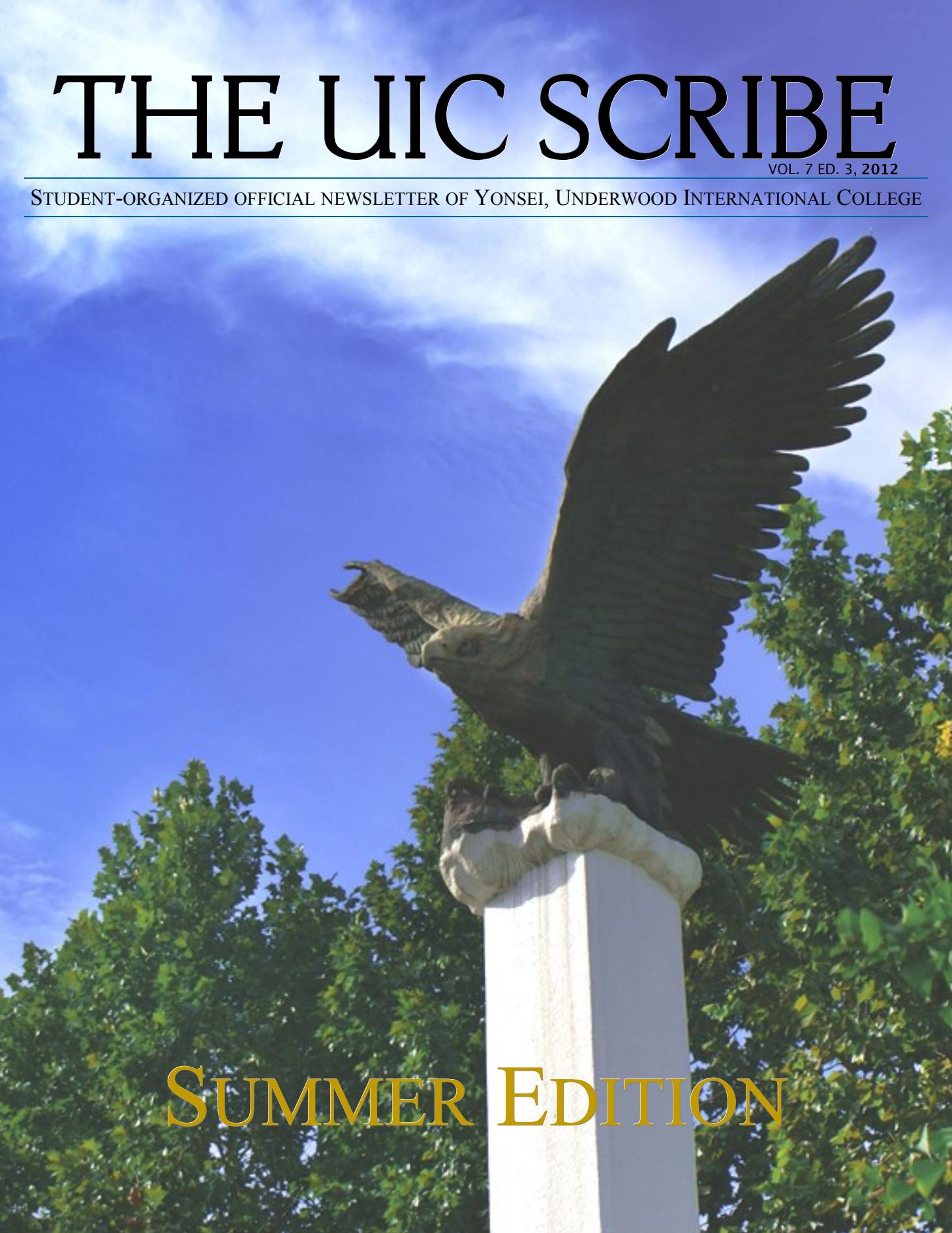


THE UIC SCRIBE

VOL. 7 ED. 3, 2012

STUDENT-ORGANIZED OFFICIAL NEWSLETTER OF YONSEI, UNDERWOOD INTERNATIONAL COLLEGE

A bronze eagle statue is perched on top of a tall, white, rectangular stone pedestal. The eagle is shown in flight, its wings spread wide, talons gripping the pedestal. The background is a clear blue sky with some wispy clouds and the tops of green trees.

SUMMER EDITION

Members

Advisory Professor

Prof. Kelly Walsh

Revising Professors

Prof. Kelly Walsh

Prof. Neeraja Sankaran

Prof. Jen Hui Bon Hoa

Prof. Jesse Sloane

Prof. Rennie Moon

Prof. Chad Denton

Prof. Nikolaj Pedersen

Prof. Laavanya Ratnапalan

Editor-in-Chief

Sarah Yoon ('09)

Editors

Ly Nguyen ('09.5)

Thuy Thi Thu Pham ('10.5)

Eun Hae Kim ('10)

Writers

Hai-Ha Pham Tran ('08.5)

Sung Bo Shim ('12)

Amie Song ('12)

Hayon Yoon ('12)

Linh Nghiem ('11)

Jisun Estelle Yahng ('10)

Layout Design

Tatyana Yun ('11.5)

Sarah Yoon ('09)

Honglu Zhang ('08.5)

Other Contributors

Euncho Cho (VOIS)

Hayoung Kim ('08 alumna)

Shayan F. Lahiji ('09)

Front cover photography by
Naver Photo Xstarwingx

Back cover photography by
Forchoon

Letter from the Dean

Welcome back! As this edition of *The Scribe* goes to press, we are in the blissful, regret-tinged final days of summer. The weather is still hot and our biorhythms follow the slower pace of summer, and as we face the brisker fall semester ahead, we look back on the season we are about to put behind us.

One of the highlights of my summer was the UIC Global Career Tour (GCT) to Hong Kong in early July. Along with a dozen students and two colleagues, I spent five days in the bustling, humid, bracingly hot metropolis. By day we navigated Hong Kong's metro system and its crowded streets to find our way to splendidly air-conditioned corporate headquarters, and by night we found our way to restaurants bursting with local flavor. Our group was busy: we went to Deutsche Bank, Bloomberg, Samsung Securities, BlackRock Asset Management, Mirae Asset, and Citigroup. Students researched each of these companies in advance, preparing questions and comments for the meetings, while all of our students' resumes were sent in advance to each of the corporations' Human Resources teams so they, too, could have some idea of our students' backgrounds and interests. All of us had to undergo security screenings to enter the headquarters, and we were greeted by our contacts within the company—usually a personal friend of myself or Associate Dean Taeyoon Sung. After corporate presentations by several company members often including a Human Resources representative, our students engaged in lively question-and-answer discussions with the corporate representatives.

Our company visits were varied, as were the discussions that took place. Some of the corporations approached the meeting as a preliminary group interview for summer internships or hiring. Others affectionately treated our students as *hoobae*s, giving life advice as well as career guidance. All of the visits were extraordinarily precious opportunities. UIC administrators marshaled personal capital to set up meetings with busy corporate CEOs and to procure permission for security clearance. One corporation informed us that such student visits were previously allowed only for groups from the top three or four Ivy League universities. In some cases, I felt that our UIC students were bright and sparkling and enthusiastic and intelligent; in other cases, I felt that our students could have been—no, should have been—better prepared to take advantage of the extraordinary inside track to a summer internship or a post-graduation job.

UIC's educational mission holds a rigorous liberal arts training at its core. UIC students are taught to be creative and critical thinkers, to gain a strong sense of civic and democratic responsibility, and to attain core competency in a major discipline. While our educational curriculum focuses on a strong Common Curriculum and majors in mostly traditional disciplines, UIC complements this education with generously supported extracurricular career and pre-professional programs to provide students with diverse opportunities to explore their post-graduation options. Our Career Development Center and Global Forum are part of this purpose, while the Global Career Tour is, so to speak, its jewel in the crown.

The dozen students who went to Hong Kong on the Global Career Tour gained an experience of a lifetime. Some students take part in two or three Tours. If you are one of the as-yet GCT-uninitiated, a Global Career Tour should be one of the highlights of your four years at UIC. We will have another GCT next summer, and, if there is enough demand, perhaps sooner. If you haven't yet, by all means apply for the program next time around. It may change your life, or at least, help you with what to do after graduation.

Best wishes for the fall semester!



Hyungji Park, Ph.D.

Dean

Underwood International College



(UIC Public Relations)

CONTENTS



Interviews

Prof. Nikolaj Pedersen	5
Prof. Anthony Adler	7
Students: Back to School from the Army	10
Student: Suh-Yeon Hong	13
Michael Sandel's Lecture	15

UIC News

Report on VOIS Spring 2012 Symposium	18
Join Int'l Voluntary Service	30

Current Affairs

Obama and Gay Marriage	20
Anticipating the Korean Presidential Election	22

Opinion

Social Entrepreneurship	26
Korean Chaebol Giants	28
K-Pop's Position in an Americanized World	31
Time to Change the Tune on Multiculturalism	34
The Case for Refugees Close to Home	36

uOS 7 Page

Final Remarks	39
---------------	----

Chief Editor's Letter



It has been a great pleasure, not to mention very fun, to have been editor-in-chief of *The UIC Scribe* for the past year. It's particularly great to end with a Summer Edition, because we naturally associate summer with sunsets, beaches, and ice-cream. Even in Korea's startlingly hot and humid weather, we enjoy summer as a time for air-conditioning and *patbingsu* (shaved ice dessert). This past summer, of course, Korea also won 13 gold medals at the London Olympics (YES)! Overall, we ranked fifth after China, the US, Great Britain, and Russia, which hasn't happened since the 1988 Seoul Olympics. (Personally, since I was raised in England, I feel very happy with the scores on both sides.)

This issue, we have interviews with Professor Pedersen (p. 5) and Professor Adler, the Common Curriculum chair (p. 7). We also have interviews with male students who came back from their military conscription (p. 10), as well as with a UIC alumnus currently working at McKinsey & Company (p. 13). What I think is particularly special about this issue, though, are the range of opinion articles, from a critique on K-Pop (p. 31) to a criticism of a racist Korean TV program that aired in May (p. 34). Another opinion article challenges Korea's perception of refugees close to home (p. 36). Whatever kind of summer we're having, it's still important to press these issues home in Korean society.

As already mentioned, this issue is also my "swan song" (according to one of the revising professors). I have had a great experience leading this small organization, which admittedly didn't come naturally to me at first. I have had a unique opportunity to network with students, professors, administration officers, and alumni. More importantly, I learned to have social awareness and to understand that journalism is a very powerful tool. Writing an article is one way, not just to prove your command of English, but to remember events and ideas. To keep something in memory you have to document or record it. Journalism is also one way to learn more about an issue you're interested in (doing a school newsletter interview is an amazing pass to stories!). I have had the privilege of arranging and navigating these documents over the past three magazines. I proudly invite you to read our "documents" this edition as well.

On behalf of the Scribe, I wish you a great summer, full of good memories, and a happy return to the fall semester! And, on behalf of myself, I will miss being in the Scribe very much!

Warm regards,

Sarah Yoon
Editor-in-Chief
The UIC Scribe



Interview with Prof. Pedersen

(UIC Public Relations)



Can you introduce yourself briefly?

I studied in Denmark and Scotland. After finishing my Ph.D. at the University of St. Andrews in Scotland, I was a postdoctoral researcher at UCLA for a number of years. My research was funded by a grant from the Carlsberg Foundation. (Carlsberg, the brewery. I will always feel indebted to them for their support and show my gratitude by occasionally consuming some of their beers.) After UCLA I moved back to Denmark, where I co-founded a research group in social epistemology at the University of Copenhagen.

How did you find about UIC, and why did you decide to come here? What are your expectations?

Being back in Denmark was great in many respects, but after six months or so, my family and I came to the conclusion that we liked living abroad better. Thus, I started looking

for jobs abroad and came across an ad for a job at UIC. My wife and I had already talked about moving to Korea (she is Korean). The job at UIC — an international college at one of the top universities in the country — seemed like a great opportunity to make that happen. At UIC, I expect to be part of a team of students and faculty, who work together to create an inspiring, friendly, and dynamic learning environment.

Tell us about the lectures that you are now giving (or planning to give) to students. Can you give students any tips beforehand?

So far I've been teaching Critical Reasoning. This is what you might call a "tools course," and is aimed to develop the capacity for critical, analytical thought — something that will benefit students in the classroom, as well as in a wide range of other situations in life. In the fall semester I'll be teaching a freshman seminar for the first time. It will be on a 1981 article by Hilary Putnam (emeritus at Harvard) that anticipates the kind of scenario popularized in the Matrix trilogy, i.e., grand-scale, systematic misrepresentation of the world. The aim of the seminar will be to discuss a number of philosophical issues that arise in connection with this kind of scenario. Both classes invite students to think systematically, critically, carefully, and independently. This can be a rather daunting task. However, my advice to everyone is not to hesitate — to get in there. It is like jumping in the pool: the prospects of making contact with the cold water may seem rather unpleasant, but once you are in there, you will feel good. Similarly for class participation:

speaking up, asking questions, and reacting to what others say may take you out of your comfort zone at first. Yet, once you have gotten in the habit of doing so, you will reap the benefits. Class will be more fun, and you will have a much easier time learning the material.

Why did you choose to study philosophy? As a philosophy professor, what does philosophy mean to you?

During my senior year of high school, philosophy was the subject that captivated me the most, and for that reason I chose it as my major when I applied to enter university. (In Denmark you declare your major before entering university). To me, philosophy is a kind of conceptual engineering. Philosophers tinker with concepts and apply pressure to them. Through a systematic, rigorous investigation, they try to figure out how best to characterize or think about the concepts under consideration.

Whenever freshmen play football at the Yonsei International Campus (YIC in Songdo), we are very surprised by your playing skills. Could you tell us more about your passion for football? Which teams do you cheer for, and what other sports do you like to play?

I love football. Playing football is definitely one of my great passions. I played for one of the local clubs as a kid, played every semester in the university rec league at St. Andrews, and 3-4 times a week during my time in LA. I cheer for two teams: Esbjerg Forenede Boldklubber (EFB), and Denmark. EFB is the club of my hometown and the one I played for when I was growing up. As a ▶

Dane, it's my national duty to cheer for Denmark. If I didn't do so, I'm sure that I would be denied entry when I go home for Christmas. In light of this, I cheer for Denmark very passionately and extremely loudly. I recall our surprising win at the Euro in 1992 with great fondness, and was incredibly excited to follow the Euro 2012. Unfortunately, despite a great (but, admittedly, somewhat lucky) win over Holland in our opening match, we didn't make it past the group stage. As a result, I cried for a week.

In addition to football, I like playing basketball and tennis.

As the advisor of the Student Club Union (SCU) in UIC, what are your visions or personal concerns for UIC club activities?

I'm very glad that there are a considerable number of student clubs at UIC. The high level of club activity reflects well on our college. It suggests that UIC students are not afraid to get involved, and possess lots of energy and a good drive. I hope that the same high level of activity will continue in the future. It'd also be great if the student clubs could play a role in connecting our two campuses in Sinchon and Songdo, and in giving students from our different divisions — i.e. UD, TAD, and ASD — a chance to interact in significant ways. This, of course, is easier said than done. However, it is my hope that the student clubs will be up for the task. I will certainly do everything I can to help, and will encourage my colleagues to do the same.

Some UIC students are curious about your personal background.

Can you tell us more? Is there anything related to Korea?

I was born in Korea, but was adopted by Danish parents at a young age. I grew up in Esbjerg, a town on the west coast of Denmark and moved to Copenhagen when I was 19 (western age) to study for my BA, and finished when I was 22. With the exception of 2009-2011, I have lived abroad since then. My full name is "Nikolaj Jang Lee Linding Pedersen." "Jang" and "Lee" both derive from "Jang-Ok Lee," the Korean name I was given at birth. Most other things about me are Danish: the other parts of my name, my first language, upbringing, education (elementary school through undergraduate), and my cultural heritage.

Lastly, do you have anything to say to UIC students?

Yes, most certainly. Songdo is awesome. See you there...

Recommended books

Ernest Hemingway, *The Sun Also Rises*

John Steinbeck, *The Winter of Our Discontent*

F. Scott Fitzgerald, *The Beautiful and Damned*

J.D. Salinger, *Franny and Zooey*

Jane Austen, *Pride and Prejudice*

Bret Easton Ellis, *The Rules of Attraction*

Irvine Welsh, *Trainspotting*

Irvine Welsh, *Filth*

Tom Kristensen, *Hærværk*

The above titles are all novels. I'd like to recommend one research monograph as well — *On the Plurality of Worlds* by David Lewis,

published in 1986 by Blackwell. David Lewis was a philosophy professor at Princeton University and, in my view, one of the best analytic philosophers in the second half of the 20th century. *On the Plurality of Worlds* defends the thesis that there is a plurality of merely possible worlds in addition to this — the actual — world. These other, merely possible worlds are just as real as the actual world, but are spatio-temporally isolated from it (and from one another). This may sound completely crazy, and indeed, most philosophers find Lewis' view wildly implausible. Nonetheless, as a piece of academic work Lewis' book is absolutely first-rate: its style is clear and engaging, and it progresses in a very systematic manner, but at the same time displays a very high degree of ingenuity and creativity. Lewis engages with critics by carefully and charitably discussing their objections to his view — yet another admirable feature of the book. ■



Above Professor Pedersen
watches the football (soccer) at
the YIC Festival in October 2011

(Written by Sung Bo Shim)

Interview with Prof. Adler

Professor Anthony Adler is the UIC Common Curriculum chair, as well as Associate Professor of German and Comparative Literature. He attained his BA in Religious Studies at Princeton University and attended the University of Freiburg in Germany as a Fulbright Fellow studying in Philosophy. He received his PhD in German Literature and Critical Thought at Northwestern University in 2005, and, during the fall semester of 2006, Professor Adler joined UIC's faculty.

You studied a range of majors, from Religious Studies to German Literature. Did your academic interests change over time?

I felt like I knew what I wanted to study from my second or third semester of college. Since then, I've always been interested in basically the same issues, texts, traditions, though I've studied these in different places, different departments, with different teachers, and this has also introduced a certain contingency into my intellectual trajectory. The Philosophy department at Princeton is very much oriented toward analytic philosophy. When I was an undergraduate, they didn't have any classes on Heidegger, Phenomenology, or German Idealism. So I knew my interests in continental philosophy couldn't find a home there. Thus, I decided to major in religion, concentrating on the philosophy of religion. When I went to Germany, I was at a Philosophy department. But since I was on a Fulbright, I wasn't studying towards a degree, and I mostly just attended lectures, did reading on my own, and had intense discussions with other students. Returning from Germany, I decided to pursue my doctorate in a German department,



but a very philosophically-oriented one — the curriculum was actually designed around Hegel, Kant, and Nietzsche.

What are your current research interests?

I am currently finishing up a book based on my dissertation. I actually wrote the dissertation itself rather quickly, and yet turning it into a book seems to have taken forever. Because the research requirements at Yonsei focus on journal articles, it has been difficult to commit the time to working on bigger projects. I am also working on a book on celebrity, which I hope to return to before the end of the summer. It sounds like Cultural Studies, but my approach is more eclectically philosophical. I think of it as a sort of collision between popular culture and high theory.

Did you find that you were naturally suited to philosophy?

Studying philosophy is always a struggle, because it seems like there is an endless amount to understand, and one has to force oneself to wonder about things, think about

things, not take things for granted. Philosophical concepts are slippery and strange. I do feel like I had a natural disposition to study philosophy. When I first read Heidegger in college, I felt like I finally had finally found something that really resonated with me, that really made sense. It was a revelation. But, in order to study philosophy *well*, I sometimes also had to struggle against those very aspects of my personality that made me feel disposed to study philosophy. I had to force myself to attend to details, to really *read* closely — but, as they say, the devil (or God) is in the details. My father was a scientist, a physicist. I grew up thinking of natural science as the norm for intellectual discourse. So I guess at one point in my life, I believed that studying philosophy was sort of rebellious — challenging the values that I had been brought up with. But in retrospect this seems a bit ridiculous: I ended up a professor like my father. But I guess we all have the fantasy of rebellion when we are young.

Did you struggle with moving to Germany? How did it compare with your college experience at Princeton University?

The Ivy League system in the United States is very elitist, and that elitism does create, I think, an intense atmosphere in the class. Yet in Germany, I was always very struck by my fellow students' rich awareness of culture, literature and philosophy. The bad side of Ivy League elitism is that it leads to intellectual complacency — and even a kind of anti-intellectualism — and sometimes at the highest levels. The name of the school makes you brilliant and cultured: ▶

you don't actually have to be these things yourself. In fact: it's better to think about making social connections so you can become rich when you graduate. You can even be completely debauched, since your debauchery is sanctified by the institution, and appears as the rightful enjoyment of a class privilege. The German university is, in contrast, much more open, egalitarian — though, at the same time, the full professors command their own intellectual fiefdoms. Still, the classroom experience in Germany was rather mixed. On the one hand: there were many, many more classes in the things that interested me. For the first time I encountered professors who were really fully at home in the Continental tradition of philosophical thinking — who did not regard it with the almost innate skepticism that makes "pragmatism" seem like a foregone conclusion. This lack of meta-reflection was at once liberating and stifling. The more that one is "at home" in philosophy, the less philosophical one really is — since philosophy is not something you can really be at home with. In America, if people study philosophy, especially German or French philosophy, they feel like they have to justify it. In Princeton, in particular, I felt like philosophy was always being dragged before an imaginary court of public opinion — having to prove that it is useful, and sensible, and somehow served the public good. This is sort of stupid, and yet it is a sort of philosophical stupidity.

In America, if people study philosophy, especially German or French philosophy, they feel like they have to justify it.

How did you meet Hwa Young Seo, who also teaches Introduction to Music at UIC? I heard that you met at Northwestern University.

Yes, we were both graduate students.

I was finishing up my degree then, and to make a bit of extra money, I agreed to teach a German class for graduate students in the Northwestern music department. Ordinarily graduate students aren't able to teach other graduate students, but it wasn't a real course — just a preparation for the language exam. Hwa Young was in the class, although she had to return to Korea in the middle of the semester, so I never actually had to give her a grade. She was the best student, though, when she was there. When she came back to the United States after the course was over, we met again and started dating... and the rest is history.

Why did you apply to UIC? It was quite a new college when you joined in the fall semester of 2006 (UIC accepted its first class in the spring semester, 2006).

For me, it was a great opportunity. For one thing, there are not so many tenure track jobs with a moderate (2/2) course-load. And even though I studied in a German department, I didn't really want to be in a German department. I dreaded having to teach German language classes. At UIC, I have the freedom to teach a wide variety of courses in the fields that I'm interested in. And I was also really curious about Korea. Even though I went to Germany after college, I spent my entire graduate school

period in the United States, so I really was quite eager to go somewhere else. And probably the most important consideration was being in a big city. I like crowds of people, anonymity, the flow of energy in the streets. I would become very depressed if I were stuck in some rural outpost in the middle of nowhere.

How do you feel about having come to UIC and Seoul now?

When I came to UIC (I think others who came with me will share this impression), the whole thing seemed very new. It was very experimental. But now UIC has grown into a full-fledged college, and, despite the ongoing changes, it seems secure in its existence. And I feel quite confident about the quality of the education that we're offering students. And of course, I've always been very pleased with the students at UIC. It's a really wonderful experience teaching them.

I sometimes can't believe I've been here six years, it seems almost familiar to me — it's become an epoch in my life. Yet I don't think I'll ever feel *completely* familiar, *completely* at home here, because it is always strange being a visible minority. Yet I really love the city, and it's still an exciting place for me. I've mostly stopped exploring and discovering new things — the compulsion to be a tourist has passed — but the city changes so quickly that there is still always something new.

You have been the Common Curriculum (CC) chair since the beginning of this year. What are your main jobs?

My job has many sides. Part of it is simply managerial, just running things. Most of the day-to-day operations are dealt with by our wonderful office staff and the higher UIC administration, but there are some things, like filling the CC courses, that I am in charge of, and some aspects of faculty affairs I have to arrange. I have to schedule the faculty meetings (which happen about once a month), communicate with other faculty members, and make sure that they understand how the promotion system works. There are many aspects of a Korean university that are quite unfamiliar,

and we have a lot of new faculty. Another responsibility is mediating between Dean Hyungji Park and the faculty, and representing the faculty's voice before the higher administration. Another part of my job is working with the Dean and other administrators to map out the future development of the Common Curriculum and of UIC as a whole. We are again undergoing a period of transition – although one cannot even really speak of periods of transition when there have never been periods of stasis. We've recently added the Asian Studies Division and the Techno-Art Division, and that's going to bring changes.

Unlike all other UIC students, those in the Techno-Art Division do not take Common Curriculum courses.

Next semester, to my knowledge, the TAD students will still not be taking CC courses, but I think this will change in the Spring of 2013. I believe that the Techno-Art Division is an exciting opportunity for UIC, although it will be a challenge for us to maintain our institutional identity in the midst of all of these changes. In the past, UIC was basically identified with the Underwood Division. Now UIC is taking on a much larger role within the university. This will be difficult, because it's always hard to deal with change, and I'm not sure that academic institutions always thrive when there is constant change. Universities are, in a sense, necessarily conservative in the way they operate. But I do feel that the Techno-Art Division has great potential. The idea of integrating design and humanities is a very promising one, and I hope that we are granted the resources to make the Common Curriculum a meaningful and integral part of the TAD.

There is now Western Civilization and Eastern Civilization courses added to the Common Curriculum. How do you think these can improve?

Right now, there are two civilization courses: Western Civ. in the spring, and Eastern Civ. in the fall. This means that, following the Western academic schedule, Western Civ. comes after Eastern Civilization, and following the Korean academic schedule, Western Civ. comes before.

An ideal solution, I guess! These courses are still very much a work in progress. I think it's important that there is an aspect of the curriculum that is common to all of the students. Before, there were all these wonderful small seminars on different subjects, but students were not actually being introduced to a common intellectual frame of reference. It is great that this is happening now. But I do hope that, in the future, we will have the resources to integrate separate discussion sections into Western Civ. and Eastern Civ., so that there will also be an opportunity for more engagement with professors and fellow students.

Do you think there will additional requirements to the Common Curriculum?

I don't think that there are going to be that many changes to the Common Curriculum itself in the future. There are three major changes that I've witnessed since I've been at UIC. One is the creation of Western Civ. and Eastern Civ. The second, which hasn't yet taken place and I don't think many students know about, is the introduction of Philosophy courses in the first-year CC. We have always had Critical Reasoning, which is an

introduction to critical thinking and logical reasoning, but, starting this semester, students will also be able to take content-based philosophy courses in addition to world literature or world history. But I think one of the most important changes in the Common Curriculum

is the institution of the UIC seminars, which extend the Common Curriculum into the upper class. The UIC seminars provide a really wonderful opportunity for students to take

academically rigorous courses that supplement their majors, insuring that, even as they study disciplines like Economics and Political Science, they remain exposed to the humanities and are able to see these disciplines from a wider perspective. I think it is important that UIC students are not just trained as "technocrats," capable of applying quantitative models to policy questions and management issues, but that they are able to understand the presuppositions and limitations of the paradigms of knowledge that they implement.

Any last words to UIC students?

Use college as a time to explore the things that you are interested in. I know it's hard to tell students not to be too concerned with their grades, and I certainly understand this concern, but it's also important to learn how to take risks and to have the courage to pursue your own interests. And if you have any questions or concerns, please feel free to stop by! ■

Back to School from the Army

UIC Students Share Their Experiences

The Korean peninsula remains in an official state of war, since North Korea and South Korea did not sign a peace treaty after the Korean War (1950-53). The two Koreas have remained in this state of cease-fire armistice for almost sixty years. The demilitarized zone (DMZ) between North and South Korea is, according to CNN, the most heavily fortified border in the world. In the sensitive decades-long state of peace, there have been minor disruptions. The fiercest scare occurred in 2010, when North Korea shelled the South Korean island of Yeonpyeong (Reuters). The South Korean warship Cheonan also sank earlier in 2010, near the maritime border. An independent investigation determined in its official report that the sinking was caused by a torpedo. The investigation team was led by South Korean military officers and professionals, and included foreign experts from the U.S., Australia, the U.K., and Sweden.

Given the fragile relations between the two Koreas, both states enforce conscription. All male citizens of the Republic of Korea are required to complete 21 months of military service between the ages of 18 and 35 (Ministry of National Defense). There are various ways in which this service can be fulfilled, ranging from the Army, Navy, Marine Corps, Air Force, the Korean Augmentation to the United States Army (KATUSA), or the Reserve Officers Training Corps (ROTC). Men may also fulfill their service through civil service or work in the public sector. Exemptions are rare and granted only to citizens with severe physical or mental disabilities.

According to the Ministry of National Defense, the South Korean government plans to gradually reduce the enlisted service time by six months from 2008 to 2016. Male citizens enrolled in the Army and Marine Corps will serve 18 months from 2016 (reduced from the original 24 months in 2008). Those in the Navy and Air Force will serve 20 and 21 months respectively

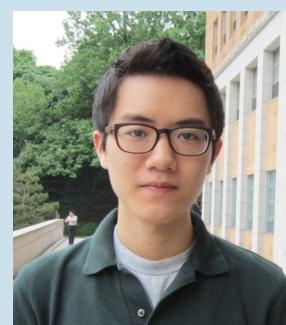
(reduced from the original 26 and 27 months).

Many Korean men choose to fulfill their military service during university. *The UIC Scribe* interviews six students who have returned from their service, to ask how they have readapted to college life.

Army: Sungwook Koh (Economics, '09)

I had some difficulty coming back to school because I had to adjust myself to a new environment, after spending two consecutive years at the military. When you're in the military, life is really simple. You just have to follow orders. You manage not to think deeply about anything, because that only makes things worse. If you want to keep away stress, thinking too deeply is not a good option.

In college, no one really forces you to do anything. Everything is up to you, including time management, study, and relationships with other people. I think time management is quite challenging for me at the moment. There is a lot of homework and things to do, and I forgot how to manage all this! Studying in English is definitely most difficult for me. I forgot a lot of English and my pronunciation got worse. This is difficult because all the classes at UIC are in English.



KATUSA: Juntae Park (Political Science and Int'l Relations, '09)

KATUSA is much better as an assignment than the ROK Army. KATUSA soldiers are allowed to have the night out after 5pm and can go home on the weekends, and they rest on both Korean and American national holidays. However, it was still difficult for me to adjust to college life again. Since no one forced me to do anything, I was tempted to be lazy. When I returned from the army, I also found that the academic regulations had changed. For instance, it was very difficult to retake some of the courses where I had done badly in my freshmen year. The courses were either no longer offered, or I was required to go to the Incheon Songdo campus.



KATUSA: Gyumin Kim (Undeclared major, '09)

My greatest difficulty was trying to readjust to academia. The army doesn't require you to study, so it was really hard for me to think critically and even to question the professors. In the army, you don't question — you obey and do what they tell you to do. In college, you have to question, you have to sort of disobey what the professors tell you to do. Sometimes, the professors don't even tell you everything you should do — you have to take the initiative. I expected the difficulty, but it was still hard and in somewhat different forms.

Also, the general atmosphere was different. People that I had known were no longer in college, including *sunbaes* (upperclassmen) and people in my year, whereas people that I didn't know, such as *hoobae*s (underclassmen), all came up grades. Although technically I'm in the same sophomore year as them, it feels different. They treat me differently and consider me a '09 *sunbae-nim* (honorific title for an upperclassman), which makes me feel like I should act accordingly.

I'm still struggling with time management. There are people who get what is called a *bokhakseong buff* (returning student's boost). They get their highest GPA when they return from the military because they try their hardest. It seems that I'm not getting that boost. I'm still not used to minimizing my rest time. Critical thinking is another thing. It's hard to do the readings and to write papers. Reading takes a lot longer than it did before.



In the army, I tried to adjust myself to the faith of the group, which is the army. I learned to fit myself into it, whether I like it or not. Before that, I was really against the idea of manipulating somebody's thoughts. Now, I'm still against it, but now I learn that I could do it, if it's needed. In a organization like this, you have to learn to follow. You have to bend your faith and your own beliefs to the belief of the system. I hated it because it's like making you part of the system, a gear of a machine, instead of a human being. That is necessary, but it doesn't mean I like it.

At UIC, I am just an individual. But while in the military, I am willing to let go of my individuality to follow the group. In the army, you get frustrated and angry, but you don't worry, because it's only two years. Someone higher ranking worries for you and takes the responsibility. In society, you're responsible for your own self, and that's why you worry. You don't get frustrated or angry, but you start to worry about your future or your career. There are definitely good and bad aspects, but I think *this* life fits better for me.

Army: Jung Hyun Shin (Life Science and Biotechnology, '08)

Time management is hard, and there is more pressure to get good grades. If the student next to me studies an hour, then I'll tell him I study two hours, and I'm still going to go home and study twice as much. I feel more competitive.



Since I didn't grow up in Korea, I was more open and the things I say are more open, and a lot of Koreans didn't like that. If you go to the military at a very young age, I don't think you learn as much. If you go at an older age, you'll know more about yourself and what's important in life. Also, if you go there at a young age and you get a certain amount of power, you can abuse it. You will always have power when the time comes.

Army: Kyo Jun Koo (Economics, '08)

Personally, what I did in the army was a little special. I was with a general and served him as a steward in his house. I met a lot of generals and high-ranking officials, and I had all their phone numbers. In general, in the military, you get separated from how you lived twenty years beforehand. There are not many things you can do in the army, but you have your portion of work that you have to do every day. After that, you have nothing to do, so a lot of people in the army watch TV and think a lot for two years. I read a lot of books and had time to think about life in general. In terms of relationships, I have become more capable, especially with guys, because you live with them for two years. The trend is to go to the army earlier in one's life, and I would also advise *hoobae*s to go as soon as possible. I want to tell them to go when their friends go, because you come back at the same time. ►



KATUSA: Joo In Park (LSBT, '08)

I got out of the army in February last year, so I just had two weeks before starting college again. I didn't even remember my student ID number. It's two years in the army, and then you're back, so you don't really remember your school life. Just the fact that I had to go back and study was hard. You haven't been studying for two years, and you don't remember what you were doing before. I didn't really understand what classes I should take. That was a little difficult. Another thing was that when I came back to school, I didn't really know many people. My schoolmates, who entered in '08, were in their senior year, so they were very busy. I didn't really know that many people — I knew a few people who entered in '09, but not in '10. It was a little lonely because most of my friends came out of the army and started college the next semester. I was here by myself, so that was another difficult thing. One thing that helped me along was the Nodaji club (UIC's rock band). I didn't actually know the majority, because most of them were '10, so I got to know them for about a semester.

A lot of people change during the two years that they are in the army. They're more driven and focused. They know what to do, they know that they have to study in

college, and they know that they have to have a responsible life. You're a lot more aware of what you're supposed to do. It's natural to you that you feel you have to do something that is directly related to your future.



The army is a small, compact society, where you can experience how you're going to live in the next twenty or thirty years. There are a lot of politics and relationships, there are ways to treat people above or under you, you learn all of that, which is very important for anyone living in a Korean society. You get to learn that for two years, and that's very important. Once you start learning that, you start thinking about what you're going to do after you come out of the army. I think that's when you become a 'real man' in Korean society. Everyone that I knew before we went to the army wasn't as serious about studying. After getting out of the army, everyone starts being serious about their schoolwork or what they're going to do in their careers. It's a very big turning point for Korean men.

KATUSA: Yoon Hwang (PSIR, '07)

Coming back to college wasn't as difficult as I thought. It wasn't so much of a struggle. I was surprised because I actually remembered most of the things I learned. Another thing is that people have changed here. Most of the people that I knew have either graduated or are about to graduate. It wasn't hard, it was just different.

In the military, I mostly did office work, which was physically easier. When it comes to mental capacity, it was a little difficult at first. When I was first learning my job, it took me a good two months to get used to it. It wasn't supposed to be hard, but then my senior didn't speak any English, so he tried to teach me in Korean and I had a hard time understanding that. Then, I realized it was so much easier and I developed my own methods for doing my job much more efficiently. Working in the office was a good opportunity; since I am a political science major, I was lucky enough to look at the news on

the computer while I was working and keep up to date with current events. I think that's one big reason why I didn't have such a hard time readjusting to college.



I did learn a lot. I learned how to work in the office area and how to deal with Korean elders much better. The army obviously has a social hierarchy. One important thing that I learned was the common sense of working in a Korean office. I understood the environment much better. My Korean got so much better. For the majority of others, it's not so much like that. I was really lucky, in a sense. It was also natural for me to adjust to school because I was able to come out on the weekends.

Navy: Byeong Woong Kim (Economics, '09)

It might sound strange, but I did study in the military. I spent one year on a ship where I just did labor, but then, for one year, I worked in an administrative office on the computer with documents and records. I had rest time after 5pm, and I found books that I wanted to read and studied on my own. In college, I have to study things that I'm not interested in as part of my requirements. That

was really difficult for me.

I became thankful for college. When I was in the navy, I always thought "I wish I could go back to school, when will I get to go back to school?" I missed school a lot, so now that I am back, I have naturally become more faithful and hard-working. Before I went to the military, I wasn't as serious about studying. Time management was the most difficult thing to adjust to when I came ►

back. In the military every day is the same, starting with breakfast and then my study-time. Since every day was the same, it was very comfortable. Now that I am back at college, I have different classes every day, I wake up at different times, and I have to do different homework.

You have to go to the military early. I say this because after I came back from the army, I wondered what I was doing while I was at college. If you go earlier, I think you may have the right attitude and spend your college time more wisely.

I will share one experience in the navy. In the navy, we had to do something called *beoguki* (cuckoo), like a cuckoo clock. The ship doesn't usually have a lot of space, so even the closets are quite small. When the officers want to pick on somebody, they take all the clothes and luggage out, and put him inside. They tell him that he's a cuckoo bird and to say 'cuckoo' every hour. You sit in the small closet and look at your watch, and when one hour is up, you say 'cuckoo' and close the door again. You do that for about three hours. ■

(Written by Sarah Yoon)



UIC Alumnus, McKinsey Consultant

Interview with Suh-Yeon Christine Hong

Suh-Yeon Christine Hong is an '06 alumnus, who majored in International Studies and graduated with distinction in August 2010. She is also the chairman of UIC's Alumni Association. She is currently working at McKinsey & Company. *The UIC Scribe* took the opportunity to ask her for career advice.

Why did you decide to join McKinsey & Company?

Like many other International Studies students, I was really into what I was studying, and was active in related activities. I founded the Underwood Union (UU, UIC's debate club), and was one of the pioneers of the Model United Nations of Seoul (MUNOS). I worked at the United Nations in New York, and also in an NGO in Hong Kong. Through my experiences, I realized that there was room for improvement in how these organizations were run. I asked myself, where could I learn to do this? One of my mentors was working at the World Bank, who was an ex-McKinsey. She told me that McKinsey would give me an unrivalled learning experience across all types of industries and functions, including the public sector. Through my conversation with my mentor, I became increasingly sure that this would be the right place for me.

Which department do you work in McKinsey?

At McKinsey, we don't have departments. We have business



analysts (BA), who do consulting right out of college, and then we have associates, who are the consultants after graduate school or MBA, we have the engagement managers, who proceed from associates to managing a team, and then we have the partners. So we don't really have departments, it's either consultants or non-consultants, and usually consultants are generalists who work on all topics and any topic. For example, industry-wise, I did high-tech, shipping, public sector, chemical; function-wise, I did strategy, organization, finance and marketing.

What was the training like in McKinsey?

We have regional and global training every year, but a lot of the practical learning comes from on the job training. ►

McKinsey&Company

Was it difficult to adjust yourself “on the job”?

It was difficult in the sense that every job is difficult when you first start it, but I feel like I have a really good fit with the company. That's what I told UIC people, that it's a good fit, because this is the kind of place that requires a lot of intense discussions, a lot of group thinking, and a lot of initiative-taking by yourself. And actually, UIC is kind of like that. A lot of the classes are not, you just sit back, listen and memorize. You have to produce your own thinking with essays, you have to debate during class, and you have to lead your own work. If you're in a club, for example, you have to have leadership in terms of what you do. I feel that everyday those are the type of skills that you need to be good at this work. So I think skill-wise, I was already trained a lot in UIC, but knowledge-wise, you often have to do something new. So there are always similar challenges, you have to learn really fast, and you have to know very well. You have really ramp up that. And that's a challenge every time, but it's also the best part of the work. You get to learn so much about a lot of different things, and that's the really fun part of it.

Do you work in English or in Korean?

Both. We function internally in English, but we also use Korean because our clients are Korean companies.

Would you describe an average day working at McKinsey?

Before explaining the day, I have to explain how the system works. We usually are in a team composed of an EM (engagement manager) and associates/BAs (business analysts). We work together for a set amount of time, usually a month to four months until the project is over. Our everyday work, therefore, depends highly on what type of project it is. But typically, we would first start out discussing “how to solve the problem.” We would decompose it to several components, which would become “work streams,” which would then divide into smaller analyses that we would need to do. To do the analyses, I would usually need data, perspectives and information. I would send a request for data, and also reach out to experts within the McKinsey network for interviews. With the given data and perspectives, I would draw out key insights that are relevant to the clients. We would then discuss the findings as a group and further develop it, then talk to our leaders and clients. It's a repetitive cycle.

Why are you currently working in Singapore? Do you travel a lot?

McKinsey is a very global firm. One of the best parts about McKinsey is that we have projects on a global basis. I have worked in Taipei, San Francisco, Singapore, and will be traveling to Sao Paulo, Shanghai and New York.

Where do you see yourself in five years’ time? Do you see yourself pursuing a long-term career at McKinsey?

In five years, I will probably be an EM (engagement manager), because I will have gone to graduate school for two years, and I will have been an associate for two years. I think a career in McKinsey is definitely a really good path that one can take. I'm still considering, but I think it is one of the best options.

Lastly, do you have any final words for UIC students? Do you have useful career advice, in particular?

Pursue one or two areas passionately, and focus your attention on those things during your college life. For me, I invested a lot of time in intellectual exploration. Second, I founded organizations like the Underwood Union (UU) that I could look back to, and be extremely proud of. What people look for in the job market, or anywhere for that matter, is drive and passion. Are you really passionate about what you do, or are you just trying to get by? There's a saying, “whatever you do, pour yourself into it,” and that's, I think, what college students should do.

Second, be proactive. UIC now has a great alumni network — we have people in consulting, finance, media and other Korean conglomerates. We have students pursuing their studies at Harvard, Yale, Columbia and Yonsei graduate school. You should all actively leverage this network and seek advice, and I have no doubt that this will only do you good. ■

Where Price Tags Do Not Belong

Michael Sandel's Lecture on the Moral Limits of Markets

Harvard's rock star philosopher and author of the 2009 bestseller *Justice: What's the Best Thing to Do?*, Professor Michael Sandel, landed at Yonsei University's Amphitheatre on June 1, 2012. Well-known for teaching Harvard's renowned "Justice" course, Professor Sandel gave a lecture entitled "What Money Can't Buy: The Moral Limits of Market," which is also the title of his most recent book published in April. Sponsored by Yonsei University's Department of Economics and the Asan Institute for Policy Studies, the talk attracted nearly 15,000 spectators, testifying to the popularity of Professor Sandel in Korea.

Initially, Yonsei University and the Asan Institute planned to distribute no more than 12,000 tickets on a RSVP basis; however, this quota was met within three days, prompting the organizers to release 3,000 additional tickets. The reception of *What Money Can't Buy* has been overwhelmingly positive in Korea, with its sales here exceeding even those in the United States. Professor Sandel himself appeared somewhat surprised by the packed crowd waiting to hear his lecture. He began by noting the significance of the event: it was not simply a philosophy lecture, but a notable "democratic moment," where people were gathered for a discourse on "big questions" about the proper role of money and markets in our contemporary societies. This is a question that "arises with special urgency today," Professor Sandel said, because "there are fewer and fewer things money cannot buy." Seeking to challenge the prevalent



faith of capitalist societies in the market, he asked whether there should be certain things in our lives — such as civic values and public responsibilities — that money cannot buy. In other words, have market values penetrated into certain spheres of life where they do not belong?

Professor Sandel argued that "we have drifted from having market economies to becoming market societies." While praising the market economy as a "valuable and effective tool for organizing productive activity" and generating wealth, he believes the danger arises when market values breach spheres of life in which they have no place, leading to the creation of a market society. A market society, Professor Sandel explained is "a place where everything is up for sale," a society in which "market values begin to govern the whole of life: our identities, our personal relationships, family life, health, education, and

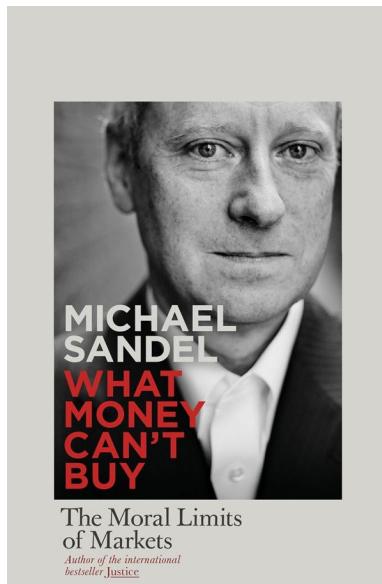
civic life." We have created a world in which democratic societies associate freedom with consumerism — the belief that we are free to buy anything as long as we assign it a price. And, he insisted, as we attempt to attribute monetary values to more and more aspects of life, human relationships are degraded and civic virtues become corroded.

The consequences of our transformation into a market society, Sandel argued, is a pressing issue that democratic countries should rigorously critique through democratic debate. And this was the aim of his lecture. Despite the large number of attendees, Professor Sandel effectively led the audience in a Socratic-style debate, actively engaging the audience in a constructive dialogue about what should and should not be dictated by market values.

Professor Sandel began with a question about the morality of ▶

scalping tickets for a Lady Gaga concert. He then asked whether it would be acceptable to scalp tickets for a philosophy lecture — seeming to appreciate the irony surrounding his lecture in Korea, in that the tickets, which were originally free, were subsequently sold online for as much as 30,000KRW. Attendees, which included high school and university students, bravely stood up to state their positions on whether one would be morally justified in buying tickets on the black market. Professor Sandel responded sincerely to each opinion; and, in refusing to offer a definitive right or wrong answer, he organized the opposing viewpoints, while posing follow-up questions to stimulate further debate. For example, this first question gave way to issues pertaining to basic human rights, with Professor Sandel asking whether access to entertainment by whatever means ought to be considered a fundamental human right, one like universal access to medical care.

Audience members were initially hesitant to stand up and respond to the first set of questions. But when



(Naver Blog)

Professor Sandel posed his second question, concerning the use of cash incentives, hands were raised throughout the amphitheatre, reflecting the eagerness of many to receive the coveted microphone. A question about the appropriateness of using cash incentives to encourage school children to read books, as some American states have recently done, generated a variety of responses. A female university student favoring the use of incentives argued, based on her experiences, that it would promote the habit of reading in children, while an opposing opinion, offered by a female teacher, claimed that it would diminish their joy for reading by making money the ultimate end. The broader and more profound stakes of this question went well beyond matters of literacy. Indeed, as Professor Sandel framed it, cash incentives pose the danger of crowding out non-market values worth valuing, such as the intellectual growth and stimulation of the imagination that children derive from the pure joy of reading.

The erosion of traditional, non-market values through the introduction of monetary incentives was persuasively illustrated in the example of a small town in

Switzerland. The Swiss government, after deeming this small town as the safest location in the country for storing nuclear waste, conducted a survey which asked whether the town's residents would approve the dump site. Surprisingly, 51% said yes. However, when residents were asked whether they would approve the dump site if the government offered annual monetary compensation, the approval rate dropped sharply to 25%. Here, according to Professor Sandel, we see a paradoxical situation, one in which standard economic logic fails to apply. In the first instance, a slim majority of residents were willing to accept the risks posed by the dump site out of a sense of civic duty; that is, they would sacrifice a measure of their own safety for the greater good of their country. When money came into the equation, however, the residents were essentially asked if they would accept a bribe, "crowding out," as Professor Sandel put it, "the sense of obligation." A blind spot of prevailing economic theory (which regards money as a commodity that people naturally seek to accumulate) is revealed in this example, to the extent that these theories ignore "an important aspect of human experience and social

relationships"; namely, the value of the public good which often overrides the individual's self-interest. While many economists assume that "markets are neutral," that "they do not change the character of the goods being exchanged," this is not the case when the exchange in question involves intangible goods such as human relations, civic duties, and obligations. These realms of human experience, Professor Sandel argued, should not be subjected to markets, as they are "matters of more than economic efficiency." It is societies, he insisted, and not markets, that should determine which values should be preserved and remain off-limits to the market. In the case of the Swiss village, the villagers made a political statement by rejecting the cash incentive, voicing their conviction that a sense of civic duty is not something that can be bought.

The final question of the night reiterated the earlier issues about the role of money in relation to the public good and civic duty. In a question close to the heart of many young Koreans, Professor Sandel asked whether it would be morally acceptable for a famous Korean pop star to be exempted from military conscription if he agreed to donate a

substantial amount of money to the government. Two young Korean males (a high school student and a college student) passionately argued opposing viewpoints: one of them favored the proposal, claiming that the donation would benefit more Koreans, while the other rejected it on the grounds that it would undermine the value of citizenship, which is fundamentally irreducible to a monetary value.

According to Professor Sandel, as money threatens to put a price tag on non-material goods that should not be bought and sold, the democratic idea of sharing a common life also comes under threat. He lamented the "growing tendency for the rich and poor to live separate lives" as society becomes more stratified. At a time in which the rich and poor live in separate neighborhoods, and their children are educated at different schools, there are "increasingly fewer and fewer public occasions when people from different walks of life meet one another and encounter one another." He points out that "democracy does not require perfect equality, but it does require that men and women from different backgrounds encounter one another in public places." But if a privileged minority

uses its wealth as a means of avoiding military conscription, effectively withdrawing from the larger public sphere, the opportunities for the public sharing of experiences are further reduced. Thus, the question of market values is not solely an economic one of assigning prices to goods. The question of what goods can and cannot be assigned a price is also a political question concerning how we want to live together as a community, and one of determining which civic values are worth preserving, irrespective of their economic costs.

Professor Sandel places great faith in the power of public discourse to critically examine where our societies are heading. His lecture provoked people to think seriously about whether the market societies we have today are truly desirable. And it seems that he regards public discourse as a launching pad from which real political change can be generated. He praised the audience for exercising their civic duty to reflect on and debate the important issues that affect both our political and private lives. He also expressed his gratitude for the impressive quality of the debate and its spirit of mutual respect. The key is not that everyone arrives at the same conclusion, he said, but that we create venues where the public can share opinions freely and openly. He concluded by expressing his hope that the lecture will provide a potent example of "lifting up the way we reason with big questions that matter in public life." If so, it may mark, for Korea and other capitalist democracies, "a beginning toward renewing and reinvigorating democratic life and democratic citizenship itself." ■



(Written by Eun Hae Kim)

“Against the Current”

Report on the VOIS Spring 2012 Symposium

Visionaries of International Studies (VOIS) is a UIC student-run club that produces research articles on topics in international relations. While founded as an IS major club, members also include PSIR (Political Science and International Relations) and Economics majors. It holds a symposium every semester where VOIS member present their findings. This semester, the symposium title was “Against the Current: Reassessing the Conventional Norms on Ideas.” The VOIS Symposium focused on the issue of piracy and intellectual property rights (IPR). Three groups conducted independent student research on the sub-topics of free downloading, intellectual property rights (IPR) in the fashion industry, and government censorship on the movie industry. They presented their findings at the VOIS Spring 2012 Symposium.

The keynote speaker was Bernie Cho, the founder and the current president of music management company, DFSB Kollective. Prior to founding DFSB (Da Funk Soul Bruthas) Kollective in 2008, Cho worked as a producer at MTV and MNET. He gave an insightful speech on the issue of piracy and free-downloading as well as the works of DFSB.

After the presentations, Professor Michael Kim expressed how glad he was to see VOIS grow year by year, and see that more people came to the symposium than in previous years. He also said that he was glad that some of his feedback was reflected in the presentations. International Studies major chair, Professor Yul Sohn, had another, overlapping



commitment, so he attended only the beginning of the symposium.

Group 1: “Free downloading and sharing: the unstoppable change”

- Stacey Cho ('07, PSIR)
- Jong Won Lee ('11, IS)
- Bo Kyung Kim ('10, IS)
- Miran Park ('08, IS)

Group 1 argued that free downloading and sharing should not be blocked because expansion and easy access to information would better society. They also argued that it is in the interest of musicians to allow free downloading, since it would heighten their publicity and visibility. In the long-term, greater publicity would lead to profit returns to the producer and the music industry.

Group 2: “Knockoffs do not knock you off: no action is needed for fashion design protection”

- Chul-Wook Hwang ('08, IS)
- Hyo Won Shin ('09, IS)
- Jayeon Koo ('08, IS)
- Siri Cindy Sung ('09, IS)

Group 2 discussed the role of intellectual property rights (IPR) in the fashion industry. They acknowledged that intellectual property protection included trademark counterfeits, but not design piracy. Copying and borrowing allow for trends to develop in the fashion market. However, according to their research, the fashion industry has been very successful, in spite of a lack of copyright protection. In other words, design piracy has not damaged the industry.



Group 2 explained this as the result of an “embedded consciousness.” Consumers purchase fashion products not only for warmth and utility, but also as a mark of their status. Consumers who can afford the original will prefer to purchase the original. In spite of huge price differences, advertisement and brand marketing allow high-end fashion brands to succeed. When consumers are unable to afford the original product, they may choose to purchase “copied” products. However, the group claimed that since the consumer would never have been able to purchase the high-end original, the fashion brand does not lose a customer.

Group 3: “Making sense of censorship: starting the discussion on government movie censorship standards”

- Dong Hye Kim ('08, PSIR)
- Ji-Eun Park ('11, PSIR)
- Ji-Sun Yahng ('10, IS)
- Elizabeth Rose ('10, IS)
- Kevin Lee ('11, Economics)

Group 3 argued that government censorship on movies is justified. They claimed that government censorship is a “necessity,” rather than an immoral practice. However, they acknowledged that governments do not provide clear explanations or standards to the public. They argued that standards had not been openly discussed because the general public opposes government censorship. They argued that this topic was important, in spite of the lack of scholarly literature in this field. They hoped that their paper would illuminate the discussion of movie censorship, as well as highlight standards that have been employed with regard to censorship.

Keynote address — Bernie Cho



Cho began by remarking that he had come to South Korea to attend graduate school at Yonsei University, but had been persuaded by an executive to join a new music TV channel. He argued that the Korean music industry needs to both fight and learn from piracy. DFSB Kollective emphasized that free downloading is mostly illegal. File-sharing websites use the innocent excuse that they want to share files with their friends and family. However, Cho pointed out that they made a huge amount of money from the sheer number of hits. DFSB Kollective tracked down and sued students operating piracy websites in California. In contrast to VOIS group 1, he claimed that illegal downloading had severely crippled the music industry in Korea.

Even today, Korean artists sell digital songs for as little as 6 cents, and receive only 35% of it in profits. Hence, they are forced to go overseas to Japan or Singapore, where profit is higher. In the United States, songs sell online for one dollar. Korean artists are, in other words, faced with the prospect of earning 35% of a dollar, as opposed to 35% of 6 cents.

At the same time, Cho argued that it was important to learn from piracy. He gave an example of artists who care for their fans. Jay Park, after his 2011 album “New Breed,” made his next mixtape “Fresh Air: Breathe It” available for free as a gesture to his fans. DFSB tracked the (legal) free downloads of the mixtapes, and Cho argued that this will help them figure out which audience to target with Jay Park’s future albums. Hence, Cho claimed that it was important to fight piracy, but also to learn from it and help artists benefit from it. It has been increasingly important for artists to reach out to their fans and build a strong network. ■

Left Jong Won Lee and Miran Park present on the “unstoppable change” of illegal, free downloading; **Hyo Won Shin** presents on the superfluity of IPR in the fashion industry.

Above Bernie Cho, president of DFSB Kollective, emphasized the need to both fight and learn from piracy.

Obama and Gay Marriage

During his first campaign for the presidency, then-candidate Barack Obama was a beacon of hope for many Americans who had grown tired and weary of the partisan politics of Washington. He fearlessly advocated for change, acquiring ardent support from constituents ready to begin afresh. On May 9, 2012, he delivered on that promise. In an exclusive interview with ABC News, President Obama made history yet again by pledging his support for same-sex marriage. That message came days after Vice President Joe Biden declared that he was “comfortable” with gay and

lesbian couples marrying. When asked about the issue during his interview, the president simply stated that his views had changed over the years, and that through discussions with the First Lady, staff members, and the parents of his daughters’ friends, he now wanted to affirm that “same-sex couples should be able to get married.” This is a significant moment, not only for the LGBT community, but also for American society at large, because it marks the first time an incumbent president has announced his full support for marriage equality.

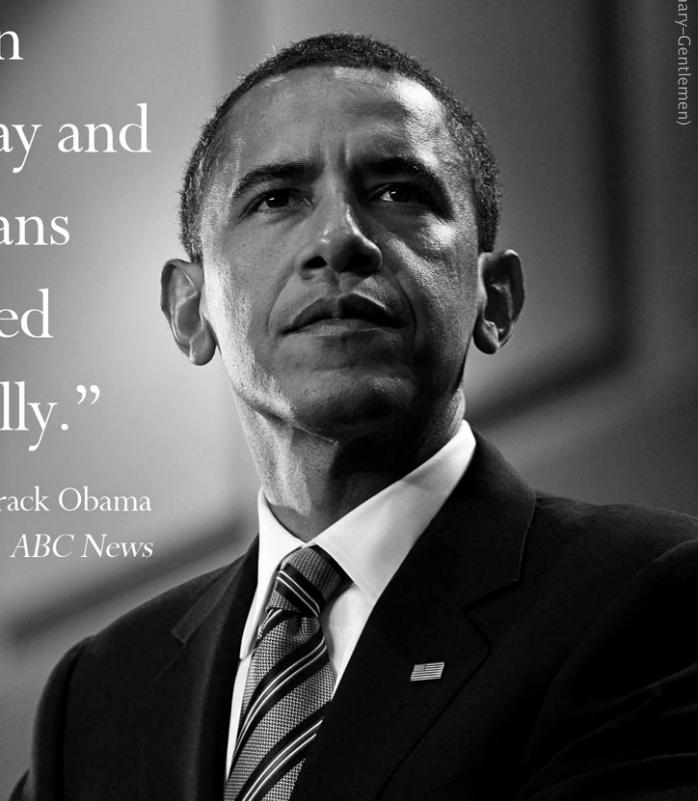
Obama’s stance on same-sex marriage has certainly evolved in

more than the three years that he has been in office; his decision is not an overnight epiphany, as some conservative pundits sneer. In 2008, he officially stated that while he was opposed to same-sex couples marrying, he also opposed a constitutional ban. Instead, he promoted civil unions that “give same-sex couples equal legal rights and privileges as married couples,” including various liberties that heterosexual couples often take for granted. In his political platform, he also endorsed the repeal of the Defense of Marriage Act (DOMA), a federal law that establishes marriage as a legal union between one man

“I’ve always been adamant that gay and lesbian Americans should be treated fairly, and equally.”

- President Barack Obama
ABC News

(Ordinary-Gentlemen)



and one woman. To date, DOMA has been ruled unconstitutional by a federal appeals court in a unanimous vote, and the case will be settled by the U.S Supreme Court.

In the interview, the president revealed yet another reason for his gradual decision to champion same-sex couples: the approximately 65,000 gay and lesbian soldiers actively serving in the U.S military, including those deployed overseas (Retired Officers Offer Data, Congress 2007). From the early nineties up until two years ago, the military's official policy on homosexuals in the army was "Don't Ask Don't Tell" (DADT), which effectively barred openly gay, lesbian, or bisexual people from serving in the armed forces. The rule was first introduced in 1992 by President Clinton during his campaign as a measure of compromise. At the time, homosexuals were believed to be dangerously promiscuous people who would only get in the way of military efficacy. Despite some paltry attempts at reform, the armed forces adamantly enforced the policy until 2010, when President Obama signed the "Don't Ask Don't Tell" Repeal Act. The abolishment of the bill does not completely root out institutionalized discrimination against gays and lesbians in the military. As DOMA is still in effect, the law does not legally recognize same-sex marriages; as a result, gay couples are denied military benefits — medical care, off-base living spaces for gay service men and women with partners, and other living expenses — that are extended to straight couples. The president clearly knows the fight has only just begun. Reflecting back on his work, he said that thinking about all the soldiers "who are out there fighting on my behalf and yet feel constrained because they are not able to commit themselves in a marriage" has made his resolve to

defend marriage equality that much stronger.

From an economic standpoint, gay and lesbian couples, military and non-military members alike, face many basic challenges. Once his or her loved one passes away, the surviving partner is stripped of all government benefits. For example, members of same-sex couples are not entitled to Social Security survivor benefits, even if they reside in a state that acknowledges their marriage as lawful. The Human Rights Campaign, a civil rights group that advocates on behalf of LGBT Americans, estimates that the average same-sex spouse is denied about \$14,000 a year in survivor benefits that opposite-sex married couples are able to get. Additionally, same-sex couples end up paying thousands of dollars in extra tax because they cannot file jointly, as the law does not recognize their union.

President Obama's pledge to rectify these injustices is but one of many opinions on this heated subject. The history of same-sex marriage in the United States is rife with violent discord. The issue is largely handled at the state level. To date, six states have legalized gay marriage, Massachusetts becoming the first in 2004. Eight states recognize only civil unions and domestic partnerships, while twenty-nine states impose constitutional amendments banning same-sex marriage. As recently as a day before President Obama's interview on gay marriage, North Carolina added a ban on same-sex marriage to the constitution; the president pronounced this decision "disappointing." Focusing on generational differences, it is easy to surmise that younger, less conservative Americans are more supportive of same-sex marriage than seniors. Surveys suggest that over time, support for marriage equality will increase due to the

rising number of youths who accept gay marriage and the decreasing number of older generations who do not. Studies also find that women are more likely to be supportive of marriage equality. The matter is further divided along racial lines. So far, it is unclear how the President's declaration will play out in the voting booths. Yet the numbers from recently conducted polls already show signs of slow but steady change. After the president's interview, 59 percent of African Americans expressed acceptance, while 65 percent approved of the President's support. The proportions of Whites, Latinos, and Asians in favor were smaller. What is important to note is the positive shift within the general public. A May 22 poll showed that 54 percent of Americans would support a law in their state making same-sex marriage legal; 40 percent opposed this hypothetical measure. Overall, public opinion has slowly become more open-minded about gay rights.

The question of same-sex marriage is ultimately a moral one. In a world that tirelessly tries to foster civil rights and individual freedom, it is hypocritical to deny people a basic human right just because of their sexual orientation. Prohibiting certain members of society from marrying the people they want to create a life with and arguing that the relationships of gay and lesbian couples are less precious than those of opposite-sex couples harkens back to antiquated and inapplicable values. The president made an extremely brave political move in promising his support for marriage equality. There is no way to know for certain how his support for such a testy debate will affect his reelection campaign. Nevertheless, in those few minutes with ABC News, President Obama showed the world again some of the passion and integrity that captivated a nation four years ago. ■

What to Expect in 2012 Korean Presidential Election?

It would not be an exaggeration to say that 2012 is the year of elections. Throughout the world, in the United States, France, Egypt, China, and North Korea, important elections as well as power transitions have taken place. South Korea will also experience its 18th presidential election at the end of the year in December as South Korean citizens prepare to elect the successor of President Lee Myung-bak. Lee's policies have been widely criticized by the public as well as opposition parties, so significant national and global attention is being paid to this crucial election that will determine South Korea's future.

The main political parties in South Korea are the Democratic United Party (DUP), the New Frontier Party (formerly the Grand National Party), the Unified Progressive Party (UPP), and the Liberty Forward Party (LFP). The conservative New Frontier Party and the more liberal Democrats have traditionally been and continue to be the dominant forces governing South Korean politics. The more recently formed socialist-UPP is aligned with

labor unions and farmers' groups.

The New Frontier Party is a conservative political party which currently holds a majority of seats (152 out of 300 seats) in the 19th Assembly as a result of the landslide victory in the National Parliamentary Election in April 2012.



Originally called the Grand National Party (GNP), the party was formed in 1997 through a merger between the New Korea Party (NKP; formerly known as the Democratic Liberal Party) and the Democratic Party (DP). The newly formed GNP

struggled initially; even though it held a majority of seats in the legislature, its candidates were unable to win the vote for an assembly speaker in 1998. Despite this earlier setback, the 2007 presidential election was an overwhelming victory for the GNP

as its candidate and former Seoul mayor Lee Myung-bak was elected president. The tide soon turned for the GNP, however, as the GNP won a slim majority over its main opposition, the United Democratic Party in the 2008 legislative elections. In February 2012, the GNP changed its name to the New Frontier Party (Saenuri Party) to signal a fresh start in the face of growing voter dissatisfaction with the party. The New Frontier Party advocates fiscal responsibility, a market-based economy, and caution in dealing with the North.

The party's leadership has recently been taken over by Park Geun-hye from a beleaguered President Lee Myung-bak. "Park is the main reason behind Saenuri's better-than-expected performance," Yoon Pyung-joong, a professor at Hanshin University, told the Korea

Herald. She led the successful election campaign and is widely expected to be the party's nominee in December's presidential race. Amid low ratings and public discontent with corruption scandals linked to Lee's administration, Park managed to resuscitate the ailing party, giving it a new name and replacing several key lawmakers running for its seats. Hailed as the "Queen of Elections," Park Geun-hye is described by the *New York Times* as the strong-willed daughter of the slain dictator Park Chung-hee. This major foreign newspaper describes Park as an unmarried woman seeking power in a firmly patriarchal society, and a critic of social inequality in a party beholden to big business. She has been striving to keep up her clean image in the midst of Lee Myung-bak's money-related scandals by expressing her passionate concern toward the plight of ordinary Koreans. Promoting a new platform of more robust welfare programs, Park intends to appeal to voters who are losing patience with the nation's recovery following the global financial crisis. If she wins in the election this year, Park will be the first democratically elected female president of South Korea: a country that is economically advanced, but nonetheless remains rooted in strong patriarchal values. The *New York Times* further reported that Park's appeal has mostly come from her charismatic image as an extremely hard-working candidate. Her campaign thus induces strong feelings of trustworthiness from voters. Being an unmarried woman has also helped Park considerably in persuading voters. They believe her unique position as a single woman indicates her absolute devotion to the country, and voters are hopeful that Park will work towards a more progressive South Korea free of corruption. One supporter of Park stated (in an article by Martin

Fackler) that he would like to see how a woman assumes the role of president. Furthermore, being the daughter of Park Chung-hee brings about both positive and negative implications that affect her race to presidency. Ruling for sixteen years, her father is the dictator who brought about Korea's impressive economic growth at the expense of civil liberties and political freedoms. As Fackler points out, conservatives see in Park their nostalgic hopes of regaining the sense of shared national purpose that flourished under her father. But for the more left-wing and younger voters, she is tainted by her connection to her father—a man who they regard as a brutal military autocrat who imprisoned or killed numerous political opponents. "Younger voters wonder why they should vote for a dictator's daughter," said Park Tae-gyun, a professor of Korean studies at Seoul National University. Thus, to attract younger voters, who might hold the key to this year's presidential election, Park needs to show what she can offer them in this trying time of high unemployment and economic recession.

Park's Saenuri Party's main opposition is the Democratic United Party. The party was founded by Kim Dae-jung in 1995 as the National Congress for New Politics. Three years later, Kim became the first opposition leader to be elected president of South Korea. In 2000 the party changed its name to the Millennium Democratic Party (MDP). Following the disappointing results for the MDP in the 2001 by-elections, in which the party lost its already slim majority in the legislature, Kim resigned as the party leader. Upon the election of president Roh Moo-hyun in 2002, the party splintered over ideological differences, and Roh's supporters broke away to form the Uri Party in 2003. In the 2004 elections the MDP retained only nine seats in the

National Assembly, while the Uri Party won the majority. Just prior to the parliamentary elections, the MDP sided with the conservative GNP and voted to impeach Roh for electoral misconduct. However, the move was highly unpopular with the Korean public (as reflected in the elections), and the MDP subsequently changed its name to the Democratic Party to distance itself from its past actions. In anticipation of the 2007 presidential elections, liberal politicians again reorganized, disbanding the Uri Party and merging with a host of smaller parties under the banner of the United New Democratic Party (UNDP). In 2008, after much negotiation and following a landslide victory by GNP presidential candidate Lee Myung-bak, DP members reunited with their former colleagues in the UNDP to form the United Democratic Party (UDP). In the legislative elections that year, the UDP nonetheless lost its majority in the National Assembly to the GNP. After the unsuccessful 2008 elections, the UDP modified its name to the Democratic Party (DP). In December 2011 the DP merged with two smaller factions, resulting in another name change—this time to the Democratic United Party. The party supports greater human rights, improved relations with North Korea, and an economic policy described as "new progressivism."

DUP's leading presidential contender is the party's senior advisor Moon Jae-in, former chief-of-staff under Roh Moo-hyun's administration. Previously a human rights lawyer from the Busan area, Moon represents a new political force which combines values such as concern for the environment, ecology, and gender equality along with policies associated with Roh. Moon has emerged as the central figure leading the effort toward unifying South Korea's political ►



opposition. However, the *Hankyoreh* points out that because Moon seems alone in his effort to solidify the various oppositional parties, and remains rather hesitant in running for president, his willingness and readiness to lead the country are ambiguous. This further shed light on his latest decision to call for a coalition with Ahn Cheol-soo, a rising potential presidential candidate from Seoul National University. A joint government could help establish a stable government after inauguration as Moon told local journalists in the southwestern city of Gwangju: “I made up my mind [to run for the presidential election]... Ahn and I share similar values and ideology...I believe the alliance will be provide solid ground for winning the election in December and ushering in necessary reforms afterward.” As reported by Son Won-je, staff-writer of the *Hankyoreh*, the joint government proposed by Moon could take the form of a democratic, reformist coalition government with participation by the DUP and Ahn Cheol-soo as majority stakeholders and others, such as the UPP and civil society, as minority stakeholders. The alliance, if agreed on by Ahn, could strengthen the opposition’s chance of winning the election this December. Yet, it raises serious concerns among

members of the DUP who believe that Moon’s weak political will may result in him ceding to Ahn.

The last outstanding potential presidential candidate is Ahn Cheol-soo, the Dean of SNU’s Graduate School of Convergence Science and Technology. This medical doctor-turned-computer expert has gained unprecedented support from a wide range of age groups thanks to his upright personality and open attitude towards taking on challenges. As the *Korea Times* reports, many younger Koreans regard him as their mentor, praising him as someone with a sense of morality, modest attitude, entrepreneurship and responsibility for public interest. Ahn graduated from SNU’s medical school and became the youngest chief of professors at Dankook University’s medical college at the age of 27. During graduate school, Ahn became interested in computer programming. Finally in 1995, he quit his job as a doctor and set up AhnLab, a company focusing on developing anti-virus programs. Even after establishing the company, he continued to offer the vaccines free of charge to individuals, only receiving money from corporate clients. Ten years later,



Ahn resigned as CEO to pursue higher studies in the U.S. After completing his studies in 2008, he taught management at the Korea Advanced Institute of Science and Technology (KAIST). Besides his unusual career, Ahn hosts a conversation-style lecture series where he and celebrity economic critic Park Gyeong-cheol express unbiased and sharp opinions on social affairs in front of massive audiences. While remaining relatively reticent about his political ambitions, he has stated his desire “to contribute to society in a practical way.” The immense popularity of this show has in turn generated huge public support for Ahn as a prospective political leader. A charity foundation, whose name is not yet decided, proposed and funded by Ahn to help start-ups, children from low-income families and those who have made a contribution to the community has also boosted public admiration and trust for this independent potential candidate. The most pressing problem for this rising figure is his unclear will about participating in politics.



Kim Se-jeong, a reporter of the *KoreaTimes*, writes that Ahn's possible moves are the most difficult to predict and the most important question in current domestic politics. Ahn has previously refused various posts offered by political parties and policymakers, explaining that "[he] didn't have confidence in [himself] to survive well in the political circle and [he] doesn't enjoy exercising power." However, as Kim Jung-yoon of the *KoreaTimes* recently reports, Ahn's latest move to bring in Yoo Min-young, a former presidential press secretary under Roh Moo-hyun to be his spokesperson, has been widely seen as a sign that he will run for office in December. Yoo and an official from AhnLab has clarified that Ahn's decision to have an official spokesman is mainly to deal with the public's increasing interest in his presidential bid and the flood of reports irrelevant to Ahn's intention. Nevertheless, the move is being interpreted by many political commentators that he might accept the proposal by Moon Jae-in from the DUP to establish an alliance, given that Yoo and Moon are close allies within the pro-Roh group.

According to the latest opinion poll about the presidential elections conducted by the *Hankyoreh* and the Korea Society Opinion Institute (KSOI) on May 26th, the New Frontier Party (NFP) leader came in first with 43% of participants saying they would vote for Park if the election was held the next day. This was a 2.4% increase from a similar survey conducted last month. Software mogul Ahn Cheol-soo polled at 22.6%, down 1.2% points. The Democratic United Party's (DUP) Moon Jae-in received 11.1%, the same as last month, while other ruling and opposition party challengers all placed below 3%.

Analysts say Park's solid support

levels are most likely the result of unified support from conservatives. In particular, she drew a 72.4% support rating among respondents who described themselves as "conservative," a gain of 11% from April. KSOI chief analyst Yoon Hee-woong said, "It looks like the recent scandal with the United Progressive Party has given voters a stronger preference for someone stable and tested."

In a hypothetical two-way race, Park had a 9.8% lead over Ahn, earning 53.5% over his 43.7%. But she did show some vulnerability among younger voters in the so-called "20-40 generation," trailing Ahn by over 12% overall and by 19.1% among respondents in their thirties, 58.4% of whom favored Ahn. Meanwhile, she enjoyed a nearly twofold lead over Moon in a two-way contest, earning 61% of votes to his 33.5%.

One salient discovery in the two-way contest survey results was the high level of support for political outsider Ahn rather than Moon among self-professed DUP supporters. Ahn was favored by 75.0% of DUP supporters in a two-way race against Park, compared to just 68.0% for Moon, respectively. "Right now, Ahn is more of an alternative rather than the DUP's potential candidate," said Yoon.

With the presidential election roughly 200 days away, three heavyweights have emerged and built up a firm stance in the minds of South Korean voters. Their personal profiles are clear by now, and Korean citizens may have grasped an idea about their personalities, past experiences and achievements. However, the most important and decisive point is possibly missing from this year's elections. Kim Sung-il, the editor in chief of the *JoongAng Ilbo*, has recently raised concerns about the unusualness of the 2012 election. Until now, voters,

according to Kim, have little understanding of the presidential contenders' thoughts and visions, let alone their future strategies and policies toward substantive national issues. The candidates' presentations of their visions have been particularly weak this year because the legislative election took place in April. This ambiguity the voters can accept. But the politicians themselves are to blame because there is no reason for voters to waste their precious time watching mudslinging factional fights within and between the political parties. In this particular period of recession and hardship, voters are hungry for real ideas that will show them a way out of a harsh reality and unclear future. A strong presidential candidate, the editor further argues, should understand this hunger of the Korean people. Instead of paying attention to political calculations, they should have presented real content, but they did not. In fact, some candidates have not yet spoken about foreign affairs at all.

As the global economic crisis becomes increasingly unpredictable and foreign affairs with neighboring countries ever more complicated, South Korea's 18th presidential election is expected to bring about a change, and possibly a solution for the nation. Whether Park, Moon or Ahn turns out to be the winner, the Korean people will anticipate the same things from their future president: a healthier government, a stronger economy and a more equal society. And thus, let us hope that the election this year will be able to fulfill this expectation of the citizens.

Left top to bottom Presidential candidates Ahn Cheol-soo (Independent); Park Geun-hye (Grand National Party); Moon Jae-in (Democratic United Party).

(Written by Linh Nghiem)

“What Do You Want to Do When You Grow Up?”

The “Social” Argument

Suit up. Tassels turned. Mortarboards thrown. Another set of college seniors are off to leave their marks on the world. With the doors of the institution closing behind them, fresh graduates bare themselves before the real world and in the middle of the debate between working for profit or not for profit. On the one side there are the investment bankers, the consultants, the finance officers; on the other are the activists and NGO workers. There is a sense from people in the corporate world that non-profit employees are lacking competency, accountability and drive. On the other side of this equation is the idea that corporations are bad because they want to see recognition and results from their efforts toward corporate social responsibility. As I was walking across an American campus during my time there as an exchange student, I witnessed a group of students erecting a tent outside of the administrative building for their round-the-clock occupation, in response to the eviction of New York City’s Occupy Wall Street movement. It is refreshing and positive that this movement has influenced young people to question the meaning of the jobs or career paths they will embark on. Within the many options available today, undoubtedly more abundant than in the past, the rise of “social entrepreneurship” presents a buzzing option for the need of the young to do something both meaningful and profit-generating.

Social entrepreneurship — is this

term even useful? When I asked Google for a definition, it talked about market-oriented approaches underpinned by a passion for social equity and environmental sustainability. A social entrepreneur, therefore, should be able to combine social science methods with practical business approaches to identify needs and solutions in society. But is the addition of the word “social” even necessary? Don’t all businesses have to make the world better and solve problems? Isn’t all entrepreneurship inherently social, as in the pursuit of profit motivates us to innovate and meet demands? It is this pursuit of profit that has lifted the majority of human beings from the cave sleeping, outdoor pooing, and raw meat eating creatures we once were to the organic food consuming, iPad using, civilized beings we are today.

So how can we draw the line

between good and bad business? It’s true that all good businesses are inherently social enterprises. All else being equal and on a long enough timeline, businesses doing harm ought to put themselves out of the game. But the ugly truth is that all else is not equal, and the timeline for bad businesses to evolve out may be longer than the average human lifespan. We cannot forget a common cliché: greed makes us blind and brutish. Even when the most ingenious human beings lead organizations, the rights of other humans will be trod on throughout the production process if protecting these rights is not inherent and apparent in the company’s mandate. Apple, for example, has been hailed for its creativity and efficiency in designing human-centered gadgets, yet the way its Taiwanese partner Foxconn treats workers’ rights makes even the most diehard Apple





fan boy raise an eyebrow. (Foxconn is a major global electronics supplier in Taiwan. A report commissioned by Apple, one of Foxconn's primary customers, detailed unsafe working areas and massive instances of unpaid overtime at the three Foxconn factories in China that were inspected.) Realists would say it is self-interest that will always prevail.

Social Darwinists dictate "the survival of the fittest." Capitalist triumph relies entirely on the accumulation of capital: he who has more dough has the upper hand in innovating and marketing power.

We've all heard of social campaigns for natural beauty from cosmetics companies, or calls for charity donation from big-name corporations; it is then easy to forget that their ability to engage in such social functions also comes from the capital accumulated through hundreds of years of exploitation. Do such peripheral ends justify the means?

Attention needs to be given to small, local companies that value

The term "social" entrepreneurship is necessary to separate a pure for-profit business with a social for-profit business... the need for a new breed of organization that value profit, needs and human rights equally.

human beings enough to put their rights in a position equal to profit. This extra attention is needed to level the playing field and change the way entrepreneurship is viewed: as mentioned above, huge corporations that benefit from the capital accumulated from exploitation have the upper hand in innovating and marketing power.

The term "social" entrepreneurship is necessary to separate a *pure* for-profit business with a *social* for-profit business. A purely for-profit business places capital return to shareholders as its highest and only

goal. Once such a business grows in magnitude, the moral dilemma behind decision-making is diluted through so many hands that it is logically impossible to stand up for real human needs at the price of any amount of profit. This is why it is necessary to make a distinction by putting the term "social" into entrepreneurship. It reminds us of the need for a new breed of organization that value profit, needs and human rights equally; the type

of organization that places "do no harm" first.

As you are reading this article, UIC's senior class is getting ready to receive their diplomas. Swift movement, the box of the hat sliding off, hands extending, President's mouth muttering "Congratulations," hands retrieving, hands now grasping onto something new. No longer college students, they will now have to find their own answers to the age-old question of for-profit and not for-profit work. Is working at a bank and securing six-figure salaries evil? No. Does the commitment to "saving the world" always have to be a distant second priority behind preserving our own comfortable lifestyle? Of course not. The reality is that profit-centered or not, all businesses need to generate revenues, and both kinds of business change the world in different and important ways. I have nothing against my friends who are entering the consulting and finance industries, but I find it disappointing that many fresh graduates see pushing figures around spreadsheets as the default route after graduation. I do not begrudge the corporate world and the many perks that come with it, but it is sad that so many talented, creative, and ambitious people enter this industry for the wrong reasons. While some choose these jobs because they have a genuine interest in the field or at least in the skill-set that they will learn, most choose these professions because that is the path laid out before them and because of the tremendous amount of social prestige they will bring. The real world is tough no matter where we end up, compared to the college bubble we are currently living in; so to you, to me, and to us: I hope we make the right choices. ■

A Sticky Bun Fight with the GIANTS

Problems of the South Korean Chaebol System

In February 2012, Christian Oliver of the *Financial Times* of London commented that Korean “politicians have turned bakeries and black pudding vendors into a battleground.” Both the Democratic United Party and the Grand National

how massive their presence in the Korean economy is.

To fully grasp the iron grip that the Chaebol have on the South Korean economy, it is helpful to go back in the country’s history, to the 1960s and the aftermath of the Korean War. With its people suffering from extreme poverty, the country’s leadership—which, at the time, was headed by the dictator Park Chung Hee—attempted to boost the economy by granting special market privileges to several families that owned companies involved in heavy industry and chemical industries. Tax benefits, special loans, anti-labor policies, cheap electricity, and other subsidies quickly turned their businesses into industrial giants. This enduring collaboration between the Korean government and big business played a large role in the country’s recovery from the war, greatly contributing to South Korea’s amazing development over the past half-century. This first generation of Chaebol, according to many economists and historians, were the pioneers who laid the groundwork for lifting the Korean economy to unprecedented heights. Today, these Chaebol have even surpassed their Japanese competitors, which are not dominated by individual families—the electronics manufacturers and shipbuilding companies such as Mitsubishi, Sony, Hitachi, and Toshiba.

However, along the way, many concerns have emerged about the size of these corporations and their excessive influence in the Korean market. The top left table sums up the total assets and revenue of the top four Chaebol in 2011.

Today, these top Chaebol ship more than 70% of the country’s exports, which, according to Choe Sang-hun of *The New York Times*, accounts for approximately 50% of the country’s GDP (gross domestic product). In the domestic market, their products and services touch just about every aspect of a consumers’ daily life; from electronic appliances to apartment complexes, their business interests include: floral shops, insurance companies, coffee shops, medical services, clothing, hotels, cosmetics, and many others.

It turns out that these corporations are, in fact, much larger than they



Party demanded that Samsung and Hyundai get out of the market of sticky buns and black puddings. Lee Joo-young, a conservative lawmaker, argued that the decision by the two giant companies to penetrate this particular market was grossly unfair for small-sized vendors. Surprisingly, these Chaebol, the name for gigantic, family-run corporations dominating the South Korean economy, complied. These efforts by the Korean government to guarantee market competitiveness in the food-service sector drew international attention, as the attempts of these conglomerates to expand their markets highlighted just



Company	Total assets (KRW in billions)	Revenue (KRW in billions)
Samsung	155,631	165,002
Hyundai Motors	109,480	77,798
LG	15,160	10,059
SK	11,241	773

Source Income and Financial Statements available on the corporations' official websites

have claimed to be. Behind each Chaebol, there is a family that controls a vast web of businesses and subsidiary corporations. These include: Samsung's Lee family, Hyundai Motor's Chung family, LG's Koo family, and SK's Chey family. Family members occupy the top positions of each Chaebol, directing different branches of their corporations. Their uncles, brothers, daughters-in-laws, etc. also form "family branches," which are separate firms tightly linked with the flagship conglomerate. For example, members of Samsung's Lee family also head CJ Corp., Hansol Corp., Shinsegae Department Stores, and several other firms. In a nutshell, this means that the Samsung Group actually consists of many more subsidiaries than are officially registered—and this is the case for all the other Chaebol.

Due to their colossal size and influence, many critics argue that the Chaebol pose a serious threat to the social welfare of average Koreans. First of all, their overwhelming economic presence and political influence makes it a daunting task for government agencies, which lack sufficient resources, to investigate and prosecute instances of negligence and fraud on the part of the Chaebol. As *The Economist* reported in February 2012, Korea's Fair Trade Commission (FTC) detected over 3,500 cases of price-fixing in 2010. However, only 66 of these led to fines, revealing just how ineffectual government efforts to rein in the Chaebol have been.

Also, despite the enormous

percentage of wealth that they represent in the Korean economy, the top 13 Chaebol employ only 5.6% of the current Korean work force. According to KOSTAT (Korean Statistics Commission), the Gini coefficient for South Korea, an index that measures inequality in the distribution of income, was 0.31 in 2011. In its January 2011 edition, *The Economist* stated that "most countries range between 0.25 and 0.6" in the Gini coefficient, meaning that South Korea has one of the largest divides between rich and poor.

For Small and Medium Enterprises (SMEs), the question of just how far the Chaebol will be allowed to expand their business interests is a matter of "life and death." The more Chaebol that enter into and dominate markets traditionally owned by SMEs, the more smaller-sized firms that will be driven out of business. The case of buns and black puddings mentioned earlier is just one example of how the Chaebol threaten the profitability of SMEs. In this case, lawmakers asked only Hyundai and Samsung to

withdraw from the market, since they were attempting to enter it for the first time. However, another Chaebol, the SPC Group, which operates more than 3,000 Paris Baguette shops in Korea, has been allowed to stay in the market and continue its expansion, crowding out privately-owned coffee shops and bakeries. In this case, there is little room for SMEs to compete with these giants. The Chaebol take away top-quality employees from SMEs by offering more lucrative salaries. Possessing such considerable capital, the chains owned by the Chaebol are continually opening new shops that are more convenient and glamorous than their SME competitors, and which offer more customer services. And with the deep pockets of their Chaebol owners, these chains are also less vulnerable to economic shocks than SMEs.

So far the Korean economy continues to grow; and so far almost all the Chaebol remain highly profitable. But what if one of them fails in the future? When the Daewoo Group, once the second largest Chaebol, went bankrupt in 1999, the incident caused a significant downturn in the Korean economy, with thousands of people losing their jobs, and an immediate slump in the Korean stock market. With 15% of the stocks traded on the KOSPI (the Korean stock exchange) controlled by Samsung, LG, SK, and Hyundai, the failure of just one of these Chaebol would be devastating for their employees, trade partners, investors, and service-suppliers. ▶



Recently, some leading members of Chaebol families have promised huge charitable donations for poor children, education, freshly graduated job-seekers, etc. However, critics of the Chaebol, such as You Jong-il of the Korea Development Institute, reject such acts as “bribing the society,” as he told *The New York Times*. Because of their quasi-monopolies in so many sectors of the Korean economy and their complex, under-the-counter relations with the political establishment, it is high time that lawmakers employed more drastic actions to regulate these giants. In a promising note, the Democratic United Party recently announced that it planned to revive regulations that were once in effect preventing conglomerates from entering into business sectors predominated by SMEs. However, whether or not such a policy will be implemented remains to be seen. ■

With a special thanks to Sung Pil Huh ('05, Yonsei College of Economics)



(Naver Blog)

(Written by Thuy Thi Thu Pham)

Join International Voluntary Service

It all started in 1920. After World War I, young people from Germany and France organized their own network with the purpose of restoring war-torn Europe. ‘Workcamp’, or international voluntary service are now held in 70 countries spanning the globe, according to the International Workcamp Organization. The Coordinating Committee for International Voluntary Service (CCIVS), an international institution under UNESCO, promotes international cooperation and cultural exchange among youth around the world by providing opportunities to work together. The CCIVS communicates with various non-governmental and non-profit organizations and coordinates international voluntary services. International voluntary service differs from the conventional idea of volunteerism.

Francesco Volpini, the secretariat of CCIVS during his lecture which took place in May 17th, at the Better World conference room in Seoul, picked bonding and experience as the two biggest advantages which differentiate workcamp from other volunteer activities. Volpini said through interacting with youth from various backgrounds, and working at various places, workcamp provides students to learn how to become more mature, how to challenge themselves, and how to share.

In a 2009 CCIVS speech, Volpini described how thousands of annual projects in 96 different countries resolved multiple crises. Volpini praised the few million “invisible heroes... [who] dedicate a portion or even all their lives to build, physically and in the mind, a different world and [much] better.” He stated that intellectual education, unlike participatory social work, could never give the same profound sense of the human condition. ■

(Written by Jisun Estelle Yahng)

WORLD HERITAGE VOLUNTEERS

“Patrimonito rolls up the sleeves”

© UNESCO 1995

Partnership between CCIVS and the UNESCO World Heritage Education Programme

United Nations Educational, Scientific and Cultural Organization

60 CCIVS Anniversary Since 1948

(CCIVS)

K-Pop's Position in an Americanized World

The Akaraka festival in May saw thousands of students cheering Yonsei University, expressing their pride for their school and excitement about the invited K-Pop celebrities. The effect that these stars have on the behavior and mood of students and regular citizens in South Korea is palpable, as was demonstrated at this year's Akaraka. Taetiseo, from Girls' Generation, incited frenzied cheers from the male half of the crowd, while Gaeri, from Leessang, drew shrill screams from the females in the audience. The aura created by K-Pop performances resembles that of a rock concert in the United States, where thousands of fans scream for

their beloved band or artist. Even a decade ago, this type of scene would not have been common in South Korea, as K-Pop's popularity, even in this country, is a very recent phenomenon. Just as US-Pop has greatly contributed to the spread of American culture throughout the world, K-Pop is likely to play a similar role for Korea. Does this mean that K-Pop is emulating US-Pop in an attempt to gain global recognition, especially from Western societies? If so, how successful has it been?

Everywhere we go in Korea, K-Pop "stars" appear in every form possible. Their songs have reached the top of many music charts, such

as Bugs Music, their voices are heard on just about every street corner, and their faces are plastered on walls to advertise various products such as Hite Beer and IOPE cosmetics. This type of advertising strategy, of course, is hardly unique to Korea. But the uniformity of the way in which these celebrities look, dress, wear make-up, and pose might present a shock to those unfamiliar with contemporary Korea. Furthermore, the music of K-Pop is also remarkably uniform, marked by near identical style and performance techniques. This blurs the difference between individual K-Pop stars even further. Still, the similarities between them are understandable; ▶



they have become celebrities because they possess the characteristics that are considered popular by the media and, in turn, by average Koreans. It does, however, raise the question of why conformity seems to be acceptable and even encouraged in Korean society.

Conformity, in the case of K-Pop, pertains to physical appearance and social behavior. Most members of famous Korean girl bands possess the physical attributes that are considered “beautiful” by the media, despite the fact that not everyone has the same taste in appearance. Double eyelids, a straight nose, and a slim and tall body are the norm. Almost all members of girl bands, and even some of those in boy bands, have undergone plastic surgery to attain this look, which few Koreans possess naturally. By doing so, they have propagated the notion that plastic surgery is perfectly normal and even necessary. In fact, the surgery for double eyelids has become so commonplace in Korean society that it is almost a rite of passage for many girls before

entering university. Moreover, in addition to having similar faces, K-Pop stars are almost all the same age (early to late twenties), and they wear the same cosmetics and dress in the same style. Female stars have long and wavy hair, wearing makeup that turns their faces spotless and white and clothing that reveals a significant amount of skin (legs and stomach mostly), while male stars have short hair that is dyed platinum blonde or light brown and dress in tight clothes that reveal how fit their bodies are. These celebrities even assume similar poses in publicity photos: the females place their hands on their waists and bend one of their knees, while the males gaze at the camera with haughty expressions and confident poses that suggest their “masculinity.”

The reason that K-Pop celebrities look so similar is perhaps due to the trend in the South Korean fashion industry to idealize the “Caucasian look” – tall and thin, with big eyes, like Kate Moss, for example – a tendency that has affected Korean notions of beauty. For instance,

believing that being thin is essential to being attractive, Korean girls who weigh more than 60kg (132 pounds), which is hardly considered overweight in the US, can be heard complaining about their weight. Ironically, the ideal Caucasian look is not necessarily admired by Caucasians themselves: Kate Moss and many other female celebrities have been said to look “skeletal” and unhealthy by American tabloid publications, such as *Star Magazine*; and many of these articles have discussed the worrisome weight loss of celebrities such as Angelina Jolie and Keira Knightley. Despite the fact that this body type is frowned upon in the US, many Koreans attempt to conform to this look, sacrificing their individuality. It is interesting that no matter how much the importance of being an individual is emphasized in schools and in the media – especially to vulnerable teenagers, who make up a significant percentage of K-Pop fans – many people in South Korea continue strive for the same look.

The attempt to imitate the Caucasian look is now commonly seen amongst females in their twenties, but an even more conspicuous trend is seen in the doll-like appearance of K-Pop stars. An example of this “dollification” phenomenon is evident in the music video for Girls’ Generation’s song “Gee,” in which the members of the group pose as window mannequins that come alive as cute, doll-like girls with sex-appeal. When someone who has never experienced Korean culture watches the video for the first time, they will likely be struck by how incredibly similar these girls look. Examples like this have probably contributed to shaping how adolescents think about beauty, leading them to idolize this popular, doll-like image of celebrities. It may be that the cute, doll-like image of women is shocking for Koreans who are



influenced by Neo-Confucian ideology, which insists that females should preserve their modesty and never expose their bodies in a sexualized way; but it is clear, from their fashion and performance styles, that most K-Pop stars, such as Girls' Generation and After School, entirely disregard this sensibility. On the other hand, to say that all K-Pop groups are doll-like would be inaccurate. The existence of groups that have maintained the individuality of their members leaves one with some hope that conformity will lose its hold in the K-Pop industry. 2NE1, for instance, is a girl band whose songs and fashion sense extol individuality and confidence, rather than the ability to "bring the boys out," as Girls' Generation sings about in its hit single, "The Boys." Moreover, not all of 2NE1 members – Minzy, for example – possess the look, mentioned above, that many Korean celebrities attempt to attain through surgery. It is therefore possible that K-Pop is slowly moving away from its trend of conformity, something which has been holding back K-Pop's aspirations for worldwide popularity. Remaining relatively unknown in many countries, and with its individual groups lacking distinctive identities, K-Pop faces an uphill battle in countries where individuality is highly prized, such as America, where adolescents are taught to "be yourself." In the US and Britain, in particular, where the "pop" genre is no longer all the rage, the tendency of K-Pop stars to dress, look, and sing alike is not terribly appealing.

Nevertheless, the K-Pop phenomenon is interesting because of the way South Korea has tried to use it to gain attention from Western countries, especially the US. Korea seems to be mesmerized by anything American, whether this be fashion, film, or music. Perhaps this is because Koreans believe that thanks to America our world is as technologically and economically developed as it is today. America's vast influence upon the contemporary world has been suggested by the British website 18 Doughty Street, which created an advert entitled "A World Without America" discussing the "economic, technological, and political benefits that the US has brought" to the world. One may wonder if Samsung would be as popular as it is today had the US not helped it to become a giant multi-national company by purchasing its products. This concept also applies to K-Pop, which, like Samsung, will have difficulty becoming popular outside of Asia unless it is embraced in the US. When listening to some of today's most popular K-Pop songs and watching their music videos, one notices how similar these K-Pop girl bands are to the British and American groups that were popular in the 1990s. For instance, the Wonder Girls' style of music and clothing seems to imitate that of the Spice Girls, a British group that was a huge success in the US and beyond during the 1990s. Since the US debut of Wonder Girls in 2008,

Korean tabloid websites such as *MediaUs* have suggested that they are quietly taking steps to become successful in the US-Pop industry, as evidenced by their touring with the Jonas Brothers. Korean girl bands (and perhaps boy bands in the future), it would seem, aim to be recognized in the US because the K-Pop industry is well aware of how important an American audience is to turning its stars into global celebrities.

Just how effective have these attempts proven to be? Several contemporary pop stars, such as Miley Cyrus, Justin Bieber, and the Jonas Brothers, have been criticized – and even ridiculed – by Americans who believe they lack true talent. Many American pop bands and artists are no longer considered "cool" by the targeted audience, which consists of American adolescents, many of whom have turned to other music genres. This is, at least in part, because nowadays the genres of "electro" and party music (LMFAO, Deadmau5) are on the rise for young Americans. Unfortunately for the K-Pop industry, much of South Korean society seems to be unaware that the popularity of pop bands is declining in the US, as well as in other countries where US-Pop has previously been successful; therefore, the K-Pop industry runs the risk of producing stars that will end up being categorized alongside the aforementioned US pop-stars. This is not to say that the K-Pop industry is unsuccessful (it continues to bring in a large amount of money), or that it doesn't have a chance of being recognized by the Western entertainment industry. But the K-Pop industry should reconsider what kind of stars represent it, after getting to know what is actually admired among Americans. Also, K-Pop producers should distinguish American tastes from those of Asian countries, where K-Pop has had great success, particularly in Japan. By getting hold of America's attention, which the Wonder Girls have begun to do, K-Pop may eventually become a worldwide phenomenon, greatly contributing to the spread of South Korea's culture throughout the world, putting it alongside other Asian countries that are respected for their contributions to world culture.

South Korea has always competed with its two East Asian neighbors, China and Japan, to gain greater visibility in the developed world. Keeping in mind the prosperity of the Japanese electronics industry and the continuous expansion of the Chinese economy, K-Pop, despite its flaws, can be considered as one of Korea's more successful attempts to shine on the global stage. When the K-Pop industry stops trying so hard to imitate American pop music and establishes its own unique identity, it may receive the same amount of admiration, throughout the world, as it did at the Akaraka festival. ■

Time to Change the Tune on MULTICULTURALISM

During the past few years, the number of individuals coming from overseas to live in South Korea has greatly increased. According to Korea's Ministry of Public Administration and Security (MOPAS), in 1985 there were tens of thousands of foreigners living in South Korea. In 2009, however, this number surpassed one million. These foreign residents come to South Korea from all corners of the globe and for a variety of reasons. MOPAS states that half of these residents come to Korea for work while the other half includes students and immigrants who have married Koreans. It is estimated that the percentage of foreigners living in South Korea will rise to 10 percent by the year 2050; because of this, it is essential that Korea adapt itself to the realities of multiculturalism.

In recent years, the South Korean government has put forth a great deal of effort to introduce the unique culture of Korea to the rest of the world. The most prominent recent example of this is its hosting of the World Expo 2012 in Yeosu, a city located on the southern coast. A global event meant to bring countries from around the world together, the World Expo, according to Expo 2012's official website, is the "Olympics of world cultures, economy, science, and technology." The Korea Tourism Organization (KTO) has also created many different tours and events for non-Koreans to experience Korean culture and lifestyles. For instance, "Visit Korea," a multilingual website run by KTO, assists non-

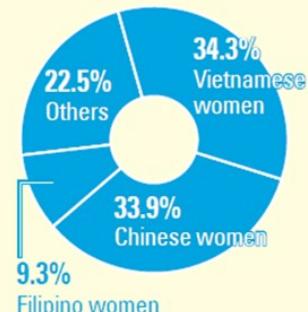
Korean tourists and residents plan trips throughout the country. Its "Travel Highlights" and "Themed Travel," for instance, provide detailed information on travel destinations in Korea and allow one to book transportation and lodging accommodations. Although the government is trying to present Korea as a welcoming country open to different cultures, the reality for some foreigners living in Korea is quite different.

Munhwa Broadcasting Corporation (MBC) is one of the four major South Korean television channels. On May 28th 2012, MBC ran a short piece called "The Shocking Truth about Relationships with Foreigners," in which they reported on two Korean women who had bad break-ups with non-Koreans, as well as foreigners who were intoxicated and those who displayed affection for Korean women in public places. Three quotes set the tone of the piece: "As an American, I have no trouble meeting women in Korea," said a young white man; "I became pregnant," said a Korean woman, her face hidden by shadows; and, finally, "She tested positive for HIV," said a Korean man, with only his arm visible beside a coffee mug.

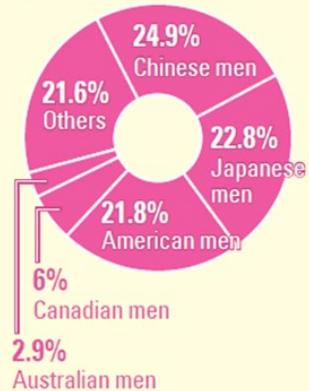
The show focused on Korean women who claimed to have had bad experiences with exceptionally immoral non-Koreans. One woman said she became pregnant and contracted HIV after sleeping with a foreigner. The most outrageous part of the broadcast occurred when the producer phoned an unnamed woman who said that she had heard,

International marriages in 2011

- 22,300 Korean men married:



- 7,500 Korean women married:



Source: Statistics Korea

from a friend, that another friend had been the victim of a foreigner. The producer then called the supposed victim, only to have her deny that she was a victim. The voiceover then claimed: "victims have trouble

admitting the truth.” It is possible that this woman did not want to discuss her love-life on national television; however, the fact that MBC’s report lacked any solid evidence or facts suggests that the program’s main goal was to paint most foreigners in Korea as HIV-infected conmen who manipulate Korean women into giving them money and engaging in sexual activities.

After this piece aired, there was a flood of comments from both Koreans and foreigners living in Korea. Thousands of mixed-race couples flocked to social networking sites such as Facebook and Twitter, as well as blogs, expressing their outrage about the piece. A Facebook page called, “action against MBC Korea and their racist, biased reporting” was created, which gained over 8,000 members within a few days. Members of this Facebook group were largely from mixed couples, many of whom posted personal pictures showing how happy they are in their relationships.

Here are some posts from the members of the Facebook group: “It made me feel angry and then sad for my 6-week-old daughter, who is half-Korean,” said university instructor Douglas Karalius. “I worry about her growing up in this society,” he continued, “and how much of the Korean population really feels this way.” English teacher Rick Saint also said: “I find it appalling that MBC has such little respect for Korean women. They are portrayed as being either so weak-minded and naïve, or so promiscuous, that they cannot help but fall victim to any non-Korean man that happens to walk past.”

According to the *Korea Herald*, the lead writer for this show — who remains unnamed — defended the broadcast as being “based on the facts that we found as we were covering the story and it strictly reported on the present situation. We have made it clear that it only reflected a few.” She also mentioned that “we have not revealed the races of the men we talked to, and we tried our best not to reveal the areas where it was filmed. We only tried to show that there is a difference in culture and I hope that there is no more misunderstanding.” The show’s chief producer, who was also not named, said he could not understand why foreign residents in South Korea were so upset.

The potential consequences of the MBC broadcast are quite disturbing, especially when we think of all the mixed-race couples who make their lives in Korea. For instance, MBC seems to be encouraging Koreans to look upon these couples as likely having met in a bar or nightclub and being HIV positive. And what about their children? What if kids at school start asking their child, “Does your mommy or daddy have AIDS?” Open-minded Koreans with foreign friends and colleagues may

understand how the program failed to live up to the standards of responsible and professional journalism, but for the many Koreans who trust the veracity of MBC, they will likely take it at face value. In fact, The *Korea Joongang Daily*, citing data published by the Korean National Police Agency, reported that the crime rate among non-Koreans in Korea is lower than that of Koreans.

According to Statistics Korea, there were 22,300 Korean men and 7,500 Korean women who married non-Koreans in 2011. Partially in response to the MBC program, the *Korea Joongang Daily* published an article entitled “The Actual Reality of Interracial Relationships,” in which the writer argued that the Korean mindset regarding interracial couples needs to catch up with Korea’s status as an economically developed country. In their article, they interviewed a Korean woman named Kim who is married to an American. Kim explained how uncomfortable it was for her and her future husband to date in Korea: “Sometimes I felt like I was a prostitute so we often went to Itaewon (the most international district in Seoul), because we were relatively free from all the stares there.” Because she knew that her parents would judge her fiancé negatively, Kim did not tell her parents that she was dating a non-Korean until just before their wedding. These negative attitudes towards non-Koreans have unfairly caused significant pain and difficulties for Korean women dating foreigners; and when a respected Korean television channel airs a piece like this, it only makes the situation worse.

Although the “Shocking Truth about Relationships with Foreigners” does not necessarily reflect the views of most Koreans, it does represent the worst Korean stereotypes about foreign men living in Korea. In light of this broadcast, it is to be hoped that South Koreans, as proud citizens of a developed country trying to globalize, will seriously reflect on their attitudes towards other cultures.

And it goes without saying that Korean broadcasting channels should provide fair and unbiased coverage of the foreign residents who work, live, and love in Korea. For if these residents, who contribute in many important ways to the strength and vitality of Korean society, its economy and educational system, feel unwelcome in Korea, they may take their talents elsewhere. South Korea has rapidly developed in many ways, but if the country wishes to have an even more prominent position on the world stage, it must continue the process of opening itself to other races, ridding itself of negative stereotypes, and affirming cultural differences. ■

If [South Korea] wishes to have an even more prominent position on the world stage, it must continue the process of opening itself to other races.

Please ‘Save My Friend’

The Case for Refugees Close to Home

Thirty-five million. The number of people who watched the KONY 2012 video within the first week it went viral.

I am one of the skeptics of the KONY 2012 video, but how I wish I had the media video production skills of Invisible Children (IC) right now. Regardless of their controversial suggestions on how to stop Kony, it’s a fact that they’ve shed light to the issue of child soldiers in Uganda to millions around the world (I even admit that I was ignorant before I saw the 30-minute video).

Awareness is never bad. Even the controversy surrounding IC has opened healthy debates on what activism should look like, how Uganda can be effectively helped, and how to avoid so-called ‘slacktivism’. So, I believe that awareness is a crucial first step.

Yet there are issues closer to home of which we lack awareness that are just as dire and worthy of our attention. The issue I want to bring to attention is China’s repatriation of North Korean refugees back to North Korea. The issue is by no means new. It has been continuing for a decade and despite the protests of human rights activists in South Korea, China hasn’t budged. But perhaps the root of the issue is the fact that too few of us care. The issue resurfaced when Kim Jong-Un took leadership over North Korea in December 2011 after his father’s death and declared that he would punish up to 3 generations of the North Koreans who attempted to leave the country. A light joke? Not for North Koreans. In early February of this year, 31 North Korean defectors including women and children were arrested and held by China and in light of Kim Jong-Un’s recent declaration, there was genuine concern over their future plight. Yet despite a daily candlelight vigil in front of the Chinese embassy, a month’s fasting by North Korean defectors in South Korea, and diplomatic pleas, a deaf China repatriated this group of North Koreans back to North Korea in March.

And their fate? They will be sent to labor camps according to their age range for an indefinite period of time for their ‘crime’. I had the chance of hearing a North Korean defector in his twenties speak at a lecture organized by the Refuge plan, an NGO that aids North Korean and international refugees in South Korea in March when we still had hopes that China would not be so cruel to repatriate this particular group. He had been

repatriated several times before finally making his way to South Korea. His description of life in the labor camps was heartbreakingly hard to imagine — a place where people lose hope to the point of refusing the small portion of food they are given, a place where the occasional public execution succeeds in instilling fear into the people of North Korea, not to mention other physical abuses they face. Imagine the trauma North Koreans go through, the



burdens they carry as they leave the country, not just for a better life, but to simply, survive. Only to have it all crushed by China.

Do we care enough?

The issue has to do not only with China’s amicable relations with North Korea, but also the fact that China refuses to see North Korean defectors as refugees. To China, these North Koreans are merely economic migrants in search of a better opportunity. To the

international community, however, they are refugees.

The UN Refugee Convention defines refugees as a person who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country.” Yes, ‘poverty’ or ‘starvation’ does not provide legitimate grounds for being a refugee. But, even if North Korean defectors do not fit any of the 5 categories of the UN definition of a refugee, they are viewed as refugees on the grounds that *they face persecution* if they go back to their country of origin. The possibility of future persecution is one of the greatest factors for determining refugee status.

What's more, it's just not acceptable (and against



(Blushunseen Wordpress)

common sense) to repatriate any such persons who face the possibility of persecution. According to Article 33 of the 1951 UN Refugee Convention, “No Contracting State shall expel or return a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion.” But even if a country is not a signatory to the UN Refugee Convention and Protocol, repatriation

is simply against international norms. China, however, signed onto the Refugee Convention in 1982 making it their obligation to keep this promise and it is our responsibility to keep them accountable.

Even after it was announced that China repatriated the group of North Koreans, the candlelight vigil in front of the Chinese embassy has been continuing daily, every evening at 7 p.m. I have not been able to attend as consistently as I want to, but the attendance is dwindling and no way near the numbers are present as during the candlelight vigil protests at City Hall in 2008 and 2011 when South Koreans protested against the FTA with the U.S. And the majority of the crowd does not consist of concerned Korean youth raising their voices for North Korean refugees, but an older generation of Koreans, those who still pray for a reunification of the peninsula. There are also the occasional foreigners concerned about the human rights situation of North Korea and its refugees.

It is a saddening but accurate portrayal of today's Korean society.

The fact remains that North Korean refugees and their families face persecution and the possibility of execution if they are repatriated. And the fact remains that China keeps sending them back. Just like how the world turned its attention to Kony and Uganda in a matter of a week, I'd like the international community to speak up for the North Korean refugees caught in limbo in the second greatest economic power of the world. The difficulties of life after crossing the border of North Korea consist of not only the prospect of being caught and repatriated by China but also the harsh journey to South Korea where danger awaits at any corner — having to illegally cross borders, the possibility of being forced into prostitution (especially for girls and women), being manipulated by brokers, and so on. But when Korea's own citizens couldn't care less, any form of activism on this issue is hard to instigate or make global.

Awareness is the first step. Can we take it further? ■

Left A “Save My Friend” campaign and online petition that began in March 2012. The campaign vigil to “Save My Friend” continues daily 7pm in front of the Chinese embassy in Seoul.

(Written by Hayoung Kim, UIC alumna '08
Legal Aid Intern at The Refuge Plan)

uOS 7 UIC Student Council Page

Spring 2012 Activities

Midterm and Final Exam Snacks

As with previous Student Councils, *uOS 7* provided snacks for students in the week preceding their midterm exams and final exams. *uOS 7* gave chocolate bars to students for their convenience and to wish them good luck on their exams. In Sinchon, *uOS 7* members took shifts in New Millennium Hall and Theology Hall distributing snacks, while at the Songdo campus, they made a list of students to visit and then provided them with snacks and wished good luck to everyone.

Student Board

During the spring semester, the UIC Student Council worked to establish a UIC student board where students can read UIC office notices and acquire information about Student Council-related activities and various campus activities. Although there is an existing information board beside the UIC Student Lounge (on the B1-level of New Millennium Hall), *uOS 7* believed it did not provide enough space or information; instead, it was used only for advertisements from student clubs. In the fall semester, *uOS 7* plans to make full use of the UIC student board so that UIC students can gain more information more quickly.



August Event: Summer Culture Camp

Incoming UIC freshmen (the entering class of '12.5), will have the opportunity to attend the annual Summer Culture Camp on August 31st and September 1st. The camp will provide students with information about student life at

Current Activities in Progress

Student Lounge

One of the major Student Council activities in progress is extending the open hours of the UIC Student Lounge (on the B1 floor of New Millennium Hall) during exam weeks. Currently, UIC students can use the Student Lounge from 9am to 11pm during midterm and final exam weeks; however, *uOS 7* received many student requests to extend these hours. To this end, the Student Council has sent a request to the UIC office asking that the lounge remain open longer. However, because there are complex issues involved, such as the official closing time of New Millennium Hall and a greater need for Student Lounge TAs, this issue has yet to be resolved.

Student Club Room

The Student Council pledged to make a student club room for members of UIC student clubs to convene and arrange meetings. Despite the fact that more and more student clubs are being established at UIC, there is still no official room for these clubs. Currently, members of student clubs need to file a request with the UIC office to use an empty classroom for their meetings. *uOS 7* realizes the importance of a separate space for UIC student clubs and is looking for ways to secure a room for student club activities. This may take time, but we will try our best to resolve this issue.

UIC Biweekly News

Starting the first week of the fall semester, *uOS 7* will publish "UIC Biweekly News" to inform students about its specific activities and progress. Published once every two weeks, "UIC Biweekly" will be printed, posted on the student board, and sent to students' email addresses in order to maximize student access. Students will be welcome to ask questions or provide feedback on the

Left Student Council members at Akaraka, Yonsei's annual music concert, held in May. The event was sponsored by Cass, and included K-pop acts Girls' Generation, Psy, Bada, and Leessang.

UIC through events organized by *uOS 7*, including a session on experiencing Korean culture, a Yonsei cheering activity, and a UIC mini-Olympics. The Student Council hopes that this event will provide an excellent opportunity for freshmen to build relationships with each other, upperclassmen, and UIC professors.

Final Remarks

Dear *Scribe* Readers,

It has been my pleasure to serve as the Faculty Adviser to *The UIC Scribe* the past two years. As the official student news magazine of Underwood International College, the *Scribe* reflects the qualities that make UIC such a distinctive institution in East Asia: its diversity and vitality; its intellectual rigor and spirit of free, unbiased inquiry. Indeed, each issue of the *Scribe* exemplifies the commitment of its journalists to providing intelligent, in-depth, and well-written coverage of the people, events, and issues that matter to the UIC community. With this in mind, we welcome any motivated students who wish to make their mark at UIC by writing discerning, high-quality articles that contribute to the overall excellence of our college. As a member of the *Scribe*, you will have the privilege of working closely with a dedicated and generous group of writers, designers, and faculty members, and the freedom to investigate the topics that interest you, whether these be related to the arts, popular culture, politics, current events, or UIC itself. If this is an opportunity that appeals to you, I cordially invite you to contact the *Scribe* at scribe.uic@gmail.com.

On behalf of the editorial board, writers, layout designers, and faculty members whose hard work and dedication have made this edition possible, I thank you for continuing to support *The UIC Scribe*.

With Kind Regards,

Kelly S. Walsh
Assistant Professor of World Literature



Above (Clockwise from top left) Thank you to our revising professors! Professor Chad Denton, Professor Kelly Walsh, Professor Laavanya Ratnapalan, Professor Rennie Moon, Professor Nikolaj Pedersen, Professor Neeraja Sankaran, Professor Jesse Sloane, and Professor Jen Hui Bon Hoa.



Yonsei University Motto
“The truth will set you
free.” (John 8:32)

We would like to thank Professor Gabe Hudson (left) and Professor Eirik Harris (right) for teaching UIC students and sharing their



knowledge. Professor Harris has accepted a position at City University of Hong Kong, while Professor Hudson will be moving to New York to continue pursuing his writing career. *The UIC Scribe* wishes them a fond farewell — they will be missed.



UNDERWOOD INTERNATIONAL COLLEGE (UIC) is an all-English college within Yonsei University, a private university based in Seoul, South Korea. UIC freshmen take classes at Songdo (a city nearby Seoul). UIC aims to bring together students from diverse and multinational backgrounds, providing them with a liberal arts program that rivals top universities worldwide. The first class was admitted in the spring semester of 2006.

THE UIC SCRIBE was also founded in 2006 as the official student newsletter. It continues into its sixth year, organized by UIC students. (For inquiries and articles, email us at scribe.uic@gmail.com.)
