



Award Winning Works of 6th Int'l Essay Contest on Peace

“How should we look back at history on
the 70th anniversary of the end of
World War II?”



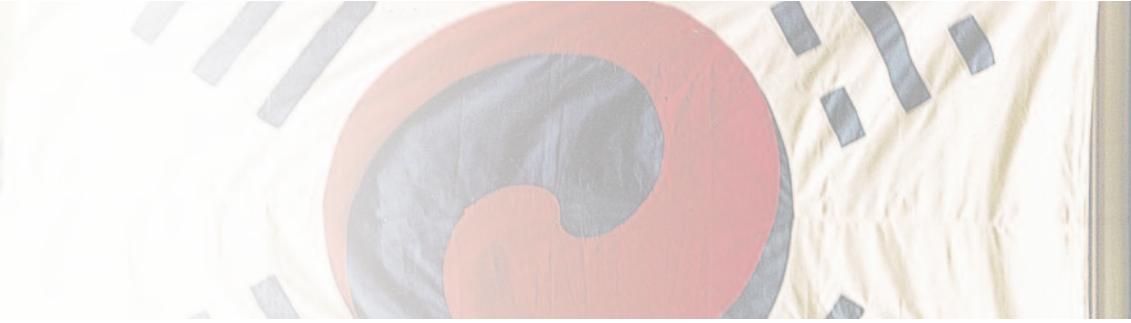
The Northeast Asia History Foundation is the organization that looks into historical disputes among Northeast Asian countries and ways to resolve the problem.

We aim to improve understandings and friendship between the nations and to overcome mistrust and conflicts among them. We make efforts to present measures that can secure peace and trust in the region.

This year marks the 70th anniversary of the end of World War II and the liberation of Korea from Japanese colonial rule.

On the occasion, we held an international English essay contest on a theme, "How should we look back the 70th anniversary of the end of World War II?"

In four months' term, there had been 117 entries from 25 countries. Of all, 12 winners were selected.



I hope this booklet including the essays of the winners will give us an opportunity to think about what we should learn from the end of the world war.

I appreciate all who participated the contest and The Korea Times for organizing the contest with us.

Kim Ho-sup

President
Northeast Asian History Foundation

Lee Chang-sup

President-publisher
The Korea Times



C·O·N·T·E·N·T·S

06 Turning to facts, not politics, in historical representation

▶ Jean Do __Gold Prize

10 How should we look back at history on the 70th anniversary of the end of World War II?

▶ Mark Schulz __Silver Prize

14 Wisdom through History

▶ Lee Dong-hui __Silver Prize

18 How should we look back at history on the 70th anniversary of the end of World War II?

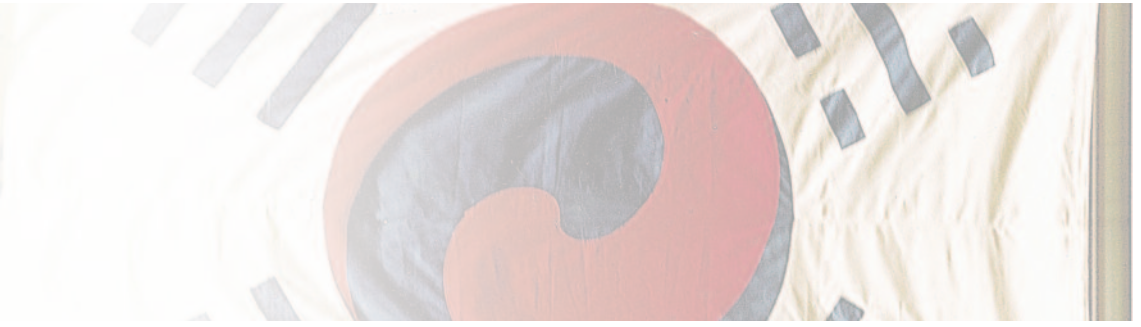
▶ Kim Yoon __Bronze Prize

22 World War II, 70 Years After: Lessons from the Past

▶ Aimalynne Radores __Bronze Prize

26 The Simple Conundrum

▶ Hee Young Celine Tae __Bronze Prize



31 Time to Move On
▶ Kim Eui-young

35 Northeast Asia since World War II: A Reappraisal
▶ Kim Eun-jin

40 Breaking the Barrier of Nationalism
▶ Kim Doh-hyong

44 We alone should care for our people
▶ Luke Chai

48 How should we look back at the history on the
70th Anniversary of WWII?
▶ Joanne Tate

52 Dialogue Manners
▶ Koshiro Nagai

● Turning to facts, not politics, in historical representation

Gold Prize



Jean Do

jaynezhiren@gmail.com

Jean Do is a post-doctoral fellow at the Institute of Social Sciences, Sogang University. She holds a Ph.D. from the University of North Korean Studies and a MA in East Asian Studies from Harvard University.

on Peace

The end of World War II signaled the beginning of a new war on a global scale, known as the Cold War. The settlement of old rivalries and tensions bred new sources of conflict, which divided the world along two ideological fault lines.

As the camps led by the United States and the former Soviet Union respectively vied for diplomatic, economic, and cultural supremacy with added intensity, the Cold War that started in Europe expanded to other parts of the world.

By 1946, this war had engulfed the Middle East and resulted in the division of Germany; by 1947, the Truman Doctrine had begun to create a Western bloc against the Soviet satellite countries of Eastern Europe; by 1949, the breakdown of American nuclear monopoly following the Soviet nuclear test and the looming victory of the Chinese communists hardened American containment policy even further; and by 1950, the

outbreak of the Korean War decisively shifted the locus of Cold War ideological conflict from Europe to East Asia.

If we are to take the Cold War as the most profound consequence of the end of World War II, there is no place like the Korean peninsula to reflect upon its legacy. Even though Korea was not high on neither Soviet nor American agenda in 1945, circumstances in other parts of the world, combined with the internal division that predated the liberation from Japanese colonial rule, produced a military confrontation that remain unresolved to this day.

Since the establishment of two separate governments in the northern and southern half of the Korean peninsula in 1948, polarization has characterized the thinking of Koreans and understanding of their history. How the Korean people remember, interpret, and perceive their history are rooted in the tensions and conflicts that escalated since the end of World War II and the onset of the Cold War in 1946.

In this context, the writing of history in South Korea has inevitably been one of polarization and division. There are enduring controversies in the historical interpretation of major events in the contemporary era.

Some of the sharpest points of contention are raised regarding questions such as, for example, should Syngman Rhee be considered a founding father or culprit of national division?; does economic development justify Park Chung-hee's military coup d'état and breach of democratic principles? ; should Park Chung-hee's career in the Japanese army be

juxtaposed with Kim Il-sung's anti-Japanese guerilla movement in Manchuria?; what about the consequences of the 1965 ROK-Japan Basic Treaty and Korea's dispatch of combat troops to Vietnam?; is the United States partially responsible for the massacre in suppressing the 1980 Gwangju Democratization Movement?; did Kim Dae-jung's engagement policy prop up North Korea or did it facilitate a meaningful change in inter-Korean relations?

The reason it is so difficult for the Korean people to come to terms with these controversies is that all these events produced not only winners but also victims. But then, there is a whole spectrum of people in the middle who were neither affected by nor took an interest in these historical turning points.

Given these variances in the different historical experience of the Korean people, it might be important to try to remember and interpret history in its complex and multi-linear form. In other words, instead of trying to pin down and confine a historical event or figure in one historical interpretation, it might be necessary to take a more nuanced approach based on as many historical facts as possible.

Yes, Syngman Rhee did advocate a separate government in the southern half of Korea as early as spring 1946, but this happened as a reaction to the intensification of Soviet-style reforms in the North, including land reform; yes, Park Chung-hee did try to justify his dictatorship based on economic results, but it is also true that his regime was committed to a wholesale transformation of Korean politics and economy that could

disprove the efficacy of the North Korean developmental model; and yes, Park Chung-hee served in the Japanese army but he was also a nationalist who sought to learn from Japan and emulate the Japanese developmental experience; yes, the United States supported Chun Doo Hwan to a certain degree, but also championed the cause of democracy in Korea; and yes, Kim Dae-jung's Sunshine Policy of engaging North Korea may have served as a channel for hard currency, but did lay a foundation for inducing incremental change in inter-Korean economic cooperation.

Closing the gap in historical understanding does not necessarily mean searching for a middle ground. Rather, it involves a thought and education process that recognizes the complexity and multi-causality of history.

It means perceiving history as both a convergence and clash of interests, visions, and ideas advanced not only Korean leaders, but how also American, Japanese, North Korean, and Chinese policies have affected the course of developments in Korea.

And equally importantly, it means taking into account the experience and feelings of ordinary Korean people, some of whom celebrate the past, others who wish to deny it, and still others who remain neutral to it.

History should be represented by facts rather than politics; it should up to each individual to evaluate and judge its personal and national significance.

● How should we look back at history on the 70th anniversary of the end of World War II?

Silver Prize



Mark Schulz

markschulz@gmail.com

I was born in South Africa in 1980, a time when that country was riven by the government's apartheid policy. Consequently, I lived through the release of Nelson Mandela and the transition to multi-party democracy.

on Peace

The question concerning how to view historical events is almost as old as the study of history itself; we have all heard the age old adage that, "History is written by the victor." While this may be true, it is also apparent that history is revisited, and revised on an almost constant basis in concurrence with political expedience and shifting morality. This trend somewhat undermines the most valuable view to take of history.

Indeed, if we are to learn anything by looking back at history, it should be how to construct a strong moral framework with which to judge our own, current ideas and actions. If nothing else, the historical record is a testament to the ideas of people, carried through to their ultimate conclusions.

This author is of the opinion, therefore, that history should be correctly viewed as a morality tale, instructive for current and future generations to steer the course of their own affairs in a more just direction.

The first task that faces the individual that is interested in adopting the correct view of history is to extract the aforementioned moral framework. Before we can determine such a framework, we must first establish what is meant by “morality.”

There has to be an ethical standard that our correct view of history must follow. This author holds that the standard of morality is human life; that which humans require to sustain their lives.

Consequently, whatever humans require in order to survive must be regarded as the good, or the moral.

The human race’s crucial tool of survival is its ability to reason, for the individuals that make up the species to use their minds. The mind is our only means of dealing with reality, grasping facts and acquiring reliable knowledge. The mind is the basic source of every pro-life value. Whatever ideologies and resultant actions we find in history, therefore, must be measured against this standard.

Examples that enhance human life by providing more prosperity, security and freedom for mankind as a whole must be celebrated, while those responsible for the parts of history that have plunged the world into darkness, and resulted in death and destruction must be condemned without exception, or justification.

Looking at history through this prism will enable us to maintain a steady, moral gaze on various historical events.

The analytical framework diametrically opposed to this calls for the sacrifice of an individual's reason, wellbeing, and life for a greater cause; this forms the cornerstone of the ideas of fascism, imperialism and authoritarianism and must be rejected as an inadequate interpretation of history.

It is the latter framework that allows modern countries to whitewash past atrocities as being perpetrated by people who, at the time, thought that they were "doing the right thing" or "just following orders."

It allows certain countries to go so far as to honor convicted war criminals as "brave soldiers that sacrificed their lives for their nation." We can also not be led astray by those using the former framework to defend the initiators of violence against others.

It is a state's supreme moral duty to protect its citizens' lives from other states that subject their own people to the deprivation of their human rights and would do the same, elsewhere, if given the opportunity. It would therefore have been immoral for the Allied powers to do nothing while the Axis spread its influence all across the world.

When we examine World War II as the ultimate expression of conflict between these two ideals, we can see that the Axis powers first made victims of their own citizens before exporting this terror to any nations weak, or unfortunate, enough to fall under their sway.

Germany terrorized Europe, robbing the Czechs of their sovereignty and

gutting Poland before embarking on a genocidal campaign to rid the continent of “undesirable” people. Imperial Japan rampaged through the Pacific region, even before 1939, bringing pain and misery to millions of people, in particular to the thousands of women it took from their families to serve as sex slaves, and the countries it stripped of their national identities and heritage.

The immorality of the Axis powers can never be questioned, or explained away as a “moment of madness.” We must hold these violations up as lessons, so that they never happen again. It is therefore imperative that the correct view of history does not make space for revisionism, moral relativism or outright ignorance of the facts.

In conclusion, any appropriate view of history must encompass the recognition of the basic moral standard of human life, freedom of thought and physical wellbeing. This view also requires a clear memory, immune from the distortions of relativism or revisionism.

● Wisdom through History

Silver Prize



Lee Dong-hui
donghuikoma@yahoo.fr

He is a student at Pusan Foreign Language High School.

on Peace

TIn 1945, World War II ended. As news of the surrender of Germany and Japan spread throughout the world, hundreds of thousands of people took to the streets, rejoicing at the tidings of peace. For many, these were also tidings of freedom, as occupied territories and colonies of Axis powers were liberated or achieved independence, as Korea did.

But as people contemplated what they had gained, they also became conscious of what they had lost. The freedom that people around the world had earned had not come free. Indeed, it had come at a heavy cost: over 60 million dead, trillions of dollars of damages and lasting wounds in the hearts of a generation.

Today, 70 years after the end of the tragedy that was World War II, we commemorate the events, remembering the dead and honoring those still living. Yet, a question still haunts us: What will be the ultimate legacy of World War II? How should it be remembered decades or even cen-

turies from now?

History is a mirror through which we see the past. It teaches us lessons by showing some examples to follow, others to avoid. This is why it is often said that we learn history to avoid repeating past mistakes, especially the worst of mistakes in human history: War.

To this end, Europe's tormented history could provide us with some excellent models. The year 2015 marks the 20th anniversary of the Srebrenica Massacre, an episode of the Bosnian War where over 8000 ethnic Bosnians were murdered by Serbs in one of the worst mass murders since the Holocaust.

Twenty years after, relations between Bosnians and Serbs are still tense. While the Serbian Prime Minister was attacked by an angry mob during the commemorations in Bosnia, some Serbs are denying that a massacre ever happened. It's a situation eerily echoing the controversy surrounding the 1937 Nanjing Massacre. However, another European example shows that the opposite can also happen.

After 1945 a wind of solidarity blew through devastated Western Europe, states cooperating in reconstruction and eventually building the European Union out of the ashes of World War II, an achievement which is to this day widely praised as a feat of cooperation and unity.

At the heart of this integration was Franco-German reconciliation. Instead of drenching themselves in mutual hate, Germany and France, two

powers who had been locked in bitter enmity for over 300 years put aside the rivalry and resentment they had previously held for each other.

This newfound friendship paved the way for true cooperation, the two countries forming the core of the new EU. The once arch-enemies now hold one of the closest relations in the world.

These examples and many others throughout history prove time and again that hate only bears hate and that reconciliation is the sole way to peacefully resolve conflicts in the long term.

The countries of Northeast Asia, who share a common history, one of war but also of peace, of tensions but also of friendship, should take heed of the good lessons of history and come together in reconciliation, striving to overcome the differences that divide them and seek the common bonds that unite them.

But in no way should reconciliation simply be a matter of forgetting the past or paying lip service; on the contrary, it's about accepting it, no matter how painful or shaming it may be. Hiding and denying the past will not make it any less painful; like a wound it will fester if it is covered up without being treated.

True reconciliation involves all parties to come together in good faith, with everyone recognizing one's own wrongs, while truly acknowledging others and forgiving their faults. It is only then that the final process of mutual healing and reconciliation can be achieved. This is the lesson

that we should learn from History.

Instead of being a divide that cuts us off, History should become a focal point for reflection, remembering the past tragedies and vowing never to repeat them. It is in that way that humanity advances, learning one step at once, slowly but surely. In this spirit, the 70th anniversary commemorations should serve as a starting point for new cooperation in Northeast Asia, becoming a moment of reconciliation and remembrance.

One should forgive, but must never forget.

● How should we look back at history on the 70th anniversary of the end of World War II?

Bronze Prize



Kim Yoon
amaiaame@naver.com

A student at International School Bangkok.

on Peace

Several weeks ago, my brother asked me what “war” meant. Trying to hide the gruesome nature of wars, I told him it meant groups of people fighting against each other. His next question was, “Why?” And to my surprise, I couldn’t answer.

My brother is now barely four. Yet he has already begun to wonder about war. Though to some people war might only be stories that happen to appear in newspapers, it’s actually an everyday part of our lives. No country, no society, and no citizen is not affected by war. For instance, World War II is an infamous conflict that affected hundreds of countries and thousands of people.

There are several different arguments about the cause of World War II. One of the most widely accepted causes is the tension in the developed parts of the world, namely, Europe and Northeast Asia. Although World

War II happened over fifty years ago and is now a part of history, the tensions still remain.

During the war, Korea was a mere colony of Japan and therefore had no direct influence on history. Although Korea declared its independence from Japan after the war, it was soon made victim of the Cold War.

Due to the tension between the United States and Russia, the newborn nation broke into two groups, now known as South and North Korea. Over the years the “hatred” between the North and the South increased dramatically, mostly from the Korean War. Now the tension between the two countries is extremely unstable.

Only five communist countries remain in the world today. Out of these countries two are in Northeast Asia - China and North Korea. The long and complicated relationships among the countries of Northeast Asia cannot guarantee complete peace. Though the truth is troubling, the possibility of war between these countries _ China against North Korea, North Korea against the South, or perhaps China against Japan _ is rather high.

Northeast Asia is the most developed region in Asia, and yet, it is a highly risky place to reside in.

Humans have a tendency of ignoring certain problems until that problem causes a huge disaster.

World War II happened from this logic. It happened in order to show the humankind that wars are deadly. Of course, people were aware of this fact before this war, but none thought to take big actions in the area. Only the massacre World War II brought awakened the governments to working together to prevent such happenings.

But we know now how deadly wars can be. Our countries have experienced war, and suffered from it as well. But because the status quo is unstable, we can't solve these problems on our own.

We have to come together not just for the peace of our own countries, but for the peace of the world. We humans all need to realize that each of us is only a part of mankind, that we are just one big group of people.

In the past, when technology and transportation wasn't as developed as today, people lived in isolated groups. Each region had its own unique culture and tradition. But now things have changed. Although the mindset of people may still differ from region to region, our generation is now experiencing a new concept called "globalization."

We no longer live in isolated groups, unaware of the happenings outside of our borders. History has woven us into a situation where we cannot survive on our own.

No matter how small, every happening on this Earth affects everything else: the well-known butterfly effect. Thus we are all responsible for global issues, no matter our citizenships or residence.

True, wars are the world's responsibility. But who specifically is responsible? Most people think of governments, or the United Nations. But the world is made out of individuals. We are each a global citizen of this world and can, no must contribute to the cause in our own way.

The one thing individuals can do is to become aware of the situation. Most people don't realize how important the public's understanding is. But how it often determines the flow of history.

In a democracy, the public's opinion and the media play a big role in the choices the society makes. In order to form reasonable opinions, the opinions must be based on facts. Therefore, by grasping accurate knowledge and spreading it, individuals too can contribute to the greater cause of "global peace."

Though its definition is simple, peace is not a simple concept. Thousands of years of conflicts cannot be solved overnight. Because these conflicts consisted of billions of people, it will take billions of people to solve them.

World War II was a lesson to mankind, and I believe the lesson was heard loud and clear. Now is the time to follow the lesson history gives us. Now is the time to come together and actually work together. Now is the time to achieve peace.



World War II, 70 Years After: Lessons from the Past

Bronze Prize



Aimalynne Radores

aimalynne.radores@yahoo.com

Aimalynne Alba Radores, a citizen of the Philippines, recently earned her Master's degree in International Relations, Major in Peace and Global Governance, at the Graduate Institute of Peace Studies at Kyung Hee University in Seoul, Korea.

The trauma of the past is an issue that everyone experiences, yet no one wants to openly discuss. However, it is always there, unconsciously affecting the decisions that we choose and how we perceive others.

Seventy years after the end of World War II, we cannot completely say that we have forgotten all the pain that it has caused: too many families torn apart by death or displacement, cities ravaged by bombs and airstrikes, and countries that lost what took years to build of their economies.

Looking back is never an easy task. It forces you to reminisce about memories that you would rather forget. But, as in all aspects in life, we have to examine the past as a guide of how we do not want our future to be.

The North East Asian region has been plagued with many wars, some causing more casualties than others, but all equally debilitating to the

countries involved.

World War II caused an insurmountable amount of damage to the region including, the division of the Korean peninsula that exists to this day, the civil war in China that created what is now known as Taiwan, the collapse of the Soviet Union, and eventually the “perceived” isolation of, and animosity towards Japan.

At present time, the relationship between the countries within Northeast Asia can be best described as cordial. Not exactly enemies with each other but neither are they allies.

The region is however at a stage where being passive neighbors is no longer a feasible option. In today’s modern age of interconnectivity and globalization, it is essential that the region moves forward from the past that has continued to mar their relationships with each other and aim to establish stronger partnerships in both the historical and economic context.

Regardless of the ‘peace’ that is being experienced now, there can be greater effort exerted in ensuring the cooperation and unity in Northeast Asian countries, which in the long term, would be more beneficial for all.

History cannot be changed, this is certain. However, we can change the lens in which we view history with. Despite the many atrocities that come to mind when we think of World War II, we can instead focus on the lessons that can be learned from it.

For example, that taking aggressive action against other countries can lead to the breaking of alliances and economic trade thus weakening both the aggressor and the victim; that using military power with a flagrant disregard for the lives of civilians causes irreparable damage to the human psyche of the attacked and the attacker thus extending the conflict from one generation to the other; and that taking advantage of weaker nations in the name of widening geographical boundaries, tarnishes the image of the invader even centuries after they have left.

But where do we start? Promoting peace through education is one of the main areas that we can focus on if we want to initiate a change in the overall perception of World War II and the countries within Northeast Asia.

Workshops and multilateral conferences involving different relevant individuals from the youth sector up to the government sector should be targeted to participate in dialogues that could bring about the sentiments of each party and create open communication between those involved.

The opportunity to be able to change the mindset of those who have tarnished ideas about other nationalities because of events that transpired decades ago, is possible and one that should be tapped by members of society that aspire to create a more cooperative Northeast Asian region.

The humanitarian principles of neutrality and equality should also be applicable in today's world where one should not be judged based on what their ancestors have done or former leaders chose to do.

Furthermore, capacity building activities focused on collaborative efforts between representatives from Northeast Asian states to work towards a common goal could also be conducted such as cultural trainings, exchanges, and immersions, to lessen and eventually eradicate the biased schemas that are present.

It is a gradual process and would take time to see tangible results. However, if the necessary parties involved exert their best efforts to make this a reality, then all the obstacles that they could face can be straightforwardly hurdled.

As the 70th anniversary of the end of World War II draws near, we remember those who have sacrificed their lives to create the peace and freedom that we now enjoy.

It is our duty as the new generation to protect that peace and to foster a culture of unity and camaraderie that would make this region the global leader that it can potentially be.

● The Simple Conundrum

Bronze Prize



Hee Young Celine Tae
celinetae@naver.com

A student at North London Collegiate School Jeju.

on Peace

It is an international conundrum: despite the geographical proximity and cultural and linguistic similarities, the three Northeast Asian states are in a period of perpetual conflict and tension, seven decades after the last gunshot of World War II was fired. However, the reason behind the problem is in fact astoundingly simple.

This “Far East” corner of the world is mired in what cannot be better described than a game of chicken, each fighting a delusional fight for hegemony over Northeast Asia, while the governments shamelessly catalyze fear and alarm in the people in order to maintain their faded authority.

Above the three nations loom conflicting memories of the past. South Korea bears a grudge against Japan, traumatized by the Japanese colonial regime, which develops into massive diplomatic frictions through issues such as comfort women or Yasukuni Shrine.

The relationship between South Korea and China is equally as volatile; although South Korea and China are in agreement on the judgment of the Japanese imperialism of the past century, acute disagreement emerges when it comes to interpreting ancient history, as represented by the controversy surrounding the Northeast Project.

The conflict between China and Japan is becoming increasingly noticeable, especially as the U.S. forms an alliance with Japan for an alleged purpose of containing China.

Overall, if the events of the past century summons rage in South Korea, they humiliate and disgrace China with memories of defeat, and the by-gone glory of world conquest stir up melancholy in Japan.

To suggest the conflicting perspectives on the history of the past century as the principle cause of the current stalemate in Northeast Asia, however, seems insufficient; Korea, China and Japan were certainly not the only states who took part in the two World Wars, the center stage of which has never been Northeast Asia.

Yet, seventy years after World War II, during which reconciliation took place throughout the world, we are still locked up in a state of mutual grudge.

Although the search for a reason for such slow progress in cooperation has been a duty given primarily to experts on international relations,

both an explanation and a possible solution seems to be offered by a classic piece of literature: the novel *Nineteen Eighty-Four* by George Orwell.

The novel illustrates a dystopian future in which the world is divided into three oligarchical “superstates,” who are in a perpetual state of war against each other.

The only ruling party of Oceania, one of the three superstates, “seeks power entirely for its own sake. It is not interested in the good of others; it is interested solely in power.”

Although all three states are economically prosperous and politically stable, the parties need to create national crises in order to maintain firm control over the public, who are evoked by the external threat of war to unconditionally support their leaders with surging nationalism.

“War is Peace” repeats Big Brother; this oxymoronic aphorism not only explains how he maintains his tyranny, but also provides an insight into the current situation in Northeast Asia.

As extreme as the comparison might seem, this somewhat ironical mechanism is by no means unfit for the ways in which the governments in real life maintain their control over the public.

It is in fact a classic card, currently being played by Japan as it amends the constitution to rearm the country, antagonizing China as a surrogate

enemy.

The three Northeast Asian states have frequently tended to seek immediate solutions for internal crises by stimulating public outrage against foreign states, provoking chauvinistic nationalism to blindfold the people from perceiving issues caused by failures in internal governance.

And this is precisely how the three Northeast Asian countries became entangled in this cobweb of grudge merged with practical needs for cooperation. As absurd and ridiculous as such policy seems, it is difficult to solely blame the government, as it is the fundamental duty of a nation to pursue its own benefits and security.

Thus, the burden of relieving the tension falls on the shoulders of the civil society. Political apathy and disinterest coupled with blind nationalism puts the civil society into lethargy, disabling it from successfully accomplishing its political duty of containing the government.

Jean Jacques Rousseau asserted that in representative democracy, the people are “free only during the election of members of parliament,” and “as soon as they are elected, slavery overtakes it, and it is nothing;” such is the precise political state of modern societies.

Civil reconciliation should not be as difficult as commonly deemed. The civil society merely has to be wary of becoming “a credulous and ignorant fanatic whose prevailing moods are fear, hatred, adulation, and orgiastic triumph” as Big Brother dictates his party members become.

Michael Foucault wanted to “cut off the King’s head;” it must be remembered that each and every member of the society is the true political agent who must contain the government from instinctive attempts to degenerate their status into democratic “slaves.”

Seventy years ago, Northeast Asia was muddling through one of its darkest eras. However, time has passed: we must refrain from the urge to “beat on, boats against the current, borne back ceaselessly into the past,” but instead put in active efforts to rightfully understand the past and resolve the grudge, once and for all.

By “we,” I am not referring to the politicians, nor the government. I am referring to the people, the individuals not confined by any boundaries but the solidarity as members of the global community, who must take on the responsibility of salvaging Northeast Asia from its chronic dependency on distorted nationalism.

● Time to Move On



Kim Eui-young
euiyoungkim@hotmail.com

I'm a junior at Cheongshim International Academy interested in literature, art, politics, history, philosophy and a bit of everything else.

on Peace

Diplomacy in Northeast Asia has never been easy because of its shared history. There is so much emotional and political baggage between China, Korea and Japan that has not been completely resolved even now.

At the heart of the problem lies nationalism which is intricately linked with history. Separating the two is difficult because a nation's history is crafted by its citizens, whose viewpoints and thought processes revolve around their country. National history is often biased.

Korean historiography began to take on a nationalistic bent during Japan's colonization of Korea, with several scholars molding history so that our achievements and knack for survival against the odds were showcased, with a culture distinct from that of our neighbors.

We have particular pride that our country never committed wrong, unlike

Award Winning Works of 6th Int'l Essay Contest on Peace

neighboring Japan. We have always been the victims, there is no blood on our hands, and we are free of guilt and blame. This is the attitude most Koreans have about their history, and their anger is often directed at America or Japan.

But we have been perpetrators of violence in the past. We are not blameless, we have unfinished business with our past. There's an acute contradiction between clamoring for Japan's official apology to comfort women, an attitude of repentance and financial compensation and conveniently forgetting about the hundreds of Vietnamese butchered by Korean soldiers.

Honesty is an important characteristic not only in people but also in countries. We should face the past and set the standard for Japan and the rest of the world. Of course it's difficult to blame one's country for its sins.

It's an uncomfortable thing.

We may not be so forthcoming or accepting that our country might be the aggressor, not the victim. It takes courage to face the truth, however ugly it may be. It takes more courage to distance ourselves from the subjectivity surrounding our national history and take on an objective, critical eye. It is not unlike finding faults in family members — it's hard to do so since we have long grown used to them and it's practically invisible to us from years of willful ignorance or apathy. We may think what we have done to Vietnam pales in comparison to what Japan did to us.

But as the Vietnamese have largely forgiven us for our crimes, we too should start the long process of forgiving the Japanese for their crimes, however heinous they were. The present should be freed from the past. Nationalism that breeds violence, war and mutual discord is wrong; it is destructive and prevents harmony and cooperation.

Some say that it is too soon for Korea to take an open stance and encourage its citizens to discard nationalism because it protects us from the equally strong nationalistic forces of Japan and China. It serves as a shield, an important one for a geographically small country with less political and economic clout like Korea. But it need not be this way. All three countries want mutual cooperation, improved diplomatic ties, and cultural exchanges that benefit all parties.

Together, Japan, China and Korea can grow to be a force to be reckoned with; the different strengths of the three countries coming together to form one impenetrable front. They can ensure that all their concerns are taken seriously and heard internationally by their sheer economic power. Although there are differences among the three, they also share the same roots and similar culture.

After two generations, anti-German sentiment in Poland is still strong. German — Polish relations are sometimes strained when topics like World War II are brought up. Occasional xenophobic statements by conservative politicians on both sides have slowed the improvement of relations.

But Germany and Poland are both invaluable allies, and Germany's con-

tinuous apologies have improved them. Borders in Europe do not matter much anymore in this international era. The same can be said for Northeast Asia.

The future is not a rosy one. Korea, Japan and China often have conflicting interests and sensitive areas. But all three want the same things: economic prosperity and peace for their citizens.

Anti-Japanese sentiment is not constructive to progress, as much as it is a part of our national character. It does not mean that Japan has not committed wrongs in the past. It simply means the present should not be shackled to the past. It means we should always have a balance of stories in Northeast Asia.

We ourselves are not neutral; we are heavily influenced by the media in our country and the opinions of an influential radical minority. The time has come for us to discard the old-fashioned notion of nationalism as only shared among Koreans. It is time to extend that feeling of solidarity to our closest neighbors.

● Northeast Asia since World War II: A Reappraisal



Kim Eun-jin
@gmail.com

I have recently graduated from University of Toronto with a Bachelor's in International Relations. I am planning to pursue graduate studies in the London School of Economics.

The world as we know it did not exist seventy years ago. The end of World War II not only signaled the collapse of colonialism and British hegemony, but also propelled American supremacy and the popularity of capitalist-liberal democracies. Northeast Asia too felt in full the dynamic shockwaves that resonated throughout the globe, and by the end of the millennium, its unparalleled economic success transformed the region into an object of emulation and admiration.

Looking back, the past couple of decades have been a time of maturation for the states individually, if not necessarily for Northeast Asia as a regional community. While improved standards of living and GDP growth have arguably been positive for the government and citizen involved, global events like the Cold War and memories of Japanese colonialism challenge intra-regional relations despite small steps made in the direction of cooperation.

The post-1945 wave of political and economic changes that catapulted Northeast Asia into international renown cannot be discussed comprehensively without appreciating American interest in the region within the Cold War context.

Cold War dynamics, particularly the budding American friendship with Tokyo and Seoul, were central in bringing about all of these political and economic changes. Longing to secure Japan, and after 1953, South Korea, as reliable allies across the Pacific, Washington dedicated much of its diplomatic energy and material assets into fashioning these two states into shining beacons of prosperous, democratic-capitalist societies in Asia.

Faced with utter defeat after Hiroshima and Nagasaki, Japan was forced to renounce its imperialist behavior as well as manifestations of zaibatsu culture in favor of American-styled liberalism.

Though Korea could only celebrate independence from Japan for a short while before being dragged into another demoralizing conflict in the form of a civil war, Washington's sympathy for the democratic South allowed South Korea to prosper and emerge as an Asian tiger.

Moreover, the United States began to employ a less cautionary stance towards Communist China from the mid-1960s as the former realized the merits of exploiting the Sino-Soviet drift, and the states recognized each other as crucial economic partners.

The recent history of Northeast Asia as a region, nonetheless, has been far from exemplary in community-building in light of the degree of institutional integration demonstrated by their European and Southeast Asian counterparts within the same time frame.

The painful memories and unresolved territorial disputes following the sudden collapse of the Japanese colonial empire contributed substantially to East Asian nations' inability to forge strong diplomatic relations.

To this day, China and South Korea demand explicit apologies for war crimes committed by Japan, and struggle to have the Diaoyu and Dokdo islands respectively recognized as their national possessions.

On the other hand, the cross-Pacific friendship that Seoul and Tokyo pursued with Washington placed their relationship with Beijing on an awkward footing as American political analysts consistently raised alarm bells about the imminent threat posed by China's military and economic rise. Obama's 'Pivot to Asia' and exclusion of China in the Trans-Pacific Partnership have made it clear that Sino-American rivalry is a reality that Seoul and Tokyo have to live with.

While relying on Washington for nuclear assistance and security from Pyongyang, the two states cannot afford to sacrifice their ties with the neighboring giant either, when both export more than a quarter of their domestic products to Chinese markets.

The history of dispute and absence of interregional institutions, nonethe-

less, should not be interpreted as either a reflection of insurmountable animosities or a prediction of future indifference. Apart from the obvious economic relevance that the Northeast Asian states hold for one another, the three nations have continued the centuries-long tradition of active cultural exchange. Despite the Internet's capacity to facilitate ultra-nationalistic sentiments, the growing availability of computers and smart phones has more often resulted in the ubiquity of Korean entertainment media and Japanese animation in the region. Tourist statistics reveal that the three Northeast Asian states have consistently been each other's most enthusiastic visitors.

The past few decades are not completely void of regional cooperation on an institutional level. The three governments have worked together via the Six-Party Talks to combat the threat posed by North Korea, while the Asian Financial Crisis propelled the formation of East Asian solutions to regional bankruptcies, directly resulting in the ASEAN Plus Three and hastening ideas for a supra-national trade and currency blocs like the East Asian Community and the Chiang Mai Initiative respectively.

The future promises to hold even more opportunities and rationale for cooperation, as all three states struggle to address common issues of energy procurement and environmental problems like yellow dust.

China, Japan, and South Korea have all flourished into prosperous states since the Second World War, but recent history only records few incidents of regional cooperation in Northeast Asia, even in the post-war

context when many of the obstacles hampering Sino-Korean-Japanese friendship should have vanished.

Though a reappraisal of the past seventy years may not lead one to harbor great optimism for friendships to immediately blossom in Northeast Asia, the attentive observer cannot but be hopeful that intra-regional cooperation in face of common threats and opportunities will become another East Asian miracle.

● Breaking the Barrier of Nationalism



Kim Doh-hyong

imdoldol@naver.com

He is a student at Chadwick International School in Songdo.

on Peace

Although Northeast Asia is currently at a state of relative “peace,” it was a region filled with chaos and devastation exactly seventy years ago. The non-occurrence of full-fledged military conflict between Northeast Asian nations makes it easy for people to overlook the vestiges of World War II that impede the realization of peace today.

In fact, the atrocities which occurred during the war continue to prevent harmonious relations between Korea, China, and Japan. Historical issues regarding war crimes are the main source of discord between these countries, many of which are still left unresolved on an intergovernmental scale due to their highly controversial and nationalistic nature.

Moreover, governments hamper the resolution of such issues by promoting distorted nationalism and encouraging hostility towards other Northeast Asian nations. Therefore, it is imperative that current Northeast Asian citizens determine to resolve historical conflict by redefining nationalism and counteracting its distortion through joint cooperation.

In the roots of historical dispute lies distorted nationalism, exemplified by the conflict between Korea and Japan over Japan's acknowledgement of forced labor in its industrial sites that were added to UNESCO's cultural heritage list, and conflict between China and Japan over mass murder and human experimentation by the Japanese army during World War II.

Japan refuses to explicitly announce their past misdeeds because they are concerned about the degradation of their national image. This implicitly instills in its citizens the nationalistic view that Japan is the most powerful country, and that its so-called "war crimes" can be justified. This attitude negatively affects Japanese citizens as well, as they tend to develop a narrow and distorted point of view of the Northeast Asian conflict.

The Japanese government's stance on historical issues shows a stark contrast from that of the German government. Unlike the Japanese government, the German government has continuously apologized for the country's war crimes such as forced labor, racial discrimination, and genocide.

It has adopted a view of history that looks critically upon war crimes, acknowledging the immorality and brutality of such misdeeds. Such an attitude has brought peace and cooperation among the EU nations despite some discord over war crimes.

However, although ideal, the system of cooperation among EU nations is unlikely to function in Northeast Asia currently due to the deeply-

rooted nationalism of the region. Northeast Asian nations tend to implicitly foster the attitude in their citizens to blindly follow the ideals of the government and justify the country's actions regardless of any immoralities.

This distorted use of nationalism is detrimental to the relationships between Northeast Asian nations, as even the citizens become chauvinistic and hostile towards other nations. If the citizens are continuously exposed to the government's promotion of nationalism, they will be unable to develop a broader and more objective view toward history and international relationships.

How can Northeast Asian people escape from their manipulated and distorted frame of the world? The most significant step is to realize that their current nationalistic views are flawed. It is of utmost importance that Northeast Asians actively argue against government propaganda that cultivates twisted nationalistic views in citizens. They should assert that nationalism only be used as a benign force that unifies all members of a country regardless of race, not as a means of glorifying a country and concealing its crimes.

After redefining nationalism, citizens should cultivate the growth of civic groups that can monitor and counteract the government's illicit promotion of nationalism.

Ahn Jung Geun, a Korean independence activist, supported Pan-Asianism in his essay, *On Peace in East Asia*. He asserted that Korea, China,

and Japan must establish amicable relations and form a union to bring peace to Northeast Asia.

Civic organizations can incorporate Ahn's ideals by cooperating with each other and forming close relationships. They will be able to mitigate the dissent between nations even if their governments actively try to condemn each other. They should also begin collectively redefining Northeast Asian history. Instead of allowing governments to manipulate history, organizations comprised of Korean, Chinese, and Japanese civilians should endeavor to make history serve the role of promoting a comprehensive and peaceful understanding of the past.

This approach to historical interpretation is crucial for the peace of Northeast Asia, as it allows people to evaluate history by discerning which actions are justifiable based on today's moral standards.

Citizens, not governments, must lead the transition into a new form of nationalism. Cooperation among citizens is crucial to counteract the divisive atmosphere created by governments and lead Northeast Asia to peace.

Reflecting upon the fact that nationalism was the force behind most conflicts, the current generation must uproot the twisted nationalism that exists today and adopt a redefined version. Although it is hard to predict when most historical conflicts will be resolved, these efforts will ultimately draw the three Northeast Asian nations together and stimulating their escape from distorted nationalistic ideologies.

We alone should care for our people



Luke Chai
aelukechai@gmail.com

He is a graduate of Sejong Global High School.

on Peace

The 70th anniversary of the end of the Second World War has a significant meaning to Northeast Asians. It signifies seventy years since the independence of South Korea, North Korea and China, and seventy years since the destruction of imperialistic Japan.

Throughout 70 years, countries of Northeast Asia underwent two pivotal changes, war and development. War occurred only five years after World War II and as the consequence of the Korean War, the Korean peninsula suffered devastating consequences.

The Korean War was a catastrophe, but ironically history reveals that it also functioned as a catalyst for economic growth in Japan. Through the fact that there was conflict in one area and prosperity in another, we can realize that countries in Northeast Asia are deeply interconnected. The interconnectivity applies not only to the economy, but also to military affairs, politics, culture and peace in Northeast Asia.

World War II concluded seventy years ago, and the Korean War 62 years. Nonetheless, peace has not yet been accomplished in Northeast Asia. The partition of South Korea and North Korea; the Dokdo Island dispute between South Korea and Japan; the Ieodo Island trouble between South Korea and China and the Diaoyudao /Senkaku conflict between China and Japan clearly shows the confusion and struggle in Northeast Asia.

This present status of Northeast Asia is the result of the effort made by the countries - whether or not each country did their best - over the past seventy years and it demonstrates a meager effort. It is obvious that the policy and counter-plan to promote peace should be improved in each country.

By looking back over history following World War II, I think countries should attempt to understand why peace has not been made and endeavor in a more practical way to promote peace. In other words, I think we should look back at history in order to learn from the faults and find an efficient way to encourage peace.

There are two things we should do to learn from the past seventy years. First, it is necessary to understand what each country values the most, even though these values may change over time. Second, we should acknowledge that the promotion of peace simply through brotherliness or love is practically impossible, and think of a more realistic way to promote peace.

Getting to grips with what each country values the most is essential, because only through this acknowledgment can disputes be solved. Seo

Hee's, a diplomat and politician of the ancient Korean state of Koryo, negotiation with the invading country of Khitan is a good example. When Khitan invaded Koryo, Seo Hee realized that the Khitans came not to gain land but for a different reason.

After understanding the needs of the enemies, Seo Hee was able to negotiate easily with the enemy's commander and eventually accomplish achievements such as regaining lost land and weakening hostile tribes through inducing the Khitans to attack them. This example demonstrates the necessity to analyze the real needs of another country.

Recognizing that peace can rarely be formed through brotherliness and love is an important step. The reason is that countries do not have emotions like individuals. This makes it impossible for them to take actions except for their own benefit. Every country is willing to suffer for the chance to gain profit. So when a country is like this, what is the purpose of waiting for them to harmonize as one? Therefore it is clear that there should be another way to seek peace to solve problems.

Diplomacy is a realistic way, because it is the point when analysis and research on other countries contribute to negotiation. Yet, there is a more valid route to peace.

Sympathizing and caring for wounded people is the real starting point of promoting peace in Northeast Asia. Over the past 70 years citizens of all countries have suffered hardship and offences originating from ideological discrepancies, dictatorships, war and poverty.

These wounds have never had time to heal, so as a result became the cause of other problems. Countries do realize that they have wronged others, but resist admitting and reconciling. Therefore instead of waiting for them to show careful concern and sympathy towards people who have been hurt, each country should help their own citizens with a genuine compassion.

The reason is clear. It is unrealistic to expect peace with countries which have different goals and backgrounds while peace has not been settled among people in the same country who share many similarities. Government financial aid alone, however, cannot sufficiently heal people's hearts. The most powerful treatment is a citizen's deep concern and assistance towards the afflicted.

Therefore each individual of a country needs to have the thought, "We alone should care for our people." Through removal of the thought that we are the victims, we could begin to heal.

For instance, Korean women who were recruited as sex slaves for the Japanese army are still waiting for the Japanese government to apologize. At this point I think we should not just feel bad about the Japanese government's reaction, but should start from ourselves to share the pain and reduce the loneliness of the victims as citizens of the same country.

Likewise, I believe if countries cured the wounds and pains of its own people first, this would become the basis for promoting peace in North-east Asia.

● How should we look back at the history on the 70th Anniversary of WWII?



Joanne Tate

tate.joanne.e@edumail.vic.gov.au

My job is working for the Victorian Education Department in the area of Digital Learning video conferencing and virtual learning. As part of my work I coordinate a project called Global LYNCs with Professor Keong Ku in Daegu

The World at War' TV documentary was popular ABC viewing in Australian households in the late 1960's. I suspect it founded my life-long interest in the historical events of WWII.

How was I impacted by the horror of the black and white film footage unfolding weekly in our lounge room? Piles of human limbs, skin stretched across bones, eyes unnaturally large and staring. The background smell of my mother's Sunday roast chicken lingered as we watched.

My father, now 90, still keenly engages in wartime conversations. He recalls joining the air cadets holding a photo of a fresh faced teenager naively keen for active duty. In Dad's hometown, Yallourne, families constructed bomb shelters under apricot trees. The local power station was considered a potential target for enemy planes.

Dad still watches the ABC. He shakes his world weary head in disbelief at the mindless violence of global terrorism reported each night. I watch him in the stark realization that peace should never be taken for granted. Humanity is entrusted with a generational responsibility to actively pursue global harmony.

I have had a fortunate life. I am a baby boomer enjoying life in a post WWII generation. My elementary classes were composed of children from white Russian, Italian, German and UK backgrounds.

Australia was a welcoming haven for war weary immigrants. Italian widows dressed starkly in black frequented our neighborhood green grocer's. I was fascinated by a variety of strange cultural traditions at my friend's birthday parties including drinking from a shared vessel to celebrate.

The local shoemaker spoke no English but was clearly relieved to be living peacefully in Australia. A variety of new churches sprang up locally including Russian Orthodox and Jewish Synagogues. Strange steeples and spires held a mysterious fascination for us. Chinese, Indian and Vietnamese cooking smells become commonplace in many communities.

My career as an English teacher provided me with many opportunities to build my students' capacity to make a difference to issues of global significance in their world. Many of the texts I selected for study dealt with the positive lessons from the WWII Holocaust including the value

of dignity, perseverance, faith, love and family. Elli by Livia Britton, and Schindler's List were confronting but popular choices. I created opportunities for students to meet actual wartime survivors. This made the experience more real: an Auschwitz tattoo on a wrinkled arm or a weeping veteran sharing the horror of Changi as a prisoner of war.

I decided to gain some firsthand experience and visited many Asian and European battlefields and memorials. In Poland I travelled for a time with an Auschwitz survivor and I stood by while she placed a single flower inside the shell of a gas chamber where her mother had perished. I saw the steep piles of dried leather shoes and women's hair in bunkers long deserted. I looked at the once fashionable high heels and the tiny children's sandals. I stared uncomfortably at the blond plaits, short curly tresses and brunette pony tails and I thought hard about war and about peace.

When I returned to Australia, I initiated a school based global project called, 'Faces of War.' The themes were Holocaust, Refugees and World Peace. Cultural understanding, tolerance, respect and friendship were emphasized. Using the power of computer technologies I connected students from over 20 countries.

We shared their grandparent's interviews, war artifacts, art, writing and ideas about the events and lessons from WWII. It was an incredibly powerful and rewarding and touched many students and their extended families. But, had I addressed my personal responsibilities to that documented filthy sea of mud stained faces bogged in trench warfare

from my childhood Sunday viewing? Gaunt faces peering hopelessly from behind taut barbed wire remained frozen in my memory, soldiers fighting for freedom and for peace.

Fresh faced South Korean students smile a shy greeting from my classroom video conferencing monitor. My own students enthusiastically chant 'Giddyday!' 21st Century technologies uniting nations in friendship and cultural understanding. Today our debating topic is, World Peace is Possible. Korean and Australian students passionate, apprentice ambassadors, they are surprisingly articulate. I suddenly feel more confident of a peaceful future in our region.

I glance at my father snoozing peacefully in his leather recliner chair. 90 years of living history. If I could have watched the 'World at War' in real-time what might I have dared to ask those defenders of peace in the Asia Pacific and beyond? Men and women far from their homes making the ultimate sacrifice. A crumpled photograph clutched in a lifeless hand. Black and white faces in a sea of war torn statistics. Lest we forget.

● Dialogue Manners



Koshiro Nagai
peace_aizu@yahoo.co.jp

I have just received a degree from SNU and will receive one from The University of Tokyo.

on Peace

For 70 years, Japanese society has been bound by an important task: how to come to terms with its role in World War II. We have to face this question again this year. In reflection of the 70th anniversary of the end of WW II, I would like to provide three perspectives for the Japanese to face that war in a contemporary context.

First, the Japanese need to look back at the war in a Japanese societal context. The number of people who experienced the war has been decreasing over the years. Testimony of the war should be passed down to the next generation. Archives of these testimonies need to be preserved and expanded.

Second, the war needs to be considered in an Asian context. Remaining historical problems hinder cooperation in East Asia. It is not possible to erase the unfortunate past, and the Japanese have to face that fact.

Third, Japanese society needs to be conscious of Japan's reputation on historical issues in the world. For example, being a "normal nation" and taking steps towards "historical revisionism" are not a part of the same line of thought, and can sometimes cause confusion. To play a greater role in the world, Japan has to avoid being labeled as a "historical revisionist."

Therefore, necessary policies are (1) handing down historical memories to the next generation (2) dialogue with Asia for existing together, and (3) keeping on track as a liberal and democratic country that values human rights. Specifically, I would like to concentrate on the need for dialogue in this essay.

Habermas, a German modern philosopher, described meaningful communication as having three validity claims: first, that the statement made is true; second, that the speech act is right with respect to existing normative contexts; and third, that the manifest intention of the speaker is meant as it is expressed.

Simply put, Habermas advised us to speak honestly without embellishing words. Concerning Habermas' second point, Japan and Korea sometimes have a slightly different normative understanding of the same issue. For instance, discussion on the comfort women issue in Japanese society puts more emphasis on whether the comfort women system was coercive and on the extent of military involvement in the system.

However, Korean society emphasizes the human rights aspect in regards

to the abuse of women. Another example would be that, although the Japanese believe that they have apologized numerous times already, the Chinese and Koreans say consistency is important.

For instance, Japan made a “deep remorse and heartfelt apology” in the Japan-South Korea Joint Declaration in 1998 and this document states that “the present calls upon both countries to overcome their unfortunate history and to build a future-oriented relationship based on reconciliation.”

Many Japanese hoped that progress towards historical reconciliation had been made with resolution. However, the current situation does not reflect this scenario. Successive Korean court judgments ordering Japanese companies to provide wartime compensation in recent years pose a totally different story. This may show that the Japanese intention of an apology has not been conveyed well, borrowing from Habermas’ third validity claim.

One strong reason is as follows. On the surface, everyone seems to be talking about the same issue of an “apology,” but the actual contents of the discussion could be looking in different directions. The Japanese says that “apologies in official statements are obvious.” Koreans say that “a lack of consistency in statements damages the credibility of the apologies.” When we are talking about historical issues, we just need to double check and ask ourselves, “Wait, are we talking about the same issue?”

The process of checking assumptions plays a critical role here. Furthermore, all participants in a dialogue need to show which “facts” they actually consider as “the facts.” This applies the same even if the participant is a state actor or an individual citizen. We should not be afraid to “agree to disagree.”

This is far better than not sitting at the table of dialogue. Why do we need dialogue to look back at the history of WW II? The answer is simple: because war is military action that one country wages on another nation.

There are more than two actors. Colonial rule poses the same. If there is a person who makes an apology, this apology should be accepted by the other in order to realize reconciliation.

To be honest, I think there are undeniable Japanese feelings on the issue. How many times do we need to apologize? Of course, there could be rebuttal that wrong doings of the past never fade. I personally understand both opinions.

Common ground should be discovered for this dilemma through tenacious efforts. We have to be cautious whether our intentions are conveyed to others as they are intended. Keeping to Habermas’ validity claims, double checking assumptions and not being afraid to agree to disagree are dialogue manners that we need to consider during the 70th anniversary of the end of WWII.

 Award Winning Works of **6th Int'l Essay Contest** *on Peace*

Publisher Northeast Asian History Foundation
The Korea Times

Editor The Korea Times

Address 81 Tongil-ro, Limkwang Building, Seodaemun-gu, Seoul, Korea

Email go0303@nahf.or.kr

Tel +82-2-2012-6145

Fax +82-2-2012-6175

Copyright © 2015 by Northeast Asian History Foundation, The Korea Times.
All rights reserved.

on Peace