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HANKUK UNIVERSITY OF FOREIGN STUDIES

**NOVEMBER 1, 2000** 

Indepth: Necessity of Univ. Co-operative in Imun campus NATIONAL Indepth: Why the people apposed ASEM 2000 THEORY & CRITIQUE T&C Tower: Introducing Techno-Realism and Cyber-Liberalism is currently at issue



INTERNATIONAL

Feature: ASEM 2000 People's Forum 65 foreign NGOs at one place

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CULTURE

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Indepth: Considering cultural space on the subway



# Student's Strong Demand **Settles Negotiation at Last**

N egotiation between the president of HUFS and members of Wangsan General Students Council (WGSC) was held in Imun campus on October 17th. This meeting was the result of the hunger struggle in Wangsan campus for 22 days. In this meeting, several matters were dealt with. However, the results were not satisfactory.

Firstly, abolition of the consolidating problem became definite with the president. The school authorities said that this was impossible in law and they did not

**▼** UFS World Film Festival was

Held from October 9 until

October 11 and presented various

world movies to students for three

days. In addition to the main aim of

the festival, there were various side

events including a midnight

screening, a North Korean movie

feature, and a reunification cultural

As a festival opener, there were

singers' performances in the open

theater. It bewildered the master of

ceremonies, who was about to

announce the opening of the HUFS

World Film Festival. After the

opening festival, "Crouching Tiger,

Hidden Dragon" was shown as the

festival.

opening movie.

want to do that. The central library, another dormitory and providing enough room for department meetings were confirmed at this meeting. Construction is expected to begin according to the financial situation of HUFS. The library is due to be designed this winter especially.

The second matter was consideration to raise the number of school buses. The president is not sure about this matter, but the next year, 3 school buses and 1 shuttle bus are expected to be available. However, the GSC demanded the

Films from around World at One Spot

The main film festival was held in

the auditorium. On the first day, "Life

is Beautiful" from Italy, "Deans"

from Netherlands, "Not One Less"

from China were all featured. The

next day, "White Balloon" from Iran,

"Nangnak" from Thailand, and

"Ramadan Dan Ramona" from

Indonesia were featured. On the last

day, "Three seasons" from Vietnam,

"Warrior Jubei" from Japan, and

"Message" from Arabia were

In addition, there was a midnight

screening and a special movie feature.

The midnight screening was held in

the open theater and the movies

featured included "U-571". As a

special feature, North Korean movies

trial to overcome of the traffic problems against the uncertain words of the president. The organizing committee of regulating tuition fee was brought up, but the president suggested to discuss next time because the established committee was not needed and this was so complicated. Thirdly, there was the list of opinions at a written agreement

They will sign their agreement on the document of nominated students and the school authorities. Largely, three matters are suggested and

and animated films were shown in

front of the library during the film

On the 10th, the Reunification

Festival was held in the open theater.

"My Country" and Miss

reunification, "Kim Ju-hoe"

performed. And various other

performances were staged on the

subject of reunification. The film

"Gladiator" was shown in the open

theater as the closing movie of the

festival. Though it rained during the

screening, about fifty members of the

audience stayed to see the end. This

festival, which was the fourth since

the HUFS World Movie Festival

began, was prepared by the General

Student Council.

discussed in this meeting. The results are not so remarkable. However, if this consultation to exchange opinions and improve the surroundings of Wangsan campus continues then these problems can be solved to students' satisfaction. The school authorities should not neglect the negotiations with the students' any further. At the same time, the unceasing consultations of GSC are expected for better environment of students.

#### Representative **Meeting Called**

Off Again

reneral Representative Meeting (GRM) was planned to carry out its meeting on the 5.6th of October at 5pm in the graduate school in the Imun campus.

But as only the minority of 66 representatives out of the 138, attended the meeting and therefore was not able to be carried out well as planned.

Last semester, in the meeting of the student representatives they were unable to carry out the vote for the chief of the committee for HUFS development, it had to be delayed once more this semester.

In this meeting they debated on the evaluation of the budgetary report of the student's council, first semester evaluation of the struggles for the developments. The GRM, also presented outlook, struggle and activities of the second semester.

## Standing up for Anti-globalization



Around 20,000 workers, students and NGO activists are gathering at the Olympic Park on October 20th.

O ver 20,000 citizens and local nongovernment organizations (NGO) were seen around city of Kangnam, near Asia-Europe Meeting (ASEM) was held on October 20. They shouted slogans, such as "Stuff free Market" and "Shut down ASEM" to protest against globalization that is said to only bring poverty and agony to the general.

Seoul Action Day, the name for the prepared demonstrations on this day, started out with an rally at the Olympic Park.

Korean Confederation of Trade Unions(KCTU), a militant labor group led most of the assembly. "There exist two kinds of world on this earth. While one kind suffers from insufficiency, the other side laughs in unjust affluence," Dan Byung-ho, head of the KCTU said. "We, therefore, can not accept the Neo-liberalism as a reasonable way to

globalize."

Francis Black, a popular Irish singer sang the song, "legal, illegal", criticizing the inconsistence society.

Seoul Action Day participants marched up to Chamsil Stadium, as far as they could advance due to the exhaustive deploying of the riot police. The march continued until 7

No collision between the riot police and the demonstrators was seen.

#### Seminjeon Brings Diverse Culture to HUFS

5 th World Folk Festival of Arts, Science and Culture was held from 26th of September to the 13th of October. The events kicked off with the opening ceremony. They were The World Folk Performance, The World Folk Food Exhibition. The World Movie Festival, and The World Academic Festival.

The World Folk Performance is the representative event of Seminieon. During the performance, it showed folk songs and dances from each country. 20 teams performed and the performers consisted of the students of Wangsan campus, who study the languages and cultures of each were large audiences and the

was held at the Korean National Open University, Taehakro on October 2nd to 3rd. There were also large people and they looked

entertaining. Though The World Movie Festival did not have as large an audience as expected, diverse movies in the world were shown. The World Academic Festival, which was held from the 10th to the 12th was composed of many seminars. This is the first time for such an academic festival, and in the future it will develop gradually. The next Seminjeon will be held two years

#### Understanding North Korea from New Perspective

n open forum on Juchesasang A n open forum on Juchesasang was held at Wangsan campus on October 11th. It was promoted as one of the events of Seminjeon. South Koreans have taught to recognize North Korea as enemy to conquer, so the atmosphere prohibiting any discussion on North society was naturally formed. The meaning of this events lies in the aspect.

Two panels of the forum, a researcher Jung Sung-jang of the Sejong Institute and a professor Kim Nam-sik of reunification association of Citizens' Coalition for Economic Justice presented the topics for discussion and answered to the questions from auditors. Through this event, auditors could understand more about Juchesasang and also North

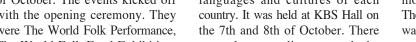
historical background, "it is a the master of the world and different kind of philosophy which determines everything. The people human beings never met before. The mentioned above means massive thought was made by mixing Stalin Marxism-Leninism, Nationalism and Confucianism. The characteristic of the Chief is absolute and unconditional. These facts was the motive power of *Juchesasang* and also contributed the thought has been developed.

Professor Kim construed the creation and the concept of the Juchesasang easily. At the era of reconcilement and cooperation, we have to put off the sunglasses which reflects the *Juchesasang* as valueless. The thought explains the relationship between the world and human being, the basic problem of philosophy. This

Researcher Jung explained the can be interpreted that the people is concept of people.

As this philosophy flows into North society, they regard the massive group system, which called One for All and All for One, as most fit for the nature of human. He also added the relationship between the Chief and the public as well as the history of Juchesasang.

The discussion lasted almost 2 hours. It attracted much attention from the students as it was the first discussion on Juchesasang. A student who participated in the forum said, " it was the meaningful time for me to understand and look into North



response was enthusiastic.

The World Folk Food Exhibition



## Filling the campus together!

Exercising your right is the first step for participating HUFSans.

#### **Election day of GSC**

Imun: November 21, 22

Wangsan: November 28, 29, 30

D The Argus

#### ESTABLISHED 1954

The Argus, the oldest campus English newspaper in Korea, pursues the highest standard of campus journalism and academic excellence.

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#### Editorial

## Paradox of Prosperity

**T** n the middle of October, the Nobel Institute issued a statement announcing the Nobel L Committee's decision to award the 2000 Nobel Peace Prize to Kim Dae-jung "for his work for democracy and human rights in South Korea and in East Asia in general, and for peace and reconciliation with North Korea in particular." Kim told reporters that he would give top priority to the pursuit of harmonious politics and the promotion of "democracy" and human rights, while stabilizing the daily lives of the people. Only a few days later, however, some foreign progressive civic groups who planned to attend the ASEM 2000 People's Forum, according to democratic procedure, were denied entrance to S. Korea where the third ASEM was held.

About 200 NGOs, internal and external, including students and citizens held a street demonstration, "the ASEM Seoul Day of Action Against Neo-Liberal Globalization" to foil ASEM's attempt to infringe on the economic sovereignty of Korea and people's right to live. But their opinion was not reflected in the conference at all, and to hold back the demonstrators and protect the premiers, the government launched the greatest action in history with an army forty thousand strong.

The demonstration is in line with the international wave of anti-globalization that hit Seattle late last year and Prague last month, where meetings of the three biggest "globalization promoters" - the World Trade Organization (WTO), the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD) - were held.

Why are people trying to block the trend toward globalization? In addition, there is some doubt as to why the activists were planning to come to this peaceful nation, whose president is the recipient of the Nobel Peace Prize, in spite of the inhospitality of its government having to pay for its own expenses.

Globalization was the symbol of the pioneer spirit and market expansion enriching the country. Most Koreans believed the spread of globalization would help the country to be a big power, but this perception has changed, particularly when Korea was hit by the worst financial crisis in its history. Many citizens and NGOs began to regard globalization and neo-liberalism as a negative phenomenon, claiming that it endangered laborers and people's rights in general and accelerated the polarization of wealth. Behind the seemingly benign face of globalization is corporate greed, which makes the poor poorer and the rich richer.

Twenty eight billion people in this world make a living of two dollars a day. One fifth of the world's population are fed, clothed, housed and even educated with this meager amount of money. On the other hand, the three richest people possess personal wealth in excess of the 43 lowest level countries' GDP, and the 200th wealthiest people in the world have more than the poorest twenty percent in terms of income. Of course, globalization is not the only reason for this absurd contradiction.

However, globalization incites inequality in the distribution of wealth, and it is true that it isn't concerned about looking for a solution for the resulting gap. Considering the fact that about 80 countries' profits have plunged in comparison with that of ten years ago, the trend was "globalization of poverty". Some people say that in the construction of the extreme society, which is composed of 20% of the rich and 80% of the poor, the lowest 80% of people can survive while supporting the highest 20%. However, the chosen few are the people who have established their position by trampling down other weak 80% of people.

What the demonstrators opposed was not the sort of natural globalization which leads to international reconciliation and global harmony like the harmonized symphony of Schiller's poems and Beethovens' beautiful melodies. On the contrary, the Neo-Liberal Globalization has caused a situation in which ultranationalistic financial capital collapses nations' economies, and lays off workers, cooking up the excuse of improving competitive power. Globalization is a natural phenomenon, but globalization that infringes upon the rights of ordinary people cannot be tolerated.

Interview with Park Ji-hye, a secretary-general of 2000 Asia-Europe People's Forum

# Bring ASEM to Ordinary People

he Asia-Europe Meeting (ASEM) was held in Seoul on October 17-21. It was attended by heads of state from Asia and Europe. This ASEM forum marked the beginning of a historically unprecedented relationship between Asia and Europe, and formalized the transition from a colonial power relationship to one of partnership. It also emerged in response to the development of other regional blocks.

The NGOs of Asia and Europe strongly rejected the purpose of the ASEM forum of neo-economics. The media, farmers, workers and students criticized the lack of concern for development issues in the official forum and called for a "peoplecentered, socially just, economically equitable, ecologically sustainable, politically participatory vision".

As a result, the Asia-Europe People's Forum (AEPF) was established by the NGOs of Asia-Europe. The Vision Group presented the so-called "A People's Vision -Toward a More Just, Equal and Sustainable World", and urged the government leaders to seriously consider their recommendations.

AEPF was also staged at Konkuk University at the same time as the ASEM forum. In an interview, the secretary of the preparation committee, Park Ji-hye, spoke about the purpose and vision of the forum.

Reporter: What do you think about the ASEM's distinguishing mark with such WTO, APEC?

**Park Ji-hye:** In the meetings, the partner governments promote economic cooperation, and engage in political and security dialogue. The forum, also, consolidate cultural links between the peoples of both regions within its framework. The work in the economic pillar has been the most prominent and prevailing thrust of the ASEM.

The meeting, however, have a concern about another issue among Asia-Europe

society such as a human right, environment problem, gender equality. Of course, concrete product is not exist yet and the forum is only summit meeting without participating parliaments of each country and NGOs. That is the reason to protest the meeting, the people's forum make up for the weak points in the current ASEM directly.

#### R: Would you tell me AEPF's agenda and direction?

**Park:** For NGOs of AEPF provide both a challenge and opportunity for direct engagement with the substantive issues of Asia-Europe relations.

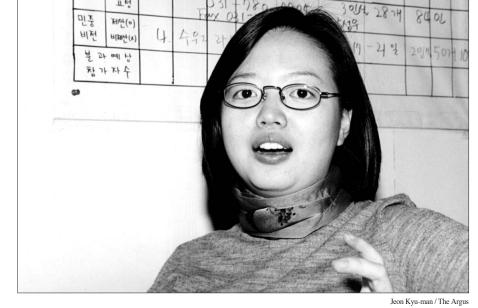
The first agenda is to advocate for a transparant and accountable ASEM process, with possibility for civil society participation. And, second agenda is to bring together representatives of civil society from each ASEM country within the meeting and to establish consultative and participative mechanisms for strengthening input in to the meeting process.

Also, AEPF suggest to provide information and analysis on the emerging policy issues which are being shaped by ASEM and to accelerate the process of rethinking the major changes that are shaping both Asia and Europe and to develop a more strategic response to ASEM on a people-topeople. In this part, social organizations take an active hand as "critical intervention".

#### R: So, what is the "critical intervention" concretely?

**Park:** There are several suggestions of AEPF, two of them are very important. At first, each parliaments of ASEM member country have to participate in ASEM. A diplomatic negotiation needs the public confidence, however, Korea and weaken countries gave in to demands of strengthen country in such cooperation conferences as

So, participation of parliaments will



resolve the one-sided pressure of powerful country and gain some degree of demands throughout general debate.

The second suggestion is to establish the "Social Forum" It is a vision group of Asia-Europe civil society as a partner of ASEM. "Social Forum" will facilitate and coordinate the participation and engagement of civil society organizations in the ASEM process by organizing the participation of civil society representatives in the meetings and programmes of the various levels of the ASEM process to present the views of the civil society.

#### R: The KCTU and other groups have a rally against the ASEM. Does AEPF has a different position with the groups?

Park: The recognition of present state is not different, only different view is a future of ASEM. We think that ASEM is able to distinguish on WTO and APEC, because, we suggest to our demand as People's Vision. And, key point is about "Social Forum". The Forum can present the opinions of the civil society to the various levels of the ASEM process on the various issues being considered, undertaken, or promoted by the official process, while ensuring that the ASEM process will develop policies that respond to the multi-dimensional needs of the peoples in Asia and Europe.

The participation of the civil society through the "Social Forum" will enhance the ASEM process to meet its stated goal of "reinforcing the partnership between Europe and Asia in the political, economic, cultural and other areas of cooperation" by enhancing "mutual understanding and awareness through a process of dialogue" between peoples and governments of Asia and Europe.

> By Jeon Kyu-man Editor of News Section

#### Teacher, oh My Teacher

### "Education Leads Laborers to be Owner of History"



Park Joon-sung Lecturer of General Studies

e might have met this person, Park Joon-sung before where the laborers are. He has went to here and there in all the country by train or bus without any hesitation. For an 1-2 hour lecture, he come to the place although he spent his much time in a bus or train going and coming. His lectures with seeing the photos through the slide and following the songs, encourages them tracing the history of laborers'

His lectures in every scene of struggling let the laborers desirous to accomplish their demands for fundamental rights. Although their hard and painful struggles make them

depressed, they are much better spirit soon through these opportunities. This is his large pleasure in every scene. However in the case that a struggle is not successful, he feel so sorry and often go any place to cheer up

In 1970s when he was a student of university, generally, he had been in the agony whether he continued to study oneself or used his knowledge practically with laborers. His seniors visited him to join in the night school as a teacher of history and he decided to accept such suggestion. Sharing his knowledge of history with laborers, the hero and heroine in the history, can make them aware of their history.

He emphasizes that they must have the right historical consciousness of the elder laborers, therefore, they are able to know their lives in the current of history. Also he advised the laborer political activists to be interested in the society and the themselves. Following his word, they have to be the main body in our history.

At the same time, he says that he learns many things from them more than his lecture. Many scenes in the struggle touch him and stimulate him. After a struggle, that exchanging an agony in the wearisome days

and cheer up each other between members in a Labor Union and the members in the Korean Teachers Union, was so impressive to him. A discussion on the education of children between them gave so helpful informations to the laborers. He added that they were so needed people in this society for the better society. In this aspect, he is worthy of his lectures to lead them encouraged. To continue his working for a long time and perform well, he try to take an excercise, Geecheon, twice a week.

He is also a member of an Institute of Studying of History. He studies and publish some books with the company. There, he often writes his column on the historical labor movement of the newspaper of Hyundai Labor Union. In the institute, he organized a team of mountain-climbers, Mountain Shouldering the History, to visit and study the historical mountain and the surroundings.

One of their activities is helpful to laborers who cannot generally use their spare time on weekend. They suggest the climb of the beautiful and historical mountains to them. In addition if they work for only five days soon, their experiences become so valuable recommending to them. They are obviously ahead of the times and lead the times.

And prepare for his lecture in a university, Hankuk University of Foreign Studies reading books and making students papers or editing his slide in person. The students of his two classes on Wednesday are so satisfied with the lecture showing the photos using his slide and video and listening the music that reflects the situation of the times.

Park Joon-sung, he lives a busy life to create an enjoyable society studying and teaching our history. Without any calculating the profits and losses, he enjoys his work, a challenging and a worthwhile job. Occasionally, he is worry of his works to do and wavered looking at his company settling down because of his hard and tired life, however, he tells himself to take care of his mind. This person who has a tranquil mind and shining eyes breathing with the healthy popular people, is just a people who make a

> **By Song Hye-min** Associate Editor of News Section

# Nopel 2000

Jung Su-nam / Cartoonist of The Argus

#### Letter to The Argus Unsuitable scenery of

Myungsudang

The students in Wangsan campus have a heated controversy over the many monuments inscribed with poems raised in Myungsudang ( the lake on Wangsan campus ) using the homepage of Wangsan GSC. This matter happened in last year, however, there were not any public dispute on this which is not essential for students' educational environment. In my opinion, this problem should be pointed out and criticized for one-side determination of school in this

If you drop by the homepage, you can easily see that negative opinions command an overwhelming majority in this case. There is not any reasonable and justified grounds on raising the monuments described with the poems. In the insufficient financial situation of HUFS especially most of the students including I, demand the increasing the books in the library and raising the number of the school buses more significantly.

But, one day there were construction works in Myungsudang and then students have became to frown at those monuments for creating an unsuitable scenery. The lake has been the rest space of all student including faculty and professor. Without any agreement of students and others, school authorities decides to raise them in such a beautiful lake one-sidedly. We expect the school authorities not to disregard the opinions of students again. Also they should remember that the main body of HUFS is just the student.

Chae Min-hye (M-99)

#### New direction for open theater

The noise problem in the open theater

became a serious issue in our campus. Of course, this problem was brought out to the surface since many years ago but it remained

At such a time, I saw the signaturecollecting campaign for the close up of the It seems natural to have this extreme move

towards the noise problem since the place is pouring out incredibly loud noise to the library 3-4 times a week.

But the theater is the most appropriate place where students could gather together. Therefore, tearing down the open place is utterly nonsensical.

So I suggest to make some limitations on using time. Also, building a soundproofing wall around the open theater should be considered from all angles. To solve this problem, the school should try to make facility. All possible efforts of school and students are also expected.

Lyu Kyung-mi (C-99)

#### ANNOUNCEMENT

The Argus Prize, the honorable reward for treatises, essays and reviews will be awarded. Please turn in your wellwritten papers by November 20th. You can visit The Argus homepage or reach us at the number below for more information.

Also, The Argus is looking for 66th cub-reporters. Any fresh man with enough enthusiasm is welcomed. The final date of accepting application is November 7th.

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## **Co-operative System Moving Forward** For Students' Welfare Environment

here was a food sale in the students' L cafeteria on the last month to celebrate a World Movie Festival in our campus. We went to eat the cafeteria food of the cafeteria, however we became disappointed with the poor quality of food. Most of the students in Imun campus generally prefer to go out of school for a meal whether they like it or not."

This complaint from a freshman in the English department shows the poor welfare system at Imun campus. This is not only her dissatisfaction but is also the general opinion of most students. In fact, the dissatisfaction with the welfare system at HUFS is high and is inferior to the systems of other universities.

In Imun campus, there has been an organization representing students' opinions in regard to well-being in school to develop a high education and a richer culture of HUFS. That committee which is placed under the General Students Council (GSC) and several volunteers has maintained this organization.

The other organization working for wellbeing of students in school is the department of welfare. Practical affairs such as management of many shops and the cafeteria have been managed by the welfare department at the school. However, most students have demanded to improve the quality of food, enlarge the cafeteria and increase the range of books in the bookstore etc. As the above, although the problem of students' welfare have remained for a long time, attempts at solutions seems to be not active by welfare committee, students' representatives cannot give students satisfaction except in a few matters.

#### I. Without investment, there is no progress of school.

In fact, the welfare system in HUFS cannot satisfy students. Most students have complained that the cafeteria is small compared to the large number of students who use it and food is not delicious and so on. Nonetheless, the school authorities have not make any effort to improve welfare programs and facilities.

The school just established a welfare department which manages the shops and cafeteria. They decide whether to run a business or to rent a shop to make a large profit. The profit is used for scholarship fund for needy students. To improve the welfare conditions, however, this department is not enough to create a campus that supports study and educational activities and also enriches students' daily life. Besides, there is not an investment in students' welfare.

At the same time, there are a few activities to charge organization where students can participate. It can be one of the reasons that they do not have a constructive attitude toward improving welfare of students. They must have protested against the negative policy of school authorities strongly, therefore, they could expand their power of

Going one step forward, this absence of power is a fundamental reason. For now, the welfare committee is under the GSC, therefore, they cannot perform independently. Namely, there is not direct route to demand for higher conditions. The chairman of this committee only meet the director of the department of welfare to protest or request something. There is not a strong power of the committee representing students' opinions. All they can do for a better environment is just negative and not progressive activity as compared to the same committee of Wangsan campus and other

They monitor service and price of each shop under the school authorities for better purchasing in school. The vending and copying machines on the campus are managed by this students' committee. Using money earned from the machines, they award a scholarship fund, approximately 40 million each semester to needy students.

At the same time, extracurricular activities of computers, driving license and language are supplied for better educational environment. Every Chuseok, they provide local students with homecoming buses at cheap cost. These are their programs for students. However, the more constructive and active services are still expected by

#### II. University Co-operative is alternative in Imun campus.

There may be some difficulties in charging all practical works for students. Looking at some other universities, they have accepted the system of University Co-operative (Univ. Co-op). Students' opinions are reflected, so



Students of University Co-operative give out drinks for free tasting.

students can suggest directly. The Univ. Coop can informs students of process and the result of management. Many advantages are offered to students, buying goods at cheaper price as universities make a cooperative buying etc. and various programs are also expected by students.

In Wangsan campus of HUFS, they changed the welfare committee to Univ. Coop in spite of the suppression by the school and the government. Yet, there was a largescaled investments of GSC in 1993 with a critical mind of the very poor surrounding due to the geographical characteristic of Wangsan campus.

They began to manage vending machines first, and several booths and the cafeteria in the language building were charged by them. They increased the numbers of stores gradually, at last, the building of welfare was established as the achievement of their struggles. Now, Wangsan students have a large cafeteria and enjoy some delicious food on the campus. The high-value goods and books are offered to students at low prices. Students can buy something to eat at the store in each building.

The scholarship fund, about sixteen million won is awarded to students who are chosen according to the criteria. They all offer part-time jobs to students. Along with other extra activities are various in many fields. They hold a Univ. Co-op festival

every September and visit the memorial places joining students, faculty members and professors all together. Many various programs are organized.

Besides Wangsan campus, other universities have Univ. Co-op to realize a humane, fulfilling life and an environmentfriendly society. In case of Yonsei University, there was a visit to Kanghwado. Students enjoyed a glorious cultural and historical heritage in virtue of explanation of

#### III. Students' strong will is expected.

The students in Imun campus have a right to enjoy welfare programs and facilities. In order to do so, the welfare committee has to develop into a Univ. Co-op, an organization which decides and manages practical works itself. Using power to protest and request things of the school, welfare can be promoted on campus. The investment by the school is so important and the strong will of students based on participation as the owner of school is also expected above all.

> By Song Hye-min Associate Editor of News Section

#### T t has been about ten years since the **⊥** establishment of the Planning Committee for HUFS Development (PCH). The committee which was established to act as an adviser to General Student Council (GSC), is carrying on the purpose as the policy planning committee of GSC. There are no left fruit for the committee this year as the planning committee is threatened with its continued existence.

At the last GSC election, the hot issue was the public management of HUFS. The recent president of GSC said "The public management is only an avenue to success and prosperity of HUFS. The PCH will work in a central role for the management as well as drawing up the plan." After the

several months, the chief of the committee said "Investigation public management will began now." The plan of public management took a nap for 8 months. course, this is not a firm decision. The public management is not possible and not needed at HUFS now. That is only a nap.

manpower. In the problem of committee, the position of former chief is vacant and the number of members was few. On the outside, many HUFS students were not only aware of its need, but also aware of its existence. Because, they didn't know what the PSH was nor why it was needed. That is a most serious problem of the

Another problem is that the committee doesn't have a vision as a policy planning committee of the GSC. It is all planned as much as HUFS has to be a school under public management. Recently, a course of Government about the public university is changed to the private management. Many public schools bounced back the course, however, to prevent is not easy. In the condition, it is asinine that the committee is still promoting the public management of HUFS.

These problems demand a new way to develop HUFS of PSH. At HUFS, the council come up with a long-term plan. The school council, however, couldn't perform its duties as the planning vehicle for HUFS development very well. The school authorities compulsorily promoted to establish it as a main building, the plan of LG Consulting was called off for not to unite several opinions. In the result, it is not to have any plan at HUFS.

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Therefore, students need a long-term plan in student's own way, because, the school council is only a combination organization of authorities, faculties and students. The PSH has to take the role. There is no necessity for concerning short-period welfare. That is a role of the Student Welfare Committee. Don't

Pandora's Box

**Consulting** 

Company of

**Students** 

be cramming other's role, the PSH must know its role. Also, we must think about specialization. These day's planning of other schools is highly specialized. The reason is that the planning is a specialized work. An impracticable plan, because, is cruelly trampled down in the process. course, Consulting at

Above all, the PCH didn't have HUFS, also, ended in failure for resistance of students, however, the reason is not because of specialization. On the contrary, if students or authorities have a specialized planning system, the system would be able to harmonize with LG Consulting.

> So, the Planning Committee for HUFS development must take a longterm plan using the specialized knowledge of such people as an economic professors. It is not enough for the role of PCH to be listening the opinions of students. The committee has to become like a consulting company which investigates if the suggestions are realistic and carry out the plan. Unless the committee carries on in such a role, students don't want to pay their fees any more.

> > **By Jeon Kyu-man** Editor of News Section

#### CAMPUS BRIEFS

#### Indies Express Own Language

"FBS 2000 Indie Music Festival" was opened at open theater on October 12nd. The indie music is as an underground music unlike existed popular music, become a fame as a part of music. There was a place that 7 indie groups showed their music talent to students. Although cold weather of autumn, about 200 students participated in the

LOOP, Garasadae, Ocean, Sweater, SOUL FOOD, Rainy Sun and Every Single Day began to the songs from introduction of toastmaster Lee Woon-jeong (KE-98). There were various songs and peculiar songs of infamous jenre as like "Horror Rock". Jeong Dae-man, vocalist of Garasadae, said in the song "Our music is just ours. We don't care to become popular group."

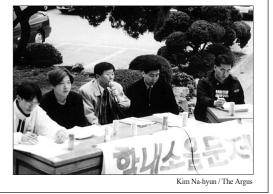
#### Oriental College Enjoys Fusion Meeting

The general meeting of the Oriental college opened by unique style on October ?? to . The meeting was named of "Asian Time", held various events in different with other uninteresting meeting. For three days, many students of the college participated in the events and meeting.

The events "Asian Game" was formed some athletics such as a football game and a volleyball matches, and several plays as like rope skipping of group. Jeon Min-Goo (C-99) said "These events were so interesting and I felt to close each other of Oriental college" In the main meeting, the representatives explained their activities from first semester, debated on plan of second semester with participants.

#### Library Students Demand to Solve Noise Problem

Approximately 100students participated, listening to the agreements they came to on the noise problems reported on the open theater in front of library on October 31st.



#### Jeon Tae-il, Heroic Revolution of Alienated Labor

 $30^{\circ}$  th cherishing anniversary of a Labor Jeon Tae-il was opened in the HUFS and Seoul on October 30th to November 1st. He was symbolic existence of labors as a labor who fell as flowers do in the poor conditions of employment at the 1970s. Many students participated in cherishing event the heroic death in HUFS. The cherishing week is continued until to November 13rd.

The event was divided two program. The first program was a meeting to see his biography, to hear a speech of the participants. His biography was contained his whole life and history of labor struggle.

Participants was struck with reverence seeing the documentary. In the time of speech, they told about labor situation accusing the unchanged situation with Jeon's age.

As second program, a film festival will be held in the Graduate school building on November 1st. In the film festival, "Forward 1998 from crisis of capital to hope of labor", "Time of human-being", and "Just step by step" were showed participants.

Next event for cherishing Jeon will be opened as symposium at Hangeul Hall on November 3rd. The symposium will debate on the present situation of labor, argue about plan for better condition.

Reporter's Note —

#### Spiritual Lessons for Globalization

et us heal our mind, heal our society and heal our earth," said A. T. Ariyaratne, the president of Sarvodaya Shramada Movement of Sri Lanka. "The dangerous global trend should be handled in this wise way by governments, people and the international community,"

The reporter attended a workshop on "poverty and development" with the title of "Searching for a new paradigm for eradication of global poverty and sustainable development", while at work, covering the ASEM 2000 People's Forum.

One of the speakers, Ariyarantne, dressed in very ethical white clothing, stood in front of the audience strongly regardless of his small figure. His key idea to the cause of all the problem on women, war, pollution, and poverty was due to the dearth of spiritual consciousness of human beings.

Everyone understand that it is common sense to find the core of the problem when wanting to solve one. And that "core" would be the altering of consciousness, a person's mind. This procedure should come before any exterior settlement such as reformation on regulations or policies. Maybe this fundamental truth was indeed too much of a common sense. Because Ariyaratne's words brought confusion to some in the conference room for a while.

At first, Ariyaratne's idea on reforming the mind came as rather tedious to the reporter also. But as we face the ugly reality of globalization, people have tried approaching the unjust outcomes of Neo-liberalism only with corporeal and economical measures. Even though time is needed to achieve significant improvements, not much got better since the People's Forum that was held in parallel with ASEM to prevent ant defects since 1996. Suddenly mentioning of such moral approach sounded fresh. Taking reference of what Ariyaratne said wouldn't hurt to get some answers.

> By Lee Min-a Reportor of National Section

#### Imun Debates on Reunification



A mock conference of Imun Republic is discussing process of reunification on October 13rd.

cademic festival of the Business A cademic restivat of the Dustiness Adminstration was held on the 13th of October in the Imun Campus. Under the theme of "the people who make and love the reunification", a mock conference of Imun Republic was held. Each of these panels were divided into ten categories such as economics, culture, education including the president, looked at the exchange between the North and South along with the reunification device.

Before the debated started an freshman presented the characteristics of the our division, which announced that it was a cause of both the internal and external influences. To create a new atmosphere of history the reunification must be accomplished, the representatives made clear the meaning of reunification. To be

more specific, in the geographical terms for the citizens to go anywhere in the Korean territory freely, in the political sense to have one government, in the cultural terms to overcome the difference and establish a similar culture and unity of the people in society.

At the end of the academic festival, they looked at the bigger view of the other countries showing positive attitudes. It would be better to keep in a close relationship with the other countries and on the American forces in Korea should be forced out of the country.

One of the member of the committee said that they tried to emphasize the pure thoughts of the lecturers rather than focusing on the resonable and perfect answer to our reunification problem.

#### **Bulletin Board**

Deadline of application for Graduation examination

Millenium Culture Festival of Women

Graduation examination of 2000 latter period

3/4 diverging point of second semester



Student reporters of the university press are protesting in front of Chosun Ilbo building on October

It is certainly required to size up the present situation precisely to meet the quickly changing conditions. This is possible only when the press faithfully play their original role as both of the opinion reader and the opinion leader. They should sincerely pay attention to the people's voices and positively advocate the public interest with social responsibility. Until now, nevertheless, some so-called extreme rightists in the press intend to suppress great steps of the people. They never acknowledge today's realistic situation and epochal changes. These hypocritical conservatives abuse their whole capabilities to reverse the current tide.

Thereupon, people censure Chosun Ilbo for serious betrayal committing to people and history. Through innumerable distortions and fabrications, they have been constantly made ill-intended ideologies. As a faithful puppet of authoritarian power and capital, this newspaper conglomerate have been continuously made lots of people into scapegoat. They are, however, still under a ridiculous illusion that Chosun Ilbo is "genuine conservative" or "the newspaper of no hesitation". It seems that they gave up at least a scrap of conscience as the press. There is no step stone for them to stand on any more. If someone go against the righteous current of history, they cannot help shooting down rapids.

#### THE EYES OF THE ARGUS

## Beyond Slogans

 ${\bf B}$  eing a university student is a definite job. Students in the ivory tower usually fill in the occupation part of a form with the term "student", rather than as unemployed. Their job, however, hardly expects fixed income. They rather have to bear formidable cost to carry out their work. Without firm financial basis, therefore, it is actually hard for them to avoid losing their occupation. Looking from the economic standpoint, students are exceptional working people in a peculiar betwixt and between status.

It is particularly difficult to keep on following the occupation as university student in Korea. Students are merely regarded as consumers who unilaterally shoulder the expense for a kind of "service" named university education. It is a long time since people have cynically deplored that the ivory tower was degenerated into "cattle bone tower". The term originated from the situation that parents in rural areas cannot help selling their cattle to afford the rocketing tuition fee and many items of expense.

As a kind of commercial service, the downfallen university education scarcely pays attention to the complaints from consumers and seldomly considers embarrassed circumstances of customers in Korea. It seems that there is only burden without any systematic advantages for the student. Current policies based on world-sweeping Neoliberalism make the university education more stiff service faithfully adapting to the principle of the market.

Thus, common demands from Korean collegians are usually fixed to the matters on educational frameworks. Whenever educational issues are raised, the catch-phrases are mainly expressed in the 3C's: Cutting tuition fee, Confirming educational budget and Considering characteristics of each university. Certainly, these issues are urgent problems requiring preferential settlement without delay.

There is, however, the other problem which has long been forgotten behind these hottest potatoes. The problem, micro-seemed but significant, is the absence of an overall security system to substantially ensure the livelihood matters that students are facing. It should be earnestly regarded and resolved with the macro problems simultaneously. In Korean society, unpaid working people called university students commonly have no choice but to rely on the economic background of their parents. Programs for supporting students to lead their collegiate life by themselves are seldom found. As a result of this situation, many collegians have to leave school or to break from their studies.

The concept of student security is an extended form of the previous support system and an adopted plan from the Western universities to back up the economic self-reliance of collegians. It would be the realization of genuine and full-scale student welfare. Security systems for the university student is not the matter of secondly-considered, sequentially ordered after the urgent issues, like making developed country cannot be a prior condition of making democratic country.

In model countries where student security is firmly established, there are various kinds of well-organized systems. Canadian universities distribute sufficient support, both in number and payment, part-time jobs for the students to support their personal finance. University students in the United States widely share in the benefits of student investment programs. In Germany even where there is no tuition fee, the system of student loans, lending for living expenses with no interest, offers great advantages to the

Regarding the circumstances of Korean higher education, as a matter of fact, it is actually difficult to expect the surplus capabilities to support living affairs of students. Frankly speaking, so much as the only issue of tuition fee is too much for settlement in Korea. The more serious problem, however, is absence of consciousness on student security. It is the other decisive reason behind the barren field of Korean academic circumstances.

It is sincerely required to build a "stability network" in the university community with the same principle applied to the social situation. Deliberate considerations are demanded even for the livelihood of university students. Now is the very time to include matters on living assistance as the other assignment of educational policy. This also would be the fast way to guarantee the "freedom of occupational accomplishment" for students.

> By Koo Sung-chan Editor of National Section

Seattle, Prague and ... Seoul

# Hard Voices of Anti-Globalization Continuing with the World

**66** T am appalled by this shoddy approach ■ by the government," said one student waiting for his bus to come. "I don't see how Seoul can just limit traffic without any explanation for some conference held in a southern venue."

As many have been through the trouble by sudden road regulations and construction on the streets in the week of the third Asia-Europe Meeting (ASEM) was held, the majority felt negatively toward the biennial event. To help ease the traffic for some 2000 cars during ASEM, Seoul restricted passenger cars to be driven every other day from 18 through 21, throwing owners of more than a 1,000,000 cars into difficulty.

But the criticism on holding ASEM in Seoul did not stop to the point of complaining. Masses of students, laborers and other citizens gathered to march in protest. Tens of nongovernment organizations from in and outside of Korea were gathered not only to discuss but oppose ASEM and warn of its effects.

While the voice of the people cried, "No!" to ASEM, the funny thing was the noticeable contrast in the attitude of the governments participating in ASEM, from the people. The Korean government especially, was in a festive mood to prepare a worldly conference and arranged various events for people to celebrate and enjoy it. Paving over already asphalted roads and removing the vendors off the sidewalks were all part of the effort to give a nice impression of Seoul for

► What ASEM is to the government Asian and European leaders were gathered in one place to plan the future of the two continents. Korea was selected to host the largest diplomatic meeting consisting of discussions about political, economic,

security and cultural relations. This inter-regional gathering may have the effect to fortify the links between the two continents whereas it was relatively weak as the relations between North America and Asia are already tight from the launch of Asia-Pacific Economic Cooperation (APEC). Considering the tide of worldly

cooperation and development, it was not too early to start an organization to convene the issues of Asia and Europe together.

ASEM launched its first summit in Bangkok in 1996. The second one was in London in 1998 mainly discussing the Asian financial crisis.

The earlier forms of ASEM, however, were mostly about setting up of desirable directions for good partnership and resulted in building several plans such as, the Investment Promotion Action Plan (IPAP), the Trade Facilitation Action Plan (TFAP), the Asia-Europe Business Forum (AEBF), and the Asia-Europe Foundation (ASEF).

The third ASEM in Seoul had vital importance to plan more concrete arrangements among the 26 leaders of states and government plus the president of the European Commission for their nations. In the Seoul summit, three documents were went over with the theme, "partnership for prosperity and stability in the new millennium". They were the chairman's statement spoken by President Kim Daejung, the "Seoul declaration on peace on Korean peninsula" and the Asia-Europe Cooperation Framework (AECF), which outlined the major projects between the concerned countries in the upcoming 10

#### ► The hidden messages

"People before profit!" Demonstrators chanted as they marched through the streets of Kang-nam, where ASEM was taking place. On October 21, also the pivotal day for ASEM, more than 20,000 people including students, laborers and other anguished citizens shouted their slogans as they walked more than 3.7 km getting closer to the ASEM tower.

This protest continued through out the day as it was coherent to the protest in Prague, better known as the S26 just two months ago and the one from Seattle in 1999. The demonstrators insisted that ASEM is no better than any other organization or treaty that is already soppy with Neo-liberalism. Globalizing conducted by Neo-liberalism ways can only bring death to people, said a



Demonstrators at the Seoul Action Day are stopped from going further into the ASEM tower.

NOVEMBER1, 2000

Demonstrators are taking part in symbolic ceremony at the anti-ASEM rally by ripping the black cloth, representing the darkness of unreasonable globalization with their hands.

college student in line for the rally.

Neo-liberalism is a theory that is strictly loyal to the function of the market. It was thought to be an alternative plan for the failure of socialistic economy or the government-initiated economy. It opposed intervention of the government and thought free market such as easing regulations on trade, and international finances were necessary.

Such matters, however, are thought to bring only trouble to people. The demands of the International Monetary Fund (IMF) and World Bank, two of the outcomes of Neoliberalism, are helping corporate profits go up, but so are poverty and suffering.

A good example will be the situation in Korea in 1997, when the financial crisis hit the country. IMF bailed out Korea from debt but the people of Korea were easily seen roaming on streets undecidedly from the after-shock of tyrannizing procedure of the IMF. Thousands of workers lost their jobs and the whole nation was in serious poverty. Decades of promises that just a little more "short-term" pain will bring long-term gain have exposed the IMF and World Bank as false prophets whose mission was to protect those who already control too much wealth and power.

"Nothing can be more double faced than the IMF," stated Choi Jae-hoon, from the International Solidarity.

#### ► "Shut down ASEM!"

"ASEM is not different from the hypocritical IMF or World Bank. Just because the US is not participating this time, it does not mean ASEM will do us no harm or even help Asia or to be more specifically, our country, to become a developed nation. It's going to be just another convention for the Multilateral Agreement on Investment (MAI), " said Park Ha-soon, a policy manager of Korean Confederation of Trade Unions (KCTU).

In Argentina and Chile, the electric power company became privately-managed after APEC, another form of Neo-liberalistic economy kicked in. People of South America have been suffering from power

shortages ever since.

A similar situation can be imagined in Korea. Optical cable lines are indispensable to make telephone calls in the small rural island near Chungnam Province, Korea. In the same sense, a privately-managed corporation will not be likely to spend sufficient money to install equipment to make the lives of few islanders better.

"ASEM will only accelerate the rich European countries to encroach on Korean industries, agriculture, and other fields putting the people's lives into destitution." said Park.

#### ► Not opposing globalization itself

The trend is that the whole world is coming together to cooperate or compete. Globalization may be idealistic for the future. The problem is that the weaknesses that globalizing may carry, can be fatal for the powerless, the common people, which are the multitudes.

The people were not able to shut down ASEM during the rallies on October 21, owing to the thorough deployment of riot police. There were mixed reactions to this result. Some said the rallies were a failure since they didn't achieve anything specific as in the protests in Seattle and Prague. More violent approaches might have brought some accomplishments, a man from a protesting movement pointed out. Others, however, thought that the rally was meaningful as

As more diverse opinions on ASEM and the free market were heard during the past weeks, nothing is conclusively decided yet. But the prospect is that the people will not abandon their rights to protest and claim their basic right to live as a person should instead of living for the profits of the multinational conglomerates.

> By Lee Min-a Reporter of National Section

Move 2000 LGHRF

#### Taking Actions for the Other Kind of Minority

accept in the Korean society. Unlike some countries where expressing one's sexual identity is relatively liberalized, most Koreans still fidget, when such a topic rises to the surface. It was no surprise that the media went overboard to cover stories on the "coming-out" of Hong Sok-chon, a popular Korean comedian, who recently admitted on air that he was a homosexual. Korea is harsh on those that are different and Hong is to give up his acting career.

Lesbian and Gay Human Rights Federation (LGHRF) is a civil organization set out to work for the equal rights of that are homosexuals. LGHRF have been protesting for the rights of homosexuals since 1997. And when the case of Hong aroused the society, they started a movement to support him. A campaign called, "Sign up for Hong Sok-chon's

ay, lesbian, bi-sexual, transgendered. rights" also brought a great deal of debates These words were rather hard to between those that believe being gay is not tolerable and the side that every human being deserves to be treated the same. "Being a gay person just means that he is more interested in the same sex, he shouldn't be treated as an alien when he is just like one of us, a human being. Frankly, he should preferably be proud that he knows who he is and that he is brave to recognize his identity," Lim Tae-hun, a representative of LGHRF commented indignantly.

> LGHRF made their voice clear as their motto cried, "silence is death and action is to live". This motto, however, does not only stand to abolish discrimination of homosexuals. They intend to fight for all social minorities in Korea. Establishing a consistent alliance against oppression on foreign workers, women and national workers is also one of the goals LGHRF is

pursuing. They have participated to struggle on May Day, Women's Day, and other protests that may lead to equal rights on all human beings.

Lim Tae-hun is frequently invited to speak on the minority rights. Last month, he was invited at Kyunghee University to talk in front of many curious students. "We witness unjustified conducts on women, different races and physically challenged people every day in our lives. People seem to get easily together to fight for their rights. Struggles for the rights of gays and lesbians should be understood in the same ties as any other struggle for the minorities. It should be pursued for more democracy in our lives."

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By Lee Min-a

Reporter of National Section

## Towards a Just, Equal and Sustainable World

**▶** Forum of Challenge

I I nder the slogan of "People's Action and Solidarity Challenging Globalization", ASEM 2000 People's Forum was held in Seoul. People's Forum have been holding its biennial meetings in parallel with the ASEM since 1996, when ASEM gave off its first summit. At the forum, people belonging to various nongovernment organizations were able to gather and participate to shape a better ASEM.

This year, more than 250 people from 65 NGOs came from 33 different countries. The forum continued for 5 days in total from October 17 to 21. But the actual discussions on the outlines of desirable future on ASEM started on the 18 at Konkuk University. On the third day of the forum, people from these civil rights and social movements joined the demonstrators at the Olympic Park for an anti-globalization rally.

#### **▶** Opening Plenary

The opening plenary for the forum took place on October 18 in Millenium Hall, Konkuk University. The moderators were Shin Hei-soo from Korean Women's United and Andrew Rutherford from One World Action in England. This meeting was composed of a visual presentation, a main presentation, a panel discussion and questions & answers.

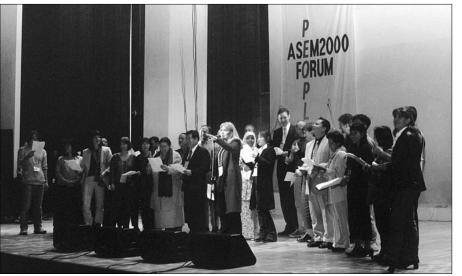
A little later than expected, the meeting began with a visual presentation. It showed that globalization compelled low-wage system with by illustrating the case of a tea farm in Sri Lanka. The presentation also

showed realistic situations of increasing unemployed laborers in Liverpool, England. It also pictured Korean unemployed homeless caused by the financial crisis and portrayed the drought and the flood caused by the climatic change through the destruction of the environment. It emphasized that all of these side-effects originated from unreasonable globalization. The presentation also asserted that human rights should be a central concern among all things.

Meanwhile, there was a main presentation with the topic of "Unified People's Movement Against Globalization". The first keynote speaker was Dan Byung-ho, the Chairman of the Korean Confederation of Trade Unions. Dan asserted that globalization profited only to the supernational capitals. He also presented future ways such as the withdrawal of restructuring and remitting the third world's debt. Sulak Sivaraksa from Thailand, a respective philosopher, was the second keynote speaker. he said that we should present specific alternative ways through discarding greed and regarding spiritual

The panel discussions were "Economic Globalization and ASEM", "Human-Centered Security and Peace", and "Poverty, Unemployment and the Responsibility of Government in Asia and Europe". After the panel discussions, there was question and

#### ▶ People's Vision 2000



Participants of the forum are singing a song "There is something inside so strong" together with France Black, an Irish people's singer.

Then the 65 NGOs were divided into 13 different workshops for concrete planning on each issue. Some workshops such as on women or with the title, "trade and economy" were popular, crowded not only with the concerned but students as well since the forum was opened to anybody who have signed up earlier in the day.

On the 19, the Closing Plenary, counted as the pivotal moment of the entire forum for it was being used as a time to announce the People's Vision 2000, a round up of all workshops was held. The People's Vision 2000 was delivered to the participating leaders of Asia and Europe to be used more than just as a reference, but to lead the summit to a higher level. Representatives from each workshop came up to the stage to summarize and give prospects on the current problems and add explanations on the People's Vision 2000.

#### ▶ Provisions of the Vision

From the women related group, said that the Asia-Europe relations should aim to reduce gender-biased inequalities and promote political power sharing and equal access to, and control over, economic

They also thought that ASEM policy and policies developed by ASEM member states should comply with international human rights agreements and the 1993 Declaration on the Elimination of Violence against Women.

Suggestions for workers and farmers were mainly on reaffirming ASEM governments' commitment to fundamental human rights for all. Especially for workers, the Vision recommend ratifying and adhering to the international labor standards that individual governments have ratified. Protecting the rights of migrant workers and their families

For the farmers, recommendation was that the ASEM government should adopt and implement domestic policies and laws that would guarantee the right to the source of subsistence and livelihood, the right to cultivate, right to land, right to traditional breed seeds, right to preserve and enhance multi-functionality of farmers.

Recommendations on youth were as the followings. Firstly, ASEM governments should affirm their commitment to eliminate the sexual exploitation of children, including action in line with the Stockholm Agenda for Action. Secondly, ASEM governments should, with immediate effect, pledge their

commitment in both policy and practice to the total elimination of the most intolerable forms of child labor.

Concerning environment, the People's Vision stated that ASEM member states should establish concrete and attainable plans that are short and long termed for the transfer and exchange of environmentally sound technology. These plans should involve a monitoring mechanism for checking implementation of technology transfer by enterprise.

The prevention of warfare and alternative security was thought to be needed with works toward creation of nuclear-free zones both in Asia and Europe by the ASEM member states. Also ASEM member states should set up a joint inquiry commission in order to investigate the impact the spread of militarism has on the empowerment of women and children.

Suggestions to eradicate poverty was that all ASEM member states should strengthen their political and economic efforts to find a lasting and sustainable solution to the external debt problem of highly indebted Asian countries. ASEM members should also halt the transfer of private sector debt to the public sector.

On education, ASEM governments were urged to support and resource community based education initiatives of civil society organizations that are demand driven where the curriculum is determined by the local people and is taught in local language and indigenous and minority cultures are respected and promoted.

#### **▶** Humanized Globalization

One of the most emphasized facts on People's Vision 2000 was "peoplizing" the ASEM process. The ASEM was usually conducted concerning economy and political matters. And the people argued for more humanized meeting between the two continents. The need of social dimension and participation of the people were urged.

People's Forum 2000 at Konkuk University closed its curtains after announcing the People's Vision 2000. A culture event followed later in the evening. Performers from Asia and Europe, decorated the stage with their traditional music and dance. Some carried serious messages on the hypocritical globalization.

#### Interview with foreign participants



#### Walden F. Bello (Philippines)

Mr. Bello is an executive director of Focus on the Global South in Bangkok and also a university professor in the Philippines. He thought the forum held enough significant value for its large scale and its purpose. His view on ASEM was not as pessimistic as other specialists on this issue. He pointed out that conventions such as WTO and APEC were too diplomatic and official for the people to intervene. ASEM, however, was still evolving and had the chance to prevent dangerous effects. "It will be up to the people to challenge the defects that ASEM has," Bello said.



#### Sarojeni V. Rensam (Malaysia)

Ms. Rensam is with the Pan Asia-Pacific concerning the matters. She admitted that her idea of ASEM 2000 People's Forum was not quite like what she had to go through for 2 days at Konkuk University. She was unsatisfied that the forum led people into thinking that ASEM was a welcoming event by presenting advisable plans for a more successful ASEM rather than warning people the dangers of globalization.



#### Diouck Mamadou (France)

Mr. Mamadou is a representative of Mouvement Des Sans. Pappier, an organization helping foreign workers to have their labor rights recognized. He realized that foreign laborers in Korea are in inferior condition as the those in France from Algeria, Morocco and etc. He refused Sans. Pappier to be called an "NGO", which has a subtle sense of being less active, and stressed that his organization is a protesting movement. "I am with the students and laborers out there crying for antiglobalization. I believe in provocative movements to make improvements," said Mamadou.



#### Katharina Stahlenbrecher (Germany)

Ms. Stahlenbrecher, was once with Philippinenbuero, an independent center for various information on the Philippines. They are concerned on the issues of land reforms, human rights, etc in the islands. To work out these problems, they lead seminars and other programs to encourage inter-cultural visits with Germany. She is not with the Philippinenbuero anymore, but with the Asia House, headquarter back in Germany. She came to ASEM 2000 People's Forum to cover the discussions that were being expressed. She expressed her opinions on the

rallies for anti-globalization, "I believe in job-sharing. Some can go out and be violent, and others can lead more stabilized movements. I don't think there's anything wrong with people who are not into protest movements."

#### REFLECTING OF THE ARGUS

#### Final Decision for Harmony

 $\mathbf{N}$  owadays, the world avoids war caused by ideological differences. If there is any war, that is caused by nation and religion. As you know, the well-known an international dispute zone is the Middle East. In this area, these complex resulted in a serious situation. Israel and Palestine's conflict started by centering around Islam holy land which results from religious discord. But the fundamental reason is historic hostility of the Jews and the Arabs. Palestine is not a nation different for the Jews. Simply, they called the Arabs who has been live in Palestine area. For that reason, the Palestine means "political subject" except national concept. Actually, they have a national identity and same quality during the fight in opposition to Israel. But this struggle is extended to Judaism versus Islamic law. The Palestinian struggle lies hidden beneath an incredible explosion over simple native land recovery. Maybe if the worst happens, it will threaten world peace. What can be done to resolve situation? Can the Middle East peace process get back on track?

The international dispute region -bounded on the east by the Jordan River, on the west by the Mediterranean, to the north by Lebanon, and to the south by the Sinai Peninsulahas been the scene of bitter struggles for a millennia. Day by day, bitter words and bloody clashes are once again threatening the tentative Middle East peace process. Palestinians and Israelis are blaming each other for the new round of violence in the region. Why is life so cheap compared to some long forgotten conflict or a building that will still be there after we are dead and gone. It seems that the Arabs and Jews are always looking for a excuse to fight each other. Perhaps the day will come when the world powers will decide to let them just fight it all out between themselves and be done with it. As long as the Middle East stays as it is the entire area will always be a third world, unable to progress past the point of being nothing more than a bunch of tribal people fighting with each other like a bunch of young children.

What may seem like a small matter to an outsider represents much more to many in the volatile region. As they struggle to find a way for their people to coexist, Palestinian leader Yasser Arafat and Israeli Prime Minister Ehuad Barak must contend not only with the political pressures of the moment but also with a lengthy history of conflict. With the current bitterness, there is little hope of holding new talks, let alone solving

Although The two nations agreed making peace with each other through the US mediation. It takes a skeptical view whether they get to the peace. Because it is too unsatisfied to healing the wound of deeper disbelief and trouble. Previous Middle Eastern peace negotiations have already shown that finding common ground amidst the violence will not be easy.

Religious wars are the hardest and most deadly wars of all. Both sides feel they are in the right because it was ordained by God and therefore they have the right to kill for their religion. There cannot and will not be peace in the middle east until both sides understand that fighting will not get them anywhere. If they continue to fight over the holy lands, the only thing that will happen is that the land will be destroyed. They must stop pointing fingers and putting the blame on their enemies and accept that both sides have rights to the holy lands. Violence will only lead to more violence and more violence will only lead to the destruction of everything they consider holy in the middle

How has Korea coped with this problem? Until now, Korea has been concerned about the Israeli-Palestinian conflict because of its influence over international politics and the global economy. Unfortunately, it seems that the situation will not be solved easily. Where is the peace in middle-east?

> **Kim Yun-jung** Editorial Consultant of The Argus

## Foreign GSC series ... 3 Indonesia

## Students Igniting Explosive People's Action

#### I. Movement as present tense

ast September, a district court in Jakarta L dismissed all charges against Suharto, former president of Indonesia. The court pardoned this old ex-dictator, as he was physically unfit to stand in court. Suharto was forced from office in a wild student uprising in May 1998. He had been charged with embezzling \$600 million from the state during his 32 years in power. This decision from the court sparked people's anger across Indonesia. There were fierce demonstrations protesting the dismissal. In the forefront of the protest, there were Indonesian university students to clear up the past.

As shown in the recent case, the student movement in Indonesia is in the active "ing" form. Students in this southeast Asian country, who have suffered from dictatorship, are playing an important role as both a driving force and leading figures toward a more democratic country. Thereupon, their way of struggle seems to be somewhat drastic. as the vanguard of activism, the General Student Council (GSC) in Indonesian universities is even combative in the present time of political transition. This remarkable feature of student action in Indonesia is similar to those of Korea in the turbulent 1980s.

#### II. Crossroad demonstration

Whenever the movements begin, Indonesian university students usually come together at a crossroad called "Smanggi" in downtown Jakarta. This is located in the center of city expressway which bores through the capital city of Indonesia. Near Smanggi, there is Atma Jaya University and the roads from there also connect with the universities in the northern part of Jakarta such as Trisakti University and Untar University. Almost every major university in Jakarta is in the area easing the access to the gatherings.

Besides the ease of access, there is another reason students are gathered at Smanggi.

About 100 meters away, there is the republic's National Assembly building. Moreover, the presidential palace and government offices are also close. During the demonstration, students can effectively express their demands to the power of the

Accordingly, strict precautions are taken on "the spot of concentration". It is common scenery at Smanggi that the university students fiercely confront with the riot police. Sometimes severe clashes remind a battle are happened and the demonstrations develop into bloody affairs. All through the history of the democratic movement, there have been many sacrifices of students at this place. Indonesian people even describe the seriousness as "the first Smanggi situation", "the second Smanggi situation," and so on.

The Smanggi is regarded as a sanctuary of the student movement. Intense demonstrations there reflect the ceaseless enthusiasm of the student movement and the strong willpower of student councils. Thus, leading Indonesian intellectuals are still meeting at the crossroads.

#### III. Wide collecting of public opinion

There is a leading weekly magazine named "Tempo" in Indonesia. It is published by the student activists who have actively participated in the social movements of 1960s and 1970s. This magazine is widely recognized as a journal of legitimacy in the democratic movement. The authoritarian state power, therefore, has constantly suppressed the magazine and its content. While Suharto was in power, as a representative case, Tempo was once forced to close. The government reasoned that they doubted the political corruption of Habibi, Suharto's successor. It was a coercive shackling of the progressive press. The members of Tempo, however, published the

magazine again after the removal of the ban. The other remarkable student organization in Indonesia is "Forum Salemba". It is a



Indonesian university students are pelting with eggs and debris during a street demonstration.

traditional campus group of leading and collecting public opinion. Activities of the group are particularly outstanding in the part of political affairs. Before the last presidential election, the forum held a roundtable conference with candidates for the presidency. This meeting got full coverage in the papers and people criticized Megawati who had not attended.

Like both of the notable examples, the student groups in Indonesia are gathering the people's voice and organizing the will of the general public. With the sensitive political issues, they firmly take resolute steps and bravely make prompt actions as a strict supervisor or as an innovative alternative group. Indonesian student organizations play an important role as an active opinion leader.

#### IV. Hidden vitality in unorganized organization

During the dark time when Suharto shook his fist, the student movement was one of the main targets of state suppression. As a result of bitter experiences, the student movement of Indonesia has not entirely come out in the open yet. Indonesian students, however, apparently know the very time to act and strenuously rise together. University students usually comment on Indonesia's political situation and express their claims on democracy through various activities. Then, students concentrate their overall struggling capabilities to realize their ultimate hope.

Thus, the most distinctive feature of Indonesian student movement can be expressed as "unstandardized liberal action". It functions as hidden energy of student power. Indonesian university students prove the principle of student action as the more pressure is asserted, the more potential power arises. They obviously show that the active spirit of the collegian is never dormant in any situation.

By Koo Sung-chan

Editor of National Section



Techno-Realism against Cyber-Liberalism

## Government Filtering Cyberspace Without Content of Citizens

I. Order in cyberspace

urrently, the law for the establishment of a filtering system in cyberspace has been sent to the government. The law is to force the government to develop an organization to control the cyberspace. Especially in the dimensions of securing the personal information and issues relating to adolescents.

But progressionists and many netizens are fighting against the law for their right of freedom which they fear would be suppressed. They carried out protesting assemblies, including on-line demonstrations, and a signature campaign by 31 movements including Peacenet, Seoul YMCA and the Jinbo Network. They even made the homepage of the Ministry of Information and Communication hard to access by deliberating having many people connecting to it at once. The government and the people have their own reasons for their beliefs. Two opposing theories, technorealism and cyber-liberalism are involved.

#### II. Control of cyberspace

The ideology of cyber-liberalism came into existence in the period usually called "wired era," from 1993 to 1998. In this era the government suddenly turned the academic and military network into the "information marketplace". From then, the liberalists like Gilder and Tofflers, started their campaign against state control. Cyberliberalism is basically putting out the theory of the people.

The advocates of the theory insist that the government or any other organization should not control cyberspace. For example, the biggest problem in the computer cooperation can be seen as the monopoly by Microsoft. The smaller cooperations have already been victims of it. Even without the government, cyberspace has been interrupted by many forces like this situation. The controlling of the authority can even become the

surveillance camera to the public which is obviously illegal in democratic societies. The cyber-libertarians, therefore, call for the free market with no interventions from government. Just after the wired era, which we call techno-realism, since 1998 came out by intellects like Schapiro, Shank and Johnson. many people saw this as a natural antidote to the cyber-liberalism age.

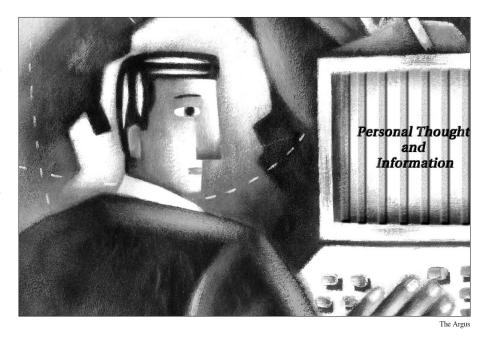
Techno-realism, on the other hand, is the thoughts of the government. once there was an incident in France where there was a piece of writing called "la grand secret" in cyberspace. This was the invasion of the private life of President Mitterand which is illegal. Therefore, the techno-realists think the outflow of private information should be controlled by authority along with the law.

#### III. Information for the public

Another opinion of cyber-liberalists is that the information should be public owned. In the network, there was once a text praising the American forces in Korea. The people on the net started a debate on the topic with most people disagreeing. Later on, the problem got more serious and was even considered taking it to court. Fortunately, the side praising America published a written apology and both sides got together and compromised. In other words, cyberliberalists are saying, "we can communicate and solve problems together." Though, techno-realists believe the information needs

They have confidence that the copyright laws and frameworks are being challenged. For example, the music industry are profiting less nowadays as the MP3 system has been developed. In most of the sites on the net, they are providing music for free and causing the net-surfers no need to buy an album. Accordingly the information should not be public owned.

IV. Utopia or not



Lastly, there is the difference in perspectives of cyberspace. Cyber-liberalists sees the cyberspace as another separate space from our real world either utopia or not. Cyberspace is where people feel they could become somebody else and express their thoughts freely. For the alienated from the world like gays can enjoy real freedom which is difficult to establish in reality. So for them cyberspace can be seen as utopia, a separate world. But the techno-realists believe the internet is not utopia but just an extension of reality.

The most typical example is children logging on to adult sites. Parents worry about their children going to pornographic sites. This cannot be solved through the net but the parents must teach their children how to make moral decisions, the same as in real life. Cyberspace also contains a malicious and perverse side which are rather ordinary which cannot be Utopia.

V. Considering both sides

Both cyber-liberalism and techno-realism have their clear conclusions on the thoughts of cyberspace. As can be seen from the above which is only the main points of each side, the reasons are also stated with confidence. This challenge of cyberspace has been going on throughout the globe for years but has just risen in Korea recently.

It is true that by techno-realism the cybercrime that is currently prominent can or will decrease. Also some of the problems on the net like the privacy and protecting the teenagers may primarily become less severe. Yet, the problems that can arise from the establishment of order in cyberspace might be greater by oppressing the freedom of thought and speech of the public.

> By Kim Na-hyun Reportor of Theory & Critique Section

#### TIME TIDE

## Still Blidled Minjung

here is one who controls and influences every thing in the society, and that is the capitalist classes. At the same time, one who just try to manage to earn enough for their daily needs live in our society. The former produces all materials which are needed for people's life, however, they do not possess anything. On the other hand, the latter cannot create any practical thing for themselves, but they monopolize all production. Therefore, the poor undergo hardships pressing for their basic lives and support themselves and their children. This problem has never been solved for a long time. However, their such poor lives are not caused by their laziness nor lack of ability. This is the result of the capitalist classes robbing their production left their efforts and monopolized factories, land and money unceasingly.

The book, Where is the Origin of the Alienated Life, explains the cause and the effect on alienated people. The possibility to overcome the unfair treatment is also dealt with. As described in this book, the three classes such as the peasantry, laborers and paupers have a close connection. The number of peasants has decreased rapidly with the industrial development in our society. This happened as a result of unreasonable and unfair policies of the government. The government does not put much money for their labors and use the land in agriculture.

In spite of the money spent for agriculture implements, chemicals and salary are more than half of the income, but this is not considered because of the realistic situation of the rural community. Especially, as the market in our country opens, they have a lot of difficulties. The difficulty is that there are not enough young men to lead the community due to the many effects of opening the market according to the regulations of WTO.

The peasants in the rural community suffer from poor facilities and low income to live so they move to town. Yet, they have to offer low-priced labors for the capitalists in the towns. Besides, they are added to the class of pauper if their labors are useless compared with relative much cheaper labors. They work in poorly ventilated and poorly lit rooms and furthermore overtime are usually left to them including several all-night hours beyond the official hours. This situation makes them suffer from many diseases such as bronchial trouble, joint inflammation and chronic fatigue etc and there is even little compensation from the firm.

Paupers have a much lower standard of living than the laborers' living standard. They exist as a large group and have became an unceasing problem in our society. The poor conditions in agriculture villages made them decide to go up to the city for better living condition with no definite object. This large-scale move to the towns and cities by the peasantry and farmers brings about one of the paupers' problems. These people do not have any money, an academic clique nor skill to settle down there.

Therefore, it is natural that the head of a family cannot help working in the construction site and selling some goods and then they may open a store. The women who are not educated must take difficult and low-salary jobs where the income may not be regular. Unemployment, accidents at work and increasing age accelerate the numbers of paupers in the society.

Only when the public press refer to this problem, the government tries to develop the people's lives but they have not really considered this alienated people in our society. Obviously, the realistic ways to protect them by the government are needed. The story of these people is not far from your own lives. Social interests are also largely expected,

By Song Hye-min

Associate Editor of News Section

#### $S \cdot E \cdot M \cdot I \cdot N \cdot A \cdot R$

#### Groping for Way of Koreanology

n October 13, a special seminar n October 13, a special subject to "the reality of Korean language education as a foreign language" was held at the Graduate school building of HUFS room number 210 at 5 p.m. This forum was prepared by the Koreanology department of HUFS graduate school.

The Koreanology department of HUFS graduate school was organized in year 2000 and this semester was the second time for them. This department aims at producing telented people who are well informed about the overall knowledge concerning Korea including history, culture, and of course Korean as a foreign

After the address of the head prfessor Nam Sung-woo, a full-scale seminar began. The lecturer was professor Huh Yong. He confined the words "Korean language education" in this lecture is the one taking place of foreign nations. Actually those who want to learn Korean language divided into largely two groups. One is the foreigners' group and the other is the group of Koreans resident abroad. He explained in details the specific situation when teaching these groups separetely.

Examining the composing paper written by one foreigner, the lecturer corrected the errors together with the audience. While correcting the mistakes by the foreigner, he easily made the audience understood the important factors Korean teachers should bear in mind when teaching Korean language. He often compared the matter with the English language education in Korea.

In addition to the characteristic of Korean language education, he added the practical situation of Koreanology demand in the international market. Presently the total number of foreign universities having the Korean department is approximately one hundred and thirty. Especially UCLA and Hawaiian University in the States have the Korean department with long



tradition and more than ten instructors. Excepting these two schools, this department is not still settled thus school authroties welcomes the Korean language

teacher having one other major like

Korean politics or economy.

Putting these talks together, he suggested the requirements of Korean language teacher in foreign lands. If Korean language teachers would be fluent in the specific delivery language, it's good but it's not a essential factor. Communication possible speaker would be enough. Teachers should be informed of the grammar terms in that menas of language. Also the accumulated Korean

those who majored Korean requires. After the presentation, there is a Q&A time between the lecturer and the audience. The other department students' participation was noteworthy. They showed intense interests about the Koreanology department in HUFS graduate school and mostly wondered the potential possibility of this area.

language knowledge up to the level of

This seminar gives the department having the chance of public information and it fulfills the audiences' curiosity about the actual situation of Korean language education to the foreign people. Especially many HUFS students took some interests in this matter because it can give another way of stretching their dreams having their majored language including peculiar languages.

By Hong Joo-hee Associate Editorof Culture Section

## Some Owls Don't Give a Hoot to Their Students



**Dwl** of Minerva

ast time I wrote about owls who do L give a hoot. This time I'm writing about owls who don't give a hoot about others and their rights. I refer to those owls who are so concerned with their own status that they don't give a hoot about the human dignity of others. I am familiar with the Korean custom of leaving seats available on buses and trains for the elderly. This is a fine custom. The problem with the custom is that it is sometimes applied rather too zealously.

I have taken the professor's bus numerous times to Wangsan campus and have witnessed two incidents, in the course of my three years of shuttling back and forth, that disturbed me greatly. In the first incident, I witnessed a senior Korean professor berating a young woman for sitting at the front of the bus. Most of the seats were vacant around her, but still the professor insisted, in a loud voice so everyone could hear, that she give up her seat and move to the back of the bus. He apparently thought that the young lady in question was a TA or student and had no right in his opinion to be on the bus at all, let alone sit at the front of the bus.

Unaware of the custom, the Korean-Canadian woman in question, noticeably intimidated, did as instructed and moved to the back of the bus. The fact that she was unaware of this Korean custom only added to her shock. I am told that this kind of age discrimination exists in Korea, but I believe it runs deeper. I do not believe a male of the same age would have been asked to move to the back of the bus. In addition, this woman was not as young as she looked. She was actually a teacher of English in her late twenties and should not have suffered the indignity of being spoken to this way.

I'm quite sure that the Korean professor in question will remember the incident I am referring to. I recall him being congratulated afterwards for his display of sexist bravado by some other cowardly male professors who approved of his sexist behavior. These professors seemed intent upon ingratiating themselves on their senior colleague and

bowed to him most ceremoniously when shield. My female colleague turned to me at they disembarked from the bus at Wangsan this point and explained that the professor campus, suggesting that he had gone up in was not in his right senses. She considered it their estimation for his bullying display.

There was absolutely no call for asking this woman to move to the back of the bus, as there was no one elderly enough to warrant concern. In addition, the seats around her were all vacant so that anyone wishing to take a seat at the front of the bus was at full liberty to do so. I'm sure the Korean professor, who fancies himself a proper gentleman, was very proud of himself for his display of bravado, but I consider it cowardly to pick on such an easy mark, and bullying behavior to have done so for no good reason.

The second incident occurred only two weeks ago. This time a senior Korean professor tapped a young woman on the shoulder and told her to move to the back of the bus. Again, there was no need for making such a demand, as the seats around her were all vacant. He seemed intent upon using his status to enforce a rule that has no merit. Living in a caste society is not without oppression and some people actually enjoy exercising power when they get to the top. It gives them a sense of satisfaction to dish back some of the injustice that has been heaped upon them in the course of their

Personally, I think it would make more sense to take it out on the deserving as opposed to the innocent.

The second incident came on the back of another incident a few weeks earlier, when this same professor scolded a young female colleague for speaking too loudly on the bus. The female professor in question was conversing with an African professor and myself. We were not talking loudly but in a normal conversational tone. I believe that an important part of academic life is to exchange ideas with other professors. That is precisely what we were doing, exchanging ideas. Some of the ideas cause amusement and so we laughed. As far as I know, it is our constitutional right to laugh, unless there is a Korean law I am unfamiliar with. The fact that the professor in question saw fit to scold the female Korean as opposed to the male foreigner says it all. He was picking on the easy mark, using the linguistic barrier as a

irrational behavior on his part to get so upset over so small an issue. I'm afraid I would have to agree with her.

It is not my intention to offend, but I am offended. Asking young females to move to the back of the bus because they are young and female smacks of the kind of segregation laws that were invoked in America in the early 20th century. Surely, we have moved on from the era of segregation. In a democratic society, it is more fitting to give people the liberty to show courtesy on their own volition. I'm sure that any young person sitting at the front of the bus would be perfectly happy to voluntarily give up their seat were an elderly person to get on the bus. It is not necessary to demand that a young person move from said seat because a senior citizen might happen to board the bus.

> **Timothy Watson** Professor of College of English

#### BUTTELIN

**NOVEMBER** 

#### 2nd

- Open Debate of the Student's Committee of Democratic Labor 6pm at 1308 on Isrel and Palestine
- Autumn Academic Festival of the Graduate School at the facualty council 1~4pm on
- the Korean Grammer 5~7pm on the Modernism in Russia - Academic Festival of the Communication and Information Department 6pm at 6210

on the movie that shows the National System and establishment of the Arbitus

- 3rd - The 41st Colloquium
- 5pm at the Audio and Visual Center room 203 on the Tradition and Education of the Oxford and on the Company Culture from a Sociology
- Open seminar of the Area Studies Pioneers of English Community 5:30pm at 1401 on the American President's Election and their Foreign Policy
- Academic festival of Communication and Information Department6pm at 6210on the Korean Reunification and International Relation
- Academic Seminar of the East Asian Research Institute 2~6pm at the Facualty Council on the research of Miama, the work of the rivers in Vietnam and in the East Asian Traditional Culture and many more

- Culture and Visual Autumn Academic Festival

9:30~5pm at Ayekung Hall on the American Movies, the new theme of the 3rd Worldand on the subject of the Korean-Japanese

#### 6th

- Academic Festival of Communication and Information Department 6pm at 6210 on the University Culture through song plays and images

- Autumn Academic Festival of the Graduate School

Open Lecture by the editor of outsider 5pm at 6311 on the gravestones of the Intellectual

Ears & Eyes

Interview with Park Heung-ju, the head of Gut Research Institute

## "Gut" Inspires Human to Live Well

From ancient times, the practice of holding 'auto' has access. holding 'guts' has continued in Korea. A 'gut' is a ritual ceremony involving exorcist prayers to God to ensure a human being's safe passage through life. While singing and dancing in the gut ceremony, the exorcist attains a spiritual state of perfect selflessness.

People had a strong belief in gut ceremonies at least until the Chosun era, but such religious faith started to fall sharply with the dawn of the modern age. Nowadays, it is largely regarded as absurd superstition, which should be gotten rid of. To disabuse people of their mistaken concept concerning the gut performance, an organized research institute has arisen hat specializes in studies pertaining to the gut. It is called the "Gut Research Institute".

Park Heung-ju, the head of the Gut Research Institute, is a researcher who has studied gut on the basis of on the spot analysis. Unlike other professors who study gut performances, he himself acquired the *Pungmulgut* from the time of his university

#### **Reporter: What is the purpose of** founding the *Gut* Research Institute?

Park Heung-ju: During the 80's, students who were taking an active part in university life and those who led the cultural movement in society gathered together to study guts on a small-scale. It was reorganized at that time of the presidential election in 1989 as part of a mass movement, a movement for living culture. After that, it received its official stamp of approval in 1991.

In the 80's, since people were busy participating in rallies or political assemblies, there was not enough time to conduct research on guts. Besides, the general public was indifferent toward it. We felt a certain duty to preserve *gut* and record the practices of shamans. We began studying *gut* from our own point of view.

R: The name of the institute would imply that it is mainly research activities that are conducted at the institute. How is the institute composed and what activities do the constituent members undertake?

**P:** The institute is operated by professional researchers. Since gut study cannot be sufficient to learning a living, they have their



own jobs such as herbalist, architect, dancer, labor activist, housekeeper and even

Gut should be considered in all its aspects to be rightly understood. Actually, however, researches in gut has been one-sided. So, at the *gut* research institute, each person studies the gut from the unique perspective of his own field, professionally based in on the spot research, and then works in conjunction with others, discussing and providing information for other members.

In addition to research activities, we also participate in making festivals based on the accumulated studies. Last year we planned the festival in Seodaemun Prison. Recently, we partipated in planning the second Chonju Sanjo Festival which was held on 6th and 7th of October. Sometimes foreign scholars who show interest in gut come for date on gut. Then we provide some materials. Also, we personally do critique activities and publish books irregularly.

#### R: You probably have your own definition of gut. What is a gut?

**P:** The essence of *gut* is not prophecy. *Gut* is just what makes people inspired as they harmonize with the heavens, the earth, and other human beings. For example, the traditional music is composed of three beats reflecting the harmony of heaven, earth, and human beings. In this way, Korea has made an effort to integrate these three into one

through singing, dancing, eating, and drinking, all of which take place in daily life.

#### R: What changes *gut* do you think the gut performance has gone through and what is its future?

**P:** Before addressing the ideology which the gut focuses on and the form of gut undertaken, we should think of intrinsic questions like why guts were performed in the first place. The judging of its value should come later. It is still at the stage of reorganization, however. I think that the significance of *gut* is still valid, nevertheless.

What we should do is find its point of contact. In the formal aspect of gut, it can adapt to rapid change or not, according to

#### R: What is your opinion of the university students' pungmul activity at present?

**P:** I have given a lecture to university students at Seopungyon (the union of pungmulpae in Seoul) and the liberal arts academy of Hanyang University. It is clear that pungmul on campus is gradually stagnating. In addition, there are no definite answers for developing pungmul yet. University students are now at the stage where they wish to study it more. Pungmul should be concerned more than now among them. Only after that, can they grope for an

#### R: Please tell us about the relevance of gut for the present generation.

**P:** It is really affecting people at present. What appears on the outside to be a fortuneteller's house is really much more than that. It is popular even in university towns. People often go to shamans when they feel oppressed or sometimes, just for

As a result, *gut*s often have an influence on the politics and economics of a country over the problems of a household. But, it has not obtained public trust and is rather regarded as a false superstition.

In a conscious way, the worldview of gut is contained in Koreans' mode of thinking. For example, if people picked up a pencil on the morning of an important test, they treasure it. We normally think it may bring us good luck. Also, sacrificing to the gods appears in other religions like Christianity, Buddhism, Confucianism, etc. They might not include these ceremonies in their canons, but after being introduced to Korea, these religions adopt certain changes. This phenomenon is understood in the context of

#### R: In addition to research activities which has done until now are there any plans for the near future?

**P:** We are now examining the model plan of pungmul education, which can establish our aim and convey its precise meaning. The researchers in charge are looking into the reaction and the effect in a kindergarten and a nursery. Afterwards, we will establish a "Gut Academy" where anyone can part icipate. Then, ultimately we will promote it on the basis of social education. We would arrange such programs and then advance into the foreign countries.

We will also share our research materials with the public by putting them on the Internet. The final goal is to establish a gut culture that is appropriate for modern society. To achieve this, the gut should acknowledge its role and value to modern

> By Kam Eun-jin Reporter of Culture Section

#### OVERVIEW

#### Women's Bodies as They Are

 ${f R}$  ecently discussion subjects related to woman are popular among college students more than ever before. Including Yonsei University, Korea University, and HUFS, Women Student Councils are making efforts to establish School Regulations against Sexual Violence. Women festivals both big and small are consequently booming. Among these, the Menstruation Festival "Daltteo Dueltteo", which holds out the hope that society at large, will come to accept menstruation as an exciting event, like the waxing of the new moon, was held last September and was considered somewhat unique. It gave careful consideration to the woman's body itself. Using the motif of "menstruation", it raises objection to the perverse views of the female body that have traditionally been held. It was successful in the sense of "coming out". The odd name is enough to catch people's interest and the press also joined in at this rally.

There is a good reason why this kind of festival, which exposes the privacy of the female body, is gaining so much popular appeal. We can consider this in an historical viewpoint. The Confucian community normally admit their past days as "suffering days to women". In the case of the Korean pre-modernization period, the most important role of women was to care for the house and give birth to a son. Women's bodies were just one means of having babies. For that reason "infertility" at that time was considered "Samgusiak" (which refers to a married woman's three sins) and gave legal grounds for a husband to leave an infertile women.

Getting into the modernization period, korean society might have modernized and changed, but perverse attitudes toward women's bodies have not changed. In the early stages of modernization, Koreans threw their energy behind exporting goods based on light industry. The class of people engaged in this consisted mainly of unmarried female laborers. The problem lies in the fact that they were not perceived as working women having a modern self-consciousness, but as human resources contributing to industrial growth. They were just laborers earning poor salaries. The nation granted them the role of working for the nation, company, and their parents and they suddenly became the "champions of industry". Women's bodies at this time were treated as machines providing the means for national growth.

The Korean contraception policy is also noteworthy. The government spread the new maternal image that women's bodies with little delivery are more "modern". Using administrative power, the government enforced family planning. And for those who resorted to sterilization, the government bestowed favors like offering income tax cuts. "Social body", "fertility", and "women" were identical concept. We can see how political power, which placed all women in the same category, was prescribed biologically.

These days we can hardly discern any visible power aimed at women's bodies. But if you think twice about it, you'll find you're wrong. Various forms of mass media plant a distorted image of women in people's hearts every day. Female 'merchandization' is a representative example. The "skinny woman syndrome" once boomed in Korean society and almost all women were putting all their effort into losing weight. Surely this owes a lot to the power of media. In addition, most pornography implants a warped and dangerous image of women in the minds of the general public.

Women's bodies have no specific meaning. If it has, it's not a native characteristic women originally have but just a series of meanings or effects formed in the complex social and political relationships created by social interaction. The current movement, "revealing woman's body's confidently," offers a warning to the society that seeks to control women's bodies according to the fashion or the age, but always under the same patriarchal category. Considering the fact that half of humanity is comprised of female bodies is a problem not easily ignored.

> By Hong Joo-hee Associate Editor of Culture Section

## Youth of HUFS Shows World Folk Culture Through Seminjeon

#### World Folk Performance Highlights Seminjeon Showing Human History by Folk Dance and Song

The World Folk Performance, which highlighted the World Folk Festival of Arts, Science & Culture, was held in Yoido KBS Hall. Starting from the 6th to 7th of October. The performances took place at 3 p.m. and 7 p.m. twice a day. The World Folk Performance is the event that represents the talent of HUFS and announces HUFS to the outside world.

They gave the keynote audience a chance to see the new millenium as a deliverer of culture. According to their keynotes, they laid more weight on the substance than the form.

This year's performance progressed by connecting each program by breaking with convention. Therefore, they formalized the cultural traditions of each country in the world into a folk dance and song depicting human history. The master of ceremonies(MC)' role was downplayed and the auditory and visual effects like images, lighting and a power-print were used instead.

It consisted of three parts and the process whereby one part passed to the next part was handled with the image with MC's narration giving its subject to the audience. Part 1 was based on a sense of festival which has been formed continually from a human birth. Images and the sound of the quickening of the womb was used to express birth, delight, growth, and the festival itself.

Part 2 was based on the confusion which is contrary to the joy of the festival, the subject of part 1. They described the jealousy generated by human selfishness, and the discord and conflict among people. Therefore, part 1 started with dark lighting to imply confusion, war, and death.

Lastly, the performance ended by highlighting new millenium in part 3. They staged this performance in a place of unity that overcome the festival and the confusion shown until now. Here, an amicable settlement between South and North Korea also appeared while the performance of Korea team.

In all three parts, 20 teams represening each country performed. The finale featured the Korean team. It was composed of four acts. In the first act, there was pangut(gut on the spot). In the second act, the partition of the Korean peninsula was symbolized making use of Jangseung (a devil post). The



Students of Russian department are selling Bline, Russian folk food in the World Folk Food Exhibition.

performance saw South and North Korea becoming one, while the third act expressed the harmony of the two Koreas. In the final act, they showed the two Koreas becoming one in the form of a buk(drum) dance on a

During the performance, all performers made the audience feel the youth of HUFS rising to meet the challenges of the hopeful new millenium.

#### Academic Festival Finally Raised its First Curtain

S tarting this year, the World Folk Festival of Arts, Science and Culture has added its area to the academics side. The first academic festival was held in the Wangsan Campus from the 10th of September for two days. The preparation committee had planned the academic festival last year but failed to carry it out due to practical problems. Therefore, the committee is very happy to be presenting the academic

Unlike most, the academic festival consisted of many different forums, not only seminars and debates, but also films shown alongside the exhibitions.

On the first day of the festival, the language team made a presentation on globalization and nationalism, saying that flowers are the prettiest when they give off their own color and fragrance. The next day consisted of an examination of the ideologies of the North, and on the last day, the Korean War, contrasting traditional ideology with the revisionism of the Korean War. These seminars were held at 6pm at the third floor of the library in the seminar room.

The academic film festival was divided

into three categories. Documentaries, the films of anti-war and the films of the North. Each day at 12pm, 2pm and 4pm three films were featured.

Exhibitions in front of the student hall and in the open theater were seen throughout the festival. There was a lot of information about the north. Information on the Maehyang-ri massacre was also on offer. The 20 incidents of the 20th century 200 Hufsians chose and the 20 incidents of the 20th century 20 professors choose were also surveyed. Some of the 20 incidents of the 20th century 200 hufsians chose were the Asian economic crisis, AIDS, 88' Seoul Olympics, summit meeting, the birth of me and me coming to university.

Along accompanying these, were the singing of the minjung song, learning pungmul, the North Korean food festival and other performances in the Festival Showcase theater in front of the student hall. Another big event that provided the finishing touch was to make a wish by launching the reunification kite and sending it high in the sky. The first academic festival was a practical event for the students.

#### Diverse World Movies Screen Providing Eye for World

**T** n the meantime, the World Movie holiday, drew the largest audience. This ▲ Festival intended to provide an opportunity for contact with world culture and perceive society through movies. Movies of various countries in the world were shown, making the most of the special qualities of HUFS.

The Third World Movie Festival was held at Jungdong A&C from October 3rd to 5th. It focused on introducing an audience to the flow of fun and fresh world movies, which have been made since the end of 90's, with a hidden theme, "minorities' daily life". For three days, there were various world movies.

Among them, "The Emperor and The Assassin" shown on Octboer 3rd, a National

movie, a historical about the First Chinese Emperor, is an epic film with an elaborate cinematography. The framework of the story depiciting intense historic scenes was detailed and precise.

Especially, an action scene was produced well, And scenes like divulging a secret and an emperor's atrocious deed raised tensions and drew attentions. However, the lack of an emotional element in terms of scenarios was one of the sore points as in "Ba Wang bieji."

The closing film, "Shoot the Sun by Lyric" was shown at 6 p. m. on the last day. It is a documentary about the fight to protect Korean's Screen Quota that shook the Korean cinema world at the end of 1990. The movie represented a conspiracy of goverment authorities and Hollywood.

As for members of the audience, there were many members of the audience besides the students of HUFS. The external public relations on the festival mainly targeted associations of like-minded persons and circles concerned with movies. It was done online on their internet hompage. "Not as many came as expected. The movies were excellent, however, the public relations were not enough. It seems that there were more concern outside the campus than inside." said Song Young-hun(Ph-94), a programmer at this festival.

#### "Coming out" Seminjeon with Folk Food and Tradition

n October 2 and 3, the 5th "World Folk Food exhibition" was held on the campus of Korea National Open University located in Taehakro. This is an event easily accessible to people who prefer outdoor events to other events normally restricted by place or number of people. This festival was made by the students of eighteen departments of Wangsan campus. Each department displayed their skills with their own traditional food. The African department prepared "Suya", and the India department showed off their "Samosas" which are similar to Korean "Mandoo".

The average price was relatively cheap with prices ranging from two thousand to four thousand won. But due to the low prices, the quantity was somewhat small. Thus, people could enjoy the various and mostly unfamiliar foods of the world. "Because the price is reasonable, we could taste different kinds of food. Most of the foods are unfamiliar and my son really likes that." said Kim Seo-yeon, one of the citizens who joined in on the festival.

On the campus of Korea National Open University, food stalls were offering brisk service and outside the campus, folk tradition stalls were on display. In addition, the eighteen departments prepared displays and students adopted the traditional dress of each nation. Besides the display of food

and folk traditions, side performance events caught people's eyes. World folk tradition performances were presented on the open stage of the campus in the preview form. Along with the traditional foods, it was the kind of event that only HUFSians can make. This 5th festival placed special emphasis on introducing Korean culture. And keeping step with the reconciliatory atmosphere on the Korean peninsula, a "unification food" stall was on display.

"These kinds of festivals surely attract people's interests. It showed the distinguished character of HUFSians effectively," said Lee Yoon-kyung, a college

Problems related to cultural space on the subway

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## Bringing out Subway Life to More **Active Environment**

I. Subway is Changing

M ost people spend time on the subway everyday. People on subways maintain woodenly stiff faces consistently caused by fatigue or indifference to each other. This is the scene that we can frequently expect on the subway. There, however, is the place where people's look is different from above. To celebrate opening of subway line 7, the Seoul Metropolitan Rapid Transit Corporation (SMRTC) arranged the event "Running Art Gallery -Wow Project".

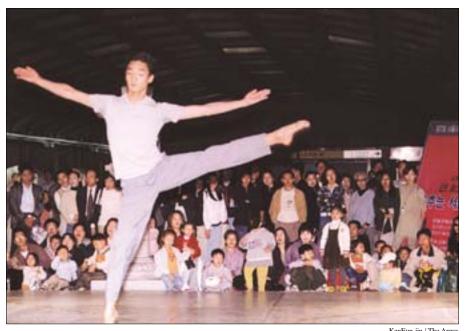
Running for this event, various kinds of artwork were set up in subway trains consisting of eight cars. It had run for two months from August 1. After the scheduled date was over, the passengers responded enthusiastically. SMRTC, which manages this event, decided to extend the exhibition by one month.

Especially, in the second car, great figures and the highlights of history were on display. In the sixth car titled, "The stars are Coming Out!", passengers were delighted by noctilucent stars twinkling whenever the subway train went underground. Likewise, the exhibition in each car has its own theme.

Unusual scenes were spread in the train by a young mother who displays her children's pictures from car to car, a grandfather who is surprised by a toilet stool in the subway car, and children who are ecstatic at the sight of noctilucent stars. The reactions of passengers to the sights of this art gallery on wheels is so diverse with the results altering the surroundings of the subway. Like the changes appearing on line 7, we have come to enjoy more cultural space on the subway. But this is the effect shown outwardly and yet there remain more problems.

#### II. What are problems?

First of all, we can consider the public officials' attitude. In the case of the "Running Art Gallery" of line 7, this event experienced setbacks in the early stages of planning. The major reason comes from the hierarchal society that resists change. When Kim Jong, the director of the public information office of the SMRTC, drew up the plan for this event, he heard words like:



People are watching a performanc of "Dancing Seoul, Dancing street"in Kyungbok Palace station on line 3 on October 15.

"It's useless! Even though you don't do anything, you draw a salary." This shows the attitude of the subway community well. Nevertheless, thanks to the young members of the SMRTC, where people in their 30's occupied more than 70% of the total, the dream was realized.

Secondly, there are the financial management problems corporations face. A debt the Seoul Metropolitan Subway Corporation (SMSC) has amassed is 2,800 billion won, which is over twice the budget of the SMSC. Besides the operation deficit is about 360 billion won every year. In other words, the debt is increasing one billion won each day. SMRTC also has a deficit of 390 billion won a year. SMSC in particular experienced a serious financial crisis at the end of last year.

Due to the financial difficulties, subway fares were raised on September 1. A concerned party said that it was difficult to justify spending some portion of the budget on making cultural spaces on the subway, considering the current financial situation.

Third, most people do not know about the cultural space on the subway. The "Running Art Gallery" of line 7 is relatively well known, but other cultural events are not. Though some people want to see them, it's hard to achieve because they do not know when and where the cultural events are to be held. As seen above, cultural events in the subway are poorly promoted in terms of frequency and public relations.

There are also problems concerning passengers. At Dongdaemun Stadium Station on line 4, the Ecuador folk performance was held as part of the Subway Theater on October 9. Many passers-by stopped to watch this performance. The stage was in harmony with the active audience.

Though there seemed to be no difficulty, the manager of this team who performed mentioned their sufferings. "Sometimes drunken guys pick up a quarrel with us in the middle of the performance. Also people often talk about the performers during the performance." "The culture of inspecting performances is not yet accepted in our

III. To make cultural subway There are several ways to solve these

problems. Many passers-by happen to come across cultural events including the Subway Theater and various kinds of exhibitions by chance. But in the case of the Subway Theater, it takes place only in main stations and the "Running Art Gallery" only runs for a few months. Many people were not able to enjoy these. To solve this problem, the cultural event in the subway should be held for a longer term on a larger scale.

Moreover, for citizens to know about the cultural events, public relations should be strengthened. Except for the information on the Internet homepage of SMSC or SMRTC, there is little chance of getting information from the source. Public relations inside the subway should put items on display for passengers to see. Then, people may go and see it in their spare time.

The most important thing is to change our thinking about the subway. Subways can be places where citizens' consciousness toward culture breathes. But people are not aware of it and only think of the subway as merely a means of transportation. Regarding people's expressionless faces on the subway, foreigners who visit Korea would judge Koreans as having stiff and indifferent faces like their looks.

When seeing the subway of Paris, Public Art, including cultural events on the subway are routine. Namely, the cultural space in the subway contributes to Paris becoming a city of culture. The culture of Paris does not make citizens visit cultural event, but rather cultural events come to the people. We need such a change of concept regarding our subway system.

Conservative governmental society who avoids change and citizens, who regard the subway as a means of transportation, should know that the subway is a significant part of a city's cultural life. As people's understanding about the subway changes, a cultural subway, instead of a mere transportation system, will become an important new development of our cultural

> By Kam Eun-jin Reporter of Culture Section

#### Memorial Ceremony to Revise SOFA

Problems concerning the U. S. Armed Forces in Korea was Forces in Korea was at issue in current year. To induce people's wide participation, there have been a lot of cultural performances staged to draw attention to this issue. Especially, there were "Bong-soonga", song*pangut* to the memory of victims of the US Army and for a revision of SOFA. It took place in the Grand Hall of Yonsei University at 5 pm on October 28.

Song*pangut* consists of a public assembly combining various genres such as song, pungmul, theatrical performance, dance, image, poetry, etc. The title, "Bongsoonga" was chosen because it symbolizes Korean's heart filled with grief, resistance, and desire for independence from Japanese and American imperialistic rule.

The whole ceremony was composed of six parts. The opening performance consisted of the 'Heat of Pan'. There were singers and band performances in part 1. Kim Won-jung, a singer performed this said, "The audience is smaller than expected. The day we hope for will soon arrive, after the crime of the US

Army is solved."

The second performance was mainly dramatic, showing the state of the country resulting from the partition of the Korean peninsula and the amicable agreement that has been reached in recent days. They also satirize the American's dissatisfaction over the state of reconcilement between the two

The crimes committed by the US Army were featured in the third performance. Korean police were also blamed for having no legal rights to investigate these crimes. In the fourth, they dealt with recent problems concerning the US Army like bombing in Maehyang-ri. Then they insisted to revise SOFA in the fifth part. They spoke out on behalf of solidarity and the peace of the world in the last part.

This was hosted by the National Campaign for the Eradication of Crime by U. S. Troops in Korea and People's Action for Reform of the Unjust in the ROK-US SOFA Agreement.

#### Fight for Freedom of Expression

he 2000 Seoul Human Rights Film Festival opened at Ewha Woman's University on October 27th. This is the fifth occasion and it was scheduled to be held by November 1st. In addition to film showings, there are supposed to be supplementary activities including a talk show with Hong Sok-chon and a seminar with foreign and domestic directors appearing as special

The Human Rights Film Festival has tried to present itself as the sole exception by rejecting censorship practice in the name of human rights. As a result, the festival has, in the meantime, encountered many obstacles

The opening ceremony was held at Ewha Square at 7 pm the first day. The master of ceremonies was Hong Sok-chon.

Pungmulpae of Korea University performed and "2000 Human Rights News", which reviews incidents concerning human rights this year, was featured on the screen. As an opening movie, "The Bolivian Diary" was

In this film festival, excellent fillms in all genres related to human rights was screened. There were various programs including "A Slanderer of Peace-the US Army Base", "Media and Human Rights", "The Face of the US", "Movies on Human Rights for Children", "Oppressed People", etc. There were also Korean movies, nominated for human rights awards this year.

All films screened at the festival offer free admission to the public. Its sponsor was the Sarangbang, group for human rights.



#### Teaching Those in Need, Acting for Pleasure

s The Argus is an English newspaper, I don't have to have the line small and the Purun English or anything, right?" Choi Yeon - ok (E-97) a volunteer of the Purun Civil Community situated the Dongdaemungu with a big smile asked before we started

In 1999, starting a new year, she had in mind a thought of doing some good work in the community. This is when she carefully knocked on the doors of Purun Civil Community which offers costless tutoring for those un-educated and the foreign laborers. By the posters looking for people like her, in March she started office work like the Negative Campaign until a class was able to start. She said it was hard maintaining the class as the aunties had personal situations like having health problems. Once she was a little late for class. A auntie was waiting for her to express her appreciation and to say good-bye with a swollen face. She was going to be hospitalized. She said she will come back as soon as she was well. Then she thought to continue teaching harder, she recalls.

In the future, Yeon-ok wishes to become a psychological therapist and develop a reeducation program for the children who are adopted overseas. She is planning to keep up with her work with these private organization. She doesn't have a big fantasy about her future but just wants to led a happy and useful life.

Asking her what she wanted to do most these days with her time, she answered "Study" without hesitation. She confessed she has not been able to study during her university life. In the first two years of campus life, she has been busy participating with the Drama Club which recently had organised a performance called the 'Lashomong'. She showed regret that The Argus missed it. She enjoys acting very much, one could see it from her enthusiasim. She also participates in the Dongari Union in the area of performance. With her time she showed interest in the school affairs. One she is currently incrested in, is the Problem of Sound Pollution in the Opean theater.

"I think the power of the press is enormous." Recently she has been interviewed by the press a lot. First it was a newspaper, then the broadcasting station and a little magazine and now The Argus. She did not forget to say that she did not deserve this spot light. Donating three or four hours of her time is nothing much, this is her thought. The spot lights are like a whip to her, telling her to put more effort to this work and do a better job in to it this is her interpretation.

"I think the Humanity is a very important word. Therefore I always try to put humanity in front of everything." she had said in a firm face. "And I just try to do my best in everything I do, that's all." With the question, of the time management of school and volenteer work, she answered that there in always time if one tries to make

From the aunties she teaches, they offer her feeling of love and not only that but teaches her love. Time to time, on Yeon-ok's desk, Kimbab or baked corn can be found. The aunties would with ones true heart in it show there appreciation by these kind of behavior. She said there is one auntie who always asks her to have dinner with her after lessons but has refused feeling uncomfortable at the thought.

Throughout the interview, she emphasized an Single day HOF that is going to take place on the 4th of November in front of HUFS saying "The aunties are really looking forward to this day. I wish it would work out well." There is lots being prepared for this. There is going to introduce the Purun Civil Community and is planning to have these aunties reciting what they learnt and show out the aunties writings.

> By Kim Na-hyun Reporter of Theory & Critique Section

#### **Cross-over Cartoons with Internet**

Cartoon Animation Festival 2000, is held on the line as a first time cartoon festival all of the world from August 1st to November 31th.

In this time, this festival with Korea, Japan, Taiwan and others is a party for 'Online entertainment companys' to show all of the cartoons, animations, characters by a new one. The CAFE 2000, showing Korea's internet solution tech with each country and looking for the new international market will make as a business trade fair market with each country's buyer.

The slogan of the cafe2000 is "cross-over the every contents and remixed with internet, as like an animation and electronic game, cartoon and e-mail, matching character and

There were individual items, the Cafe2000 is purpose to break each item's part by trying to join each best things. For example of the character fashion show, the Cizmail, character e-mail service, offer the character's item to the Pointcode, making the clothes, to sell the clothes. The customers choose the brand directly by themselves.

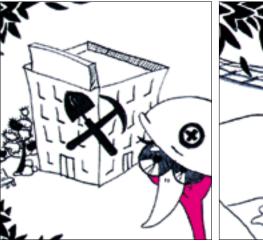
Cafe2000's main items are' the liberty of expression fair', 'women cartoon's fair', Character fasion show, 'On-line game contest', 'Digital cartoon content festa', 'Character biz mall', 'Adult animation movies', 'Internet New Tech Fair' and so on.

The cafe2000 hold this festival on the web site also Dokwon gallery, Insa-dong, Seoul, from Oct.25-30th.

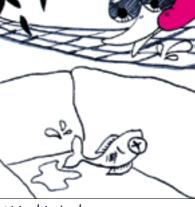
And Cafe2000 hold 'Rock-Ani Festival in the Rolling Stones-live club in Shinchoun, Seoul. This one shows crossing the culture as like Music, Animation and Cartoon. The other things are 'seminar', and 'Presentation of culture industry investment' when you click 'www.cafe2000.co.kr', You can see more informations.



Jung Su-nam / Cartoonist of The Argus



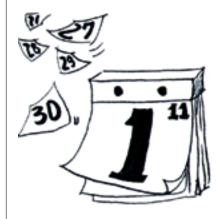
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For the deeper friendship...



During November, What did You do For Yourself?