

KF Korea Friendship:

2019
Next Generation
Conference

넥스트 제너레이션
컨퍼런스

August 29, 2019

KF Global Center

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KF 프렌드십 소개

2019 넥스트 제너레이션 컨퍼런스 프로그램

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KF Friendship 소개

KF 코리아 워크숍 2의 일환으로 진행되고 있는 코리아 프렌드십은 한국국제교류재단(Korea Foundation: KF) 주최, 동아시아연구원(East Asia Institute: EAI) 주관하여 주한 외국인을 대상으로 한국에 대한 이해 증진과 공감대 형성을 확대하는 개별 교육 및 네트워크 사업을 통합하여 국제유학생을 위한 프로그램으로 최적화된 패키지 교육 프로그램입니다. 코리아 프렌드십 프로젝트는 탐구, 소통, 공감이라는 핵심어를 바탕으로 구성되어 있습니다.



일정

행사	일시 및 장소	비고
오리엔테이션	2019. 8. 7(수) 오후 1시 한국국제교류재단 글로벌 센터 19층 세미나실	프로그램 설명 및 학사일정 공유
강연	2019. 8. 7(수) ~ 8.9(금) 한국국제교류재단 글로벌 센터 19층 세미나실	연속강좌 6회
넥스트 제너레이션 컨퍼런스	2019. 8. 29(목) 오전 9시 한국국제교류재단 글로벌 센터 19층 세미나실	에세이 공모전 및 컨퍼런스

KF Korea Workshop 2

About KF Friendship

The second KF Korea Workshop, part of the Korea Friendship program is hosted by the Korea Foundation(KF) and organized by the East Asia Institute(EAI) to promote and share understanding of Korean social, political, and economic issues among international residents 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	Wednesday, August 7, 2019. 12pm. 19 th Floor Seminar Room, KF Global Center	Introduction to the KF Korea Workshop Program
Academicus	Wednesday, August 7 - Friday, August 9, 2019. 1pm to 5:30pm. 19 th Floor Seminar Room, KF Global Center	Discovering various aspects of Korea: Enterprises, Politics, Mass media, Diplomacy and Security, Economy and Culture
Next Generation Conference	Tuesday, August 29 at 10am. 19 th Floor Seminar Room, KF Global Center	Essay Contest and Conference

한국을 듣다 (Academicus)

KF 코리아 프렌드십 아카데미쿠스는 한국사회 탐구를 위한 연속강좌 프로그램입니다. 국제유학생들이 한국의 정치, 기업, 안보, 외교, 언론, 문학 등 캠퍼스 너머에 존재하는 한국사회의 다채로운 모습을 포괄적으로 이해할 수 있도록 돕는 6회의 강좌가 진행됩니다.

프로그램	강좌	강연 및 강사	일정
한국을 듣다 Academicus	· 한국 기업	"K-드라마와 엔터테인먼트" 조형진 초록뚰미디어 대표이사	8/7(수)
	· 한국 정치	"한국 민주주의의 발전과 과제" 박경미 전북대학교 부교수	
	· 한국 언론	"SNS와 언론환경의 변화" 손지애 이화여자대학교 초빙교수	8/8(목)
	· 한국 외교와 안보	"평화와 번영의 한국외교" 손열 연세대학교 교수; EAI 원장	
	· 한국 경제	"한국경제의 현황과 전망" 함준호 연세대학교 교수	8/9(금)
	· 한국 문화	"한국문화와 외교" 선승혜 대전시립미술관 관장	

1. 한국 기업: 조형진 초록뚰미디어 대표이사

- 서울대학교 컴퓨터공학부 학사
- 한양대학교 엔터테인먼트학 석사
- 컬럼비아대학교 경영대학원 MBA
- 히말라야캐피탈 시니어 애널리스트
- 삼성자산운용 글로벌투자팀 포트폴리오 매니저
- 네이버 e-Biz본부 전략기획 대리

2. 한국 정치: 박경미 전북대학교 부교수

- 이화여자대학교 정치학 학사
- 이화여자대학교 대학원 정치학 석사/박사
- 전북대학교 정치외교학과 부교수
- 한국정치학회 이사
- 한국정당학회 이사
- 저서: <한국 정당의 지도부와 당내민주주의>(2019)(공저), <지방분권 실현의 제약 요인과 정치적 대표성>(2018), <대한민국 국회제도의 형성과 변화>(2018)(편저) 등

3. 한국 언론: 손지애 이화여자대학교 초빙교수

- 이화여자대학교 정치외교학 학사
- 연세대학교 언론홍보대학원 저널리즘 전공
- NYT 서울사무소 취재기자
- CNN 서울지구 지국장
- 서울 G20 정상회의 준비위원회 공동 대변인
- 청와대 해외홍보비서관
- 아리랑 국제방송 최고경영자
- 국제방송교류재단 사장
- 이화여자대학교 언론홍보대학 겸임교수
- 저서: <손지애, CNN, 서울>

4. 한국 외교와 안보: 손열 연세대학교 교수: EAI 원장

- 서울대학교 사범대 학사
- 시카고대학교 대학원 정치학 석사/박사
- 동아시아연구원 원장
- 연세대 국제학대학원 교수
- 한국국제정치학회 회장
- 외교부 자문위원
- 연세대학교 국제학대학원 원장(전)
- 현대일본학회(전)
- 한일신시대공동연구 위원(전)
- 저서: <한국의 중견국 외교: 역사, 이론, 실제>(2016)(공저) 등.

5. 한국 경제: 함준호 연세대학교 교수

- 서울대학교 영어영문학 학사
- 뉴욕 컬럼비아대 경영대학원 경영학석사(MBA) 및 박사
- UC 샌터바버라대 경제학과 교수
- 한국개발연구원(KDI) 연구위원 역임
- 대통령직속 금융개혁위원회 전문위원
- 금융위원회 금융발전심의위원회 위원
- 세계은행 및 아시아개발은행 컨설턴트
- 예금보험공사 비상임이사
- 한국거래소 상장위원회 위원 등 국제경제 및 금융부분에서 다양한 정책심의 및 자문활동
- 우리은행, NH생명보험, 프루덴셜자산운용, G마켓, 인터파크 등 민간부문에서 사외이사 역임
- 한국은행 최고의사 결정기구 금융통화위원회 위원

6. 한국 문화: 선승혜 대전시립미술관 관장

- 서울대학교 미학과 학사/ 석사
- 도쿄대학 미술사학 박사
- 미 하버드대학교 엔칭연구소 초청 펠로우
- 국립중앙박물관 학예연구사
- 도쿄국립박물관 외국인연구원
- 클리블랜드 미술관 한국일본미술 큐레이터
- 성균관대학교 동아시아학술원 조교수
- 서울시립미술관 학예연구부장
- 이화여자대학교 조형예술학부 겸임교수
- 외교부 문화외교국 문화교류협력과장
- 저서: <동기창의 미술이론, 지식공감>(2017)(편저), <동아시아 유교문화의 재발견>(2013)(공저)

Academicus

Academicus is a six-part lecture series to help international students advance and comprehensively understand various aspects of Korea such as its Enterprises, Politics, Mass media, Diplomacy and Security, Economy and Culture.

Program	Lectures	Lectures	Dates
Academicus	• Korean Enterprises	“K-Drama and Entertainment” Cho, Hyung Jin Co-CEO of Chorokbaem Media	8/7(Wed)
	• Korean Politics	“Korean Democracy: Challenges and Development” Park, Kyungmee Professor at Chonbuk National University	
	• Korean Mass Media	“Social Media and Changes in the Media Environment” Sohn, Jie-Ae Professor at Ewha Womans University	8/8(Thu)
	• Korean Diplomacy and Security	“Korean Diplomacy: Peace and Prosperity” Sohn, Yul Professor at Yonsei University; President of EAI	
	• Korean Economy	“Korean Economy: Present and Future” Hahm, Joon-Ho Professor at Yonsei University	8/9(Fri)
	• Korean Culture	“Korean Cultures and Diplomacy” Sun, Seunghye Director of Daejeon Museum of Art	

1. Korean Enterprises: **Cho, Hyung Jin** Co-CEO of Chorokbaem Media

- MBA degree from Columbia Business School
- MA in entertainment from Hanyang University
- BA in computer science from Seoul National University
- Current Co-rep director for Chorokbaem Media Co. Ltd
- Former senior analyst at Himilaya Capital
- Former portfolio manager at the Global Investment Division of Samsung Asset Management
- Former strategic planning manager at Naver’s e-Biz Department

2. Korean Politics: **Park, Kyungmee** Professor at Chonbuk National University

- BA, MA and PhD in political science from Ewha Womans University
- Professor at Chonbuk National University’s Department of Political Science and Diplomacy
- Trustee at the Korean Political Science Association and the Korean Association of Party Studies
- Publications: <Can Online Communities be Social Capital?>(forthcoming, co-author), < Korean Party Leaders and Party Democracy> (2019, co-author), <Constraints on Political Decentralization and Political Representation>(2018), <Formation and Change of the National Assembly System in Korea> (2018, editor).

3. Korean Mass Media: **Sohn, Jie-Ae** Professor at Ewha Womans University

- MA in journalism and mass communication from Yonsei University
- BA in political science and international relations from Ewha Womans University
- Professor at Ewha Womans University’s Department of Communications and Media

- Former president of the Korea International Broadcasting Foundation (Arirang TV & Radio)
- Former presidential secretary of the office of overseas public relations
- Former spokesperson of the Presidential Committee for the G20 Summit
- Former CNN's bureau chief and correspondent based in Seoul, and as reporter for the New York Times

4. Korean Diplomacy and Security: **Sohn, Yul** Professor at Yonsei University; President of EAI

- PhD in political science from the University of Chicago
- Professor at Yonsei University's Graduate School of International Studies (GSIS)
- President, East Asia Institute
- President-elect of the Korean Association of International Studies for the 2019 term
- Director of Haesung Institute for Ethics in International Affairs
- Advisory committees at the Ministry of Foreign Affairs, Ministry of Trade, Korea National Diplomacy Academy, and the Northeast Asian History Foundation
- Former Dean of GSIS at Yonsei University (2012-2016)
- Former president of the Korean Studies of Contemporary Japan at Yonsei University (2012)
- Recent publications : <Japan and Asia's Contested Order> (2018), <Understanding Public Diplomacy in East Asia> (2016)

5. Korean Economy: **Hahm, Joon-Ho** Professor at Yonsei University

- MBA and PhD from Columbia Business School
- BA in English language and literature from Seoul National University
- Professor of international economics and finance at Yonsei University
- Advisory and consultative roles for the Korean government as well as international organizations including the World Bank and the Asian Development Bank
- Former assistant professor of economics at the University of California, Santa Barbara
- Former a research fellow at the Korea Development Institute
- Former member of the Monetary Policy Board at the Bank of Korea
- Former board member for financial institutions including the Korea Deposit Insurance Corporation and the Woori Bank

6. Korean Culture: **Sun, Seunghye** Director of Daejeon Museum of Art

- PhD in art history from Tokyo University.
- BA and a MA in aesthetics from Seoul National University
- Director of Daejeon Museum of Art
- Assistant professor at Sungkyunkwan University's Academy of East Asian Studies
- Adjunct professor at Ewha Womans University's College of Art and Design
- Director for cultural exchange at the Korean Ministry of Foreign Affairs
- Director of curatorial affairs at the Seoul Museum of Art
- Former associate curator of Japanese and Korean art at the Cleveland Museum of Art
- Former scholar at the Tokyo National Museum
- Former curator at the National Museum of Korea
- Former visiting fellow at the Harvard Yenching Institute

한국을 말하다(Communicus)

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 자문교수는 1차 심사를 통해 이 가운데 6-8편을 선정하고, 선정된 학생들에게는 넥스트 제너레이션 컨퍼런스(Next Generation Conference)에서 자신의 에세이를 발표하고 토론을 할 수 있는 기회가 부여됩니다. 자문교수는 선발된 유학생들의 에세이 작성 지도와 멘토링을 담당하게 됩니다.



Communicus

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 6-8 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.



[KF 코리아 프렌드십] 2019 넥스트 제너레이션 컨퍼런스 프로그램

전체사회: 백진경 동아시아 연구원

10:00-10:05 **개회사**

이시연 한국국제교류재단 글로벌센터사업부 부장 대행

10:05-10:10 **환영사**

오승희 동아시아연구원 국장

세션 I “New Perspectives on Korean Culture”

사회 윤세미 연세대학교 교수

10:10-10:40 발표

Confucianism and its Influence on the Korean Society

Gül Beste SABAZ 서울대학교

Why doesn't Korea Have a Trevor Noah in its Comedy Scene When Comedy Shows, and Satire are Much Appreciated in the Country?

Matilde Marchetti 서울대학교

10:40-11:20 **토론 및 청중 질의응답**

박민혜, 연세대학교

Nikita Kumari, KDI

유엘, 연세대학교

정지원, 이화여자대학교

11:20-11:30 **휴식**

세션 II “New Perspectives on Korean Society”

사회 윤세미 연세대학교 교수

11:30-12:00 발표

*Did Korea Recognize Social-Ecological Transformation in Green Growth?
- Assessment of Social Impacts and Recommendations*

Ahmed Essam Nashaat Abdelalim 고려대학교

Is it only a Dream for the Older Generation and the Younger Generation in Korea to Live in Harmony?

Amali Ranvi Thantrige 한국외국어대학교

12:00-12:40 **토론 및 청중 질의응답**

정수연, 연세대학교

유엘, 연세대학교

장도경, 연세대학교

김도환, 고려대학교

12:40-12:50 **시상식**

윤세미 연세대 교수

12:50-13:00 **수료식**

13:00- **점심식사**

[KF Korea Friendship] 2019 Next Generation Conference Program

MC: Jinkyung Baek, Research Associate, East Asia Institute

- 10:00-10:05 Opening Address
 Siyeon Lee, Director of Global Center Business Department, Korea Foundation
- 10:05-10:10 Welcoming Address
 Seunghee Oh, Executive Director, East Asia Institute

Session I “New Perspectives on Korean Culture”

Moderator Semee Yoon, Professor, Yonsei University

- 10:10-10:40 Presentations
Confucianism and its Influence on the Korean Society
Gül Beste Sabaz, Seoul National University

Why doesn't Korea have a Trevor Noah in its comedy scene when comedy shows, and satire are much appreciated in the country?
Matilde Marchetti, Seoul National University

- 10:40-11:20 **Debate and Q&A**
Minhye Park, Yonsei University
Nikita Kumari, KDI School of Public Policy and Management
Joel Petterson Ivre, Yonsei University
Geewon Jung, Ewha Womans University

11:20-11:30 **Break**

Session II “New Perspectives on Korean Society”

Moderator Semee Yoon, Professor, Yonsei University

- 11:30-12:00 Presentations
Did Korea recognize Social-Ecological Transformation in Green Growth?
- Assessment of social impacts and recommendations
Ahmed Essam Nashaat Abdelalim, Korea Univeristy

Is it only a dream for the older generation and the younger generation in Korea to live in harmony?
Amali Ranvi Thantrige, Hankuk University of Foreign Studies

- 12:00-12:40 **Debate and Q&A**
Sue Jeong, Yonsei University
Joel Petterson Ivre, Yonsei University
Dohwan Kim, Korea University
Dokyung Jang, Yonsei University

12:40-12:50 **Awarding Ceremony**
Semee Yoon, Professor, Yonsei University

12:50-13:00 **Certificate Presentation Ceremony**

13:00- **Lunch**

참가자 명단(List of Participants)



Welcoming Address 환영사

Seunghee Oh 오승희
Executive Director, East Asia Institute
동아시아연구원 사무국장



Opening Address 개회사

Siyeon Lee 이시연
Acting Director of Global Center Business Department, Korea Foundation
한국국제교류재단
글로벌센터사업부 부장 대행



MC 진행자

JinKyung Baek 백진경
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Essays

Session I “New Perspectives on Korean Culture”

“Confucianism and its Influence on the Korean Society”

“Why doesn’t Korea Have a Trevor Noah in its Comedy Scene When Comedy Shows, and Satire Are Much Appreciated in the Country?”

Confucianism and its Influence on the Korean Society

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Confucianism, also known as Ruism, is described as tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life (2000, Yao Xinzhong). Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius, who considered himself a recodifier and retransmitter of the theology and values inherited from the Shang and Zhou dynasties (Fung, 2008).

In Korea today, Confucianism has a very important role in people`s daily life. According to Jonghwan Lee, a South Korean researcher, it seems so, because many people are disappointed with Western values and have thus returned to their roots, to the Confucian model (Ken and Lee, 2002; Nicolas, 2013).

Even though Confucianism has very important principles that needed to be applied to all people, I observe that applying the principles without any question and adaptation is creating many tensions within Korean society. So, I would like to ask this question, how is Confucianism creating tension and conflict within the society, especially in personal relations? There are two main conflicts that I would like to mention while answering this question. I will answer the question based on my experiences while living in Korea and some detailed researches that I made based on my experiences.

An important part of Confucianism is the Five Relationships, which are, father and son must have closeness/intimacy, ruler and the ruled must have loyalty/integrity, husband and wife have distinctly different roles, old and young (siblings) have an order/sequence, friends must have trust/faith/belief. These relationships can be seen in Korean society, even today. However, in this essay, I will just focus on two relationship types.

Firstly, the moment you arrived in Korea you start to experience a cultural phenomenon firsthand in a variety of situations. You start to realize that your actions towards other people needed to be shaped according to your age, job, gender, and even your sex. If you are younger or inexperienced, your duty is to maintain your seniors` good mood and dignity. This adds pressure to people while spending time together and/or eating together. You always need to pay attention to how you speak, eat, or behave not to fail your duties to your seniors. We can give, using formal grammar while speaking or obligation of serving drinks as an example of such duties. All these are the result of a type relationship mentioned above, the ruler and the ruled must have loyalty/integrity.

What is more, Confucianism has a long history in Korean culture and thus it affected the Korean language. In Korean, some words distinguish based on age, relative to the speaker, like older brother/sister, younger brother/sister. Moreover, Korean has different levels of respect in language that the speaker changes based on the level of respect they must-have for both who they are speaking to and what they are speaking about.

Secondly, there is a very big inequality between women and men. As I mentioned before when we look at the relationships in Confucianism we can see that there are very strict roles for men and women. Men are the breadwinners, and women are responsible for child-rearing and housework. According to me, in today's world where we are discussing the rights of LGBT+ community members, the inequality between women and men is creating a huge problem within Korean society.

In 2018, Korea ranked 30 out of 36 OECD nations for women's employment, even though it has the highest tertiary education rate of the group for women aged 25 to 34. In the World Economic Forum's most recent report on the global gender gap, South Korea ranked 115 out of 149 countries, with major disparities in terms of wage equality and earned income for women. Politics is particularly unequal. Women hold just 17% of seats in South Korea's parliament, according to the World Bank.

As an attorney-at-law so I would like to focus on legal norms since I believe that in a democratic country there need to be some basic norms to create gender equality in society. From this point of view, I observed that the Korean legal system is missing some very important legal norms to create gender equality. For example, I am volunteering for a single mother organization. The main goal of the organization is to help women who have kids without a husband. Not just these women but also their kids keep discriminated within society and experiencing difficulties. But what surprises me most is, in Korean family law there is no obligation for fathers to provide alimony to their kids.

What is more, in labor law, there are not any necessary norms that needed to avoid gender discrimination within the working space. There are many cases where women are being discriminated in the workplace and/or even in the application process. For example, three of the largest South Korean banks, KB Kookmin Bank, KEB Hana Bank, and Shinhan Bank, were found to have eliminated female applicants and manipulated the passing scores for applicants to exclude female job candidates and favor men (Jeong, 2019).

In another case which reached the country's Supreme Court, the CEO of the Korea Gas Safety Corporation, Park Ki-dong, was found to have actively instructed managers to manipulate the scores of 31 applicants, while eight women with passing scores were disqualified and replaced with lower-scoring men in 2015 and 2016.

When we come to inheritance law, during the Joseon dynasty, women had no right to inherit the position of head of the household, they often lost out in the inheritance of property. The share of in-

When we come to inheritance law, during the Joseon dynasty, women had no right to inherit the position of head of the household, they often lost out in the inheritance of property. The share of inheritance due to unmarried daughters was always given to the eldest son. This practice continued during the Japanese occupation of Korea. Indeed, until recently, women's right of inheritance was not recognized or their share was much smaller than men's even when the right was recognized. A law reenacted in 1991, provides that if there is no will, the spouse of the deceased is to receive one-half of the property and the other half is to be distributed equally among the children regardless of their sex or marital status.

I believe that to create an equal world for both women and men firstly the legal system must be equal. In Korea, even though there are some developments it is still not sufficient to protect women rights. At this point I also want to add that gender equality is important not just for harmony in the society but also the economy of the country. The experience of advanced countries such as France or Sweden, shows gender equality plays a crucial role in economical development.

In conclusion, the last fifty years of Korea experiencing economic, demographic, and social changes but virtues and rules of Confucianism still going strong (Cho et. al., 1995). As a result of the rapid transformation of the economy and society in recent decades, there appears to be a conflict between traditional values and the Confucian heritage on the one hand and Western influence through economic and social changes on the other. That conflict is being played out between parents and children, men and women, and superiors and subordinates as they attempt to apply, depending on their viewpoint, traditional Confucian values or modern egalitarian principles - in the family, in the workplace, and in their actions as individuals. This diversity is generating a great deal of tension and threatens social harmony and consensus in Korean society (Cho et. al., 1995).

The Confucian emphasis on men above women has resulted in pervasive sexism and gender-defined society. Additionally, the responsibility of juniors to obey seniors combined with South Korea's complex drinking culture can result in dangerous situations. It is considered rude to reject a drink and seen as disrespecting the group atmosphere. Korean office outings often involve drinking large quantities of alcohol and rejecting a drink from your superiors can have real consequences.

The relations that are mentioned in this essay includes some global virtues however it also needs to be modernized. The consequences of not obeying seniors might be lessened and consequences of discriminating women might be worsened. This will not just create a happier society but also better economy.

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Why doesn't Korea have a Trevor Noah in its Comedy Scene When Comedy Shows, and Satire Are Much Appreciated in the Country?

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Political satire has always been an arduous topic to face because of its various facets, as well as the way it could be perceived by some people. This hardship can be confirmed by different incidents happened in the past, concerning satirical groups or individuals, which resulted in aggressions toward them or censorship by the Government.

Nonetheless, satire is needed more than ever in nowadays political scenarios. Moreover, it plays a big role in today's societies for several reasons. First of all, it is a way of putting forward political arguments where they are forbidden, because satirists have the capacity of judging and speaking their mind using methods that can easily bypass censorship. Secondly, as Anthony Thai states in his article *Political Satire: Beyond the Humor* : "...Satire has made politics more accessible, leading to more informed viewers who have the potential to form more educated opinions and discuss those views with others...", so it gives the citizens some food for thought on political news that they might not find on more traditional media. Lastly, through satirical comedy shows, the viewers have additional opportunities to be informed about current political events that might not be covered in the news or in newspapers because considered as minor stories.

The importance of this type of comedy leads the majority to believe that it is accessible in most countries, especially the more developed ones. However, even though it might be common to associate censorship and oppression of freedom of speech with non-democratic or poor countries, it is incredibly common also in more developed and liberal ones. For instance, according to the "2019 World Press Freedom Index" South Korea ranks 41, followed by the United States which is 48th, while Estonia is 11th and Uruguay 19th. For this reason, it should not be that shocking to see that in a democratic country such as South Korea, political satire does not have a big following. Nevertheless, its quasi non-existence in main broadcasting channels or tv shows is concerning, especially with the rise to power of the Democratic Party since 2017.

The main goal I would like to reach through this essay is to determine what caused this silent eradication of political satire in main broadcasting channels in the Peninsula. Moreover, it would be interesting to see if other platforms, like YouTube or Webtoon websites, are more liberal compared to the traditional media, and if they could replace them as freedom of speech-friendly spaces.

In order to find the causes of political satire's censorship in South Korea, a quick look at the political history of the Peninsula is needed, in order to understand this country's relation with it. Korea started its journey to democratization in the 1980s, but before this milestone was reached, most of the former Governments have been characterized by authoritarian administrations. This implied a strict control on many platforms used to spread both national and international news regarding governmental policies. In particular, censorship was widely used under Park Chung-hee's administration to suppress any depiction of rebellions against the party. Even though this suppression of freedom of speech was characteristic of the following Governments as well, their main target were individuals or institutions in favor of North Korea, or slightly against their current administration.

Nowadays, the target is different from the one in the past, because citizens enjoy more freedom when expressing their opinions on politics as it can be witnessed near Gwanghwamun Station, one of the most popular venues for protests. However, there are still some sensitive topics which are not considered acceptable by the authorities, and among them, is political satire.

After doing some research about Korean political satire, I came to realize that the main reason why comedians, content creators or experts try to avoid speaking their mind is because they fear for their life and careers.

There are, in fact, multiple evidences about actions taken by the Government to stop and pressure these individuals or tv programs from stating their opinions against certain policies or decisions. For example, during the 2012 presidential race, the tv show "SNL Korea" decided to launch a sketch called "Yeouido Teletubbies" which made fun of the candidates racing for the elections by depicting them as Teletubbies (characters from a famous British tv show for children). The segment gained much popularity because of the hilarious representation of the candidates, but shortly after the election of Park Geun-hye in 2013, the show was cancelled and came back only after her impeachment.

The direct intervention of the Government is not the only way to ban a politically controversial tv show, and another episode, concerning the censorship of a political satiric segment, pictures this alternative. In 2014, SBS comic variety show "People looking for Laughter" created a sketch called "LTE News". In one of the episodes aired, the comedians made fun of Park Geun-hye because of her frequent absence in critical times and her controversial cabinet appointments. A few days later the episode disappeared from SBS' official website. As stated in journalist Ock Hyun-Ju's article, this incident depicts a case of self-censorship, which is the result of the system used by the media to name heads of public broadcasters. In this case, because the heads of these broadcasters were appointed by the president in charge, or at least needed her approval, the self-censorship was unavoidable.

Thanks to these two examples it can be noticed how much pressure comedians need to undergo when deciding to use politics as their principal topic for their segments. In addition, in the broadcasting companies' point of view, creating a type of content which could be easily banned is considered too risky as well as non-profitable.

As a result of these circumstances, entertainers decided to resort to new platforms which are considered more liberal and freedom of speech-friendly such as YouTube and Webtoon websites.

Because of the websites' initially scarce popularity, many of the videos or comics uploaded were not seriously taken into consideration by government officials. However, as soon as the Internet became a more and more popular tool among citizens, in order to be updated on any kind of news, the Government decided to take action.

One of the first bans on these platforms saw Jeong Cheong-yeon, author of the webtoon "Ma-jo&Sadi", as the main victim in 2013. The cartoonist was accused of having criticized Park's administration in regards of its decisions about the privatization of public firms. Even though Jeong later denied his satirical intentions in the making of the cartoon, due to his sponsors' pressure he was forced to remove the comic to solve the controversy.

Although this was nor the first and neither the last ban in webtoon's history, since the genre is a precarious one for the authors to draw, these political comedy cartoons became quite hard to find.

For what concerns YouTube, the censorship started to get more and more common thanks to the website's own policies, through which, the platform bans any content considered inappropriate for several reasons. So, in this situation, reporting political satire is quite effortless for the authorities in charge of the control over the internet content. Furthermore, even if it might sound unexpected, the Moon Jae-in's administration, which declared to find ways to protect whistleblowers and freedom of speech on various internet platforms, has been recently trying to censor some YouTube channels.

Especially, those whose main topic is politics are being targeted because the entertainers' opinions go against the current Government. This led to many protests by the YouTubers concerned with this political move, since they see this action as a way to be denied their own income by the Government.

In conclusion, the prime cause of the absence of a comedian such as Trevor Noah in the Korean comedy scene is due to the fact that South Korea is still a restrictive country for what concerns political comedy and its various aspects. In addition, it is not to forget that even though many evidences used in this paper occurred during president Park Geun-hye's administration, censorship takes places even under more democratic governments such as Moon Jae-in's. Furthermore, it looks like many Koreans are not used to this kind of comedy, and they seem to prefer to distinguish comedy and politics.

Taking into consideration this last statement and after my research, I think that the issue here is not about finding why political satire is not popular, but if the society together with the future Governments will ever be ready for it.

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Session II “New Perspectives on Korean Society”

“Did Korea Recognize Social-Ecological Transformation in Green Growth? Assessment of Social Impacts and Recommendations”

“Is it Only a Dream for the Older Generation and the Younger Generation in Korea to Live in Harmony?”

Did Korea Recognize Social-Ecological Transformation in Green Growth? Assessment of Social Impacts and Recommendations

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Introduction

The Global Green Growth Institute (2015) states that “as a latecomer to the market, the ROK was not expected to outstrip the leading competitors in the short term, but the government was optimistic and committed, as many green technologies were still at an early stage of development.” Even though Korea has been largely successful in green growth, it still has various agendas to address in order to complete its transformation towards inclusive green growth.

Before describing the argument, we need to note two substantial notions. First, what is the meaning of a Green Economy (GE) and Green Growth (GG)? Second, are there any difference between them? GE is defined as “one that results in improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities. It is also defined as “low carbon, resource-efficient and socially inclusive.” In a green economy, “growth in employment and income are driven by public and private investment into economic activities, infrastructure and assets that allow reduced carbon emissions and pollution, enhanced energy and resource efficiency, and prevention of the loss of biodiversity and ecosystem services” (UNEP 2011).

Meanwhile, according to the Organisation for Economic Co-operation and Development (OECD), “green growth means fostering economic growth and development while ensuring that natural assets continue to provide the resources and environmental services on which our well-being relies.” Such definition relates to that of the Korean government (2009), which defines green growth as “sustainable growth that mitigates greenhouse gas emissions, and prevents environmental degradation.” Green growth is also considered a new national development paradigm for creating new growth engines and jobs through green technology and clean energy. In tandem with this definition, the Korean government underlined the Framework Act on Low Carbon, Green Growth which describes green growth as “growth achieved by saving and using energy and resources securing new growth engines through

research and development of green technology, creating new job opportunities, and achieving harmony between the economy and environment.”¹

Furthermore, Inclusive Green Growth (IGG) is considered to be growth that improves the welfare of both current and future generations and acknowledges the social costs and benefits (including environmental costs) of growth and its distributional implications in both the short and the long run. The European Union (2010) defined “inclusive growth” as that which strengthens highest employment economies and shows a strong correlation with social territorial coherence.

In this light, it is also requisite to document the Korean government’s green growth plans. President Lee Myung-bak committed himself and his government in August 2008 to establish local plans and strategies towards GG by reducing GHG emissions and ecological pollution.² In 2010, the Presidential Committee on Green Growth (PCGG) subsequently signed the “Framework Act on Low Carbon, Green Growth.” The Korean government has promoted this strategy by carrying out three objectives associated with advancement toward the following: low-carbon society and energy security; new engines of industrial growth; and enhanced quality of life combined with international leadership. Korea also implemented policies to make Korea the world’s 7th-ranking green economy by 2020 and the 5th-ranking green economy by 2050 (Kasztelan, 2017).

In such context, South Korea’s green job policy is one of the social outcomes of green growth. However, green job policy remains a narrow concept that disregards social justice and only pursues economic growth and environmental conservation. For instance, South Korea’s adopted its green growth policy at a particular stage of national development. Its shift towards a green economy abides by the “theory of Asian sustainable growth” which proposes that a developing country is often predisposed to focus on environmental protection in line with economic growth without taking elements of social justice into consideration (Jung 2015). For example, despite ambitious economic goals, the Korean Green Growth Initiative (KGGI) failed to propose various green growth jobs that could support the nation by 2030 (Ha and John Byrne 2018).

While South Korea’s development towards a green economy is noteworthy, there is no adequate rationale for a balanced and an inclusive green growth that recognizes real sustainability and manages to underpin social problems such as inequality and poverty. In order for South Korea to move forward, it needs to achieve a Balanced and Inclusive Green Growth (BIGG). For this reason, har-

¹ Republic of Korea (2010). Framework Act on Low Carbon, Green Growth. Act No. 9931, Jan. 13, 2010, Seoul: Ministry of Government Legislation

² Cited and available: <https://www.ncsds.org/index.php/sustainable-development-councils/86-country-profiles/profiles/155-korea>

monization between social and ecological perspectives has to be implemented.³ Some scholars propose that social costs are likely to increase if sustainable production and consumption begin later in time (Jung 2015). Others also maintain that majority of changes toward a green economy are based on ideals of abundance and centralization within the socio-economic order (Ha and Byrne 2018).

In order to achieve a rational green economy, environmental issues have to be addressed. While reduction in carbon is registered as change in atmospheric chemistry, it does not offer a social direction. Without adequate measures, the prospect of human conflict with healthy ecosystems continues. The economy may support green energy, but consumption levels will rise. As a result, decarbonization associated with large-scale renewable energy might only be temporary because carbon sinks are converted to consumption/production sites and the paramount goal of growth once more pushes society to a new crisis (Ha and John Byrne 2018)

Principles	Indicators	Actual (2006)	Korean GEG targets (2030)	Actual (2016)
Energy saving	Energy intensity	0.347	0.185	5.3%
Decentralized energy system	Nuclear share	15.9%	27.8%	11.6%
	Sites of utility-scale PV power plants	3	N/A	19
Transformation to renewable energy	Renewable share	24%	11%	4.6%
	Oil dependence	43.6%	33%	40.1%
Energy equity	Energy poverty	7.2%	0%	10.2%
Green economy	Green jobs	1.2% (2008)	N/A	2.2% (2015)

Sources: The Korean Government (2008a), Green Technology Center (2015), MOTIE and KEEI (2017), and Yin and Park (2016).

As shown above, energy equity, which is a principle of the Green Energy Growth in terms of energy of poverty, has increased from 7.2% to 10.2% instead of decreasing. Furthermore, the social consensus is that the government should diminish the use of the criticized coal-fueled thermal generation. However, coal accounts for the largest portion among the power generation sources in the Republic of Korea in the present. The nation also faces limitations in producing sound performance improvement for several reasons including the shortage of stakeholder communication and consideration of social equality (Oh and Kim 2018).

Improvements in efficiency are not a sufficient condition for environmental sustainability in South Korea. In terms of policy and social-ecological alternatives, an important implication of re-

³ MIND Policy Note (2015). Concept paper originally presented at 2012 UN Rio+20 Earth Summit in Rio de Janeiro. Munasinghe Institute for Development (MIND), Colombo, Sri Lanka. June 2015

search on the Jevons paradox is the conclusion that social-structural changes are more than likely necessary if societies are going to approximate anything that looks like a “green economy.”

Regarding social sustainability, it should also be noted that economic growth does not seem to increase human well-being per unit of environmental pressure after a certain level of economic development is achieved (Gunderson and Yun 2017). Hence, economic measurement should be supported by other indicators and types of feedback (such as non-quantitative assessments of governance, inclusion in policy processes and patterns of inequality) to ensure that the green economy can deliver transformations. Despite the ‘transformational’ aims of South Korea’s green economy approach, it is uncertain whether such measurements can aid in delivering transformations. This paper therefore provides policy suggestions for addressing the weak links between policy performance measurement transformational effects (UNEP 2011).

Policy Recommendations

The paper provides key policy recommendations for improved green growth in Korea. In order to do so, the paper references a recent proposal that provides a more developed definition of GG, which is “economic growth which contributes to rational utilization of natural capital, prevents and reduces pollution, and creates chances to improve the overall social welfare by building green economy, and finally makes it possible to enter on the path towards sustainable development” (Kasztelan 2017). The definition calls to move back from fast action and to pursue continued development towards IGG that can successfully undermine the disparities in social issues.

First, the green job policy of the future must be searched anew on the level of ecological transformation of the economic paradigm that will present the Earth’s planetary boundaries and strike a balance among economic growth, environmental conservation, and social justice. (Jung 2015)

Second, measures should be taken in order to improve the measurement of green economy transformations. These will include incorporation of a broader measurement of economy–society– environment interactions, better economic measurement of green economy transformations, and the reshaping of alternative measurement approaches and new methodologies (Georgeson, Maslin and Possinouw, 2017)

A third alternative policy routes to the attainment of a sustainable social formation in South Korea which should be considered to include a broader public participation in environmental decision-making. (Gunderson and Yun 2017)

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APPENDIX

Table 1 of definitions GE

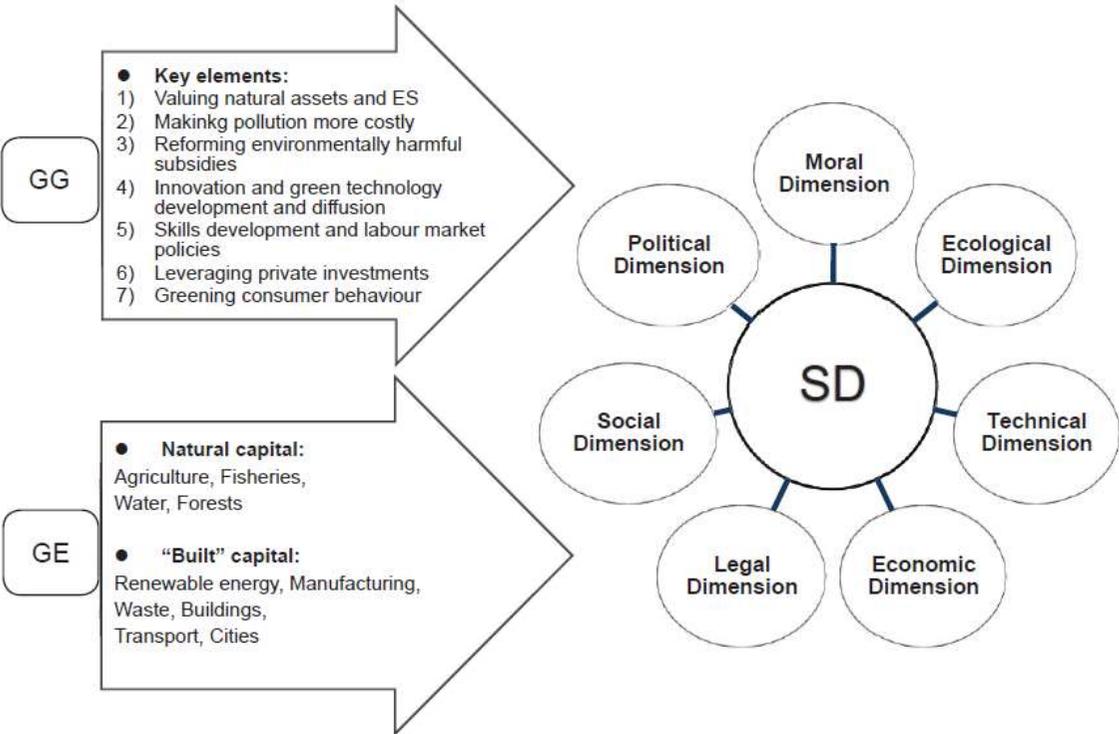
Source	Definition
The Address by President Lee Myung-bak on the 60th anniversary of the founding of the Republic of Korea, August 15, 2008 (Republic of Korea, 2009)	"Green growth refers to sustainable growth that mitigates greenhouse gas emissions, and prevents environmental degradation. It is also a new national development paradigm that creates new growth engines and jobs through green technology and clean energy."
Framework Act on Low Carbon, Green Growth, (Republic of Korea, 2010)	"...growth achieved by saving and using energy and resources efficiently to reduce climate change and damage to the environment, securing new growth engines through research and development of green technology, creating new job opportunities, and achieving harmony between the economy and environment..."
Government of Rwanda, 2011 (Republic of Rwanda, 2011)	"...an emerging concept that recognizes that environmental protection is a driver of global and national economic development. It refocuses society on achieving qualitative growth rather than simply increasing GDP..."
OECD, 2011	"...aims to foster economic growth and development, while ensuring that natural assets are used sustainably, and continue to provide the resources and environmental services on which our well-being relies..."
World Bank, 2012	"...growth that is efficient in its use of natural resources, clean in that it minimizes pollution and environmental impacts and resilient in that it accounts for natural hazards..."
UNESCAP, 2012	"...environmentally sustainable economic progress to foster low-emission, socially inclusive development..."
Global Green Growth Institute (GGGI), 2012	"...new revolutionary development paradigm that sustains economic growth while at the same time ensuring climatic and environmental sustainability..."

Table 2 of definitions of GG

Source	Definition
UNEP's working definition (UNEP, 2010b)	"...a system of economic activities related to the production, distribution and consumption of goods and services that result in improved human well-being over the long term, while not exposing future generations to significant environmental risks or ecological scarcities..."
Green Economy Coalition, 2010	"...a resilient economy that provides a better quality of life for all within the ecological limits of the planet..."
The UNEP-led Green Economy Initiative (UNEP, 2011)	economy "that results in improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities. It is low carbon, resource efficient, and socially inclusive."
International Chamber of Commerce, 2012	"...an economy in which economic growth and environmental responsibility work together in a mutually reinforcing fashion, while supporting progress on social development..."
Diyar et al., 2014	"...the economy where the growth of the people's welfare and employment increase are provided owing to the state and social investments ensuring reduction of emissions and environmental pollution and stimulating effective use of energy and resources as well as preventing from any harm to biodiversity and ecosystem"

Source: (Kasztelan 2017)

Table 3 definitions of IGG



Source: own elaboration based on (Pawłowski 2006; UNEP 2011; OECD 2012)

Source : (Kasztelan 2017)

Is it Only a Dream for the Older Generation and the Younger Generation in Korea to Live in Harmony?

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The generation gap is not a phenomenon only in Korea. Throughout the many history events it has been existed. Especially these days, the generation gap between the older people and youngsters have been increased not only within families but also within the societies, and is observed in various fields such as social, cultural, economic and political. In this essay I am going to focus on the obstacles that are hindering the older and younger generation in Korea to work and live in harmony, and find a solution to overcome this issue together as a society. In the first part of the essay I discussed about the generation gap that Korea is facing now, and in the second part I tried to understand the unique backgrounds of these issues. Lastly I provided suggestions for both generations that bridges the inter-generation gap and builds a harmonious society in Korea.

According to the Cambridge Dictionary, generation gap is defined as “a situation in which older and younger people do not understand each other because of their different experiences, opinions, habits, and behaviour (Cambridge University Dictionary) and this obviously leads them to go against to each other not only within the family but also in workplace, school even in the society as a whole system”. The sociological theory of a generation gap first came in to the stage in 1960 with arise of young generation which known as baby boomers. Due to they set their minds on own trends and its own cultural impacts this two generation had already shown the differences of their paths. Mainly, there are five types of generations live in the current societies, 1).Silent generation 2).Baby Boomers 3).Generation X 4).Millennials 5).Generation Z (see the image 1) and through many changes that occurred in the world system the gap among them has been increased. Also it eventually has affected to socio economic and other conflicts.

In regards to Korea, the generation gap is possibly recognizable in different ways by the people and the circumstances. Under the circumstances of the Korean history, these old generations went through historical triggers and struggled more than the youngsters of today. Therefore those concerns resultantly have may influence their social opinions. However, the youth in Korea prefer to accept modern codes and the unlimited manners in different with the old generations.

As Lee sun-ho wrote in the Korea times in 2011 August, this old generation is also known as the ‘Silent generation’. They are the ones who are born in between 1939 and 1946, and had to suffer not

only under the Japanese colonial rules but also during the World War I , World War II, the Korea War, the Division of North and South Korea and the military dictatorship of Park Chung-hee. As a consequence this generation had to work harder in order to survive and according to many historical stories most of them have sacrificed their lives to build the Korean peninsula regardless the benefits in return. Meanwhile the new generation which is known as ‘the baby boomers’ born from 1955 to 1963, totalled 7.1 million, 14.6 of the population’ (Lee, 2011) are fortunately born under the conditions of developed country in regarding the economy. Subsequently, they adopted the modern terms of living style in the sense of traditional values. Appropriately those who were born from 1979 to 1982 or the second generation of the baby boomers are in their 30s playing the main role of current society. Their children, those are in their 20s have more freedom to choose their lifestyles and more addicted to technology, global trends rather than traditional values or political ideologies including the concept of democracy.

At present, in the Korean society there is a huge issue of youth unemployment while the aging population is increasing. According to a report of <tradingeconomics.com>, South Korea’s youth unemployment rate has decreased from 9.70 to 10.50 between June and July in 2019 (see the attached image 2). On the other hand, the aging population has been increased as it was reported in the 2017 census report ‘the aging population index has increased by 7.2 from 100.1 in 2016 to 107.3 in 2017’ (see the attached image 3). Since the aging population growing up they are requiring a quality welfare system from the government while the burden of welfare will mainly fall on the working population including the young generation. Impact, it is necessary to provide more opportunities to the youth of the country since they are the ones who are going to be the future leaders. However that does not reasoning to ignore the aging population those who dedicated to build the country in their youth.

In my point of view, there are three main obstacles of Korea’s Inter-Generation Gap to work and live in harmony. First is the youth unemployment, second is the aging population and third is the lack of communication. As the image 2 shows throughout years the youth unemployment has been increase. Since the old people are retiring late and not enough job opportunities the misunderstanding between these two generations could produce negative impacts. Therefore to reduce the gap between young and old generation more job opportunities needs to be provided and if South Korean government is able to invest more on the fourth industrial revolution which will have a great effect. South Korea has this advanced technology and young people are more connect with that. Also it is easy to train them. Therefore investing more in the fields such as nanotechnology, 3-D printing, energy storage and so on will also help to get more foreign investors as well.

Secondly, when the aging population increasing, there are requirements of basic pensions, medical insurance and other suppliers which require a huge amount of financial resources from the welfare section. Meanwhile if educated young people are facing the problem of getting job and working force is getting lower all the welfare cost would be a burden not only to the government but also to the society. Impact, there are various programs known as 'Community care program' for the aging population planned by the government including housing, health insurance and so on (SilverEco.org, 2018). However, if Korean government and education system could adapt some mentoring programs which allow to share experience and supports to young students while giving some amount of payment to the seniors would also will bring the good results eventually.

Lastly, lack of communication is also an observable obstacle to have these both generations to work and live in harmony/empathy in the current society. Since Korean traditional society is based on respectful behaviours between the old and young people this has created a barrier of open communication. A recent study that was conducted by the National Human Right Commission shows that 99% of younger people had difficulty communicating with the other group(Kim, 2019). Moreover as Mr. Kim Huyn-bin wrote on The Korea Times, January, 2019 under the title of 'Young, old generations do not understand each other' there are some young people who express their feelings to the elder people in a harsh way. However because of old and young people not open to each other and not sharing their feelings or opinions even in these small matters the gap between them is increasing while letting the misunderstanding also causes to the rude attitudes to each other. As an international student, I think the education system should be more concerned about embracing people from different backgrounds. For example allowing young students to participate with talk series with recognised old people, make some documentaries about the past heroes would be more efficient to break the barrier of communication. Also if the old people could be more flexible with the traditional values by creating an emotional background to share each other's feelings and opinions by having more open mind towards to each other the misunderstanding between two generations would be decreased too.

In the end it is true that many efforts required from both old and younger generations to work and live in harmony. Since it is not easy to change one's mental frame work and the trends, cultural values they already known from years social media, internet, mass medias should be use to inform and educate people about the generation gap and why we need to work on this issue. Unless both of them are not taking the steps towards to it equally, the gap between them may take more years to be healed.

Attached Images

Image 1: Generation Defined

Designed based on times of India's information

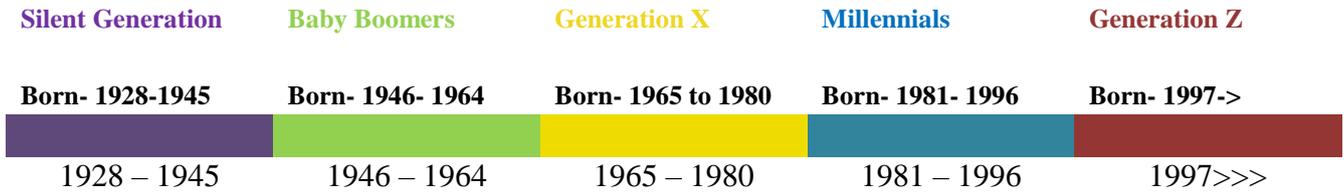


Image2: South Korea Youth Unemployment Rate

Resources: tradingeconomics.com

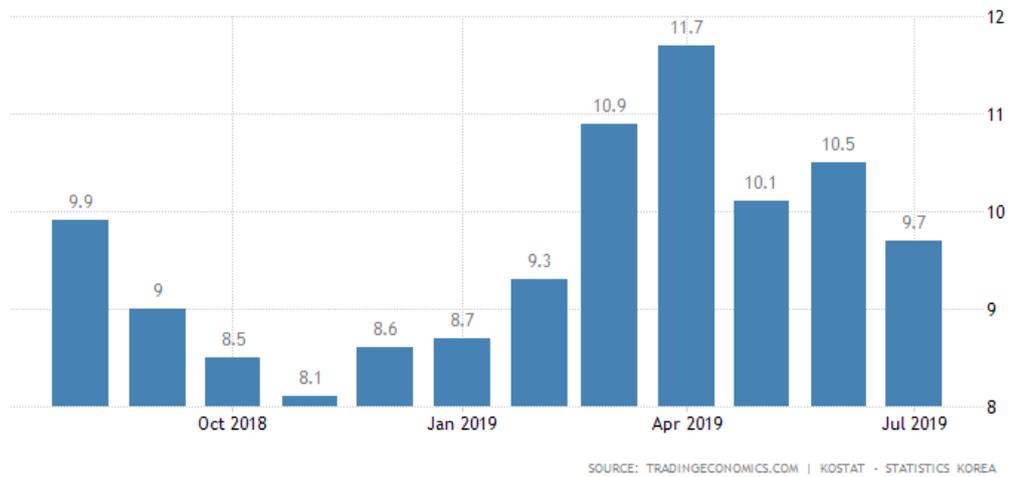
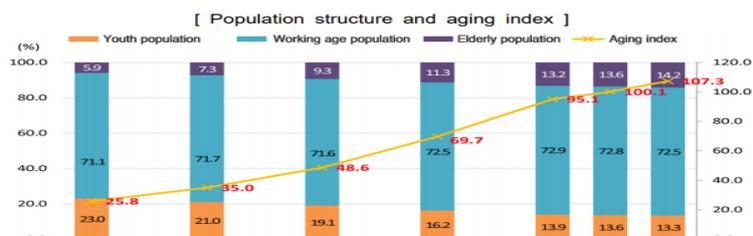


Image 3: Population Structure and the Aging Index from the 2017 Census Report

Resources: Statistic Korea-kostat.go.kr

- Among 17 metropolitan cities and provinces, 13 regions (76.5%) showed a decrease in the working age population. Among 229 regions (Si, Gun & Gu), 167 regions (72.9%) showed a decrease in the working age population.



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