



2017

Next Generation Conference
넥스트 제너레이션 컨퍼런스

August 9, 2017
KF Global Center



2017 Next Generation Conference

넥스트 제너레이션 컨퍼런스

Wednesday August 9, 2017
KF Global Center

2017년 8월 9일 수요일
KF 글로벌 센터

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KF-EAI 코리아 프렌드십 소개

2017 넥스트 제너레이션 컨퍼런스 프로그램

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KF-EAI 코리아 프렌드십 소개

KF-EAI 코리아 프렌드십 프로젝트는 한국국제교류재단(Korea Foundation: KF)과 동아시아연구원(East Asia Institute: EAI)이 공동주최하는 개별 교육 및 네트워크 사업을 통합하여 국제유학생을 위한 프로그램으로 최적화된 패키지 교육 프로그램입니다. 코리아 프렌드십 프로젝트는 탐구, 소통, 공감이라는 핵심어를 바탕으로 [한국을 듣다], [한국을 말하다], [한국과 만나다]라는 세 프로그램으로 구성되어 있습니다.



일정

행사	일시 및 장소	비고
오리엔테이션	2017. 7. 10(월) 오후 12시 한국국제교류재단 글로벌 센터 19층 세미나실	프로그램 설명 및 학사일정 공유
아카데미쿠스	2017. 7. 10(월) ~ 7.13(목) 오후 1시 한국국제교류재단 글로벌 센터 19층 세미나실	한국사회 탐구 7회 연속강좌 +1회 답사
넥스트 제너레이션 컨퍼런스	2017. 8. 9(수) 오전 10시 한국국제교류재단 글로벌 센터 19층 세미나실	에세이 공모전 및 컨퍼런스
코리아 프렌드 십 갈라	2017. 8. 24(목) 오후 6시 국도호텔 3층 튜립홀	국내학생/해외 한국인 유학생 교류모임, 과정 이수자 수료식

About KF-EAI Korea Friendship

Korea Foundation(KF) and East Asia Institute(EAI) is jointly hosting the Korea Friendship project for international students residing in Korea. The project consists of three main programs; 1) Korea Friendship Academicus, 2) Korea Friendship Communicus and 3) Korea Friendship Empathicus. These programs are composed of lecture series and networking opportunities in which students can “explore,” “communicate,” and “empathize” with Korea.



Program

Event	Time and Location	Information
Orientation	Monday, July 10, 2017. 12PM. 19 th Floor Seminar Room, KF Global Center	Introduction to the Korea Friendship Program
Academicus	Monday, July 10 - Thursday, July 13, 2017. 1PM to 5:30PM. 19 th Floor Seminar Room, KF Global Center	Discovering various aspects of Korea: Politics, Education, Literature, Diplomacy, History, Career and Economy+ Field Trip
Next Generation Conference	Wednesday, August 9 at 10AM. 19 th Floor Seminar Room, KF Global Center	Essay Contest and Conference
Korea Friendship Gala	Thursday, August 24 at 6PM. Hotel Kukdo 3rd Floor Tulip	Networking Gala Program, Commencement Ceremony (Certificate for students who complete the program)

한국을 듣다 (Korea Friendship Academicus)

코리아 프렌드십 아카데미쿠스는 한국사회 탐구를 위한 연속강좌 프로그램입니다. 국제유학생들이 한국의 정치, 경제, 문학, 교육, 외교, 취업, 역사 등 캠퍼스 너머에 존재하는 한국사회의 다채로운 모습을 포괄적으로 이해할 수 있도록 돕는 8회의 강좌가 진행됩니다.

프로그램	강좌	강사	일정
한국을 듣다 Korea Friendship Academicus	· 한국 정치 이야기	김세연 바른정당 국회의원	7/10(월)
	· 한국 교육 이야기	오준 전 유엔대사	
	· 한국 문학 이야기	장강명 소설가	7/11(화)
	· 한국 외교 이야기	손열 연세대 국제학대학원 교수	
	· 한국 경제 이야기	남충모 관세법인 세종대표	7/12(수)
	· 한국 취업 이야기	유순신 유엔파트너즈 대표이사	
	· 한국 역사 이야기	신희권 서울시립대 국사학과 교수	7/13(목)
	· 한국 역사 탐방	한양도성길 탐방 (동대문DDP유적발굴현장, 이화벽화마을, 낙산전망대)	

1. 한국 정치 이야기 : 김세연 바른정당 국회의원

제18·19·20대 국회의원, 국회 정치발전특위 위원장을 역임하며 국회의원 기득권 내려놓기 및 선거제도, 국회운영 개선 등을 추진함. '경제민주화실천모임' 대표를 역임하며 경제민주화 정책을 주도함. 국회 상임위는 교육과학기술위원회, 교육문화체육관광위원회, 국방위원회, 외교통일위원회 등에서 활동함. 현재 바른정당 사무총장, 국회의원 연구모임 Agenda 2050 대표의원, 국제민주연합(IDU) 부의장으로 활동 중.

2. 한국 교육 이야기 : 오준 전 유엔대사

37년간의 다자외교전문가, 현재 경희대 평화복지대학원 교수, 제24대 주유엔대한민국대표부 대사, OECD 개발원조조직위원회 개혁 고위급패널 위원, UN 경제사회이사회 의장, 장애인권리협약 의장, 다자외교조정관과 싱가포르 주재 한국대사관 대사를 역임. 2014년 12월 UN안전보장이사회에서의 연설로 북한의 인권 실상을 알리는 데 기여한 공로를 인정받아 영산외교인상을 수상.

3. 한국 문학 이야기 : 장강명 소설가

동아일보 신문기자 출신 전업소설가. 2011년 장편소설 '표백'으로 한겨레문학상을 받으며 소설가로 데뷔. 2016년 '올해의 작가상'을 수상하며 문학상 5관왕에 오른 장강명 작가는 매 작품마다 한국 사회를 관통하는 문제들을 날카롭게 묘파.

4. 한국 외교 이야기 : **손열** 연세대 국제학대원 교수
연세대 국제학대학원 교수, EAI 지구넷21 위원장, EAI 일본연구센터 소장, 연세대 지속가능발전연구원장과 국제학 연구 소장, 한국국제정치학회 부회장, 동북아역사재단 자문위원, 국립외교원 자문위원, 외교부 자문위원. 미중데탕트와 일본: 1972년 중일 국교정상화 교섭의 국제정치〉(2014), 〈South Korea in 2013 Meeting New Challenges with the Old Guard〉(2014)(공동), 〈아베정권과 미일관계의 향방, 한일협력〉 등 저술.

5. 한국 경제 이야기 : **남충모** 관세법인 세종대표
한국 경제 이야기 남충모 관세법인세종 대표. 수출입 통관 및 FTA, AEO 컨설팅 전문회사 관세법인 세종의 대표관세사, 한국관세학회 상임이사, 중소기업진흥공단 FTA전문위원, 충남 FTA 활용지원센터 전문위원, 연세대 경영학과 겸임교수로 재직 중.

6. 한국 취업 이야기 : **유순신** 유앤파트너즈 대표이사
커리어 컨설팅 전문회사 유앤파트너즈(YOU&PARTNERS) 대표이사. 대한민국 최초 여성 헤드헌터로 25년간 1만명이 넘는 고급인력을 스카우트한 우리 시대의 대표 커리어 컨설턴트. 현재 성신여대·이화여대 경영대학·겸임교수, 인사혁신처 자문위원 및 WCD(세계여성이사협회)의 이사, SHRM(미국인사관리협회) 회원으로 활동하고 있음.

7. 한국 역사 이야기 : **신희권** 서울시립대 국사학과 교수
20년 경력의 서울 도성 전문가, 문화재청 및 서울시 문화재전문위원. 백제 왕성인 위례성(풍납토성)을 처음 봤고 조선의 정궁인 경복궁과 광화문 복원을 주도, 불타버린 승례문 발굴에도 참여. 백제부터 조선까지 서울에 자리 잡은 도성을 모두 발굴한 유일한 고고학자. 문화재청 창덕궁관리소장과 국립고궁박물관 유물과학과장 등을 역임.

8. 한국 역사 탐방 : **600년 역사가 숨쉬는 한양도성길 탐방**
세계문화유산 등재를 앞두고 있는 한양도성길(동대문DDP 유적 발굴현장, 이화벽화마을, 낙산전망대) 탐방을 통해 600년 두터운 과거와 현재가 공존하는 역사문화도시를 체험.

Korea Friendship Academicus

Korea Friendship Academicus is an eight-part lecture series to help international students advance and comprehensively understand various aspects of Korea such as its politics, economy, education, literature, diplomacy, career and education.

Program	Lectures	Lecturers	Dates
Korea Friendship Academicus	• Korean Politics	Kim, Se-Yeon Bareun Party Member of National Assembly	7/10(Mon.)
	• Korean Education	Oh, Joon Former South Korean Ambassador to the UN	
	• Korean Literature	Jang, Kang-Myung Novelist	7/11(Tues.)
	• Korean Diplomacy	Sohn, Yul Professor at Yonsei University GSIS	
	• Korean Economy	Nam, Chung Mo CEO of SEJUNG Customs Service Inc.	7/12(Wed.)
	• Finding Career in Korea	Yoo, Soon-Shin CEO of You & Partners Inc.	
	• Korean History	Shin, Hee-Kwon Professor in National History Department at University of Seoul	7/13(Thur.)
	• Embracing Korean History	Visit to Fortress Wall of Seoul (Hanyang Doseong)	

1. Korean Politics: **Kim, Se-Yeon** Bareun Party Member of National Assembly

Se-Yeon Kim promoted the abolition of vested interests and improvement of the electoral system and operation of the National assembly during his membership in the 18th, 19th, and 20th National Assembly during his tenure as chairman of the National Assembly Political Development Special committee. He led economic democratization policies as the representative of the “Economic Democratization Group.” He also participated in the Education, Science and Technology Committee, the Education, Culture, Sports and Tourism Committee, National Defense Committee, and the Foreign Affairs and Unification Committee. Currently, Kim is active as Secretary-General of the Bareun Party, representative of the National Assembly’s Agenda 2050 research working group, and a vice-chairman of International Democratic Union.

2. Korean Education : **Oh, Joon** Former South Korean Ambassador to the UN

Joon Oh is a multilateral diplomacy expert with 37 years of experience. Currently, he works as a professor in the Graduate Institute of Peace Studies at Kyung Hee University. In the past, he as served as the 24th Ambassador and Representative of Republic of Korea to the United Nations, a senior panel councilor of the Development Assistance Committee Reformation, Chairman of the Economic and Social Council of the United Nations, Chairman of the Convention on the Rights of Persons with Disabilities, a mediator of multilateral diplomacy, and the Korean Ambassador to Singapore. He was awarded the Yeongsan Prize for Foreign Affairs or his contribution to reporting on human rights abuses in North Korea with the speech at a UN security Council meeting on December 2014.

3. Korean Literature: **Jang, Kang-Myung** Novelist

Kang-Myung Jang is a former news reporter from Dong-A Daily News and a full-time novelist. He made his debut in 2011 when he won the Hankyoreh Literature Prize for his first novel, Bleach. Jang, a five-time literary award winner including 2016 “Author of the Year” award, offers sharp insight into Korean social issues.

4. Korean Diplomacy: **Sohn, Yul** Professor at Yonsei University GSIS

Yul Sohn is a professor at Yonsei University GSIS, a chairman of EAI Earth Net 21, a director of Yonsei IGS and International Studies research, a vice chairman of the Korean Association of International studies, a political advisor at Northeast Asian History Foundation, and a political advisor of the National Institute of Foreign Affairs. He also was an author of <U.S.-China Détente and Japan: International Politics of the Negotiation for China-Japan Normalization of the Diplomatic Relations> (2014), a co-author of <South Korea in 2013 Meeting New Challenges with the Old Guard> (2014), and the author of <Abe Administration and the direction of U.S.-Japan Relations, Korean Japan Cooperation>.

5. Korean Economy: **Nam, Chung Mo** CEO of SEJUNG Customs Service Inc.

Chung mo Nam is the representative customs broker of Sejung Customs Services Inc., a professional custom clearance and FTA/AEO consulting firm. In addition, he is currently an executive director of Korea Research Society of Customs, a FTA committee staff of Small & Medium Business Corporation, a committee staff of FTA application support center, and an adjunct professor at Yonsei Business School.

6. Finding Career in Korea: **Yoo, Soon-Shin** CEO of You & Partners Inc.

Soon-Shin Yoo is the CEO of the professional career consulting firm You & Partners Inc. The first female headhunter in Korea, she has recruited over ten thousand quality human resources over the past 25 years. She is currently an adjunct professor at Sungshin Women’s University and Ewha Women’s University business school, an advisory committee member of the Ministry of Personnel Management, a member of Board of Directors of Women Corporate Directors (WCD), and a member of the Society of Human Resource management (SHRM).

7. Korean History: **Shin, Hee-Kwon** Professor in National History Department at University of Seoul

Hee-Kwon Shin is an expert on the palaces of Seoul with 20 years of experience, and an expert advisor of Seoul City Cultural properties and the Cultural Heritage Administration. He is the first person to excavate the royal palace of the Baekje Dynasty, Wiryeseong Palace (Pungnaptoseong Fortress), took a leading role in restoration of the Sungnyemun Gate, and participated in the excavation of the burnt remains of the Sungnyemun Gate. Shin is the only archeologist in Korea to have worked on the excavation of every palace in Seoul from Baekje to the Joseon Dynasty. In addition, Shin served as the head manager of Changdeokgung Palace in the Cultural Heritage Administration and the Dean of the Relics Department of the National Palace Museum of Korea.

8. Embracing Korean History: **Visit to Fortress Wall of Seoul** (Hanyangdoseong)

Hanyangdoseong, the Seoul City Wall, is on the verge of its designation as World Cultural Heritage. Visitation to the Hanyangdoseong (DDP archeological site, Ewha Mural Village, Naksan Mountain trail) will provide an experience of historical legacy of Seoul city with 600 years of history.

한국을 말한다(Korea Friendship Communicus)

코리아 프렌드십 커뮤니쿠스는 아카데미쿠스의 후속 프로그램으로서 유학생들이 한국에 대해 에세이를 쓰고 넥스트 제너레이션 컨퍼런스에서 발표하는 소통 프로그램입니다. 아카데미쿠스 강좌를 통해 습득한 한국 관련 지식을 바탕으로 유학생 스스로가 에세이를 집필함으로써, 커뮤니쿠스는 국제유학생들이 한국에 대해 자신의 생각을 말하고 함께 토론할 수 있는 기회를 제공합니다.

에세이의 테마는 아카데미쿠스의 강의를 바탕으로 선택할 수 있습니다. 참여 유학생들은 아카데미쿠스가 종료되는 시점에서 A4 한 장 분량의 연구계획서를 제출합니다. 커뮤니쿠스 자문교수단은 1차 심사를 통해 이 가운데 5-10편을 선정하고, 선정된 학생들에게는 넥스트 제너레이션 컨퍼런스(Next Generation Conference)에서 자신의 에세이를 발표하고 토론을 할 수 있는 기회가 부여됩니다. 자문교수단은 선발된 유학생들의 에세이 작성 지도와 멘토링을 담당하게 됩니다.



아카데미쿠스 강의 중
질문을 하는 모습
Korea Friends
Speaking at Academicus



Korea Friendship Communicus

Korea Friendship Communicus provides a unique opportunity for participants to write essays related to Korea and to present them at the conference. The topic of the essay may relate to any of the lectures discussed during the Academicus program in which participants have the ability to share and discuss their opinions and ideas about Korea.

Participants will submit a one-page research plan upon the completion of the Academicus program. After submission, the Communicus advisory panel will select 5-10 of the participants' research plans. Once selected, these applicants will have the chance to present their research plans during the first and the second session of the Next Generation Conference and hold a discussion. These selected participants will also receive guidance on essay composition and mentoring from the Communicus advisory panel.



아카데미쿠스 강의에
열성적으로 참여하는 학생들
Korea Friends
Engaged at Academicus

오준 전 UN대사
강연에 폭 빠진 코프 친구들
Korea Friends
Engaged in Lectures



한국과 만나다(Korea Friendship Empathicus)

코리아 프렌드십 엠파티쿠스(Empathicus)는 만나서 서로 마음을 나누고자 하는 본 프로젝트의 세 번째 프로그램으로 EAI 영 페스티벌, KF 주한 외국인의 밤, 코리아 프렌드십 갈라의 세부 프로그램으로 구성됩니다.

1. EAI 영 페스티벌&KF 주한 외국인의 밤

EAI 영 페스티벌은 국제 유학생들과 한국 학생들이 함께 모여 자유로운 형식으로 서로의 의견을 교환하고 문화적 교류를 도모함으로써 이해의 폭을 넓히고자 하는 목적에서 기획되었습니다. EAI 영 페스티벌에서는 사전 신청을 통해 국제유학생 및 한국 학생들이 주최측의 지원을 받아 소규모 그룹 공연을 진행하게 됩니다. 넥스트 제너레이션 컨퍼런스와 EAI 영 페스티벌을 통해 유학생들은 개인적으로 혹은 그룹별로 한국 학생들과 자매결연을 맺을 수 있습니다.

2. 코리아 프렌드십 갈라

코리아 프렌드십 갈라는 차세대 리더로 성장할 국제유학생들과 현재 세대를 이끌고 있는 한국 내 다양한 그룹들이 “미래와 현재가 함께 하는 대화” 를 모색하는 자리입니다. 프로젝트를 성공적으로 이수한 학생들을 위한 수료식과 함께 참가자들 중심으로 코리아 프렌드십 동창회(Alumni)를 구성하여 멤버들 간에 친목과 교류, 한국에 대한 명예 홍보대사단으로의 활동을 선포하는 날입니다. 이들은 외국인 유학생들 사이의 네트워크 형성과 동시에 유학생과 한국사회를 잇는 다리 역할을 약속하고, 한국은 이들을 지속적으로 후원하겠다는 신뢰는 주는 자리가 될 것 입니다.

EAI Young Festival



Korea Friendship Empathicus

The Korea Friendship Empathicus focuses on networking between Korean society and the international community residing in Korea. This program consists of the EAI Young Festival, KF Foreign Students in Korea’s Night, and the Korea Friendship Gala.

1. EAI Young Festival & KF Foreign Students in Korea’s Night

EAI Young Festival allows international students and Korean students to expand mutual understanding through sharing ideas and cultural exchanges. The participating students will be able to network even closer since they will be given the opportunity to be assigned into small groups and prepare an event with the other participants.

2. Korea Friendship Gala

The Korea Friendship Gala is where future leaders of the next generation have the opportunity to meet with the current leaders of Korea. During the Gala, a commencement ceremony will be held for the participants who have successfully completed the course. The Gala will offer an opportunity for international students to network with various groups of leading figures in Korea who acknowledge the value of the program.



KF-EAI 코리아 프렌드십
집행부 4기 출범식
KF-EAI Korea Friendship
Alumni Members

KF-EAI 코리아 프렌드십
4기 친구들
The 4th
KF-EAI Korea Friendship
Participants



2017 넥스트 제너레이션 컨퍼런스

전체사회: Diana Chung 캘리포니아대학교 샌디에고 국제관계학

- 10:00-10:05 **인사말**
신재혁 고려대학교 정치외교학과 교수
- 10:05-10:10 **환영사**
이병균 2016 넥스트 제너레이션 컨퍼런스 최우수상 수상

세션 사회

- 신재혁 고려대학교 정치외교학과 교수
- 10:10-10:25 **발표 1**
"Examining the Relationship between Culture, Society, and Sex Trafficking in South Korea"
Bohesa Won 조지타운대학교 외교학
- 10:25-10:55 **토론 및 청중 질의응답**
반주영 듀크대학교 정치외교학
이하형 연세대학교 정치학과 석사과정
- 10:55-11:10 **발표 2**
"왜 한국은 북한과의 통일이 그렇게 어려운가?"
Nigora Karimova 인하대학교 국어국문학과
- 11:10-11:40 **토론 및 청중 질의응답**
Bikzad Abdullah 고려대학교 정치외교학
Peter Juhl 존스홉킨스대학교 국제관계학
- 11:40-11:45 **휴식**
- 11:45-12:00 **발표 3**
"Foreigners Navigating a Confucian Social Order in South Korea"
Robert Erik Lionberger 한국학중앙연구원 종교학
- 12:00-12:30 **토론 및 청중 질의응답**
노준수 존스홉킨스대학교 국제관계학
Sinclair Cook 스탠포드대학교 국제관계학
- 12:30 **수료증 증정식**

2017 Next Generation Conference

Emcee: Diana Chung, University of California San Diego

10:00-10:05 **Opening Address**
Prof. Jae Hyeok Shin, Korea University

10:05-10:10 **Welcoming Address**
Bingjun Li, 1st Prize recipient at Next Generation Conference 2016

Session

Moderator Prof. Jae Hyeok Shin, Korea University

10:10-10:25 **Presentation 1**
“Examining the Relationship between Culture, Society, and Sex Trafficking in South Korea”
Bohesa Won, Georgetown University

10:25-10:55 **Debate and questions and answers with audiences**
Hahyung Lee, Yonsei University
Juyoung Ban, Duke University

10:55-11:10 **Presentation 2**
“Why is unification of South Korea and North Korea so difficult?”
Nigora Karimova, Inha University

11:10-11:40 **Debate and questions and answers with audiences**
Bikzad Abdullah, Korea University
Peter Juhl, Johns Hopkins University

11:40-11:45 **Break**

11:45-12:00 **Presentation 3**
“Foreigners Navigating a Confucian Social Order in South Korea”
Robert Erik Lionberger, The Academy of Korean Studies

12:00-12:30 **Debate and questions and answers with audiences**
Joon Soo Ro, Johns Hopkins University
Sinclair Cook, Stanford University

12:30 **Awarding Ceremony**

참가자 명단

사회자	신재혁 고려대학교 정치외교학과 교수
발표자	Bohesa Won 조지타운대학교 외교학 Nigora Kari mova 인하대학교 국어국문학과 Robert Erik Lionberger 한국학중앙연구원 종교학
토론자	노준수 존스홉킨스대학교 국제관계학 반주영 듀크대학교 정치외교학 이하형 연세대학교 정치학과 석사과정 Bikzad Abdullah 고려대학교 정치외교학 Peter Juhl 존스홉킨스대학교 국제관계학 Sinclair Cook 스탠포드대학교 국제관계학

List of Participants

Moderator	Prof. Jae Hyeok Shin, Korea University
Presenters	Bohesa Won, Georgetown University Nigora Karimova, Inha University Robert Erik Lionberger, The Academy of Korean Studies
Discussants	Bikzad Abdullah, Korea University Hahyung Lee, Yonsei University Joon Soo Ro, Johns Hopkins University Juyoung Ban, Duke University Peter Juhl, Johns Hopkins University Sinclair Cook, Stanford University

Essays

Session

“Examining the Relationship between Culture, Society, and Sex Trafficking in South Korea”

“왜 한국은 북한과의 통일이 그렇게 어려운가?”

“Foreigners Navigating a Confucian Social Order in South Korea”

Examining the Relationship between Culture, Society, and Sex Trafficking in South Korea

Bohesa Won
Georgetown University

Introduction

Human trafficking remains a serious transnational crime in South Korea, which acts as a source, transit, and destination country for men, women, and children subjected to sex trafficking and forced labor.¹ South Korea ranked as a Tier 1 Country in the 2017 U.S. State Department's Trafficking in Persons Report, which indicates that the government fully meets the Trafficking Victims Protection Act's (TVPA) minimum standards. However, as a *Korea Times* article described, "Being a Tier 1 country does not mean human trafficking is not a problem." Rather, the designation serves to indicate that the South Korean government has passed the minimum requirements to show that it is working to fight the issue.² Despite fulfilling the minimum requirements, the 2017 report criticized the lack of rigor in the government's prosecution of trafficking criminals and further noted the insensitivity of law enforcement agents when interacting with trafficking victims.

The most serious form of human trafficking in South Korea is sexual exploitation, a form of exploitation which predominantly victimizes women and children. Every year, the South Korean government identifies hundreds of victims of sex trafficking, although scholars note that these figures very likely underreport actual figures by a significant margin.³ Trafficking for the purpose of sexual exploitation occurs in several forms, including the forced prostitution of foreign female migrants, the brokering of international marriages between South Korean men and foreign wives, and the forced bondage-prostitution of Korean women facing socioeconomic hardships.⁴ South Korean men are also responsible for driving the trafficking of vulnerable victims abroad, and as the UN High Commissioner

¹Korea, Republic of. (n.d.). Retrieved July 27, 2017, from <https://www.state.gov/j/tip/rls/tiprpt/countries/2017/271219.htm>

²Kim, Y. (2014, June 23). Long way to go on human trafficking. Retrieved July 27, 2017, from http://www.koreatimes.co.kr/www/news/opinion/2016/03/264_159633.html

³Hofmeister, W., & Rueppel, P. (2014). Trafficking in Human Beings: Learning from Asian and European Experiences. *EU-Asia Dialogue*,40. Retrieved from <http://www.economics-human-trafficking.net/>

⁴http://www.kas.de/wf/doc/kas_40567-1522-2-30.pdf?150227075526 (p. 40-41)

for Human Rights has noted, “Korean men are the primary customers of child sex tourism in Southeast Asia and the Pacific Islands.”⁵

Existing literature and scholarly analyses provides an understanding of various macro-level factors which contribute to the trafficking of persons in South Korea. On a global scale, scholars have divided the common causes of human trafficking into “push” and “pull” factors, which jointly work together to exert pressure on potential victims and encourage their migration in search of better conditions.⁶ Push factors are local conditions such as poverty, oppression, and instability, whereas pull factors can be the lure of attractive wages or prospects for prosperity in destination countries. Both push and pull factors are at work in the migration of foreign women to South Korea, who are drawn to higher wages in South Korea in hopes of remitting their earnings back to their families at home.⁷ In the specific context of South Korea, scholars have also discussed the role of large-scale migration processes in promoting trafficking, noting the shift in migration flows to the country beginning in 1987. By 1996, “Korea had emerged as a major host country for foreign migrant workers, including those engaged in the country’s sex industry.”⁸

Despite the presence of such analyses, it may be helpful to conduct a more thorough examination of structural factors which may be responsible for driving the phenomenon of sex trafficking in South Korea. In particular, what social and cultural factors in South Korea may encourage individuals to become consumers in the sex industry or to engage in sex trafficking? Understanding these factors can aid the government in crafting preventative measures which more directly address the root driving forces behind sex trafficking. The specific conditions in South Korean society which will be examined and linked to the behavior and perspectives of individuals engaged in the sex industry (i.e. traffickers and consumers) are (1) gender discrimination and (2) the normalization of violence. Future research concerning the perceptions of traffickers in South Korea is necessary to understand the trafficking phenomenon in greater detail. As one United Nations report described, “For a universally condemned, but globally evident issue, surprisingly little is known about human traffickers - those who enable or partake in the trade and exploitation of individual human beings.”⁹

⁵Hawke, A., & Raphael, A. (2016). The Global Study Report on Sexual Exploitation of Children in Travel and Tourism . *ECPAT International* ,28. Retrieved from <http://cf.cdn.unwto.org/>

⁶UNODC Toolkit to Combat Trafficking in Persons. (n.d.). Retrieved July 27, 2017, from https://www.unodc.org/documents/human-trafficking/Toolkit-files/08-58296_tool_9-2.pdf

⁷Sex Trafficking of foreign females in Korea: Problems and Enforcement. (2014, April 25). Retrieved July 27, 2017, from <http://www.humanrightskorea.org/2014/sex-trafficking-foreign-females-korea-problems-enforcement/>

⁸Dong-Hoon, S. (2004). International Sex Trafficking in Women in Korea: Its Causes, Consequences and Countermeasures. *Asian Journal of Womens Studies*,10(2), 1. doi:10.1080/12259276.2004.11665968

⁹The Vienna Forum to fight Human Trafficking - Profiling the Traffickers. (2008). Retrieved from

Gender Discrimination in South Korean Society

An article covering the South Korean sex trade and its potential connection to a larger human rights crisis in the country described, “The strong sex trade is prevalent of attitudes that are negative towards women...The sex trade is a way to exploit and control women...”¹⁰ Assessing the extent of the negative attitudes towards women in South Korean society can provide insight as to how individuals’ consumption in the sex industry and engagement in sex trafficking may be facilitated by cultural norms which normalize the practice of controlling, dominating, and exploiting women. The potential role of cultural factors in driving transnational crimes should not be dismissed: as one report has indicated, “The social and cultural practices which facilitate trafficking are unique to a particular geographic area, and must be studied and dealt with as such.”¹¹

It is useful to discuss scholarly research concerning the influence of South Korean culture on the behavior of sex trafficking victims before hypothesizing how societal values can also affect the behavior of traffickers and consumers. A 2009 criminal report which analyzed interviews with several South Korean sex trafficking victims and associates in the trafficking trade (i.e. owners/managers of sex establishments and transporters) described, “South Korea, for example, has a strong Confucian heritage, and our preliminary research has shown that female Koreans in trafficking situations generally are very hesitant to speak out against their traffickers, many did not even identify themselves as victims of trafficking.”¹² South Korea’s Confucian heritage and the Confucian code of conduct supports a hierarchal system of relationship in which perceived subordinates are expected to demonstrate “obedience, loyalty, and respect” to their superiors (for instance, from wives to their husbands). The statement from the report therefore has many implications, as it suggests that the Confucian heritage embedded in South Korean society can be attributed to producing an imbalanced power structure which encourages submissiveness and passivity from female sex trafficking victims in exploitative situations, thereby removing a degree of agency from female sex workers and providing traffickers and consumers with a more exploitable and subservient pool of labor.

<https://www.unodc.org/documents/human-trafficking/2008/BP016ProfilingtheTraffickers.pdf>

¹⁰Bowerman, M. (2015, August 25). South Korean Sex Trade: Is It Covering Up A Bigger Human Rights Crisis? Retrieved July 27, 2017, from <https://www.praguepost.com/viewpoint/49438-south-korean-sex-trade-is-it-covering-up-a-bigger-human-rights-crisis>

¹¹Aronowitz, A. A. (2015, April). The Social Etiology of Human Trafficking: How Poverty and Cultural Practices Facilitate Trafficking. Retrieved July 27, 2017, from http://www.endslavery.va/content/endslavery/es/publications/acta_20/aronowitz.html

¹²Jang, J. O., Choo, K., & Choi, K. (2009). Human Trafficking and Smuggling of Korean Women for Sexual Exploitation to the United States: A Critical Analysis of Transnational Displacement. *Korean Institution of Criminology*.

If the norms produced by this unbalanced organization of power persists even in the sex industry, it is possible to hypothesize that the same norms which induce female sex workers to act submissively can also encourage sex consumers or traffickers to feel it is their right to control the women in these situations due to their own perceived superiority. Submissive behavior from female sex workers who are used for sexual satisfaction and profit by consumers and traffickers may serve to solidify the perceived status and power of superiors in this skewed relationship. As certain individuals argue that the inequality behind men and women in South Korea is reproduced through the buying of sex, it is important to understand how the perpetuation of unequal relationships of power in the South Korean sex industry could have the effect of entrenching traditional gender roles. As Sung Kyung-won, an expert in sex education describes, “I think buying sex has to do with power. Those who do it want to assert their dominance through purchasing sex.”¹³ In a society where over half of the men have reportedly paid for sex at least once in their life and did so 8.46 times per year on average, such statements and the South Korean sex industry’s connection to Confucian-influenced norms deserve greater attention.¹⁴

South Korea ranks a dismal 116th out of 144 countries in the World Economic Forum (WEF)'s Global Gender Gap in 2016, which further indicates that the relationship between the perceived lower status of women and behaviors which can enable individuals in the sex industry and in trafficking is concerning. A *Diplomat* article which reported that women in South Korea make an average of 39 percent less than their male counterparts also cited the Korean wage gap as a troubling indicator of prevailing beliefs that “women are still categorically inferior in the eyes of men.”¹⁵ While existing studies on the relationship between cultural variables and trafficking behavior have cited that gender discrimination in Africa promotes the vulnerability of women and children to the trafficking industry, similar studies are still lacking in the context of South Korea. It is critical for future research to understand in greater depth how South Korea’s Confucian heritage and the patriarchal system established by such cultural traditions affects not just behavior of the victims, but also that of sex consumers and traffickers.

Normalization of Violence against Women

A traditional Korean adage describes, “a dried pollack and a wife must be beaten once every three days.” Intimate partner violence and wife battering have been noted as serious social problems in South Korea and a 2015 survey conducted by the Ministry of Gender Equality and Family found that domestic

¹³Lee, C., & Suk, G. (2015, November 08). Exposing 'invisible' male sex workers in South Korea. Retrieved August 06, 2017, from <http://www.koreaherald.com/view.php?ud=20151108000311>

¹⁴Ock, H. (2017, May 01). Half of all Korean men pay for sex: report. Retrieved August 06, 2017, from <http://www.koreaherald.com/view.php?ud=20170501000589>

¹⁵Kwon, M. (2014, May 03). South Korea's Woeful Workplace Inequality. Retrieved August 06, 2017, from <http://thediplomat.com/2014/05/south-koreas-woeful-workplace-inequality/>

violence occurred in 45.6 percent of all South Korean families.¹⁶The startling prevalence of violence is made far more notable due to its highly gendered dimensions. South Korea is among the top three countries in the world with the highest rate of female homicides, recording a staggering 52.5 percent of female homicides in comparison to 12 percent in the Philippines and 21.9 percent in China.¹⁷ The violence targeted at the female population cannot be denied: in 2015, 88.9 percent of the victims of violent crime in South Korea were women. In explaining one cause behind South Korea's domestic violence, a worker at the Korea Sexual Violence Relief Center explained that it is "because of how Korea [sic] considers wives as a personal belonging sometimes... even these days when the wives call the police because of violence of the husband, the police may come but they listen to the husband's opinion that it is just a personal issue so just go back."¹⁸ The worker's description of the South Korean authorities' dismissal of household violence is one examples which indicates the normalization of violence in South Korean society and the lack of social stigmatization concerning the use of force and violence in relationships.

The combination of widespread gender discrimination and violence against women in South Korean society not only indicates that there are troubling sentiments towards the value of women and the protection of their human security as equal members of society, but it also produces a harmful culture of victim-blaming in instances where women are victimized by violence. As described in a study regarding violence against South Korean women, "Korean men, by tradition, have always been accorded a superior status...women victimized by sexual violence in Korea were long forced to live with the stigma and pain, as society often blamed them and not the offenders for the crime."¹⁹In a sexual violence survey by the Ministry of Gender Equality and Family on 7,200 adults, 55 percent of men answered "sexual violence can be reduced if women are careful." Scholars have also noted that this history and widespread acceptance of physical and psychological abuse towards Korean women has been justified by the conventions of Korean culture, which is deeply rooted in the philosophy of male domination."²⁰

¹⁶United States, Department of State, Bureau of Democracy, Human Rights and Labor. (n.d.). *Republic of Korea 2016 Human Rights Report*(p. 20).

¹⁷Kwok, Y. (2017, February 14). V-Day: Places With the World's Top Female Homicide Rates. Retrieved August 06, 2017, from <http://time.com/4668658/violence-women-v-day-domestic-asia-homicide-sexism/>

¹⁸Kim, H. (2012, May 07). [VOICE] Is domestic violence taken seriously in Korea? Retrieved July 27, 2017, from <http://www.koreaherald.com/view.php?ud=20120507001291>

¹⁹Fighting Violence against Women: Making Seoul a Safer City for Women Project. (2016, September 09). Retrieved July 27, 2017, from <https://www.seoulsolution.kr/en/content/fighting-violence-against-women-making-seoul-safer-city-women-project>

²⁰Rhee, S. (1997). Domestic Violence in the Korean Immigrant Family. *The Journal of Sociology & Social Welfare*. Retrieved from <http://scholarworks.wmich.edu/>

While closely tied to the presence of gender discrimination, the propensity for violence against women in South Korea should raise additional concerns. Studies have found that rules or expectations of behavior within a cultural or social group can have the effect of encouraging violence. Given the prevalence of violence against women and the normalization of abusive behaviors in relationships and households, South Korean society and culture appears to reflect a lowered expectation of what can be considered appropriate or inappropriate conduct towards women. As some sources describe that the cultural acceptance of violence is a risk factor for all types of interpersonal violence, South Korea's social tolerance of violent behavior in households (or more generally, towards women), may have the effect of setting a standard of behavior towards women that tacitly condones violence. If violence is normalized within households and against women in South Korean society, it may have the broader effect of destigmatizing the use of force against women in the trafficking industry. By destigmatizing the use of force and violence against women, sex traffickers may not perceive their use of force and abuse against victims as severe and will be more inclined to subject the women to such behavior. Society's acceptance towards violence against women in South Korea—whether from law enforcement officials who dismiss the abuse of women in household or the lack of action from government organizations in addressing violent crimes against women—serves to silence victims and quietly justify the actions of perpetrators of violence and force amongst traffickers and consumers of forced sexual labor. Given that traffickers have been found to be supported by a broad societal culture of abuse, exploitation, and unhealthy relationships, the entrenched violence and victim-blaming culture in South Korea must be carefully assessed and identified as a factor in encouraging the exploitative behavior found in the trafficking industry.

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왜 한국은 북한과의 통일이 그렇게 어려운가?

Karimova Nigora

인하대학교

남북 간의 관계

한국은 독일과 비슷하게 세계 2차 전쟁 이후 분단이 되었다. 최초에 구 소련과 미국간의 임시 점령지역이었던 남북은 냉전의 영향으로 커다란 변화를 겪었다. 결국에는 몇 년 이내에 남과 북이 적이 되어버렸다. 서로의 통치권을 인정하기는커녕 남이 된 가족의 영토를 헌법에 언급하지도 않았다. 한국전쟁이 끝났을 때부터 오늘까지 두 나라가 긴장된 관계를 유지하고 있고 공통점에는 과거에 같은 민족이었던 것과 같은 언어를 사용한다는 사실 빼고는 말할 것이 없을 정도로 이국적인 이웃들이다.

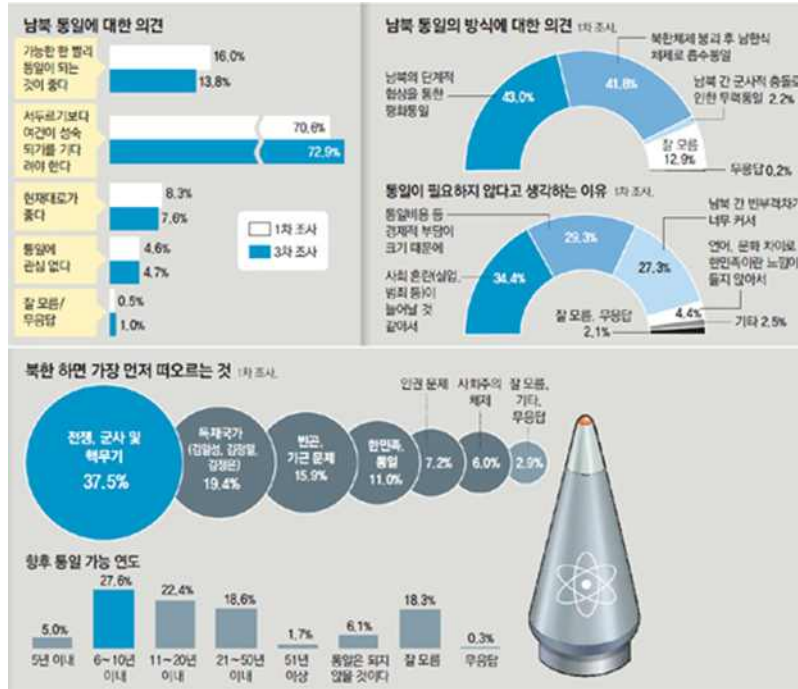
국민은 한 민족이기 때문에 반드시 합쳐야 된다고 여기고 굳이 왜 통일을 해야 되는지 설명할 필요가 없는 소중한 소원이었다. 하지만 예상과 달리 통일이 빨리 안 이루어지는 데다가 분단상황이 계속 될수록 이러한 통일의 필요성은 점점 감소하기 시작했고, 한국인들과 상관없는 일인 것처럼 느끼기까지 하게 되었다. 특히 젊은 세대가 북한에 대한 관심이 줄어드는 경향이 강하다.

또는 80년대 이후에 태어난 한국인들에게는 북한이라고 하면 제일 먼저 드는 생각은 핵무기와 독재자의 권력이 뚜렷한 빈곤이웃국가라는 것에 불과하다. 정치, 경제, 외교, 인권 등에서의 상당한 격차가 지난 70년간의 분단 결과물이 되었다.

통일을 실현하기 어려운 이유

아픈 면이 많은 거대한 역사가 동일한 것은 분명한 사실이다. 그리고 민족주의, 집단주의 사상이 뚜렷한 한반도, 인내심이 강한 한반도가 일제시대에서 유왕유심으로 가족과의 전쟁까지 겪어온 한민족은 왜 통일을 못하고 있을까? 누구라도 “통일을 이뤄서 넓고 영원히 평화로운 한반도를 만들기 어려운 이유가 무엇일까?” 라는 질문을 해봤겠지만 이것은 두 나라의 정권과 군사적 대립과 경제 격차에서 벗어나고 다른 국가들도 관련 있는 큰 차원의 문제이기에 답을 찾는 것이 결코 쉽지 않다.

아래 그림은 2014년에 실행된 '통일-대북정책'이라는 여론조사인데, 이 결과에 따르면 한국인들의 대부분은 남북통일의 필요성에는 공감하면서도 통일을 미래에 되는 것을 더 선호하는 것을 볼 수 있다.



경제

북한의 1인당 국민소득을 한국의 국민소득 수준에 도달하도록 하기 위해서 투자해야 할 비용이다. 미국의 랜드연구소는 한국의 통일비용이 72조 5,400억원에서 최고 1,989조원이 들어 간다고 추측했다. 보고서에 따르면 지난해 북한의 1인당명목 GDP는 남한의 1인당명목 GDP 2만3838달러의 3.6% 수준이다. 현재북한의 1인당 소득수준과 산업구조는 남한의 1970년대와 유사하다는 주장도 있다.²

반면 영국의 이코노미스트의 의견에 따르면 남북한이 통일을 계기로 얻을 수 있는 이득이 많다고 전망했다. 북한은 경제 규모가 남한의 40분의 1 수준이어서 개혁과 개방을 통해 주민생활수준이 높아질 것으로 봤다. 풍부한 노동력과 지하자원을 얻게 되어 경제 활력비용을 회복하는데 도움이 될 것으로 예상했다. 이코노미스트는 또 북한의 희귀광물도 한국에는 '황재'가 될 것이라고 했다. 북한 지하자원 가치는 약 10조달러로 한국의 20배에 이르는 것으로 평가된다.³

¹그림출처: <http://news.donga.com/Main/3/all/20141012/67109925/1>

²<http://blog.naver.com/PostView.nhn?blogId=xcom2&logNo=220590350575&parentCategoryNo&categoryNo=48&viewDate&isShowPopularPosts=false&from=postView>

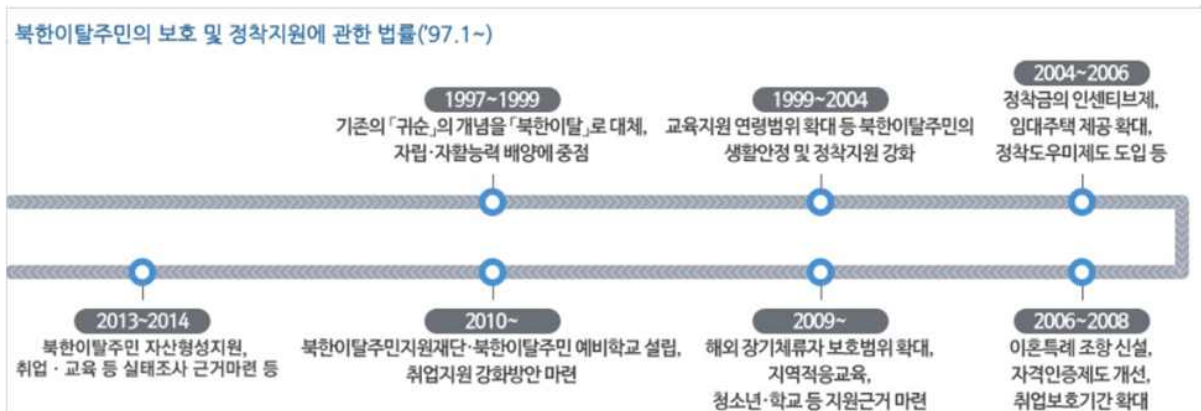
³통일부

교육

그간 김일성이 내세운 교육제도 때문에 북한 이탈주민들의 정부로부터 삼긴 의식을 바꾸는 것도 큰 숙제일 것이다. 서로 다른 이념을 하나의 체제와 이념으로 통합하는 새로운 건설을 만들어야 할 것이다. 두 국가의 교육사상과 교육목적의 불협화음 때문이다. 한국에는 교육의 원리는 민주주의가 보장해 주는 개인의 능력개발인 반면에 북한교육이 중요시 여기는 것은 독재를 숭배하자는 교육, 공산주의 이론과 양상이다.

김일성, 김정일 우상화 혁명 역사 따위가 기술이나 어학과목들보다 성적이 더 중요한 과목들이다. 그리고 초, 중, 고 각각 꼭 가입해야 하는 군사화 조직체들이 있다. 이에 따라 북한 학교가 키우는 인재는 사회주의 교육학의 기본원리인 혁명화, 노동계급화, 공산주의 사상들을 지키는, 오직 사회를 위해서 사는 인재이다.

일자리문제



북한주민들은 노동력 질이 낮고 시설이용, 경영, 기타 기술교육이 모자라서 취업이 어렵고 나라의 빈곤층이 될 가능성이 높음으로 국민의 빈부격차가 증가할 수 있다. 높은 수준의 교육과 능력을 갖춘 남한 국민들과 경쟁할 수 없기 때문이다.

북한이탈주민 입국인원 현황

입국현황(~'17.06월말 입국자기준)

구분	'98	'01	'02	'03	'04	'05	'06	'07	'08	'09	'10	'11	'12	'13	'14	'15	'16	'17.6 (잠정)	합계
남(명)	831	565	510	474	626	424	515	573	608	662	591	795	404	369	305	251	299	86	8,891
여(명)	116	478	632	811	1,272	960	1,513	1,981	2,195	2,252	1,811	1,911	1,098	1,145	1,092	1,024	1,119	507	21,914
합계 (명)	947	1,043	1,142	1,285	1,898	1,384	2,028	2,554	2,803	2,914	2,402	2,706	1,502	1,514	1,397	1,275	1,418	593	30,805
여성비율	12%	46%	55%	63%	67%	69%	75%	78%	78%	77%	75%	70%	72%	76%	78%	80%	79%	85%	71%

현재 통일부에서 북한이탈 주민들을 위한 교육과 취업지원제도가 잘 이루어져 있지만 탈북자 취업률은 여전히 낮고 탈북자들의 상당한 수가 정착의 어려움을 겪고 있다. 올해 6월 기준의 입국인원은 합계 3만 명을 넘었는데 통일 이후에는 취업 지원은 훨씬 줄어들 수 있고 특별한 프로그램 개발이 필요할 것이다.

정책제언

“굳이 통일을 해야 하나?” 라고 생각하는 한국 국민의 시선을 돌려야 한다. 통일이 이루어지면 국가가 큰 손해만을 보겠다는 걱정 대신에 국가차원이 넓어짐으로 인해 생길 수 있는 경제적인 이익을 설명해야 한다. 독일이 통일을 했을 때 엄청난 비용이 들었다. 그래서 남북 통일을 위한 자금도 미리 모아야 한다.

통일 이후 북한 주민이 한국 생활에 적응하는 것도 도와야 할 것이다. 한국인으로서 일상생활의 필수적인 시설을 이용하는 방법부터 경영, 공학, 기술, 사업 등의 영역에 대한 교육이 이루어져야 할 것이다. 그래야, 북한 주민들도 직업을 얻고 좋은 인재가 될 수 있을 것이다.

경제적인 이유로 위기를 겪어왔던 통일독일의 사례를 보면 정부의 올바른 해결책과 국민의 단결로 분단되어 있던 나라가 세계적으로 제일 선구적인 국가 중 하나가 될 수 있음을 염두에 두어야 한다. 한반도는 미국, 중국, 일본, 러시아 같은 강대국의 이해가 대치하고 있는 지역이기 때문에 한반도 통일에 대한 주변국들의 지지와 협력을 얻는 일도 중요하다. 통일은 민족의 문제일 뿐만 아니라 국제적 문제이기도 하기 때문이다.

독일 통일은 단순히 동서독 사이의 교류의 증대로 이루어진 것이 아니다. 서독의 지원에 따른 동독의 변화, 그리고 제2차 세계대전 이후 독일을 분단하게 만들었던 소련·미국·프랑스·영국 국가들 서로 간의 동의를 통일의 뿌리가 됐다.

소련이 동유럽을 포기했다는 점, 서독의 발전된 경제와 서독사회가 안정되어 있었다는 점, 서독정부가 일치된 정책을 세운 것 등은 독일통일을 이루어지게 했던 요인이라고 볼 수 있다. 독일 통일에 들어간 비용은 1조 5,000억 유로로 계산된다. 지금도 동쪽독일의 경제를 회복하기 위해 매년 1000억 유로 이상의 돈이 들어간다. 처음 통일이 됐을 때 경제 격차가 상당한 정도였지만 통일 이후에는 많은 발전이 있었고 오늘날의 격차가 옛날에 비해 심하지 않은 상태에 들어왔다.

위의 문제들을 극복하기 위해 필요한 것은 돈, 교육제공과일자리제공, 남한국민의 참여성과 관심, 그리고 대비를 위한 시간이다. 평화로운 통일을 위해서는 시간이 필요하기 때문이다. 성공적인 통일을 위해 정부의 정책뿐만 아니라 남한국민의 의견을 들어주는 것도 아주 중요하다고 생각한다.

"통일은 우리 민족에게 위기이자 기회이다. 충분한 예상과 준비가 있다면, 비록 많은 어

려움이 있다 할지라도, 통일은 우리 민족의 존엄과 번영을 이루는데 결정적인 기회가 될 것이다. 그러한 노력을 남과북이 함께 해 나가기를 기대한다”.⁴

⁴“통일한국의 사회갈등 예측 및 해결방안연구”, 231

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Foreigners Navigating a Confucian Social Order in South Korea

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Six and half years living and working in Korea has taught me many things about the Korean people and their culture. First of all, they are very resilient and have persevered through many hardships through today with a democracy and economy the rest of the world looks at with respect. Also, they are very welcoming to foreigners. In my experience, I was invited into my new Korean friends' homes, given gifts, and made to feel as comfortable as possible. Furthermore, they are very open to learning and hearing about other people's cultures, sometimes with wide-eyed wonderment. Koreans are a warm and caring people and they will go out of their way to make a foreigner feel comfortable.

So, why do many foreigners living in South Korea complain about cultural differences? I have met numerous foreigners and Koreans living and working here that have many negative things to say about 'Korean culture.' While they all agree that Koreans are hospitable and welcoming, they also have a lot of criticisms. These are people that have been living and working in Korea for more than a year and are investing their lives in a career based in Korea. As one Russian woman put it, "All I see is gender discrimination . . . it doesn't matter how much I value (my company) or contribute (to my company)." When asked if there were any problems with Korean culture, a Korean graduate student expressed, "I had an American professor who taught me English composition at college 10 years ago. He used to tell me gerontocracy¹ was a big problem in the academic community because it usually values one's age more than one's capability for a certain position." Also, an American teacher once expressed that no matter how hard he tried to help improve a curriculum at his school, the principal insisted that his way wasn't the "Korean way" and that, "We do things differently in Korea" than in American schools. That principal never even sat down with the teacher to hear his ideas through before immediately throwing them out.²

These three examples of gender, age, and cultural discrimination within Korean workplaces and educational institutions comes all too often within foreign circles. Anytime these type of stories are shared, many other foreigners nod in agreement and contribute their own similar stories of discrimination.

¹rule by elders; *specifically* : a form of social organization in which a group of old men or a council of elders dominates or exercises control. <https://www.merriam-webster.com/>

²Interviews with anonymous workers and a student living in Korea, August, 2017.

To be sure, not 100% of Korean culture is discriminatory. There are many examples of Koreans that value people's contribution and capability over their age, gender, and culture. As I mentioned before, Koreans overall will go out of their way to make a foreigner feel welcome. So, while I attempt to understand why so many foreigners living in South Korea complain about cultural differences, I am well aware that these complaints do not represent Korean culture as a whole. I do feel, however, that there is a conflict happening which creates misunderstandings, feelings of uncomfortableness, and disrespect. Where does this conflict come from? Is it coming from the Korean side or the foreigners' side? Of course, when a person tries to live and work in a country not their own, there is going to be cultural differences, misunderstandings, and hard feelings. It's perfectly natural. For our purposes, we need to look at why these conflicts are happening in a South Korean context.

I used to work at a public middle school in Incheon. My desk was in a large office with the rest of the teachers. The vice-principal sat at the head of the office. My desk was at the foot of the office, by the door leading to the hallway. In the first week, the vice-principal came directly to my desk, pulled up a chair, and presented me with some beautiful tea mugs as a welcoming gift. I was honored. Though we couldn't communicate very well with each other, we both smiled and greeted each other. The next day, I brought her some chocolates from Colorado. I felt that we had a good relationship. Later that semester, while all the students and teachers were in class, I was sitting at my desk planning my semester when I came upon a simple question. When is vacation? I didn't know exactly when it started and I needed to know to properly plan my semester.

So, while I was sitting there wondering about the schedule for the semester, I decided that I would just go ask the vice-principal. In my mind it was harmless. We already exchanged presents, she at my desk and I at hers. So, I saw no problem. I went right up to her desk and asked in my best Korean. She looked up at me with a surprised look asking the question again to make sure she understood my less than par Korean and quickly consulted her calendar. She delivered her answer and I went quietly back to my seat. No problem, right?

Well, when my co-teacher came back to the office, I saw that the vice-principal called her to her desk. When my co-teacher came back to her desk she looked very bothered. She sat down and immediately turned to me. "Why did you ask the vice-principal about vacation?" I simply replied that I didn't see a problem and I just asked. My co-teacher was very upset with me. I should never just go up to the vice-principal's desk and ask such a question. I must follow the hierarchy. First, ask my co-teacher. If she doesn't know then she can ask the next person in line, the English department head, and so on. This was the first time I learned about the importance of hierarchy in the office. In fact, the very set-up of the office denoted the hierarchy. I was placed in the lowest position, furthest away from the vice-principal. Breaking these hierarchical lines not only made me feel uncomfortable, but it also made the vice-principal and my co-teacher feel uncomfortable.

I could not understand why such a small question would upset the ‘order’ of the office. Later, I told a Korean friend this story, and he responded with shock. “You just went right up to her desk and asked that!” He laughed and told me that in “Korean culture,” one must follow the hierarchy. My Korean friend went on to say, “It’s ridiculous, but we must follow it.” He said, “It is even worse in big companies. You’d be yelled at if you did such a thing in a big company.”

During these past six years living and working in Korea, I have heard countless stories of foreigners encountering different situations where they felt uncomfortable, unwanted, and generally disrespected because of “Korean culture.” Teachers and company workers alike share similar stories of their voice not being heard, having to follow the hierarchy and not being included in meetings. One elementary school teacher stated that he is always the last to know about important schedule changes just minutes before the change occurs. Another company worker complained about the company dinners where she feels very uncomfortable because her superior is always forcing drinks on her. She politely refuses but the superior then uses “This is our culture” as an excuse to push more drinks on her. Simply backing out of the company dinner and going home is absolutely not an option, she says. Another teacher told a story where his vice-principal and other teachers told him he ‘must’ sing at a *norae-bang* because it was a part of their ‘culture.’³ And I can account for other times, too, where my Korean superiors used ‘Korean culture’ as an excuse to pressure me into staying out late to drink.

Not only foreigners are uncomfortable. I have heard many Koreans complain about all of these same types of situations. For example, a teacher was working 60 or more hours a week without any extra compensation. She was suffering from fatigue and her health became a serious problem. When asked why she didn’t complain to her superiors about this, she simply stated that it was ‘Korean culture’ and she had to do this.

There are plenty more examples, but time does not allow me to go into every detail. One thing is clear, though, foreigners and Koreans alike feel uncomfortable and complain quite often due to “Korean culture.” So, what is this Korean culture? What is it about Korean culture that makes foreigners feel so uncomfortable? In order to understand what this is, we must first gain a historical understanding of Korean culture.

Korean culture is a Confucian culture. Confucianism together with the metaphysical understanding of Neo-Confucianism comprise the root of Korean culture. Chang does an excellent job in *Korean Confucianism: Tradition and Modernity* to illustrate all the integral aspects of Confucian culture in Modern South Korea and how it is changing in the face of new ideologies such as Christianity. He does not, though, discuss the impact it has on foreigners’, those living and working in South Korea. Lee states, in his history of Korea, that the political ethic of Confucianism is an “intolerant doctrine, quick to reject all other teachings.” Confucian ethic stresses the importance of the

³Interviews with a foreign company worker and an elementary school teacher, July 2017.

relationship between ruler and subject, man and woman, boss and employee.⁴ Specific rituals and customs define these relationships, and if not performed accurately and faithfully, a person could suffer dire consequences, such as the persecution and execution of Yun Chi-ch'ung in 1791. Yun, who accepted the budding Catholic teachings that were coming in from China, refused to perform an ancestral rite for his mother, claiming it to be against the teachings of the Roman Catholic church. The ancestor rite is an extremely important ritual in Confucianism and illustrates the importance of honoring the hierarchy within blood-ties. Chang states, "The essence of today's family rites in Korea is essentially Confucian according to its tradition of ritual propriety (ye/li). The Korean legacy of ancestral rites developed along with family moral-spiritual values especially filial piety and family love."⁵ Yun was executed for not performing the sacred ancestor rite. After that, a horrendous persecution of all "foreign" doctrines was carried out by the edge of a sword.⁶

Here, one can see that the Confucianism of Chosŏn was very allergic to anything foreign. Catholicism, Protestantism, and trading with the outside world were generally banned from ever entering the Korean peninsula until the late 19th century. Even then, there were "Foreign Disturbances" that resulted in bloodshed and war between Chosŏn and other nations. Korea was a nation in the 19th century that erected a stele in the center of its capital stating, "The Western Barbarians invade our land. If we do not fight we must then appease them. To urge appeasement is to betray the nation."⁷ (서양오랑캐가침입했는데싸우지않으면화친하는것이요, 화친을주장하는것은나라를팔아먹는것이다.)⁸Cummings states, "Much of what we now reckon as "Korean culture" or "Korean tradition" was the result of this major social reorganization accomplished by self-conscious ideologies, who got going in the fifteenth century. What started out as a military putsch⁹ by General Yi ended up centuries later in the apparent solidity of a hierarchical Confucian society, much like the one Westerners first encountered."¹⁰

The Confucianism that originally promoted harmony and peace was now being used by the government to control and dictate. The common people of Korea, too, had very little to no opinion on political matters and adopted an attitude of resilient patience. On the other hand, they also adopted an attitude of revolution which resulted in uprisings and revolts throughout the country. This resilient and revolutionary attitude can even be seen just last year in the peaceful demonstrations held to impeach President Park.

⁴ Lee, *A New History of Korea*, p. 166. Lee is specifically discussing the Neo-Confucianism of late Koryŏ.

⁵ Chung, *Korean Confucianism: Tradition and Modernity*, p. 117.

⁶ Ibid, p. 240. King Chŏngjo claimed Catholicism a heresy and prohibited its practices in 1785 which resulted in three great persecutions in 1801, 1839, and 1866.

⁷ Ibid, p. 266.

⁸ 박, [함께보는한국근현대사], p. 31.

⁹ a secretly plotted and suddenly executed attempt to overthrow a government. <https://www.merriam-webster.com/>

¹⁰ Cummings, *Korea's Place in the Sun: A Modern History*, p. 48.

Much has changed since the end of Chosŏn in 1910. In the 19th - 20th centuries, there were many confrontations with foreigners that would forever alter the face of the Korean peninsula. Confucianism survived through the great persecution and attempted colonization by Japan, the civil war, and the dawning of the newly formed democracy. To be sure, the ritual and social practice of Confucianism is now relaxed compared to the pedantic form of Late Chosŏn, but it is without a doubt very much present to this day. The Confucianism that was implemented under Yi Sŏng-gye in the late 14th century grew deep roots in the peninsula. While foreign ideologies, doctrines, and religions are now widely accepted in South Korea, a Confucian tint is given to all relationships and social ordering.¹¹

The following three Confucian customs can be seen in daily life in South Korea: bowing(목례) - what kind of bow needed is based on one's social position in relation to the person one is bowing to and the reason for the bow; form of language (언어 형식) - who one can and cannot speak to and what form of language to use according to whom one is speaking to; rank (지위) - how one relates to superiors and juniors based on position within the workplace, age, and gender; where one sits in an office setting or in a social gathering, serving and eating food, serving and drinking alcohol, etc. The list goes on further to weddings, funerals, birthdays and other rites celebrated within the family. A simple look at how Koreans at a company dinner pour drinks for one another, the respect they extend to one another based on their relationships, and the language they use between each other will demonstrate all of these rituals and customs in a microcosmic form. Extend the drinking custom outwardly into a company setting, on campus, in a classroom, and you can clearly see this Confucian social order, macro-cosmically at play in all sectors of society.

Confucianism dictates one's social standing. Everyone has his or her place and must abide by the strict rituals and customs characteristic of that position. If one wants to move up in position, careful consideration of behaviors could result in promotion, but if not considered carefully, could lead to demotion or social exile.¹² For example, an employee once confessed that he "must" learn to play golf, even though he does not enjoy it, to appease his boss. After countless hours of practice and a cracked rib, he still proclaims, "I must do this. I cannot make any mistake in front of my boss." Another company employee stated, hungover after a long night of drinking soju and beer with his boss, "I must do this in order to survive in a competitive society." This type of behavior can be seen in other societies in the world, to be sure. People all over the world are busy trying to please their bosses by doing things they do not want to do. But, these two examples demonstrate the deep seated

¹¹ For a thorough understanding of this Confucian tint in contemporary Korean society, a deep survey is needed. One that would include interviews with foreign workers in large and small Korean companies, schools, and factories. Through a survey like this, a clearer understanding of the effect Confucian rituals and customs have on foreigners could be reached.

¹² South Korea has one of the highest suicide rates in the world according to the OECD Health Statistics: Yoon, "South Korea Still Has Top OECD Suicide Rate." 2015.

Confucian hierarchy at play. Both of these workers are not increasing their job skills by learning to play golf or drinking. They simply do it because their superior told them to. They admit that this type of custom comes from a Confucian ethic.¹³

Foreigners coming into this Confucian society have no social position to go to. At first, it's confusing to both the Koreans and foreigners. Foreigners are generally assumed to be outside of the social order which means they will have little to no opinion or voice in the workplace. This is because, generally, foreigners do not understand all the rituals and customs that come into play in this Confucian social order. Koreans all abide by these rituals and customs naturally through their behaviors and language they were taught as children. A foreigner cannot compete. It may take years for a foreigner to actually gain the respect of the Koreans around him, in a deep sense, so that he will be included in the Confucian social order and not be treated as a mere exception.

Confucianism in South Korea may not be on the forefront of people's minds. It may not be the "state" ideology nor the national religion. South Koreans nowadays practice Confucian ritual and custom without a mere thought to it; bowing to superiors, knowing when and what form of language to use, how to behave around peers and colleagues based on age, gender, etc., sitting in the appropriate spot in relation to their peers and colleagues, serving and consuming food and drinks, etc. Foreigners introduced into this gauntlet of ritual and custom can face a lot of awkward situations, uncomfortable feelings, disrespect, and the feeling of being 'left out.'

Confucian culture is not going to disappear, nor should it. At its core, "the Confucian school of thought generally sees the world to be transformable, calls for a return to human virtue, views the political realm in moral terms, teaches fundamental human values and relationships, articulates their proper social roles, and emphasizes self-cultivation as the universal foundation." It is the "backbone" of Korean society.¹⁴ Foreigners entering into this culture for the first time should come prepared. They need to come with ample patience and understanding. Furthermore, foreigners need to spend the time and extend the respect to the Koreans they intend to work with by learning about the rituals and customs of Confucianism. This can be as easy as sitting down with some Korean friends over a shared meal and discussing the ins and outs of navigating a Korean Confucian social order. Also, spending time to learn the language and do their best to abide by the culture will help foreigners go along way in succeeding in Korea.

On the other hand, Koreans, if they truly want to exist in an ever globalizing society, need to understand that some of the more pedantic Confucian rituals and customs are simply unnecessary to insist on foreigners and Koreans alike. It is very true that more and more Koreans, especially those of the younger generation, are embracing a more global understanding of their world. They can bounce between the conservative Confucian order of their company or workplace and the more international

¹³ Interviews with anonymous Korean company workers, July 2017.

¹⁴ Chung, *Korean Confucianism*, pp. 143-144.

flavor of social interaction. Those younger Koreans need to stand up at times, and question the old order of Confucian custom and ritual that coerces or discriminates against people rather than promotes balance and harmony.

A balance is needed between these two worlds. Foreigners need to lean into Confucian customs and rituals while Koreans need to lean into the international cultures they are coming to face to face with in an ever budding and developing globalized culture. Leaning against each other, as we are doing here at The Next Generation Conference, Koreans and the foreigners coming to work and study in South Korea, can help galvanize Korea and make it a more hospitable and welcoming place for all people to live and work.

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All interviews were conducted in confidentiality, and the names of interviewees are withheld by mutual agreement

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