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**SKYDOG
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FREEDOM

FREEDOM

Seodaemun "City of Seoul" in the 21st century?

**New Heart of East Asian Democracy ...
-The borderless extraterritorial city in the city 'City of London'-**



**Demonstration
of young Thais at
Dongdaemun Design
Plaza, Seoul
October 25, 2020**

By K. Yung

Since student protests against the military dictatorship in the 1980s and 1990s, Gwanghwamun, in Seoul has become an iconic site for all democratic uprisings. We do not hesitate, in the age of modern democracy, to compare this place to the famous Avenue des Champs-Élysées, in Paris, or to Trafalgar Square, in London.

Gradually, Seodaemun, the district where Gwanghwamun Square is located, became the democratic capital of East Asia. This explains the significant increase in expats democrats who have fled China and East Asia in general, and who have come to settle in neighboring districts such as nearby Jongno-gu to avoid the persecution of specific groups in East Asia by communist regimes. Following the turmoils in Hong Kong, international medias, including American and British, moved to Seoul, which further helped to make Seodaemun a haven for expats democrats.

It is true that during the past 70 years, during the confrontation between the two Koreas, South Korea has experienced uninterrupted democratic uprisings against the dictatorship, and even Korean expatriates in Europe have not been spared. Several of these voluntary exiles in Germany and France (no diplomatic relations with the North) suffered from internal ideological conflicts, in the South (democratic) and in the North (communist), the two Koreas practicing, at that time, kidnappings on suspicion of espionage.

Korea, along with its economic boom, is considered by both The Economist and Trump to be a major G7 country. The recent trend is towards the establishment of global financial and media companies,

which is based on global research announcing major changes that could occur, within the next ten years, with neighbors in terms of geopolitical correlation such as independence : Hong Kong and Taiwan, Manchuria and the reunification : Inner and Outer Mongolia, and the two South and North Korea.

The BBC, a global media company, has long been established in Seoul, and more specifically in Seodaemun district, and many Chinese Protestants have been active in this freedom camp. The Taiwanese Embassy is nearby and JP Morgan Finance Corporation has moved there as well.

What should Korea do for democracy in Thailand and East Asia?

Korea's over 150,000 Thais are ranked third, after China and Vietnam, in terms of community of origin. In 2014, a military coup erupted in Thailand and the military forces are still in power.

But it is no exaggeration to say that historically democracy in Thailand has always been confronted with military intervention in the political arena. In fact, many young Thais sang K-pop songs and danced to protest against the lack of democratization in Bangkok in October. Thai youth encouraged the rally October 14 and posted an online poster based on photographs taken during the 87th uprising, claiming that just as

Korea's Democratic Uprising 87 ended the military dictatorship of Chun Doo-hwan, Thailand could end its military dictatorship.

As the hopeful Thai youth sing Korean songs and call for Korean solidarity with their eyes fixed on the achievements of democracy in Korea, Korean society needs to think about how to respond. If K-pop prides itself on its international popularity, now is the time for our society to prepare for the rightful cry of young people around the world consuming K-pop.

Voices of support are also heard in Korea.

Following the events of October 14, the Korea May 18 Memorial Foundation issued a statement on the 22nd of the same month in which it openly displayed its support for the protesters with these words: "I support the Thai protests for reform of the monarchy". On the same day, around 20 Korean civil associations, including Participation Solidarity and International Democratic Solidarity, also held a press conference in front of the Thai Embassy in Yongsan-gu, Seoul, declaring: "The demonstrations by Thai citizens are the value of democracy and human rights that cannot be abandoned. "

For the Thai people of Korea, the final slogan at the rally held on October 25 in the square in front of the Dongdaemun Design Plaza in Seoul is to call out to the Thai nation by raising three fingers in the air, symbol protest in the movie The Hunger Games, during the Thai democratization protests. By all means, young Thais and Thai citizens desperately wished for victory. It is hoped that Korea will become a strong friend alongside young Thais who have broken great taboos for democracy and reform.

FREEDOM



Demonstration of three million Koreans October 3, 2019, Gwanghwamun, Seodaemun district in Seoul

Despite being difficult to organize a rally due to the Corona 19 situation, young migrants and Thai students in Korea, masked and holding handmade stakes, joined in their country's voice of origin, calling for the resignation of Prime Minister Prayut and for institutional reform in that kingdom. The large number of Thai youth followed the rally in Korea with great interest. This desire of Korean citizens to take an interest in and support Thai democracy can be found online.

Thailand is considered one of the countries where K-pop is particularly popular. K-pop fan clubs provided significant support for the protest in Thailand and raised 100 million won (approx. 77,000E) for its organization and success. The "Girls' Generation" fan club, which raised the most money, not only raised funds, they went straight to the protest stage and sang the Girls' Generation hit songs, "Meet Again" and "GEE". Thai artists, who are active idols in Korea, have also left their posts to protest government violence through the SNS.

Seoul is now the new hub of digital news for the New York Times

NYT moves its Asian digital hub from Hong Kong to Seoul. "This is the decisive reason why China is passing a national security law in Hong Kong. What differentiated Hong Kong from mainland China was freedom of the press, but that advantage has disappeared. This law can apply for different reasons, depending on the mood of the authorities. It therefore opens the way to arbitrariness and threatens the well-being of journalists. Since its adoption, approximately

10 NYT journalists' visas were not renewed. At the same time, reporting and media coverage were banned. Journalists working in mainland China have in fact been expelled. Rapid decision making was therefore necessary. The most important thing for them was the environment in which they could easily work.

Tokyo and Seoul competed. Has accessibility been considered with North Korea?

"The deciding factor was that Korea ranked higher than other Asian countries in terms of freedom of speech. Digital connectivity was also a major consideration, and quality of life metrics were equally important, such as the cost of real estate, child rearing, and journalists' salaries. The fact that North Korea is close was rather a risk, given the comfort of journalists and editors. I hope North Korea does not launch a missile or other provocation! (laughs)." (NYT Interview by Joongang daily)

"It was decided to move the digital hub to Seoul (Jongno-gu), in a standard chartered building that can accommodate 50 people. It is the production base not only for Asian news but also for digital news around the world. The information that President Trump was hospitalized with Covid-19 contamination came out late at night in the United States, and it was the NYT's digital hub in London that quickly processed it digitally. In the future, Seoul Hub will also play such a role. What I want to emphasize is that we are not giving up on Hong Kong. Nevertheless, Seoul is now at the heart of our new digital news. And digital news is at the heart of the NYT."

'City of London', an extraterritory

During the military dictatorship, the Korean Democrats fled to 'City of London' in London, of which extraterritorial jurisdiction is recognized. Now is the time for Seodaemun District to compare diplomatic conflicts with governments in East Asia and consider extraterritorial jurisdiction so that it can become a haven for Democrats.

The 'City of London', the irresponsible and medieval Corporation of London is ripe for protest "The City of London will remain outside the authority of Parliament. Domestic and foreign banks will be allowed to vote as if they were human beings, and their votes will outnumber those cast by real people. Its elected officials will be chosen among people deemed acceptable by a group of medieval guilds...".

The City of London Corporation prefers to view itself as an autonomous jurisdiction that defends the rights of freemen and occasionally extends that protectorship to "freemen" beyond its borders with a ceremony known as the "freedom of the city"

Working beyond the authority of Parliament, the Corporation of London undermines all attempts to curb financial excesses. The location of this immensely powerful democracy is a small area of the 'City of London' known as the Square Mile. There are 25 electoral districts in the Square Mile. In four of them, the 9,000 people who live within their borders are allowed to vote. In the remaining 21, votes are controlled by corporations, primarily banks and other financial firms. The bigger the company, the bigger the vote: a company with 10 workers gets two votes, the largest employers, 79. It is not the workers who decide how the votes are cast, but the bosses, who "nominate" the voters. Plutocracy, pure and simple.

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Did you know that over 5,000 kilotons of household packaging are thrown away every year in France? We would therefore throw 161.6 kilos packages per second.

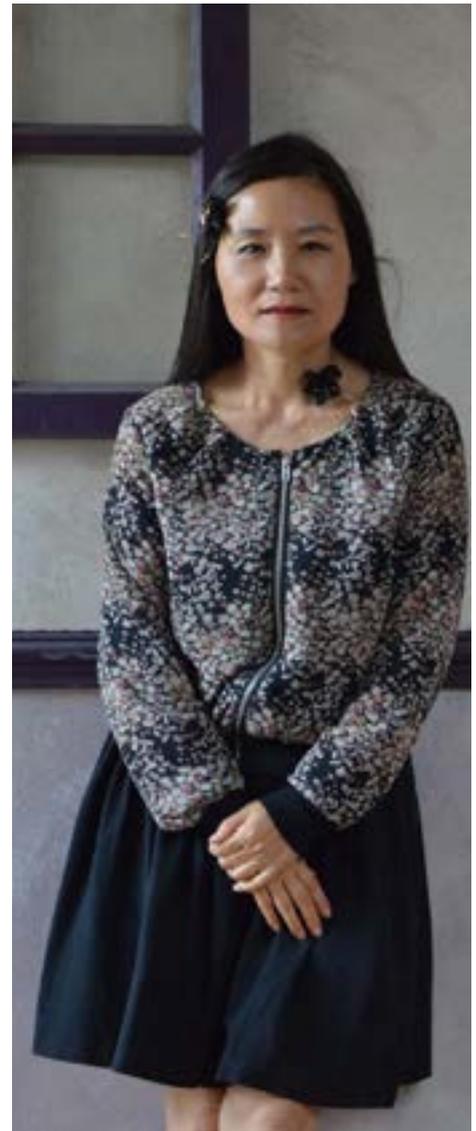


As for wrapping paper and gift bags, the French throw away 20,000 tonnes of them each year, just around Christmas time, with a recycling rate of 85% Knowing that, how about choosing Korean wrapping, an ancient way of wrapping things?

It is about using a piece of cloth: it is the Art of **Bojaki**, that word meaning "a square of cloth or bundle". The person who receives their gift in this kind of wrapping can use it for another gift and for another person and so on ... It can

be used from hand to hand indefinitely as long as the fabric remains in one piece. If however it is worn or torn, there is another ancestral art, the Art of **Jogakbo**, a sewing technique that brings together the worn pieces. It also borrows the notion of patchwork. The difference lies in the fact that the game of geometry operates there for the art of **Jogakbo** as can be seen on our site www.i-feelkorea.com, section Art de **Jogakbo**.

READ ALL this article of 3 pages :
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Did you learn something new from me? Do you think you can contribute a little to our environment by not throwing anything in the trash for New Year 2021?

In this case, do not hesitate to visit our site www.i-feelkorea.com and click on "Art de **Bojaki**", under "Crafts".

For the next time, I will show you other more or less sophisticated techniques.

To learn even better the techniques of this Korean-style wrapping, do not hesitate to visit my Youtube channel: <https://www.youtube.com/watch?v=ARckVwWvIzU&t=4s>

If you have any questions, ask me in the comments. I will be happy to answer you.

By Gohsran MICHELIN

How was born the book "100 Years of Korean History in France"?

By LI Jine-Mieung



"100 Years of Korean History, 1919-2019" is a book in Korean with the original title "Peurangseu hanin 100 nyeon-sa, 1919-2019". This book was produced under the direction of **LI Jine-mieung**, historian, professor emeritus at the University Jean Moulin - Lyon III, **Lee Seog-soo**, editor of the Hanweekly newspaper and founder of an information platform francezone.com and **Lee Sang-moo**, the 33rd and 34th president of the Association of Koreans in France. It was published in February 2019 jointly by the Association of Koreans in France and the Overseas Koreans Foundation in Seoul. The work was designed and compiled by a publication committee of 40 members under the chairmanship of Lee Sang-moo: historians, authors, translators, artists, computer scientists, designers, graphic designers, advisers.

It is a reference work in which the course of the Korean community in France is traced, from its origins to the present day, from 1919 to 2019. Although there are Koreans who had set foot on the French soil before 1919, we consider that the starting point of the Korean community in France dates from 1919 because the first group of 35 Korean migrants arrived there that year to settle permanently. The year 2019 was also the centenary of the founding of the provisional Republic of Korea in Shanghai, China in 1919. The creation of this Republic has a direct relationship with the Korean delegation sent in the same year to the Peace Conference of Versailles, which took place after the end of the first world war.

This book describes the past and present of Koreans in France. It can serve as references or guide or benchmarks to project their future.

It was published on the occasion of celebrating the centenary of the Korean independence movement of March 1, 1919. It is a book of 475 pages, with

cardboard cover, accompanied by numerous color photos illustrating different aspects of the life of Koreans in France.

So who are these Koreans, where do they come from, how do they live, how do they integrate into French society and where are they going?

The Korean community today, aware of the importance of its history, wanted to provide itself with a work representing its collective memory.

How to achieve such a work?

There were articles published on this topic, but they were limited to one-off events. They were fragmented and scattered, hardly accessible to the general public. Hence the idea of designing and producing a general work that covers all aspects of the development of the life of the Korean community, which today numbers no less than 15,000 residents comprising all social categories.

To have such a book was a dream not only of the leaders of the community, but of all Koreans who live in France.

It was a spring day 2018. Mr. Lee Sang-moo, the 34th president of the Association of Koreans in France (ACR) at the time, told me of his intention to carry out such a work, knowing that I, LI Jine-Mieung, am a historian, professor emeritus at the University Jean Moulin - Lyon 3, and that I had written a number of articles on various subjects : **diplomatic relations**

between France and Korea, the Korean independence movement in Paris in 1919-1921, the arrival of the first group of 35 Korean migrants in Suippes, a small town in the Marne department, in 1919, hired for clearing and reconstruction after the first world war, the evolution of the teaching of Korean in France, Korean culture and the life of Koreans in France in the "Great encyclopedia of the Korean people" (Hanguk minjok munhwa dae-baekgwaja sajeon) published in Seoul by the Academy of Korean Studies (Hangukhak jungang yeonguwon) and in Korean weekly newspapers in Paris such as Euro-Korea (Eurofocus), Oniva, Paris Jisung and Hanweekly. There are other sources such as the collection of articles about Korean communities abroad on the website of the National Institute of Korean History (Guksa pyeonchan wiwonhoe) in Seoul and articles from Korean newspapers in Naver News Archives.

The documentation, compilation of the text, formatting and publication of such a work requires funds and the participation of a large number of people, specialists or mere witnesses of the facts.

After Mr. Lee Sang-moo's first call, I was preparing for this opportunity. On the other hand, Mr. Lee Sang-moo contacted the Overseas Koreans Foundation in Seoul. Having obtained the promise of financial support, he contacted me again in early June 2018 in order to make his project a reality. Right away, we called on Mr. Lee Seog-soo to join us in this project. The presence of Mr. Lee Seog-soo was essential since he is editor of the weekly newspaper for Koreans in France, Hanweekly since 1995 and founder of the francezone.com platform. Subsequently, he gladly made available to us a large amount of information about Korean life in France from 1995 to the present day.

« 100 Years of Korean History in France »



Presentation ceremony of the book '100 Years of Korean History in France' on February 26, 2019, lobby of Kyobo Tower in Gangnam, Seoul.

So the three of us, Mr. Lee Sang-moo, Mr. Lee Seog-soo and myself, have been made members of the standing committee for coordination, design, documentation, compilation, editing and publication of the book. Without delay, we got to work. The first thing to do was to form an enlarged committee to compile the text. It was necessary to look for authors-specialists on different themes to contact the elders who could give their testimonies and provide photos or documents. It was also necessary to seek the active participation of all associations related to Korea.

Throughout the summer of 2018, I got up at 4 a.m. to rewrite the basis of Korean history in France from my articles and other diplomatic, academic and journalistic sources. This was to represent the basis especially for the period going from the first direct contact between the French and the Koreans by Catholicism at the beginning of the XIXth century until the liberation of Korea from the Japanese colonial yoke in 1945. For the following period which goes from 1945 to the present day, there were not many writings or studies

In mid-September, I gave Mr. Lee Seog-soo my very incomplete manuscripts, especially for the period 1945 to the present day. In mid-September, Mr. Lee Sang-moo, Mr. Lee Seog-soo and I set up a compilation committee and another text and image formatting technical committee. Members of the entire publication team numbered 40, including Mr. Na Sang-won, the 45th President of the Association of Koreans in France, who joined the standing committee in December 2018.

Mr. Lee Seog-soo, although he was very busy with the publication of his newspaper, the Hanweekly, went out of his way to review and complete the set of texts that came in as the compilation work

progressed. He also had to coordinate the work of the technical fitness team.

During the entire preparation period, Mr. Lee Seog-soo suffered excruciating pain in his shoulders, but he had the courage to continue his work in front of his computer even on a hospital bed in Seoul during his trip to Korea in December 2018.

The completed manuscripts were proofread once again, and the formatting was checked by a Korad Publishing team in Seoul between late January and mid-February 2019 before sending it to the printing house.

So far, we have had multiple meetings. We have set the deadline for returning manuscripts. Sometimes we had to harass the writers to meet the deadline.

Our deadline was February 25 for the completion of printing and the finishing of the manufacture of the book. This deadline was held by forced labor. All the members of the publication committee were motivated, passionate and dedicated. We were thus able to organize a ceremony commemorating the release of our book in Korean "Peurangseu hanin 100 nyeon-sa, 1919-2019" (100 years of Korean history in France, 1919-2019) (475 p., € 20 / 23,000W, ISBN 979-11-89931-00-1) in Seoul on February 26, 2019 at 7 p.m. in the lobby of Kyobo Tower in Kangnam, then another at the Korean Embassy in Paris after the party national ceremony March 1.

It is a book for anyone interested in the history of Koreans in France. Such a book cannot be exhaustive, but it gives fundamental information and a global vision on all aspects of the life of the Korean community in the long term, from 1919 to 2019. Gaps and omissions, as well as the consequences of history remain the responsibility of the actors, authors and researchers of the following generations.

The book is divided into three parts. The first part is devoted to the history of Koreans before the liberation of Korea in 1945, the second part to that of 1945 to 2019, and the third part to that of the Korean community by sector of activity.

In the first part, the subjects dealt with are the beginning of Franco-Korean relations, the activities of the Korean delegation in Paris of the provisional government of Korea in 1919-1921, the creation of the first Association of Koreans in France (Jaebeop han-gukmin

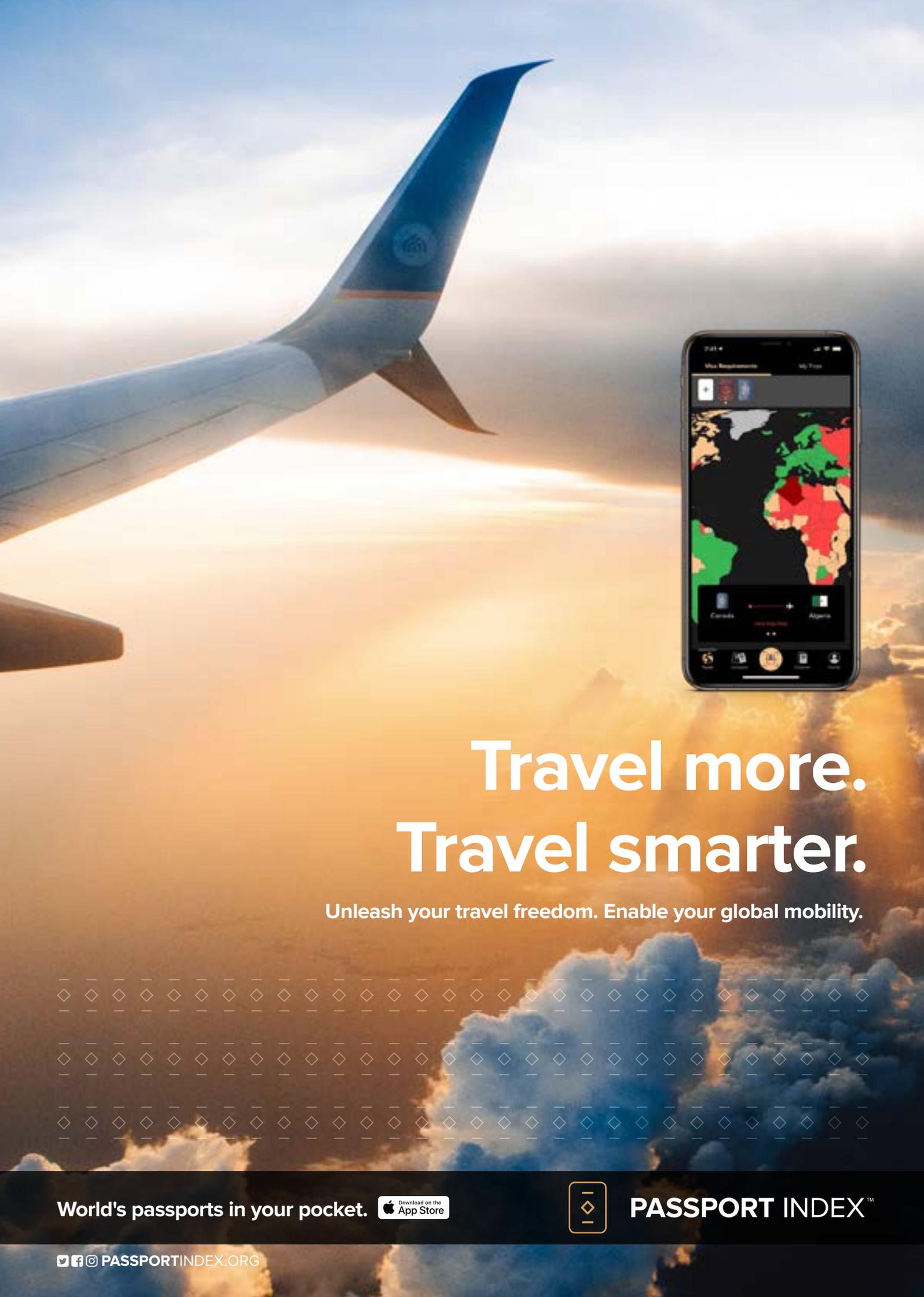
-hoe) in 1919, the first Korean students in France in the years 1920-1930, under the Japanese occupation of the Korean peninsula, and the life of the first Korean painters in Paris in the years 1920-1930.

The second part is devoted to the resumption of diplomatic relations between Korea and France after 1949, the visit of the presidents of the Republic of Korea to France, the restitution to South Korea in 2011 by France, documents (books of rite of the royal court of Joseon) of the Royal Library Oegyujanggak, which had been brought to Paris during the French armed expedition to the island of Ganghwa in 1866, the various facts in the Korean community, the French monuments relating with Korea, K-Pop and Hallyu fever, the diplomatic life of the Korean Embassy in Paris, Korean organizations such as delegations to UNESCO and OECD, the Korean Cultural Center, the Korean Tourism Board, established Korean companies, Korean studies and Korean teaching in France.

The third part concerns the life of Korean associations such as the Association of Koreans in France, the Sonamou Association of Painters-Artists, the Association of Scientists, the Association of Entrepreneurs, the Chamber of Commerce and Industry, the activities of restaurants and food stores, the presence of religious cults such as the Catholic church, Protestant churches, the Buddhist temple, the Circle Buddhist temple (Wonbulgyo), the adoption of Korean infants by French families, the translation of literary works, artists' activities, cinema, and the activities of various other associations in Paris and in the provinces, having a link with South Korea.

In short, we can discover the pain and the joy experienced by Koreans in France at different times. As such, the book is sort of the history of Korea in miniature.

** LI Jine-Mieung, professor emeritus at the University Jean Moulin - Lyon III*



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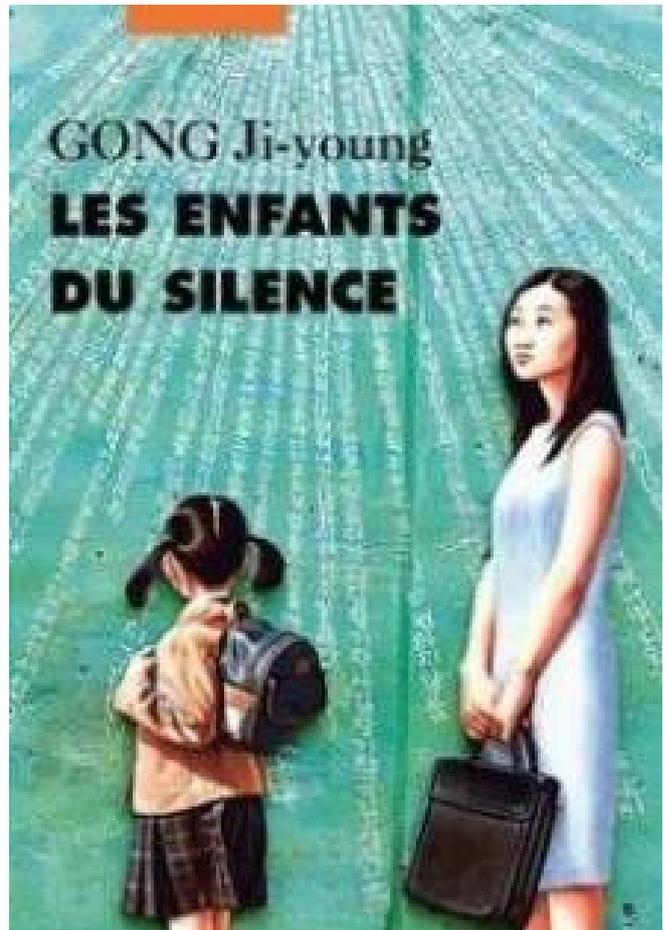


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CHILDREN OF SILENCE

Bestseller in Korea
- feminist novelist Gong Ji-Young -



This 2009 novel quickly became a bestseller. In 2011, it was adapted for the screen; the film, titled *Dogani* ('*Silenced*' in its English version), was a worldwide success. Both works contributed to a legislative change: the *Dogani* law, passed in October 2011, eliminates the limitation period for acts committed on children under thirteen and women with disabilities, and increases prison sentences.

Gong Ji-young

Born in 1963 in Seoul, Gong Ji-young is a very popular novelist in Korea. She participates in student struggles against the dictatorship of the 1980s to defend democracy and the rights

of individuals excluded from society. A committed writer, she is infinitely appreciated for her works which deal with the condition of women and workers, the mistreatment of the disabled, sexual repression ... Since its release in Korea, "*Children of Silence*" has sold over 500,000 copies, and after the worldwide success of the film, titled *Dogani* ('*Silenced*' in its English version), sales have grown again.

Marianne Kmieciak Bookstore Les Lisières (Villeneuve-d'Ascq)

A committed Korean novelist, Gong Ji-Young had already impressed us with *My Very Dear Big Sister* (Éditions Picquier, 2018), a magnificent story on the journey of a young girl taken in by the author's family in Korea in the 1960s. In *Children of Silence*, the writer tackles a subject that has long been taboo in the land of Morning Calm: sexual violence against disabled minors. In this realistic novel, Gong Ji-Young examines facts that actually happened in 2005. When a new teacher takes up his post at an institution for deaf children, he quickly realizes that something is wrong: many boarders bear the scars of brutality and two teenage girls tell him that members of the management raped them.

A poignant story of the fight led by a local association against this violence, *Children of Silence* is an essential punch novel.

Lim Young-Hee

Translator in France since 1988. Today she is an author, translator and editor.

She has published several albums for children including the Jinju 6-volume series, a bilingual Korean-French book. She translates novels for adults and children as well as illustrated books and manhwas. In particular, she is a translator for the *School of Cats* (the series of eleven volumes published by Picquier jeunesse), crowned with the Prix des Incorruptibles for the year 2005-2006. In 2018, she received the Caméléon Prize, the student prize for translated foreign novels from the Université Jean Moulin Lyon 3 for her translation of *Les romans meurtriers* by *Kim Tak-hwan*. She directs the Korea collection at Philippe Picquier.

She feels a real vocation as a mediator between these two cultures. Passionate about general literature, but especially novels and tales for children, she wants to develop the dissemination of Korean works in France, and she enjoys writing novels and tales for young people in French, inspired by Korean popular legends.

FESTIVAL

Unesco Inscribes the Festival of Lanterns Buddha Birthday



A baby Buddha statue and the lanterns of the Four Heavenly Guardians of Buddhism lead a Yeondeunghoe parade, or Lotus Lantern Festival in 2018. Courtesy of Cultural Heritage Administration

Yeondeunghoe, the Lotus Lantern Festival, held annually to celebrate Buddha's birthday, was declared an Intangible Cultural Heritage by UNESCO, becoming Korea's 21st Intangible Cultural Heritage recognized by UNESCO.

According to the Cultural Heritage Administration (CHA), the Lantern Festival was inscribed on the list at the 15th session of the Intergovernmental Committee of the Convention for the Safeguarding of the Intangible Heritage. The event took place at UNESCO Headquarters, Paris as well as online due to the global COVID-19 pandemic.

"It is with great pleasure that the evaluation body warmly congratulates **Yeondeunghoe** for his function of encouraging dialogue between communities and cultures, which leads to improving the visibility of intangible cultural heritages in general," said Chung Jae-suk, administrator of CHA.

"I anticipate that **Yeondeunghoe's** spirit of dialogue will be widely shared, providing new inspiration for resolving conflicts between countries."

The Lotus Lantern Festival takes place around Buddha's birthday, which falls on the eighth day of the fourth month of the lunar calendar. The festival, which consists of a Buddhist ceremony, a lantern procession and a memorial service, symbolizes lighting up the world to make it a place of abundance and justice for all.

Yeondeunghoe's history dates back around 1,200 years, first appearing in the "Samguk Sagi" (History of the Three Kingdoms). In this book, which is recounted during the reign of the Unified Kingdom of Silla 668-935, King Gyeongmun and Queen Jinseong visited Hwangnyong

Temple in 866 and 890, respectively, to observe lanterns on the occasion of the first full moon.

The tradition of lighting lanterns continued in the Goryeo kingdom from 918 to 1392, when Buddhism flourished..

Instructions for welcoming Yeondeunghoe were included in the "Hunyojipjo", compiled by the first King Taejo of Goryeo for his successors. At the start of the Goryeo era, the Lantern Festival was held to observe the full moon of the first or second month of the lunar calendar, and was then moved to the fourth day of the fourth month to commemorate Buddha's birthday.

The Silla and Goryeo Lotus Lantern Festivals were primarily a Buddhist event, but the event became a folklore event during the Joseon Kingdom 1392-1910. While authorities halted the official Buddhist lantern festival, the tradition continued as the Gwandeung-nori, or "lantern celebration," during the Joseon era.



During the modern parade, participants hold lanterns symbolizing the wisdom of Buddha. Lanterns vary in shape and size, with each motif symbolizing different cultural meanings - a turtle-shaped lantern symbolizes longevity, while the fruit represents prosperity and fertility.

Yeondeunghoe has been designated intangible cultural heritage no. 122, in 2012, and the **Yeondeunghoe** Safeguarding Association is responsible for transmitting the tradition.

"**Yeondeunghoe** started as a Buddhist event, but it has evolved into a spring festival that anyone can participate in. Today, many people, regardless of faith, age or gender, participate in the Lantern Lighting Festival, and these characteristics correspond to UNESCO guidelines in establishing the heritage list of intangible cultural heritage, and which emphasize community involvement" said an official from CHA.

This year's **Yeondeunghoe** has been canceled due to the COVID-19 pandemic. Next year's event is scheduled for April through May, with the main lantern parade on May 15.

For the first time, CHA proposed **Yeondeunghoe** to the UNESCO list in 2018, and amended it in 2019. In November, it received a recommendation for inclusion on the list of the UNESCO Intergovernmental Committee for safeguarding intangible cultural heritage.

Other Korean intangible cultural heritages recognized by UNESCO include "ssireum" (Korean traditional wrestling), "Jeju haenyeo" (female divers), "nongak" (community group music), "kimjang" (kimchi making and sharing) and folk song "Arirang", as well as "Jongmyojerye" (ancestral royal ritual, inside the shrine of "Jongmyo", and its music) and "pansori" (musical narration) .

CHANGER DE VIE

**Fleeing the murderous regime by being a slave wife in China, giving birth to a son ...
Park Ji-Hyun has fled North Korea twice and now lives in Manchester, where she teaches English for the Chatterbox tutoring service. '**



Fleeing the murderous regime of North Korea, she became a slave wife in China where she will give birth to a son, captured, then returned to a North Korean camp where she will be tortured. After a horrific leg injury which gives her a second chance to break free, Mrs. Park (53) lives in Bury, in Manchester now.

Arriving at Heathrow Airport, and having been brainwashed in North Korea since childhood, Park Ji-Hyun knew nothing about modern Britain or the truth about the brutal dictatorship and the "False" history lessons in her country.

In Mirror Online, she describes a tragic situation with great emotion: "I saw a lot of people starve in front of me. My father and uncle starved to death." Mrs. Park first escaped from the coastal city of Chongjin in February 1998, in the midst of a famine that was killing "every day". Her father feared that her family too would starve to death, and her brother had been beaten for trying to leave the army:

"I wanted to save my younger brother because it was my father's last wish, which is why we left North Korea. That's why we abandoned my father."

Mrs. Park and her brother crossed the frozen Tumen River in Onsong, China, where they were separated when she became a victim of human trafficking. Sold to a Chinese farmer for 5,000 yuan - the equivalent of around 600 euros today - she became a slave to the abusive family, threatening to be returned to North Korea if she did not comply to the demands of its members.

Many North Korean women fleeing to China are forced into marriage, becoming sex slaves and domestic workers while living under the constant threat of being arrested and sent back to their home countries where they are imprisoned in camps. Mrs Park, who received an award from Amnesty International for his bravery, said her brother was arrested and returned to North Korea to an unknown fate.

While a slave, Mrs. Park was raped and

gave birth to a son she named Chol, which means 'iron'. In 2004, she was sent back to North Korea without him after a neighbor reported her to the police.

"I came to this camp where we were only considered workers," she says. "For men, we were just sex toys. It was a slave's life. "

The prisoners lived in filthy conditions, in cramped rooms and no toilets, they were forced to work all day using only their hands. Starving inmates were forced to eat rats to survive.

"They never accepted us as human beings. We were forced to walk in the mountains without shoes. It was very hard and exhausting. They didn't give us enough food and medicine. The big problem was the toilet, they have no toilets. We had to use the ones in front of the police station. We did not have towels or hygienic products. "When you have your period, all the blood comes out of your pants and they didn't even give us clean water to wash our clothes." "It smelled bad. We had lice all over our body, in our hair."

Determined to see her son again, Mrs Park spent six months languishing in prison until a serious leg injury allowed her to escape a second time. Her leg was swollen and she could no longer walk. The guards looked at and told her that she was almost dead. But they told her that she couldn't die inside the prison. "You have to die outside, anywhere" he told her.

Mrs Park was transferred to an orphanage, where she began to recover. However, the guards regularly checked her health and told her that if her condition improved, she would be returned to prison. Three months later, in November 2004, she escaped again, this time with the help of a North Korean broker who took her across the border. They left Musan around midnight, crossed the frigid waters of the Tumen River and, despite her leg injury, passed a mountain before reaching their destination, almost 24 hours later.

Park was destined for the same fate - to be sold for human trafficking - until she saved the broker's life.

After crossing China together, the two fugitives took a taxi to a brokerage. Mrs. Park convinced the driver that she was Chinese and that the man accompanying her was her husband.

Chinese taxi drivers often work as spies and mercilessly hand over North Korean deserters to the police for financial reward, she said.

At the broker's house, she begged to call her son. He is finally found at his paternal grandmother's home, his father having abandoned him. The broker gave his phone number to Mrs. Park who immediately called: "Mom?"

It was then that North Korean broker changed his mind about his intention. He told her that he had two children in North Korea and, referring to the taxi ride, he said, "You saved my life and so I will save yours. I will not sell you. You can go to find your son."

Mrs. Park was free to go. She found her son with his grandmother.

New Malden, Suburban refuge

The suburb of New Malden in southwest London is home to the largest North Korean community outside of Asia. In 2007, there were only 20 North Korean defectors living in Britain. The number has since grown exponentially. Some came directly from China, a transit point for almost all North Korean deserters. Others moved to Britain after brief stays in South Korea, which received the first defector in 1948.

About 1,000 North Koreans have relocated here since the late 2000s, attracted by employment opportunities at companies started by South Koreans that have formed a large community in New Malden since the 1960s. It was expanded when DongA and Samsung Electronics established their UK headquarters in New Malden in the 1980s. As of December 2019, 33,523 North Korean defectors had returned to South Korea.

“Holiday by Investment” and The Rise of Digital Nomad Visas

Globalization, including the worldwide sale of citizenship and residence, has incorporated millions of migrants into a global market for membership entitlements. Persons have today joined the movements of goods, services, and capital. The need for global mobility, in response to globalization, as well as to climate change or pandemics, has become one of the most pressing issues of this century.

Migrants of the world do not form their own country. If they did, that country would arguably be one of the largest on earth (the fifth largest, as it was once estimated). Aspects of these commoditized migrations include lifestyle migrations of cosmopolitan travelers as ‘citizens of everywhere and nowhere.’ For some, the temporary life of a more or less permanent traveler may bring the decluttering and minimization of some assets, but this does not necessarily need to be the case.

As a form of temporary residence, “lifestyle migration” has developed as a way for the affluent and privileged to stay on the move, in continuous search for temporary stays, as a way of moving on a permanent basis, with varying levels of attachment (if any) to a given place. Often, of course, there are one or more permanent home bases or safe havens to which the traveler can return. Laptop work, passive income, and early retirement are included in highly individualistic patchworks of interlocking stories and identities.

Travel on passports that allow a relatively large number of visa-free entries into destinations worldwide is of great help when attempting to pull off lifestyle migration. The same must be true for diversification of political protection by one’s actual home countries effectively acting as ‘anchors’ on global journeys.

Gathering no moss

A sub-form of residence by investment (RBI) – sometimes expressed as the direct purchase of visas – may then be long-term holidays by investment (HBI).

HBI, when combined with other such programs and planned to line-up over the course of several years, could lead to a prolonged (everlasting?) holiday, following the proverbial ‘endless summer’ across seasons and times zones.

It may then well be true that temporary stays, inasmuch as they win you time, may actually act as ends, not merely means, and become the final result, beyond permanency expressed through visa or even citizenship. In other words, why not constantly be on the move, with time intervals that may be well planned?

There is merit in the temporal/temporary, especially when various temporary programs are combined: Here, it may no longer take a cynic to suggest that one’s (grand-) parents may perhaps be better placed in various holiday locations or world-cruises – private nurse included – which could be less costly than the aged care and retirement facilities in many countries.

But the temporal even has merit if only as a stage on the way to naturalization: Applicants for countries’ residency may here benefit from the limbo of waiting lists and temporary visa as such, with the progress and long road to naturalization effectively becoming a temporary safe haven.

Care must be taken here in that visa applications are often based on the intentions at the time of application, and knowledge of abortion and the utilization of processes toward the permanent for temporal purposes could be viewed as

vexatious applications.

At the same time, the legal minus of temporary stages or steps within applications toward permanent residence is – pending the circumstances – often factual and legitimate instruments to spend time on country.

Likewise, temporary visitor visa or special category visa options as zero commitment and maximum outcome allow lawful presence.

Temporary status, in other words, may often suffice for a person’s actual (temporary) needs and become a permanent state only if that is desired. Lifestyle applicants, consumers of places and experiences, may often ask themselves: After how many years – or after how many memories created – do I get tired of a place become ready to move on?

LIFESTYLE

The permanently temporary

There appears to be no problem with HBI where both the selling country and the migrant are clear on the mutual goals. The concept of HBI appears to be complex as it might include holiday only, as well as work-holiday lifestyle options, such as 'working from home in a holiday location' deals. HBI may then include anything between mere visitor status, as well as no work conditions on visitor visas waived (working permits for visitors granted) and other aspects of temporary residence under special category visas, pending the actual circumstances of the applicable law.

Antigua & Barbuda offers special residence status for two years to 'digital nomad' laptop workers. Barbados allows 'working from home' on its shores for one year. Similar programs exist for Bermuda, Estonia, and Georgia, offering remote workers the chance to experience a different way of life for a specified time.

An interesting option is what appears to be tourist visa residence by payment 'loyalty options', perhaps more close to the heart of holidays, absent the work component. The Maldives here offer a \$30K 'all you can stay' holiday package at the Anantara Veli Resort in the South Male Atoll. It apparently includes the use of a two-person overwater bungalow at the private-island property for unlimited use over 2021, including breakfast and airport transfers. This then seems to tie into the countrywide loyalty program, a three-tier-tourist program called 'Maldives Border Miles' to debut next year, including Gold, Silver and Bronze levels that correspond with the money spent in the country, pegged to reward for frequent visitors.

Section 9 of the Maldives Immigration Act outlines that permits to remain in the Maldives include Tourist Visa (as well as Diplomatic-, Student-, Business-, Dependant-, Work-, Resident- and Special Visa). It then appears that, under s10 of

that Act, Tourist visa usually go for up to 30 days, but can be extended to 90 days. However, another way to extend the stay appears to exist under s18, whereby a foreign national who has a permit to stay in the Maldives and would like to remain for a longer period than a permit to stay permit may apply for an extension. Upon receipt of such an application, pursuant to Regulations, made under the Act, there is government discretion to extend it.

Presumably, examples such as these may fall under the tourist visa category. However, these prolonged stays may likewise run under the special visa without actual time limitations.

It appears that, on the example of the Maldives, HBI acts as a 'minus' not only to citizenship by investment (CBI) passport purchases, but also to (temporary) residence by investment (RBI). Breakfast is included, and the stay is limited to certain premises, which makes HBI something 'less' than RBI, a vacation by investment through the lens of certain premises offering the deal.

The potential inherent indeterminacy is here of interest, as it seems up to the visitor how long the stay should be getting extended, subject to certain caps (such as an annual cap). It may then perhaps even be open, whether the ultimate cap of a yearly stay in the hotel could itself become negotiable.

Offers such as these are potentially extendable: One could think beyond the adding of lunch, dinner, or the use of sporting and leisure equipment. Options could include travel between hotels or other places. In the logic of mercantilism, will we perhaps become able to swap between similar packages, places, and deals? An important (serious) upgrade would be some form of healthcare throughout the time of stay and other options that could be added to the package, such as other insurance (including cancellation) or the later addition of family members or friends into the deal.

Healthcare itself then is perhaps one of the most pressing issues in both RBI and HBI, and it may be a good idea for those offering lifestyle migration to add such options. Health is especially an issue if one looks at the older expat generations in many of the holiday locations, some perhaps able to utilize (costly) global healthcare insurance packages (including the emergency evacuations), and others relying on locally available healthcare.

Pre-Corona, when frequent flyer points somewhat demarked a way of life for many, it was often possible to change from one temporary travel-healthcare option to another as the overall travel continued.

For lifestyle migrants, travel itself and temporary residency in multiple places, even on rotation throughout the year, may even create a somewhat permanent state of affairs beyond attachments to any single place. This then could become a way of life also from the point of view of leaving – one's (previous) tax domicile.

This may in certain instances be problematic for American and European citizens, who are taxed globally based on their citizenship. Permanent traveling then appears to be an art-form, perhaps getting harder to implement, and may certainly lead to unforeseen consequences if not well planned. Global, permanent travel appears as such as mostly a legal venture in itself. Yet, the laws of each country will need to be understood and followed, including any limitations and conditions imposed on working whilst on a tourist visa, as well as in regards to taxation based requirements.

With HBI, flexibility appears to be the key, as the borders between RBI and lifestyle migration appear fluent. Some years of travel and escapism may be combined with years of more permanent residence, including the return to the urban matrix and a more settled presence in the pursuit of overall happiness. With HBI, is ownership of real estate, even passports, effectively hopelessly overrated? Do people need to actually own homes, only to again sell them along their actual, temporary journeys?>

* Michael Krakat

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French Victims of Japanese Forced Prostitution

By Griselda Molemans

**IF YOU DON'T TELL
SOMEONE ELSE
WILL TELL
FOR THE OTHERS**



Maiden of the Peace, Berlin

Seventy-five years after the Japanese surrender in Southeast Asia, the lingering issue of forced prostitution remains unresolved. While the Japanese government continues to deny blame, recent research shows that the estimated 500,000 victims represent 35 countries and city-states. France and French Polynesia are part of this list.

Since its invasion of Manchuria in 1931, nothing has stopped the Imperial Japanese Army. Wherever garrisons are set up, '**comfort stations**' are open: brothels under military surveillance where young women (Korean, Chinese and Taiwanese, euphemistically called "**comfort women**") are forcibly raped by Japanese soldiers through an effectively deployed system of prostitution. In the years that followed, the Imperial Army extended its domination over other European colonies. The first of these is Indochina, then under French administration. Under pressure from the Japanese army command, the French government in Vichy gave permission to park 6,000 Japanese soldiers on the country's northern border with China.

But this agreement shattered in less than 24 hours: on September 22, 1940, Japanese troops invaded the territory, in Lang Son. The French colony then consisted of three protectorates: Tonkin with Hanoi as its capital, Annam (Hue) and Cochinchina (Saigon), plus the kingdoms of Cambodia (Pnom Penh) and Laos (Vientiane).

Through Admiral Jean Decoux, the Vichy government complied with the demands of the Japanese and accepted all additional requests: 40,000 Japanese soldiers would thus be stationed in the southern region of Cochinchina; eight airports are open near Saigon and naval bases built in Saigon Port and Cam Ranh Bay. In Cambodia, eight thousand soldiers are stationed at military bases in Siem Reap, Pnom Penh and Kompong Thom. Due to limited strategic importance, only a small garrison was detached in Laos.

The hidden victims of Japanese forced prostitution in Indochina

Compared to other occupied territories, the Japanese military presence in Indochina is relatively limited. While the Vichy regime remains a puppet government, the Kempeitai, the Japanese secret police, runs a nationwide network of informants who keep tabs on French troops and residents.

"**Comfort stations**" are open for Japanese soldiers, such as in the port town of Nha Trang, located just

north of Cam Ranh Bay. A Japanese officer describes the daily reality: "Instead of getting excited, I rather had the impression of having entered a grotesque world. Standing in line in broad daylight, having sex in front of the waiting men, then the indelible image of men still stepping out with their pants half open. Instead of making me a novice in sex, of making me feel better, this ritual which took place on a treadmill in a tense atmosphere, rebuffed me: I backed up..."

The aggressive expansion of the Imperial Japanese Army and Navy was closely watched by the Allied Powers, who themselves had to contend with the unstoppable advance of the German Army in Europe and North Africa. During 1941, all of French Indochina was under Japanese domination: the protectorates of Tonkin, Annam and Cochinchina were renamed Annam; the Kingdom of Cambodia became Kampuchea and the Kingdom of Laos was renamed Laos. Simultaneously, the invasion of Thailand is coordinated from Cam Ranh Bay in Indochina and from Hainan Island. Japanese troops land on several coastal towns on the Kra Isthmus, including Singora and Patani, and enter the country.

A four-year occupation follows in which young women are victims of war crimes through forced prostitution. In Indochina, but also in Thailand, along the Burma Railway, a coercion project led by Allied prisoners of war and indigenous workers was born.

SKYDOG BERLIN

A Dutch prisoner, Gerhardus van der Schuyt, manages to make contact with one of the young women in the logging camp in Linson. At the top of the hill, near the labor camp, is the Japanese officers camp, where wounded officers from the Burmese front are treated. One day, a soldier who had to cut wood in the area sees a group of young women pass by. He starts a conversation with one of the Chinese girls: "She worked in the kitchen and told me that the Japs had forcibly brought young women from British Malaysia, Thailand, French Indochina and other areas. She herself was "lucky" to be able to stay in Linson, but other women and girls were sent to the Burmese front. There were about 20 comfort women in Linson, most of whom were Chinese."



© Griselda Molemans

When the Allied armies launched a counterattack from April 1944, the war slowly began to turn. On March 9, 1945, in Indochina, the military operation "Meigo Sakusen" took place. The Japanese coup was aimed at preventing an uprising among French colonial forces, with France being liberated from German rule in the fall of 1944; and Allied Army troops are now approaching Southeast Asia. Scattered throughout the colony, all the French garrisons were invaded. Along the east coast, fighting is taking place in Saigon, Hanoi, Haiphong, Nha Trang and along the northern border with China.

Strategically located and protected by a series of defenses, Lang Son is home to French and native inhabitants, including Annamese and Chinese stuck. In the violence of the fighting, a young Franco-Tahitian woman is dragged into a storage room by four Japanese soldiers. One of them rapes her in front of his colleagues. After the surrender of the French garrison, the Japanese troops assemble all the inhabitants. They execute a large number of soldiers and rape French women for several days in farms and "playhouses" (small houses with separate rooms for sexual relations).

In a nearby cave complex, a group of French and Vietnamese women are held captive and then transferred to the Hôtel des Trois Maréchaux. Among them are two French sisters. On the orders of Japanese Lieutenant Watanabe, a subordinate takes the girls to the building of the confiscated residence. The next day, they are raped by a Japanese major and captain. In the chaos, Japanese soldiers take a group of young Annamese women who live with French soldiers. Their destination is a traveling brothel in the coastal region of Tien Yen: young women are forced to obey the soldiers stationed on the ground. Indigenous women are forced into prostitution in several regions.

A French mother and daughter who fled Lang Son are arrested by Japanese soldiers and abused along the way. After the mother was killed, the soldiers assaulted the girl several times.

To the west, along the border with China, in Hoàng Su Phi, Japanese lieutenant Shinichi Furukawa imprisoned two French women in a government building: a 14-year-old girl and her 19-year-old sister, two months pregnant. After having raped the elder, he leaves the young women as spoils of war for the regiments which approach.

French military prisoners of war must watch helplessly as the two young women are dragged out of the building. In a guarded room of a military post, where there are two beds, they are raped for several days by a group of fifty soldiers. Two months later, Furukawa executes the older girl to prevent her from testifying against him. His colleague Taketsubo kills his sister.

Immediately after the invasion of Indochina, General Tsuchihashi established three client states: the kingdoms of Vietnam, Kampuchea, and Laos. Its 38th Imperial Army, which comprises 55,000 soldiers, is supported by a number of naval units. The brothel system introduced in the Vietnam region

since the occupation of September 1940 is still operating at full capacity. Kampuchea formally enjoys a special status since the young king Norodom Sihanouk declared the independence of his kingdom on March 9, 1945, at the request of the Japanese army command which quickly opened a consulate in Pnom Penh. In Laos, strategically the least important of the three states, the French administration is in the process of being completely dismantled. In order to use the territory as a buffer zone, Japanese troops are deployed to a number of towns along the Mekong River, including Thakhaek and the capital Vientiane.

While the battalion commander Kyoza Yamaki orders his men not to go out at night, to pay everything and not to rape the women, the commander Masanori Sako tries to convince the indigenous population by a speech wanting to be reassuring on the Japanese aims : "It is not in our objective to occupy Laos. We are your comrades and sympathize with you. At the same time, we are both Buddhist and Yellow peoples. Let's work together to achieve independence for Laos." Nevertheless, the Japanese forcibly use Laos for work and sexual comfort. In the meantime, the Allied troops are gaining more and more ground. Two secret weapons are developed in an American research laboratory: a uranium bomb and a plutonium bomb. When the Japanese secret order to use the shobun (killing all prisoners of war and civilians) is disclosed, the two bombs are transferred to the islet of Tinian.

On August 6, 1945, "Little Boy" exploded over Hiroshima, followed by "Fat Man" over Nagasaki on August 9. The apocalyptic destruction of these cities did not prevent the American government from bombing, the following days, other Japanese cities including Koromo and Nagoya, with conventional bombs. On August 15, Emperor Hirohito announced the unconditional surrender of his army and navy. Justice for the victims in Indochina did not come after the war. The evidence was forwarded to the International Military Tribunal for the Far East (Tokyo Tribunal), which was modeled on the International Military Tribunal (Nuremberg trial). They did not result in a conviction. This also applies to the Saigon Military Court. With the last "comfort women" still alive, the question is whether France will seek justice in Japan for its own victims.

EU BLUECARD

SKYDOG

Leadership expats towards a better world in europe

They do not advance
I am a leader!

