is the real sound of music? Park, who started to write music since he was 6 years old and entered the college of music at the Seoul National University, talked to The Argus about the 'real sound of music' and many other things before a concert began.

Argus: What made you think about the idea of the House Concert?

Park Chang-soo (Park): Many people think that the best place to listen to music is a fancy place like a big concert hall. However, the royalty in the old days used to hold small concerts at home. I wanted to show people how different it is to listen to sounds in a small room, so I made the House Concert. A sound is not just a sound, but is made of vibrations. That's why we should feel music with our whole body, not

just through ears. During the House Concert, we can feel the vibrations of the sound with our skin by sitting on a floor. That's why I recommend the audience to sit without cushions, as cushions can impede the movement of the vibrations to our bodies.

Argus: What is it that made the House Concert last for the last 9 years?

Park: The thing that keeps the House Concert running is the absence of a better house concert. Since the House Concert started, new concerts similar to it have emerged. Now the number of small concert houses is about 100. However, I am critical about them as many of them are made just to show off their owners' wealth and pride. Many of the small concert houses were closed down after a brief stint as they were made with undesirable motivations. In our case, frankly speaking, we incur a deficit of about 10 million won per year. As the admission fee is also very low at about 20,000 won, performers can hardly earn any money, even if they are famous. However, the most important thing is to show people the true value of music, so the House Concert is still operated.

Argus: What do you have to offer the audience who visits the House Concert?

Park: I want to change people's misunderstanding and ostentation about music, which they commonly have. Do you remember the incident when two popular singers, Insooni and Patti Kim were prevented from performing at the Seoul Art Center? At that time, the incident made people very angry. People said that it was discrimination against the pop music artists. However, that hall is specially made for a reverberation that fit classical music, not pop music.

Also, these days, many artist audition programs are broadcast, which are immensely popular. However, these programs can be dangerous in the sense that they can threaten the diversity in music. What the judges consider as standards become the



Park Chang-soo gives his honest opinion on audition programs while sitting at his piano.

Yun Ji-hun / The Argus

© The House Concert



Anna Kandinskaya(L), Lisa smirnova(M), and Robert Choi(R) perform classical music at the House Concert.

© The House Concert



Crying Nut playing their song in front of the audience

standard of musical style that the media and the public agree with and follow. As you see from these examples, the common people's level of knowledge and understanding of music is still low in Korea. At the House Concert, I want people to feel real music and admire it.

Argus: *What do you think is the reason why world famous musicians come to the House Concert, in spite of a low guarantee?*

Park: No matter how much the guarantee is, the musicians are happy as long as they play their music. That's why they like to come here. It's a special kind of happiness. You will know what the happiness is when you see the concert.

Argus: *What is the most memorable moment of the House Concert to you? Is there any performer that you find to be particularly impressive?*

Park: When the audience come to me and say 'Thank you so much!' after the concert, I am really happy. It's special, as people usually don't do that to operators in big concerts.

Similarly, every performer is important to me, as all the concerts performed during a year are connected together. I consider each concert as one piece of my work. I order the concerts as I compose music, so it makes all concerts and performers precious to me. However, one of the musicians who I think is memorable is Kim Dae-hwan, who was a master of percussion instruments. He played here three months before his death.


Argus: *You are a talented musician who is even called a genius. What was your dream since you were young?*

Park: I wanted to be 'stepping stones'. I wanted to connect different things together, and be the connection between people and new things in our culture.

Argus: *Please tell us about your interests other than operating House Concert.*

Park: Composing and performing music are my primary work. I played my music, not limited to any genre. In Korea maybe only 10 musicians perform like I do.

Argus: *What is 'music' to you?*

Park: It is a kind of secretion. Things become piled higher and higher in my mind, and I show them off through music for people to listen and feel them. 

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© The House Concert



Kurotani Miyako shows her puppet performance.



It's a Wonderful, Heart-pounding Life !

By Ahn Jung-hyun
Reporter of Campus section.

In HUFS Lee Hoo-chang (College of Law 06) leads quite a varied, challenging life. Lee took active part in the musical titled 'The Donkey Show' as well as 'Men's Health Cool Guy Contest', 'Star King', and 'The Quiz Show of Korea.' In addition, he is the current baseball director of the society called the 86ers. What a dizzyingly varied life! He has participated in the well-known SBS documentary program entitled 'The Marine Expedition', which was aired in August of 2010, as one of the brave challengers. The chances of being selected for this highly competitive program were one out of 68. He and his crewmates sailed a 1600 km-long route through the Yellow Sea in a small rowboat all the way to Dokdo in 74 days. Their ultimate goal was to show viewers the beauty of Korea's marine territory. On one sunny day, The Argus had a chat with him on campus here at HUFS.

Lee comes to HUFS

Lee started out playing baseball in elementary and middle school, but shifted to academic pursuits while in high school. The reason why he decided to study is that his mother became very ill. When Lee first entered HUFS, he was filled with enthusiasm and desire to succeed at everything, and wanted to pursue a very active lifestyle.

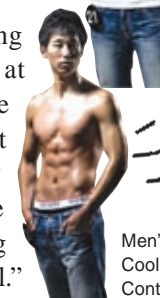
Although he was intending to major in law initially, at HUFS, he concentrated more on outdoor activities. He got involved in a community supervision team called the 86ers. "I have been playing baseball since middle school."

Branching out from baseball

The Argus asked that "How did the 86ers begin?" and Lee said, "I previously played in HUFS's small baseball league which is called 'PPADASEU' with my schoolmates. 'PPADASEU' means that one is good at hitting. My high school friends envied me and said that I seemed to be having a lot of fun and they wanted to both learn and play baseball with me. Therefore, So I decided to take the lead in the 86ers team which is made by my high school friends" At the same time, he also got involved in a snowboard club called 'AiRo'. Then, he immersed himself more and more in college life. Later, he got more involved in activities connected to his major, such as the law school soccer team and so on. The Argus wondered if combining his major study with such a variety of extracurricular activities at school has not been hard for him. Grinning, he replied, "Although I was having a hard time mustering the will power to focus on my major, that was not the real cause of hardship for me. Frankly, I often stayed out all night and so I sometimes



Lee Hoo-chang



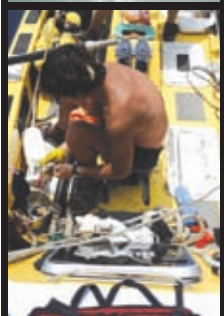
Men's Health
Cool Guy
Contest

Lee Hoo-chang



Lee participated in club musical 'Donkey Show'

Lee Hoo-chang



Ahn Jung-hyun



overslept and missed my major classes. Inevitably, I got a poor grade point average(GPA),” but he did not mind it because it was only a minor part in his life. He wanted to have other experiences more and more, and then he volunteered for the Marine Corps to have an extraordinary experience

The SBS documentary program ‘Marine Expedition’

The Argus was curious about Lee’s volunteer background and asked what motivated him to take on this difficult exploratory venture. Lee recounted, “When I got discharged from the Marine Corps, I heard about ‘Men’s Health Cool Guy Contest’. I didn’t take it that seriously at first, but thought it would be worth a shot, not just because my friend encouraged me to apply, but also because I always enjoyed taking on an adventure. So I took the challenge. This contest is kind of like the Miss Korea beauty pageant. I was lucky enough to come out as a ‘Cool Guy’ among the top 25 finalists. It was such an interesting experience for me. After that I received a proposal from a casting agency to star in the musical Donkey Show. This is an interesting club musical. It was fun because I got to star in this musical as the Choco guy character. Following that, other broadcasting stations started contacting me continuously. In this situation, I got into browsing a broadcasting homepage, through which I decided to apply for ‘The Marine Expedition.’ So I took the challenge”

‘Marine Expedition’ recollections and moments of danger

Lee said that many things happened while rowing for 74 days in a crew. One of these was a sorrowful experience. While circling the West Sea, he took a command ship. As he was getting drinking water from a purifier, a production crewmember who was standing very close to him took it away, saying that it was unfair to drink water over the amount given. The most dangerous moment for Lee was from day to day. Rowing the pitch on a dark night, with no illumination, is very frightening because there is a high risk of falling into the water. “Moreover, when I went to Jeodo Island, severe waves threatened to throw me overboard. Above all, when my good friend and crewmate Jung-woo got hypothermia, I wanted to stop the

expedition because I had felt a guilty conscience and regret about not taking care of Jung-woo.”

Expedition mood lifter

The Argus asked Lee what people’s moods were like on the expedition.

The Argus said that Lee was the most humorous and wittiest in the ‘Marine Expedition’ program.” How did you use your active personality to your advantage?” And Lee answered “At first, the captain and I had many problems. The reason was that we had led different lives up to then. From being total strangers to one another, we were thrown into living together for 24 hours, every day in the cramped space of a rowboat with powerful waves battering us nonstop. However as our journey went on, we came to understand each better than anyone else. Now we have become familiar and have stronger ties of friendship and brotherhood than anyone else. Originally my personality was very active and outgoing. But later on I get along well with every person. So to the extent possible, if a disagreement or difference of opinion came up, I tried to intercede to make everyone as comfortable and as possible and lift people’s moods.”

Korea’s beautiful marine territory and impressions from the completed Marine Expedition.

Talking about the beauty of the Korean islands, Lee said that Korea has many well-known islands. Among these, he recommended the island called Song-do. Best of all, giving his impressions about the completed Marine Expedition, Lee said, “First, I came to appreciate the beauty of Korea’s marine territory, but more importantly, I came to know the importance of family, friends, acquaintances, and so on. Because I realize the preciousness of people who are close to me.”

Lee’s Future Plans

Lee said, “This semester, I’ll concentrate on my major studies. I will sincerely do my best to catch up in outdoor activities also in studying Law.”

Lee Hoo-chang at the Graduate School cafe.



Sung So-yoon / The Argus

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Breathing Vessel, Onggi

By Choi Eun-sil

Reporter of Culture Section

The 2010 Onggi Expo in Ulsan, Korea, is held from September 30, to October 24, 2010. The purpose of the exposition is to rediscover and show the value of Onggi as a valuable cultural heritage of Korea. Along with the exposition, The Argus also wants to introduce Onggi to our readers. The Onggi Folk Museum is located in Ssangmoon-dong, Dobong-gu, Seoul, and the museum has an Onggi gallery on the first basement level with a lot of Onggi being exhibited.

What is Onggi?

Onggi is an earthenware that includes unglazed Jilgeureut and glazed Ojigeureut. Onggi is usually made of mud that is full of iron. Jilgeureut is usually fired at temperatures of 600 to 700 degrees Centigrade, whereas Ojigeureut is fired at over 1,100 degrees Centigrade. Because Jilgeureut is not glazed, the breathing holes are not filled in with glaze such that there is a lot of air flow in a Jilgeureut earthen jar, and this leads to better preservation of grains without insects infesting them. This type of Onggi was used as containers. On the other hand, Ojigeureut has good fire-resistance and doesn't absorb water, so Ojigeureut is used for cooking, transporting, and storage.

History of Onggi

Onggi dates back to the "Teeth of a comb patterned earthenware" from the Neolithic Age. It was developed continuously, and in the First Century A.D, it was discovered that mud with high refractoriness makes good Onggi and was fired at temperatures of more than 1,000 degrees Centigrade.

In Goryeo Dynasty, Onggi was used throughout Korea, and during the Joseon Dynasty, Ojigeureut was developed and perfected.

Use and kinds of Onggi

Dong-i (jar for carrying water): Dong-i was used to carry water from wells, mostly by women. There are various kinds of dong-i: "Watermelon dong-i" which is very round, "Aegissi dong-i" is for young girls to carry. When dong-i is cracked a bit, it can then be used as a toilet.

Sojutgori (distiller): This is a vessel that is used for the brewing and distillation in making soju. The collected water drops become soju. The structure of Sojutgori makes it easy to collect the water drops.

Dadanji (jar with many stairs): This is distinct from other Onggi in that it has many stairs. Between the stairs, water fills in. This lets Dadanji to control the temperature and keep insects away from it.

Jangu (double-headed drum): Different from the prevalent Jangu made of wood, this Jangu is made of Onggi. This is not actually used as a musical instrument, but for incantation and decoration.

Wisdom of our predecessors

Air Permeability: Onggi was traditionally thought of as a breathing vessel. The sand grains in the mud make tiny holes so that air can



Overall view of Onggi Folk Museum



Dong-i



Janggu



Sojutgori

circulate in and out of Onggi and these are called breathing holes. From these, the foods inside can be preserved well and this is ideal for fermentation.

Antisepsis: Because Onggi is a breathing vessel, grains such as rice, barley, and seeds are stored well, these grains can last for about a year in Onggi without rotting. Also, when firing Onggi, the smoke enhances its anti-decaying effects.

Versatility: Onggi was used widely among ordinary people. It was used for transport, religious, medical, and many

other purposes.

Return to nature: Materials for making Onggi such as mud and lye are all natural, including the lye glaze, which is made from a mixture of mud and leaf mold from the hills so that when Onggi gets broken, it can go back to nature since all of its ingredients are organic.

Onggi now

In the past, Onggi was commonly used for preserving fermented food and we still use Onggi for that purpose. For example, “Soonchang jangsoowon traditional gochujang (red pepper paste)” matures in Onggi, which is where it gets some of its distinctive taste. Also, “Tae-in Brewery” produces liquors such as soju and makgeoli in traditional ways by using Onggi. There is also a rectangular Onggi, which easily fits into the refrigerator.



Onggi used as package of chocolate, Bonjung

© Bonjung

also awarded third prize in “The First Korean Liquor Show” in the fruit liquor category.

A chocolate specialty store called “Bonjung” uses Onggi to package its chocolate. Chocolate is very easily affected by temperature and ventilation. Onggi has tiny breathing holes that air, microorganisms, and yeast can circulate through to regulate the temperature and humidity. This Onggi package prevents chocolate to melt from direct sunlight.

“Tobang,” a restaurant in Gwangju, uses Onggi’s thermokeeping quality in a new way. They heat the lid of Onggi moderately and then put tofu on the lid, such that the tofu does not get cold.

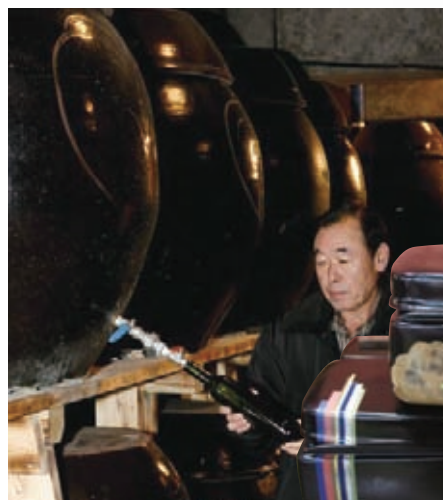
When The Argus first heard about Onggi, The Argus thought people would get bored learning about it. Before The Argus went to the Onggi Folk Museum, The Argus didn’t think that Onggi would be very interesting, but as The Argus learned more about it, our interest in Onggi grew. Now The Argus see that our ancestors were very clever inventing Onggi. We still use Onggi in various ways and this shows that Onggi continues to be important in the everyday life of Korea. 🇰🇷

Watch out!

One word of caution: There are chemicals called “red lead,” and this is used as a glaze for Ojigeureut.

When red lead is put on Ojigeureut, it looks very smooth and glitters. However, because red lead is weak to acid and heat, when acidic food such as kimchi is put in it or when red lead Onggi is heated, the detrimental elements come out and will harm us. Moreover that when you put red lead on Onggi, the breathing holes are blocked, and it loses this quality that makes it versatile and valuable.

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Apple wine ‘Joojimong,’ produced in Onggi

Rectangular Onggi

Today, people use Onggi in many new ways. There is an apple wine called “Joojimong,” which is matured in Onggi. Many sommeliers claim that the Joojimong matured in Onggi is of better quality wine than the wine produced in oak barrels. This might be the reason that Joojimong earned the distinction as one of “Korea’s Traditional Liquor Best Five.” It was

New Solution for Governing Commons

By Lee Eun-ju

Reporter of Theory & Critique Section

Elinor Ostrom, who won the Nobel Prize in Economic Sciences in 2009, visited Seoul National University and gave a speech, “Recent Theories of Collective Action,” on August 26, 2010. She is a professor at Indiana University and is well known for her work in community governance, which states that public spaces belong to us, or the commons.



Digest

How can we manage public spaces and resources to prevent them from becoming exhausted? If we use these things as much as we like, they will soon be exhausted and not be here for future generations. This is the central issue of “The Tragedy of the Commons,” a paper written by Garrett Hardin that was published by *SCIENCE* in 1968. The idea put forth in this paper is that we are ruining our public spaces and unless we do something about it, we will destroy them. For example, shared pasture becomes ruined by overgrazing because shepherds let their sheep eat all the grass, leaving little or nothing after they leave. If public spaces are not regulated, the resources will be overused so they will become exhausted. Professor Ostrom illustrates this by explaining that forests were formerly under

control of governments as public properties or commons to prevent these resources from being overused. What is happening, though, is that this part of our commons is being destroyed by a lack of good management and also from bribes by special interests to the people in charge of the commons, and this is happening all over the world.

Historically, the commons have not been privatized easily, but it has chiefly occurred through political pressures. Thus, privatization has not prevented the destruction of the environment and the depletion of resources. Just the opposite, it has accelerated it. By becoming national property, this made it everybody’s property, which is another way of saying they belong to whomever is clever and aggressive enough to take the resources for themselves. This happens all too often and reveals serious flaws in the current system.

There has to be a better solution.

As an alternative, there is another way that perhaps can prevent the exhaustion of resources. This system is based on spontaneous participation and cooperation of local residents. The best institutional solution can be a good strategy where the local users manage the local commons by themselves, not by outside interests. In fact, there are many strategies that have been developed and practiced over hundreds of years by communities that manage shared resources, such as fishing villages in Turkey that have very detailed operational rules, farmers in Switzerland who share rangeland, and villages in Spain that share irrigation facilities for farming. In one fishing village in Turkey, fishermen use several kinds of fishing nets for catching fish. Also, they only have two or three ships, half of them belonging to the community.

In the past, they suffered through conflicts, violence, and increased costs of catching fish because of the fishermen's intemperance and greed.

After years of trial and error, they solved the problems by jointly developing a strategy by the fishermen and the community that works to the benefit of all.

In comparison, most analysts bump up against limitations because they typically don't consider various strategies but usually insist on one policy for solving the problems of common resources. The best solution, Ostrom explains, is to take into account the roles of the nation, the local community, and the people who are successfully and sustainably managing the commons.

This means proper cooperation between all three where each is equally important. Intervention of governments with uniform regulations do not work because local circumstances are different in each region. What works in one area could be a disaster in another, and this is why it is vital to have all the participants equally involved in the decisions and management. In actual comparisons between areas that are nationalized and those that are not, both have been maintained at similar levels of preservation. This suggests that local voluntary management is at least as effective as national management.

Focus

Solutions for effectively managing the commons are mainly divided



1. In her book, *Governing the Commons*, Professor Ostrom offers a third alternative, systems of shared resources voluntarily managed by users.

2. Professor Ostrom emphasizes that the way to solve worldwide problems such as climate change is through voluntary participation of communities and citizens rather than relying on the intervention of national governments.



into two schools of thought. One is regulation by the government and the other is privatization to let people manage resources on their own. Intervention of the government and the market can be dangerous because their administrations tend to believe that one regulation will solve all the problems, regardless of the locale.


Let's imagine that we have an administration of the autonomous community for our society. The Ministry of Education and other government agencies make regulations to suppress local markets for private education and complementing a uniform education system. But as the government gains confidence in shrinking the private education market, more opportunities spring up for new and vigorous ways to establish private education.

Consider the emergence admissions officer system a few years ago. When the government first came up with this system, the idea was that this system would prevent the expansion of private education markets. The reason

was because the new way to evaluate students would do with the private education system and make things equal for all. But as a result, new private education market was created that took advantage of the admissions policy for high school students.

Some are opposed to the idea of autonomy in selecting students for university because it encourages the expansion of private education markets to prepare students for exams and the gap in education becomes worse due to the inequality of income. In this situation, alternative schools

with smaller classes become more popular, weakening the principle of meritocracy, competition by ability (rather than money), and broad support of the citizens. As alternative schools gain popularity, the community and its citizens can be free from oppressive education of a standard, one-size-fits-all curriculum, and can now build learner-centered schools with various teaching methods to fit the students' needs rather than the students fitting the education system's demands. However, that does not mean alternative schools is the perfect solution.

No society has a perfect system, and that's why people are always trying to find new and better ways. Still, there is no guarantee that the nation, the community, and the people working together will always be easy, or that things will always work, but this way stands as the best chance. 

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It's Ramadan, not Ramada

By Prihantoro
Guest Repoter

“Pri, are you sure they don’t have mosque or Musholla there?
It’s called Ramadan Hotel in Seoul!”

“No, I am positive. It is Ramada, not Ramadan.”

That was a part of the telephone conversation I had with an Indonesian friend who was coming to visit Seoul. He was coming to Seoul by the invitation of the Korean Government. With some other Indonesians, he planned to stay at the Ramada Hotel. He asked me whether there was a Mosque or musholla in the hotel. Musholla is conceptually the same as Mosque, but smaller in size. In Islamic countries or countries where Muslims exist in large numbers, Musholla can be found in places like gas stations, schools, offices or even in shopping malls.

Let’s get back to Ramada and Ramadan. A letter can change everything. He mistook ‘Ramada’ for ‘Ramadan’. I believe many of you have heard of the Ramada. Yes, Ramada is a worldwide hotel chain with a considerable presence in Korea. However, Ramadan is something totally different.

Ramadan is the ninth month of the Islamic calendar and for Muslims it is a very special month. In this month all adult Muslims are supposed to do fasting for a complete 30 days of the month. I stepped on the Korean soil in the month of Ramadan, and it Ramadan more memorable for me.

Is Ramadan difficult for Muslims?

“Oh my god! One month? You can die.”

As I explained the concept of fasting in Ramadan to the international liaison officer at my previous university, he was surprised and worried. No wonder he was surprised and worried for

that was the first time he heard about Ramadan. Then I realized that my explanation was too shallow. Muslims are required to fast only during the day, from sunrise to sunset. At night, food and drink consumption is allowed.

Many of my non-Muslim friends ask me whether it is difficult to fast in Korea considering the fact that Korea does not have a sizeable Muslim population. It is difficult in the beginning, as you cannot consume any food or drink. I am not a smoker, but smoking is also prohibited during fasting. Also one tends to be a little bit weaker physically because of the lack of food and drink. Moreover, in Korea, the time for breaking the fast is two hours longer than in Indonesia. However, if people are used to do this, then fasting is not that difficult. It is just like when you have breakfast a little earlier and you skip lunch. Our religion, Islam, also suggests that we consume some nutritious food before we start fasting and after we break the fast so that our health does not deteriorate.

Only adult Muslims are required to do fasting. However, there are exceptions, for example adults who are sick, or on a journey, or under treatment can avoid fasting. They can compensate by fasting in another month of the year. Very old people, who cannot fast due to health reasons, are also allowed to avoid fasting.

Benefits of fasting


There is nothing unusual with fasting. This practice exists not only in Islam, but also in other religions like

Christianity, Hinduism and Buddhism. This implies that fasting has some benefits and some of them have been scientifically proven. In Islam, fasting is also a time of self-restraint. Muslims are recommended not to be too emotional or excited during this time.

Many scientists have found fasting useful. One of them is Alan Cott, a doctor of medicine. He works on orthomolecular medicine that focuses on providing right nutritional molecules in right amounts for individuals. In his book ‘Fasting: the Ultimate Diet’, he mentions more than 25 benefits of fasting. I cannot mention all of them here, but in a nutshell, there are two great benefits of fasting- it helps you become healthy both physically and mentally.

Regardless of religion, fasting is a method of self-control.

The main reason I wrote this article is to eliminate people’s misconceptions about Ramadan and Islam. Some people believe that Islam involves too many dietary restrictions such as not eating pork, not eating dog meat, not drinking alcohol, etc. However, discussing all aspects of Islam or Ramadan will not be possible in this article. But from this short article, I want to let you know that many of these restrictions have a valid reason. If you practice fasting the right way, you may be healthier.

Do you want to give it a try? Or have you already tried fasting? Or are you trying it now? 

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Fellowmen Leaving Korea: North Korean Defectors

By Kim Jun-kyu


Editor of National Section

Our ethnic kin from the Democratic People's Republic of Korea are leaving us. Why are they doing such a thing even though they know the difficulty of getting settled down in another foreign country? In particular, why are the people possessing Korean citizenship leaving for other countries?

The number of North Korean defectors who escape to South Korea is increasing annually. In 2009, about 3,000 entered our country. Today, the Ministry of Unification says that more than 20,000 defectors will become South Korean citizens. Even though they have the right to live here, it is told that more and more are leaving South Korea. They seek asylum or illegally stay in different countries, hiding the fact that they are Korean citizens.

Some claim that the North Korean defectors feel no shame after reaping the benefits given to them as refugees. However, we should remember that the defectors first had a hope of living a better life than before in a country foreign to them, South of Korea. We should think about our help and efforts to accommodate them. Taking a look at men over the age of 15 from North Korea, only 44.9 percent have jobs, and those who do have jobs usually work under poor working conditions, with more than half of them hired as day laborers or for menial labor. In addition, 60.2 percent of North Korean defectors' income is below the poverty level, giving them barely enough money to live on. Most of all, the worst difficulty of their living circumstances is ordinary South Koreans' lack of understanding and care.

Furthermore, according to the data from the Ministry of Foreign Affairs and Trade, more than a 1,000 North Koreans have petitioned the United Kingdom (U.K.) for help in staying abroad. Among them, about 70 percent are citizens of the South Korea. In response, the U.K. government requested a solution from the South Korean government, and so it has become an international problem for us to solve. The problem even extends as far to Norway. In Norway, there was an incident in which 20 North Korean defectors were deported. Considering even just these two cases, the data clearly show that there are hundreds of people who have nowhere else to settle down.

North and South Koreans share deep ties in terms of ethnicity, culture, and history. Even though the division between the South and the North has separated the Koreans politically, it should not be grounded for discrimination. Of course, defectors try to reap as much benefit as they can from the South Korean government's largesse, but at present, the most important matter seems to be the South Korean mindset of exclusion. Why does it have to be so hard for us to get along with each other and thank our North Korean kin for the hard work they do in our country? In order to seek harmony with others and not only amongst ourselves, we have to open our minds about North Korean defectors and adopt more positive attitudes towards them than we have today. 

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