As Korea is becoming more global the amount of foreigners residing in the nation are increasing. As a result tension and conflicts are becoming more common.
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Senior Staff

Johannes Hwang  Editor-in-Chief
For this issue I have been writing about the effects of immigration. The topic is rather complex and required a lot of studying in order to show an accurate picture in a simplified format. Hopefully you will find the information interesting.

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Soo Jin Cho  Chief Managing Director
Korean culture is beautiful but sometimes, a taste of another is irresistible especially when districts emanating foreign culture are so near us. Go ahead and visit them, taste their cuisine, and absorb the town.
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Eun Joo An  Would anyone even guess that a Korean ran a wheelchair could make his way up to a doctoral position in The Johns Hopkins Hospital in America?
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Hee Joo Hong  The department of anthropology at SNU is playing a leading role in raising awareness of anthropology among Korean people. Let’s find out more about the field investigation.
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Hyun Young Chung  Kimchi is THE side dish that can never be absent in every Korean’s table. In long traditions and nutritional benefits make it one of the most valued treasures of our country.
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Jiyong Jung  We all know Andy Warhol. The next in line is David Hockney.
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Yoo Shin Kim  Student life should be enjoyable and nurturing. Habitat can be a place for those that seek fun, a good experience, and want to help those in need.
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Abhishek Mishra  The fuse is the type of band you just can’t ignore. With its 15-year history, the band has yet to run out of party-funk fuel.
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Yeon Hwan Chae  Capital punishment is a largely overlooked issue in South Korea. However, in recent years there has been a steady rise in public opinion to abolish the death penalty completely.
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Jinseok Oh  The increase of foreign exchange and international students in Seoul National University has deeper social impacts than we know. How well will their presence affect SNU and Korea?
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Hyeon Sung Chung  If there is someone willing to know more about Hangeul, “The Story of King Sejong” museum will be the ideal place to visit.
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Junior Staff

Yoon-il Jeong  We know what we think about the foreigners, so this time, we should hear from the foreigners about what they think about the Korean society and its problems.
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Hye Joo Lee  We have two serious topics for you to ponder about (they, they might even help you write your exams)!
minsoowoo, hye young na

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A Guy Standing on the Main Gate
From September 22nd, Joon Gyu Oh (College of Law ’08) has been standing on the top of SNU’s main gate to protest against corporatizing SNU. The president of the SNU’s Student Council expects citizens to join in the protest to protect Korea’s national university and wishes SNU students to participate in the class boycott. This student action has attracted much attention not only from the school, but also from the media.

David Hockney’s Exhibition in SNU’s Museum of Art (MoA)
SNU’s Museum of Art presents the theme of “design noir” by exhibiting many art work by David Hockney. He is an English artist, painter, photographer and a designer, who is known for his pop art movement in the 1960s. There are certain motives presented throughout his art work, including simplicity, homosexuality, uniqueness and corruption. The term “noir” means black in French. Thus, many of Hockney’s art work signify the dark side of his life or society. The gallery on the third floor of SNU’s Museum of Art is filled with Hockney’s numerous art work. This special exhibition is held from October 6th to October 30th. It is opened from 10am to 6pm from Tuesday to Sunday. Please note that the gallery will be closed on Mondays and holidays.
Breaking down immigration

By Johannes Hwang

On July 22 this year Anders Behring Breivik, a Norwegian extremist, bombed government buildings in Oslo and attacked a political camp for teenagers and killed in total 77 people. The reasons for these crimes were that he opposed the current policies of the Norwegian government, and other European governments, regarding immigration. In Breivik’s world he was fighting a war to save Europe and he had written a manifest which explained his opinions. A certain part of his writing gained the attention of the Korean people since the terrorist and murderer praised South Korea for their immigration system. The Korean government’s take on immigration is much different from that one in Norway and Western Europe.

According Eurostat 71% of the population growth in the European Union is due to immigration. Overall 7% of the population of the European Union is foreign nationals and some countries such as Sweden as much as 14.3% are first-generation immigrants. This in contrast to South Korea where only 1% of the population is foreign born. In the US this number is 12%.

The reasons behind migration are diverse but mainly one can find economic motives such as labor migration. Other reasons, that are more prevalent today than previously, can be to help people coming from poor countries or countries destroyed because of conflicts or natural disasters.

Even though one can find the reasons behind migration the consequences of immigration are complex and difficult to completely understand. What is certain though is that there are always those that oppose immigration and those that support it and that immigration has both upsides and downsides. Anders Behring Breivik was part of a growing opposition against immigration and he mostly focused on the negative aspects the multicultural society had caused in Europe. In Korea such problems can also be seen; for example the recent bus incident where a misunderstanding led to a foreigner violently attacking an elder Korean man. Another problem is the fact that many foreigners, especially international marriage families, experience discrimination.

Due to a decreasing population growth in Korea and other economic factors the need for labor has increased. Already since the early 90’s South Korea has experienced a large influx of foreign workers.

As Korea now awaits a future which will most likely have more foreigners in it in the form of international students, migrant workers and international marriages they have many ways to approach this and minimize the amount of friction while maximizing the benefits. In this issue of the Quill we have focused on breaking down the positive and negative aspects of immigration as well as looking at the current Korean-foreigner relationships currently existing within the country.

Immigration and the Economy

Developed and wealthy countries usually see a trend with a decrease in fertility rate; as a result their labor force is not sufficient to maintain economic growth while supporting retirement and healthcare needs of an aging society. Various countries use policies, such as child allowances and family subsidies, to encourage women to have more children, with modest effect. Instead, increasing the working population through recruitment of foreign workers and immigration has been recognized as a viable policy option. A comparison can be the one of Western Europe and Japan; Western Europe encountered a decrease in population growth and despite pro-natal policies the number...
Breaking down immigration

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After 30 years numbers show that immigration does not exert significant effects on native labor market outcomes. Hence such worries are irrelevant.

It can be concluded that immigration can be a solution to a declining population growth and positively affect the economy. But there are also many problems related to assimilating migrants into the labor market and welfare states such as Sweden can experience a strain on their public finances. Another economical aspect is that free movement of labor creates a more efficient outcome (this is too complicated to further develop here but it builds on the same principle that free markets general have a more efficient outcome).

Immigration and Crime

Many consider there to be a correlation between immigration and crime. It is not unheard of that foreigners are blamed for higher crime rates and it is a common argument against accepting a lot of immigrants and also one of the roots of the opposition towards foreigners. There are many studies on the subject but in similarity to the studies of the effects on the economy one can find different results. We can once again compare the US and Sweden, two countries that experience the most problems are those that come from conflict zones and less-developed countries. One can assume that immigrants from such countries are more likely to engage in criminal activities.

Immigration and the Korean society

South Korea has been facing a rapid decline in fertility rates since the Korean War and today the rate is slightly over one child per woman. This at the same time as the baby boom generation of the 1950s is about to retire. The population of South Korea is rapidly aging and the nation is expecting economic difficulties as a result. Because of this the Korean government has reluctantly been forced to open its doors to immigrants since the 1990s for labor to fill unskilled jobs, and the amount of immigrants increased from 50000 in 1995 to over one million in 2007. But to fully solve the problem the United Nations Population Division estimated that to maintain the size of working-age population, South Korea would need to accept 6.4 million immigrants, or 12.8 percent of the current total population of 50 million, between 1995 and 2050. Such a large influx of foreigners would contribute even further to the cultural and political tension that exists today due to immigrants in Korea.

Homogeneity has been a cultural value in Korea throughout history and is the root of problems that occur due to tension between Koreans and foreigners. The groups that experience the most problems are those that come to Korea via marriage, cheap labor workers and mixed-race children. It is not uncommon to see foreign workers in Korea protest because they are denied their basic human rights and there exists several organizations that support migrant brides. In an article from 2010 the JoongAng daily a half-korean half-filipino 11-year old girl talks about her life in Korea; she is teased almost daily in school for her slightly different appearance and whenever she goes outside with her mother they receive a lot of uncomfortable attention. There are also examples of institutional discrimination; up until 2006 mixed-blood Koreans were barred from serving in the South Korean military. Those with only one Korean parent are also often regarded as non-Koreans. However, the attitude towards foreigners might be changing in Korea; according to World Values Survey (2005) as much as 77.8% of the population below the age of 30 are open to having more immigrants. Furthermore young Koreans show a higher degree of acceptance towards foreigners as well.

As one can see immigration is a difficult dilemma and it might not be a perfect solution to a declining birth rate, but few other viable options exist. Though, at the end of the day it is unlikely that South Korea will accept as many immigrants as the UN recommends but it is also a fact that there will be an increasing amount of foreigners coming to Korea. Hence it is important that foreigners can co-exist with Koreans without unnecessary tension so that both parts can reap as much benefit as possible from the relationship.
I will Eat my Kimchi, You should Eat Yours Too!

KOREANIZATION

Is Korea one of the more hostile countries toward foreigners as the Korean Herald reported? Exploring the blogs written by English instructors living in Korea tells us the foreigners’ experiences and insights of adjusting to Korean society. Find out what the Seoul National University students reveal of their opinions on foreigners in Korea. By Su Hyen Bae

In 2010, the Korean Herald reported Korea as “one of the more hostile countries toward foreigners.” What could be an explanation for the “hostile” attitude of the Korean citizens and government? Perhaps the sudden jump in numbers of foreigners in Korea created a defensive attitude for the citizens who have yet to become ready of accepting foreigners and their cultures. A total of 8.77 million foreigners came to Korea in 2010, an 11.9 percent increase from the year 2009. Tourism accounted for the main purpose gobbling up 72.5% of the visits, and 3.3% came for business purposes. The number of foreign residents also rose to 1.26 million in 2010, a rise from 747,467 foreign residents in 2003. The number of registered foreigners totaled 1.003 million, reaching the 1 million mark for the first time in Korea’s history. While the number of foreign residents and tourists has been increasing, the Korean citizens’ readiness to accept foreign cultures may have not been able to.

Blogs of foreigners living in Korea such as “Eat Your Kimchi,” “Chris in South Korea,” “Culture (in) differences,” and “Kim My Kimchi” contain adventurous blog posts about the blog writers’ experiences in trying to immerse in Korean culture. “Eat your Kimchi” posted a blog post on “Reactions on Learning Korean Culture,” in which the Canadian couple felt that they are constantly reminded of being foreigners. People point at them and talk about the couple as if they are invisible, even though they had just spoken Korean to the Korean people. The only time the couple has felt that they were truly a part of Korea was during the 2010 World Cup when Ahn Jisse bought the couple chicken and beer, and everyone cheered with insanity. “Culture (in) differences” also had a post on how they feel so foreign because of people staring and pointing in the subway and in other public places. In summary of these blogs, the general consensus among the foreigners teaching in Korean academies and schools is that Korea is an extremely nice place with many positive aspects, but they feel too alien that it is difficult to absolutely become a part of Korean society. When Seoul National University students were asked of their opinions on foreigners residing in Korea, many expressed positive opinions. They thought it “cool” and amazing that foreigners wanted to live and work in Korea. However, few had very strong opinions regarding “stars” or foreign “celebrities” that have been incorporated as members of famous Korean pop groups. Sunjae Kim (College of Liberal Studies, 11) agrees to Sunjae’s opinion and wonders why foreigners would want to become celebrities in Korea. Dahjin Kim (College of Liberal Studies, 11) also agrees to Sunaja’s opinion and thinks that foreign celebrities in K-Pop groups or foreign English teachers are “peculiar.” Towards white collar workers, tourists, and illegal immigrants in Korea, Dahjin and Sunjae feel indifferent. Unlike the two, Kims, Heewon Jung (College of Social Science, 11), Yeonsik Jang (College of Physics and Astronomy, 10), and Saeh Choo (College of Education, 9) feel neutral toward foreign celebrities working in Korea. They show more sympathetic attitudes to illegal immigrant workers, as long as the workers do not brew up trouble. Jung believes that illegal immigrants should be responsible for their legal status, but that loosening up the regulations in part of the government is also necessary. Choo also thinks that eating government regulations should be in order. Jung puts himself in the perspective of the illegal immigrants saying that “They are illegal immigrants, but we should not forget that Korea also had a period when Koreans worked illegally overseas.” In general, Seoul National University students show open-minded views of foreigners residing in Korea and take affectionate and caring approaches toward regulations of immigrants. Jung asserts that differences in culture lead to differences in ways of thinking, and that he admires “the foreigners who try to experience Korean culture and understand Korea.” Nevertheless, Jung dislikes the foreigners who stubbornly follow only their own countries’ ways and disrespect Korean culture. Choo argues that foreigners in Korea increase social and cultural diversity in Korea, which is much necessary for the “pure blooded” nation. For the future, Jung points out that we should all respect diversity and the distinct cultures of other nations, and reserve respect for ourselves as well. Jung’s critical comment, “We have to consider the reality, not only the idealistic literal meaning of Jiguchon (Global Neighborhood),” tells us all that we, in some ways, have to respect Korean culture as Koreans and not only emphasize diversified society or Westernization. Choo’s opinion that “eliminating prejudices against foreigners is the most necessary step for Korean citizens to endorse foreigners,” speaks the number one rule that we should abide to, to welcome the foreigners who are living or are planning to live in Korea.

If Koreans put in more efforts to make visiting foreigners feel comfortable by not staring or exchanging stares, and most of all, respecting their different ways of life, we are sure to become known as a friendlier country. Korea’s image of one of the more hostile countries to foreigners would have to be transformed into a foreigner friendly country in the short future. The beginning of transformation starts with us; as the new faces of Korea, we should contribute in making Korea a welcoming place for foreigners and promote Korean culture globally. In that sense, let us all eat our Kimchis and rejoice in the burning sensation of gochutgaru (red pepper) on our tongues because that is the true flavor of Korean culture that everyone must taste.
A

s Korea emerges to be a multi-cultural society, there is much fuss going on about the immigrants or foreigners living in the territory. Moreover, incidents like the recent one concerning a foreigner misbehaving on the bus had given the Koreans their opportunity to voice out their opinions towards these aliens. So you’ve heard from our side and we think that now is the time to hear from the other side; the foreigners’ opinions.

Mr. Nicholas William Shaw is a British lecturer who is currently working at the English Education Department of SNU. He had been in Korea for the past 6 years. His wife is Korean and they have a two year old daughter.

Of all the countries in the world, why did you choose to come to Korea? My main reason for coming to this country was my interest in Korean cinema. I came to Korea at the end of 2005. Back then, Korean pop music and TV series weren’t that popular in the UK, but the new wave of Korean cinema was making a big impact. I was interested in Asian culture in general and Korean cinema in particular. So that brought me to Korea.

Before coming to Korea, what were your thoughts about Korea in general? Honestly, I didn’t know that much about Korea. Apart from what I’d seen in the films, I didn’t have any specific information about what this place was like. Korea doesn’t have an obvious image in the UK as Japan and China. I was aware of the usual stereotypes and clichés of Asian culture and people and that was probably all I had in mind when I set out.

Right after coming to Korea, what were your first impressions? I had a gentle introduction to Korean culture since I was studying at Gyeongsang University, living on campus, and surrounded by westerners. I could choose when to step off campus and what aspects of Korean culture I wanted to experience. In terms of my initial impressions, I was surprised to see how polite the people were in everyday transactions like buying something at a convenience store and how safe the place was at night. Another thing that I noticed was that although Korean students seemed to drink a lot in the evenings there were very seldom drunken fights. That was surprising, compared to Londoners’ behavior.

Have you ever been mistreated since you have been here? Not really. I’ve been working in good universities since I got here, and have been well treated on the whole. My wife is Korean and there have been a couple of incidents involving old guys shouting insults, but they were not the average respectable kind of people. Other than that, things have been fine.

About the way the Korean people treat foreigners; do you think there had been any changes over time? I feel that the younger generation tends to be more accepting of western culture since they’ve been exposed to it more often. Other than that, I don’t think there’s any consistent trend over the past five years that I’ve been here. There are still peaks of nationalistic sentiment, often reflecting real concerns about westernization. The mass protests over the beef imports are one example. Five years is too short a period to expect a major change in social attitudes, but Korea will probably become more tolerant of diversity over time.

What do you think the Korean people think about foreigners? I feel that their defining relationship is with the U.S. and the American people. As I am British, I try to distance myself a little from that because of the strong emotions involved. Some aspects of American culture are enthusiastically embraced, and other influences are resented. It is a love-hate relationship. This is reflected in attitudes towards foreign residents here. People are usually friendly, interested and helpful, but when incidents involving US soldiers or western English teachers are in the news, the atmosphere takes a turn for the worse. That is understandable, but the sensational treatment of isolated cases doesn’t help with our public image.”

Laura Hernandez is a student from Salamanca, Spain who is currently enrolled in the SNU Korean Language Education Center. Of all the countries in the world, why did you choose to come to Korea? My major is translation and out of some chain of events, I chose to study Korean at my school where I met a great teacher. She recommended me to visit Korea and she is the one who advised me to come and study at SNU.

Before coming to Korea, what were your thoughts about Korea in general? I was and still am interested in culture and history in general. So before coming to Korea, I’ve studied some of its culture and history and I found them very interesting. Also, the fact that the Korean society is based on respecting older people was pretty new to me since it wouldn’t be the case in my home country.

Right after coming to Korea, what were your first impressions? Oh, yeah. I’ve sensed an atmosphere of harsh competition in Korea. In Spain, we don’t care about what kind of college we go to. The best company is the one that you want to go to. I mean, it is alright to try to do your best, but I think they should focus more on living their lives. I mean, people should relax and enjoy the gift of life. Right?

How did the Korean people treat you at first? They were very polite to me. If I had to point out one thing, Korean people are very individualistic. I live in the dorm with 8 people but we don’t really cross each other that much. However, when I ask them for something, they try their best to help me with what I need. So I feel they are nice and yet very individualistic at the same time.

Have you ever been mistreated over time? Not really. Maybe not in front of everyone, but a Korean guy almost shouted at me in the street. No, I mean, it is alright to try to do your best, but I think they should focus more on living their lives. I mean, people should relax and enjoy the gift of life. Right?

How do you think the Korean people think about the foreigners? I think the Korean people are kind of attracted to the western culture. If you go outside the campus, you see all sorts of cafes from the western society and the Korean people seem to enjoy them very much. Moreover, you can see many sides of Korean culture influenced by the western society. Eventually, I feel that the Koreans treat us as aliens but rather as their counterparts.

There are concerns nowadays about the Korean people being racist. What’s your opinion? I don’t really know about the situation in Korea but in case of Spain, we do have some racist atmosphere but not because of race but purely because of economic issues. You see, immigrants come here to work and the natives feel that their jobs are threatened by these immigrants. I think the similar thing is going on in Korea, too.

Finally, an anonymous student from SNU had agreed to take part in the interview with a rather radical point of view about the Korean society and its attitude towards the foreigners.

So you’ve witnessed some racist behaviors in Korea. Could you tell us some examples? Yeah. Korean society is generally cool, but some people tend to be very rude to the foreigners, Caucasians and non-Caucasians altogether. This one time, I was walking in the streets and some middle-aged guy came up to me and started making monkey sounds. This other time, my friend got slapped in the face by another middle-aged person in the streets for no reason. And one of my friends has a Korean girlfriend and while they were walking in the streets, some dude started yelling at the girlfriend for dating a foreigner. Sometimes, even friends who are Korean do things that would hurt our feelings too. One of my friends had a chance to be acquainted with a Korean student and the guy asked my friend to help him with his English homework. After the homework was done, the Korean guy literally ditched my friend and he was very hurt emotionally.

I hear you speak Korean; did that help you with anything while interacting with the Koreans? It helps, yeah. But sometimes, people laugh at me for speaking Korean. I know it’s hard to imagine such a scene but it happens once in a while. I guess some people find foreigners speaking Korean funny or bizarre in some ways. And even when they do appreciate the fact that I speak Korean, then they expect me to practice it in a perfect manner. You see, it’s hard for us foreigners to study Korean outside of this country unlike in the case of studying English in Korea. I can see that the Korean people are generally amazed by my speaking Korean, but you have to keep in mind that I’m still learning the language. Even in SNU, I think there’s also this lack of consideration towards the students studying the Korean language. The school is only interested in gathering more foreign students and they don’t really care about how the foreign students manage afterwards.

So why do you think these mishaps happen in Korea? I think it’s generally because the society is still young. They haven’t met that many foreigners and still don’t get what is the polite thing to do for them. However, if I had to say, I think the Korean society has some kind of a condescending atmosphere in it. The western society admits its problems like racism and violence. Koreans never really admit the fact that they are still very racist. Please be honest to yourselves! That’s the first step to correct your faults.
Three Colors of Foreign Enclaves in Seoul

Chinatown, Itaewon, and Petite France

By SOO JIN CHEON

Outside your comfort zone and living in another foreign territory often brings nostalgia about home. The culture and people are too different than those of homeland and feelings of isolation and loneliness undoubtedly wash over. As a solution, people of same ethnicities start living together, socializing and cooperating to survive life in the foreign country. The population of that nationality starts multiplying in that specific region and amazing little pieces of their culture, they create another miniature of their home country. Since businesses in that region are targeted mainly at those people, language and culture of the native country start flourishing, replacing those of the host country. In Seoul, there are three major ethnic enclaves: Chinatown, Itaewon, and Seorae-maeul. Not only were they created to satisfy their immigrant inhabitants’ nostalgia, but the three ethnic zones cater to the curiosity of the local Koreans about foreign culture. Chinatown, Itaewon, and Seorae-maeul are fast becoming local citizens’ hotspots in Seoul with their idiosyncratic appearances and mood.

Incheon Chinatown
Situating in Incheon Joong-gu Sunrin-dong, Chinatown originates from Chinese merchants who settled in 1884, a year after the Port of Incheon was opened. What’s unique about this Chinatown is that its inhabitants are mostly of Shandong origin. The town is filled with crimson hues and its tiny streets are bustling with small and big shops, radiating the restless Chinese culture. To heighten the excitement, every November there is Incheon-China Day festival and the Jjajangmyun Festival every October. In addition to these festivities, one can always witness street art performances such as the lion dance and traditional marriage ceremony from time to time. Due to its popularity with the tourists and locals alike, there are plans to inaugurate Noodle Road, connecting three attractions for people to taste two famous noodle dishes Jjajangmyun and Jjolmyun, from Chinatown to Art Platform and finally to Sinpo Market in 2014. If you are fascinated with Chinese culture, then a visit to Incheon Chinatown is a must. However, because of its crowdedness, and lack of parking spaces, public transportation is recommended. Furthermore, ordinary street art performances may seem lackluster because they are not publicized enough. The more publicized public festivals in November and October will provide grandiose spectacles.

Major Hotspots
• Chinese Pastry Shop (Joong-guk Jae-Gwa) : Try its mooncakes, fortune cookies, and empty bread.
• Ship-li-hyang : Its oven-baked dimsums creates long lines of people.
• Gong-hwa-choon : If you are in Chinatown, a dish of jjajangmyun is a must.

How to get there : Subway line 1, Incheon station.

Itaewon
An amalgamation of Western and Korean culture, Itaewon is situated in Yongsan-gu, Seoul. Itaewon may have received some additional fame after Korean duo UV has sung about the area in “Itaewon Freedom,” but its actual rise to popularity came after the Seoul Olympics 1988. Even prior to the Olympics, as the US Army settled in Yongsan after the 6.25, Itaewon gradually bustled with Americans and embassies. Its international environment led to the creation of Itaewon Special Tourist Zone, where shop owners can speak various languages such as English, Japanese, Chinese, Russian, and French. Itaewon even trades in multiple currencies like won, yen, and dollars. During the daytime, Itaewon is like any ordinary shopping and dining district, providing comprehensive cuisine from fusion Asian dining to American burgers. However, its nighttime scene is radically different, with vibrant bars, clubs, and nocturnal shopping malls. Although Itaewon lacks the idiosyncratic culture like that of Chinatown, it is still popular with Koreans and foreigners, especially at night. However, the lack of parking space is a point shared by both enclaves.

Major Hotspots
• Spice Table: Famous for its fusion Asian cuisine.
• Various restaurants from all over the world: Itaewon offers some of the most authentic foreign food in Korea.

How to get there : Subway line 6, Itaewon station.

Seorae-maeul
Nicknamed “Petite France,” Seorae-maeul is one of many French towns in Korea. It is situated in Seocho-gu, Seoul. After the French school was created in 1985, French families gradually settled in the area and French culture became dominant. Just like France, Seorae-maeul is famous for its street cafes, European restaurants, wine, and bakeries. Its labyrinthine layout and shops hidden in villas provide a safe haven for around 6200 inhabitants, including the rich and famous. However, unlike the other two prior ethnic enclaves, Seorae-maeul is less crowded and provides a relaxing atmosphere. This is probably due to its 10 minutes walking distance from the subway station and the fact that shops are hidden so that it can be a bit hard to navigate if one does not know the area very well. Nevertheless, Seorae-maeul’s twisting, narrow streets, French signboards, hidden cafes and restaurants, French flags, and the smell of baguettes baking invites Korean locals and foreigners alike to frequent the place. Last but not least, be sure to visit the town during the Christmas season when its inhabitant all come out with their French dishes and wine for public Christmas market.

Major Hotspots
• Ivyns: Dark, gothic atmosphere with great pasta and wine.
• Saint Augustin: More fusion Asian dining with French touch.
• Part Montmartre: Especially beautiful during spring with cherry blossoms.

How to get there : Subway line 3, Express Bus Terminal.
Capital Punishment

The case of Troy Davis from the United States has caused a heated discussion about capital punishment all over the world. Quill will give you the basic facts to understand what it is all about.

By Song-Ug Yoon

Capital punishment is the execution of an offender sentenced to death after conviction by a court of law for a criminal offense. Depending on the environment, capital punishment, or execution, is carried out either by the judicial body such as a legal court or a military tribunal but it can also be carried out extralegal as in the case of lynching.

Although it has been practiced in most countries in the past, nowadays there are only about 60 countries left out of around 200, which actively practice this form of legal punishment. But despite of the global trend working towards abolition, these 60 countries inhabit about half of the world's population, most of them in the Middle East and Asia. In most of these countries, it is still a matter of political or religious ideology which justifies this punishment.

Although the death penalty is considered to be a cruel and unusual punishment, the United Nations has declared that it is a breach of human rights. The Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights both prohibit the use of the death penalty.

Another aspect of capital punishment is the execution of juveniles as it is done in only some countries nowadays. Just last September 17 years old Alireza Molla-Soltani was executed for the killing of another man in Iran despite global protests and international prohibitions. The case of Troy Davis from the United States has caused a heated discussion about capital punishment all over the world. Quill will give you the basic facts to understand what it is all about.

By Song-Ug Yoon

The most notable fact about capital punishment is that it does not work as intended. It has been shown that the death penalty is discriminatory and used disproportionately against the poor, minorities and members of racial, ethnic or religious communities.

U.S. Supreme Court Justice Harry A. Blackmun once said that since this Court has declared that the death penalty must be imposed fairly, and with reasonable consistency, or not at all, and, despite the effort of the states and courts to devise legal formulas and procedural rules to meet this daunting challenge, the death penalty remains fraught with arbitrariness, discrimination, caprice, and mistake.”

The case of Troy Davis who was killed last September is a good example of this arbitrariness and unfairness. Although most of the witnesses have recanted or contradicted their testimony and some witnesses even have stated that they were pressured or coerced by police into testifying of signing statements against Troy Davis the state of Georgia executed him despite of international and national protests. Since 1973, U.S. courts have proven 138 convicts free of their charges and released them from death sentence. Considering the fact, that 54 out of these convicts have been spoken free of their guilt since 2000, one can
imagine the scale of death sentence against innocent people.
Statistics by NGO’s such as Amnesty International show that prosecutors in the U.S seek the death penalty far more often when the victim of a homicide is white than when the victim is of another ethnic or racial origin. Another study conducted by Yale University in 2007 also stated that African-American defendants receive the death penalty at three times the rate of white defendants in cases where the victims are white. Additionally, almost all death row inmates could not afford their own attorney at trial, forcing them to use court-appointed attorneys who often lack experience or motivation. There have been reports of cases there some have slept through parts of trials or have arrived under the influence of alcohol.

Often there are also other influences such as local politics, location of the crime and pure chance which affect the process and turning it into a gamble rather than a fair legal sentence.

Another aspect which appears to be worth mentioning is the length of time prisoners spend on death row before their execution takes place. The average death row inmate in the U.S. will for example spend between ten to twenty years waiting for his execution. Similar statistics can also be reported about Japan. Death row inmates are isolated from other prisoners and additionally excluded from all kind of activities like educational and employment programs to which a normal prisoner has the right to access. In Japan, most criminals don’t even know their date of execution so they have to live with the constant fear of facing death and getting executed at an unknown date.

The question therefore is, if death row inmates don’t get two punishments, first of all the death sentence but also for living for so many years under such harsh physical and psychological circumstances.

Governor Pat Quinn of Illinois, who passed a bill which abolished capital punishment in his state said that: ‘It is impossible to create a perfect system, free of all mistakes. I think it’s the right and just thing to abolish the death penalty and punish those who commit heinous crimes — evil people — with life in prison without parole or any chance of release.’

• The United States is the only nation on the American continent which carries out executions. At least 110 death sentences were imposed last year representing only a third of those who were handed down from the mid 90’s. Illinois became the 16th state in the U.S. to abolish capital punishment.
• The President of Mongolia announced a moratorium on executions with a view to abolition of death penalty
• Malaysia, China, North Korea, Singapore and Vietnam carried out the death sentence whereas Afghanistan, Brunei, India, Indonesia, Laos, Myanmar, Pakistan, South Korea, Sri Lanka and Thailand only imposed the death sentence but did not carry it out.
• The former member of the Soviet Union Belarus was the only country which carried out the death sentence in Europe last year.
• Although fewer death sentences were recorded in the Middle East and North Africa state authorities in these regions kept carrying out death sentence for offences which could not be recognized as serious crime such as drug trafficking or adultery. Iranian authorities for example acknowledged the execution of 252 people in 2010.
Just a month ago South Korea achieved a remarkable milestone of reaching 5000 days without conducting the death penalty. The last time an execution took place in South Korea was on December 31st 1997, since then the country has not carried out capital punishment for 14 years. Currently 96 countries have abolished the death penalty and in the past five years, eight countries have taken such measures. South Korea is part of the declining number of countries that still retain capital punishment but is also one of the 34 countries that have not conducted an execution in the last ten years, making it an abolitionist country in practice. Since the regime of former President Kim Dae-Jung, a former death row inmate himself, the death penalty in South Korea has been in moratorium. As South Korea crosses this milestone, suggestions have been raised for the country to take further measures to abolish the existing policy of capital punishment.

Historically, South Korea has been marred with corruption and abuse of political power that has at certain times led to great injustice such as executions of innocent people. For example, in the Inyongsan case of 1976, eight university students were falsely accused of collaboration with the North Korean government in relation to their protests against the then military regime. All eight were executed only 20 hours after the sentence. This event reveals how past politicians abused capital punishment for their own agenda. Since then, capital punishment has been regarded as a grim subject in Korean history. It was only until 1996 when the morality of capital punishment was questioned when it was brought up to the South Korea Constitutional Court. However, despite this regrettable past, South Korea has made significant progress in correcting itself towards becoming a more just society. In 2007 the eight students were posthumously acquitted of their accused crimes and their families were compensated with a total sum of 24.5 billion won. This year was coincidentally the same year when South Korea was announced as an abolitionist country in practice by Amnesty International. Such humanitarian organizations have constantly advocated for the abolition of capital punishment, stating that the penalty is a direct violation of the human right to life.

This sentiment in South Korea has been growing and is now even shared by many legislators of the country. For example, former member of parliament In-Tae Yu attained 175 signatures of fellow MPs out of 299 in 2004 to abolish the death penalty. Other lawmakers such as Sun-Young Park and Bu-Kyum Kim have proposed bills in 2008 and 2009 respectively to completely abolish the death penalty. However, in 2010, the ratio became significantly closer with five to four. Yong-Joon Mok, one of the judges who determined the penalty unconstitutional stated, ‘The death penalty denies the right to life thus it infringes upon the constitution.’ Furthermore two of the judges from the constitutional side claimed that the penalty should be revisited and even reformed stating: ‘Developed nations in Europe as well as others that have abolished the death penalty achieved abolition not through interpretations of constitutions as determined by constitutional courts but rather through constitutional amendments.’ Such statement implies that capital punishment is in fact an unjust policy and that the problem lies within the Korean Constitution.

Furthermore, the efficacy of this deterrent effect as cited by the judges in favor of the death penalty is debatable. Proponents of capital punishment justify the penalty by this deterrent effect, claiming that the death penalty serves as a reminder of the consequences to those who commit gross crimes. However, such claim is in fact unproven and the younger generation of South Korea is concerned whether capital punishment actually prevents crime. According to a survey of 920 middle school students conducted by Narin News in 2010, 64% of the students opposed the death penalty with the leading reason being the deterrent effect has no credibility. Recent criminal cases such as those of Kang Ho-sun who murdered ten people and of Kim Kiltae who was charged of kidnapping, rape and murder suggest that the death penalty no longer serves one of its primary purposes of preventing people from committing such flagrant crimes.

The state of capital punishment in South Korea has been in contention for over 15 years and its status as an abolitionist country in practice shows that the country is edging closer to completely banning the punishment. The recent outcome in the constitutional court and statements by judges suggest that the legislative body of the South Korean government must make way to ban capital punishment. Whether South Korea will immediately and readily join the global trend for the abolition of capital punishment remains questionable but signs show that perspectives have changed significantly and it just seems to be a question of time.
Anthropological Field Investigation in Cambodia

By HONG HEE JOO

How much do you know about the major called "Anthropology"? No idea? Korea's low awareness of anthropology is reflected by a lack of anthropology majors in universities of Korea. Unlike Korea, anthropology is a very popular major in the United States. Anthropology is the study of humanity and contemporary anthropology is divided into four subfields: cultural anthropology, archaeology, linguistic anthropology, and physical anthropology. The four-field approach to anthropology is shown in many American undergraduate textbooks and anthropology programs. Thankfully, Seoul National University has the department of anthropology in College of Social Sciences. The department of anthropology in SNU is playing a leading role in raising awareness of anthropology among Korean people. Recently, the department of anthropology at SNU provided their students with an opportunity to travel around Cambodia and participate in field research.

A number of graduate and undergraduate students majoring in anthropology at SNU applied to the program of field investigation. Working in teams, they selected topics related to Cambodia, and did research in advance. Jin Yeong Lee (Dept. of Anthropology, '10) and her team members decided to research about the Killing fields. Other teams' research topics include tourism industry of Cambodia and the comparison between school education and that of temples. Starting from September 22nd to 27th, students traveled around Cambodia and did on-site research regarding topics each team was dealing with. Professor Hahn Sok Wang, and three teaching assistants accompanied the students.

On September 22nd, students and faculty members gathered at the Incheon airport and left for Cambodia with great anticipation. They arrived at the Siem Reap International Airport at 10:30 pm. Students and faculty members enjoyed unique sceneries and cultures of Cambodia. On September 23rd, they visited Angkor Thom and Angkor Wat, both of which have become a symbol of Cambodia. The Angkor Thom was the last and most enduring capital city of the Khmer empire. It was established in the late twelfth century by king Jayavarman VII. Angkor Wat means "City Temple" and it is a temple built for the king Suryavarman II in the early 12th century as his state temple and capital city. On September 24th, they took a look at remains at the National Museum of Cambodia. On the same day, in the afternoon, they visited Wat Thmei, which is a temple also known as small Killing fields. During four years, when Khmer Rouge regime led by Pol Pot seized the power, the regime experienced a massive genocide. More than 1.5 million innocent people died. The Killing Fields are a number of sites in Cambodia where large numbers of people were killed and buried by the Khmer Rouge regime. Tourists from all over the world visit the Killing fields and commemorate the memory of the deceased.

Wat Thmei is a newly built temple that has a memorial tower which displays remains of the victims' ankles and wrists. Students commemorated the deaths of more than 1.5 million people at Wat Thmei. They also celebrated Pchum Ben, the thanksgiving day of Cambodia, with Cambodian monks at a temple. In 2011, the national holiday fell on the 26th to 28th of September, which almost coincides with the period of SNU students' field trip. Students went to markets and bought ingredients. Students and Cambodian monks and children prepared traditional food together with the ingredients. Just like Cambodians traditionally celebrate Pchum Ben, students honored deceased ancestors in temple and ate traditional food together. On the last day, they enjoyed Apsara dance, which is a traditional Cambodian dance.

However, because of the sudden, unexpected downpour, students and faculty members couldn't travel according to the original itinerary. Although they planned to look around Tonle Sap Lake and see the floating houses, they couldn't. Jin Young Lee (Dept. of Anthropology, '10) felt that the unexpected flood made this field investigation more fun and more anthropological. Even though many anthropologists make thorough preparations for field investigation, they still face abrupt incidents. However, such incidents motivate anthropologists to become interested in other aspects of that place. Thus, anthropologists often change their research topics on the spot.

Instead of the sightseeing, students dedicated the last day to researching about their teams' topics and also holding a photo exhibition. Although this field investigation demands a lot of work and was not at all related to their class works, students did their best and felt proud of their majors. They felt like they already have become anthropologists themselves.
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own as Superman Dr. Lee in The Johns Hopkins Hospital, Seung Bok Lee is a rehabilitation physician who has gone through several dramatic stages in life. On 27th of September 2011, he delivered a speech in SNU Main Arts Hall with the title “Road to becoming a Champion.” Many students ranging from middle school to graduate students attended to listen to his life story. They also had opportunities to ask questions related to anger management, family relationships and inspiring quotes. The entire hall fell into an utter silence throughout the whole speech, which was followed by a short video clip that summarized his life journey. Dr. Lee spoke in both Korean and English, speaking to the audience with warmth and candor.

Until his high school years as an immigrant in America, Dr. Lee was aspiring to be an Olympic gymnast, but his dream was crushed by a major fall from a somersault tumbling practice. He had always enjoyed gymnastics from his young age and he had no doubt in mind that getting a gold medal in the Olympics was his life mission. He wanted people to love and respect him, to make Korea proud and to honor his parents by earning that golden coin in the Olympics. Arduous practice made his hands rough and strengthened him to endure more electricity than the others. Dr. Lee states, “The only thing I could think was to get better as quickly as possible so that I could go back to the gym and practice again. But when I finally realized I couldn’t do that anymore, the shattered Olympics dream was harder to endure than the nightmare of being on a wheelchair for the rest of my life.” Afterwards, he spent about a year trying to recover as much as he could. He described himself as a baby at that moment, since he had to learn from the very basics all over again. Yet, the silver lining of his strenuous experiences in the rehabilitation center was that he found a dream to be a physician who can help people to go through the same physical problem he had. His unstoppable drive coming from his new dream got him scholarships in New York University for four years. After his graduation, he went to Dartmouth Medical School as the first quadriplegic student and later on, he trained in Harvard Medical School as an intern. His passion and effort earned him a title “Intern of the Year” during his medical training. Throughout his years in universities, he came across with issues with the facilities that were adverse to the people on wheelchairs. Not only did he study harder than anyone due to his weak physical circumstances, but also had to fight to ameliorate the university facilities to get around campus in a wheelchair. After all his studying and training, he finally became a doctor in the Department of Physical Medicine & Rehabilitation in The Johns Hopkins Hospital. Dr. Lee states, “Victories don’t make champions, but destroying limits does.”

Would anyone even guess that a Korean man in a wheelchair could make his way up to a doctoral position in The Johns Hopkins Hospital in America? Some are intellectual and ambitious enough to follow their paths in the medical field, which is known to be very demanding. It is difficult enough with two arms and legs, but how could someone go through the same medical program and do better with handicap?

By EUN JOO AN

Victories don’t make champions, but destroying limits does.”
SNU Haetbit Volunteers
Becoming One of the Official Clubs in SNU

By Hyo Sin Kim

Haetbit Volunteers is a Habitat club of university that Korea’s Habitat for Humanity officially approved. It was first organized on 11th of July 2007. One of SNU students participated in the Habitat Volunteering club of Yon Sei University and thought it would be good if SNU could have this kind of club too and established the club. This club does volunteering jobs in Habitat for Humanity. Its full name is Habitat for Humanity International (HFHI), commonly known as Habitat. It is an international, non-governmental, non-profit organization devoted to building “simple, decent, and affordable” housing.

The mission statement of Habitat for Humanity is to “seek to eliminate poverty housing and homelessness from the world and to make decent shelter a matter of conscience and action.” Homes are built using volunteer labor and are sold at no profit.

Haetbit Volunteers also has its own mission statement: “SNU Haetbit Volunteers makes it our motto to actively help families to stand on their feet and to make volunteering labor as a way of life for college students. We value activity, creativity and intellectuality, and seek for incessant development. We fully acknowledge that the series of volunteering events which practically interact with families are ‘Habitat.’ We act as an intellectual doer.”

Abiding by this statement, Haetbit Volunteers has continued to work avidly for five years. And at last, Haetbit Volunteers became one of the official clubs in SNU. “We didn’t work to become one of the official clubs in SNU. We were just there working hard and I think presidents of other clubs acknowledged our perspiration. We focus on building volunteering jobs and participated in the activity of building houses for homelessness. Haetbit Volunteers has been volunteering once or twice every month and sought for other labor during vacations. Delivering coals to houses, making DIY furniture, science experiment class and painting on the wall and so forth are some examples. Besides volunteering, there were events such as introduction of the club, plenary, lunch appointments, photo exhibition, hiking Mt. Gwanak and watching baseball game. Haetbit Volunteers is open to everyone and does not overlap with former clubs existing so I think we satisfied all the qualification of official clubs,” said Kim Jae Young (‘Clothing and Textile major, ’10), the vice president of the club.

An event lasts usually overnight: Leaving Seoul on Friday and working from Saturday morning till the evening. There are several factors that make this club unique from other volunteering clubs. Habitat is a worldwide activity. The organization is huge yet well united and well operated. This is what makes Habitat club special. They are doing special things in special and enormous group. Ikhee Cho (Architectural Engineering major, ’10), the president of the club, says that working in this club is really fun and that is another important factor. “I first thought that this club could be a real fun. Now as a representative of the official club I try to think and consider seriously, but the fact that this club is interesting and enjoyable does not change. I feel happy that I could watch the process of precious construction being built. But beware. Do not get too excited. You might get hurt!”

Cho has a comment about Habitat for Humanity. There are three major necessities of life: food, clothing, and shelter. Habitat for Humanity is a valuable organization, because they focus on shelter. “As a matter of fact, a long time, patience and a lot of money are needed to build houses. Also technical skills of builders are required. Thus the barrier to start this volunteering was really high. This is why I think highly of Habitat for Humanity. The one thing I like to suggest Habitat for Humanity is to overcome religion. It is mainly based on Christian religion but I think it is better to become more universal.”

Haetbit Volunteers will give SNU students who are seeking for a good place to settle in the campus a better ‘habitat.’ It will provide a chance to know and learn about a worldwide organization and to feel unity in this large SNU campus.
Is SNU Becoming more International?

Established in 1946, SNU quickly gained recognition as a prestigious university in Korea. However, it has only quite recently begun to be recognized in the international community. For example, Tomas McDermott (College of Social Sciences - Political Science, '12), says he heard of SNU’s prestige in the political science arena in Asia. His political science faculty back in Monash University, Australia, had stated that SNU has “a really good amount of ex-politicians as professors” and thus decided it would be a good idea to study at SNU. There is no doubt of SNU’s academic recognition in Asia as a formidable university. In the Times Higher Education 2010 World University Rankings, SNU is ranked 109th and 12th in the list of Top Asian Universities 2010. Slowly but surely, SNU is building its reputation as a world-class university.

In that sense, there is no questioning as to why foreigners are coming to Seoul to study. But surprisingly, not all are too satisfied. In an interview with Andrew Yoon (College of Business Administration, '08), he says that as a Korean-American, he knew that SNU is known as the best school in Korea. While serving in the US military, Yoon became interested in foreign affairs and was granted a scholarship to study in Korea. When asked of his experience in SNU’s classes, Yoon replied, “I see a huge problem with the Korean education system. It’s all about the GPA. I see a problem with that; anybody can get a high GPA if they just study. [In class] people don’t emphasize discussions. It’s like they [teachers] tell you what to do and tell you the ‘facts’ and you just believe them and don’t question them.” Such criticism on the Korean education system has been mentioned as a grave problem before. For example, in Time magazine’s “Teacher, Leave Those Kids Alone,” the article focuses on the frenzy of South Korean students. It talks about the Korean students who often times spend most of their high school years in after-school academies called hagwons where they prepare for admission exams to the universities. Once admitted, these students possess much text-book knowledge, but lack practical skills and experience. The article mentions that a reform in the education system is necessary. But change is slow and old habits die hard.

However, surprisingly, it is not only the education system of Korea that is being criticized but also the social life of Korea. Kent Kamasumba (College of Agriculture, '10) said that although Korea as a whole is a nice place and Seoul is a convenient place to live, SNU definitely needs more life in terms of school spirit and enthusiasm. Kamasumba claims that it will take a lot of effort to change. He says, “...only when the system has changed will the mentality change” and notes that the university must be in charge of beginning such change.

Criticism on social and academic aspects of Korea’s universities is evident. To native Koreans, such comments from foreign students may seem like disregard for Korean culture. However, foreign view is definitely something that should be taken into account, at least for SNU as it strives to become an internationally recognized university. The presence of foreign students in SNU is evident, but there is hope that their perspectives can bring about beneficial changes to SNU and Korea’s education system.
David Hockney Comes to MoA

EXHIBITION

BY JIYUN JUNG

The time he experienced as a young artist was when the abstractionist tendency dominated the scene as the next new thing. The new trend notwithstanding, Hockney experimented with the convergence of the abstractionist movement and more traditional constructivism. He put distinguishable figures in the context of his paintings. Really, looking at his works in this collection, a viewer does not feel the vague and grave weight that most huge, simple typical modern artworks deliver. There are flowers, characters, self-portraits, and references to Picasso’s works. Most of the displayed works are etchings with thin and sometimes colorful lines, with many motifs to be noticed, enjoyed, and studied.

Many among the series of etchings in this exhibition, which were shipped from the British Council, boast letters and poems drawn on them. Literature loomed big during the early two decades of Hockney’s career. He has always been a vociferous reader, especially so during his years in Royal College of Art. Instead of serving in the army during the war, he worked in a hospital, where he put a lot of time reading. That is when he first encountered many classics, which he did not quite understand at first. However, the literary recognition alone motivated him to keep peruse on the volumes: he had a passion for discovering and understanding profound literary challenges. His relationship with written form of art influenced him keep return for literary motives and put words and writings on paintings. The letters in various sizes in his works give modern flair, while still giving a humane factor, which any viewers can immediately understand.

Despite the authority his name carries today, the works in this exhibition are small, and even cute, and they come in borders, creating their own short narratives which are not unlike fairy tales. Indeed, most of them are pregnant with stories. <A Rake’s Progress> is a combination of a novel and autobiographical story of Hockney himself. The etchings illustrating the tales of Grimm feel like childhood friends. The Witch, the Lion, and Rapunzel are of course household names even in Korea. Illustrations for Cavafy’s poems are also a combination of Cavafy’s written work and Hockney’s own feelings as a homosexual man. The motives from fictions and etchings sentiment create an alluring revel of fantasy, humor, simplicity, and life.

It is the first time Hockney’s works are introduced in this country. The works of the Grimms, C. P. Cavafy, and William Hogarth, which grace the etchings, can be found in books stores in Seoul. The exhibition will offer the experience of written language transforming into paintings in Hockney’s perspective, for those who have written the books. For those who have not, it will still be an enchanting introduction to a young man who David Hockney once was, and the world he saw and read as the young artist.

David Hockney: Four Print Portfolios 1961-1977 will be held from October 6th to November 27th at SNU MoA. The exhibition introduces four major collections of his etchings, which were all created between 1961 and 1977.

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The language of our people

Hangeul can be considered as the most valuable heritage given by our Korean ancestors. The unique design of its alphabet is what differentiates this language from others.

By HYUN CHUNG, CHUNG

The background of Hangeul

Many historians place the beginning of Korean history thousands of years ago. However, the emergence of the Korean civilization as one cultural identity starts with the invention of Hangeul by the fourth king of the Joseon dynasty, King Sejong. His reign represents a turning point in Korean history, for his innovations enhanced the quality of life of citizens and brought unaniity and conciliation among different social classes. Nevertheless his most outstanding and perdurable achievement was the creation of Hangeul, a unique script that would become the language of a nation.

In 1420, King Sejong the Great established the Jiphyeonjeon, a group composed of scholars in charge of creating a simple script accessible to the common men. Motivated to give the inhabitants a language of their own, scholars invented a phonemic system of 10 vowels and 14 consonants easily distinguishable by their shapes. To test and improve this new writing system, during the 27th year of his reign, King Sejong translated from the Chinese version, the first book to be written in Hangeul: Yosghi Eocheonga. This translation represented one of the first literatures written in Hangeul and thereby offered useful insights into the primitive Korean language used in the early days of the Joseon dynasty. Finally, after the publication of Donggak Jeongun(1448), a phonological book that showed further research into changes of the shapes of Korean characters, Korean language was officially settled. Since then, King Sejong’s duty was to expand the use of Korean language among all citizens, no matter what their social status was. The Hanja (Chinese characters) was slowly and gradually left apart because it had a complicated structure and was only accessible to a small number of aristocrats. Hangeul, on the other hand, improved the literacy rate of the Korean population and became increasingly popular.

After the death of King Sejong, Korean history moved on to a new chapter, where the concept of national identity was gaining more and more strength. Prestige and protection of nationalism was the attitude adopted by the Korean civilization, which allowed them to endure, many years later, the oppression and violence of the Japanese colonization during the 20th century. Even though the occupying Japanese army prohibited the use of Korean language for thirty years until its downfall, the perdurance of Hangul until today demonstrates that the repercussions of King Sejong’s reign lie beneath the nascence of a new Korean population and became increasingly popular.

The globalization of Hangeul

How is the process of learning Hangeul for a foreigner?

First of all, because of its non-Latin script, many beginners incorrectly consider Hangeul as “characters”. Nevertheless, because of its unique and feature design, many newcomers to Korean language find it a fascinating language to learn.

Unfortunately, it is not too long before the incipient fascination turns into frustration as the language learner attempts to pronounce difficult diphthongs or spell the irregular formation of conjugated verbs. Moreover, Korean language’s colorful expressions can be a mine field of confusion. For instance, in Korean the word “kkonminam” is a combination of the words “flower” and “handsome” and basically refers to a good looking guy. However, in other cultures, the word “flower” is never used to describe a man’s good-look.

Even though the process of learning Korean implies some confusions and complications, the number of Korean speakers worldwide is increasing with the popularity of Korean music (the K-pop) and dramas. Many fans eager to speak like their favorite actors and pop stars are filling the classrooms of Korean universities, cultural centers and language institutes. It is unquestionable that the Korean Wave, also known as Hallyu, is playing a decisive role in the promulgation of the South Korean culture.

Adopting a broader perspective, Korean language is not only being absorbed as a foreign language. Such is the case of the Cia-Cia, a tribe with a population of around 80000 citizens that lives in Bau-Bau city, located in the Indonesian province of Sulawesi. Because the language of this ethnic group is in danger of extinction due to the lack of a writing system, Hangeul was adopted as the official alphabet, for it conveyed the pronunciation and meaning of Cia-Cia language better than Latin or Arabic. The uniqueness and simplicity of the Korean alphabet was the key factor that led these people embrace this language as their own.

There are around 6700 recognized languages all over the world. However, few of these languages carry such a meaningful significance as Hangeul does. Even in the most remote corners of the world, popularity and interest for Hangeul is growing, but it is not only its contemporary universality that makes this language so distinctive; the historical context in which Hangeul was born, the endless fight that the Korean civilization had to endure for its longevity and its transformation process throughout history, are also some of the many reasons that make Hangeul an unprecedented language.

“The Story of King Sejong”, the museum of Hangeul

If there is someone willing to know more about Hangeul, “The Story of King Sejong” museum will be the ideal place to visit. The museum offers, among many of its exhibitions, a detailed account of King Sejong’s life and his scientific, artistic and military achievements.

With the exhibition of pictures and explanations, it also describes the creation of Hangeul and features various ancient literatures written in Hangeul. In addition, a library available for the public and a gallery that exhibits the work of modern artists across diverse genres make this museum very attractive for locals as well as for foreigners.

Location: Gwanghwamun Subway station

KOREAN TREASURE
Famous for its spicy flavor and usually accompanied with rice, Kimchi is undoubtedly the most representative food in Korea. Kimchi is a unique fermented food that originated since the sedentarization of our Korean ancestors. There are numerous popular derivative dishes made essentially of kimchi: kimchi-jigae (stew), kimchi-guk (soup), kimchi-jeon (a Korean-style pancake), and kimchi fried rice. Recently, kimchi has also been mixed with Western foods, such as the pizza or the hamburger, spreading even more its popularity.

Kimchi throughout the different periods of the Korean history

The Koryo Dynasty period (10th century - 14th century)
During this period, vegetables (other than the white radish) are inserted into the kimchi. The cucumber, the wild leek, and the oriental parsley are some of the newly introduced ingredients. New types of juicy kimchi, such as the Dongchimi, and kimchi flavored with garlic and imported products such as pepper, appeared for the first time.

The Chosun Dynasty (14th century - 20th century)
While the ingredients used to make kimchi continued to expand, the method of dipping was also developed. New types of kimchi, such as the Chang kimchi (made by soaking the radishes in soy sauce instead of salt), were invented. The flavor and the nutrition of the kimchi were also improved during this period. The red chili pepper from Mexico was first introduced into Korea through Europe and Southeast Asia during this time. The inclusion of animal food (fermented fishes called chotkal) into the kimchi also contributed to the nutritional balance of the food.

The usual types of kimchi that composed the King’s food table were Paechu kimchi, Songnsongii kimchi (named after the small and rigid shape of the Kkaktuki cut especially for the royal family) and watery kimchi.

The history behind Korean’s love for spicy tastes
A famous Korean legend called “Dan Kun Shin Hwa” tells the story of a bear who became a human being by eating garlic. The story itself demonstrates that our Korean ancestors had already been planting spicy vegetables such as garlic, green onions, leeks and ginger, and using hot spices such as Chinese pepper and coriander much before the creation of the kimchi using red chili pepper.

Kimchi in temples
Kimchi in temples are usually light and have a mild taste, because the monks respect the Oshinchae, an abstinance rule according to which the five hot vegetables (green onion, garlic, wild rocambole, wild leek and hong-gyu) and animal food (the chotkal) have to be avoided.

Special kimchi for the elderly
The Suk Kkactuki is considered as a special type of kimchi made for the elder people with week teeth. It is made by broiling the radishes in order to make them tenderer and easier to masticate. Offering this kimchi is regarded as showing good manners and respecting the elders.

Kimchi for Chesa, the memorial service for the ancestors
In Korea, the spirits of the ancestors

The Exhibition Hall of the Kimchi museum

Kkakdugi kimchi
Nabak-kimchi, one of the foreigners’ favorite kimchi
A woman cutting radishes to prepare kkakdugi

Mixing the seasonings
Condimenting the cabbages
Placing the kimchi in the jar to let it ferment
Kimchi, the ever-present food

are traditionally treated as the living. Therefore the food table for Chesa, a memorial ceremony for the ancestors, is always prepared with carefulness and using selective foods. The Nabak kimchi, a juicy kimchi made with white radish, is usually present in the Chesa table.

Kimchi according to the region

The type, shape and flavor of kimchi vary among the regions depending on their average temperature and geographical conditions. Because of its colder weather condition, the northern part of Korea tends to produce kimchi using less salt and less red chilli pepper. The southern part, on the other hand, produces saltier and spicier kimchi, usually using seafood as a condiment.

Types of kimchi

Baechu kimchi

It is one of the most popular types of kimchi made by seasoning every layer of an uncut cabbage mainly with salt, garlic and spicy condiments.

Kkakdugi

Made by cutting flavored radishes into cubes, this kimchi has been eaten since the Chosun period. The kkakdugi is more enjoyed during the winter season, when radishes mature the most.

Nabak-kimchi

This is a watery kimchi, chosen by foreigners as one of their favorite types of kimchi, because its taste is more sweet than spicy. Nabak-kimchi is made of Chinese radishes and cabbage and it is available in all seasons.

Pa-kimchi (Green onion kimchi)

Most popular in Jeolla-do, the pa-kimchi is made of seasoned thick green onions. Slated anchovies are also usually included before fermentation for a saltier and spicier taste.

The benefits of kimchi

Kicthi is rich in various kinds of nutrients that are beneficial to our health: it contains lots of Vitamin A and C, and minerals such as calcium, phosphorus and iron.

Low caloric food

The vegetables that compose kimchi have all low calorie and lots of dietary fibers, helping us to control our weight. Especially notable is an element found in red pepper, capsinic, that burns fat and facilitates digestion.

Anti-carcinogenic and anti-aging effect

The anti-oxidants found in the ingredients of kimchi helps to prevent aging, cancer and reinforces the immunity system.

Lactobacilli in kimchi

Lactobacilli is a bacteria beneficial to our health. It is widely found in the fermented foods such as cheese or yogurt. The unique sour taste of kimchi is product of the lactobacilli during the fermentation process.

This bacteria helps to clean the internal parts of the colon, keeps other harmful bacteria from increasing (antibacterial efficacy) and restrains cancer cells from generating.

For all these reasons, “Health” magazine, a prestigious American publication, included kimchi in its list of the top five “World’s Healthiest Foods”. Other foods that compose the list are the olive oil from Spain, the soy from Japan, the yogurt from Greece and the lentils from India.

Pulmone Kimchi Field Museum

Developed by the Pulmone Corporation, the museum was first established in 1986. Willing to improve the traditional Korean food culture and promote the Korean culture to foreigners, the museum exhibits relics connected to the history of kimchi and offers domestic and foreign sources about the different types of kimchi and other Korean traditional foods.

Visitors also have the opportunity to experience kimchi making. The museum is currently offering two programs, “I ♥ K (Korea & Kimchi)” that introduces Korean food culture and kimchi and ‘Pulmuone Kimchi Museum Kimchi Making’.

LOCATION:

The museum is located at COEX (Convention & Exhibition Center Mall). Seoul Subway Line 2, Saseong Station, Exit #6, connected to COEX Mall.

Admission / Participation Fees

Ages 20 and over: 3,000 won
Ages 19 and under: 1,000 won

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esser known globally, The New Mastersounds, a real-funk band from Leeds, UK, has come out with their latest album Breaks from the Border this August. The funk powerhouse includes Eddie Roberts (guitar), Simon Allen (drums), Peter Shand (bass) and Joe Tatton (keys). All born in around the early 1970’s, they have a remarkable talent in bringing out the best of their genre from the 60’s and 70’s music scene into the 21st century.

The latest album is their 7th studio album, and the band seems to keep getting better and better. The album marks the first time Eddie has lent his voice to their originals, but only so to keep up with the rhythm. And it is not that bad either. Although the songs seem to be technically moderate, they are catchy, and you will often find yourself involuntarily rewinding the tracks over and over again. The gooiest of all, “Freckles” was THE standout song. However, “Run the Gauntlet”, “On the border”, “Turn it up” are other notable numbers. Afrobeat influenced “Can you get it?” feels as if the artists were talking directly to the listeners with lines like “Can you get it? This is British soul!” and vows “to play this sh*t ‘til we’re in a hole”. Most talking, nonetheless, is done by their respective instruments. The opener “Take what you need” impresses upon novice listeners to listen further down the album.

It is obvious that these musicians are in love with their music, and by producing a fantastic fusion-packed album, they have confirmed that again. They are more inclined to preserve what they listened growing up in that part of UK than to follow the usual trend of soulless music that is omnipresent these days.
The Fuze: Autumn gig

The Fuze is the type of band you can’t just ignore. With its 15 year history, the band has yet to run out of jazzy-funky fuel. I was fortunate to catch them play their autumn gig and I gotta admit: They can play!

By ABHAS MASKEY

As I entered the hall, a familiar sight greeted me with affection: a Yamaha drum on the center of the stage guarded closely by two very expensive looking guitars, surrounded by a myriad of robustly built, highly intimidating marshals. The Fuze were preparing themselves for a very eventful night.

The latest batch of fusion jazz artists, took on the stage with a thumping drum intro as the gig kicked off. Sitting in the fore, I had the pleasure of watching each musician crawl deeper and deeper into their usual comfort zone as they played their respective instruments ever so well. The “happy-go-lucky” music that they produced had a distinctive air of carefreeness, something that was hard to come by these days.

From Santana to incognito to gigs covers, all were performed with apt and technicality that each song demanded. Each song was well rehearsed, and one could hardly ignore the effort that the guys had put in. The crowd didn’t only sit in and absorb but rather encouraged the talented young artists to continue what was already an amazing display of musical art in form of fusion jazz with an essence of funk and a hint of reggae.

The two lineups that performed had a small practice room down there in a small practice room down there in Seoul-de-bugyak (SNU station). It had a deposit of just like 1000 won (1 million) and it is still 1 million at present. Its rent is just 25000 won (every month) although the situation is very hard down there. There is a lot of moisture and in the monsoon season it becomes all humid and we have to clean up. But I think what made us drive forward for the last 15 years is that there must be some (fusion-jazz) club. Because of some history and political problems we have not been assigned as a official club yet. We are just a tentative club at the moment (while the interview was taken). Today our president of Fuze is down there at the student conference to make the club official. He is making a presentation down there (laughs).

On the jazz-fusion popularity

In fact jazz-fusion has a very short history in Korea. It been (dominated) by rock and dance music (K-Pop). The band was made because it was so hard to find people who have some common flavor in jazz-fusion and funk music. That is how Fuse started (in order to bring these people together).

On their routine performances

We have official performances in autumn and spring (inside SNU). Of course we want to have more gigs (and) we want this space doesn’t cost anything. But the problem is that all these musical instruments and engineers they cost more than 1000 dollars. In hongde (Hongik University Station) or somewhere where we can impose fees or tickets. There they are customers but here (SNU) it is different. We play just for the sake of music and for our university (students). We have performances outside to make our money. (We do it) once every two months. (Places like) Hongde and in autumn a lot of high school festivals where they pay us 30000 won or so, (but) that’s not too much. (smiles)

On fan base outside and inside

On future gigs

We have another gig in October 2nd (at the time of interview) on the Gwanak-Gu office. (Besides that) No plans but we have a lot of offers and we have yet to decide. (They went on to play on Oct 5th in SNU’s Fall Festival)

On creating original materials

There is a very big song contest called “University Student Song Festival”. They have first, second and third grade something like that. It has been going on for 50 years. It is an honor to participate there. We won 2nd grade in 2001 (they played their original song). If we could make our own better music we could participate in it. Not this year but next year.

On recruiting

It opens up in the beginning of the first semester so (around) March or April. We have an official performance in March and then we have official recruitment on April. We make up one band. Not everyone could be with us but they (once who couldn’t make it) could come to our show so I think that shows loyalty but it is bad for them (that they couldn’t perform).
For us, slavery seems to be a topic which was discussed in history books during high school and has never been of any importance since the end of the American Civil War. Slavery seemed so far away from us that we didn’t even notice its seriousness.

The United Nations say that Human trafficking, which is a precondition to slavery, is the fastest growing criminal industry in the world in which 161 out of 192 countries are involved. Most of these people are trafficked for the purpose of commercial sex trade. They also do say that Human Trafficking is a 32 billion dollar per year industry, bringing in more revenue than the NFL, NHL and MLB combined.

Nefarious is a documentary dealing with exactly these facts. It begins by pointing out the differences between slavery in the past and modern day slavery and how close the connection between sex trade, economy and politics are. It also tells the story of young women from countries all over the world which were forced into slavery by interviewing former prostitutes, social workers, pimps and other people who are active abolitionists.

Although it has a relatively strong religious complexion, the director Benjamin Nolot manages to convince the audience by facts and information instead of strong images. The hard hitting facts about the trends of modern slavery may be disturbing and shocking which is the reason why it should not be watched by younger children but all in all, Nefarious: Merchant of Souls is a good documentary with important content, interesting footage and honesty.

The Korean pre-screening for this movie was held in Bang-Bae dong’s Omnuri English Ministry with the help of pastor Eddie Byun and his organization ‘Hope be Restored’, a partner organization to Benjamin Nolot’s organization Exodus Cry. For more information visit: www.hopeberestored.org