

New Women in Colonial Korea

A sourcebook

**Compiled and translated with an
introduction by Hyaeweol Choi**

 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

3 Controversy over "schoolgirls" (*yŏhaksae*)

Editor's introduction

In the Enlightenment era of the late nineteenth century, the emerging print media promoted the importance of women's education as part of the modern project of realizing an advanced civilization and strengthening the Korean nation. By the early 1920s, a small group of educated women began to draw increased attention from the public. The image of girl students (*yŏhaksae*) symbolized new times, new cultures, and the modern. Indeed, girl students became the central image associated with the New Woman, an icon of the new and the modern (Feng 2004: 18). However, although there was plenty of rhetorical support for the value of modern education for women, a growing frustration and anxiety prevailed among intellectuals and the public, who questioned the pace of progress or adequacy of the aims and quality of education for girls.

This chapter highlights differing outlooks among intellectuals in problematizing women's education. Women leaders deplored the less-than-satisfactory progress in the provision of education to girls and women. Kim Wŏnju voices her frustration over the still-miserable condition of education for women, noting that, despite the lofty rhetoric about the high value of education, Koreans had not taken serious action to provide formal education to women (Source 18). She suggests that the majority of Korean women are still deprived of any meaningful modern education and continue to suffer under the traditional forms of bondage. Alice Appenzeller, the principle of Ewha Women's Professional School, reflects on how "every conceivable accusation and harsh criticism" against the idea of college education for women has been put forward, feeding the public perception that higher education would produce women who "become arrogant and have no knowledge of housekeeping" (Source 24). Appenzeller tries to remedy the perception of schoolgirls as vainglorious, arrogant, materialistic, and useless and emphasizes the critical role they could play in society as teachers, good wives and mothers, and volunteers for the underprivileged in social-service sectors. Hŏ Chŏngsuk, a socialist woman activist, urges girl students to participate in the Enlightenment movement for the sake of the nation (Source 20). She specifically proposes

their involvement in the rural movement, through which they can offer literacy and knowledge of basic social and world affairs to peasant women and children. Hŏ considers rural women, who had been deprived of the opportunity to receive education, to be "potential pillars of a new society and world, who will eradicate old morals and customs," and thus educated girl students should help them "discover their individual characters, develop class consciousness and learn social civility."

In contrast, male intellectuals often cite the "problems" and "shortcomings" in girls' education, especially at the level of high school and college. They largely focus on its irrelevance to the Korean situation and the presumed decline of morality among schoolgirls. Pang Chŏnghwan dismisses the content of the higher common school for girls as irrelevant and proposes home schooling as an alternative (Source 23). He particularly highlights the value of journals and magazines as highly useful texts for gaining a wide range of knowledge that is directly related to the real world. In terms of relevance and usefulness, male intellectuals advocate "feminine" knowledge as appropriate and readily useful because the woman's sphere is the home and family. Yi Kwangsu complains about the absence of education centering on motherhood in the contemporary school system, pointing out that the ultimate role for a woman is fulfilling her maternal duty (Source 21). In his view, women should "become good mothers to create good citizens," and "the future of Korea is in their hands"; therefore, he argues, women's education should first and foremost train women to become wise mothers.

In the public discourse on girl students, the biggest concern and fear expressed relate to the presumed decline of morality among schoolgirls. At the time, female entertainers and prostitutes often adopted schoolgirl-style dress, thus clouding the social image of schoolgirls. The women's magazine *Sin yŏsŏng* prepared a special issue on uniforms and school badges for schoolgirls, gathering opinions about how to distinguish students from entertainers and how the blurred boundary would have a negative impact on the reputation of schoolgirls as morally loose (Source 19). Subsequently, many intellectuals and school authorities wrote about this issue in popular magazines. Hyŏn Sangyun offers a typical commentary that paints girl students as "not high-minded" and only interested in outward appearance, luxury, and material things. In addition to their "material" greed, a recurrent theme in the discourse is the alarming laxity of their sexual behavior (Source 25). P'albong Sanin (a.k.a. Kim Kijin) acknowledges this trend, but what he proposes as a solution to the problem is not a heavy-handed approach that would prohibit any kind of romance or intimacy, but rather one that emphasizes thoughtful guidance for romance and sex education at home and in school (Source 22). He argues that feelings of affection and caring are "natural" and utterly "human," and thus cannot be eliminated. He believes, if school authorities and parents are open-minded and offer careful direction, these romances can be sound and healthy. Educators such as Cho Tongsik (Source 26) and Kim Hwallan (Source 27) refute the prevailing perception of the "decaying morality" of girl students.

They argue that, "the morality of young women in our society is not a serious problem." In the case of Cho, he attributes any such problem, not to female students, but to reckless male students, and he suggests that readers take a critical look at the integrity of young men who are involved in scandalous incidents.

18 Kim Wŏnju: The necessity of women's education

[*"Yŏja kyoyuk ūi p'iryo," Tonga ilbo April 6, 1920*]

Now everyone in Korea is ready to advocate education for women. Therefore, this issue may sound extremely mundane and commonsensical. Some may even ridicule me as being backward for even raising the issue now. However, while many in the vanguard passionately proclaim the necessity of women's education, there are people who oppose education for women or cannot even imagine its purpose. Or some people acknowledge the urgency of the issue, but for some unknown reason they fail to act in the interest of women's education.

Today the hope for peace shines in many countries of the world. These countries are wealthy and civilized. Their societies are enlightened and open to change. Their families are free and peaceful. Why on earth is it only our country, our society, and our families that continue to live in a condition of ignorance, weakness, debilitation, constraint, desolation, and callousness? Of course, there is more than one explanation for it. However, I argue that the most important reason is that our society has never seen fit to educate its women, who are and have always been a central part of the family and society. In our Korean society, women have traditionally been confined to the inner chambers, deprived of any freedom, kept in check to either kowtow or smile demurely, even constrained from the natural growth of their bodies. In the name of fulfilling her womanly duties, she has been expected to prepare for ancestral worship rituals, serve her parents-in-law, obey her husband, raise her children, and maintain harmonious relationships with her relatives. She has also been expected to be an expert at sewing, weaving, and cooking.

All families wanted to see these qualities in their mothers, wives, and daughters as a reflection of ideal womanhood. Also, people insisted on the so-called "Three Bondages," through which women were subordinated like slaves and expected to obey men. As a result, women had neither responsibilities in society nor rights in the family. Their only lot in life was to sacrifice themselves for their husbands and parents-in-law. Having heard this description, some may still claim that the lives of Korean women have been simple and comfortable. However, any Korean woman who bothers to reflect upon her past cannot help but feel victimized. It is because, as I have described above, women lived without any goals beyond the boundaries of the traditional womanly ways and duties and never had a chance to develop their minds or pursue their own ideals. They learned only to rely on others, owing to the constraints imposed on them

by the Three Bondages. There had never been any need to educate women in Korea. The result was women living like lackeys in blind obedience, under the unfair reign of men. Worse yet, those miserable Korean women simply accepted their subordinated life because they remained uneducated, deprived of self-awareness, strategy, or ability. A woman considered herself fortunate if she was not badly abused by her parents-in-law or treated coldly (in a sexual sense) by her husband.¹ If she were not lucky in her marriage, she was bound to suffer mistreatment from her parents-in-law and endure deep sorrow under the control of a despotic husband. If she ever complained about any aspect of her existence, she would be accused of committing the "Seven Sins"² or failing to fulfill her womanly duties. In the end, her life and spirit would be completely shattered.

All customs and morals have been made to privilege men only. Once a woman fell into a sad situation, she was prevented from trying to find a bright new life. Following the axiom, "a faithful wife never submits herself to two husbands," a widow who remarried was a complete social outcast. Even her children suffered severe scorn, and they were not allowed to serve as officers in the government, completely ending any hope for future success. As a result, these women could not find a place in society that openly accepted them, which deepened their despair and pain. In the end, their misery led to suicide. Given this reality, how many tens of thousands of women have decried their miserable destiny and ended their lives over the past 4,000 years of Korean history? Is this just one individual woman's misery? Far from it. It is an unfortunate society that has unfortunate women. It is an unfortunate country that has unfortunate women.

Korean men have felt content with women's politeness and obedience, and they have fallen into the trap of their expectations from custom that have led to laziness and the utmost feebleness. Since they have lost their competition for survival, our families have turned out to be unsound, our society has remained unenlightened, and our nation has proved to be pathetic. Women also bear some responsibility for this situation, as they lacked self-awareness and ideals for life. However, the fundamental problem is that society did not allow women's education.

Having said that, I expect to hear some people ask if newly educated women in Korea [nowadays] have had any accomplishments. I would say they have not because of the present condition of society. We are in a situation where society does not provide any options for educated women; therefore, there is no difference between educated and ignorant women in terms of their behavior. There are many women who are highly educated, striving to realize their lofty ideals and ambitious goals; however, our society has not developed to a level that understands and utilizes these women. In addition, our families have not reached a point where women are appreciated and welcome. These women are like undiscovered treasure, gold and jade buried in the soil, or pearls submerged under the deep sea.

The more civilized our society becomes, the higher the quality of our families will be. The stronger men's passion for work is, the higher the demand for educated women will be. As we face the present era in which the level of culture is rising and social phenomena are becoming more complicated, I strongly advocate that our foremost need is women's education, in order to create a dynamic society and also to have peaceful families, as other societies do.

19 Problems regarding uniforms and school badges for schoolgirls [excerpt]

[*"Yŏ haksang chebok kwa kyop'yo munje," Sin yŏsŏng 1, no. 2 (1923): 18–20*]

Human intelligence and ability can certainly be improved. Human beings have not reached their apex in the hundreds of thousands of years of their existence, and one cannot say humans are satisfied with their current state. If they are, it is merely a temporary state of satisfaction based on an exaggerated estimate of what they have achieved. In reality, there is always something to aspire to. We may not realize this truth as we live our lives today, but our descendants will regard what we take to be fine and good as completely unsatisfactory. That is why I say, if people long for the development of the nation, they must have their children educated, for they will be the next generation of citizens responsible for the health of our country.

Now our nation has realized that education cannot be the exclusive domain of men: women also need to be educated. We have come to the realization that women's education is particularly crucial because mothers have the most significant influence on their children's learning. However, we need to improve our initial steps toward women's education, and we should be aware that women's education is embedded with a certain amount of danger. By the way, did you know there is an evil in the present world of women's education? This concern is rarely seen in other countries, but there is enormous anxiety that the boundaries between prostitutes (*t'angnyŏ*) and schoolgirls (*yŏhaksang*) have eroded. In other words, entertainers (*kisaeng*) imitate the demeanor of schoolgirls, and prostitutes wear the clothing of schoolgirls. This sorry trend came into practice before we even realized it.

Some may take this matter lightly, while others may argue that bringing it up is an offense to schoolgirls and a cause for parents to worry. However, we call your attention to this sad situation because we need to stop these unseemly practices as we start down the path to comprehensive women's education.

In public gatherings, theaters, trains, or on the streets, entertainers, prostitutes, and women of ill repute, who are nothing like schoolgirls, freely mingle with them. There should be a bright line between these two groups, but these debauched women going around dressed up as schoolgirls have muddled the boundary.

Unlike strong-willed men, schoolgirls lack the ability to discern bad from good. They may think of these bad women as their own kind because of the similar dress and end up hanging around with them. One can easily imagine the trouble that weak-minded schoolgirls might get into, coerced by the temptations offered by these indecent women. Also, when parents witness the unsavory behavior of prostitutes in school uniforms, they will conclude that that is how schoolgirls typically behave. This unfortunate situation, in turn, brings about the condemnation of women's education. Even we, who have received "new education," cannot tell the prostitutes from the schoolgirls, and when we see these women, the moral decline among schoolgirls is the first thing that comes to mind. If that is the case, then how can stubborn old parents possibly distinguish one from the other? How could they not see these things as a sign of the great moral decline of schoolgirls? It is under these circumstances that the enterprise of women's education comes under severe criticism and suspicion.

20 Hŏ Chŏngsuk: To girl students returning to their homes in the countryside [excerpt]

[*"Hyangch'on e toraga nŭn yŏhaksang chegun ege," Sin yŏsŏng 3, no. 8 (1925): 2–5*]

Greetings to You All! Korea has a five-thousand-year history, but it is only in recent years that it began to produce enlightened women like you. You are truly the treasure of Korea and the backbone of its future. And because of that, you can't afford to be careless or absent-minded simply because you are students. There's no time for leisure. Think about it: how many girls in Korea have had the good fortune to receive the education that you have? Who else should be expected to tackle the innumerable problems surrounding us?

Of all the possible contributing factors, the one important reason why so many women, even those with wills of iron, have had little opportunity for education is that we are in an economic wreck. Then again, even if they're from a family with means, their stubborn and conservative parents forbid them from attending school. There are a countless number of women just like them in every corner of the country. So, when you return to your hometowns, you'll find that you're considered the luckiest among us and the most highly valued pioneers. You're likely to find that you're the subject of envy and admiration from all women yearning for learning. They have high expectations of you. They have great faith in the big role you'll play and the new influence you'll have on our society.

You find yourselves in fortunate circumstances where you can learn how to sow, cultivate, and harvest by reading a book rather than actually going out into the fields, standing alongside men as they pull weeds, getting burned by the hot sun. No doubt such an experience would lead you to sympathize with them, and this is the reality you must now face. You can't let your education

blind you to the rest of the world. You need to look into your heart and find true humanity. If you consider people working in the field in sweat-soaked rags to be ugly and dirty, there is no need for further discussion. But, if you see the present social reality in them and an aspect of the miserable lives of women, you are bound to experience humanity. And once you feel your true humanity, as pioneers and leaders of our country, what do you think is the proper action to take?

My fellow students, as you head home for the summer, don't think of this break from your schoolwork as a time to play and rest. Remember, you're greatly burdened with tremendous responsibilities. Many housewives and young girls living in the countryside may not tell you directly, but they secretly expect something from you. Although it may go unstated, they think that educated women will be the source of something new for all women. Though it may be a mere fantasy on their part, it represents an obligation on you to provide change. So, are you prepared to do this? If you feel you are ready, let's begin.

We need to start with an enlightenment movement (*kyemong undong*), which must come before a women's movement can succeed. Take the education you've received and pass it on to the illiterate women of this nation. They hunger for knowledge. Feed them. But remember that they're only beginners. High-level knowledge of science isn't useful to them. Start by teaching them the Korean writing system (*ŏnmun*). Some might ask how these women, who spend their days working under the scorching sun, could possibly find any free time to learn the language (*kaŭl*). They think it is too much to expect them to acquire literacy; however, that isn't true. They're so eager to "learn" that they don't even feel exhausted.

An enlightenment movement requires you to offer your knowledge and guidance to others. Don't consider teaching only one or two students to be insignificant. Even if it's only one or two women visiting you in your home, do your best to impart your knowledge and offer them guidance. Nothing could be more important for you now than taking this initiative. Never forget that education is the foundation of all activities. And keep in mind that your students are potential pillars of a new society, a new world, one in which the old morals and customs will be eradicated.

But these benighted housewives will not be the only ones to benefit. You will also gain much from the experience. What reward would you derive from wasting forty or fifty days of summer vacation in mindless leisure? There would be nothing to gain. However, if you can teach the Korean writing system to illiterate women in the countryside and share current affairs with them, even for a short time, they will welcome your lessons and learn a great deal from them. And that will greatly contribute to the future of the country.

The next step is to help your students discover their individual character, develop class consciousness, and learn social civility. Understand that this is the common demand and hope of the entire nation, and it's the greatest duty you have.

Let's stand up together for peasant women!
Let's do our best for the future!

21 Yi Kwangsu: Centering women's education on motherhood

[*"Mosŏng chungsim ŭi yŏja kyoyuk," Sin yŏsŏng 3, no. 1 (1925): 19-20*]

Women's education must be centered on motherhood. The central duty in a woman's life is to become a mother. One half of a woman's life is devoted to giving birth to children and raising them, and the foundations of the children's characters are shaped at their mother's bosom. Every day we encounter those who were raised by bad mothers and developed bad character, and those who were cared for by good mothers and became good people. The only duty that women have to humankind, to the nation, and to society is to become good mothers and raise good children, and it is only women who can do this. If a nation wants to produce good citizens, it first has to cultivate good mothers. Most especially in a case such as Korea, where the population urgently needs to reform its national character, there is a particular need for many good mothers.

However, the educational system in our country today is not centered on motherhood. Young girls at school are not taught that they should become good mothers to create good citizens, nor that the future of Korea is in their hands. These graduates will become wives and mothers immediately after leaving the schools' gates; however, if one were to ask them, "What are you going to do?" very few would answer, "I want to become a good mother and raise good citizens." It takes years of study and practice before one is able to play the piano or to play tennis even passably well. How can we possibly expect anyone to fill the sacred role of mother in raising new citizens without the benefit of maternal training? It is dangerous and ridiculous for someone to treat the ill and infirm without a proper medical education; it is equally dangerous and ridiculous to expect someone to become a mother without appropriate training for motherhood.

Today, our poor people must pay tuition beyond their means in order to send their daughters to school. Parents do not send their daughters to school so that their girls can become pleasant party companions for men or to farm out the future grandchildren to be raised by a wet nurse. I am sending this plea to educated women: you should raise new citizens who will revitalize this declining nation, and, when you are at school, you must learn how to become a good mother. The goals of education change according to people's wishes and the trends of the times. Right now in Korea, women's education ought to emphasize motherhood; otherwise, educating girls is meaningless.

22 P'albong Sanin: Contemporary women and modern education: Teach romance and sex education in order to guide women in the midst of moral decay [excerpt]

[*"Kūmil ūi yōsōng kwa hyōndae ūi kyoyuk: Mullanhan chung esō kūdāl ūl sōndo hagi wihayō yōnae rūl alge hara, sōng kyoyuk ūl yōhara," Sin yōsōng 3, no. 6 (1926): 61-67*]

The decaying morality of students has recently stirred public debates. Newspapers report controversies, educators are resolved to further regulate students' lives, the police are determined to enforce more rigorous control over students, and parents are outraged and in despair. But there is nothing new about this issue.

What is meant by "students' moral decay"? It means that the relationship between male and female students is too intimate, that male students seduce female students, or female students fail to maintain proper conduct and become wanton. These things have occurred frequently since the establishment of the contemporary educational system in Korea. These issues have suddenly become a hot topic because newspapers have reported several disturbing incidents: male students from a professional school (*chōnmun hakkyō*) beat some female students; male students shouted the most malicious insults at some female students passing by on the street; male and female students publicly expressed their romantic feelings for each other, with no sense of propriety. When we discuss students' moral decay, we should consider, of course, both male and female students. However, I am going to focus on female students here and consider whether the guidance we provide for girls at home and in school is too lax or too rigid. [...]

Old-fashioned parents say, "Something must be wrong in this world because young ladies these days only talk about romance and love. How pathetic!" Indeed, it may seem pathetic to parents who have never been able to speak of romance in their own lives. The thought of such public declaration might even make them sick. No matter how they feel about it, they were brought up to be modest ladies who would neither speak of such things nor show their true feelings. They have lived with this model in mind and taught their children to follow the same practices. As they watch their daughters bouncing around at school, behaving improperly in front of their elders, taking walks with friends on weekends to go sightseeing, having relationships with men, nodding and laughing in the street without shame, and exchanging letters [with boy friends], these parents must feel a lot of anger and disgust. They have to worry because the young women of today are brash, impudent, arrogant and weird—there is no shortage of saucy girls. [...]

Women these days are extremely shallow and vulgar. But, even worse, they are arrogant. Most New Women have received an education, but they haven't used it to acquire any worthwhile knowledge. They have not developed their intellectual capacity, and so their enlightenment proves to be dangerous. Take

as an example their idea of romance. They engage in sexual relationships without considering the ethical implications. In such cases, are they any different from prostitutes or entertainers? Indeed, just as the women were the flowers of men during the Chosŏn dynasty, so the New Women of today are ornaments and playthings for the men in their lives.

Someone once said that, "a woman is a plunderer," and quite truly most New Women deserve that label of "thief" because they take what men have earned through their hard work. Before they get married, they constantly nag their fathers or brothers for money in order to buy dresses and accessories. After marriage—or should I say after they "acquire" a man—they squeeze everything from their husbands so they can lead lives of luxury. How then can we think of them as anything other than "plunderers"? If they were to take care of the household, one might be able to forgive their greedy behavior as a form of compensation they were due, but they are the epitome of indolence, doing nothing to earn these indulgences, and merely demanding money from their fathers, brothers, husbands, or lovers. Quite clearly, they live through the good graces of men. Tolstoy claimed: "Only a woman can save the affluent class." This claim needs to be understood in the context of the lifestyle led by the aristocracy in Russia before the revolution. The men of the upper classes indulged themselves in a lustful and sumptuous lifestyle, and it was only women who could save them from that depraved state. Now consider our New Women. They have no idea of the state of our current society, let alone how they could help rescue our men from their growing decadence. Schoolgirls these days have no sense of morality when it comes to sexual behavior. They are such boorish and tawdry creatures that it isn't even worth trying to imagine what they might be up to. Romance must be governed by a moral code, but today's young women haven't developed the necessary integrity.

I do not mean to condemn romance. It is good for human beings to engage in romance. My point is that women in our society are not up to the task of conducting romance on their own. They need guidance, restraint, or regulation until they develop the appropriate moral sensibility. Of course, we cannot expect to supervise their every move and cut them off entirely from the idea of romance. We need educational reform. Parents should be cautious in guiding and nurturing their children at home. They must think about what it means to be human, contemplate the issue as both parents and teachers. The root cause of the moral decay that we see in our young women is the lack of an autonomous moral consciousness. Parents and teachers and the students themselves must take equal responsibility in developing a capacity in young women to monitor and regulate their own behavior.

Parents who are enslaved by the conventional morality of the past might accuse me of advocating ideas that will lead our girls further down the path of sexual indiscretion. They may ask, "Are you saying that we should talk about the gory details of sex and what goes on between men and women to our simple, impressionable daughters, who are already babbling about romance and that kind of thing? What kind of idiot are you!" But those parents do not

fully understand the complexities of life and romance. When they got married, they were mere children themselves, without the slightest idea of the complexities of romance and sex. Thus, they are ill equipped to teach these things to their children. It may simply be folly to expect them to be able to do anything of the kind.

Just think about it. How can we possibly arrange a marriage for a daughter without giving her any preparation or understanding of man's nature or marriage? These old-fashioned parents typically think, "Once she is old enough, she will naturally know what to do." But how reasonable is it to expect her to learn the differences between men and women or the deeply mysterious relational dynamics between them all by herself? When she reaches physical maturity, she likely will begin to feel sexual urges owing to physical changes. But that is carnal desire (*ae yok*), the awakening of a primal instinct. If she makes her decisions based only on instinct, without any specific guiding knowledge, she is very likely to experience a broken heart. We witness this type of unfortunate situation endlessly. If parents could teach their children some basic knowledge about the other sex, it would have a huge impact on adolescents. Then these young folks would understand their bodies better. When they faced difficulties, they could turn to their parents for advice, so that they would not make rash decisions on important matters. In this way, sex education can improve the lives of young people. I believe that sex education can eliminate the need for abortions among high-school girls. By the way, I am not the first to advocate the importance of "sex education." The elders in all other countries have advocated its necessity, and we can now witness how the policy has born fruit. I hope that parents are attentive to their adolescent children in educating them at home.

Now let me turn my attention to schools and their part in sex education. School authorities often say,

Young writers make girls blather about romance, love, and life. Their pieces in magazines and newspapers are filled with this stuff. It is no wonder why girl students have been greatly influenced by them. The only possible way to stop their influence is to ban girls from reading magazines.

But, could humans ignore the primal sensation of love simply by not reading magazines or novels? What school authorities argue is fundamentally flawed. Although it seems true that writers today tend to write very vulgar stories about life, and that trend certainly can have a bad influence on society, the heart of a young woman cannot be closed off merely by her being prevented from reading these coarse tales.

Girl students are human. What's wrong with them having loving relationships with men? In order to prevent girls from getting hurt, disappointed, and depressed [from a broken heart], here is what school authorities should do. First, they should foster the beautiful minds and hearts in our girls, but at the same time we need to guide them to behave prudently so that unfortunate

accidents (*sakôn*)⁴ do not happen. Second, the schools must be cautious not to let information about their mishandling of those accidents leak out. And, third, they should do their best to prevent the impact of accidents from spreading and having negative consequences in other schools. School authorities seem to have a policy to "cover up anything dirty." When such accidents occur, schools are so fearful of nasty rumors spreading that they expel the students concerned. And then they claim, as a point of pride, that they have never had such an accident. I think this kind of school behavior cannot be forgiven. Those girls who are expelled because of romantic entanglements are likely to fall into depravity.

Furthermore, school authorities have an attitude that their responsibility ends once their students leave the school. "We do not care what happens to girls after graduation. All we need is for them not to have any accidents while they are in school." They do not even consider offering sex education. School isn't simply a place for learning songs, gymnastics, mathematics, or sewing only. Teachers should be teaching their students how to live like human beings. How can we be so apathetic about our children's education? Under the assumption that romance is bad, they damage these girls for life. This is not what school is for. There is a clear, common-sense rationale why they need to teach girls basic knowledge of the male-female relationship, the meaning of love, and the purpose of marriage. This basic knowledge arises out of the need to live as human beings. Moral depravity will disappear when sex education is offered.

How can we rescue girl students from unreasonable teachers and schools? It is wrong for schools to condemn students' trivial indiscretions as moral depravity without offering them guidance to the correct behavior. Girl students nowadays need gentle instructions about men, romance, and marriage. If schools keep insisting on a policy of covering up all of the "dirty" things their students do, then rot will set in. And, at that point, covering up won't hide the bad smell. I sincerely advocate the need for "sex education." Through such training we can prevent the moral depravity caused by the "lack of independent moral consciousness." If incidents of moral corruption take place, the responsibility should be equally divided between the student herself, her parents, and her school. The cause at the very root of such moral lapses in schoolgirls and boys lies in the deficiencies of the education we provide at the present time.

23 Pang Chônghwan: Even if I have a daughter, I won't send her to school: Request for the reform of girls' school

[*"Ttal isôdo hakkyo e an ponaagetso: yôhakkyo kyoyuk kaebyôk il chech'angham," Pyôlgôn'gon 38 (March 1931): 10-11*]

I do not oppose women's education. Yet, I sometimes wonder, "If I had a daughter of older school age, would I teach her at home myself rather than send her to school?" I think about this question because I always feel frustrated

with the quality of women's education. I know I should not generalize about all girls' schools and all teachers, but the unfortunate fact is that we cannot have high expectations for girls' schools.

Girls gain sufficient literacy and basic arithmetic in elementary school, but what do they learn from four years in higher common school? The higher common school is supposed to be a preparatory school for advancement to a university or professional school. But how many professional schools are there in Korea now that admit women? Even if there were many, how many women would be fortunate enough to be able to attend one of those schools? At present, the education offered in higher common school is useful only for those few who can advance to higher education. For the vast majority of girls, it has no relevance.

What is education for? Simply speaking, education is to prepare students to acquire knowledge that is relevant to, and necessary for, the era in which they are living. We cannot afford to waste resources on an education that is removed from reality and will lead to nothing. It is from this point of view that I write this essay.

Effect of the four-year study

I discuss this matter on the assumption that the majority of parents cannot send their daughters to a university or professional school. Girls learn English in higher common school, but they never use English after graduation. If they have occasion to use English, they have to renew their knowledge of the language all over again. They may learn the details of the intestinal system of fish or frogs in a zoology class, or how gold formed over time in a natural history class. However, they forget this sort of knowledge after graduation. Even if they can pull it up from the depths of their memory, it has little use in real life. They learn Western embroidery in sewing class and Western cooking in home economics. Yet, three or four years after graduation, they have forgotten these skills and cannot use them unless they receive new instruction. Students learn the importance of frugality and saving in ethics class. They are also taught that good-natured people are bound to succeed. But, after graduation, they very often witness the sad fact that an honest person cannot actually live a comfortable life in our society. To take an illustrative example, students are drilled regularly on how to compose letters, but they cannot even write a simple letter to their fiancé, so that they end up buying a template to follow.

These students must come up with huge sums to cover monthly tuition, money that their poor parents can barely afford. Though they attend school for almost five years, they come out of it unable to comprehend much of what is found in a newspaper. They gain no particular skill or knowledge. It would not be an exaggeration to say that they are only learning selected things, and these are not relevant to real life. You'll sometimes hear a husband ridicule

his wife by observing, "You graduated with honors but cannot even read a newspaper. What did you learn at school?" People here and there say, "Do those girls who had a high school education know how to manage a household? Have they actually gained even the tiniest sliver of useful knowledge? No, they only have vanity. It is very frustrating..."

Home schooling

When girls' schools are as I have described, there is not much difference between girls with only an elementary-school education and those who have completed high school. One cannot help but think that it would be more effective to teach girls at home than send them to high school after they finish their elementary education. Two hours a day would be sufficient for home schooling, and it could be done from 10:00 a.m. to noon or from 7:00 to 9:00 p.m., depending on the schedule and situation of the tutor.

Newspapers and magazines

For textbooks, newspapers and magazines can be useful resources. Newspapers and magazines select and gather information that is directly useful for day-to-day life. There is not a single word or phrase that is irrelevant to the readers. In addition, newspapers and magazines cover a wide range of topics, so that, if a young lady uses newspapers and magazines as the basis for her study, she can not only learn about subjects that are useful in daily life but also select those topics that are the most interesting or essential for her.

Pedagogical strategies

If we were to adopt the use of newspapers and magazines, it could give rise to some interesting pedagogical methods. For instance, one could institute a rule that the student must select a newspaper to read for the class. She can read articles before her teacher arrives, marking the letters or characters that she does not understand. During instruction, she reads the articles in front of the teacher and asks about the letters or other parts she had difficulties with. Then, the teacher gives an explanation. If the teacher follows this method, there is no newspaper article that cannot be used as a text for learning. These articles provide limitless information about the economy, law, unions, justice, court cases about communism and anarchism, prosecutions, legal appeals, the rise and fall of prices, romantic relationships, and marriage. All this information points to actual happenings and events in real life; thus, it is real knowledge that is directly relevant to the lives of these women. There is no comparison between this source of actual knowledge and typical, standard school textbooks, which select information that has no immediate bearing on the lives of these students.

Methods of explanation

When teachers explain something, they should not use the standard of their own knowledge. Rather, they should pay attention to the actual intellectual level of their students and adjust their explanation accordingly. At school, there are fifty to sixty students in a classroom and one instructor. Naturally, there are students who grasp the lessons, and other students who never achieve a clear understanding of the topics of instruction. The effort that is put in by both teachers and students in trying to achieve certain goals is exhausting, and, as a consequence, the effect of teaching remains slight. After a few days, students forget what they have learned. In home schooling, there is one instructor and one or two students at most. The teacher can tailor instruction to the individual student. Their textbooks are not composed of useless knowledge but filled with interesting stories about the neighborhood or the next town. If the lessons interest the student and are administered according to her level, the effect of teaching will be enormous. Following such a program, a two-hour lesson can have the effect of an entire day's work.

Self-study method

Since the two-hour session satisfies one day's work, the student can devote the rest of her time to cooking, sewing, doing laundry, or clearing, so that she masters domestic skills as well as any girl who learned in the old, traditional ways. She hones her abilities in home economics. Before she goes to bed, she should write down what she learned from the newspaper articles she read that day to show to her teacher the next morning. The teacher can check her understanding of the previous day's lesson by reading her writing. If there has been any misunderstanding, the teacher can offer extra explanation. This activity is good not only for reviewing previous lessons but also for practicing composition and studying the Korean language. Depending on the level of intellectual progress, the student can be encouraged to read sections on politics and literature. The teacher can select a good article and ask the student to read and write a reflective paper on the topic.

Field trips

One should be diligent about field trips, making good use of time and opportunities. The student should be given the opportunity to go to lectures, exhibits, debates, concerts, assembly meetings, auctions, court, the marketplace, newspapers, businesses, bucket-shop operations in rice production, or even employment agencies, as frequently as opportunity allows. After her visit, she should record her observations of the place she visited before the day passes. What is important here is to have her write her thoughts down and then make corrections in her essay.

I am not alone in thinking that a student who has studied hard for two years in the way that I have described will become a much more useful and outstanding person, equipped with a higher quality of knowledge, than a graduate of a four-year high school. The graduate will know nothing except the contents of the textbook taught at school. The home-schooled student will become a versatile housewife and mother to her family. If she needs to go out to work, she is likely to be welcomed and will ultimately succeed because she will be capable and resourceful.

24 Alice Appenzeller: Issues in the higher education for women in Korea⁵

[*"Chosŏn yŏja kōdŭng kyoyuk munje," Samch'ŏlli 4, no. 3 (March 1932): 45-47*]

Reflection on the issues of higher education for women in Korea twenty years ago

In Korea, there are about ten institutions of higher education—universities or professional schools—for men, but there is only one institution of higher learning for women, Ewha Women's Professional School (*Ewha yŏja chŏnmun hakkyo*). My talk will center on Ewha. I feel that I know the school well because I teach there.

Conditions that prevailed twenty years ago may seem like they are in the distant past. Back then, the state of women's education in Korea was miserable. Still, people did not strongly oppose girls' education up until middle school. Some parents brought their daughters to our school and said, "Please give my daughter admission to your school. You know, she has to be educated to find a good spouse." However, it is not an exaggeration to say that no Korean parent dreams of a college education for his or her daughter. I can tell you a story from my own experience. Ewha began to offer college education in 1910—about twenty years ago. Though it was called a "college," we were able to offer only a meager education to just a few students who so earnestly wanted to continue their learning after graduating from middle school. I vividly recall how we were vilified for daring to offer college courses to mere girls. School authorities and students were both subjected to every conceivable accusation and harsh criticism. Endless rebukes were hurled at us. Critics would say, "What use is there in providing girls with college education? They will just become arrogant and have no knowledge of housekeeping. Given the opportunity to indulge themselves in some luxury, they will jump at the chance." The most generous among those critics would say, "Perhaps women should receive some schooling, but a college education is beyond their needs."

What could I say if the Church, which we believed understood and supported our goal to offer college education, disagreed? Ms. Kim Hwallan, who now holds a respected doctoral degree, was one of the students who faced much

criticism at the time. Because of public criticism everywhere, those who wanted to learn but were weak-willed would not come to school out of fear. There were quite a few students who began their education only to have their efforts greeted with veiled criticism: "Women should follow our beautiful customs, which encourage them to learn how to govern the family and serve a husband." They ended up staying in the inner chambers, learning how to keep house.

Over the past fifteen years, the criticism has relented, and we have gradually arrived in an era in which people recognize the necessity of higher education for women. I know some people who used to criticize higher education for women by saying, "Those women don't know how to manage the family," or "It makes women arrogant," or "It only makes them crave luxury." But the same people have subsequently come to me and confessed that they have grown to realize the necessity of higher education for women and embrace it wholeheartedly.

This kind of phenomenon happens not just in Korea but everywhere. Fifty to sixty years ago, the prevailing opinion in the West was that college-level education for women was useless, and that opinion was supported by the same arguments one heard in Korea twenty years ago. Western women who tried to get educated beyond middle school at that time faced unrivaled hardship. In England, it was only in 1872 that the first college for women was established. To illustrate the situation in the United States, I can relate a story that was told to me by a teacher at Oberlin, a college located in the state of Ohio that was founded in 1850.⁶ When the first class of students graduated, a female student had achieved the highest grade point average. As you know, it is customary everywhere for the highest-achieving student to give a valedictory address at the graduation ceremony as the representative of the graduating class. At Oberlin, some people raised questions about whether a woman could possibly stand up on stage and give the valediction. Their ultimate solution was to let her compose the address and then select a male student to deliver her speech.

I have another illustrative story about my own teacher. She was studying medicine, and her male classmates always mocked her by shouting in disbelief, "Is it even possible for a woman to learn medicine?" She passed a difficult exam in order to graduate along with all the other students, but she was not awarded a degree. For a long time, women were in this miserable situation, regardless of whether they lived in the East or the West.

The present situation for women who receive higher education, and my advice to them

The times have gradually changed. Now, I do not think anyone would deride the idea of higher education for women, except perhaps in remote villages. Yet, despite all the progress that has been made, it is very worrisome that there are so few institutions that promote higher education for women. There are quite a few middle schools for girls in Korea. Ehwa Women's Professional School has received applications from students attending thirty-seven different

high schools from across the nation. I think it is truly exciting to educate these young women from every corner of the country and then send them into a society that has very few capable workers.

Including this year's graduates, there are 121 graduates of Ehwa Women's Professional School working in our society. Most have become full-time teachers; then, once they get married, they become excellent housewives.⁴ In other cases, some have become doctors or nurses. Those who have studied overseas, upon returning home, work in schools, lead educational activities in agricultural communities, take part in church work, or teach Korean to foreigners. If a class of graduates from just one institution can make such significant contributions to society, then I have full confidence that Korea will derive enormous benefits from the establishment of many more institutions of higher education for women.

However, I want to make one point clear to you. Those who have been educated must be prepared to sacrifice and serve society. These days, many young men and women feel pessimistic because they cannot find jobs after graduation. But these students should be trained to have a clearer vision of what they can contribute to our society. If they would look carefully into the corners of our society, they would see that capable workers are needed everywhere. There are so many children who are hungry for learning but have no opportunities. When you see this need, how can you say that you cannot find a job? Why not take two or three of these children and provide them with the learning they so deeply desire? The way that you can contribute to society is to gather anyone who wants to learn and teach them. There are no people on earth more miserable than the handicapped. We need to put our compassion and energy to work to meet their needs and establish schools for them. If we persist in our efforts, wouldn't we be able to create hope and pleasure? But it is not enough just to talk. Our society does not need people like that. You must take action. And, in doing so, I hope you make progress.

25 Hyŏn Sangyun: A message to Korean girl students

[*"Chosŏn yŏhaksueng ege ponae nŭn kŭl," Sin yŏsŏng 7, no. 10 (1933): 18-19*]

Korean female students face great challenges today. First, they need to confront evil customs that honored men and degraded women, so that their social status can be raised and made equal to that of men. Second, they must reform the Korean family, which is filled with superstitions. And, third, it is their duty to work together with men to improve the outlook for the future of Korean society.

Unfortunately, I do not think that female students are remotely aware of the great challenges that they must undertake. I cannot help but think this is true when I observe their behavior and hear their views. They tend to focus more on the superficial aspects of their outer appearances than the qualities of inner

substance. Because of this thinking, when they look at a person, instead of taking measure of that person's heart or mind, they only focus on superficial traits: Is the face beautiful? Is the body well shaped? Is the dress fashionable and stylish? They are not interested in gaining knowledge or cultivating their character, their morals, or virtues. Instead, they devote their attention to dressing up in beautiful clothes, nice shoes, and make-up.

I also find that the quality of their thinking is rather petty. This opinion is based on the observation that they seem to have only one criterion for their future husbands: wealth. It does not matter if a man has an inferior mind or lacks character. As long as he has lots of money, he will be an ideal husband. Quite frankly, today's Korean girls are not high-minded. I hear that these students admire Florence Nightingale and praise Marie Curie, and yet their behavior demonstrates that they do not have the same lofty ideals as those exemplary women.

After they graduate from school, their lives within the family reveal that they are filled with vanity. In their daily lives, the only thing they long for is lavish luxury. They aspire to build beautiful homes, decorate them with showy furniture, adorn themselves with beautiful coats and scarves, and take leisurely countryside drives or trips to spas at hot springs or the seaside. Even a man who has devoted himself to serious world matters falls prey to individualism, egoism, and hedonism when he forms a union with one of these girls. In such cases, how can we possibly consider her his helper? How can we possibly think that the family inspires and encourages a man?

When female students in England were asked, "What kind of husband do you want?" they answered,

I hope to marry a man who sits on the front bench (the seats reserved for the prime minister or head of the opposition party) in Parliament when he is alive and who is buried in Westminster Abbey (the church where the nation's most prominent politicians, military strategists, philosophers, scientists, and writers are buried in state funerals) upon his death.

That sort of ideal is magnificent, isn't it? There is no reasonable comparison between these idealistic English women and the Korean New Women who only worship money.

I do not expect anything special from Korean female students. I expect them, first, to have lofty ideals; second, to devote themselves to the inner qualities of knowledge and morality; and, third, to cherish and cultivate Korean society. I believe that, once they have high-minded ideals and think about the destiny of Korean society, vanity and hedonistic individualism will naturally dissipate. In the end, when they enter relationships with men, their standards will be based on ideas rather than appearances, and when they choose their future husbands, they will no longer consider wealth as the sole qualification for an acceptable partner.

26 Cho Tongsik: Moral discipline and Korean schoolgirls

[*P'unggi wa Chosŏn yŏhaksang*, "Sin yŏsŏng 7, no. 10 (1933): 20-21]

Nowadays, many people worry about the very chaotic moral state of young women enrolled in schools, and we should be thankful for the attention people are paying to female students. However, the basis for this concern about the morality of Korean girls deserves closer consideration. If it were true that female students were experiencing moral confusion, we would certainly need to worry, but, as an educator at a girls' school, I cannot agree with this diagnosis. I believe that female students have sound morals; there is absolutely no basis for claiming otherwise. Perhaps I come off sounding like an advocate for them, but we must admit that there is a tendency in this society to view an unfortunate incident involving a single girl as representing generalized poor behavior on the part of all girls. I do not think that it is reasonable to consider the disgraceful behavior of a few students as evidence of a decline in the decency of all students.

In fact, in the most notorious incidents to have contributed to the sense of a moral decline in girls, investigations have revealed that the girls involved were never the cause. Rather, in each of these notorious cases, the real cause was a man's impulses or his plans for seduction. As the proverb goes, no tree can stand after it has been struck ten times by an ax. In a similar way, we cannot blame our naïve and pure young ladies when their will eventually succumbs to the repeated entreaties of men trying to seduce them. The young women are not solely to blame. They deserve our sympathy.

Recently, the Ministry of Education organized a meeting of principals from girls' schools to discuss moral discipline for girls. At the meeting, we agreed that there was no real need to discuss the moral discipline of our students. We all agreed that it would probably be better to focus on the morality of male students. We also agreed that boys should be supervised and warned about the temptation to give in to impulses that may arise owing to a lack of self-control and responsibility. It has been our custom in Korea generously to forgive men's moral laxity, while publicly decrying similar misbehavior of women. We need thoroughly to scrutinize the behavior of men, instead of only making helpless women accountable.

At girls' schools, if a love letter is delivered to one of our students, there is a lot of concern. We investigate, give warnings, and impose strict discipline. Unacceptable behavior among our students is rare, but, at the slightest indication, school authorities take immediate action. As we have just said, it is all too typical in our society that sinful behavior on the part of men is glossed over and forgiven, but a single mistake by a young woman can mark her for life. Therefore, we take such things very seriously and are diligent in supervising our girls.

We do not need to be concerned about the morality of our female students at present. What we ought to worry about is the integrity of our young men. Although we customarily forgive a young man's misbehavior, that conduct is a clear indicator of character lacking in that young man.

There is a sordid rumor that some of our female students are engaging in prostitution, and it has spread as though there is evidence to support it. Some women may have disguised themselves as female students to engage in this salacious business; however, I can state that there are absolutely no cases of any female student going that far. I believe that, if such a student actually existed, her attitude and behavior would have revealed her for who she is, and school authorities would have identified her. It is very regrettable that people would cast such suspicions on young girls who are being brought up well.

We should realize that our Korean female students are in a much more difficult situation compared with young women in other countries. Our young women always have to be cautious in their attitude and behavior. They also need to strengthen their will and determination to resist temptations or vain desires. They have to realize that it is ultimately harmful for them to forget about their disadvantaged position in society and engage in scandalous behavior.

In conclusion, let me repeat: the morality of young women in our society is not a serious problem; rather, it is the integrity of young men that demands our attention. My gravest concern is that young people have forgotten their responsibility to the nation and society, concentrating only on their selfish pleasures. This will bring about not only the destruction of the individual but also the annihilation of our nation. It is my sincerest hope that our young men will not surrender to their careless impulses, for the sake of our female students, as well as for their own futures.

27 Kim Hwallan: Problems in girls' education

[*"Yŏhakkyo kyoyuk munje," Sin yŏsŏng 7, no. 3 (1933): 10-13*]

Shortcomings in the practice of girls' education

REPORTER: To begin, could you tell us what shortcomings you have found in girls' education at the present time?

KIMHWALLAN: Rather than shortcomings, I am going to talk about some issues that I have felt unsatisfied with. Obviously, I cannot talk about all the problems that exist in a short time, but the thing that I feel is in most urgent need of attention is a matter of basic practice. Our current educational practice is not based on education centered on the individual, which is the method advocated in contemporary scholarly thinking in psychology and pedagogy. If we do not adopt individual-centered education, several larger problems will result in our society and our families. In Europe and the United States, they prioritize individuality in the education of their youth.

This way of education is quite similar to the philosophy embedded in our *sŏdang* system, in which a few children were educated by one teacher in a single room. In order to practice individual-centered education, we first need to reduce the number of students in the classroom, so that teachers can identify each student's character, personality, and talents, and accordingly help the student develop her strengths, be it in home economics or in art or whatever. When a teacher helps a student devote herself to what she excels at and get a glimpse of success in her chosen field, it will be enormously beneficial to that individual and society in general. We will need many more schools and teachers to obtain this result. Yet, I know that bringing such a thing forward is all but an illusion in a country such as Korea, where economic depression prevails. My overall evaluation of girls' education is that our current educational practices do not offer anything useful for the daily lives of Korean women. Korean women are in a transitional period and have to struggle with reality, and the current model of women's education leaves much to be desired. This unfortunate situation probably has to do with the fact that women's education in Korea doesn't have a very long history.

A most feasible new idea

R: In your view, what would be the most feasible way to improve education for students?

KH: Some may find my ideas for reform lacking merit, but this is what I think is ideal and feasible. From the moment they begin to speak until the age of twelve or thirteen, children are expected to learn the customs, attitudes, habits, and traits that will be with them for the rest of their lives. In order to perfect those elements during this critical period, families and schools should work together very closely, making an effort to help children acquire good character. From the age of thirteen or fourteen, children should get a practical education that is relevant to society and their times. Students should be trained in whatever is their particular strength—agriculture, industrial skills, labor law. They should be fully prepared to work by the time they reach fifteen or sixteen. It is one of the best ways to educate our students in an economically troubled Korea. I also think that this type of practical education is the most needed education for Korean women, who lack the experience of having a job. It will help them realize how ignorant they are in the day-to-day matters of the economy.

R: We often see strikes organized by students. What do you think causes such strikes?

KH: It seems that both school authorities' and students' vain desires are responsible for the strikes, but I think that most cases are caused by transitory outbursts of passion in the students. The sole duty of students should be to study hard.

An issue of moral discipline for girl students

R: I want to ask you about the issue of disciplining female students. I believe that the issue frequently centers on their romances with male students, going to the theater, or frequenting cafés. What do you think about these problems?

KH: I do not think our girl students have a lack of moral discipline. In comparison with girls in other countries, our female students rarely engage in bad behavior. The fact that some girl students frequent theaters isn't the essential problem. Instead of reprimanding students for going to the theater, a more effective practice would be for teachers and parents to review motion pictures, and, if those films are good, we should bring students to the movies several times a month. If we were to use films as a teaching tool, students would stop thinking of going to the theater as a secret indulgence that needs to be hidden and would develop a sense of respect for it. As for romance, both the family and the school should try to provide sex education, as long as they do not set up conflicting attitudes. Our students will develop a proper understanding of the meaning of romance if we do that. From my own observations at school, our students have a very pure sense of romance. If they are serious and thinking about marriage, they often go to their teachers for advice and sometimes ask them to investigate the character or family background of the man they are in love with. In most cases, the young women have ended up in happy marriages, living well.

R: What about students who hide their romantic lives? How do they end up?

KH: Since they did not consult with their seniors and followed their own hearts, these marriages tended to fail. Unfortunately, by then, the young women had already dropped out of school.

R: When a student drops out of school, she is likely to fall into depravity. In such a case, what kind of policy should a school follow?

KH: Teachers should try to advise the student and help her to realize the error she has made, but, if she does not listen, what can we do?

Girl students and the color of their clothes

R: Almost all girls' schools tend to require black uniforms for the winter season. But it seems that the color black is unappealing, aesthetically speaking, and is also likely to suppress the cheerful mood of students. I think it is a problem to insist on black uniforms out of their philosophy that students should wear simple and plain clothing. I see a huge difference between the black uniforms and the popular uniforms for spring and autumn. What do you think about this issue?

KH: The black uniform for winter is warm and does not get dirty easily, so it is economical. Yet, I think that there are other good colors that are both warm and cost-effective. I often hear people talk about Ewha students,

who they believe are too interested in fashion and expensive clothing. This is not true. Students at Ewha look bright, not because they wear pricey clothing, but because they know which color or design is good for their complexion and body and accordingly select their outfits. They should not be considered extravagant because they are stylish. Instead, it should be understood as social progress. If students were to wear something they could not afford or used up their limited resources to buy new things, it would be appropriate to label them as lavish. Of course, school authorities would stop students from such indulgences. But what can we say if students wear something fashionable made of simple cotton cloth? It is quite natural in human psychology that we try to make something new and innovative. If we try to insist on a mode of dress in a militaristic fashion, rather than promoting creativity, it simply goes against human nature. I am not saying that I advocate glittering, colorful clothing. In fact, I personally oppose it. And I do believe that a teacher's command can have a positive impact on a student; however, I do not think it is good if it inhibits the student's individuality.

Women's college

R: There is a rumor that there are plans to turn Ewha Women's Professional School into a women's university. Can you share any policy plans and where the campus may be located?

KH: We are now dreaming about it, and I am not sure if it can come true. It is a very difficult task in Korea. Can we create a university by adding three additional years to the current highest level of education at the four-year women's professional school? It would be quite difficult to create a women's university in a country such as Korea, where the economy is in a shambles, and higher-level education is not a priority. It is likely that we will gradually add a university preparatory curriculum to the Ewha Women's Professional School.

Notes

- 1 The idea of being treated coldly implies the husband seeks out concubines, foregoing sexual relations with the wife.
- 2 The Seven Sins (*ch'ilgŏ chiat*) include talkativeness, lewdness, stealing, no son, envy, mistreatment of parents-in-law, and deadly illness.
- 3 P'albong Sanin is a penname for Kim Kijin. See Yi (2004), pp. 132–139.
- 4 Judging from the context, the phrase "unfortunate things" seems to refer to girls' romantic relationships with boys, or pregnancy.
- 5 The article is based on Alice Appenzeller's lecture at the Chungang Church on February 16, 1931.
- 6 Oberlin College was actually founded in 1833, not in 1850.