

Oral History Project Transcript
Interviewer: Sam Lee
Interviewee: Young woo Lee

Samuel Lee: My name is Samuel Lee. Today is October 23rd, 2023 and I am interviewing Young Woo Lee through Zoom for the Colby College Korean Oral History Project. Do you agree to grant the College permission to archive and publish this interview for educational purposes?

Young Woo Lee: Yes, I agree

SL: Okay, Thank you. So, please introduce yourself.

YWL: My name is Young Woo Lee, actually I [was] born in 1963, so...is that it? More introduce?

SL: Okay, Thank you. How are you doing right now?

YWL: I'm good, *Joseumnida* (I'm good)

SL: Are you ready to go into a deep dive and tell us about yourself more later?

YWL: Yes.

SL: So, the first question is about generational differences between your parents and you. [Inaudible noise by YWL] So during your time as you were born and you were living your young life, you were under Park Chung Hee's administration, also known as the Yusin administration. How do you think the ideas differed a lot between your parents and you, as you were born under Park Chung Hee and [your parents] were living in a different Korea before that?

YWL: My parents and my generation gap, I think, is [mainly in] lifestyle [differences]. For example, in our generation, sometimes we eat out, but my father's generation, they usually eat at home [with food] made by themselves. Another difference is political opinion, *Jeongchijeogin gyeonhae* (Political viewpoint), they are very conservative but we are - I think I am liberal, so sometimes we argue [and] sometimes we disagree [with] each other. The other difference is consumer behavior? They save [their] money for the future, but in our generation, we save money sometimes, but we spend money for leisure and travel, [those] kinds of things. So, my... *Han'guk mallo haedo doenikka* (한국말로 해도 되니까 Since I can speak in Korean); when I was born I was... *Urineun doege gananhaesseoyo. Guereonikka appa sedettaeneun, geureonikka harabeoji* (우리는 되게 가난했어요. 그러니까 아빠 세때때는, 그러니까 할아버지 We were very poor, so in my generation and your grandfather's generation)... My parents' generation lived in rural life, no electricity, no refrigerator, no radio, no television, [for] light at night, we used candles and lanterns.

But in my generation, *Ne sede ddaenun* (In my generation), we moved to... When I was 8-years-old, we moved to [the] city. There was electricity, there is television, there is refrigerator – it's [a] totally different life. My father's generation, they engaged in farming for a living. [It was an] agricultural society, but in my generation, Park Chung Hee—you said Park Chung Hee

Daetongyung (President)—*I saneopwareul silyeosseoyo gyeonjegaebal* (이 산업화를 시켰어요 경제개발 He industrialized, caused economic development). Park Chung Hee *Daetongyung* (President) contributed [towards] improving economic life a lot. For example, he made some *Gosok doro* (expressway), express highway, from Seoul to Busan. So, my father's generation and my generation is totally different [in our] environment [and] situation. Also, lifestyle, political opinion, childbirth, consumer behavior, [those] kinds of things are very different. Sometimes I felt a generation gap [within] my generation, my father's generation, [and] also my children's generation. I think a generational gap is inevitable, but it's not harmful, sometimes it's useful if we controlled...

우리가 그걸 약간 통제할 수 있고, 좀 뭐랄까...잘 매니지만 할 수 있다면, 그런 제너레이션 갭 이 상당히 더 좋은 방향으로 갈 수 있다고 생각[합니다] 왜냐하면 우리 자녀들하고도 그렇고, 우리 부모하고도 그렇고, 서로 다른점을 조금씩 인정해주고 좋은 것을, 좋은 커스텀이나 좋은 컬처나 이런것들을 받아들이면 되게 좋다고 생각해. 그런데 만약 그걸 인제 받아들지 않고 내것만을 고집하고 내주장만을 하게 되면, [쓰음] 제너레이션 갭이, 세대간의 그런 세대차이가 너무 이렇게, 뭐랄까 완전히 다 디바이드된, 완전히 이렇게 디바이드되서 너무 안좋은 것 같아. 그러나 그게 컨트롤만 되고 이렇게 서로 조금 이렇게 받아들일 수만 있다면은, 아주 좋은 것이 될 수 있지 않을까, 이런생각을 하게 됩니다. 예. 뭐 질문이 다 이게 됐는지는 모르겠네, 질문 대답이 다, 질문에 대한 대답이.

[Translated: If we can control it more, and, what should I say...manage it well, then I believe this generational gap can definitely go in a much more positive direction. This is because with our kids and our parents, if we can acknowledge our differences and get the good things, the good customs or good culture and accept it, I believe it is a good thing. But if we do not accept this and are stubborn to ourselves and assert our believes only, [inhales] the generational gap, the differences between these generations will be too/completely divided, and I believe that will be a bad thing. However, if we control this and accept ourselves a little, then I think this might become a very good thing. I am not sure if this responds to the question, or my reply really answers all the points.]

SL: So, you mentioned there's going to be generational differences that are basically inevitable, so what are those [differences] specifically in political ideals? Do you think political ideals will change a lot over each generation? You mentioned earlier that your parents' generation was conservative and yours if more liberal, do you think they will change over generations a lot? Or do you think they will stay relatively the same, compared with American politics, it seems that mostly through generations, parents teach [their kids] to have this same political shell, and it just passes down.

YWL: As you mentioned, 말한 것처럼, 그런 political difference 이런 것들이 많이 변하지는 않는다고 생각해요. 미국 아까 예를 들은 것처럼, 왜냐하면 그런 자라난 배경이나, 그런 background 나, 이런 것들이 워낙 가지고 있고 내 주장이 강하기 때문에. 근데 조금 더

오픈 마인드 된 사람들은, 그런 다른 것, difference 를 accept 하는 사람들도 있고, 또 생각하는 사람들도 있으니까. 그러나 하여튼 대부분은, majority 는 change 하지는 않은 것 같아. 영향도 그렇게 받지 않은 것 같고. 그런 생각이 들어요.

[Translated: As you mentioned, (Repeats “as you said” in Korean), I don’t think those political differences change a lot. Just like the example of America you mentioned earlier. This is because the environment we grow up in, the background, these things really shape us and make our ideals stronger. Open minded people accept these differences, and there are some people who think about these differences as well. However, I do not think the majority will change, nor will they be affected that much between generations politically.]

SL: We are going on to the next topic of student revolutions. So, there were many student revolutions that happened during [Syngman Rhee’s] rule, and there were some that probably occurred during your lifetime as well, student revolutions or “demos” [Korean shorthand for political demonstrations], where they wanted social or economic or political reform. So how do you think your life was impacted by that? How important was it in your daily life participating in the social aspects or political aspects?

YWL: 이승만 시대는 내가 잘 모르고, 그런데 이제 그 이후에 이승만 시대는 내가 잘 안살아서 모르고 그런데, 근데 저는 386 세대예요, the 386 generation. 한국에서는 이렇게 불러요. 이게 무슨 말이나면, the 386 generation of South Koreans who were born in the 1960s, studied at university during the 1980s. 이걸 그래서, 80 년대, 386 그 약자로. 그리고 이 뭐랄까요 좀 politically active 하게 활동했던, 그럼 사람들을 386 세대라고 이렇게. 저도 386 세대예요. 그때 당시에, 80 년도에 학교를 다녔고, 또 60 년대에 태어난, 그런 사람들을 그렇게 부르는데, 데모를 많이 참석했죠, 대학교 다닐땐. 내가 대학교를 들어갈 때가 1981 에 대학교를 들어갔으니까. 1980 년도에 전두환, 그렇니까 박정희 대통령이 죽고, 1980 년도에 군부에 있던 전두환씨가, 전두환 전대통령이 이제 국가권력을 장악하고, 이제 그랬을때 우리가 고등학교 3 학년, 12 학년, 그런데 그때도 데모를 좀 했었고, 학생들이 모여서. 그리고 인제 81 년도에 대학교 들어갔을때는 본격적으로 데모를 했던 그런 시대여서, 거의 수업을 많이 못했어요, 공부를 그렇니까 많이 못했다고 생각하면 돼요. 공부를 거의 많이 못하고, 수업이 거의 캔슬되고.

[Translated: I do not know much about Syngman Rhee’s era, but I know about after. I did not live during Syngman Rhee’s era, I am part of the 386 generation, as they call it in Korea. What this means is that we are the 386 generation of South Koreans who were born in the 1960s and studied at university during the 1980s. So, we use the acronym 386 [Note: The “3” in 386 indicates that this generation were in their 30s in the 1990s when the term was coined]. And these people were also characterized by being politically active. I was a part of the 386 generation. Now back then, we called people who went to [college] in the 80s, and born in 60s this way, and we participated in a lot of demos while we attended college. I went into college in 1981, and during 1980 president Park Chung Hee died, then Chun Doo-Hwan who was in the military base took over national power, and we did some demos together as students during that era too, when we were 12th grade, or my third year in high school. When we went into college in ‘81, it was an era where students participated in demos full swing, so we could not really

participate in class. So basically, we were not able to study that much, and most classes were cancelled.]

SL: Okay so you mentioned that you would basically be expected to have classes cancelled in order to go to these demos, were they considered that important at the time, where it's like 나는 의무적으로 해야한다 (I have to do it mandatorily), was it like that? Or was it just so commonplace that everybody just chose this over classes?

YWL: 나는 의무적으로 한 것은 아니고, 그 1980 년도에는, 정치적으로 [the] politically climate of South Korea is very 좀 안좋았어요. 이제 가장 중요한 사건이 뭐냐면, 광주 massacre. 광주에서 사람들이 많이 죽었어요, 군인들에 의해서. 그래서 그것들이 사실, 한국에서는 그걸 언론에 보도 못하게 했지만, 이제 Germany, West Germany 에서 독일 기자들이 그런것들을 해외해서 발표[하고], 이런것들이 우리가 정보를 얻게되고. 그쵸 의무적으로 했던것은 아닌데, 학생으로써의 그때 당시에는 우리가 나라를 바르게 이끌어야 한다는 그런 사명, 미션같은 그런게 상당히 강했어요. 그리고 그런 참여를 많이했던 그런 시대예요. 그렇기 때문에. 그때 당시에는 또 박정희 대통령 시대때 경제가 발전해오면서 labor rights, 노동 권리? 이런 것들이 많이 뭐랄까 무시됐어요, 왜냐하면 경제성장을 해야 되니까. 최저임금도 안주고, 아주 그런 짠 임금을, 노동력을 이용해서 나라 경제가 발전했잖아요, 그리고 막 언론도 보도를 못했어요, Freedom of the press 가 없었어요. 전혀. 그리고 언론사에 군인들이 막고 지키고 있는 것들이 있었어요. 그렇기 때문에, 대학생들이 아니면 누가 할 수 없다는 생각이 해서, 그때 당시에 이제 종교계, 교회, Catholic Church, 불교, 다 종교계가 합쳐서 그때는 군정부에 대항했어요. 그런 것들이 의무적인 것은 아니었고, mandatorial 뭐 그런 것들은 아니었어요. 그러나 거기에서도, 한 절반 이하는 그냥 클래스에서 공부하던 애들도 있었어요 [웃음] 그건 뭐 자기들 선택이었던 거죠. 예.

[Translated: No, I did not do it because it felt mandatory. During the 1980s, the political climate of South Korea was very bad. The most important case was the Gwangju massacre [Note: President Chun Doo-hwan's brutal suppression of a city-wide protest held by the residents of Gwangju in 1980 against the continuation of Yusin military-authoritarian governance after Park Chung Hee's assassination in 1979]. A lot of people in Gwangju were killed by soldiers. During this time, actually, Korea could not put this in the press, but German—specifically West German reporters—showed this to the outside world, and we got information from this as well. Again, it was not mandatory, but during this time we felt a responsibility to lead the country in the right way as students, we found it as our lifelong mission and had a strong belief in this, and therefore there was a lot of participation in these things. During this time, as president Park Chung Hee developed the economy, labor rights were ignored a lot, because economic growth has to occur. There was no minimum wage and cheap labor was used to develop our economy. There was no freedom of the press either, at all. Soldiers would also guard the press too, and because of that we thought nobody but college students could create change. During this time, the religious community came together. Between the Christian church, Catholic church, Buddhists, they all united and resisted against the military government. All in all, it was not mandatorial [sic] at all,

[but people participated a lot]. However even during these times, under half of the students in class would just stay in class and study, [laughs] well it was their choice after all.]

SL: Okay, so how were they generally looked upon, these student demos or revolutions, by your classmates or your parents? What was their opinion on them? Was it generally a positive thing that a lot of student demos were happening or more of a negative thing?

YWL: 아니요 어떤 사람은 아주 네거티브하게 생각한 사람들이 있었어요, 거기에서도. 그리고 우리 Parent's generation, they are negative. 우리 부모님들은, 네거티브하게 생각한 사람들이 많았어요. 그런데 저희 부모는 그래도 좀 서포티브 했는데, 많은 generation 이, 위에, 나이먹은 사람들은, 뭐랄까요. 그걸 믿지도 않았고, 상당히 부정적으로 생각했어요. 지금도 광주, 5.18, 그런 것[들이] 역사적인, historical fact 인데, 그걸 인정을 안하는 사람들이 지금도 많이 있어요. 그때 당시에는 어떻게 보면 모든게 좀 자유로운 상황이었죠. 그러나, 이제 데모를 안하면, 학생들 중에서는, 좋은 눈으로 바라보지는 않았죠. 뭐 공부만 하는 이런애들 있잖아, 클래스에, 그런 학생들을 보면서. 왜냐하면 그때 당시에 시대가 그런 데모를...너무너무 많았어요 뭐 길거리에 장사하는 사람들도, 대학교 앞에서는 장사를 못했어요 하도 경찰들이 최루탄, 눈물 흘리는거 tear gas, 그런것들을 막 쏘가지고. 그때 당시에는 모든 국민들이 대부분에 citizen, most of the citizens, they supported demos. 그래서 막 도망가다가 잡히면 숨겨주고, 그래서 제 동생도 데모하다가 잡혀가지고 경찰서에 가가지고 감빵에 살고 그랬어요 한 1 주일 넘게 [웃음] 그런 경험도 있죠. 그래서 아빠가 공무원이었는데, 아버님이, 그래서 가서 대려오고 그런 것들. 서약? 이제는 데모 안하게 하겠다 [씨]가지고 이렇게 대려오고. 저는 개인적으로 잡혀간 적은 없지만, 그런 것도 있고 그런 기억이 있어요.

[Translated: No, there were some people that thought of the demos to be negative. Those people, as well as our parents' generation were negative. My parents were still partially supportive, but a lot of older generations did not believe in the cause and thought of it as very negative. Even now, some people do not believe and instead deny that historical events and facts such as the Gwangju massacre, 5.18 [Note: Shorthand for May 18, 1980, the date that students in Gwangju began the protest that culminated in the violent state crackdown on the city], these things. During this era, in a way, you can see it as very free. However, if students did not join demos, you were not seen in a good way, at least amongst other students. Like those kids who would just study in class and not join the demos. This is because there were demos everywhere, and even for people selling goods on the streets, they couldn't do business because the police would always shoot tear gas, the stuff that makes you tear up. During this time most citizens supported demos, they would help hide people who participated if they were getting chased. My younger brother actually got caught during the demos and got sent to the police office, living in jail for a little bit over a week [while laughing], there were events like that. My father was a civil service agent working for the government, and he would bring him from jail after signing an oath that would agree to not letting his children participate in demos. I personally did not get caught during demos, but there were events like that.]

SL: How do you think the effects of these [student revolutions] shaped the morals or standards of Korea today? 효과가 있다고 생각하세요? 지금의 한국을 만들었다고 생각하세요? (Do you think there was an effect? Do you think it made the Korea of today?)

YWL: 그럼요! 왜냐하면 지금의 한국은 엄청 자유롭잖아요. 자유로운 나라예요. 자기의 의사를 맘대로 표현하고, 그렇잖아요, 예를 들어서 대통령 욕도 하고. 쉽게 말하면. 그런 자유로운 나라가 될 수 있었던 것이 그때 당시에 그런 많은 사람들이 죽었죠, 그때 막 고문당해서 죽은 사람 사건이 많아요. 그런 건 내가 자세히- 뭐 박종철, 다 알 거예요 이렇게 찾아보면 박종철, 이한열, 이런 사람들이, 대학교 다닌 사람들이 고문- 잡혀가서 죽었어요, 고문 받아가지고. 그래서 그런 사건들, 많은 사람들이 죽었죠. 그 사람들 뿐만 아니라. 그래서 그런 것들이 지금의 어떤 *It makes the current foundation of democracy in Korea, I think.* 그래서 그런 것들이 이렇게 보면 자유로운 나라가 될 수 있었지 않나... 그런 생각이 들죠.

[Translated: Of course! Look at Korea now, it is so free [compared to then]! You can freely express yourself. For example, you can say bad things about the president, for one. The reason we were able to make Korea such a free country was because a lot of people were sacrificed, sacrificed by dying to torture. Everyone knows, people like Park Jong-chul [Note: A Seoul National University student killed during a police interrogation on January 14, 1987. His death by torture mobilized protests for the June Democracy Movement of 1987], Yi Han Yeol [Note: A Yonsei University student killed by a tear gas grenade while protesting Park Jong-chul's death. The image of his fallen body became a rallying symbol for the June protests that culminated in democratic elections in December 1987.], these people, these college students were captured and killed through torture. These events were able to create the current foundation of democracy in Korea, I think.]

SL: I don't know if you know too much about Syngman Rhee's time, but there were also similar riots, like student riots and demos that occurred, with—I don't know if you heard—but the *Jeju-do* (Jeju Island) massacre that occurred once before. Do you think the students of your time got a lot of references or sort of had similar ideals as the base foundation for these riots?

YWL: [In Korean] *I missed the first part of the question* (앞에꺼를 놓쳤는데?)

SL: 그러니까 대충 옛날 제주도 학살사건 그럴때도 이렇게 시위가 있었는데, 학생 시위가 있었는데, 그것을 본떠- 거기에 있는 아이디어를 본떠서 참고했다고 생각하나요? 아니면 그냥 [아이디어가] 다르다고 생각해요? 둘다 일단 학살사건 같은게 있었잖아요.

[Translated: So even in the old days when the Jeju massacre happened, there were student demos like these. Do you think the student demos you participated in took references from the older student revolutions? Or do you think the ideas were different? They both had massacres occurring.]

YWL: 그런 것하고 다 연관이 있죠! 그때부터 학생운동들이 많이 있었기 때문에 그런- 학생들이 항상, 이승만때도 마찬가지, 이승만 정권때도 학생들이 많이 희생당했잖아요.

어떻게 보면 학생들이 뭐랄까요 영어로 뭐라고 해야지? 의식? 그런 뭐랄까...나라에 대한 걱정? 요즘 학생들은 없어. 안타깝게도 [웃음] 요즘 학생들은 자기-살아가는거, 잡을 잡고 막 이런것들이 많은데, 옛날에는 그런 내용은 어떻게 보면 전통같은거? 뭐 이승만때부터 그런...아까 말한 제주도 학살사건 같은걸 보면서 많이 데모를 했잖아요, 학생들이. 그래서 그런것들이 어떻게 보면 우리 시대에 이어졌다고 볼수 있어요. 그게 쪽 이어져서, 어떻게 보면 이어져온거죠. 그래서 80 년도에 이게 어떻게 보면 가장 강하게-그래서 민주화를 만들었으니까, 직접선거를 할수있는 87 년도인가? 그런거를 만들어낸거죠.

[Translated: There is definitely a connection between the older student revolutions and the ones I participated in! Since then, there were many student revolutions, even back then in Syngman Rhee's era, there were a lot of students who were sacrificed. In a way—how do I say this in English—awareness? Worry about the nation? [Students had that]. Sadly [laughs] students of today do not have these qualities. These days they are focusing on living on their own, getting jobs and all. In the older days we had a sort of...tradition? Ever since Syngman Rhee, as before mentioned the Jeju massacre inspired a lot of demos from students. In a way this connected and continued to my era, allowing such a strong reaction-leading to democratization and direct elections around '87 I think? We were able to create that.]

SL: Thank you. We'll move on to the theme of play, as for this Colby College Korean Oral History Project, our main theme is play, so we will talk about your social life in your childhood. So, in terms of playing, in terms of social participation of just having fun, what do you think were like the most common or main ways that you played around as a child? Up till [around] adolescence?

YWL: When I was young, I [didn't] have a toy [to play with]. [I just] played with friends. I just remember run[ning] and run[ning], from here to there on top [of the] hill, mountains, and also game[s] on the ground. Hide and seek, squid game, running and [inaudible due to poor network connection]. Mostly when we [were] kids, boys - 남자들이 잘못된 행동을- 여자들을 많이 괴롭히고 이런 것들을 많이 기억[하고]. 그리고 놀이 중에 기억나는것은 제기차기, the jeagi [is] similar in appearance to [a] shuttlecock, made from a coin, a hard coin, and *hanji* (handmade Korean paper). [As for the rules of Jegi chagi,] I kick the jeji into the air, and continue kicking it to keep it off the ground. The player with the highest number of consecutive kicks wins. 그다음에 연날리기, kite flying. 뭐 그때는 kite 를 만들었어요, 그걸 어떻게 만들었냐면 frames are generally made of bamboo, 대나무로 만들었고, 거기에다가 틀을 만들고, bamboo 틀을 만들고 거기에다가 [you attach paper to it]. 보통 모양은 rectangle 모양이 있고, stingray 모양, 그런것들. 대부분은, kite flying is a traditional winter game, 왜냐하면 during the winter, 겨울에는 바람이 많이 부니까, 그래서 그때 많이 날린 기억이 있고. 그다음에 팽이치기, top spinning, 팽이를 치는데, a player spins a wooden top with a stick to make it spin. 이런거. On ice, or sometimes on the ground. 그리고 닭싸움!

Cock/Chicken fighting? 그게 뭐냐면 그냥 닭싸움이라고 한국말로 하는데, Physical competition, 남자들이 많이 하는 그런게. Each player has to stand on one leg, grabbing their hands around their other ankle [on the leg raised]. Then while hopping on one leg, each player

will try to knock their opponent off balance. 그럼 이기는거예요. 손을 놓친다던가, 아니면 넘어진다거나 하면 그냥 이기는 거지. 그래서 마지막에, last one still standing in the correct position 손 안떼고 앵클을 딱 잡고있는 사람이 이기는거. 그리고...딱지치기, 딱지치기는 뭐 영화에서도, Squid game 에서도 나오는 그런 딱지치기. [딱지가] 뒤집어지면 이기는거지. 그리고 또 논게 뭐냐면 굴링쇠를 밀고가는. 뭐 놀게 없으니까, rolling hoop 이라고 해야되나? 그런 hoop 을 이렇게 굴리고 가는...내가 놀던때는 다르게 아니라 old wagon wheel 같은거 그냥 밀고 가고. 손으로 밀고 가기도 하고, 손으로도 막 사용해서 밀고, 그냥 굴리고 다니는거지. 또 바닷가가 가까이-어렸을때 바닷가에서 살아왔으니까, 바닷가 근처에서 태어났으니까, 바닷가에서도 수영도하고, 가서 뭐 할일이 없었으니까. 그리고 산으로 둘러 다니면서 새도 잡고, 이런거. 이런거 하면서 그냥 놀았던 그런 기억들이 있어요. 그런 기억들이 있어요.

[Translated: When I was young, I [didn't] have a toy [to play with]. [I just] played with friends. I just remember run[ning] and run[ning], from here to there on top [of the] hill, mountains, and also game[s] on the ground. Hide and seek, squid game, running and [inaudible due to poor network connection]. Mostly when we [were] kids, boys would do bad things- they would stress out and do bad things to girls, in my memory. Games I remember playing includes *Jegi chagi* (shuttle-cock), made from a hard coin and *hanji* (Hand-pressed traditional Korean paper). [As for the rules of Jegi chagi,] I kick the jegi into the air, and continue kicking it to keep it off the ground. The player with the highest number of consecutive kicks wins. Then we have Kite flying, we used to make our own kites back in the day. We made it bamboo to create a frame, [then added paper to it.] Common shapes included a rectangle shape and a stingray sort of shape. Kite flying is a traditional winter game because during the winter, the winds are stronger. Then there is *Paengi chigi* (top-spinning), where a player spins a wooden top [by hitting it with] a stick to make it spin. It would be played on ice or sometimes on the ground. Then there is *Dakssaum!* (Chicken wrestling) A lot of boys played this one, it was a physical competition. Each player has to stand on one leg, grabbing their hands around their other ankle [on the leg that was raised]. Then while hopping on one leg, each player [would] try to knock their opponent off balance. If you let go of your other leg or fell over [you would be knocked out]. The last one still standing in the correct position without letting go of their ankle would win. Then there's also *Ddakchi-chigi* (Hitting the Ddakchi). *Ddakchi-chigi* came out in movies and *Squid Game* [Note: Created by Hwang Dong-hyuk, Netflix, 2021], where if you flip the *Ddakchi* [A square piece of folded paper] you would win. There was also pushing the *Gulung-swe* (Push the hoop) since there was nothing to do. You just roll a hoop and go. In my era we would get something like an old wagon wheel and just push it, we sometimes used our hands as well and just pushed it around and played with it. Since I lived near the ocean when I was young, I would also just go there and swim since there was not much to do. I would also go to the mountains and explore, catching birds and such. I just remember doing these things as a child to play.]

SL: I noticed there are a lot of activities that even if it was [participated in] a long time ago in your generation, some still persist and are considered “traditional” such as *Dakssaum* (Chicken wrestling), or *Ddakchi-chigi* (Hitting the *Ddakchi*) or stuff like that. Do you think – or why do

you think they persisted until this generation, while others such as spinning the top, the *paengi*, that isn't as popular anymore? Why do you think some persisted and some did not?

YWL: 왜 그걸 계속 했냐고? 그때 당시에는 놀게 없어 [웃음] 뭐 티비도 없고, 전기도 안들어오고, 뭐 할 수 있는게- 그냥 학교 갔다 오면 밖에 나가서 친구들과하고, 뭐 몸으로 놀 수 있는 거, 그리고 간단한 거, 그런 것 밖에 할 수 있는게 없으니까 그렇게 놀았던 것 같애. 뭐, 없어요. 그리고 뭐 놀이라기보다는 놀이도, 놀이 중에서도 또 소 있잖아요 소, 소가 풀을 뜯어먹었잖아요 옛날에. 소를 그냥 데리고 나가서 풀에다가 이렇게 줄 길게 매놓고 그냥 풀 뜯어먹을수 있도록 이렇게 말뚝을 박아놓고, 그냥 시간 보내는 거예요. 그것도 놀이라면 놀이고, 일이라면 일이고. 그러니까 할일이 별로 없는거지. 지금이야 뭐 많이 있지만. [웃음]

[Translated: Why did we keep doing that? Because there was nothing to do! [Laughs] We had no TV, no electricity, there was nothing to do after coming from school except going out with friends and use our physical bodies to play or just simple activities. Well even amongst other things we did, sometimes we would get cows and-you know how they graze, we would take them to the grass with a long rope, set them in the area with a stake and just let them eat grass and watch to spend time. If that was considered playing, it was considered playing. If it was seen as work, it would be work. There was not much to do, though there is a lot of stuff to do now [Laughs]]

SL: So, I'm aware that electricity, electronics, video games, TVs, things like that didn't really exist in your child[hood] life until you grew up more and aged, so were they popular in your generation when they first came out? Did many people in your generation participate in this? Things like movies or Tv...

YWL: 전기가 들어오고 이제 여덟 살까지는 제가 살던 데에서는 전기가 없었으니까 전혀 그런것들은 없었고. 이제 도시로 move 하고 나서, 도시에 나오니까 이제 전기가 들어왔고, 그때 당시에 전기가 들어오고 드라마나 이런 것들- 그 때에는 이제 전기가 들어온데 와보니까, 동네에 TV 가 하나씩 있어요, TV 있는 집이. 그러면 이제 그때 당시에 그집에 가서 재미있는 그런 TV 를 사람들이 막 다 모여서 봤던 그런 기억이 있고- 너무 좋은 거지 그 TV 가 없는데 그집만 있으니까, 그때 당시에는. 그것도 white and black, color 도 아니고. 그때 당시에 한꺼번에 막 사람들이 모여서, 한집에 모여서 많은 사람들이, 한막 30 명-40 명들이 그 조끄만 TV, 크지도 않아요, 그 조끄만 TV 를 봤던 그런 기억이 있고. 그리고 이제 전기가 들어오면서 아까 말한 게임! 그런것들이 이제 있었는데 너무 재미있죠. 그게 새로운 세상이니까. 그 뭐지 Street Fighter 같은 거, 그런 게임. 그리고 이렇게- 그걸 뭐라고 해야 되나 막 길을 만들면서 가는거 있는데- 지금도 있는 것 같은데. [Imitates video game music sound] 그래서 하루종일 어떻게 보면 갤러그 (Galaga, arcade game), 파리 같은 게 이렇게 쪽- 그런 게임들이 새로 나오면서 그 게임장마다 엄청나게-근데 이제 돈이 들여야 하잖아요? 근데 이제 [돈이] 있어야하니까, 그래서 집에서 부모님한테- 너무 이제 재미있으니까, 거짓말도 조금 하고, 물건을 연필이 예를들어서 200 원이면, 300 원이라고 이제 200 원을 사고

100 원, 안그러면 버스를 타고 학교를 가야 하는데 그 돈을 save 해가지고, 그 돈을 걸어 다니면서 게임하고, 이런 것들이 [생각나네요]. 너무 잘하는 애들도 있었고, [게임이] 나오면서는 완전히 어떻게 보면 새로운 세계가 열린, 그런 경험이었다 것 같아요. 재미있었어요, 그게 재미있었죠, 근데 많이는 못했으니까. 개인이 소유한게 아니라, 그냥 오락실이 있어가지고. 그리고 학교 앞에, 초등학교, 그러니까 elementary 앞에는 뭐가 있었냐면 이런 조그만 게임기가 하나 있었어요, 크지도 않아. 앉아서 한 사람이 앉아서 하는 거예요. 막 이렇게 앉아서, 스틱으로 조종하면서 그게임을- 컴퓨터만해, 컴퓨터, 보통 노트북만한 그런 크기 앞에서, 그럼 옆에서 애들다 앉아서 또 보고 있고, 그 순서 지나면 하고. 그런것들 아주 뭐, 기억이 있어요.

[Translated: Well electricity didn't really come in up until I was 8-years-old. When I moved into the city though, there was electricity, dramas, stuff like that. Now since there was electricity in the city, there would be a house with a TV in the neighborhood and we would all gather around to watch fun shows. It was nice as everyone was able to gather in that house. It was black and white too, not even color TV. A lot of people would gather in one house, about 30-40 all from the neighborhood to watch the tiny TV. Also with electricity, there's the fore-mentioned games! They were so fun, because it was a whole new world. There was Street Fighter, another game where you make roads and go—I think it exists today [Imitates video game music sound to try and remember]—so all day we would play things like Galaga, where these fly looking things would be on the screen. These games, after newly coming out [would be popular] in arcades. But there was the dilemma of needing money, right? So since we needed money, we would lie to our parents since it was so fun. We would lie in a way like asking for money for a pencil, saying we need 300 won when it was actually 200 won so we can use the extra 100 to play games. Or we would save our money that we use for riding a bus to school to play. I remember these things. Some kids would be so good at these games too, and with the release of video games there was a new world, a surreal experience. It was so fun, but we could not play a lot because it was not like we owned these games, there were arcades [that we had to pay every time to play]. Also, there were these small game stations in front of elementary schools. They were small, and one person would be able to sit and play. You sit down, control with a stick, and play on a device as small as a laptop. Kids would all sit around the little game station and watch, playing when it's their turn. I had a lot of memories like that.]

SL: So, in North Korea or under certain peoples' administrations, movies or media usually had some sort of propaganda or political message, such as in the North they created movies to [make it] seem like their leader is a hero of some sort. Do you think there were a lot of political messages in movies that you watched during your young age?

YWL: 그런 기억은 별로 없는 것 같고, 뉴스에는 많이 나왔어요, 뉴스. 그 가장 중요한게 뉴스잖아요? Nine 9시 뉴스였던것 같은데. 딱 그러면 땡! 그러면 이렇게 9시가 딱되면 땡! 하면서 뉴스가 나오거든요. 항상 그때 뭐가 나왔나면, 전두환 대통령, 항상 이렇게 나왔어요. 전두환 대통령. 땡! 전두환 대통령. 그래서 이렇게 선전 하는거죠. 근데 movie 나 이런것들, 그러니까 press 를, 언론을 이 사람들이 컨트롤하는, 이렇게 막 메시지가 안좋은 것들 있잖아요? 나라에 안좋은 것들은 못나가게 다 censor? 검열을 했던

그런것들이 있었죠. 그래서 그런 것들[에 대해] 데모하고 그랬던 거죠. 그런데 이제 그런 뉴스나 그런 것들은 언론, 뭐 신문도 그렇고 그럴 것들이 많이 있었고, 그런 기억들은 있던데, 뭐... 영화나 이런, 그런 것에 메시지는, 정부에 그런 메시지는 [없었어요]. 왜냐하면 주말에 영화, 이런 것들이 되게- 지금도 기억되는 토요일만 되면은 주말에 영화를 해줬거든. Classic 한 movie 들, 지금 있는 그런 미국에 영화들, 좋은 영화들을 주말마다 틀어줬던 거지. 한국은 그런 언론을 통해서 방송이나 TV, radio, 그 다음에 newspaper, 이런 것들을 통해서 정치적인 메시지를 많이 했던 것 같고, 그런 것들이 있었던 것 같아요, 예. 그런 기억들이 있어요, 근데 영화나 이런 부분들은 많지는 않았던것 같아요. 그런 것들은 없었던 것 같아요.

[Translated: I do not have memories of that, but there was a lot on the news. The most important thing was the news, yeah? At 9 PM there would be news, it would make a “ding!” sound at 9, and the news would start. As for the contents of the news, it would always be about Chun Doo-Hwan. Chun Doo-Hwan. Ding! Chun Doo-Hwan. That’s how they advertised too. But in movies... So, in the press, the press was controlled to prevent messages that were bad, messages that were negative towards the nation and they would all be censored. That is why we participated in demos against these things. But again, in movies and media, there was no political messages of any sort. There were movies in the weekends, even now if it becomes Saturday there would be movies. Classic movies, American movies that were good and entertaining. In [South] Korea, we used the press, TV, radio, and newspaper to send political messages, but not really in movies and other media. Yeah, I do not think there was any sort of thing like that.]

SL: Now we’ll move on to the topic about the Korean War and the split. Do you think the effects of the Korean war linger in your young life? Maybe your parents or grandparents directly felt the effects [of the war] but how did you feel growing up as one of the first generations that were actually considered “South Korean” instead of just *Joseon Minjok*? (Joseon people)

YWL: 한국전쟁, 아니 남과 북이 나뉜 거는 영향을 아무래도 받았다고 볼 수 있죠. 그래서 어떻게 보면 또 그런- 한국- 남과 북이 나뉘니까, [나뉘고]나서 이렇게 가장 또 걱정이나 이런 것들은 지금 현재에 이제 한국하고 남한, 그게 South Korea [and] North Korea, they have tension. 지금 되게 독하잖아요, 한번도 교루가 안되고, conversation 도 안되니까. 가장 걱정되는 것은 safety, 이런 것 들인 것 같아요. 왜냐하면 언제든지 전쟁이 일어날 수 있고. 그리고 이제 이런 남과 북이 나뉘면서, Korean war 후에, 남과 북이 나뉘면서 가장 또 지금까지 안좋은게 뭐냐면 Generational conflict 인것 같아요. 왜냐하면 my father’s generation, 그때는 6.25 을 겪었잖아요. 1941 할아버지, 내, 우리 아버지는 1941 년에 태어나셨거든요, 6.25 가 ‘50 년 에서 ‘53 년 까지 잼아요. 그걸 거쳤기 때문에, 그 시대를 거치고 그 어떤 North Korea 그런 사람들이, 그 사람들한테 죽임을 당한 사람도 많잖아요, 그래서 그런 여러가지 피해가 많이 있었기 때문에 그런 generational conflict 이 아직도 있는 거죠. 지금도 뭐 북한에, North Korea 사람들을, 그러니까 어떤 사람들은 사람이라고 생각을 안하는, 좀 그런 [사람들이 있죠.] 그러나 대부분에 사람들은 다 뭐랄까? Normal 한 사람들이잖아요. 그런데 지도자들이 문제인데. 그래서 그런 것들도 있고. 또 뭐랄까...Ideology War, 어떻게 보면 지금도 그런 게

남아있어요. 나뉘에 대해 가지고. 그래서 지금도 정치가들이, 그 politician 들이, 그거를 이용해, 이용해 먹었어요. 그래서 막 선거때가 되면, 북한이 쳐들어온다, 막 이려고 막, 그런 가짜 뉴스도 만들고 이런것들도 많이 있었고. 하여튼 그런 남과 북한이 나뉘지면서, 어떻게 보면 제가 젊었을때, 대학교때 이런, 그런 삶에도 그런 것들이 영향이 없다고는 할 수 없죠. 그래서 그런, 뭐 많은 영향이- 왜냐하면 우리 가족은 북한에 뭐, 가족이 있다던가 이런 것은 아니기, 이런 상황은 아니기 때문에, 그게 직접적으로 많은 영향이 있는 거는 아니지만, 그래도 한국에서 살았던, 남한과 북한에서 살았던 모든 젊은 사람들은 [영향을 받았죠]. 왜냐하면 내가 영향은 받은 것도 [뭐가 있냐면] 군대에서 내가 3년동안 갔다 왔잖아요. 군에. 그게 의무적이예요, mandatorial, 가야 되는 거. 그게 남과 북이 나뉘지기 때문에 그런 거죠. 만약에 남과 북이 통일됐으면, 군대 안가도 되고, 그냥 내가 미국처럼, 자기가 자원해서 가게 되는데, 한국은 이제 그런[게 없죠]. 그래서 젊은 사람들은 영향을, 그 3년이라는, 3 years, 되게 젊었을 때 중요한 시기고 그런데 그 때 가서 그 나라를 위해서, 의무적으로 해야 되는, 뭐 당연한 거지만, 의무적으로 해야 하는 그런 것들이 내가 영향을 받았다고 볼 수 있죠. 그렇게 볼 수 있겠죠.

[Translated: The Korean War, the North and South split, definitely affected my life. After the North and South split, there would be a lot of worries, some which last even today. The South and North have a lot of tension, without any contact or conversation at all. There are a lot of concerns about safety, since there can be a war anytime. Another bad thing after the Korean war and the split is a generational conflict. This is because in my father's generation, they suffered through the events of 6.25 (Note: Korean shorthand for the Korean War referring to the conflict's starting date of June 25, 1950, when North Korean forces crossed the DMZ). My father was born in 1941, and the war happened from 1951-1953, so after experiencing that and facing a lot of deaths caused by North Koreans, there was a lot of damage. This caused generational conflict to this day. Even now, some people do not see North Korean people as human beings. But most people in the North are normal, it is the leaders that are the issue [in my opinion]. There's also a sort of ideology war lasting until today. A lot of politicians use the war for their own benefit, like when they say the North is going to invade again when their election starts, making fake news and stuff like that. Anyways after the split, there was still an impact even for people in my generation who went to college. It wasn't too much of an impact, since we did not have family in North Korea or anything like that, so there was no direct impact, but every one in the youth of the North and South Korea were affected. Even I was affected as I had to be conscripted to the military for 3 years. It was mandatory, and was caused by the split of Korea. If Korea was unified, there would be no need to go to the military, and it would be more voluntary just like the United States. We do not have that in Korea though, so many young people were affected, as they lost 3 years, a very important time in their life to serve for their country. Though it was mandatory, it was justifiable. But yeah, I was affected as it was mandatory.]

SL: Do you think there are big social, economic, or political impacts that came directly after the Korean War that still affect infrastructure today?

YWL: 그렇죠, 한국전쟁에 영향이 있다고- 왜냐하면 after the war, North Korea and South Korea remained divided, right? 이렇게 divided 됐잖아요, 뭐 그런 것뿐만 아니라 families were broken up by the war and lived on opposite sides 지금. 그리고 뭐 unable to visit or even communicate with each other. Communication 도 안되잖아요 지금, 뭐 아무것도 못하는 거니까. 그래서 impact of Korean War 가 사실은 많은 사람들이 죽었잖아요, 너무너무 많이- 얼마 죽었나면 4 million, 3 to 4 million people dead and missing. 몰라요, 그게 어떻게 된- 그게 죽은 걸로 나왔죠, 그렇게 실종되고 그랬으니까. 3 년동안, three years [of the war]. 그래서 뭐 the war was disastrous. [To] all of Korea. Destroying most of its industry. 다 파괴했고, 산업 다 파괴했고. 그리고 또 North Korea [was put] into poverty, 엄청 지금도 가난하게 살고 있고. They couldn't keep up with South Korea's economic pace. 뭐 전혀 따라갈 수가 없는 이런 상황이고. 그리고 뭐 어떻게 보면 한국, Korea even after fighting in Korea has stopped, 뭐 이제 전쟁이 끝났지만, 미국, 미군들이 한국에 나와있고. 그래서 그런 것들 때문에, China 하고 또, China's government put pressure on relations between 미국하고 한국하고 그런 사이에 pressure 를 놓았고. 이게 되게 강한 나라들 사이에서 통일이 안됐다는 것 때문에 그런 어려운 것들이, 그런 직접적인 영향들이 아직도 많이 있는 걸 지금 한국에 살고 있는 많은 사람들이 그걸 갖고 있는거지. 그래서 가장 큰 biggest impact 같은 경우는 여러 가지가 있지만, 뭐 경제적인 거, 그리고 이제 지금 현재에 남아있는 사람들이-그게 영향이 아직도 있어요. Generation 이 divide 됐어요. Divided generation, and divided people, locally. 왜냐하면 지금도 전라도 and 경상도, they [are] divided, I think by ideology, 그래서 정치하는 사람들이 그걸 이용하고 이런 것들이 있다는 거지.

[Translated: Yes, there was a great impact. This is because after the war, Korea remained divided, right? We were divided physically. Not only that, but families were also broken up by the war and lived on opposite sides of the peninsula. They were unable to visit or even communicate with each other. You could not do anything. Another impact of the war was the deaths of many people. Too many deaths. About 4 million died, 3-4 million people dead and missing. We do not know what happened to those missing, so we considered them dead. For 3 years [the duration of the war]. So, well, the war was disastrous to all of Korea, destroying most of its industry. Destroying everything as well as industry. North Korea was put into poverty as well, still in poverty to this day, as they could not keep up with South Korea's economic pace. They are in a situation where it is impossible to follow economically. Well even if you see [in the ROK], US soldiers are out in Korea after the war, and because of that China's government put pressure on relations between the US and Korea, and since we are not united between these powerful countries, there are many difficult situations happening. The biggest impact, amongst others is economic impacts, and division of generations. We have divided generations, and divided people, even locally. Even today there are politicians that abuse this division by ideology in regions such as Jeolla-do and Gyeongsang-do for their own gain.]

SL: So, since we are taking about the split, we will move onto the topic of the split between North and South Korea. So how has it affected your family's background directly? Because you

have mentioned that your father's generation experienced the war directly. So how do you think it changed your overall family background?

YWL: 그렇게 뭐 우리 가정, 제 가정은 그게 그렇게 많은 영향을, 피해나 이런 것들을 보고 그런 것 같지는 않아요. 가족 중에 누가 북한에 있고, [한쪽은] 남한에 있고 이런 상황이 아니니까. 그런 것들은 특별히 많지는 않은 것 같아. 그래서 부모님도, 저희 부모님도 그런 것들에 대해서는 6.25 전쟁에 대해서는 많은 얘기를 안하시니까, 그때 당시에 피해나 그런 것을 직접적으로 많이 겪은 것은 아닌 것 같아.

[Translated: Well, I do not think my family got impacted too much. It is not like we have family separated between the North and the South or anything. So, I do not think there was much of a difference in family background, and my parents do not talk about the Korean war that much. So, I do not think there was too much damage or anything like that.]

SL: So, if background didn't change, do you think any ideologies changed? For example, your father, his politics before and after the war, have they changed?

YWL: 아무래도 제 아버님 같은 경우는 정치, 이런 얘기를 많이 안하시는데, 그래도 그때 당시에 전쟁을 통해서, 그 어렸을때잖아요 [아버님이]. 한 9살, 10살 이때이니까. 그런 안좋은 것들을 많이 봤을 것 아니에요. 사람 죽이고. 그렇게 때문에 그런 것들이 머리 속에 이제 있으시니까, 생각들이 있으니까 그런 북한에 이슈에 대해서는 상당히 conservative 하죠. 그러나, 아주 그렇게 심하지는 않지만 다른 사람들보다, 그 세대 [한정에서는] 그 flexible 하지만, 그래도 그 어떤 그런 이슈가 나오면, 북한에 문제 그런 이야기가 나오면, 우리-제 생각과는 좀 많이 다른, 그래서 아마 전쟁에 그런 경험이, 아무래도 그런 것이 영향을 주지 않나. 그래서 지금도 한국을 선거를 하면, 60대 아니면 70대? 이상 정도는 거의 뭐 conservative 쪽으로 다 이렇게 투표를 하게 되니까. 그게 아마 전쟁을 겪은, [겪]었기 때문에, 그 사람들 직접 겪고, 그렇게 죽음을 앞두고 본 사람들하고 우리는 듣고, 그것을 보지 않은 사람들하고는 많은 차이가 있다고 생각이 들기는 하죠.

[Translated: Well in the case of my father, he does not really talk about politics that much, but since my father experienced war when he was young, about 9- or 10-years-old, he probably saw a lot of bad things. People dying, and stuff like that so he probably has a very conservative mindset towards North Korea. However, it is still more flexible than other people in his generation, but still, if the issue of North Korea comes up their generation differs with my thoughts on the topic. I'm guessing this was because they directly experienced the war. Even with elections today, people in their 60s or 70s vote mainly towards conservatives. This is because they experienced the war, saw deaths in person, while we only heard of it and did not see it ourselves, so I think that caused a big difference there.

SL: Do you have any roots or connections to North Korea that got split away as a result?

YWL: [In Korean]: No, I don't think we have family over there, so not really. (없습니다. 가족은 없는것 같아요.)

SL: Thank you, this is going to be more of a broader topic or question, but what are your thoughts, on-your general thoughts on reunification? And how do you think your thoughts [on reunification] differ maybe with older or newer generations?

YWL: 제 생각은, 제 개인적인 생각은, unification 이 빨리 됐으면 좋겠다고 생각을 해요. 그 어떤 희생을 치르더라도, 우리가 economically 되게 서포트를 해야하기 되겠죠. 왜냐하면 예를 들으면 동독 하고 서독, Western Germany 하고 East Germany 가 [통합]하면서 서독이 많은 그런 준비를 해서 경제적으로 도왔던 것처럼. 그런 생각을 해, 좀 지금도 어떤 대화를, conversation 을 많이 [하는게] 좋을 것 같고, 북한 사람들이 어려우니까, 그런 또 먹는 거, 이런 것들도 많이 보내줬으면 좋겠고. 그래서 빨리 좀 좋은 대화야 이렇게 이루어지고 해서, reunification 이 거의 하나가 되면, 좋겠는데, 그렇지 않은 사람들도 많은거죠. 우리 위 세대나, 그런데는 절대로 통일이 안된다 그런 생각을 하고, 그리고 이제 그걸 반대하는 사람들도 [많아요], 우리가 그걸 왜 도와야되냐, 위에 generation 에도 그런 사람들이 많죠. 그래서 김대중 대통령때 김대중 대통령이 이제 북한에다 많은 것들을 support 를 했잖아요? 그래서 그때는 뭐 김대중 대통령하고 김정일, 김정은 아버지, 김정일 저기 북한 만나기도 했잖아요. 만나기도 해가지고 분위기가 상당히 좋았던 그런 기억들이 있죠. 근데 그런 것들, 했던 것들을 못마땅해하는 그런 세대들이 많죠. 위세 세대들에 그런게 많은 것 같고. 저는 개인적으로는 어떻게든 누군가가 통일이 돼야지 지금 전세계에서 우리나라만 이렇게 두개[로] 분리됐잖아요 지금. 남과 북이 나뉘어진 나라는 only 우리 밖에 없어요, only we [have] North and South [divided]. Korea. 이렇기 때문에 항상 tension 이 있고 그렇기 때문에 통일이 됐으면 좋겠고, 그런데 위에 세대는 그런 것들을 반대하는 세대들도 많고. 그다음에 밑에 세대는, 별로 관심이 없어요. MZ 세대, 20 에서 30. 왜 관심이 없냐면 그걸 싫어해요, 왜냐하면 통일을 하려는 자기들이 어떤, 뭐랄까 경제적으로 부담이 되는게 많잖아. Economically, they [have to] support North Korea. 그렇니까 그게 관심이 별로 없어요. 그래서 안하기를 원해. 그런 생각들이 많아서. 근데 저는 개인적으로는 빨리 통일이 돼서, 헤어졌던 가족들도 만나고, 또 그런 어렵게 사는 사람들도 좀 잘 살았으면 좋겠고. 굶어죽는 사람들은 없어야 하니까, 그런 생각이 있습니다, 예.

[Translated: In my personal opinion, I think unification should happen as fast as possible. No matter the sacrifices, we should support economically. Even with Germany, as West and East Germany united, Western Germany prepared a lot and helped the East economically, we should do the same. We should have many conversations with the North. Since people in the North are having a hard time, stuff like food, I think we should send a lot to them, and converse a lot for reunification. There are a lot of people who think otherwise though, such as the older generation above me, there are people that think reunification cannot happen, and people who think we should not support them, wondering why we should help. President Kim Dae-jung, he supported the North a lot, right? So, president Kim Dae-jung was able to meet Kim Jung-II, Kim Jung-Un's father, and there was a pretty good mood about the state of things. There were a lot of generations who disliked this though, mostly in the older generations. I think we should be unified for something to happen, as we are the only country in the whole world that is divided by

North and South. Because of this, we always have tension and I wish for unification. There are a lot of generations that oppose this idea though, and the younger generations are not interested. The MZ generation [Note: Korean shorthand for Millennials (born in the early 1980s to early 1990s) and Generation Z (born in the mid-1990s to the early 200s)], 20s to 30s, they do not have interest because they do not like the idea of being economically burdened to help the North. Economically, they would have to support North Korea, so they lack interest in this topic. But I personally think we should be unified quickly, reunify separated families and help the needy, since there should be no starving people. I have thoughts like that about the issue.]

SL: Okay, Thank you Young Woo for a lot of insight, a lot of thoughts that you had, it was really inspiring and 뭐 심금을 울렸네요. 이런 많은 이야기 (well, it has been really moving for me), experience 를 듣고 나니까 (to hear your many stories and experiences).

YWL: 이렇게 또 인터뷰할 수 있는 기회를 줘서 너무 고맙고, 또 한번 옛날 그런 것들을 생각해볼 수 있는 그런 기회였어요. 어렸을 때 그런 놀이 같은 것도 [laughs] 다 잊어먹고 있었는데 뭐 엄청 많지만, 그래도 뭐 그런 놀이들 생각해보고 또 나라에 대해서 지금 내가 미국에 살고 있지만, 그래도 내가 떠나온 나라, 대한민국 또 부모님이 살고 있는 그 나라 에 대해 생각해볼 수 있는 그런 시간이 돼서 너무 의미 깊은 그런 시간이었어요. 하여튼 고맙고, 감사합니다. 예.

[Translated: I am thankful for getting an opportunity to be interviewed like this, and be given a chance to think about the past. Things like how I played when I was young, [laughs] I was forgetting it all even when there was a lot, but it was nice thinking about all these ways of playing and my country. Even if I live in the US today, it is still the land I came from, where my parents live, and it was very meaningful thinking deeply about my nation. Anyways, thank you.]