

| | | |
|--|---|---|
| Name | Hou Keun SONG | City / Country of the Home Organization Seoul, Korea |
| Title of Research | The Evolution of Candlelight Rally and Its Discourse Regarding the Import of American Beef in South Korea | |
| 【Home Organization & Title】 Department of Sociology, Seoul National University Professor | | |
| 【Invitation Period】 April 1, 2009 ~ May 1, 2009 | | |
| 【Counterpart at Kyoto University】 Prof. Emiko Ochiai (Graduate School of Letters) | | |
| 【Seminar / Conference Presentation】 Title: Raising the Private against the Public: The Analysis of the Discourse of the Candle Light Rally in South Korea Date: April 15, 2009 Number of Participants: 30 Organizer: Prof. Motoji Matsuda (Graduate School of Letters, Kyoto University) | | |
| 【Results/Achievements】 I would like to start out my report of staying in the Kyoto University for a month by mentioning a gratitude to GCOE for the invitation to the distinguished institution. It was a great experience for a sociologist like me to learn more about Japanese society and the deep sentiment beneath the surface. The spring in Kyoto was impressive and the city environment was quiet and clean. The citizens walk very carefully in order not to disturb other people in the street. Koreans are very different from this atmosphere in various aspects. The differences between two societies generate different patterns of economic development, social order, and styles of academic works. Especially social scientists show surprising differences between two countries: Korean social scientists are interested in macro issues as compared to the micro interest of Japanese counterparts; Koreans actively accept American as well as European intellectual outcomes but it seems to me that Japanese social scientists are more indulged in their intellectual tradition and legacies; Korean social scientists are more representative in politics and economy but Japanese counterparts are more confined within campus. Korea intellectuals have a more tendency to participate in social and political affairs but Japanese counterparts do not. | | |

There are several reasons explaining these differences. Among others, the social and political tradition is the most important one. Intellectuals in Korean traditional society were the ruling class in politics and economy. They formed the ruling class in rural villages and occupied the upper echelon in the social hierarchy for hundreds of years since the early era of Chosun Dynasty. Why this difference is significant for the main title of Erasmus Program is the active participation of Korean intellectuals in public affairs and their preference of research interest in the public. I chose such issue for my presentation on April 15, 2009 in the midst of my staying in Kyoto. Candle light rally was pertinent to that interest since it was political protest of the private against the public decision.

This explanation tells why the research during my stay in Kyoto University gave me an insight with comparative perspective into the ongoing research on the confrontation of the private against the public that raised a frequent turmoil in Korean politics. I really appreciate Kyoto University Global COE program for providing me a good opportunity to look into Japanese society closely. One point to regret is my ignorance of Japanese letters. If I improved my Japanese reading skill before my departure, I could have obtained deeper understanding of Japanese society.

