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The Argus

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The Second Momentous Leap toward a Civilized Life



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Editorial

The Human Footprint pt.2: Industry

Let us continue the story of Greco-Roman mythology. No, let us think about “God” before that. What attributes come to mind when you think of god? Many will think of an almighty, a perfect being. And yes, this is true. However, Hephaestus, the god of fire, metalworking and stone masonry is completely opposite to these general perceptions of god. He is often depicted as a lame and ugly man in a working suit, holding a hammer and tongs.

Then why is Hephaestus portrayed as a lacking deity, unlike his perfectly beautiful fellows? First of all, blacksmiths of ancient Greece are assumed to have physical health issues due to arsenic poisoning as they process iron. In fact, long-term exposure to arsenic harm the skin and causes hair loss. Second, iron manufacturing was advanced technology at the time. Thus, social leaders deliberately made craftsmen disabled and treated them well so that they would not run away. These humble lives of Greco-Roman blacksmiths were reflected in their patron god Hephaestus, hence he had no choice but to have a somewhat defective appearance.

So what does Hephaestus look like if we re-imagine his figure at this point, about 2,500 years after ancient Greece? Has the quality of blue-collar workers’ lives have improved over time, thereby turning him into a charming and attractive god?

Unfortunately, nothing has changed much. Most of the workers are still not treated as they deserve. The vast majority of blue-collar workers are paid far less despite their hard labor. They are also exposed to a high risk of injury due to poor working conditions. Even if workers manage to survive all dangers and perils, many still suffer from health issues. Not to mention the spare time for any leisure activities, they barely afford to get a medical checkup. Some people even think “blue-collar” on their uniforms is a shame. What a tough life!

Let us get back to the matter at hand. Many people forget about whom Hephaestus married: Aphrodite, the goddess of beauty. Have you ever thought about how these two clashing concepts, defectiveness and beauty, can mingle with each other? Probably, it is because that is where the true beauty comes from—you need to get ugly sometimes.

We take some perks of the modern worlds for granted, neglecting all the tears and sweats poured into luxuries we enjoy today. But as you can see, those efforts make our lives much better. Do not you think that is the true beauty, making our lives stunningly beautiful? The Argus hopes we all appreciate what they have accomplished, what we enjoy, and what will still be pioneered by their bare hands. 📷

나금채

By Na Geum-chae
Editor-in-Chief



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>> The Argus hopes that this October, readers recognize the extensive and dynamic caliber of the industrial revolution. Segueing from the agricultural revolution, the G&N Section takes readers on a journey to Changshin-dong, the once bustling center of this nation's light industry. Then, the Culture Section leads the readers halfway around the globe to look into how the industrial revolution changed the way bourgeoisie Parisians dressed. Last but not least, the T&C Section illuminates, through the feud between AC and DC, perhaps a motivational component to the development of industry: competition.

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Two Currents, Yet To Be Settled

By Mun Ji-hyun

Staff Reporter of Theory & Critique Section

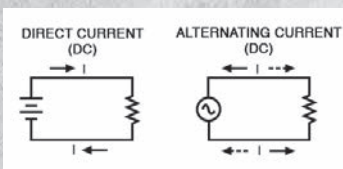
In 1831, when Michael Faraday, a physicist, succeeded in creating electricity using electromagnetic energy from moving conductors on a magnet, people who knew only of the existence of electricity at the time, became surprised that there were “types” of electricity. The movie, “The Current War (2017)” then illuminates the fierce competition afterwards of whether to use direct current electricity or alternating current among the three brightest minds at the time. Thus, the Argus closely looks at two types of electricity competing back and forth in the film, and furthermore, provides a diachronic view of the development of direct current and alternating current through science philosophies: Karl Popper’s falsifiability and Thomas Kuhn’s paradigm theory, and denotes the prospect of electricity.

“The Current War (2017),” seesaw of two forms of electricity



The movie sheds light on Thomas Edison, an inventor and a businessman who lit up modern civilization, and his competitors: George Westinghouse and Nikola Tesla. Direct current, which was first distributed in the 1880s by Thomas Edison, began to gain popularity, while alternating current, was shunned by people as its current was less stable. However, the game changes by the outstanding entrepreneurship and brilliant thinking of George Westinghouse and Nikola Tesla. The movie begins in the 1880’s United States, when many talented immigrants flocked to the U.S. at the time contributed to make the U.S. the leading technological powerhouse. At that time, most American electronic companies were fostered under funds from big financiers such as J.P. Morgan.

What is Direct current and Alternating current?



Direct current (DC) is a current that does not change its direction, which flows from high to low voltage. DC is generally used for electronic circuits or batteries in equipment. For example, a portable battery is a typical device using DC function, which is charged when outer high voltage flows in through the device.

Alternating current (AC) is an electric current in which the direction of flow changes periodically. AC fundamentally derives from Michael Faraday’s “law of electromagnetic induction” principle

which generates electricity by moving wires back and forth on a magnet. AC electricity forms by moving wires (rotor) on a large magnet (fixed magnet). Today, AC is commonly used over DC, as it is easier to control the voltage.



Thomas Edison desires to create DC empire

The film “The Current War (2017)” begins in 1879, with investors getting off a train in search of Edison. While they were walking on a dark night road, they become awed by the bright light coming out of the “bulbs” invented by Thomas Edison. Edison’s light bulb, obtained through as many as 3,000 trials and errors, surprised the world by staying on for 13.5 hours in October 1879; others previously stayed on for only less than a minute. Afterward, he continues his experiment and in 1880 invented the ultimate light bulb, which stayed on as long as 1,200 hours, by discovering that a burnt bamboo could minimize the resistance to current flow. Successfully pulling it off, Edison founded “Edison General Electric” under the auspices of several financiers, such as JP Morgan, to dominate the U.S. electricity supply market in earnest. Then, “Edison General Electric” developed the “Dynamo,” a generator that provides DC electricity, and used to transmit electricity to more than 1,093 of his inventions.

Since then, the Edison General Electric business quickly flourished, building 5,000 power plants in the U.S. in two years and 2,000 more within the next five years. But soon after, with the emergence of a rival company called “Westinghouse Electric” in 1886, he gradually felt threatened. He did not think much of Westinghouse at first, as AC at that time was dismissed as an unruly current, with its inconsistency in direction and intensity. Edison even worried that AC’s high-current at one point could threaten mankind. In the movie, he tells reporters, “Did I tell you AC can kill people?” But as the situation does not happen even after he says this confidently to the public, he commits unethical experiments like electrocuting a horse with AC to prove the danger of AC. What is worse is that he even suggests that the Prison Service made an electric chair using AC and performed electrocutions. However, in the latter part of the movie, people adopt AC which can be used across great distances at a lower price. In 1892, Edison was ousted when “Edison General Electric” was merged into the “General Electric Company.”

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▲ Thomas Edison electrocutes a horse with AC power in 1888.



▲ Thomas Edison invents Kinetoscope and establishes Motion Picture Patents Company.

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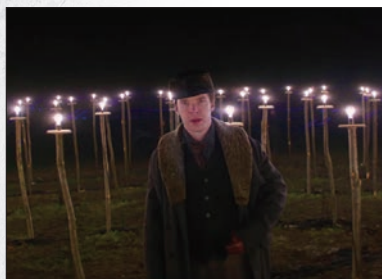
Ironically, however, the film ends with Thomas Edison smiling triumphantly, watching Niagara Falls in the cinema. This strangeness can be solved in two explanations: first, Edison established a Motion Picture Patents Company in 1908 through his later invention, the Kinetoscope, which succeeded in the film business. Secondly, “Westinghouse Electric” succeeds in building a power plant in Niagara Falls and generating electricity through Tesla’s hydroelectric generator, but borrows Edison’s transmission system to bring electricity to the U.S. as there are not any transformers needed in sending electricity over very long distances. In fact, according to the Korea Electric Power Corp.’s “Channel KEPCO,” installing a DC transmission system is cheaper, as the electrical resistance (voltage) of the DC is 30 percent lower than that of the AC. DC transmission causes fewer short circuits and thus reduces the amount of insulation needed, like an agitator.



George Westinghouse paves the road of AC

From the beginning of the movie, George Westinghouse appears as a rival (but a very generous one) of Edison, who uses the AC transmission system. He was already a successful businessman, founding the “Air Brake Company” in 1869, producing various car-related inventions. But in 1886, when Edison was moving ahead with DC transmission, Westinghouse spots the drawback of the DC power plant, as too many lift stations had to be built over a city-area for it to be cost-effective. Therefore, he invests a huge sum of money and establishes the “Westinghouse Electric Company,” which provides AC transmission. He even imports a generator from an Italian scientist named Werner von Siemen for US\$ 25,000, but his wife and colleagues all try to stop him by saying, “You made a big mistake.” as there were many flaws in the AC system. But as the story unfolds, “Westinghouse Electric” grows as much as Edison’s business through alternators, and transformers successfully made by his friend, William Stanley. AC steadily

©101 Studios



▲ Thomas Edison welcomes surprised investors with his bright lightbulbs.



▲ Edison creates a direct current generator named “dynamo” in 1892.

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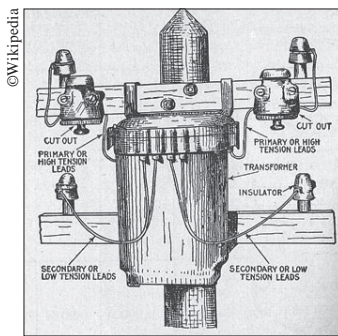


▲ Westinghouse realizes that too many powerlines are needed when using DC generators.



▲ Westinghouse establishes "Westinghouse Electric Company" in 1888.

▲ Westinghouse imports an expensive early model of AC generator from Italy.



◀ William Stancely encouraged by Westinghouse creates an efficient AC transformer.

gains in popularity as it complements the short and thick copper wire used in Edison's DC transmission process, and made electricity last longer, and less expensive.

However, in 1888, one day during a cold winter, several people were electrocuted due to malfunctioning AC transformers emitting high voltage. After this event, people quickly lost faith in AC. But with the help of Nikola Tesla, Westinghouse succeeds in creating "Tesla's Transformer," and wins the current war. Regarding his success, Dr. Kim Seok-hwan of Korea Electrotechnology Research Institute, Superconductivity Research Center said, "Edison's business was to set up and supply direct current power plants in nearby neighborhoods, but he knew that as the business would flourish, the loss of electricity would increase, but at the time he had no transformer to control the voltage of direct current, so he had no other choice than to build more alternators. On the other hand, Westinghouse and Tesla were successful through the use of Tesla's AC transformer, thus increasing and decreasing the voltage freely."



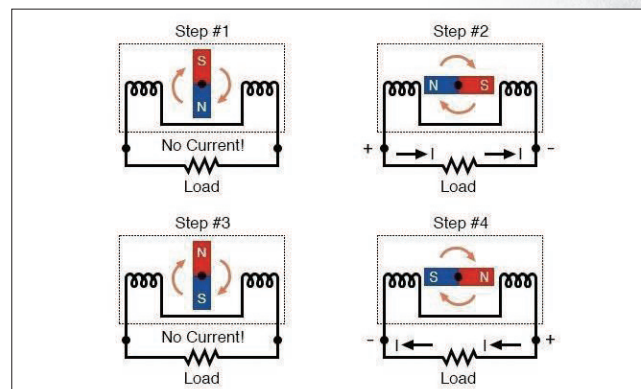
Nikola Tesla makes ideality into reality with AC

At the height of the competition between the two inventors, Nikola Tesla appears while measuring the distance from Edison's DC generator to Edison's laboratory, then knocks on Edison's doorsteps. Tesla comes from a small town in Croatia. He studied engineering at Graz University in Austria, but he dropped out of school after he strongly disagreed with his professor's claim that electricity flows only through a rectifier. Tesla believed that instead of using commutators limiting the movement of rotors - which inhibit the voltage it could generate, steering rotors continuously would create magnetic fields on the stator much more quickly and with much more voltage, producing more electricity. His idea later becomes a fundamental model for his AC inventions.

Tesla was certain that Edison, the largest DC electric company owner of the time, would agree with his ideas, and immigrated to the U.S in 1884 to convey his thoughts to Edison. But in the movie, Edison ignores him by saying, "I'll give you \$50,000, if you can fix the broken generator now." Regarding his response, Song Sung-soo, a physics professor at Pusan National University, said, "It may have been because Edison knew that AC electricity was more productive and economical, but he didn't want his efforts to go to waste." Over

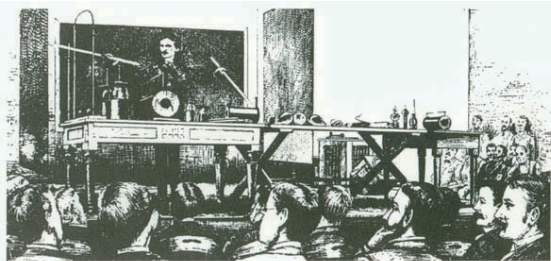


▲ Nikola Tesla tells Edison needs to replace DC with AC.



▲ AC alternator does not have a commutator that controls the flow of electricity.

©Wikipedia



Nikola Tesla's first of three lectures, May 20, 1891, at Columbia College in New York.

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▲ Tesla collabs with Westinghouse producing AC electricity.



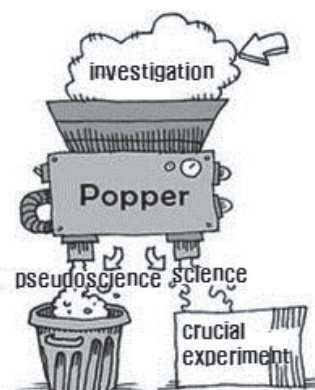
▲ Tesla first built AC water turbines in Niagara Falls and enabled electricity to be transmitted to U.S.

©Big Think



The philosophy of science in “The Current War,” the current crisis and prospect of electricity

“The Current War (2017)” does not just deal with a quarrel between three scientists, but also implies how the science of technology develops. Therefore, the story could be interpreted through Karl Popper’s “falsifiability” which suggests that science develops by disproving, and Thomas Kuhn’s “Paradigm theory” that calls for a widening of the conceptual scheme of science. Moreover, based on these philosophies, accumulating AC drawbacks like a power outage and energy waste, and the rising use of alternate energy sources, illustrate that the science of technology still continues.



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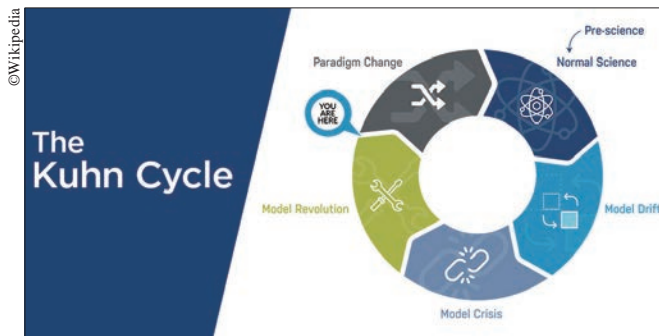
the next six months, Tesla repairs bulb failures at the Edison Company, where many of the problems were caused by the low current not reaching far enough, and a failure of inventing the right type of transmission. In the film, Tesla constantly insists upon Edison to shift to the AC system to overcome the limitations of DC, but Edison says, “What can you do? You’re just an immigrant.” Consequently, Tesla leaves Edison and sets up his own company, but due to financial difficulty his company becomes troubled.

After these instances, Tesla introduces a new alternator that uses induction motors while giving lectures on his thesis “A New System of International Current Motors and Transformers” at Columbia University in 1888. Westinghouse, who received a patent infringement report from Edison for the use of DC electric motors, promises to help Tesla to develop his invention by signing a contract for the use of induction motors after hearing Tesla’s lecture. Hence, George Westinghouse secures the stability of the AC system through an induction motor and brightens the night at the Chicago World Expo, thereby captivating judges with an offer of providing electricity at half the price that Edison charges.

Tesla also previously invented a disk-type turbine with less air resistance and more rotating power in 1883 to create an alternating motor which can convert kinetic energy into electrical energy more powerfully. In 1893, after the Expo, Tesla built the first electric motor-based hydroelectric power

Proving falsification and accepting mistakes

With the spirit of “Genius is 1% inspiration, 99% perspiration,” after countless experiments, Thomas Edison was able to light up a city with DC. However, he did not listen to the advice of switching to AC because he harbored the ambition of building “Edison Empire”. But his “thought” lost its value eventually when Westinghouse’s AC electricity, instead of DC electricity, was recognized in 1893, at the Chicago World Expo. But Edison was not totally frustrated at this point, and he continued to pioneer new inventions. This is in accordance with Karl Popper’s falsification, which scientific object must always be proved to be false through observation, and it is the true scientist’s obligation to accept new theory as a member of an open society. The movie reflects that science technology is not absolute. As Karl Popper says in the book, “The Logic of Scientific Discovery”, no matter how great a theory is, as there may be “black swan” among “the swans,” usage of DC

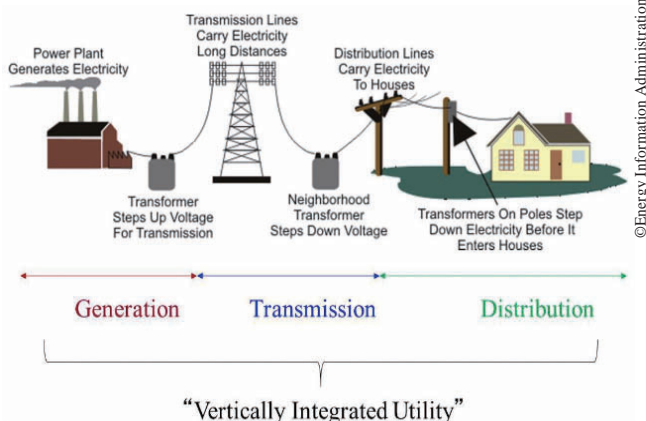


▲ Thomas Kuhn states that a paradigm shifts when there is a fundamental change in experimental practices in science.

was to be refuted and proved to be false through new evidence. Regarding “The Current War (2017),” professor Song Sung-soo said, “As Karl Popper asserted, when modern analytical philosophy was prevalent, scientists did many experiments and observations as part of efforts to counter the other side, just like Edison and Westinghouse.”

Piling limits of AC and shifting towards DC

In 1888, Nikola Tesla worked for “Edison General Electric” and observes limitations in the DC system. In the beginning, Thomas Edison’s DC system dominates the country, but as DC started to reveal its limitations, Tesla turned the tables of electricity in 1893, with an efficient AC system which compensates defects of DC. This phenomenon can also be thought of as Thomas Kuhn’s paradigm: within the scope of normal science, scientists accumulate research results that do not blemish the theoretical basis of the system, but sometimes anomalous and unfamiliar results pile up to reach a point of crisis, whereupon the paradigm shifts and the new



▲ Power system blackouts happen when there is a voltage collapse during transmission.

theoretical framework replaces the existing system. “If we look at Thomas Kuhn’s paradigm theory as a concept that is widely used by scholars and the public besides natural science, Edison is the representative of the DC view of the world, and the representative of the AC view is Westinghouse,” said a philosophy professor Lee Sang-wook, at Hanyang University.

Growing problems, and two currents yet to be settled

Surprisingly however, researchers identify that the era of DC is returning, due to several reasons. First, AC increases the risk of blackouts. Because voltage and current are not constant during transmission, there are many losses due to difficulty in adjusting electric resistance. In contrast, DC resistance is constant with a stable voltage and current, in which there is less risk of thermal loss. Therefore, DC could prevent power outages that previously occurred if electricity demand is not met. Second, renewable energy is receiving attention as an alternative energy source. According to a report <Electricity, Electric Industry, Past and Present> published by the Daegu Gyeongbuk Institute, the use of renewable energy will increase as the gradual shutdown of nuclear power plants decreases electricity supply. “POSTECH Review,” however, noted renewable energy produces direct current, thus producing DC, but transmitting into AC and then transferring back to DC in electronics causes inefficient power loss. Likewise, it seems that DC would become prevalent over AC after the perseverance of losing its current. But it cannot simply be justified as Edison’s victory, because, as Thomas Kuhn demonstrates, technology develops based on its significance and limitation.

“Automation, transportation, and communication. And the man that controls that current controls that future,” as Edison says in the movie, electricity changed the way we live and became an indispensable necessity. However, unlike how the movie unravels electricity as being an intense war, in reality, DC and AC were both developed to improve people’s lives. Thus, the Argus hopes that through the article, readers have a clearer understanding of how electricity, at its center, evolves through science philosophy.

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The Conscious Pariah as Rebel and Independent Thinker : Hannah Arendt

By Kwak Hyun-jeong

Associate Editor of Theory & Critique Section

“U nder conditions of terror most people will comply but some people will not (...) No more is required, and no more can reasonably be asked, for this planet to remain a place fit for human habitation.”

Throughout our fickle history, what we regard as evil is capable of fairly ubiquitous presence, often marked not with the grandiosity of the demonic but absolute mundanity. The core cause of this perplexity can be described using Hannah Arendt's newspeak: the fearsome, word-and-thought-defying banality of evil. Arendt caused reflexive rebuttals as she coined the term to elucidate the mentality that fostered the atrocities of the catastrophe known as the Holocaust, a grueling manifestation of the anti-semitic narrative of the 20th century. Though her incisive inquiry took great care to differentiate between the banal and the commonplace, it seemed to turn this monumental representation of victimhood into a meaningless triviality. Ironically, in our times, her contemplation tethered to the world is accounted to be courageous, and this contemporary Arendt renaissance establishes her as one of the most original and provocative thinkers of the post-World War II -era. To investigate her intellectual career, The Argus participates in Hannah Arendt round talk sessions* at Choi Ina Books, led by Hong Won-pyo, a leading expert in Arendt and a professor emeritus of Language and Diplomacy at HUFS.

*The content of this article is based on these lectures.





▲ The Eichmann trial at the regional court, 1961, aroused great interest the world over.

Hannah Arendt, willing to talk about her pariah identity

As a German-born Jew destined to endure unprecedented anti-Semitic violence, Hannah Arendt witnessed her troublesome identity render her void of legal recognition, and thrust aside, as a “problems” to be forced into migration and exile. What she found most intolerable in the Nazis regime was not an overt hostility toward enemies, but her gentile neighbors scrambling to forget that they had ever known her. Arendt viewed the urgency of her time, the utter destruction of European society, and established herself as a thinker struggling to seek the root of this chaos.

To further understand her contention, one must know the historical context. During the era of the Holocaust, nation-states that emerged from the revolutions of the Enlightenment period as well as those that reformed themselves incrementally, were to be governed through reasoned, rational debates conducted by equal citizens. At this time of transition from community to society, Arendt came to see that people who belonged too loosely to the political system would essentially be excluded from the public discourse. The Jews were a diasporic people for a long time, and had long been accepting the absence of political voice and skillfully adapting to whatever circumstances challenged them. In lack of worldly involvement, they undermined universal claims of citizenship and at the same time, took advantage of the increasing privatization and commercialization of society. They were not aware of the image of themselves—created within the general public—as a despised parasitical social group.

Ultimately, the prejudice attained its ugliest apotheosis in the hatred of Jews among other European nations, and an open, voluntary espousal of official anti-Semitism throughout, as though they had only been waiting for this opportune moment. Jews had failed to understand that if one is not an active participant in the making of their world, they are doomed to be enslaved by those who exercise the world. Arendt saw great difference between “acting on values” and “being value-neutral,” and she could not accept the theory of Jews being the innocent scapegoat that helplessly went to the net. She problematized the collective morbidity among her fellow Jews, who were psychologically succumbed to a notion of eternal victimhood and pride of being a “chosen people.”

Briefly mirroring the course of her life, one may realize that Arendt was indeed not a spectator to the Holocaust, but an astute critic that illuminated the potentialities for restoring the dignity of politics. Only because she refused to denounce her conditions as a pariah figure—a Jew in Nazi Europe, a stateless refugee deprived of citizenship, and a woman in an intellectual world of men—did she find the potential it affords her as a citizen of several worlds among many others, fully at home in none but adept in them all. For philosophy, Arendt continues in the same passage, as she provides condemnation of categorized groups of ethnicity, nationhood, race or religion in the light of her concept of human plurality—that we are all equal as human, but everyone is exceptional in that nobody sees the world from the same perspective. To her, the ascription can be transcended only when human beings come together for joint purpose in the public sphere, aimed at attaining a more participative society.



▲ Adolf Eichmann is defending himself in front of the three judges, who were Jews and citizens of the state of Israel.

How Hannah Arendt came up with the “Banality of Evil”

Many of the incidents and stories that mostly provoked Hannah Arendt’s thinking were directly related to her attempt to comprehend the emergence of the unprecedented crime of genocide and the destruction of the public realm in modern age. At this historic juncture, she believed that it was necessary to name and prepare for evil actions humanity might face in the future. She questioned: Where does this evil action come from? Can one do evil, without being evil? How are those that do evil different from the rest of us, and what do they lack in human quality? Arendt answered these inquiries by coining the phrase “Banality-of-Evil” in her journalistic analysis of the 1961 trial of Adolf Eichmann in Jerusalem. Eichmann was one of the chief architects of the Holocaust. She argues that though the terrible consequences of blind obedience were captured through Eichmann, he was quite ordinary, and neither demonic nor monstrous, going against everybody’s expectation. Even the Israeli psychiatrist who had examined Eichmann during his pre-trial detention said, “By purely psychiatric tests, Eichmann seems more normal than I am by now.”

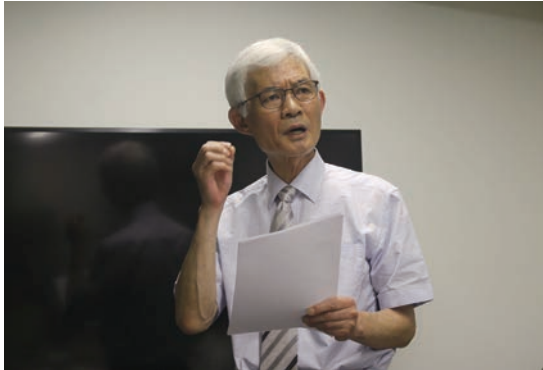
At the trial, Eichmann told the judge that he tried to live his life according to the Kantian moral principle. It tells one to act only according to the maxim whereby one can, at the same time, will that it should become a universal law. Eichmann asserted that when he was given the task of deporting Jews to the concentration camp, his freedom to follow the ethical ideal was vanished. He pleaded that he was just a bureaucrat, saying, “There is a need to draw a line between the leaders responsible and the people like me forced to serve as mere instruments in the hands of the leaders (...) I was not a responsible leader, and as such, do not feel myself guilty.” This leads to the question; did Immanuel Kant’s categorical imperative really pave its way to the Holocaust? Admittedly, Kant wrote about disregarding the self-centered inclination as he worried about it disturbing the social order and, fulfilment of duties to the state.

However, Arendt asserts that Kant’s duty was an internal one that is self-imposed, not an external one imposed by others. Every man is a legislator the moment they start to act according to their practical reason, by finding principles that could and should be suited to a principle of general legislation. If Eichmann did not let go of at least the human condition of plurality, he would have been capable of judging one’s actions and thinking from the standpoint of somebody else. He would have never carried out the physical destruction of Jews as a means to spread Nazi propaganda. He did not lie, nor was his conscience bothered. Eichmann just knew that what he had once called his duty was now called a crime, and accepted this new code of judgement as if it were nothing but another language rule.

Thus, Arendt’s conclusion was profound. She was struck with Eichmann’s absence of thinking and claimed that an unthinking functionary is capable of enormous evil. Even the evil of the Holocaust was banal, committed daily and systemically without being adequately named or opposed. Arendt’s variant view of modern society helps us realize that the traditional meaning of evil is no longer defined as diabolical or demonic profundity. Now in 21st century, the “Banality-of-Evil” plays as an intellectual cliché to describe our collective enterprise-like world full of modern bureaucratic men like Eichmann.

How Hannah Arendt criticized the Western philosophical tradition

© Kwak Hyun-jeong / The Argus



▲ Professor Hong Won-pyo is giving a lecture about the genealogy of Hannah Arendt's political thought.

“What is most difficult is to love the world as it is, with all the evil and suffering in it.” Hannah Arendt wanted to encourage everyone to love the world, which does not mean non-criticism or implicit rejection. She firmly confronted and understood that the role of human beings in this world is to resist totalitarianism by trying to live an active life of political engagement. In order to help us contemplate which position we humans are standing in this contemporary world, she gives out a tripartite division between the human activities of labor, work, and action, arranged in an ascending hierarchy of importance. Arendt confirms that when this hierarchy gets inverted, eclipse of political freedom and responsibility will encroach, as like our modern times are.

These three human activities each corresponds to the fundamental conditions humans live by – labor corresponds to life; work corresponds to worldliness; and action corresponds to plurality. A recommended way to comprehend this logic of the three contexts is Peter Drucker's famous parable of the three stone-cutters. It shows a situation of a traveler encountering three men cutting stones. He asks what they are doing, and the answers each responds to labor, work, and action. The first says, “I am making a living”: a timeless metabolism. The second says, “I am doing the best job of stone-cutting in the country”: an enduring production. And the last man says, “I am building a cathedral”: an immortally generative process. As it can be seen, these characteristics attend to appearance (*vita activa*), while the Western philosophical tradition devalued it in favor of the life of contemplation, which concerns the essence and the eternal realm of the Ideas (*vita contemplativa*). This was the point where Arendt abandons the tradition and regards herself as a philosophical outsider, as ancient philosophers generally assumed that no meaning could subsist in our plurality, and looks for a single truth to override plural opinions and merely provide necessities.

The prime culprit, Plato explains why he modelled this systemized philosophy through the allegory of The Cave in his masterpiece *The Republic*. He uses the metaphor of the prisoners chained in the cave to describe the people who believe that knowledge comes from what we see and hear in the world – empirical evidence. As they are unable to turn their heads, all they see is a wall in front of them. Shadows are cast on the wall by the fire that burns behind them, and the shadows of puppets and objects puppeteers hold up become the reality of the prisoners. Here, Plato imagines one prisoner who breaks free and walks outside into the sunshine. Finally having realized the true forms of reality, and the real causes of the shadows, he feels sorry for his companions still caught in their limited reality. He returns to the cave to rescue them, but nobody believes in him and laughs him off. In the end, they kill their intellectual, the philosopher. Thus, Plato concludes that the philosopher who goes through the single experience of solipsistic contemplation should become a politician, not as a mere citizen that takes part in public debate, but become a skilled technician that operates citizens according to abstract principles – the legislation.

Arendt opposed human beings from fitting in any type of arrangement or prediction model, and sought for a practicing philosophy that is not solitary, anti-political, and sympathetic to coercion. As a witness of the dark times, Arendt yearned to see the exchanges of liberal, rational arguments in the political realm. Nevertheless, our modern capitalistic society lays focus mainly on labor and the production of work using labor other than political action. Action is, for Arendt, to bring thoughts we have on practical life, and to not avoid the entanglements and frustrations it incurs when imposing our point of view to others. As long as we discuss human affairs, there is no absolute criterion to lean to but influencing people through persuasion and courting the judgements, which in other words, is the opposite of violence.

Interesting dialogues from the round talk

© Kwak Hyun-jeong / The Argus



▲ The participants are eager to build their own concepts of identity by rediscovering the wisdom of the past.

Moon Jung-yeop (54), a CEO

Both Adolf Eichmann and the Jews could not avoid succumbing to the psychology of their prevailing environment, which in theory, means that they have demeaned themselves—much like Pavlov’s dog learned to salivate to the presence of a bell. However, in realistic terms, their actions might have been the very last choice for their survival, though they did not stand in others’ shoes. Arendt’s saying that the thinking has to be reserved for a more reflective mode of rationality seems to bring out doubts from deep within myself. I wonder how much ought to be while self-inflictions and conscience-of-guilt continuously collide. It is hard for me to differentiate good and the banality of evil. Having worked in a company for

decades – from subordinate to superior – I have spotted so many people hiding bureaucratic corruption and social irregularities, but nobody points out the problem. Then are we all Eichmann, and, so am I?

Oh Ha-seok(24), a HUFSan

In a recent movie I watched called, “The Parasite (2019),” I was met with two kinds of family: the Parks and the Kims. The Park family illustrated the picture of aspirational wealth, while the Kim family was street-smarts but rich in not much else. The Parks were happy, well-mannered, elegant, and sometimes naïve – preferring to be oblivious of the poor, who invisibly lived alongside them. Conversely, the Kims were self-conscious, socially inferior people who went lengths to earn a living. They struggled to find menial gigs like folding pizza boxes, ran around their basement dwelling to chase their neighbor’s wi-fi signal, suffered from a house flood, and even disguised themselves as competent members of society to deceive the wealthy Park family. The movie’s director, Bong Joon-ho, remarked, “It is a very familiar scene where the poor and righteous people with a great cause join forces to fight against the vile, greedy and violent rich people. However, I do not think this reflects reality.” Thinking over what he said, I threw a question to myself: “When the rightless people cannot even be guaranteed the lowest layer of human activity; labor, how they can value the highest layer; “political action,” in their lives? The ancient society of Greece had direct democracy, which Arendt praised to be the ideal public confrontation. Those who were legal citizens only had the leisure to think and act because the slaves were laboring in their place. It is ironic that the ideal public sphere can be achieved in such a hierarchical community...

In the pantheon of greatest thinkers, Hannah Arendt articulated the most compelling question for today: From when did everybody start to be swept away unthinkingly toward what others believe in, degenerated into functionaries and mere cogs in the administrative machinery? What would happen if all the superfluous – refugees, black and brown, women, the disabled – turn their thinking into a political action? “Think for yourself, or else you will soon be dehumanized,” she would shout. The Argus hopes our readers could remind themselves why her ideas still matter now, and put forth into the bravery to think and act for the better, though you may have to expect and prepare the worst. 📧

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FASHION: TURN BACK THE HANDS OF TIME

By Kim Min-ji

Associate Editor of Culture Section

Louis Vuitton, Yves Saint Laurent, Christian Dior, Gabrielle Coco Chanel: The home of designers of famous luxury brands all over the world is Paris, the city of fashion. It was not just the buildings on the streets of Paris that represented the march of time - the French Revolution, the restoration of kings, the Industrial Revolution, the two World Wars. At those times, women's clothing exemplified change as well. The Argus examines the fashion of the women of Paris based on art trends that had been popular in each era.



After the French Revolution : Simplification of Fashion

Before the French Revolution, fashion in the 18th century was led by “The Rose of Versailles.” The rose of Versailles is a term reminiscent of the splendid aristocratic culture of the Versailles Palace, which was attached to the ladies of Versailles at that time. Marie Antoinette is the most representative rose of Versailles, as she was a symbol of beauty who led the fashion of the day. The fashion of Marie Antoinette, called the “Marie Antoinette Look,” features colorful details such as decorations with ¹frills and ²full skirts, exposed shoulders and low fine necks. However, the French Revolution, a civil-led revolution driven from below, had eliminated such extravagant fashion that pursued glamour and made way for neat and frugal fashion to appear.

Neoclassicism and Empire Style

Background of Neoclassicism

Neoclassicism is an art trend developed in Europe at the end of the 18th century. As the full-scale excavation of Pompeii had begun since 1748, interest in ancient culture increased explosively throughout Europe. Also, from the French Revolution in 1789 to the fall of Napoleon I in 1815, it was a period when the aristocratic style was weakened and a new direction of civil society was sought. Civil society, which was based on freedom and equality, had tried to abandon the tendency of the past to show off one's social status. This had made one's natural appearance more important than decorative splendor that had persisted from the elite. Thus, the new art trend emerged, modeling on the classical art of ancient Greece and Rome. Neoclassicism, which seeks simplicity and harmony in the costumes of ancient Greece and Rome, had begun to prevail. A straight, simple silhouette had also appeared in the costume history.

Women's costume based on Neoclassicism

Empire-style costumes were first worn by the fashion leader of the time, Empress Joséphine, during the reign of Emperor Napoleon I and subsequently became popular. A deep neckline and a narrow long skirt modeling an ancient culture were reminiscent of the costumes of ancient Greece and Rome.

Also, a slender waist, inflated skirt, and high hair, which were the major elements of the noble costume, were excluded. A long, slim silhouette appeared with regular wrinkles and a high ³waistline that was situated above the normal waist of a person. This could emphasize the natural body line, and it gave a light and soft atmosphere to the ensemble by ruling out excessive decoration.

Romanticism and X-shaped Silhouette

Background of Romanticism

Romanticism is an art trend that took place in the mid-19th century. Romanticism sought to find ideal in the feudal society of the past. In 1815, the royal family and the nobility regained their power after Napoleon I had fallen from power. In the 1820s and thereafter, France was ruled under a monarchy from King Louis XVI to Charles X. As such, more elaborate costumes also came back to the fore to reflect status and class. Parisian bourgeoisie enjoyed the secular and colorful cultural life of the aristocratic style that was revived according to the Restoration. Romanticism began to sprout accordingly, revealing the exaggerated beauty of the body to symbolize the wealth of nobility.

Women's costume based on Romanticism

An X-shaped silhouette style emerged in the Romanticism period as a popular form of dress in the aristocratic style. The X-shaped silhouette style is a form of extreme stress on the



▲ Joséphine de Beauharnais wears dress in Empire style.



▲ The crinoline is in shape of a cage with steep hoops.



▲ A woman wears an exceptionally wide crinoline skirt.



▲ A woman waits for the hoops of her crinoline to be finished.

shoulders and hips. The typical bourgeoisie overblew her top and skirt as a way to show off her wealth, while having a tightened backing. A ⁴bertha collar with white lace broadened the shoulders, and a tight corset tightened the upper body.

To inflate the skirt, women wore crinoline, a stiff or structured ⁵petticoat designed to hold out a woman's skirt. Crinoline's width and the amount of lace and ⁶shirring differed depending on wealth and status. Women wore larger crinoline and bigger lace and more shirring on the hem of the skirt to reflect their wealth. As the bourgeoisie wanted to flaunt their wealth further, the size of the crinoline grew more exaggerated. Initially in the 1850's the form of crinoline was bell-shaped, but in the second half of that decade its bottom spread more widely like a pyramid. In the 1860s, the skirt was the largest in size, with a trimming circumference of about 9 meters.



▲ A woman wearing a crinoline is dressed with the aid of long poles to lift her dress over the hoops.

After the Industrial Revolution : The Beginning of Belle Epoque

The early 20th century is often called “Belle Epoque.” Belle Epoque meaning “good times” in French was full of creative and passionate energy in art, culture, science and fashion. In the United States, it was an era of ⁷optimism and the joy of life in every way so rich as to call it “the age of optimism.” This was a time of heightened aesthetic interest based on material affluence as Western implemented colonial policies to supply raw materials and explore markets after industrialization.

Art Nouveau and S-curve Silhouette

Background of Art Nouveau

Art Nouveau is an art trend that uses craftsmanship and curves as the motifs of design in contrast to the dull and uniform appearance of machines. The tendency to return to the organic life of nature avoided straight lines and pursued rhythmic lines. It borrowed curved decorations from plants such as vineyards and ivy, and used fluid forms with motifs of animals such as snakes. This trend was a backlash against the stark repressed humanity of the Industrial Revolution. Though the Industrial Revolution of the early 20th century led to the development of machine civilization, social contradictions born of machine civilization arose. It was Art Nouveau that recognized that technological advancements enabled the mass production of artworks, but also that genuine art was destroyed; the movement yearned for the handicraft and medieval artisanal world, opposing machine-like forms products.

Women's costume based on Art Nouveau

Art Nouveau pursued a naturally flowing body shape. The S-curve silhouette, where the back hip protrudes outward and the chest protrudes forward, became very popular. The curved shape of the front and rear which looks like the letter “S” showed the character of Art Nouveau, the feeling of movement of body.

It was important to put the chest forward and the rear hip back out to show the silhouette more flexibly. To this end, women used a ⁸corset to pull waist tighter. To emphasize the hip further, the skirt became like a trumpet that tightens at the hip and spreads out to the ground as it descends to the bottom. To make their breasts stand out further, women sometimes put handkerchiefs or soft cloths in their tops.

Art Deco and Garçonne Style

Background of Art Deco

Art Deco is an art trend that combines industrial production methods with art to pursue



▲ The hips and chests of the women in S-curve silhouette jut out back and forth.



▲ Camilla Antoinette Clifford, famous actress in mid 1900s was a famous model for S-curve style.



▲ Women following the fashion of art nouveau made wasp waist with corset.

functional straight-line beauty. As Western society began to modernize in earnest after World War I, the mechanical and geometrical form of Art Deco emerged. Art Deco costumes used geometric patterns such as an iteration of a basic pattern, such as a zigzag, linear elements, etc. in pursuit of functionality. In addition, World War I had brought about many changes in women's social status and ideas. As such, women's liberation movements were staged, including the demand for gender equality and suffrage. In this atmosphere, as the entry of women in public affairs became more active and women became increasingly financially independent, the Garçonne style emerged.

Women's costume based on Art Deco

Garçonne style means "a boyish attire" in French. It is also called the "Flapper look" in English, which refers to outfit of the "flapper" - young women who broke custom in search of freedom in the 1920s. The biggest characteristic of the Garçonne style is the H silhouette. This silhouette, also called a "straight-box silhouette," refers to a loose style of clothing that looks straight from shoulder to toe like a pipe. The H silhouette features flat chests and no waistline. Women did not have to tighten their backs, so they did not wear corsets. In fact, the trend was in direct contrast to the corset; women started wearing brassieres that could be strapped at each side to purposefully flatten their chests.

The length of skirts had also been shortened as women began to enter into society and pursued functional costumes. Skirts became low-waisted, with a waistline below the pelvis and at knee length. The length of the skirt was shortened to 30 to 40 centimeters from the ground in 1927 for the first time in history. As the length of the skirt became shorter, women started caring about their stockings or shoes to catch the public eye. Thus, the color and design of them became more diverse, and those objects have evolved in to a fashion item.



©Ancestor photo inherited by Infrogmation

▲ Young woman on cruise ship in 1929 dressed in Garçonne style.



©flapperind.weebly

▲ Women following the fashion of art deco wear a loose dress which looks like a pipe.

After the Great Depression and World War II : Perfume to Fashion

The Great Depression, which lasted from 1929 to 1939, led to a return to the pre-Garçonne style as women became the most vulnerable to unemployment and returned to home life. As the industries sent working women back to their homes, the Elegance style, an inactive fashion requiring traditional grace, was back in vogue. Unlike the Garçonne style, the skirt length was extended again and women's breasts, waist and hip were emphasized again.

As World War II broke out in 1939 and the shortage of supplies continued, women's skirts shortened to just below their knees, and the width of their skirts narrowed. Women also wore ⁹siren suits over their daily clothes to deal with constant air strikes. The World War II ended in 1945, and the clothing regulations that were applied during the war were abolished. People subsequently had a nostalgia for feminine fashion, and began to move away from the masculine, military look.

Pop Art & Op Art and Objet

Background of Pop Art & Optical Art

Technology, which developed rapidly after World War II, had led to the development of mass media such as printing, the film industry, LP records and television. This development of the media had led to the emergence of pop art, which was based on popular and mass culture. Pop art found its material in daily images such as popular products often used in everyday life, and also printed such images in costumes. At the same time, the Op art appeared in protest against Pop art's excessive commercialism. Op art sought only purely visual aspects. It is characterized by repeated representations of abstract patterns based on visual motion,



©Pinterest

▲ Women wore siren suits to protect themselves from air strike during the World War II.



©fashionofwomeninthetwentiethcentury

▲ Women's fashion became re-feminized after the brutal World War II.

resulting in the illusion that the pattern seems to move. This trend was manifested by the use of optical prints in clothes.

Women's costume based on Pop Art & Op Art

As Pop art emerged, it began to introduce the common and cheap objects of mass consumption by society into its costumes. Popular movie stars and pop singers' faces, popular cartoons such as Mickey Mouse, canned foods or other supermarket products, and scribbles were used as decorations for costumes.

Op art, however, usually applied a repeating black and white pattern in a regular configuration to the costume. Optical printing refers to a fixed pattern using square, circle and check. Optical prints used in clothes were mostly checkboard patterns and zebra patterns.



▲ Women are wearing a dress with the face of famous band, The Beatles.

▲▶ The checkboard pattern on the woman's dress is one of the most typical optical prints.

Costume of the industrial society that remains today

Traces of women's fashion in industrial society can be also found in the 21st century. Inspired by the fashion of the past, modern designers have added their own sensibilities to create various costumes. While maintaining the framework of restoration in accordance with older fashion trends, it has achieved the transformation of tradition by adding creativity. The following pictures are examples.



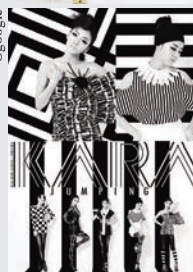
▲ The bustier that borrows design from corset leads the fashion today.



▲ The siren suits in the past have changed into jumpsuits today.



▲ Luxury brand "Moschino" is famous for its collection inspired by cartoon characters and franchises.



◀ Some celebrities even take conceptions of Op art.

1. frill: a strip of fabric, lace or ribbon tightly gathered or pleated on one edge and applied to a garment
2. full skirt: wide and loose skirt
3. waistline: the line of demarcation between the upper and lower portions of a garment
4. bertha collar: a wide deep capelike collar, often of lace, usually to cover up a low neckline
5. petticoat: a type of undergarment worn under a skirt or a dress
6. shirring: two or more rows of gathers that are used to decorate parts of garments
7. optimism: a mental attitude reflecting a belief or hope that the outcome of some specific endeavor will be positive, favorable, and desirable
8. corset: a garment worn to hold and train the torso into a desired shape, traditionally a smaller waist or larger bottom
9. siren suit: a one-piece garment for the whole body which is easily put on or taken off, originally designed for use on the way to and in air-raid shelters.

"I'm not trying to do something different. I'm trying to do the same thing but in a different way."

This is a famous quote from fashion designer Vivian Westwood, who is known as the godmother of British fashion. As she says, what goes around comes around.

Of course, retro fashion is not a reproduction of the past - it is attempting to bring back the past and reinterpret it with our own emotions today. We are constantly finding new creativity from the fashions of the past. 📸

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The Price of Carol

By Choi Yun-jeong

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“Some people change your life forever.” This quote is shown on the main poster of <Carol> which is famous for being the first meeting scene where Carol and Therese avert their eyes deliberately from each other. This movie has received overwhelming acclaim since it was first unveiled at the 68th annual Cannes Film Festival in 2015, and when the Palme d’Or, which is the highest prize in Cannes, was not given to <Carol>; this decision was widely criticized as a wrong choice by Cannes. At the same time, there was a controversy, because it was about the homosexuality between women. In our society, where homosexuality is still at the center of controversy, this movie has presented social implications for homosexuality, along with the content of true love. The Argus compares and analyzes the movie <Carol> and the original novel <The Price of Salt> to assess the changes in the composition and the content of the two works.



Introduction of the book

<The Price of Salt> is the original novel upon which the movie <Carol> is based. It is the only romance novel by Patricia Highsmith, a master writer of crime novels. When Patricia Highsmith, a lesbian writer who worked at a department store, was stirred by a wealthy blond-haired guest, she returned home and wrote this novel down in an instant. Because, she did not want to be considered as a lesbian novelist, it was first published in 1952 under the pen name Claire Morgan. In 1990, however, she admitted to use the pseudonym Claire Morgan and re-published <The Price of Salt> as <Carol>.



Introduction of the movie

<Carol> is a 2015 movie directed by Todd Haynes. The screenplay by Phyllis Nagy is based on the 1952 romance novel <The Price of Salt> by Patricia Highsmith. It was released in February 2016 in Korea, starring Cate Blanchett and Rooney Mara. Also, <Carol> competed for the Palme d'Or at the 2015 Cannes Film Festival, where Rooney Mara tied for the Best Actress award. The movie received many accolades including six Academy Award nominations.

The Four Main Characters

Carol Aird - Carol is a wealthy woman who is in the process of filing for divorce. She wants to keep custody of her daughter Rindy from her husband, Harge, and falls in love with Therese.

Therese Belivet - Therese works as a department store employee and is timid in making decisions. She is in a romantic relationship with Richard, but feels insecure in it. After meeting Carol, she falls in love with her.

Harge Aird - Harge is Carol's husband who wants to preserve his marriage at first. However, after he confirmed that Carol was determined to divorce, he takes issue with her sexual orientation during their legal battle.

Richard Semco - Richard is Therese's boyfriend and wants to marry her. Throughout everything, however, he appears to be selfish, not knowing what she really wants.



Storyline

Therese, who works in the toy section of a department store, is strongly attracted to Carol, who visits there to buy her daughter a Christmas present. Because Therese becomes infatuated with Carol, she sends her a gift with a product; a Christmas card in the novel, gloves that Carol left behind in the movie. Knowing that Therese sent the presents, Carol



▲ Therese (L) first meets Carol at a department store and falls in love with her.



▲ Therese (L) is trying new perfume during a trip with Carol.

offers her a meal in return, and then invites Therese to her home. At Carol's house, Therese meets Harge, and finds out that Carol is trying to get custody of her daughter, Lindy, in the process of filing for divorce.

Tired of divorce proceedings, Carol suggests Therese to accompany her on a trip together. Recognizing that there was a strange atmosphere between the two, Richard tries to stop Therese from going. However, as Therese is unsure of her relationship with Richard, she accepts Carol's offer. During their trip, Carol and Therese realize their love for each other, but that was just a quick moment. Carol then decides to stay away from Therese for a while, which ultimately becomes the reason they break up.

Over time, after the end of the divorce suit, Carol contacts Therese again and suggests as Therese is unsure live with her. However, Therese refuses because she does not think herself and Carol would be able to maintain the same relationship they used to have. After her reunion with Carol, she attends to a friend's party, but finds that she cannot connect with anyone. Soon she goes back to Carol, realizing that Carol is the only love in her life.



Three major differences between the book and the movie

Top 1.

Variation of "Therese" character settings

In the novel, Therese is an apprentice who designs the sets of theater stages. However, in the movie, Therese was set as a would-be photographer. Also, in the novel, Therese expresses her love to Carol in direct words like "I love you, Carol," while in the movie, her feelings are expressed through the photos.

For example, on their way to visit Carol's home on Christmas Eve, Therese shoots Carol getting out of her car and buying a Christmas tree. This suggests that Therese felt a sense of love toward her. Moreover, when Carol asks, "Were those pictures of me you were taking at the tree lot?" Therese replies, "Well, I have a friend who told me I should be more interested in humans." In addition, the first thing Therese did after her breakup is to print pictures of Carol. In this regard, photos serve to illustrate the time they spent together.

Top 2.

Dramatized legal battle scene

In both the novel and the movie, Carol is in the process of filing for divorce from her husband, Harge. In the movie, one portion of this battle is that in which Carol faces her husband over taking issue with her sexual orientation. The scene of Carol's legal battle, which is important in the movie, is not directly shown in the novel. It is just mentioned briefly by Carol when she tells Therese what she has been up to.

After a private investigator tapped Carol and Therese's room, Carol, Harge, and their lawyers gathered in one place for a legal battle. During this fierce battle, Carol suddenly stopped everyone from talking by saying, "Now what happened



▲ Therese takes a picture of Carol because she is in love with her.



▲ Carol admits her relationship with Therese and gives up custody of her daughter on a legal battle against Harge.

with Therese, I wanted. And I will not deny it.” She also stands up with anger and says, “What use am I to her, to us, if I am living against my own grain?” Then she gives up custody of her daughter. However, in the novel, she only quietly talks to Harge that she cannot go on with her life giving up herself, and there is no drama about Carol giving up her own custody.

Top 3.

Implications for conversion therapy

Unlike <The Price of Salt>, there are hints about conversion therapy in the movie. Conversion therapy is the pseudoscientific practice of trying to change an individual’s sexual orientation from homosexual or bisexual to heterosexual using psychological or spiritual interventions.

After the middle part of the movie, Carol’s conversations with her lawyer indicate that she was forced to take psychiatric treatment to gain legal custody because she was suspected of being a homosexual. Also, she tells Abby, “How many more tomatoes?” a connotation related to the practice of conversion therapy. There are scenes that reveal the social atmosphere of homosexuality of the 1950s, United States. According to psychologist D.C. Haldeman’s 1991 book, <Sexual Orientation Conversion Therapy for Gay Men and Lesbians>, in the past, a drug that causes vomiting was used as one of the ways to cure homosexuality. Patients who did not eat properly for several hours after that treatment were said to have consumed ground food such as pastes or food in a jelly form. This is a background of the tomato jellies that Carol prescribed. Lee Young-soo, a movie critic said, “The movie reveals a social atmosphere about homosexuality rather than the original one. Unlike the original, the movie represents Carol’s conversion therapy as a fairly long process, with references to psychotherapists and distaste for tomato jellies.”



The price of homosexuality

- How did <The Price of Salt> and <Carol> affect the perception of homosexuality in individuals and society?

Lee Young-soo, a movie critic: First, <The Price of Salt> had tried something very new at that time. There were a lot of queer novels in the American Pulp magazines* market at the time, but Highsmith was the first in the industry to conclude a queer novel with a happy ending. The movie <Carol> featured this revolutionary novel as an English classic. Therefore, it contributed toward homosexuality being among the mainstream narratives in the movie industry.



©Naver Movie

▲ Carol tells Abby about the difficulties of psychiatric treatment.

As for the social impact of this book and movie, the US when Highsmith wrote the novel was a very different time from now. Homosexuality is not a secret to hide now, and more people are coming out of the closet. So, even the same queer character is seen differently depending on the views of the times.

Kim Byong-don, a movie critic: Ordinary queer movies emphasize the “difficulties” of budding love in a society that is contrary to homosexuality. Though <Carol> does reveal the anti-homosexuality atmosphere as well, the

* Pulp magazines: Inexpensive fiction magazines that were published from 1896 to the late 1950s.



▲ It is the cover of the original book, <The Price of Salt> published in 1952.



▲ It is the main poster of the movie, <Carol>.

movie primarily focuses on “the love” itself. While most of the queer movies say, “This is also a form of love,” <Carol> says, “This is true love.” Because they focused so much on love, I think it remains a romance movie rather than being remembered by people as a movie about homosexuality.


However, I rather think that this characteristic of <Carol> has helped our society accept homosexuality more naturally. A nondiscriminatory society is one that does not necessarily say that discrimination is bad. I think that being able to evaluate <Carol> as a romance movie rather than as a great queer movie has contributed to a nondiscriminatory society.

Lesbian Suzy, a college student: It is impressive to see their eyes glued to each other for a while at the

department store where the first meeting between Carol and Therese took place. I have also been in that kind of air a few times in clubs and bars. Carol also leaves her gloves at the counter at the department store where Therese works, and I am sure she intentionally left her stuff behind. Because, I have been like that before. A few months ago, I had an offline meeting through an online contact. I liked her, but it seemed rude to ask her for more informations, and I had no courage. Therefore, I left my things at her house on purpose. I pretended that I had forgot to take my things, but I wanted to make an excuse to meet her again.

Since I am a lesbian, there is not much a change in my personal perception about homosexuality through the movie. Also, I do not expect the public’s perception of homosexuality to have changed much after watching this movie. Because, I do not think it is easy to get rid of hatred just because of watching a lesbian romance movie. There are many people who have enjoyed <Carol>, but that does not seem to have greatly improved people’s perception of lesbians. Nevertheless, I still hope many lesbian-themed movies could come up in the future, and that they will be a little bit of a boost to “lesbian visualization”.

Sung Hyun-bin, Sookmyung Women’s University ‘18 student: Before I watched <Carol>, I thought homosexuality was special. However, after watching it, I was able to see homosexuality as a human-to-human romance without looking at it as only “homosexual” in nature. Also, watching certain scenes, such as driving and sex scenes, seemed very free. But the moment it is discovered that a private detective hired by Harge was eavesdropping on their words and actions, their freedom disappeared. This led me to think that if there were no narrow-minded members of society in the first place, homosexuals would be freer to love.

It is said that Highsmith brought the motif of the title “The Price of Salt” from the Bible. While escaping from the depraved city of Sodom, the wife of Abraham’s nephew Lot became a pillar of salt because she disobeyed the order not to look back. Does it mean that Carol and Therese in the novel also crossed a river that cannot be returned at a moment they face each other? Would not it be “The Price of Salt” to be a homosexual against a society that demands heterosexual love, and to make themselves responsible for that love? 

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HOOLIGANS: HOW CAN WE ACCEPT THEM

By Kim Ji-hyeon

Staff Reporter of Culture Section

When one side of a team must become a loser in sports games, huge support from teams' fans helps the players a lot. In fact, most teams prefer to play in their home stadiums because they can play the matches with more fans' support. However, if the support leads to extremism, it can be a problem. An example of that is "Hooligans." The Argus takes a look at what to think about "Hooligans" through the movie "Green Street (2005)"

Representative of Hooligans in London, United Kingdom

West Ham United

West Ham United's home stadium is in the east part of London, and they originated from the Thames Ironworks Football. It was founded by Thames Ironworks, and since 1900, it has had its current name "West Ham United." They have the worst relationship with Millwall F.C., whose home stadium is also in the east part of London. In "Green Street", The Green Street Elite (GSE) is a hooligan group that supports West Ham United with bloody fights in "Green Street."



The situation makes Hooligans

Matt, who is one of the main characters of "Green Street" studied at Harvard University; however, he was expelled from school under a false accusation. He left for the United Kingdom(U.K.) to meet his sister, who was married to a guy named Pete.

Matt visited the stadium with Pete, who is the leader of GSE, the group of hooligans, to watch the game between West Ham and Birmingham. After the game ended, GSE members decided to fight with some Birmingham fans; however, Matt headed to the train station to go back home. On his way home, Birmingham fans jumped toward him, but GSE members rescued him. At first, Matt thought that it was impossible to fight with them, but GSE members said, "Just break someone you hate," so he fought. They fought, throwing rubbish and



▲ Matt feels a sense of belonging after he fought with GSE members.



©Naver Movie

▲ Hooligans have interests in casual fashion and it represents them.



©Naver Movie

▲ There was a disaster in the football stadium because of the hooligans.

punching each other. Matt did well in his first fight, so he felt a sense of belonging with GSE members, and he was admitted as a member of their club. We can notice that Matt was affected by the situation that the other hooligans made. Lee Ross, professor at Stanford holding the Stanford Federal Credit Union chair commented, “The most important situational factor is the presence and example set by other hooligans, and the fact is that when there are many engaged in group behavior, the identifiability and risk to each individual is diminished.” That is why we realize that the situation and environment could affect people.



Hooliganism became a sub-culture of U.K. soccer

In the early 1960s, the reduction of social welfare deepened the gap between the rich and the poor due to the conservative government of the U.K. Unemployed and poor people protested against the government and blasted their anger in soccer stadiums. In particular, the unemployment rate skyrocketed to 11.9 percent in 1984 from 3.8 percent in 1972 due to the serious economic crisis in the early 1970s. Soccer was an aspect of culture that most poor people could enjoy. They showed off their strength and power by supporting their team in the stadium, making a group called “Hooligans.” Joe Trolan, assistant professor of Division of International Sports and Leisure at HUFS, added that “There were a lot of poor and unemployed people when the U.K. was in a socially dangerous situation. After hooligans fought and showed off their power, they felt like they were the winners. They reduced their stress by enjoying soccer and supporting their team.”

Meanwhile, hooligans introduced a new sub-fashion culture in the U.K. Casual fashion represents hooligans. In preparation for the changeable weather of the U.K., they needed practical clothes in the stadium. We can see their casual fashion through the “Green Street.” Although hooligans belonged to the working class, they wore high-priced clothes. That is why they wore clothes from the famous brands such as Aquathum, Prada, Armani, and Ralph Lauren. Oh Wook-seouk, the editor of sub-culture magazine VISLA, said, “After hooligans went abroad to support their team, they stole some clothes from Italy and France. That was the start of casual fashion, and these days, some brands hold events that are targeted at hooligans. Moreover, police officers did not think that hooligans would visit the stadium wearing expensive clothes, so it helped them avoid police officers.”



Why hooligans are dangerous?

As shown in the movie, hooligans stirred up their opposing fans by slandering them in the stadium. The reason Matt was drawn into the fight was that Bover, a member of GSE, slandered Birmingham City fans and said, “Listen to the barbarians of the north. Listen to the uncivilized guys. FUCK,” provoking the other team and shaking with his middle finger raised. Seeing this, Birmingham City fans became annoyed, so a collective fight broke out between GSE and Birmingham City fans after the game ended. Those conflicts often happen if there are rival matches, and if the game is more important such as tournament games.



▲ EPL is not just a sports league these days, they became branded.



▲ There are still lots of hooligans in and out of the stadium.

In fact, U.K. soccer has bad history with the hooligans. The so-called “Heysel Disaster” happened in 1985 when Liverpool, which is a U.K. soccer team, had a European Cup final match against Juventus in the Heysel Stadium in Brussels, Belgium. At that time, Liverpool was the best team in Europe, so fans were eager to win the championship. However, their excessive desires to become champions led to violence. Liverpool and Juventus fans started to threaten each other by throwing stones, and Liverpool fans went over to the area of Juventus fans. Suddenly, the fence on the Juventus side collapsed causing some casualties. Because of this incident, Liverpool could not participate in all European soccer matches for seven years, and other teams in the U.K. were banned from participating in all European soccer matches for five years. This was considered the worst incident caused by English hooligans.



How are they doing?

The English Premier League (EPL) was started in 1992. Recently, the EPL and teams in the EPL have grown into a brand, so they are popular among sports fans. That is why the EPL is trying to reduce the number of hooligans as much as they can. Assistant professor Joe Trolan added, “The EPL is not just a simple sport these days. Hooligans can damage them, so each team makes a lot of effort to reduce potential harm. They are increasing the intensity of fines, and if there are incidents, they prohibit perpetrators from visiting the stadium.” The Football Association investigates information about hooligans so that they do not allow hooligans to leave for other countries.

However, hooligans still remain in the U.K. They are also spreading to other countries. Manchester United fans visited Seville, Spain in support; however, five of them threw stones at hotels and stores. In addition, they hurled insults at police officers. Aug. 5, 2019, there was a tussle between fans of Liverpool and Manchester City in the subway. Hooligans have a particularly greater influence in the lower leagues; 1,128 cases of violence occurred in stadiums in the 2017-2018 season, which is higher compared with 727 times in the 2012-2013 season. Among them, Birmingham City, playing in the Championship League, recorded 95 arrests. Westham recorded 46 arrests, which is the most among EPL teams. Coventry City, playing in League two, recorded 37 arrests.

“Stand your ground and fight.” This is what Matt heard from GSE before he got into a fight. For them, soccer was a great thing to enjoy, and they have expanded their presence in the soccer stadium with their own fashion and culture. However, recently, sports teams and leagues have been branded, so the punishment for hooligans is becoming stronger compared with the past. Hooligans are giving negative effects on and off the stadium, so it is time to regard them with criticism. 🇦

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Hear the Rattling of Changsin Sewing Here

By Oh Ju-yeong

Associate Editor of Global & National Section

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Stars twinkling in the sky above all night long / Leaves falling layer over layer and piling up / The spinning sewing machine keeps running. The lyrics are autumn parts of “Four Seasons,” a protest song released in Korea in 1989. As the lyrics show, there were many people who did not know that four seasons were passing and who made a living by working in the sewing or garment industries of Korea in the 1960s~1980s, which brought a boost to the Korean economy at that time. However, as heavy and high-tech industries have developed since the 1990s, the importance of light industries in manufacturing has decreased. Nevertheless, there is an area around us that preserves its existence. This area is Changsin-dong, a district of Jongno, Seoul, located near Dongdaemun Station. The Argus walks through Changsin-dong where the sewing industry is breathing and tells the story of its own.

A link between Changsin-dong and sewing

- The backdrop against which the sewing industry could be located in Changsin-dong was the Korean War. After the war, the refugees formed shantytowns around the Cheonggyecheon Stream, which is a long modern stream that runs through downtown Seoul, and they resewed American soldier's clothes and made clothes with sewing machines on the streets to live from hand to mouth.
- In the 1960s, Korea, which drove its economic development plan in earnest, grew the garment industry among its light industries. As a result, many sewing factories and the wholesale clothing market, “Pyeonghwa Market” was formed around the Cheonggyecheon Stream. However, many sewing factories relocated to surrounding areas because the government's crackdown on workers was strict in the wake of self-immolating of patriotic martyr Jeon Tae-il*. Changsin-dong was not only adjacent to the stream but also had relatively cheap rent and became the center of Korean sewing manufacturing in the 1970s and 1980s.

* Jeon Tae-il: He protested the poor working conditions of the sewing factories in the 1970s



Welcome to Changsin-dong!

Coming out of exit one of Dongdaemun Station, Heunginjimun Gate, Dongdaemun Fashion Town, and skyscrapers were situated around the exit. Also, many people were busy moving around. The reporter turned to the right alley near exit one and could see quite different scenery, which is opposite of the splendid scenery around the exit. Some motorbikes were busily heading places with bolts of fabrics. Also, the old shops with the signs “Sewing” or “Apparel” began to appear one by one. The town, showing these views here, was named Changsin-dong. The reporter entered this area with gusto, starting at an intersection that appears to be the entrance to the town.



The reporter took her first step to learn about sewing

Sewing Street Museum

As the reporter entered the alley on the way to the Sewing History Center, a notice greeted the reporter. The notice introduced the street as the “Sewing Street Museum.” The sewing machine’s sound and the blinding fluorescent light leaked from the windows on the buildings that did not have signs but looked like houses. The motorbikes went back and forth between the narrow alley and left large plastic bags that appeared to be fabric at the entrance to each building. Although the exterior was not a common manufacturing plant consisting of large signboards and steel frames as we know, these clearly were the sewing factories. All those things served as a museum for visitors to Changsin-dong under the theme of sewing. Going straight about 500 meters, the reporter arrived in the Iumpium Sewing History Center.



▲ The motorbike enters into the Sewing Street to deliver fabrics.

©Oh Ju-Yeong/The Argus



▲ Many sewing factories which look like houses are situated along either side of the street.

©Oh Ju-Yeong/The Argus



▲ The help-wanted advertisement says “Need for garment workers.”

©Oh Ju-Yeong/The Argus



▲ Steam from iron escapes through the drainage.

©Oh Ju-Yeong/The Argus

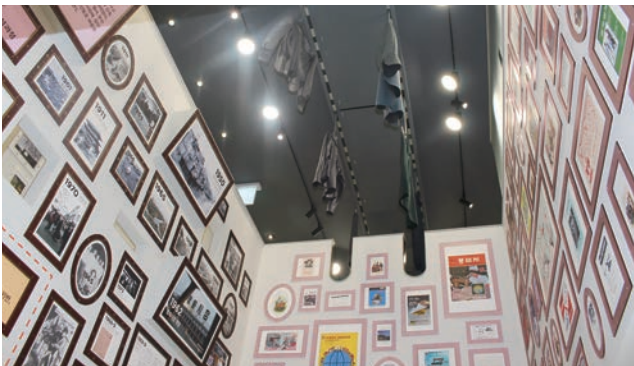
Jumpium Sewing History Center

As the reporter stepped in the entrance through the basement, children gathered in twos and threes while their mothers drew jeans and miniskirts on papers and cut them. Leaving the sewing experience zone, the reporter went up to the sewing history hall on the second floor. There were numerous frames about Changsin-dong and sewing surrounding the four sides on the walls, and above them were railed garments moving along the rails. When the eyes were overwhelmed by the novel exhibition, Lee Min-ja, a 64-year-old docent, came up and provided an explanation about the exhibition. After her explanation, the reporter asked her how many sewing factories were left here. She said, “In the past, there were more than 3,000 factories here, so Changsin-dong could boast the highest concentration of sewing factories around the country. But now, as far as I know, there are only about 1,000 factories left because garment manufacturers started to relocate their production bases to other Asian countries in search of cheap labor since the mid-1990s.”

Moving sideways, another exhibition hall also displayed frames, and they included information needed to understand sewing, including the history of sewing and how to make clothes. One of writings described unfamiliar sewing words. She said, “There are still many Japanese words for sewing and subsidiary materials that are commonly used in the garment industry. In the early days of industrialization, Korea lacked sewing skills, so it was greatly influenced by Japan, which was quick to industrialize and was adjacent to Korea. Therefore, Korea’s garment industry sites were led by the Japanese in the past.”

The reporter asked her about the charm of Changsin-dong. She said, “This is different from other garment manufacturing areas in that clothes can be made and supplied in one day. All processes that big manufacturing businesses had worked on in the past are distributed to subcontractors now, running a small scale in a cottage industry like here. Thus, it is one of only a handful of areas in the world where a garment manufacturing firm can make more than 1,000 items of clothing a day. That is why I think Changsin-dong is a very important area because it is the behind-the-scenes player in Dongdaemun’s rise as the country’s fashion hub.”

As the reporter came out of the center after hearing the explanation, the sewing street looked more familiar. The factories filled with unfamiliar sewing machine sounds and what looked like smoke from a fire, which on closer inspection was actually steam rising from the drainage, seemed to show that the street was full of energy.



▲ The clothes hanging on the rail are made from Changsin garment workers.



▲ The pictures explain sewing words used in Japanese.



Garment workers' lives were sewing itself

Sewing machine repair and garment delivery

As the reporter passed the sewing street again and entered the intersection, a store filled with an unusually large number of sewing machines caught the reporter’s attention. There, where a sign hung saying, “Korea Sewing Machine,” a man was working hard to repair an old sewing machine with a screwdriver. The reporter approached him and asked him what he was doing.

He said, “I’m Park Dong-ha, a 58-year-old man. My job is to repair sewing machines and sell new and secondhand sewing machines. I have worked with clothing in the district of Jongno for 38 years since I was 19 years old. It’s been almost 20 years since I settled down in Changsin-dong.”

The reporter was surprised by his long career and asked why he had got this job.

“In the 1960s and 1970s, almost everyone entered the garment business. I also started with cutting out clothes at a sewing factory. I had a lot of work to do, and I struggled with needles every day and night. My colleague worked for 15 hours, scooping up barely a spoon every meal. I fixed my sewing machine while sewing, then came out to the factory and opened my shop.”

He put the screwdriver on the desk and began checking the mended machine. The machine seemed to operate well, and he tapped the machine, smiling delightedly and humming. He further remarked, “I had a hard time fixing this machine. It usually takes about three to four days to fix a sewing machine, but this machine took about six days. Almost all sewing machines like this machine are from China, so they usually work poorly and break easily. Korea no longer produces sewing machines and now imports machines from China that meet the unit price. It means that the sewing industry in Korea has been declining.”

His face darkened for that moment while finishing his words but soon turned into a smile. He continued, “But I can’t abandon what I’ve been doing for a long time just because the sewing industry has started dying. I want to do it until I’m very old.”

When he finished his sentence, a motorbike stopped in front of the store. He said to the garment deliveryman, Kim Min-soo, “Hey big boy, got it? Have an interview in here!” The deliveryman introduced himself and said he had done deliveries for 15 years. He asked the reporter where she was going and said, “I can give you a ride on the way.”

While driving the motorbike, he continued. “I have carried textiles, samples, and fabrics from some factories to the nearby Dongdaemun Fashion Town and another sewing factory town in Malli-dong. The requirement of this job is to punctually deliver goods to each client. Loading a lot of things on time and crisscrossing the slopes and the alleys is not as easy as it looks. While driving here and there through the alleys, I’ve gotten ticketed for illegal parking or speeding, and there are a lot of minor collisions because many motorbikes pass through this narrow alley.”

After going straight north for four streets, he dropped the reporter off at a place called “Juyeong Apparel.” He set out on a busy road again toward the steep slope, carrying fabrics that looked about twice his height.



▲ Mr. Park Dong-ha is checking the sewing machine.

©Oh Ju-Yeong/The Argus



▲ The motorbike has been used by deliverman, Kim Min-soo for 15 years.

©Oh Ju-Yeong/The Argus

Hand tacking

The reporter entered a side street that extended around “Juyeong Apparel.” On the side road, two women put buttons on piles of suit pants in an old space that looked about five square feet, opening the door. They each introduced themselves as Lee Seong-sim and Lee Kyung-ae, both 70 years old. Lee Seong-sim said, “We do hand tacking, which is the finishing touch needed to sew clothes on by hand from button attachment to thread out. We commonly called the job “Madomae” in Japanese. We’ve been doing this for 10 years.” Lee Kyung-ae said, “The clothes we work on in one day go to the ironing factories and then go to our wholesalers.”

They were working at a high speed while talking. They joked that they could do it with their eyes closed. The reporter asked them what made them decide on this career.

Lee Seong-sim said, “I had moved to Seoul from Gwangju to earn a living. I had worked in a sewing factory in 1968, and came over here and opened this shop.” She continued, “The only way a woman could earn money at that time because of being uneducated was making clothes. I worked at a sewing factory near the Cheonggyecheon Stream for about three years, and the labor environment was horrendous. There were about 200 people in the factory, and the factory owner ordered us to work from 8 a.m. to 12 a.m. and gave us only two meals a day. Moreover, we only bathed twice a month because there was no bathroom, and so we went to a public bath on two days off. Those without family and homes in Seoul, like us, cuddled together in the factory attic that was less than 10 square feet.” She spoke in a heavy voice, remembering the circumstances. “There was no labor union at the

time. There was no use in trying to protest. All workers endured it together, so it felt less dismal. But as Jeon Tae-il burned himself to death, people formed the first labor union and the labor environment improved little by little.”

The reporter looked at an old consumer list on the wall and asked how the business was. Lee Kyung-ae sighed deeply and explained, “They used to be our clients. Now we only deal with two or three of those on the list. The rest of the clients shut down their shops. This is why foreign fashion brands like Zara and H&M made been able to make inroads into the Korean market. It’s also a matter of label work, which means changing clothes imported from China into domestic clothes by attaching the label “Made in Korea.” In addition, it is just sad that young people in Korea are reluctant to do sewing and the country also doesn’t put importance on our industry anymore. If many young people were interested in this job, Korea also could have grown its fashion industry like Paris and Milan.”

After saying goodbye and coming out, every alley seemed to be permeated with the life and anguish of garment workers. The reporter headed up the hill aware of the precious life contained in the alley.



▲ Mrs. Lee Seong-sim attaches buttons on the suit pants by hand sewing.

©Oh Ju-Young/The Argus



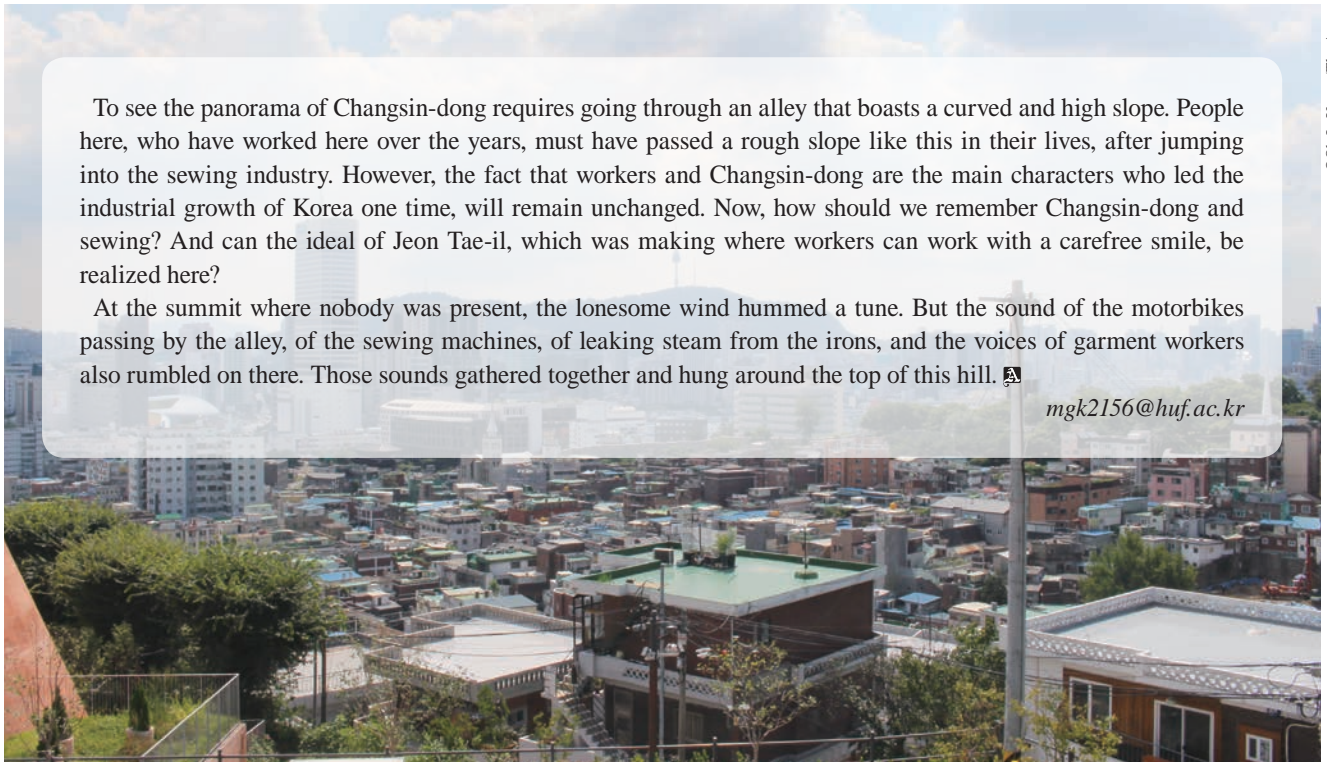
▲ Mrs. Lee Seong-sim has stitch marks on thumb and forefinger because of having worked with needle for a long time.

©Oh Ju-Young/The Argus

To see the panorama of Changsin-dong requires going through an alley that boasts a curved and high slope. People here, who have worked here over the years, must have passed a rough slope like this in their lives, after jumping into the sewing industry. However, the fact that workers and Changsin-dong are the main characters who led the industrial growth of Korea one time, will remain unchanged. Now, how should we remember Changsin-dong and sewing? And can the ideal of Jeon Tae-il, which was making where workers can work with a carefree smile, be realized here?

At the summit where nobody was present, the lonesome wind hummed a tune. But the sound of the motorbikes passing by the alley, of the sewing machines, of leaking steam from the irons, and the voices of garment workers also rumbled on there. Those sounds gathered together and hung around the top of this hill. 📷

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What Makes Small Businesses Small?



By Yoo Chan-heum

Staff Reporter of Global & National Section

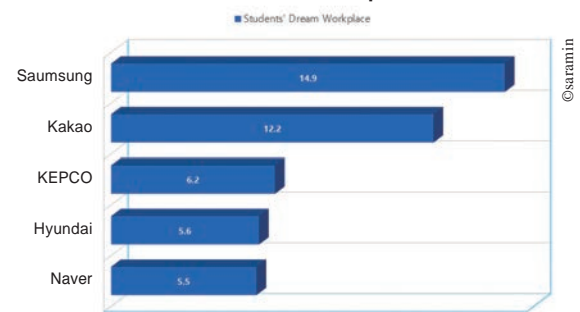
The recent trade dispute between South Korea and Japan has made the Korean economy more unstable. In response, Park Young-sun, Minister of Small and Medium Enterprises (SMEs) and Startups, discussed ways to create an ecosystem of divisional cooperation between large and small businesses for localization of materials, components and equipment. Minister Park said, “The latest case of export regulations by Japan shows how easily a global value chain could collapse if certain countries play greedy, and we will strive for cooperation between small and large companies to localize parts and materials in the future.” Minister Park’s interview brought the spotlight back on SMEs, which were suffering from their darkest hours after their prime in industrial age, as they were neglected by young people and large corporations. The Argus looks into the problems and causes that small businesses are facing and find ways to solve them.



Phenomenon 1. Difficulty in securing human resources

In South Korea, you can frequently overhear people say things like “I’ve been living as a job seeker for years, us to get a job in a big corporation,” or “Your friend got a job in a major company! But what have you been doing unemployed!” As such, getting a job at a large corporation is a symbol of success in our country. Indeed, this is evidenced by statistics. According to a survey conducted by the Korea Small Business Institute in 2017, the average monthly wage gap between Korean conglomerates and smaller businesses, including welfare costs, remains wide at 3.6 million and 2,000 won (US\$ 3,017.68). Kim Hye-rin, a consultant at HUFS’ career center, said, “When I consulted with students about finding a job, students tended to more highly prioritize getting a job at large companies and public companies to SMEs. Kim Dong-chul, who runs a SME specializing in waste disposal, also said, “These days, young students prefer large companies that can provide a good environment at work like high wages and good corporate welfare systems. As a result, preference for SMEs has naturally fallen, and there are unusual cases happening where even if a company has capital to invest in their business, it is difficult to start a business because there is no one to develop the technology,” he said.

Students’ Dream Workplace



▲ Students’ dream work place was conglomerates and public enterprises.



Phenomenon 2. Difficulties in the licensing process

No matter how wide the gap is between SMEs and conglomerates, that does not mean that they can avoid competition among companies. Therefore, it is inevitable to build new factories or expand them in order not to fall behind the competition. However, it is not an easy thing to do. Instead of simply setting a site and starting construction, we should check things like where in the city it is built, and how much the construction will affect the traffic conditions nearby. Then after confirmation, construction can begin only after visiting various state agencies and obtaining approval. It is so difficult that it can be a major headache for companies.

Although the process has been simplified overall compared to the previous 11-month licensing period, it is still a difficult to complete the construction within a year from when the construction permit was granted. In addition, if construction is miscarried, it can deal a serious economic blow to SMEs that do not have diverse sources of income. CEO Kim said, “Currently, the factory licensing system in South Korea is very difficult for companies. In order to build factories, SMEs have to go through seven departments, such as urban planning and environment. In the licensing process, a company should invest great capital. Thus, conglomerates have to operate the factory and produce products as soon as possible to recoup their invested capital. However, with the current system, companies are forced to bear the damage in the licensing process.”



Phenomenon 3. Skills taken by large companies

We are living in an excessively competitive society. As a result, there are companies that violate ethics in order to gain a foothold in the competitive society. There are conglomerates that want to use the technology of the weak exclusively as if it were their own to gain the upper hand over the competition. According to the Ministry of SMEs and Startups (MSS), the number of SMEs that reported having experienced technology leaks at the hands of conglomerates totaled 527 over the five-year period from 2012 to 2016. The total amount of damage reported was 306.36 billion won (US\$ 257.81 million), with an average of 581 million won (US\$ 488,892.63) reported for each small business. There are many victims who claim to have suffered such damage, but the number of cases of technology extortion that led to actual punishment (such as implementation of fines) was only



▲ Choi Yong-sul, CEO of BJC is complaining of an injustice at the press conference.

two in 2015 by LG Chem and 2018 by Doosan Infracore. Also, most of them are not mandatory even when the SME Technology Dispute Coordination and Arbitration Commission ruled on the victim's side or most of the cases were closed due to lack of evidences. Therefore, conglomerates do not carry out their rulings. In fact, the Korean Intellectual Property Office judged that Hyundai Motors had stolen the idea of taking away the odor through BJC's microorganisms and recommended that the company pay for damages to BJC. However, Hyundai Motors disregarded the ruling, so BJC received no financial compensation.



Cause

1. The Problem of gap between big businesses

It is “welfare” that draws as much attention as wages to jobseekers these days. Consultant Kim said, “When we talk to students about getting jobs these days, many students consider economic factors and they also consider other factors like corporate welfare.” In fact, many SMEs had poor working conditions and welfare systems in the past. In 2012, 50 percent of the nation's top 100 companies implemented an optional welfare system, according to an index by Statistics Korea. For example, Samsung offers various welfare programs such as special discounts when purchasing in-house products and education fees for employee's children. However, the need for improvement in the welfare of small businesses was pointed out since only about 18 percent of them used selective welfare services. Not only the size of employees compared to large businesses was significantly smaller, due to problems with realistic welfare costs. However, according to a survey released by the Ministry of Employment and Labor on “2018 Corporate Labor Costs,” the indirect labor costs, representing welfare costs, accounted for only half of large companies, and welfare was only 43 percent larger than those of large companies. As such, welfare remains a thorny issue for small and medium enterprises.



©Samsung Display

▲ Samsung runs a hospital within the firm for the welfare of employees.



Cause

2. Difficult work due to differences in company size

One can think that the licensing process is not just a problem for SMEs because of a process that all companies have to go through. Of course, it is true that companies have to go through a hard licensing process. However, large companies are so big that they have departments to divide and handle complex paperwork. In addition, the failure of certain construction projects and the repetition of the same procedure will not deal a serious blow to conglomerates headquarters. They will minimize the economic damage inflicted on the company through various sources of revenue, including subsidiaries in other industries. Unfortunately for SMEs, however, they are not in the same position as big businesses. CEO Kim said, “Our positions are clearly different from large companies. SMEs are smaller than conglomerates, so there are few departments that can specialize license procedures. Also, since delays in the process can deal a serious economic blow, the costs and time are heavily spent on the process and all departments have to put forth their very best. In contrast, conglomerates are enormous in size, allowing various departments to specialize each part of the process and complete the licensing process much easier than us,” he said.



Cause

3. SMEs' dependent structure on large enterprises

Not all SMEs are not taking action against the tyranny of big businesses. Some companies have engaged in legal battles about their unfairness even if it is like bringing a knife to a gunfight, and many are borrowing the power of litigation groups specializing in related industries called patent trolls. However, many companies have been forced to shut their mouths. According to the 2017 SME Survey, 41.9 percent of SME manufacturers provide parts for conglomerates, and 81.4 percent of their sales depend on the delivery of parts to large companies. In other words, it is the SME side of things for which cooperation between large and small businesses is desperately needed, and that has settled relationship between subordinates and superior.

Maeng Sung-ryul, professor of the Department of Electrical and Electronic Engineering at Wooseok University said, “Large companies demand technical data like blueprints, mainly in the name of promising to guarantee years of delivery to SMEs or

giving an excuse that they need it to experiment with their own technology. But large companies naturally take the technology away by handing it over to their subsidiaries or working with other companies (such as universities) to patent it just like they have developed it.” He also said, “However, even if SMEs were unjustly robbed by big corporates, they avoid suing because they fear getting out of business with any other company in the industry, which would make it difficult to maintain the company. Also, if they get into a legal battle, it is unlikely for them to win against – a well-established conglomerates’ legal team. Even if they win, they just get a compensation less than a tenth of the actual damage because it is impossible to generate profits with the relevant technologies during the litigation period.”



Solution

1. Welfare is not just for big businesses

Now, the government is also moving to improve the welfare of SMEs, which has long been pointed out as far short of large companies. In neighboring country Japan’s private sector, the government and local government joined hands together to narrow the welfare gap between small and large companies. According to a report by MSS which visited Japan in June, Japan is supporting the welfare of SMEs, focusing on 340 “SME Workers’ Welfare Centers” nationwide. The center was set up by the central and private sector together. In 1994, the SME Workers Welfare Center established the “National SME Workers Welfare Center,” which serves as the hub of regional centers. The center began providing corporate welfare services linking all parts of Japan with the aim of gathering and efficiently providing welfare needs of various companies.

Currently, the central government’s support has grown to the point of discontinuing the program, and it is operated through its own income and support from local governments, such as membership fees and membership fees of 2,000 won (US\$ 1.68) to 3,000 won (US\$ 253). It is offering discounts on the condition of signing contracts with hotel chains and amusement parks, which are available to workers at small and medium-sized companies at low prices. In addition, SMEs that have joined the center on regional networks are offered with mutual discounts. Restaurants that have joined the center will receive a certain discount if their members visit. Through such networks, members can expand the benefits they can enjoy, and local SMEs, which offer discounts along small business owners also have the effect of enjoying marketing effects Minister Park said, “We will improve SME’s welfare by benchmarking the success story of Japan. Our goal is reducing the welfare gap between SMEs and large enterprises nationwide.”

There are also companies that specialize in systems that can help small and medium-sized companies establish advanced welfare methods. In a bid to shed the poor welfare image of SMEs, Easywell Fair, the nation’s largest welfare service provider, has developed a welfare system called “Weltree.” Weltree is a system that helps SMEs operate their in-house welfare systems more easily based on a dedicated system which can choose a service for themselves among various welfare service sectors, including education and medical care by consuming welfare points for it. It is an advanced welfare system, also called a “cafeteria welfare service.” As such, efforts to improve welfare are continuing so that they do not fall behind in competition with large companies.



©Weltree

▲ Weltree provides SMEs customized welfare systems to each.



Solution

2. The answer to simple procedures is one-stop service

In fact, there are ways to avoid having to set up such a “stamping expedition” to expand or build new factories. The answer is one-stop service. For instance, Ireland is one of the nations with great national development through one-stop service. Ireland’s Industrial Development Agency (IDA) is an agency dedicated to foreign companies and has 24 offices to arrange foreign investment in the country. Foreign companies that decide to enter the market are provided with services like factory sites, location selection, and joint support. It also provides consulting and other follow-up management for companies that have already joined on previously. In short, IDA has established a system that can handle all services related to attracting foreign companies in one place.

Like this, one-stop service can be used not only to welcome foreign companies, but also a way to boost SMEs in the domestic market. It can easily handle issues from licensing factory construction.

©IDA

Invest in Ireland

▲ IDA’s one stop service helps lots of foreign companies to start business in Ireland and boost the nation’s economy.

In fact, Cheonan City Hall received simultaneous applications for factory construction and factory founding, initially since the reorganization of the organization on July 23 of last year. They implemented a “one-stop licensing” policy to allow quick factory licensing. Kyung Yeong-mi, head of the corporate licensing team at Cheonan City Hall said, “The previous method required permission separately because the department in charge of factory licensing and the department in charge of building licensing permission were divided. However, Cheonan City, where the two departments are combined, has implemented a one-stop service that resolves the licensing issue in one place, which used to take 60 days because it took about 15 to 30 days when receiving documents related to factory founding and seven to 30 days for building permission, but now it only takes 15 to 30 days for the entire process, which greatly helps the operators.”



Solution 3. A new shield for small businesses is exemplary damages.

The reason why small businesses’ technologies are robbed by large companies is because there is no law that can compensate small businesses through substantial punishment. As mentioned earlier, the Korea Intellectual Property Office ruled that the use of microorganisms should be suspended and Hyundai Motors should pay BJC compensation as punishment for stealing the microorganism idea from BJC. Although the Korea Intellectual Property Office sided with BJC, they could not receive any compensation because there was no forcibleness in the ruling. On the other hand, exemplary damages and a discovery system are being implemented in foreign countries to prevent such technology from being stolen. The exemplary damages are a way of preventing such crimes from occurring in the future by imposing damages or fines far greater than the profits the company earned through illegal activities. There is also a discovery system aimed at guaranteeing the right of individual plaintiffs to secure evidence in fact-checking and evidence-gathering procedures.

There was a precedent in such cases in the United States. The U.S. court ordered XTAL, a semiconductor company, to pay US\$845 million for stealing software technology from ASML, a Dutch semiconductor stepper maker. On ASML’s website, ASML explicated all five charges filed by a jury at the U.S. High Court Santa Clara against XTAL for stealing its software technology, along with the exemplary damages ruling. The ruling dealt a devastating blow to XTAL, causing them to file for bankruptcy, as it paid far more compensation than the profits it had gained with the stolen technology.

In order to prevent such continued damage to technology developed by SMEs, the exemplary damages ruling was introduced in July this year. After long discussions, the National Assembly implemented a law which request paying compensation up to three times the amount earned by companies that stole the technology. Many people, however, say that the punishment is too weak to block technology theft at the source, and that a change is needed. As a result, at the 2019 SME Technology Protection Conference, Kim Min-ju, a lawyer at Eden Law Firm, announced the idea of the Korean-style Discovery system as a plan to rescue companies affected by the technology takeover. Lawyer Kim said, “The Discovery system is a system of launching evidence that allows the court to impose strong sanctions on victims if they request necessary evidence from the other side. The introduction of a legal-fitting Korean-style Discovery system in South Korea will ease the difficulty for companies filing lawsuits in the U.S., where the Discovery system is located, and ease the relief of victims along with the upgraded 10-fold exemplary damages,” she said. It will finally be a good shield for companies affected by technology takeovers if such a system gets implemented.



▲ Lawyer Kim Min-ju demonstrates Korean style Discovery system in the 2019 SME Technology Protection Conference.

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The response of job seekers like “SMEs are not my goal,” reflects the current status of small businesses. Like this response shows, SMEs are rated inferior in comparison with large companies. But SMEs are trying and developing to contend with the difficulties they face in order to keep up with the competition. If this pace for improving SMEs keeps up, SMEs can be the hidden champions that can beat big corporations soon enough. 🐇

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A MIDSUMMER DAY'S DREAM

By An Kwan-ho
Argusian



▲ The Quarrel of Oberon and Titania, Sir Joseph Noel Paton, Scottish National Gallery.

Summer is gone. When every year gets to this season, it reminds me of someone. Someone who had been so special to me, but eventually ended up becoming nobody.

When I just reached 20, I had a job offer as an English teacher from a private academy. On the first day of work, she was there. She was sitting at the front row in the classroom. Just like anyone who would sit at the front row, she seemed very bright, determined, and hard-working.

Just as I thought, she was a hard worker. Until the academy closes at 10, she stayed up late at night every day in a study room. She came to my office almost every two hours to ask questions. The more she visited my office, the more we became to know about each other. I also found out that she is also 20 and lived in only a few minutes away from my place. So we went home together every day, laughing with silly jokes we share one another.

I did not have any feelings for her at first. Maybe because I thought I am not supposed to. First of all, she was my student. We were at the same age, though. I felt bad to go out with someone I teach. Second, she was too good for me. If I were given a chance to date someone, she looked like the last person I could ever do. She spoke smartly,

behaved confidently, and she basically outdid me in almost every part of myself. But she did not seem to be bothered by anything I worry about. So I chose to shelve my sense of guilt for a moment. We often met outside the academy, having dinner or just walking around in our neighborhood.

As the July sunlight poured down, we were strolling at a nearby park lying right next to a small stream. The summer breeze was gently caressing her dark brown hair and the fresh scent from green tree leaves was tickling my nose. We stopped at the bench under a bridge arching over the river and sat down. Not speaking much, we just enjoyed the perfect view that peaceful afternoon was presenting to us.

“Um...”, she suddenly broke the silence.

“Yes?”

“I don’t feel it’s right.”

“Sorry?”

“I don’t go for a walk, have dinner together, or make silly jokes with someone I am not into.”

“...So?”

“So...don’t you have anything to say?”

This is how our story started.

Each day was too short for us. She knew how to make a day look colorful, something I never knew how to. We spoke in our own language, which would have sounded cringy and cheesy to others. But nothing could be more sweet and mellow than that. Being a smart girl, whatever she spoke sounded so right. Every single moment with her I could feel my soul growing up and becoming abundant at the same time.

I could not believe how this kind of luxury can be allowed to me. So I once said to her,

“I think I am in my prime-time throughout my life. I can’t even imagine losing it.”


She replied with her smile instead, which had been my all-time favorite.

Just like any other first-love story, mine is not an happy-ending either. On one summer day serving in the military, she started to not answer my phone call. I thought she might be busy preparing for her finals. But I was wrong. After checking out her social media account, I could find her new photo uploaded. Wearing that smile I like the best, but with a random guy.

For this time, for the first and last, I was right. Those two years with her was my prime-time in my entire life. Not that she is not with me anymore. But after having an unbearable heartache by someone I gave my all, nothing seemed interesting to do over another same plot again.

My summer days are gone, and I have no feelings left for her. That makes sense. More than three years flew away from that heartbreak. She is nobody to me now, but I still cannot forget the way how she adorned my life. She brightened up my world, making everything look so magical. And I am so glad she gifted me a bittersweet but stunningly beautiful moment in my life. Every time I recall that dazzling summer day, sitting next to her and replying with my trembling lips,

“I love you,” I think:

‘Sure, I did love once.’ 

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#Industry

the production of goods from raw materials, especially in factories.

From Oxford English Dictionary

Na Geum-chae

Colonial system, public debts, heavy taxes, protection, commercial wars, etc. These offshoots of the period of manufacture swell to gigantic proportions during the period of infancy of large-scale industry. The birth of the latter is celebrated by a vast, Hero-like slaughter of the innocents. - Karl Marx

Kwak Hyun-jeong

"Life without industry is guilt; Industry without art is brutality."
-John Ruskin

Kim Min-ji

Origin of the word "industry" came from French "industrie" or Latin "industria" meaning <diligence>.
Yes, diligence is a sure warrant of development.
Then, have we been diligent the way we need to be?

Oh Ju-yeong

Think of things around us: Cellphone, laptop, ear phone, pencil, clothes, subway, etc. Where they are from? The answer is industry. However, would we have taken them for granted, do not remind the laboriousness of the process of their research and manufacture, because we can easily obtain them? The Argus reminds the value in midst of familiarities to you.

Kim Ji-hyeon

Without industry, we can not describe our lives. With industry, our lives are developing continuously. Because all the things we usually use were made through the industry. Why don't you read about the process of development of industry with The Argus?

Mun Ji-hyun

We say slow and steady wins the race, but the industrial society was like a rabbit stomping forward, shaming the slow paced past. Thanks to the industry we are now at the finish line, but we see now why the proverb is true.

Yoo Chan-heum

Industry made our society big and strong. But where there is a light, there is a shadow. Look in through shadow of our industry that you could not see it before. The Argus will light your way through to the darkside of the industry.

Choi Yun-jeong

To be caught up in the trappings of the industry
Show me the locked doors
I will find another use for the key,
and you will see



The Argus

www.theargus.org