

The Argus

First Issue Published July 1, 1954

No. 451
DECEMBER 7, 2012



WHAT BROKE THE HEART?



HANKUK UNIVERSITY OF FOREIGN STUDIES

The Argus

ESTABLISHED 1954

Published monthly except the school holidays by and for students of Hankuk University of Foreign Studies, The Argus, the oldest campus English newspaper in Korea, pursues the highest standard of campus journalism and academism.

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Printed by HONG DESIGN | Tel: 464-5167 Fax: 464-5168

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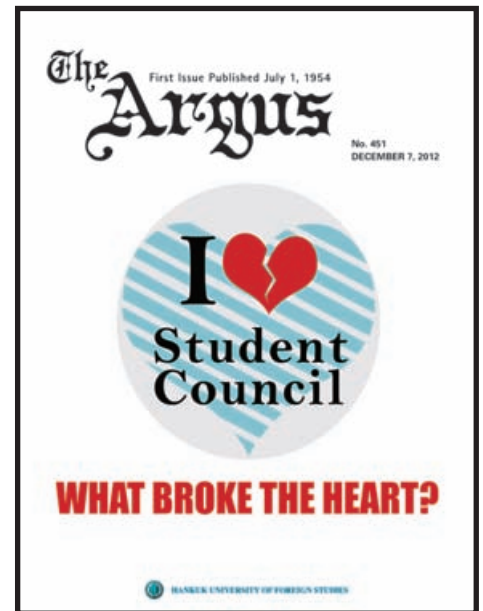
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Cover Story

The year 2012 was full of noises and events that had great influence on a HUFSA's school life. The General Student Council (GSC), "Hufs in You," in Seoul Campus, was also busy coping with the school agendas and promoting for students' rights. However, the students were not very satisfied. The GSC, which should be representing the 8000 students' voices, was criticized for their dogmatic actions and not communicating enough with the students. Read and find out what happened.

In-depth

The GSC members stood to bow deeply in apology at the Nov. 7 emergency meeting that took place in the Open-Air Theater. Voices of harsh criticisms hit them and the quiet students were outraged. Regarding many of the agendas such as the Open-Air Theater and "Ju-jeom," or school pubs, the GSC stood strong on the opposed side of the school, saying that it is to protect the autonomous rights of the students. However, the students were not very pleased as the GSC's stance did not reflect their thoughts and opinions. The Argus has analyzed the reasons for the conflict with reference to political efficacy.


Low Voting Turnout May Not Be Your Fault

At the end of this year, there are two changes that will greatly influence HUFSSans. The changes taking place are for the president of South Korea and the presidents of the General Student Council on both HUFSS campuses. However, despite the fact that the changes make a significant impact on their lives, many of those in their twenties are unlikely to cast a vote for a candidate. So why are they reluctant to cast their vote?

Some may say this is because they are not mature to do so. From their perspective, people in their twenties either cannot decide whom they are going to vote for due to a lack of political consciousness, or they prefer to socialize rather than go to the polls.

These opinions may be true, yet I do not agree. Why do you not understand that the young are discouraged from casting a vote by political pledges that seem impossible to be met, or by the past unreliable actions of politicians? I remember the first day of voting. It was during the 19th general election, when I was embarrassed by several political pledges made by one candidate. They included terminating the Korea-U.S. FTA, increasing the ratio of those who are insured by national health insurance, reforming the “chaebol” and implementing the half tuition fees. Another candidate was working for a party where a number of pledges, which had been made by the president of Korea during the 18th presidential election, has not been implemented. Thus, the candidate seemed not to fulfill his promises. In short, one may hesitate to go to the polls because of candidates’ impossible commitments or politicians’ past.

Last year, in Seoul Campus of HUFSS, there was an incident similar to those presented above. One election campaign team was seen as unreliable due to its past actions. The other team suggested pledges similar to those that a presidential candidate or a congressional candidate would propose. As a result, they both failed to win the election. The present General Student Council (GSC) of Seoul Campus is now losing confidence in the same way as last year’s two teams. The GSC of Seoul Campus has suggested some pledges impossible for him to achieve, including implementing the half tuition fees. The GSC of Seoul Campus has also been involved in activities which have undermined students confidence in it. (Please read our Cover Story to get more detailed information about this.)

Do you agree with the view that rather than going to the polls, the young hang out because they are immature? It does not take it into consideration that the young may be more discerning when comparing political pledges than older voters who always support the same party regardless of pledges. The young may not cast their vote, because promises from the candidates are unrealistic. To improve the voter turnout of those in their twenties, it is more crucial for parties to examine their pledges or apologize for their past actions than to encourage them to vote without making any effort to do so. 

Kang Young-joon
Editor-in-Chief



HUFSans to Forge Global Ties with KOSPO

HUFS clinched a memorandum of understanding (MOU) with Korea Southern Power Corp. (KOSPO), a local energy firm, on Nov. 8 in a bid to seek mutual benefits for both parties via global internship programs, a college official said.

“This MOU will make a great opportunity for students to apply their language skills practically in the industrial setting and develop international senses directly,” said HUFS President Park Chul said.

Through the deal, the university students will be given opportunities to apply their language skills in business sites, which include emerging markets such as Chile, India, Jordan, Turkey, or Vietnam.

Lee Sang-ho, CEO of KOSPO, said, “Such countries are strategically important for KOSPO. Accordingly the six-month



▲ HUFS President Park Chul and the CEO of KOSPO sign MOU to make a great opportunity for students to apply their language skills practically in the industrial setting and develop international senses directly.

internship program will not only allow interns to experience the power industry around the globe, but also benefit the

company as well.”

By Kim Eun-young

“Yang In-mo Classroom” Copper-plate Unveiling Ceremony

A copper-plate unveiling ceremony commemorating Yang In-mo’s donation to HUFS took place on Nov. 29 at the Main Building on the Seoul Campus of HUFS.

“I am most grateful about the donation made by Yang In-mo, who is a member of the University’s board of directors and an alumnus. As a great entrepreneur whom HUFS is always proud of, we expect our students to develop their studies in this classroom and keep in mind his warm intentions. I am also proud to show how HUFS is developing more and more these days,” said HUFS President Park Chul in his congratulatory speech.



▲ HUFS President Park Chul and Yang In-mo unveil a plaque to commemorate the financial contribution of Yang.

In reply, Yang In-mo said, “I want to thank everybody here for being present at this meaningful event. My contribution shows the sincere feelings I have about HUFSan

and the university. I hope HUFS advances more through my donation and becomes an important leader in the global era.”

HUFS presented an appreciation plaque to Yang In-mo for his great devotion to establish HUFS’ reputation. The plaque also thanks him for financially supporting the students’ studies and the development of HUFS.

The event went in this order: the unveiling of the copperplate, the congratulatory speech of President Park Chul, the speech given by Yang In-mo, the presentation of the appreciation plaque and gifts, and the taking of pictures for the commemoration.

By Kim Ju-yeon, Park Ji-yeon

HUFS Celebrates the Reelected Honorary Alumnus in 2012 U.S. Presidential Election

HUFS sent the White House a congratulatory e-mail message which celebrates Barack Obama's reelection in the U.S. presidential race after the election results came out on Nov. 7. "We celebrate with you on behalf of all the alumni in the U.S. and elsewhere that you have achieved two presidential election victories in a row," HUFS President Park Chul mentioned in the message.

U.S. President Obama visited HUFS and delivered a special speech for the HUFSans on March 26. That speech emphasized the things Korea has to do as a key figure

of international society for the sake of the world peace against the threat of the nuclear dangers. At that time, to thank his visit and address, HUFS gave an honorary diploma to celebrate Obama. After he was reelected, HUFS renamed the Minerva Auditorium, the place that he gave an address to HUFSans, as "Obama Hall," to commemorate his speech in HUFS and the reelection.

Barack Obama had been the president of the U.S from 2009 to 2012. Also, he was reelected as a president of the U.S. in the 2012 presidential race, winning 274



▲ Barack Obama who was reelected as a president of US waves his hand to respond to the cheering audience.

Electoral Colleges. 🇺🇸

By Kim Ji-hyeock

HUFS-HRI EU Center Finds Way to Enact Gender Equality in Korea



▲ Participants discussed the way to draw a roadmap for enacting gender equality.

HUFS-Hyundai Research Institute (HRI) EU Center, which studies the European Union (EU) and supports this kind of research, and Women Newspaper, hosted a forum on Nov. 12,

at Daehwa Culture Academy in Seoul to promote gender equality in Korea.

Participants from the National Assembly, the Korean Women's Development Institute, the Young Women's Christian Association, and other institutions that represent women's welfare expressed their opinions and exchanged ideas at the forum. The forum dealt with two major issues: challenges to become a nation with developed gender equality from examples of Europe, and crafting a roadmap to gender equality.

In the opening speech, Tomasz Kozlowski, ambassador of the delegation from the EU to South Korea, emphasized that gender equality is an important value for the EU. Many countries of southern Europe that still suffer from the financial

crisis show low employment rates for women and corresponding low birth rates. However, in France and Sweden, there are strong policies both in the workplace and in the home that were put in place back in the 1980s, that have resulted in higher employment rates for women in direct proportion to higher birth rates and better developed social recognition and economic conditions for women. He also suggested to increase this kind of forum at the Nation Assembly, government and research agencies, and civic groups.

Kim Si-hong, a representative of the HUFS-HRI EU Center, said, "It is indeed enlightening for Koreans to study the EU so that people can more effectively promote and enact gender equality here in Korea." 🇰🇷

By Kim Eun-young

Students Vie for Better English Researches at Academic Conference

The College of English opened the 5th Student Academic Conference, an event that some groups of students competed with each other by showing their English-related studies to the audience, on Nov. 13.

Over 300 students and professors attended the conference and watched the academic presentations. The program included the work of seven research groups consisting of students, each of which worked with an academic adviser.

After each presentation, the audience shot sharp questions at the presenters. Discussions on the creative themes filled the conference, such as the English


translation of Psy's "Gangnam style" and contemporary Korean plays which adapted some plots of Shakespeare's dramas.

At the conclusion of the contest, Park Jeong-woon, dean of the College of English, emphasized the difference of the academic conference from other English speech contests, applauding the participants' high quality researches. He thanked those who attended at the event, and looked forward to more participation from the students and professors next year.

"As a graduate-to-be, it was honorable to participate in the conference. I appreciate the efforts of students and professors for their fine academic researches," said



▲ Joseph R. Vincent, a professor from the Department of English Interpretation and Translation, asks questions to the presenters.

Seon Bo-ram, a student majoring English literature who chaired the contest. 

By Jang Ho-joon

GSIAS Discusses Challenges of the World for Sustainable Development

The Graduate School of International Area Studies (GSIAS) at Hufs held the "Annual Academic Seminar and Homecoming Day" on Nov. 22, providing its students with an opportunity to discuss the value of sustainable development.

This year's event, held at the Ae-kyung Hall, was dubbed "Regional Strategies for the Sustainable Development." Hufs President Park Chul delivered a congratulatory message and encouraged the members of GSIAS to keep on with their great work.

In the first part of the seminar, two Hufs professors, Mason Richey and Kim Chan-wahn, covered the economic and political




▲ The audience watch the presentation in the academic seminar.

aspects of the development. Jerome Glenn, executive director of the Millennium Project, U.S.-based think tank, also presented 15 global challenges of the new millennium. Professor Rasmus Karlsson and Hwang Kyu-deug led the second

session which focused on the status quo of sustainable development in developing countries. A homecoming event was also held after the seminar, attended by students, faculties and alumni.

The presenters of the seminar were the winners in the "1st Academic Paper Contest 2012" hosted by the student council of GSIAS Hufs from Sept. 20 to Oct. 19.

Through the academic seminar, it raised the students' voluntary participation and ensured internal stability of the academic seminar. In addition, students could understand regional policies better and had a chance to be academically inspired. 

By Jo He-rim

**Jeon Chan-myeong**

Business Administration Division '12

Most Peruvians spent their time with family at Christmas. We eat a lot of food at the Christmas dinner. Roasted turkey is the main dish. We also eat bread called Paneton, in which fruits, raisins and currants are baked. We eat this bread with melted hot chocolate. At midnight, families share the presents they prepared. Some families also set off small fireworks at night.



How Do You Spend Christmas in Your Country?

**Park Dong-jin**

Department of English Linguistics '12



In Poland, like many other countries around the world, Christmas is a big holiday. Winter vacation or the Christmas holiday starts about a week before Christmas. On Christmas Eve, all family members gather at home and cook together like Koreans do on Chuseok. Everyone has great presents for each other, and they open them on Christmas morning. During the long holiday, most people go on ski trips. Christmas in Poland may not be much different from other countries but it is surely a merry holiday in Poland.


Xiaohua Cui

Department of Japanese Interpretation and Translation '10

Actually, Christmas does not have a special meaning in China, and there are many people who do not recognize the day. But there is a unique action on Christmas Eve. We give each other apples or oranges before Christmas. The word "apple" is pronounced as "pingguo" in Chinese, and "ping" sounds the same as "comfortability." This is why we wish this to each other. Also oranges are usually exchanged between young people. The word "orange" is pronounced as "juzi," which contains a word "zi," meaning luck. Even though there is no special event for Christmas, we pray for happiness and peace for each other on that day.


Emil Aliev

Japanese Studies Division '12

It is interesting that Russian Christmas is different from how people in other countries celebrate Christmas. First of all, the date of Christmas is in January, not in December. Second, it is not celebrated by all the people. Only Christians celebrate Christmas and have cakes and nice meals with their families. In addition, Russian children do not get gifts on Dec. 25 but receive them on Dec. 31. All of these are interesting because Russian people look at Christmas as the birthday of Jesus and do not think that ordinary people should celebrate it like an anniversary.


Simon Nicholson

Professor at General Course Division

On Dec. 24, Scottish children stay at home and become excited. They watch movies on TV and help their parents prepare the Christmas feast. All the shops close early, so families rush to get enough food for the holiday. A lot of food is needed because everyone visits their families. It is impossible for children to go to sleep that night. On Dec. 25, nobody goes to work. On the table, there are cookies and whisky for Santa, and carrots for Rudolph, the Red-Nosed Reindeer. Children wake up very early but cannot go to the living room until their parents allow it. So they whisper, "ASAP." Like magic, the floor is full of presents. Children check and open the presents. At this time, mothers stay in kitchen, making dishes such as prawn salad, melon with honey, turkey, mashed potatoes, bacon and sausages. The table is full of food, whiskey and wine. Some family members play games with alcohol. Christmas is a magical and special time, being one of the biggest events of the year.



Watch for The Argus reporters in the campus. **The Argus will be casting you.**






Have You Ever Seen a Stuffed Genius?

— “The Wings” by Yi Sang

By Jang Ho-joon
Editorial Consultant

It is difficult to distinguish the house of Yi Sang, one of the most innovative writers in modern Korean literature, from other buildings without a careful look. It may be easier for those who know “Jebi Dabang,” the name of a teahouse that Yi opened. Actually, the photographed place is not his family’s house, but a building reconstructed on part of his family’s farm. His original house, estimated to have been seven times larger than the current place, vanished from the map. Readers remember him as “a stuffed genius,” a well-known phrase in his novel, “The Wings.” “The descendants of Yi Sang are all of you, who read his works and remember him in your minds,” said Kwon Yeong-min, a professor emeritus at Seoul National University, who has studied the writings of Yi Sang for decades. 



All photos by Jang Ho-joon / The Argus



Kim Young-hee, Mother of Paper Kids

By Kim Eun-young
Reporter of Culture Section

Kim Young-hee is an artist who represents Korea in Europe. She was born in 1944 and majored in printing and sculpture at Hongik University. In 1981, she moved to Germany and has continued her work there. She created many plastic art works and many foreigners have been fascinated by her exotic work. Her most impressive piece is a Korean paper doll, which delicately describes the expressions of Korea children. At the time she created the doll, her story was sent to Korea, her hometown, and she received the nickname “The woman who makes children well,” which was also the name of her first book. After publishing this book, she continued to compile essays into books and wrote a novel as well. In this November, she briefly came back to Korea to tell another story from her newest book “I Am Not Mother Anymore” and hold an exhibition in Busan. After visiting her, The Argus will convey her passion for her work and love for Korea, her country, to you.

Argus: You are famous for making a Korean paper doll. Please introduce it to the readers of The Argus.

Kim Young-hee (Kim): Many people consider my work as a Korean paper “doll.” But actually, I want to call it a work of art, not a doll. Though I have become famous with my modifier, an artist of paper dolls, I cannot agree with it. For me, they are not dolls, but undoubtedly art, because I poured all of my spirit and soul into them. I hope you call my dolls “art” as well.



Argus: How did you think of making a Korean paper doll?

Kim: I think it was my destiny, when I was young, I lived in a “Han-ok,” Korean traditional house, and we always had to paper the house with new “Hanji,” a Korean traditional paper. I used to spend my time making dogs or men with the waste paper, and it was really interesting. My character is to be fascinated once I have developed an interest in something. Consequently, it offered an opportunity for me to major in art at my university. And it has allowed me to be here today.

Argus: You moved to Germany in the 1970s, and started your art again. What made you leave Korea?

Kim: I fell in love with a man who came from Germany, so I left Korea to marry him. However, I regretted leaving my hometown only three months after I moved to another country. Everything was unfamiliar to me. Building my life in a foreign society was definitely different from simply visiting on a journey, but I could not come back because I had spent all my money in the move to Germany and there was no money left to live in Korea. And most of all, I was reluctant to come back with nothing in hand. So I had more motivation to succeed as an artist, and I created my work with desperation.

Argus: Finally, you succeeded with your art. What do you think attracted foreign audiences are the factors that to your work?

Kim: Maybe many foreigners first felt amazed with the exoticness. For example, I love the face of Korean people. So I make a round face with half-closed eyes. It appeals to them charming. I think, though, the important thing is that a work which only aims to be exotic cannot be a great artwork. The traditional factor which attracted foreign audiences is only the feature of my work. The most important thing is the spirit of the art which the artist pursued while they created it. These two points together make a complete work of art. If I only



▲ Her works show the face of Korea and it ultimately dreams to reach the completion of Art.

stress the features of Korea, the art could be amazing the first few times people see it. However, if there is no advance or the art has no message, the viewers soon feel bored with the exoticness.

Argus: Beginning in 1992, you have written many essays and novels telling your own stories in Korean and became a bestseller writer. How did you start writing?


Kim: I have loved reading books a lot since I was young. Maybe it was the influence of my father. He was a feminist and encouraged me to read various books and study despite the fact that I was a girl. One day, I had an opportunity to publish a column in a magazine recommended by my colleagues. And I found myself developing self-consciousness and confidence while I was writing. When I wrote in German, it was difficult to make complete sentences. However, when I was writing in Korean, time flew really fast. Maybe it was more exciting because my nostalgia exploded through writing in Germany. So writing became another way to meet Korea and find a feeling of infinite joy and interest in myself again.

Argus: Among the students who major in art, there are many people who look at art as a way to earn

money. What do you think about them?

Kim: I think it is a good phenomenon. They cannot enjoy their art if they do not have money. With the wisdom that I gained in this field for a long time, I hope the young not to feel depressed when creating art. The best reason for people who create art is that they find joy in the process of the activity and are able to make their livings. People can have more fantastic ideas if they are more comfortable and free in a stable environment. I have seen many poor artists who slipped into depression. However, if someone's purpose is only to make money, that is a problem. A poor man cannot think because he is too hungry, and a rich man cannot think because he is too fat. Likewise, to maintain an adequate environment, artists should have a certain amount of money. Only then it is possible to create healthy art.

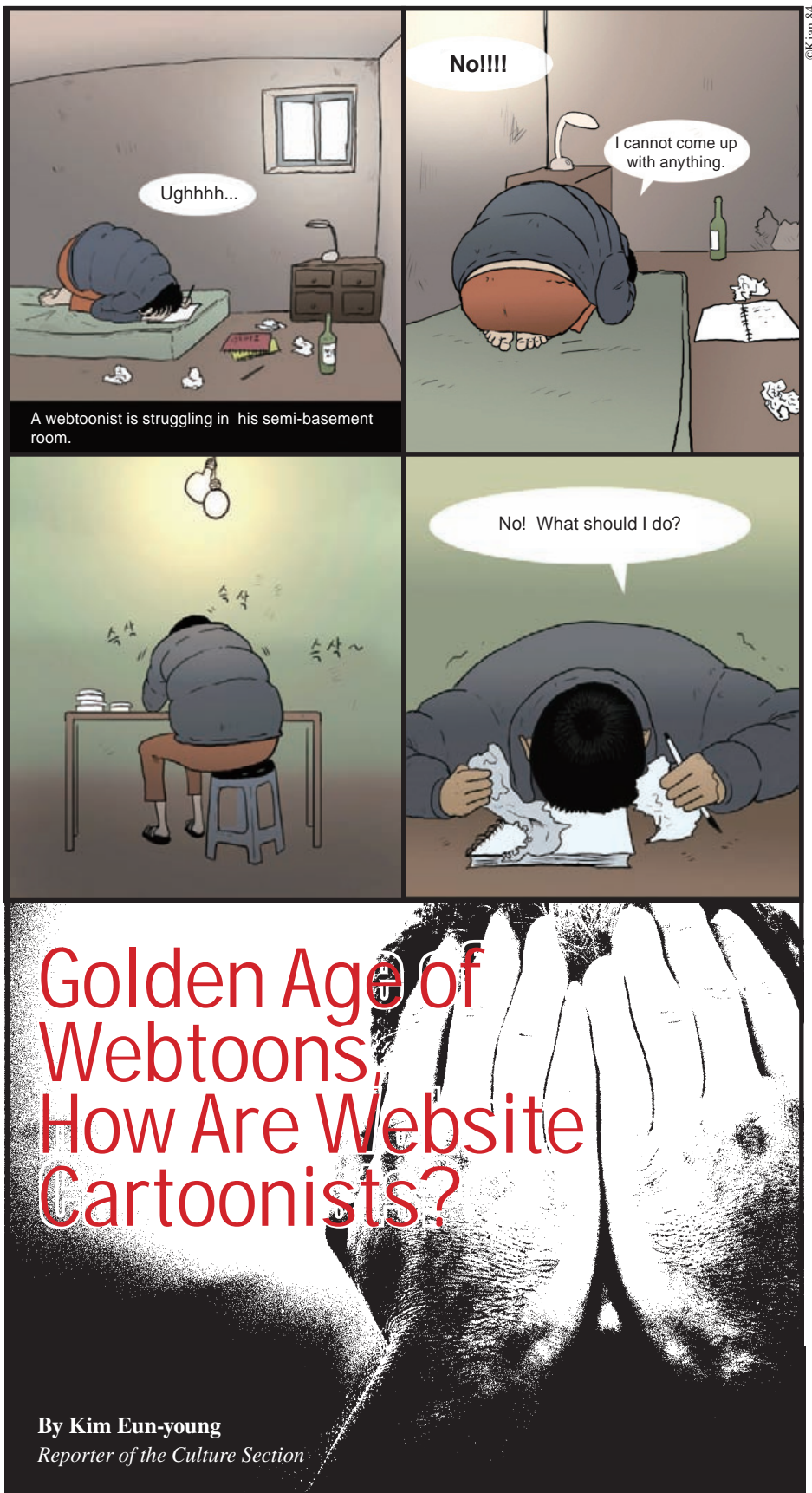
Argus: Lastly, what is your goal in life?

Kim: I want to fully explore art and work even more than now. This will be my desire forever. I also want to exhibit my own museum before I die in Korea, so people who like me and my works can remember me. I have tried this several times, but have not been able to accomplish it yet. This is my big dream. However, an even bigger dream than that is to be buried here in Korea. I have wandered so much, but my soul never left my country. 

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▲ Kim Young-hee is preparing for her exhibition which will be held from Nov.23 to Dec.25 in Busan.



“The generation of 880,000 won? I am a poor cartoonist who envies them,” said a webtoonist, who asked not to be named. A webtoonist is a cartoonist who publishes cartoons on a website. Webtoonists run a webtoon or a serial cartoon which is published on famous internet portal websites in Korea. It was an unexpected answer, because the reporter had always thought that the lives of webtoonists would be special.

According to the interviewee, a budding webtoonist receives 100,000 won for their work if they publish one serial a week for a month. Due to this, their lives are much poorer than “the 880,000 won generation,” which refers to the young people who suffer from unstable employment conditions. After being a regular webtoon publisher on a portal, he earns only about a million won per month. He bitterly added more about this situation, “I quit my job in my 30s to fulfill my dream of drawing a great cartoon. But the reality is very harsh. I do not know when I can repay my debt and live like others.”

Some webtoons have become very popular and have made many webtoonists stars. Also, the number of dramas and movies which are remade from famous webtoons are increasing. This seems to show some awesome aspects of webtoons, but the actual lives of those creating them are simply desperate.

Real lives of webtoonists are hidden by the glamour

According to research performed by the National Statistical Office, the average monthly wage of irregular workers in Korea is 1,348,000 won as of August. However, the wages of budding webtoonists are about a million won, which is much less than that of irregular workers. Due to this difficult reality, webtoonists feel the need to find side jobs. But the environment of their job requires them to spend all their weeks creating a



▲ Webtoons have problems to depend on only portal sites.

cartoon to meet deadlines and does not allow them time to earn more money. He said, “I cannot demand to improve our labor conditions because I am not a star webtoonist and my work is not famous. Many other colleagues, including me, want to work hard and be famous, but we are just hungry. A good work is possible when we are under a fundamentally well founded environment.”

The numbers of webtoons, which are published on portal sites, include over two hundred different stories, including about 130 on Naver, 70 on Daum, and 20 on Nate. The exact number of webtoonists cannot be estimated because there is no association for them. Experts expect their total population to be about 300. Many people who love webtoons regard the lives of these creators to be very fantastic. However, this is applied to only a few people who remake their work into dramas or movies, sell the publication rights, sell their work as a book, or launch other various character products. These successful artists number only about 10 out of the 300. There is a successful webtoonist who earns over 10 million won per month by publishing twice a week. On the other hand, most of the artists are struggling to prepare their serials and enduring poor surroundings. These budding people especially do not know how to fulfill their dreams with only 400,000 won in a month on their hands and frustration in their hearts.

What are the obstacles preventing an improvement in the poor situations of webtoonists?

◀ Unfair contractual relationships between portal and webtoonist

Recently, the webtoon market has expanded and attracted attention as a new cartoon consumption market. However, its system of distribution and consumption definitely depends on portal websites. It results in unstable creation circumstances for the writers. In this process, an unfair contractual relationship has been forced between the portal and writers. The former is strong and the latter is weak because a portal is a very important place where webtoonists represent their work.

From the position of the portal, it tries to utilize webtoons as soon as possible because the number of people who use other services after reading webtoons is great. In the case of NAVER, a

representative portal website in Korea, it logged 30 million users this September. Among them, million users clicked the portal sites to read webtoons they have. This means one person out of every five who visited this portal site used the webtoon service. These are also the potential customers who will use other NAVER services after reading the webtoons. It shows that the webtoon is an important tool to attract people. Because of this, portals are struggling to run good and interesting webtoons on their sites. But, in fact, writers lack the most important supports to make good pieces.

They provide about a million won per month to the regular writers and publish their works periodically on the site. But additional wages can be paid if the work shows high hits and ranking. Pay is also judged by the popularity of the webtoon and writer. There are often some cases where the writers consciously use stimulating and lewd material to attract the attention of readers. But this is thought to actually lower the quality of their work. Portal websites stick to this unfair system to verify the ability of the temporary writer going through the training before they regularly run their work. But a webtoonist mentioned “I have seen many colleagues lose their dreams as soon as they put their feet on this field because we start with an impossibly low living wage. In the long term point of view, a realistic salary makes for good work and helps the portal because it results in more readers. Only 100,000 won to buy a webtoon actually lowers the value of the portal itself.”

◀ The recognition of people who naturally read webtoons for free

Park In-ha, a professor of cartoon creation at Chungkang College of Cultural Industries, said, “If a paid service is adopted, the lives of webtoonists will be much more stable than now because there is another way to earn some money beyond the limited salary from portals.” The only way to get out from under the economic problems is to solve the issues with the portal’s original contractual systems. To do this, Daum and Naver, possessing many popular webtoons, started to charge some money from their cartoon readers.

However, reactions of readers to this were very chilly. The readers said, “It was a great benefit that we could read and enjoy the webtoons that we liked as much as we wanted. But if we should pay them, it will be very uncomfortable.” As people who have



been receiving webtoons for free for a long time and are used to this system, they will feel a burden and be reluctant due to this sudden move to begin charging for webtoons.

Joo Jae-hyeong, professor of the Department of optical information design at Inha University, said, "It is a serious problem when a culture's desire to buy cartoons, which includes webtoons and published cartoons, is dwindling. It is a problem with the recognition of people when firms do not have any repulsion or doubt to charge for music or movies. "They are also willing to charge for dramas when consumers download them on the internet, even though we can watch them for free through the television. But if people unconditionally reject the paid service only because they have been accustomed to reading webtoons for free, it is a lack of recognition in accepting webtoons, which they were so enthusiastic about as a work of art and is an action which does not assure a copyright for the medium they read. Of course, this will make a vicious circle of poverty for the writers, and, moreover, it will be difficult to develop a unique webtoon culture that can be a potential cultural area for Korea.

« Insufficient systems to protect the rights of webtoonists

Professor Park pointed out that the most

important weak point of webtoon, as an art enterprise, includes the working environment and the absence of a system for protecting this art medium. This system is divided from the webtoon itself, to people who make these works and from the support of related ministries.

First of all, the webtoon industry itself needs to have a webtoonist association. The fact that there is no fundamental device to represent their own voices is a big problem. Park said, "Webtoons cannot be defined as just cartoons because they have so many unique features that are different from our definition of a cartoon. Examples of these differences are the manner of developing the story, way of directing, ripple effect and influence on the readers and so on. Also, the distribution structure and operation systems are different from original cartoons which are published in comic books. The writers need their own distinctive association, the Korean Cartoonist Association." Like his word, it is beyond all reason. The absence of a cartoonist association is unacceptable considering the great popularity and ripple effects that webtoons have today.

But beside this self-governing system, the industry needs support from the government. It is a pitiful condition that considers the business of drawing webtoon as less than other fields. Lee Seong-yong, an action officer in the Ministry of Culture, Sports and Tourism (MCST), said, "We do not know the exact market breadth of webtoons because they are only published on portal sites for free." Of course, there is a question why the association of webtoon did not look into their situation. But it is a important problem that the related organizations of the government do not have an interest to know more about it. Webtoon is a developing cultural business enough and it has infinite potential but there has been few interests from the government so far.

What is needed to reform the condition of webtoonists?

« Relieving the Unfair Contractual

Relation by Distribution Counter from Portal Sites

Lee Se-mi, assistant of planning at Anibooks, a publishing company for comic books, said, "It is an avoidable problem for the writer and their work that portal sites are the only counters to represent webtoons. It is urgent to immediately change this process. Of course, portals provide information on the webtoons to the public very well, and this counter will continually tie the strong portals to the much weaker writers." Therefore, the experts are trying to diversify webtoon platforms to improve their design structures. Professor Joo added, "We need alternative mediums of cartoons. For example, we can make a cartoon magazine which targets high-tech media like smartphones or tablet PCs. Doing this, we can try to get away from portals."

Actual attempts are currently happening. One of them is for Tapastic, a webtoon site which breaks from original portal websites by targeting and publishing Korean webtoons to the North American market. It was launched this October, and is composed of 40 American and 15 Korean writers. Here, Korean webtoonists take charge of the dramatization, drawing and translation, thereby showing their ability to America.

Also, an independent agency of webtoons was founded in 2009. Nulook Media was



established by webtoonists to protect their working systems and business copyrights. These systems are still undergoing trials, but are a valuable activity to broaden the reach of webtoons which was previously trapped only in portals.

« Implementation of a paid service for webtoons

The voice to convert the webtoon service from free to charge has only existed for a few years. However, due to the worry that a sudden change to a payment system will make readers reluctant to buy, the service could not be implemented. Not long ago, a representative Korean Website, Daum, started a paid system for the first time. The system, though, will not applied to all webtoons, but only a few works which are no longer being published or are in the process of being published. And the price is comparable to that of cartoon books. Then the merit to read cartoon for free on websites is not meaningful anymore. A Produce Director from department of webtoon at Daum, Park Jeong-seo, said, “It was the first time to make readers pay for webtoons. We are sorry to our readers, but we confirmed that the profits from this system have helped the writers.”

Naver is also putting together a partially paid system as well. It maintains the overall free webtoon system, but for additionally provided services, it requires users to pay a charge. For example, if a webtoon which ran once a week has been opened up to episode 10, and people who want to quickly read the remaining story from episode 11, should pay some money.

Although these two sites have different ways to implement charging service, they are gradually rolling out these systems and watching the reactions of the readers. These efforts are important steps to improving the lives of writers.

« Endeavor to develop webtoons as an important culture content by the cartoonists themselves and through government support

Fortunately, an action to create a voice

► In June, representative webtoonists and experts of webtoon discussed to make an association of webtoonists.



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for the webtoonists is currently happening. According to Professor Park, “We had a forum to organize an association of webtoonists and discuss our working environment this past June. The association has not been completed yet, but we are progressing as to how to guide it to completion now.” An issue though is the support promised by the government has not been fulfilled yet. Officer Lee, of MCST, discussed the inconvenience of working environment this June. The association has not been completed yet, but we are progressing as to how to guide it to completion now.” An issue, though, which is the support promised by the government has not been fulfilled yet. Lee, discussed the inconvenience of this situation. “In April of this year, there was a news report that MCST would invest about one billion won to develop our culture business and help its overseas expansion. Also, the budget of MCST would increase about 6.4percent as compared to this year. Sadly, these investments were mostly applied to K-pop, drama, or movies which are already obtaining results. The government also needs to invest some of the money in other genres, like our own potential webtoon culture that is quite different from the others.”

As he said, webtoons show a possibility as a potential cultural content. In the case of “With God,” which was favorably received as a reinterpretation of Korean myths and today’s society, the contracts to remake the cartoon in Japan and export it to China were made. It shows a new aspect of “K-toons,” proving to the government

the value of investing in webtoons.

A well structured basement opens the possibility of a webtoon as a potential cultural content

A stable and well known webtoonist who ranks all his serials in a portal has described his current daily life, “Well, I now live better compared to the hard days when I had to spend every minute to find place to publish my work. Many people think my life is very luxurious now that I have become famous. But the reality is not exactly like they think.” He smiled, and added, “Nevertheless, what I really feel pitiful is that people who love to draw and create their stories into webtoons will be motivated by seeing cases like mine today, and struggle away in the darkness that I also passed. I sincerely hope to improve the environment where potential webtoonists in the future can spread their abilities freely.”

When the first webtoon was introduced, it was just a short, funny cartoon. Now, this simple story has developed to describe our lives in society, send messages and humor, help us share our daily lives and make people cry or smile. It has become a valuable cultural content today. However, to maintain this impression, the working environment for webtoonists needs to be checked to help maintain the consistent enthusiasm of webtoons. This would be a step in the right direction in maintaining this unique and valuable content of Korean culture. 

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The 2012 GSC's Work





More than 180 students from the College of English gathered on the wooden staircase next to the Minerva Complex on Nov. 20, despite the cold weather. It was an assembly of students asserting their rights against the school's ignorance. HUFS's two campuses have been merged on Nov. 2 and the College of English had to suffer from inevitable department restructure. From 2014, the departments in the college of English will be abolished and be reorganized into Division of English with one unitary English major. The students have conditionally accepted the school's decision and have demanded a couple of negotiating points. However, the student council felt that their demands had not been acceded to by the school. Regarding their unfair situation, the student council of College of English has made great effort to acknowledge the students of this situation to obtain their support. Students of the College of English consider this matter as a serious problem which infringes their rights. The Nov. 20 rally was a voluntary act of the students to protect their own rights. No other pressure was forced upon their actions.




By Jo He-rim and Kim Ji-hyeock

Reporters of Campus Section and National Section

This December, there are two big elections that wait for students' votes. In Korean society, the presidential election is just around the corner, on Dec. 19. Citizens are carefully thinking about the candidates and who they are going to vote. Voting is a way for citizens to express opinions and participate in politics, and their choice can greatly affect their daily lives. This is because of the great influence a leader can have in the society. The president is responsible to meet the expectations of the people who chose him or her.

The serious voting and the responsibility are not limited to the society. This little political world is also realized at HUFS. The General Student Council (GSC) of 2012 was elected in March and started its work. However, at the end of the year, GSC could not escape from reproaches and blames from the students. The general meeting, in which all the students gather to discuss school agendas, took place on Sept. 26. To guarantee some legal influence to the consents from the general meeting, 10 percent of about 8000 students from Seoul Campus should participate in the meeting. However the number of participants was much less than the needed number. The hearing on "ju-jeom" or school pubs, took place on Oct. 19 and around 30 students participated. Even in that, only 10 students were not a member of the student council. In the emergency meeting on Nov. 7, students shouted out complaints and the members of GSC bowed deeply in apology in the Open-Air Theater.

In this Cover Story, The Argus analyzed the reasons for the lack of support for the GSC from students by using the concept of political efficacy. The political efficacy is a term which describes people's interests in the political matters. The factors that lowered political efficacy of the students can be found by looking at the activities in which the GSC has been involved throughout the year. 

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IN-DEPTH

What Lowered Political Efficacy of HUF Sans?



The Argus

By Jo He-rim and Kim Ji-hyeock

Reporters of Campus Section and National Section

“Thank you for all your patience with us. We would like to apologize for some of our inexperienced work.” The General Student Council (GSC) of Seoul Campus bowed in front of 600 students at the Emergency General meeting on Nov. 7. The last meeting of 2012 between the students and the GSC was filled with a sense of frustration and blame on the GSC. The reason for the emergency meeting, after the regular meeting that takes place once a semester, was to gather opinions on agendas including the unilateral restructuring of the College of English, and getting back the funds that have been cutback from student affairs expenditures. Students who seem to be indifferent about university affairs burst out in complaints and the meeting was stained with students blaming the GSC for their inexperienced work during the year. This year, many controversial issues regarding university life arose and students blamed the GSC for their lack of effort in improving things. How was the year 2012 for the GSC?



The Argus

▲ The members of GSC bow in apology in the Emergency meeting on Nov. 7.

Criticism about the General Student Council (GSC)

The Open-Air Theater

The university has been planning to develop the area of the Open-Air Theater (OAT) as there are some safety problems with it as it is currently. The facility is so run-down that safety has become a big issue. When it rains, the “Dongari” or club rooms, which used to be below the OAT, flood and the water needs to be pumped out. The university wanted to demolish the OAT and have a lawn plaza there while the GSC stood for remodeling the OAT so that students can have a place to gather. The university demanded that the GSC submit its survey results of student preferences at the end of the first semester. However, the school did not get any reply from the GSC so it conducted a survey of its own about the preferences of a green plaza on the course register site at the start of the second semester. The GSC claimed the questionnaire is biased and asked for the results to be nullified. After that incident, the OAT was not mentioned again from the GSC throughout the year.

“Ju-jeom” or school pubs



▲ The GlobeeDorm members strongly express their opposition of “Ju-jeom” or school pubs but it is not reflected in the GSC’s works.

“Ju-jeom” or school pubs on campus have been a problem to be solved for a couple of years and it was passed down from previous GSCs. The students living in GlobeeDorm and those studying in the library have had to suffer from the noise made by ju-jeom. The noise from the ju-jeom was getting more and more intrusive. In addition, the trash left behind after ju-jeom became a big nuisance. These problems intensified during the first semester of 2012, and the university and the dormitory asked for an improvement scheme for ju-jeom and wanted to

know how all the members of the university community felt about the problem. The only action the GSC came up with for the matter was to prohibit opening ju-jeom in front of Globee Dorm and the library but it was not enough to calm down the complaints from the university and from many students. On Sept. 24, the university proposed a declaration to improve drinking culture, which will prohibit opening of any ju-jeom on campus. The GSC opposed the proposal, stating that it is an act of suppressing the rights of students. However, the GSC’s opposing stance was attacked by many students because it did not reflect opinions from all the students. These two political efficacies affect people’s attitudes toward political matters. If the political efficacies is low, the people’s interests in the political matters decrease.

Political Understanding of the GSC’s work

Decrease in Political Efficacy

Political Efficacy is a belief that a person feels that she or he is especially qualified to participate in political action and that they can influence and get reaction from the political system. Factors such as as one’s economic affluence, and the political tendencies of one’s parents can affect their amount of political efficacy.

Political efficacy can be divided into internal and external factors. Internal political efficacy describes one’s belief that one can effectively participate in politics and have the ability to understand what is happening. In other words, those who have high internal political efficacy believe in their ability and can confidently share their opinions on political matters. They believe that their votes affect in how a government operates.

External efficacy is the ability of government or the political system to actively reflect the demands of people. External efficacy is low when the political organization ignores or is indifferent to the citizens’ demands. If people decide that government officials do not listen to their needs, political efficacy decreases.

Dissatisfaction with the GSC as a result of its low political efficacy

Political efficacy activates debates and communication between political organizations and individuals and leads to smoother settlements of problems. A political organization gains strong support of the people only when they feel that

their opinions will be reflected well. By looking at the 2012 GSC as a small political organization at HUFS, they have made a couple of mistakes that have decreased the students' political efficacy.

For students to confidently express and share their opinions, it is crucial for them to know what is going on in order to understand political issues of HUFS.

It is important to be informed to raise internal political efficacy. However, the GSC has done a poor job in letting the students know the details of controversial agendas brought up this year.

Last summer, when the rumor of the OAT demolition spread around campus, the students had no idea about this issue. They did not hear anything about the university's intention to demolish the OAT and replace it with a lawn plaza. They had no idea that the GSC wanted the OAT remodeled. None of the information was posted on any Social Network Sites (SNS) the GSC runs, and due to this lack of information, students did not know anything about what was going to happen with the OAT. This decreased internal political efficacy because even if the students had opinions, they could not rely on accurate data.

What is more, there was nowhere to share and exchange ideas among students. Even though the university demanded that the GSC conduct a student survey, the GSC failed to do so. Where did their stance for the OAT remodeling come from, though they had never heard from students? This shows how the students' external political efficacy decreased since they were never offered a way or given a place to speak for themselves.

The decrease of internal political efficacy can be seen in another case, ju-jeom. Regarding this issue, instead of informing the students about what happened and why the declaration to prohibit ju-jeom was decreed by the university, the GSC was busy shouting that the university was suppressing student rights. Each student experiences different benefits and losses from ju-jeom and they often do not understand why some have different opinions than themselves. The loudest

voices of the GSC made it look as if all the students were against the university's decision to prohibit ju-jeom on campus. The lack of information led the students to face difficulties in understanding the situation fully, and thus they were forced to give up expressing their opinions.

Similar to the problem with the OAT, students never got the chance to fully express their ideas and opinions on the matter of ju-jeom. A survey from the GSC was conducted only long after the university's declaration, and even then, their questionnaire was criticized for its bias. Added to this, even when the students expressed their opinions, the GSC was not there to listen and carry out what the students asked about the improvement. The student president of Gleebe Dorm, Kim Tae-hoon, said, "We have expressed our concern and inconvenience of ju-jeom several times to the GSC, but they only gave excuses, saying that it is just too difficult to manage all the ju-jeom because there are too many hosts, such as Dongari and academic departments."

If there were difficulties that could not be overcome, the GSC should at least find ways to improve the situation by learning what others of the university community think about the



▲ The GSC holds a school rally from Oct. 15 to 18 and claims for students' rights against the school.



▲ The GSC holds a hearing for gathering students' opinions on "ju-jeom" or school pubs.

matter. The Argus conducted a survey from Oct. 30 to Nov. 5 on whether the students agree or disagree about opening ju-jeom on campus. Out of 548 students who replied, 293 students, or about 53 percent of the students disagreed about ju-jeom on campus. The claims of infringement of student rights

by the GSC could not get much support from the students and it ended up decreasing the external political efficacy.

Both the problems of the OAT and ju-jeom have been a long time coming and have had direct and negative effects on students, but even after countless complaints and suggestions were made by students, no improvement schemes have come from the GSC. The lack of effort by the GSC to gather what the students think about each agenda led the students to think that the political organization does not listen to their needs. Such cases led to the student's distrust of the GSC. Even the information provided by the GSC was questioned about its fairness. In other words, the only source of information about the university's agendas for students should be from the GSC but the students haven't been provided with enough information.

"Doubts are rising about on what the GSC is promoting in front of the students. It looks like you are only using the case of the unfair restructure of the College of English to instigate students to some form of action. Do you really care for us?" shouted a student from the Department of English Interpretation and Translation at the emergency meeting on Nov. 7. The lack of information and what seemingly has been biased information has raised doubts among the students and this has led to decrease the political efficacy of the GSC.

To prevent the continued fall of political efficacy

A monitoring organization should be put in place to check on how the GSC is working and what parts need to be fixed. "We tried our best to communicate with the students by posting on SNS and using posters but there were criticisms about our communication efforts from the students, some saying that we are in our own league. I guess some of this is true," said Chung Sang-hyuk, the president of the GSC. He said student councils of each college gather student opinion but it is not that easy. Indeed, it may be more difficult for them to communicate when their inner structure is not strong enough or there is a lot of work to be done without some kind of a monitoring organization. "There needs to be some kind of system or an institute which can check on the GSC's work," a student suggested on "Hufslife," the HUFS student community site.

Criticisms have been made of the structure of the GSC on Hufslife. "The flow of ideas and idea exchange inside the GSC is not freely done because the GSC and the student councils of each college are vertically connected." In fact, a member of the GSC said, "How we collect student opinion is to get them from the student councils of each college, and all the student presidents of the various colleges meet to share them. However,




▲ At the end of 2012, the GSC, "Hufs in You," finally opens its internet site but do not have any contents.

it is not as easy as it sounds, so there needs to be better ways to structure the GSC so that it works for the students."

Students want more than postings on SNS and posters on university walls. The GSC says that they plan to make time for the university and students to regularly exchange ideas and opinions on university agendas. Indeed, such a plan is needed for better communication between the members of the university community. A meeting held once a semester is not enough to reflect all the ideas and opinions of the students. The president of the GSC told The Argus that, after the emergency meeting on Nov. 7, he talked to the dean of Student Affairs about the plan.



Message for the next GSC

The year 2012 is coming to an end, a noisy end. Through the problems that occurred throughout the year show the great influence that the GSC has in HUFSans' lives. By analyzing the reasons for the GSC's apologies on the Nov. 7 emergency meeting by political efficacy, the next GSC should learn from it. To get full support of the students, the GSC should remember to communicate with the students. To gain trust, it is important to reflect the students' ideas and opinions in order raise political efficacy. 

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Happy Ending from Forced Eviction at Seoul Station?



By Kim Ji-hyeock
Reporter of National Section

“Drowsing on a bench in the station waiting room, I was avoiding the heat of summer. Then, suddenly, men in black uniforms came and pushed me to get out. I tried to resist, but four or five men grabbed me and took me out of the station.”

“When I was watching TV in the station waiting room, some people wearing sunglasses scared me by saying, ‘you have to get out.’ Then people around me laughed at me. I felt really ashamed. Even though I was wearing clean clothes, they just kicked me out.”

“I tried to enter a public restroom because I really needed to go. But two guys in black clothes blocked me. They warned me not to enter the restroom. At first, I ignored their warning. Soon after, I could not help but to run away from there. They stomped on my stomach and legs several times. My arms and legs are partially paralyzed because I had a stroke eight years ago. To me, toilets in that public restroom were the only things I could use conveniently. Out of the station, I was unable to hold back my tears.”

These quotations are from the homeless people who were evicted from, central Seoul on subway line No.1. After they were expelled, they have always been ill at ease in the station. They cannot even enter the public restroom. Can a policy which deprives the homeless be justified?

What are the regulations regarding the forced eviction of homeless people from Seoul Station?

On July 21, Korail, a public enterprise which runs several subways and railroads, announced that they would evict the homeless from Seoul Station beginning on Aug. 1 at 11 p.m. After that announcement, institutes and private organizations for the homeless and press gave great attention to this matter.

As a response, Korail adjusted their announcement. They renamed the “regulation of forced eviction of homeless people” to the “prohibition of sleeping in the open at night.” According to their adjustment, beginning on Aug. 22, Seoul Station would evict all homeless people at night. After informing the public of the regulation at 11 p.m., they would prevent people from entering Seoul Station nightly from 1:30 a.m. to 4:30 a.m., and would prevent the homeless from entering from 4 a.m. to 7 a.m. Korail also commented that they prepared this plan with an agreement between the local government of Seoul and the Institute of Homeless Welfare near Seoul Station.

In this context, Korail added the reason why they decided to evict the homeless. First, they mentioned that the homeless are potentially dangerous. Almost three million passengers stop by the station every day. However, there were many cases that aroused fear in the passengers. Cases such as the accidental explosion during a 2011 march at Seoul Station, the increasing proliferation of explosives, the sinking of a South Korean corvet named Cheonan and the death of a notorious terrorist, Osama Bin Laden, all threaten security. Furthermore, a homeless teenager attacked and made a 10 cm gash below a passenger’s eye in the station waiting room on Feb. 28. One year before that in December, a mental patient attacked a passenger with a deadly weapon at the station. These cases caused people to be more apprehensive as to their personal security. Secondly, Korail pointed out that the homeless made the passengers

angry. According to Korail, complaints from passengers, which identified problems with the homeless such as bad smell, verbal abuse, disturbances, and sexual molestations, were gradually increasing them. The number of complaints rose from 49 in 2009 to 87 in 2010 and 90 only during the first half of 2011.

No improvement followed the policy

From the standpoint of protecting passengers’ security and comfort, the decision of Korail would be judged as a righteous thing. However from the standpoint of the homeless, this policy could not be justified due to the fact that the policy consistently damaged the homeless. In addition, the results from the last year did not meet the policy expectations or reduce the side effects of being homeless.

Taking a look at table 1, you can recognize that the homeless cannot help but feel depressed. According to underlined words in table 1, which is based on a survey conducted by the Homeless Act, a civic group advocating for the rights of the

homeless, the homeless believe the major negative effects are the loss of places to avoid danger from exposure, discrimination towards them, and their own depression. In addition, about 60 percent of the subjects have been evicted more than once, an activist said.

This phenomenon is a serious thing because it can make the homeless become lethargic and take away their willingness to stand up for themselves. Basically, they always face the possibility of being frustrated. They sleep in a harsh environment, and are exposed to a variety of dangers such as unexpected violence or muggings. These aspects do not let them rest in comfort. Days on the street make them tired. As you can see from table 1, their situations have become worse. “The Recommendation of Policies for the Improvement of the Rights of the Homeless,” which was announced by an association of many civic groups including the Homeless Act in 2011, stated that being homeless means that the individual has to endure socio-psychological trauma. To the homeless, the regulation of forced eviction means that another social barrier has

Table 1 : Survey on the homeless after the forced eviction a year ago

What Changes occurred After the eviction?	Primary		Secondary		Tertiary		Whole frequency/ Ratio
	Frequency	Ratio	Frequency	Ratio	Frequency	Ratio	
Places to avoid rain, heat, or cold disappear.	28	54.9	3	6.0	5	10.0	36(23.8)
More places evict the homeless as Seoul Station does.	2	3.9	7	14.0	2	4.0	11(7.2)
Treatment of the homeless gets worse.	6	11.8	12	24.0	4	8.0	22(13.5)
It becomes more dangerous at night.	2	3.9	3	6.0	6	12.0	11(7.2)
We cannot use conveniences like public restrooms.	3	5.9	7	15.0	3	6.0	13(8.6)
Regulations against homelessness are strengthened.	4	7.8	13	26.0	6	12.0	23(15.2)
Feel more humiliated and depressed than before.	6	11.8	4	8.0	20	40.0	30(19.9)
Near the Seoul Station becomes cleaner.	-	-	-	-	3	6.0	3(1.9)
Miscellaneous	-	-	1	2.0	1	2.0	2(1.3)
Total	51	100.0	50	100.0	50	100.0	151(100)

(Source: The Homeless Act, August 2011)

appeared.

After the policy was implemented, the homeless have search for other shelter instead of Seoul Station. It had been the most suitable place for them because some required services that they need such as free food services provided by civic groups and day labor markets exist near Seoul station. They also preferred the station due to the presence of other people who share their circumstances. They have a simple desire for safety.

Due to these reasons, the homeless have moved to other stations such as Yeongdeungpo Station, Cheongnyangni Station, and Suwon Station on subway line No.1 where they can find some services similar to those of Seoul Station. The number of the homeless in those places is growing. Situations are not changed. Passengers in those stations suffer from same issues as they had at Seoul Station.

What is worse, according to the Homeless Act, the number of the homeless near Seoul Station has decreased only by 25 individuals. The number was 274 a year ago, and now is 249. Although the number has declined, the gap between 2011 and 2012 is not large enough to be meaningful. Many homeless people still search for alternatives. These people currently occupy the underpass of Seoul Station as well as the park and square near the station. The same situation can be found with the people who moved from Seoul Station to other stations. They usually need some assistance such as free food services. In addition, even some of the people who moved to other stations have returned to the area near Seoul station. If stabilized residential stipends and jobs are not available, people roaming Seoul Station will not disappear.

Measures for resolving the side effects of eviction, does it work?

Since the eviction policy started, the voice of the opposition has been getting louder. The opponents to this policy have insisted that the eviction policy was executed by a

unilateral decision. From their standpoint, the homeless have been regarded as potential criminals without cause. Korail has prepared several countermeasures as a response to the opposition. However, as you can see from this article, the homeless do not think their circumstances have improved. Are Korail's countermeasures meaningless?

<< Shortage of Assistance

Among the alternatives the Seoul metropolitan government has identified, some policies are not possible due to a shortage of financial support. A temporary six month rent stipend of up to 250,000 won per month for the homeless is an example of a potential assistance program. The Seoul government took over this program from the Community Chest of Korea (CCOK). Before the city government took over managerial responsibility, the success rate was almost 80 percent. However after the transition, that rate declined to about 60 percent. This decline is because there are not enough full-time employees. One of the centers is understaffed and is run by just three people at a time. The key to the program is a follow-up support. All people who receive help from the program have to be checked regularly for maintaining their improved status. However, the employees in those facilities cannot fully complete all of their tasks. Another example is the counselor system where Korail planned to provide 360 counselors for the homeless. "This program ran until early September in 2011 with public officers. The number of professional counselors is now almost zero," said Kim Seon-mi, an assistant administrator of a civic group, in a forum that demanded the withdrawal of the forced eviction policy at Seoul Station in November of 2011.

<< The limitations of the support program

Most of the homeless have difficulty finding jobs. Basically, their health statuses have been greatly weakened. More than half of them cannot work in manual

labor jobs because they cannot pass the high blood pressure test that they have to undergo before participating in the work. Those circumstances make them incompetent and listless. They can hardly stand on their feet without assistance. For this reason, the government started a special project that provides work for the homeless. This program has flaws though. Workers in this program receive about 400,000 won per month, but that is not enough to save much money. Furthermore, people who worked more than five months have to quit this program for a while because there are too many applicants. During this vacuum period, most of the applicants use up their small savings.

<< Governmental support programs that the homeless do not know about

There is another problem. Although several projects are ongoing, there are few homeless who know what programs they can use. As you can see from the question on table 2, "Have you ever received information about governmental programs?" more than half of the people were not informed of any programs by the government. It means that the government does not focus on this matter. To allow practical use of the project, potential recipients must be informed.

To the following question, "Have you ever used governmental support programs?" the majority of respondents also answered, "No."

These countermeasures have to be changed

Most of the homeless want to change their status so they look for programs that can be helpful. In one point of view, they can be regarded as lazy losers. However, what we have to focus on is not their nature, but the environment around them.

<< Expansion of support personnel

Measures that the Seoul Metropolitan Government suggested do not deal

Table 2 : Survey on the accessibility of the homeless toward the governmental support programs

Countermeasures	Do you know of the existence of governmental support programs?		Have you ever recieved information about programs from the government?		Have you ever used governmental support programs?	
	Yes	No	Yes	No	Yes	No
Temporary residential support	64	36	37	63	9.1	90.9
Special workplace	62	38	37	63	4.5	95.5
Temporary rescue room	42	56	17.8	80	2.3	95.3
Alcohol or mental health counseling	39.6	60.4	11.6	88.4	4.8	95.2
Emergency rescue room in the underpass of the post office	90.2	9.8	63.8	36.2	45.5	54.5
Shelter for the homeless	77.1	22.9	60	40	42.9	57.1

(Source: The Homeless Act, August 2011)

smoothly with the homeless due to the lack of financial support. The people who work in special workplaces should receive more pay than now and the scope and activities of the projects must be expanded.

<< Try to think of other support models.

As a good example, an out-reach team could be an alternative. An out-reach team is a kind of active volunteering unit. The team consists of many experts in counseling or volunteering. The homeless are wary and have a kind of victim mentality because they are always exposed to issues. So, to give them a chance to get over the hardships, out-reach teams usually search for the homeless and try to get rid of their psychological barriers. The out-reach team is important to the homeless to get them revitalized and ready to resettle into society again.

There is also another important thing to revitalize the homeless. The core of the revitalization process is for the homeless to be willing to overcome their own hardships. "The Big Issue," a magazine which is published around the globe, was established to help self-revitalize the homeless. This magazine employs them as salespeople. Only the homeless are allowed to sell this magazine and they receive the proceeds of almost half of their sales. They

sell the magazine in front of many subway stations in red jackets. Thanks to this magazine, lots of the homeless are able to turn around the direction of their lives. The government and Korail have to consider models like this.

<< Strengthening the connection between the homeless and support services

In France, the organization, Traveler S.O.S Center, provides consulting services to people who have many problems such as the loss of their ID cards and getting lost. This center also provides a service that connects the homeless to various governmental or non-governmental help services. It also provides a connection between local accommodations and administrative agencies which amplifies the functions of the center. Likewise, Seoul Station has to install a kind of emergency center that provides information services.

The reason why this kind of center is important is that many of the homeless at Seoul Station have been on the street for less than six months. These relative beginners have a great desire to escape from street life. However, if a person spends more than five years without a residence, their willingness to leave the street is seriously diminished. This kind

of person blocks themselves off from any form of help or support, therefore, a quick assistance is crucial for retuning them to normal lives.

The ultimate solution

Korail evicts the homeless from Seoul Station in the name of passenger security. Due to a decrease in that threat, the satisfaction level in the waiting room has jumped several grades. However, from the viewpoint of other places, including outer Seoul station and other stations, the forced eviction policy cannot be seen as the best choice. Korail considers the homeless a nuisance. After the measure, the numerous homeless might feel frustrated.

Now, more than a year has passed. Can we say that the matter of the homeless is perfectly solved? For the ultimate solution, we have to bring the homeless to the bright sight and give them a second chance to be active members of society. We have to seek other ways to bring them back into society. 📧

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2016.06. DANIEL

KLGC, Convergence of Environment and Region for Greener World



By Jo He-rim

Reporter of Campus Section

The world is facing many environmental problems due to fast moving global warming and the emission of greenhouse gases. The need for green technology has increased, and South Korea too is actively taking part in promoting green growth, pursuing the framework of sustainable development. HUFS Korea-Latin America Green Convergence Center (KLGC) also plays an important role for Korea's sustainable development, along with other institutes in Korea. KLGC monitors how policies and technology work and where the difficulties are. In addition, KLGC acts as a bridge to Latin America, a continent with great potential and possibilities for their abundant natural resources and minerals. KLGC is leading the cooperation between Korea with its technology as strength, and Latin America with their energy sources.

KLGC is a unique center of convergence between the Institute of Environmental Science (IES) and the Institute of Latin American Studies (ILA). "The center can be considered as one of the special institutes in which two different fields of studies converge to come up with much more practical solutions for environmental problems," said Chung Kyung-won, the head of KLGC, who is also the Vice President of External Affairs and Development at HUFS. The center pursues a "Cooperation model between Korea and Latin America for Green Growth," and the studies at the center focus on the cooperation database and green technology that can apply to both regional markets. It started from a project in 2009 in which the two institutes decided to connect their studies to lead to more practical theories which can then be applied in the world.

Publications

One of the roles of KLGC is to gather all the information and events related to Latin America and the environment in order to acknowledge related government institutions and businesses, through publishing newsletters and posting them on their webzine, "Latin American Environmental Issues." What is more, they publish academic papers that are special in that the contents of the papers are recent and updated regularly. The papers from ILA include the studies of popular culture of Latin societies and studies of Korean language education in Brazil. Analysis of one of the most important issues, green sources and distribution in Latin America is also analyzed through academic papers such as "Mexican Energy Revolution and Renewable Energy Development," and "A Study of Latin American Renewable Energy."

ILA has long been exchanging information and signed a memorandum of understanding (MOU) with several institutions in Latin America. Every half year, the center also publishes the "Environmental Science," which reports the content of their analysis and findings. The 14th volume came out this past July, with papers including "Characteristics of the Urban Heat Island Effect in Seoul during Winter 2013" and "2012 Main Works of the Environmental Industry and Technology Institute."



▲ KLGC hosts Latin American Ambassadors' Forum on Oct. 27.

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In addition to the academic papers, Chung Kyung-won, the head of the center, and the researchers have published books too. "Environment & Energy in Latin America: Present and Future" was published on Feb. 20. It was co-planned by KLGC and the Latin American Resources and Infrastructure Center from the Ministry of Foreign Affairs and Trade (MOFAT). The book focuses on the flow of global society and its efforts to find and develop green energy sources and renewable energy. It also discusses the problems caused in the development of those energy sources, especially in Latin America.

In November, the researchers came up with a wind resource evaluation map of Ecuador that has been accepted for publication in the "Journal of Renewable Energy," a well-known environment journal. This paper may provide great influence to the decisions of environmental policy makers in Ecuador.

Seminar and Symposium

KLGC holds academic seminars several times a year. Many famous environmentalists both in Korea and abroad are invited to give speeches. From 2009 to 2012, twelve seminars took place at HUFs. At the 12th seminar on June 19, an environmental coordinator from MOFAT came to give a speech on the topic of world climate change and Korean climate change diplomatic policies. These seminars gave HUFs students and researchers a chance to exchange their knowledge about the environment and build connections with other institutions.

What is more, KLGC hosts domestic conferences and international symposia every year. Similar to the seminars, at the domestic conferences, scholars and lecturers are invited and presentations and debates are open for the participants. The latest was the second conference on Oct. 14, 2011, that took place at HUFs. The theme of the conference was "Nature and Ecology Analysis of Yesterday and Today: Environment Critique, Forests, and Greenhouse Gases."

The Korean and Latin American Green Partnership Forum was also co-hosted by KLGC and many other government institutions such as the Ministry of Environment, and Korea Environmental Industry and Technology. It was held on July 12 and 13, at JW Marriott Hotel. Environmental officials from many countries in Latin America, and Chief Executive Officers in the business of green technology, and other related scholars and researchers participated. "KLGC's highly regarded work and effort result in great connections between different government organizations in Korea and with countries in Latin America," said Ha Sang-sub, the center's priority research professor.

Besides the special forums, the center annually hosts international symposia as well. They held the third international symposium and are planning the fourth for next May. In the next symposium, they will be discussing an application of air technology in Chile. KLGC is acting as a bridge between Chile and Korea's carbon dioxide collecting technology, which captures the emissions of carbon dioxide from factory chimneys before it spreads into the

atmosphere. They expect to continue their case studies in other countries, such as Mexico.


Great Connections



▲ KLGC signs MOU with Korea Environment Corporation.

KLGC is the connection between Korea and Latin America and promotes exchanges of information. Korea will be able to learn more about Brazil's bio-ethanol and Costa Rica's efforts to preserve biodiversity. The center will also show to the world Korea's 27 green technologies regarding energy-efficient and environmentally-friendly renewable materials that are already in operation. These exchanges are greatly facilitated by KLGC's domestic and international network of organizations. HUFs KLGC has signed MOUs with more than 10 influential government organizations and environmental institutions both in Korea and Latin America. They have also signed an MOU with the environmentally-friendly city of Curitiba, Brazil. In addition, a research project on the preservation of biodiversity in the Amazon with United Nations Educational, Scientific and Cultural Organization (UNESCO) is expected to begin soon.

To HUFs

"The society now demands for specialists who have mastered more than one field of studies. HUFs covers more than 45 languages, and that is pretty special. If the languages and regional knowledge you learn at university meets some other special areas, you HUFs will shine in so many areas of the society. Just like how ILA and IES converged to create KLGC, HUFs will succeed if they apply their knowledge in other fields of study," said Chung. 

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Traditional Korean Marriage: Harmony of Absurdity and Wisdom?

Our ancestors were likely to attach some significance to any encounter with other people, regardless of the type of encounter whether it be formal or informal and this inclination is still followed by many modern Koreans. Such a tradition for cherishing people's encounters with strangers is encapsulated well in the phrase "there is providence even in touching clothes." The jostling of a large crowd may inevitably lead to unintentional contact with strangers and this is acknowledged as being a

meaningful encounter predestined by some divinity. This kind of application of divine intervention to a matter of mere chance appears absurd to Westerners who are more likely to look for a link between cause and effect than Easterners are. However, this is not always true as we see in <Hamlet>, "there is a special providence in the fall of a sparrow," which echoes the previous maxim. Our ancestors believed that any fleeting encounter even if it only lasted seconds would at some time come to have some influence on their

lives. Our ancestors were unable to account for the consequences of such an encounter in terms of cause and effect, instead attributing it to divine intervention.

Then what if this divinity extends beyond merely encountering others to the union of bride and bridegroom in marriage? Western and Eastern societies share some common ground in their marriage beliefs. In the Middle Ages the West saw marriage as a sacred union by God whilst the East also believes the bridal couple to be blessed by heaven.

Though the importance of marriage is elevated to the level of a sacred union in both the West and East, the traditional procedure of marriage differs between them especially in terms of the length of time the couple spend courting. It seems quite natural that the prospective bride and bridegroom get to know each other over a period of time and fall in love before they decide to marry.

However, to the surprise of Westerners and young Koreans, this initial stage of the union was completely ignored by our ancestors. Marital partners were chosen by parents or the elders of the family and the bride and bridegroom would meet face to face for the first time on their wedding day unless they had been brought up in the same town or village. In Korea this custom remained unchanged in some remote parts of the countryside until the early part of the 20th century. Modern Korean youngsters, to say nothing of Westerners, look aghast at this apparently nonsensical marriage custom and wonder how it could be that people did not see their most intimate life-long partner until the wedding day? Was it more a marriage of convenience? They use a variety of terms to describe such an event including stupidity, ignorance or similar words. But in the past it was common practice for one's marital partner to be chosen by one's parents or senior members of the family, regardless of the bride or bridegroom's opinion. To rebel against your parents' decision was not acceptable. It was regarded as a child's filial duty to abide by their parents' decision. Unlike previous generations modern Koreans decide to marry either as a result of falling in love which is the most common practice among Western young people or following introductions made by either a matchmaker, a professional matching company or an acquaintance. Even when such a third party is involved

a preliminary meeting between the prospective bride and bridegroom and an ensuing courtship is essential. Blind dates are a common phenomenon for modern Koreans, more so than in the West. When reflecting on those traditional marriage customs we modern Koreans often wonder, "Were our ancestors marriages happy?" The answer might be either yes or no. If we consider the divorce rate as a barometer of success then our ancestors' married lives appear to have been very harmonious since the divorce rate was almost zero. But we know that the divorce rate is not necessarily an accurate indicator for happy marriages as in many cases divorce was not permissible for cultural or religious reasons. There are two major reasons why the parting of a married couple was inconceivable for our ancestors. Firstly, they thought the union was arranged by Heaven hence such an act might be regarded as committing a sin against Heaven and secondly, such a parting was not a reflection of a human's righteous behavior. The idea that our ancestors prioritized strong moral values infused with divine intervention ahead of their own private situations is reinforced in their deeply ingrained attitudes towards marriage. They were born and brought up in the land of no-divorce, to them marriage was forever, in a sense they might not need the concept of divorce in the same way as money was not needed in "Utopia" and in the land of The Houyhnhnms, where pure reason controls, the word 'lie' cannot be found. Our ancestors seemed to accept their married lives as fate, a certain irresistible force which could not be defeated. As a result the wisdom of resignation was gradually sown in their minds and they were ready to endure the hardships of marriage life. This concept of marriage is apparent in the old saying, "our married life continues until our black hair turns into the white

root of a green onion" or "until we enter the grave." Both phrases indicate a long, but not necessarily happy, married life. They might be interpreted in two ways. One interpretation suggests that there is a guarantee of conjugal happiness to the last moment of our lives, this vow of immortal love meaning "I will never leave you whatever happens," while the other possible interpretation might be seen as a kind of revelation, that is, you are destined to live together to the last moment whatever mishaps befall. This phrase might subtly suggest that our married life continues even though we cannot find conjugal happiness. I am not sure which one is more preferable, each has positive aspects.

It may be construed from our ancestors' traditional marriage customs that males and females on reaching the age of consent for marriage were forbidden from developing close relationships with members of the opposite sex. The romantic, idealized form of love so common these days could not be entertained. Any kind of close companionship with a member of the opposite sex outside marriage, whether before or after marriage, would engender great disgrace on both the lovers and their families. Our ancestors cast a very suspicious eye on a newly established friendship between a boy and girl and kept a keen eye on the development of that friendship. If they felt that the new lovers were becoming too close they would intervene decisively. As a punishment, from that day forwards, the lovers were not allowed to leave the house. In a sense it might be quite reasonable for the parents or elders of the family to take such harsh actions bearing in mind their deeply rooted moral guide which insists on preserving female chastity until marriage. In a small rural village where everybody knows everyone else's business any newly established

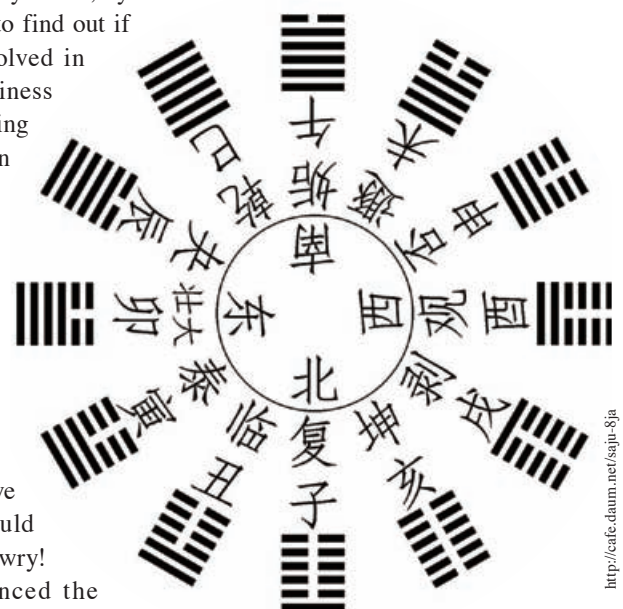
clandestine friendship could easily be discovered by the villagers and, once discovered, rumors will spread like wildfire even to neighboring villages. The female especially may feel over time that she has committed a fatal error, and is beyond repentance. The traditional society was not compassionate enough to permit a flood of desire, depicted in the act of falling in love. Even if the two lovers were lucky enough to get the permission of their two families the scandal would hang over them for the rest of their lives. Since this was the reality of the situation the parents and elders of the family exercised extreme caution regarding their descendants possible relationships. Some of the family elders might be more concerned about maintaining the reputation of the family by preserving their child's chastity than their happy married lives. This moral guide of forbidding pre-marital relationships is well conveyed in the old saying "a male and a female reaching the age of 7 should not sit together," which is comparable to the English proverb "it is dangerous to bring fire and tow(hemp) together."

Our ancestors' extreme concern about relationships extended even to the selection of a suitable partner. It was the privilege and responsibility of the parents and elder males to choose a suitable marital partner for their descendants. Having witnessed this on many occasions descendants brought up with this custom found no difficulty accepting it as the norm. In ancient Eastern society household matters including marriage were decided largely by male members though female members were consulted and asked their opinions. Once the parents or male elders of the family had agreed to a marriage they met regularly to take the necessary steps to bring it about. Needless to say, the primary concern was to find a suitable conjugal partner

for their descendants. Generally there were two ways to find a partner. With the help of friends or acquaintances of the family a bride or bridegroom might be introduced to their prospective in-laws or a matchmaker might be entrusted to find a partner. Using this process once a potential bride or bridegroom had been introduced to the senior, the senior task force was summoned up to take the next step which was to check for the accuracy of all the information given to the matchmaker. This examination was more rigorous with regard to the bride than the groom. It was important because it could help the senior members of the family get a picture of the prospective partner's reputation, family background and pedigree and last but not least, their date of birth which was crucially important since it might decide the success or failure of married life. Keeping in mind the Golden Rule 'birds of a feather flock together' the elders tried to match the prospective couple with regard to matching families of similar social class and income measured by the amount of farm land or harvested crops, in rural areas. The elders tried to collect as much information as they could, by whatever means possible, to find out if that family has been involved in any hidden improper business or scandal which could bring shame on the family. Even rumors were listened to as there is a belief in Korea as in England that "there is no smoke without fire," suggesting that all rumors have a grain of truth. One small point which should not be overlooked was the generosity of the prospective bride's family as this would impact on the size of the dowry!

Once they were convinced the

prospective union would be a credit to their families, then they would undertake the next step, turning their attention from the family and honing in on the prospective bride or bridegroom. In the early stages of matchmaking the elders were filled with curiosity and excitement as they anticipated a prospective union but now they would become more serious and tension would run high as their expectations became more concrete. The date of birth of the prospective bride or bridegroom was used to predict marital harmony. Like other Eastern people our ancestors and even many modern Koreans believed that a person's life course is to a large extent fixed by some supreme being or the Heavens. This belief reminds me of the thoughts of people in the middle ages in the West, who fatalistically accepted the current state of their lives whilst not striving for self improvement. This ubiquitous belief, that someone is born under a lucky or unlucky star is interpreted in oriental countries including Korea by referring to the oriental version of the zodiacal constellation- The Twelve Houses or The 12 Earth's Branches or The Four




<http://cafe.daum.net/saju-8ja>

Pillars for the year, month, day and hour of one's birth, which are all supposed to have influence upon one's fortune. The elders assumed that if the prospective bride was born under a lucky star and if they accepted her as a new family member then good luck would follow her into their family and vice versa. Hence to find what type of star she was born under might be important for the future of their family. Thus no mistake should be made in the calculation of the oriental version of the zodiacal constellation. The elders, though they often boasted of their sketchy knowledge of this to the common people, at this time, considering the seriousness of the matter of matrimony, consulted a fortuneteller for a professional reading. Through a complicated calculation of the combination of the year, month, day and time, a fortuneteller tells one's fortune.

According to Oriental horoscope the fortune or course of life of two people born under the same animal will be quite different depending on the month, date and hour of that person's birth. More interestingly a bride's future, regardless of her animal sign, depends on compatibility with her marital partner's animal sign. It means that no matter how propitious a bride's animal sign would be her future marital life can't be guaranteed unless her animal sign does match that of her partner. For example the sign of Tiger is recognized as being a perfect match with the sign of Dog. In contrast there is a star crossed match between Tiger and Cow. I often find myself bewildered about the way our ancestors' thoughts and beliefs evolved when looking at the relationships between human beings and their surroundings including the animal world. I wonder whether this is mere superstition or an oracle given by some great being, or is there some degree of reasonable assumption underlying

this, based on human beings' extensive, keen observation of the nature of animals. Either wittingly or unwittingly, we have been driven to analyze the cause and effect of human affairs as a result of continuous interactions. For ancient people this type of analysis was inappropriate and hence observation was more fitting, enabling them to gain primitive ideas of human and animal types demonstrating certain behavioral characteristics with some keen observers attempting to link the common characteristics of humans and animals. The characteristic of diligence is equally common in humans and in the animal cow. A diligent person in our neighborhood may be easy to find and with the cow as the animal symbolizing diligence thus a diligent person and cow are connected. Similar connections can be made between the Tiger and a hot tempered person, the sheep and a calm person, the horse and a faithful person etc. Over time and with keener observations a primitive diagram of a horoscope evolved and developed into more complicated form of horoscope. This being the case, then, we cannot dismiss the horoscope as mere superstition simply because the formation of the horoscope is largely based on a human being's empirical elements. Belief in it has not diminished as time has passed rather it has become fixed in human minds as an almost truth coming from the ancient people. If we accept the assumption that human empiricism had a great influence on the formation of the Oriental Horoscope we could also hypothesize that the Oriental Horoscope might be related to the sense of wisdom and rationality or a smooth way of life since wisdom is, in many cases, an outcome of the accumulation of human experiences and these are the cornerstones of empiricism. This kind of wisdom and rationality is most clearly revealed in the actual interpretation of

the compatible signs between a bride and bridegroom. According to the Oriental Horoscope the Tiger contains some positive characteristics, which are also acknowledged by humans who have witnessed them. These characteristics include bravery, leadership, faithful loyalty and consistency. However, its weak characteristics include rebelliousness, coarseness, lack of thought, and stubbornness. Hence following the interpretation of the Oriental Horoscope someone born under this sign will find that life has lots of ups and downs with a high degree of expectation and it will be turbulent rather than steady. The ideal match for a Tiger is the sign of Dog and this seems to be quite appropriate as we observe that the designated positive characteristic of the dog sign is endurance. These types of contrasting characteristics are easily found in actual animal world: the tiger is representative of the wild forest full of uncertainty and the law of the jungle whereas the dog is representative of a well tamed domesticated animal. When considering the differing characteristics of the Tiger and Dog, it can be assumed that the Dog's perseverance will balance out the rough side of the Tiger resulting in a harmonious life. Just as today, the elderly members who were taking full responsibility for their descendants' marriage were certainly greatly concerned about compatibility of the inner character or disposition of two partners.

In reality though is this traditional way of making a match really nonsensical or ridiculous in terms of reason, rationality and commonsense-is there not a sliver of wisdom here? 

Friends, But Not Quite Friends



By Woo Hae-chung
Editor of Campus Section

How many friends do you have on Facebook? How many phone numbers do you have in your cell phone? Then, how many actual close friends -- the kind you can call in a crisis -- do you have in reality? According to a recent poll conducted by an organization, almost 80 percent of college students prefer having a large and shallow network of relationships to the smaller and deeper one, as that is the most important key to success.

In fact, it is not surprising anymore that the concept of friendship has been changing over time due to the intense competition in society, and even in campus life. After I became a college student, plenty of people entered my life, through classes, club activities, group projects and of course, SNS. But I am not sure there are many who would come running all the way to see me on receiving my call. Unfortunately, I had to admit that all I had been trying to do was widening my pool of friends, not strengthening my friendship with them. However, I am not alone in this. Those who answered the survey above seem to value quantity over quality in making friends, and quite a lot of them would be satisfied with their countless phone numbers, expecting that they will be assets to them someday.

Yet, at crucial moments this belief shows itself to be erroneous. When people encounter a life changing event such as a move, an accident or failure, they will quickly realize how much they have neglected to create genuine relationships with friends who will share their pain. Speaking personally, I was going through something myself this semester, and it was my best friends who helped me a lot to get out of an abyss. While my acquaintances did not understand my difficulties and left me alone, my true friends merely suggested taking a walk and this caring attitude reawakened the true meaning of friendship.

It was not until now that I realized the meaning of an old saying that adversity does teach who your true friends are. Even though there are many friends who "like" your posts, it is obscure whether they sincerely like you or not. It is not a matter of width but a depth in terms of human relations. True friendship is the real key to success that will grant you long-term happiness in your life. 📧

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Disregarding the Rest of The Iceberg

At numerous universities in Korea, a “No-Drinking on the School Campus” policy has been enforced. Though it may seem like a reasonable solution to the students to reduce abusive drinking, it is a band-aid solution to a much bigger problem.

To envisage the “real” problem, it is essential to understand why many Korean students appease their academic stress through drinking. Observing Korean cultural aspects, drinking is considered a way for people to get along with each other. Also, because there are few activities that students can participate in, a vast number of students are alienated from human interaction, forcing them to find such interaction through drinking with other people.

Abusive drinking is definitely a problem, but given these cultural and psychological reasons, it is possible to deduce that the drinking problem is merely a backlash of a much bigger problem: lack of student infrastructure. It is a university’s responsibility to create and deliver opportunities to students, so that they can be inspired and become creative. However, some professors have become mere academic deliverers, and the university a mere name-value. Inspiration and passion have been lost on campus. Students should try to become creative and professors should endeavor to inspire them.

With dim inspiration and passion gone astray, it is not the students’ fault that we are misguided. Trust me when I say that we need some guidance to the path of light, but hassling us into the right direction is just not enough seduction.

Although I am not a student at HUFS or a member of The Argus, I believe this perspective could be shared by many other students of Korea’s universities. Students should be freed not suppressed, so that they can think outside of the box. We are truly sick of trying to stay inside the box really. All individuals are different, and universities should stop trying to turn us into something normal and banal; rather let our idiosyncracies shine. I want to go to a school where I can be challenged and inspired. Seduce me on the campus with inspiration, passion and vast opportunities. Then, I promise that I will never ever sip even a shot of “soju.” ☞

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“A free press can of course be good or bad,
but, most certainly, without freedom it will never be
anything but bad.”

-Albert Camus-

