



QUATERVOIS

THE FIFTEENTH EDITION OF
THE UIC SCRIBE

SCHOOL &
SOCIETY

QUATERVOIS

The UIC SCRIBE



The UIC SCRIBE was founded in 2006 as the official student newsletter organized by UIC students.

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A Message from the Editor-in-Chief

Dear valued readers,

Thank you for picking up this issue of the UIC Scribe, Quatervois. The last issue of the Scribe, White Noise, portrayed a tumultuous political, social, and economic climate that seemed chaotic to the point that it all sounded like a buzzing TV. Nowadays, it appears that the emphasis seems to have shifted onto decisions regarding radical change. This feeling of radical change is what this issue's name, Quatervois, is meant to convey: a crossroads or turning point in life. Although many of the turning points covered in this issue are related to those occurring throughout Yonsei, there are also broader topics covered such as the Inter-Korean relations, the draw backs of A.I., the LGBTQ community within the U.S., and many more.

The name Quatervois may also allude to the fact that the UIC Scribe itself is at a turning point. This issue of the Scribe will be the final magazine published under the current Editor-in-Chief—myself. But like many other turning points that are discussed in this issue of the Scribe, this change is one to be welcomed and embraced. Crossroads yield progress, and I hope that as you read this issue, you get as excited for the future as we are. Now, without further ado, please enjoy!

Sincerely,

Hyeong Jin Lee





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From Aristotle to Appenzeller



2018. 10. 29

written by Moses Lee

Aristotle House was one of the two UIC dorm houses created in 2013. The house took its name from the famous Greek philosopher to embody the values he upheld. Aristotle believed that to live a good life was to both have and nurture good character and actively engage in activity that was intellectually and morally stimulating. With the motto, "The Good Life", the house sought to be a balance of intellectual and cultural growth and "pursuit of pleasure." Through a combination of events, programs, lectures, and seminars, Aristotle House hoped to promote a living space where students of all ethnicities, nationalities, and cultures could overcome cultural barriers and form long-lasting bonds. As years passed, and students, professors, Residential Assistants, and Residential Masters have come and gone, the house developed a reputation as the 'Fun House' known for the biggest events and the most diverse community on campus. (It was also the house known to have incurred the most amount of penalty points.) From the outside, it seemed most students embraced the house motto in a literal sense. Whether it was the house events, the shenanigans some students would find on their own, or the friends made there, suffice to say Aristotle House was an experience, something that Aristotelians expressed having fond memories during their time there.

However, in 2017 the Resident College (RC) administration decided to change the name from Aristotle to Appenzeller, citing the reason that they wanted to have a name that more closely identified with Yonsei traditions. Understandably, the name change was met with criticism by those who held Aristotle House in high regard. Some felt that the name change itself was unnecessary, while others felt that it signified a change in Aristotle House itself; a change that

disregarded the history and memories the house carries.

In light of this recent criticism, I approached the current RAs (Residential Assistants) and RM (Residential Master) of Appenzeller House to gain some insight about the newly named house.

Prof. Denton, the current Resident Master, stood firmly by the idea that Appenzeller is not simply a name change that replaces and disregards Aristotle. "Appenzeller House retains the same values and traditions that Aristotle House did – it is Aristotle House in everything but name. We are still the only English language house in the Residential College, we still have and encourage an incredible diversity of international experience, and we still hold the annuals events starts by former Aristotle RMs and RAs: the Black & White Party, the talent show, the international potluck with UGC, and the year-end banquet." Professor Denton explained that though it wasn't welcomed by everyone, the name change to Appenzeller has been an opportunity for the house to be more integrated with the rest of Yonsei and to bring more the "Aristotle spirit" to the rest of the Residential College. Henry Appenzeller was an American missionary who grew up speaking German and English, he attended a liberal arts college, and his favorite subject was Greek Languages and Literature. When he came to Korea with Horace Underwood, he founded schools and helped translate the New Testament from Greek to Korean. His daughter Alice was also probably the first "third culture kid" born in Korea. His life embodied the kind of international community that UIC is trying to create. As such, nothing was lost with the name change, and instead it could be seen as an indication of several forces slowly coming to

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work to bring change within UIC and the RC; by first starting small with Appenzeller. As a RM, Prof. Denton hopes to turn Appenzeller into a “UIC residential community” that seeks to “integrate” an international cultural experience to any and all that are interested.

Another hope is that these efforts of the RC community and the RAs will facilitate interactions between local Korean students and international students from around the world. These efforts are something that RAs interviewed corroborate, one such example being the ‘Language Tables’ a prime example of this new initiative of international common ground. ‘Language Tables’ is a house program where students can converse in a variety of languages besides Korean and English, including French, Spanish, German, Arabic, and Japanese. Welcoming both students that wanted to practice speaking another language and those who wanted to learn a new one, this program was a successful first step to creating an environment where students of all nationalities could comfortably interact with

each other.

Dawoom Jung, the current Chief RA adds that rather than replacing the old Aristotle, the RAs seek to grow with Appenzeller; to retain the traditions that made Aristotle memorable and at the same time push forward new events and programs to keep making Appenzeller the best it can be, in accordance to the ‘the Good Life’. “It requires a balance between the new and the old, and the new changes we do make are done in small increments because in the end, none of us (the RAs) want to completely change the house.”

In the end, the change from Aristotle to Appenzeller should just be taken as nothing more than what it is: a name change. There were no drastic changes to the dorm house itself that followed from this. The events, the principles, and people that made Aristotle what it was still exist as part of Appenzeller.



2018. 11. 26

written by Hayun Lee



Krys Lee is the author of a novel titled *How I became a North Korean* and a short story collection titled *Drifting House*. She is currently teaching creative writing in Yonsei University's Underwood International College. Krys also does literary translations and non-fiction writing such as articles and essays. She writes poetry, juries for writing contests, learns Romance languages, and spends time helping students with their work.



Krys is a diligent writer, a passionate educator, but ultimately, a life-long learner. The vibrancy of her voice rings well with her chosen way of life—a very busy one, no doubt: “It’s part of my personality, I always want to grow, I always want to learn. All these different fields are exciting and interesting to me.”

The valuable hour I had in her office—surrounded by a sweep of bookcases lining one side of the wall, the iconic orange rug, and a comfortable sofa—was a pleasant and inspiring experience. Topics flowed, from the perks of writing and languages, to UIC as a liberal arts college and Krys’ values in life.

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During the interview, Krys talks about how writing allows a person to indirectly experience other lives. "You are also part of a world you are exploring--a field, ideas, futures, past and present," she says in pensive, broad terms. Writing allows her to step into the shoes of multiple characters and walk around in them. This, perhaps is what gives her that unique aura, a personality that is hard to place within a stereotype of age, background, or even gender. "The writer is multiple," she says, "and it's really a great addiction of writing, how multiple it is."

As a student enrolled in one of Krys' creative writing seminars, I questioned her on the difficulty of writing itself, which is perhaps the most naked and basic form of creative work. "I love and hate writing because it is so hard, but you also see your own growth, your interests," she says. "I become much adventurous because I'm curious."

Krys goes on to say, "Writers are the people who are interested in almost everything." Traditional academic scholars major in a field and conduct research on a narrower scope, but writers have the vast expanse of multi-discipline and subjects. This does not mean that a writer's interests are shallow—working on a short story or novel requires much in-depth research. With a novel, a writer has to live with fictional constructions and materials for months on end, and sometimes even years. Krys humorously comments, "It's why most writers are a little bit crazy, it's not a sensible thing to do. But there is something extremely psychically rewarding about that."

Krys' initial spark for writing was her innate love for languages.

"I have a very primitive love for language. The reason I stay in Korea is partially because of my partner, but mainly because I love living in another language. I'm not interested in living in a country where the main language is English because I grew up in that.

I loved being in Italy because I'm in [the] "Italian" [language]. I love being here because Korean—the music of the language—is both familiar yet unfamiliar to me. I like being inside words, whether I'm doing that through writing, literary translation, or by living in a country where the language is something learnt for me rather than something I acquired in school.

I just love being inside words, and when you learn a language well enough you can read its literature in the original language. That was my goal for Korean."

The satisfaction of devouring an original piece rather than a translation was something I could very much agree with, but I was taken aback by the fact that Krys likes and prefers environments with learnt languages more than those with her mother tongue. Learning a language is difficult and being fluent in it demanding, but Krys takes on the challenge willingly—her goal is to learn all the Romance languages before the end of the decade. After working on her basic French and Spanish, Krys wants to work her way to Japanese.

Language is a fascinating topic for UICians. As the only liberal arts college in Asia, it has gathered students from all walks of life, nationalities, ethnicities, and cultures. UIC students are mostly bilingual at the very least, but we have



chosen to earn an undergraduate degree in the English language, which is not always our mother tongue.

Krys agrees with the diversity in UIC: "UIC students who lived abroad and went to international schools overseas may see this as normal, but if you go to any typical university, everybody is more or less from the same country. They might be a minority, they might look a different color, but they are people who grew up in that country except for the overseas students."

In contrast, my TAs have been from Zimbabwe, Russia, Korea, Vietnam, but they all look Korean. They are Korean on paper, but they are not culturally Korean. They are mixed up. I feel like that's a very UIC experience. There is a shared understanding of culture and shared references, body of experiences that in UIC tend to be dramatically different...I think it's a very interesting and mature place for that reason."

The therapeutic interview with Professor Krys Lee left me with food for thought. As an international college, we are still very new—we have many problems. But as a liberal arts college, our philosophy of course centers on academic excellence, but also willingness. Willingness of the faculty, who are more than researchers, who actually care about teaching and inspiring "international minds".

I thanked Krys for the time she has given me, the sincerity with which she committed to the interview, and I walked out, content and more contemplative of UIC's identity than I was before.



The 2018 Yon-Ko Games

2018. 10. 04

written by Yeon Seo Koh

The Origins and General Conduct of the Yon-Ko Games

This year, Yonsei University and Korea University held the 2018 Yon-Ko Games, continuing their 80-year tradition of holding various sports events. The Yon-Ko Games initially began as the Yon-Bo Games during the Japanese colonial period, when Yonsei University was called Yonhi College and Korea University was named Bosung College. The very first game of soccer held between the two universities dates back to 1923. The Yon-Bo Games, unlike the Yon-Ko Games, was not a celebratory event, but rather it focused on the sports activities themselves. As public interest grew and more students from each university participated in the event through cheering, the sports games became a symbol of friendship and rivalry between the two universities. Since 1965, the annual games between the two prestigious universities consisted of a total of five sporting events: soccer, rugby, baseball, basketball, and ice hockey. Since the middle of the 1970s, Yonsei University designated blue and Korea University designated red as their representative colors.

Since the Yon-Ko Games not only functions as a sporting event but also as a celebratory one, there are always massive crowds of students who come together to the games to engage themselves in passionate cheering. These students from each university have a dress code whenever they come to the Yon-Ko games. Yonsei University students

dress up in blue while Korea University students dress in red. By dressing in the same color, these students display a strong sense of unity as they passionately cheer with their friends for their respective university.

Yon-Ko Games Results throughout the years

According to given statistics, Yonsei and Korea university have been going neck to neck. Until now, Yonsei University has won 20 times and lost 18 times against Korea University. There were a total of 10 draws. If each individual sports event is considered, Yonsei University has won 101 times and lost 101 times. There were a total of 37 draws. The two universities have been performing equally well throughout the years, making it challenging to determine the superiority of one university over the other.

2018 Yon-Ko Games Results

Due to the bad weather, this year's baseball game was canceled. The heavy rain prevented the baseball game from proceeding. Many students were disappointed by the cancelation of the game since they had eagerly gone to the stadium with high hopes. Thus, only four games were held. Yonsei University won soccer (2:1), rugby (31:15), and basketball (72:69), and lost ice hockey (1:2), making them the overall winner of the 2018 Yon-Ko Games.

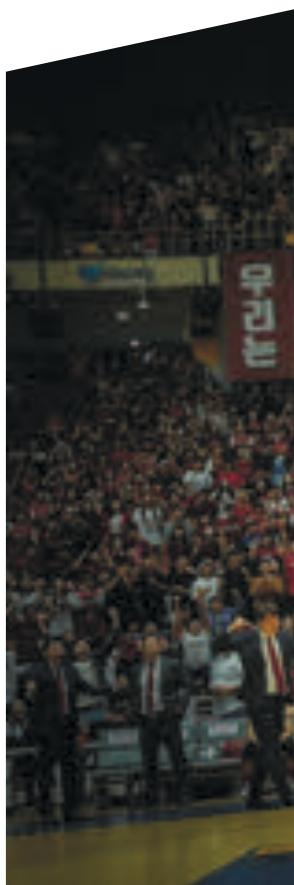
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1. What was the most memorable game and why?

17 UD IS Student
(Anonymous)
I only watched the basketball game, and it was a really memorable experience. Because of the nature of the sport itself, the players moved around the court and made shots ceaselessly, and it was really exciting to see all of that. It was even more memorable because it was my first time ever watching a basketball game.

17 HASS IID Student
(Anonymous)
Hockey! Because hockey is always my favorite sports in the Yon-ko Games!

17 ASD Student
(Anonymous)
Basketball! It was my first time watching it, and the fact that both teams were neck to neck was very exhilarating. I was completely on edge whether Team Yonsei would win or not.



2. Do you think you are going to attend the Yon-Ko Games next year? Why or why not?

17 UD IS Student
(Anonymous)
I won't be able to, because I'm leaving school for one year to study as an exchange student.

17 HASS IID Student
(Anonymous)
Yes, because I like the atmosphere and want to amongst people, cheering.

17 ASD Student
(Anonymous)
I don't think I'll be able to go to the Yon-Ko Games mostly because I will be on an exchange program. But I'll watch some clips when they are uploaded on YouTube. Even if I am in Korea, I would not go to all of the games, because I'm a junior and I might be busy with applying for internships and other activities.



3. What did you like most and least about the Yon-Ko Games?

17 UD IS Student
(Anonymous)
I liked how the student council provided the audience with water bottles and raincoats for free. I was really disappointed by how the baseball game was canceled due to bad weather, but that's something no one can control.

17 HASS IID Student
(Anonymous)
The main games were fun. That was the best! The rain, however, reduced the fun and I got a cold afterward.

17 ASD Student
(Anonymous)
What I like most about the Yon-ko games is hanging out with my friends and getting the chance to bond with colleagues (which is quite difficult in our daily lives because people are all busy). The thing I dislike about the Yon-Ko Games is the lack of seats for some games, which I found quite disturbing considering the enormous amount of tuition that we pay for school. I wish everyone could attend the games that they want to watch.



4. Did you go to the Yon-Ko Games last year? If so, how was this year's game different?

17 UD IS Student
(Anonymous)
Yes, I went to the games last year. The biggest difference was the weather. Last year, the weather was really nice, almost too hot to stay outside. Therefore, my friends and I got to see every game except for basketball. This year, however, I only got to watch one game because of the rain. I also felt the crowd and the cheerleading team sagging down because of all the cancellations and the bad weather.

17 HASS IID Student
(Anonymous)
I liked last year's games more. First, I was free from organization duties. It was meaningful to be a part of the organizing committee for this year's games, but many responsibilities and hardships followed. Last year, I was free from those duties so I could enjoy the games themselves more. Second, it didn't rain and it was warmer. Third, we won more games last year!



NEW TOWN, NEW LIFE

ADJUSTING TO LIFE AT SICHON

2018. 12. 03

written by Dongwoo Kang



Songdo (송도), a district of Incheon city, evokes mixed memories of most Yonsei freshmen's first taste of university life. For some, Yonsei University's international Campus may evoke images of a lush, ever-growing concrete jungle. While for others, the international campus may solicit cherished memories of their dorm lives. What can be said with certainty, however, is that due to its strict residential college (RC) program, distance from the main campus, and nascent places of interest, the student life at Songdo differs vastly from the life at Sinchon.

Sinchon (신촌), which directly translates to "New Town," ironically hosts the oldest of the three Yonsei campuses along with a long established shopping and nightlife district. For many Yonsei students who've just finished their residential college program, life at main campus may feel new and exciting. This hardly comes as a surprise given that the huge campus, complete with its own (natural) forest and shuttle system, a bustling population, and the countless nearby restaurants open throughout the night, contrast very starkly from the relatively quiet and close-knit Songdo life that many freshmen are accustomed to. The sense of astonishment can be especially strong for the unprepared such as myself, who returned after a long military-service hiatus immediately following a year at the Songdo. Although it would be mistaken to generalize all students' experiences, the following insights on the key differences of Yonsei's Sinchon and Songdo campus lives may provide some aid for those who wish to make a smooth transition from one campus to another.

Student Body

The number-one palpable difference between Songdo and Sinchon is the student body. At the International Campus, the overwhelming majority of the students are freshmen whom are somewhat in similar situations and equally budding. Moreover, most of the students one runs into on-site belong to the same class year, and these very people become both classmates and dormitory buddies: exactly the intent of the RC's "integration of living & learning" motto. However, one will quickly realize that the sense of intimacy which defines Songdo campus is hard to come by at the Sinchon campus. At the Sinchon campus, classmates tend to scatter far and wide once the clock strikes the hour, sophomores compete in classes in which many are seniors, and the campus as a whole is teeming with a population the size of a small village. Some may find the sudden change in conditions to be challenging for both their academic and social lives. Yet the shift is not all negative; the seniors who initially seemed like tough competitors can end up broadening one's understanding of the subject with thought-provoking remarks in class and even becoming helpful mentors. The larger student body also provide opportunities for students to gather up courage to make unique friendships outside of their freshmen-level comfort zone.



Academics

Without the comfort of nearby dormitory rooms, Sinchon students often seek new comfortable places to delve into books (since college is all about finding the right balance between partying and studying). The most convenient place for students to stop by is the Central Library. The Central Library offers its own set of quiet rooms, cozy bean bag chairs, no-reservation desks, and the studious atmosphere. It is a good, reliable pit stop to recharge before heading off to another class. Exclusive to UIC students, the second floor study halls of Daewoo Annex Hall are also great options. Newly fashioned this year, the study halls may not offer an environment as comfy as the dorm rooms, but it is still welcoming towards those who seek a place to focus on whatever the task at hand. However, it should be noted that due to the aware that many of these places can populate quickly and students may not always be able to secure a seat. Aside from study settings, incoming sophomores should also be prepared for new work loads. For many UIC students, Sinchon marks the start of major-related studies. The course loads will be tougher and topics will be more specific, thus it may prove useful to acquire familiarity with relevant subject matter beforehand.

Extracurriculars and Recreational Activities

Many international campus students may have felt that, although the after-school life is vibrant at Sinchon, it was tarnished by the long travel times for the return trip to Songdo. With this burden now out of the way, incoming Sinchon students can now enjoy the vibrant after-school life unhindered. If one desires the full-fledged Sinchon experience, the best way is through participating in club activities (like those in The UIC Scribe for example). Whether one's focus is in academics or in improving their alcohol tolerance, there are copious amounts of main campus clubs from which students can choose from. For students who are in need of new ways to socialize at such an immense campus, joining clubs is a great method. There are also numerous restaurants, themed cafés, and other places of entertainment in the Sinchon area that can be explored alone or with a group of friends to provide temporary relief from workload stress.



Transportation

Since the majority of students at Sinchon do not reside on campus, arriving to class on time will be crucial to their new schedule. Luckily, Sinchon is intricately connected to many public transportation options: the Sinchon metro station or bus stops near Yonsei University and Ewha University give students at least a few options for commuting. Be warned, however, that many of the routes leading up to the campus prohibit taxis, particularly the route from Sinchon Station to the main gate. There is also an on-campus shuttle that students may be very appreciative of when find themselves having to go from one end of campus to the other in between classes.

Regardless of how one feels when encountering the Sinchon campus for the first time, there are noticeable differences which require some time to get accustomed to. Many will agree that the topics listed here are only a few of the many challenges that lie ahead for freshmen eager to join in on the Seoul-portion of Yonsei life. Students will no doubt encounter and later reminisce about many unique experiences and struggles regarding university life that hasn't been mentioned in the article. This is unsurprising after all, for Yonsei is "where we make history" and most of one's history remains unwritten.

BEING A VEGETARIAN AT YONSEI

2018. 11. 11

written by **Sara Rousalova**



As in many countries, food is an incredibly important part of South Korean culture. Every day, people gather around metal grills to enjoy their lunch or dinner together. Both big and small companies frequently organize 'hweshik's, meaning office organized meals, where workers gather for dinner and drinks. It is often considered an extension of one's work hours and can be difficult to decline. Universities and university clubs are no different. Regular meetings are often held at restaurants and attendance is strongly encouraged. Where do these gatherings commonly take place? Meat and BBQ joints.



According to the Korean Organization for Economic Cooperation and Development (OECD), in 2014, an average Korean consumed around 51.3 kg of meat. Meat is a staple in Korean cuisine and it can be difficult to find a dish without it. What happens, then, if someone identifies as a vegan or a vegetarian in Korea? Finding suitable meals becomes very difficult. Vegetarian or vegan-friendly dishes are rare to find in most restaurants around Korea and many people don't understand the concept of a vegetarian or vegan diet yet. Even a staple Korean side dish Kimchi contains fish sauce, making it unsuitable for vegans. Not only is it almost impossible to eat out on a regular basis but attending college gatherings and social activities becomes a huge challenge for vegans and vegetarians in Korea.

The food on university campuses isn't very different. Over the past few years, the Seoul vegetarian/vegan scene has been improving, with many restaurants appearing all around the city. The Yonsei Sinchon campus also has a few options for vegan/vegetarian eaters, such as the salad shop Salady. Some of the cafeterias on campus also offer vegetarian meals. However, despite the increased awareness of the number of vegetarian or vegan students at Yonsei, Songdo life still presents an incredible difficulty. As Yonsei requires all first-year students to reside in the Songdo campus, it further limits their options when searching for food. Until September of 2018, there was not one vegan option in any of the cafeterias on the Songdo campus. Outside of the campus, there is still only one vegan cafe, Cafe Meme, in the whole of Songdo, which is located



quite far away from the campus near the Songdo Central Park.

One of the most significant issues for students trying to find options in campus cafeterias is the lack of understanding about the vegetarian/vegan diet. Students have reported numerous cases of having ordered a vegetarian meal at Songdo cafeteria only to discover fish or seafood in their meal. Often, even after students ask to have meat removed from a certain dish, they can still end up with a plate featuring chicken bits or fried shrimp. There are obviously many types of diets that could include a certain amount of meat, but vegetarians and vegans avoid it completely, which can be unfamiliar to many university employees.

With the number of vegan and vegetarian students continuing to increase, the Songdo campus should also work to accommodate its student body. Some changes are already happening, thanks to the Vegan Yonsei Society. Established in spring 2018, their members have embarked on a challenge to “veganize” Yonsei campuses. So far, they have succeeded in introducing vegan noodles into Songdo cafeterias and vegan ciabatta into its convenience stores. They regularly work together with restaurant owners

around the Sinchon campus as well to offer more vegetarian/vegan options. For example, the restaurant Bonjuk near the Sinchon East gate recently agreed to expand their vegan porridge range. Hopefully, like at Seoul National University, where the faculty and students’ combined efforts led to the establishment of an all vegan and Halal cafeteria, the Vegan Yonsei Society’s dedication and demand for more vegan and vegetarian-friendly dishes on Yonsei campuses will lead to more fruitful results.

In the meantime, vegetarian/vegan students at Yonsei will have to keep waiting for more change. The awareness of the difficulties vegetarians/vegans face is slowly growing but that does not mean living as a non-meat-eating student is comfortable. Luckily, many UIC organizers are also ensuring that at certain events, for example at the YonKo games, vegetarians can pre-order a special vegetarian lunch box, since there are few options for them otherwise. Often, all it takes is a simple request. Anyone who has a special diet can receive the appropriate help that he or she needs if they contact the right person. Hopefully, Yonsei students can work together to make the daily lives of vegans and vegetarians in Korea a bit better and form an even more embracing student community.

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School





Interview with Professor Paul Tonks

2018. 11. 25

written by Min Jun Kim

Q: Would you mind providing our readers a brief self-introduction of yourself, specifically in relation to UIC?

A: I came to UIC in 2006, the first year of operation. I actually arrived in the fall semester, as I was on the Western academic calendar at the time. I had been teaching as a visiting professor at a small liberal arts college called Gettysburg College. Anyways, I had come to UIC in 2006 after being interviewed at the American Historical Association by Professor Michael Kim and it seemed like a great opportunity to participate in the building up of the launch of a liberal arts college in Korea within Yonsei. At that time, I didn't know a great deal, I would have to confess, about Korea or Yonsei but it seemed like a great opportunity so I came and met some of the founding faculty. There was a small group at that time.

It was a very interesting experience to come, because obviously Yonsei is a big university and also historic institution that has been around a long time, but to be doing something quite new within Yonsei was an interesting opportunity. Reflecting on that, I think I had a lot of opportunities that I wouldn't have experienced if I had stayed at a western college, because I think I was able to contribute more in different roles here than I would have if I had been in a western institution. For example, from 2009, for about 2 and a half years I was the chair of our Common Curriculum. At that time we had a huge expansion of UIC and many students came, while when we first started we only had a few students.

Looking back, of course there were challenges because of the small initial size, but there were also a lot of positives and opportunities, especially the relationships between students and faculty because of the smaller numbers of students and faculty. There were many chances to get to know students and to interact. From 2006, key initiatives were extra-curricular things; from the first year we founded a debate club, which is now the Yonsei Underwood Union, along with other clubs. That was very interesting; to be able

to engage with students both inside and outside of class. I think we were fortunate at UIC because there were so many great students in the first couple of years who had to take a lot of initiatives themselves to found clubs and societies, to engage in extracurricular activities, and to take on leadership. Also, although there were few faculty and a small student body, which meant we could form close relations, better support students, and work together to create communities and organizations from the beginning. Looking back, you can say that must have been really challenging because there weren't seniors you could get help from or existing infrastructure. So in many ways, it meant that those students had to be innovative and show leadership to get together themselves. They laid the groundwork, as they put in place many of the organizations and infrastructure we have. They also engage, support, and mentor the current students through the Alumni Association and Career Development Centre. These are the sorts of things that have always encouraged me or helped me to remain committed to UIC; seeing all the contribution and growth and development from those beginnings.

Q: Since those formative years since 2006, how do you think UIC has changed over the years?

A: The simple answer is quantitative growth. The size of the student body and faculty, as well as the types of academic backgrounds and curriculums, have grown. During the early years, it was difficult to not know someone or to not engage with different students and faculty just because of the small scale. But now because of the increased size of UIC that may be more difficult. But there is also a paradoxical similarity. In the beginning, people had to be proactive because of the small scale to form relationships and communities. Now, because of the quantitative growth, you would still have to be proactive, because it would be easy, in a sense, not to participate or engage with others. So I would say that it is a paradoxical similarity, because you still have to be proactive to be able to get the most out of the educational experience.



Q: After receiving your undergraduate degree in England, what made you decide to go to the United States for your post-graduate studies?

A: It grew out of two main academic interests as an undergraduate, which in a nutshell, were British and American history. I had taken key courses at Oxford regarding the American Civil War in the 19th century. I had also written an undergrad thesis on the civil wars and revolutions of the 17th century in the British Isles, specifically the political theology of Scottish Calvinists. So I was interested in linking together British and American history and the intersection of different aspects and ideas; how religious, political, and socio-economic factors fitted together. For example, in America, what impact did certain immigrant groups have and how did those effects affect American development and change? How in turn did that affect global change?

Q: Having experienced the education systems in the United Kingdom, the United States, and South Korea, do you feel there is a difference in the way Korean students' approach their academic studies?

A: The short and easy answer is "yes." It is kind of a spectrum though. I would use a parallel of the cost-benefit.

As with any educational system, there are advantages and disadvantages regarding education culture and mentality. I would say that the spectrum between Britain (more specifically England) and Korea is the relationship of breadth and depth. The English curriculum is very specialized at a very early stage. Generally speaking, in England, there is a tremendous focus on specialization. The United States would be somewhere in the middle and Korea would be at the opposite end of the spectrum.

Q: With all these differences in the education system and students from such diverse educational backgrounds within UIC, does it change your approach when lecturing?

A: I guess it does. I have kind of adapted, though not completely. The aspect that I continue with from the West is, that I don't evaluate something based on whether I believe that or not. I don't care what that argument is. I may not agree with a position or methodology, but it is fundamental to engage in debate. There are also cultural differences amongst individuals too. Perhaps students often expect the professor to have a certain ideology or approach. But for a complex problem, there is not one simple answer but multiple variables. You may look at radically different explanations, which you may not agree with, but it is nevertheless worthwhile and necessary to

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"I had taken key courses at Oxford regarding the American Civil War in the 19th century."



engage with them. It is also why I continue to think debate is important - because it forces people to analyze and articulate a range of different perspectives and things they do not personally agree with.

Q: Moving onto a slightly lighter topic. You have lived in Korea for quite some time, have you had any challenges with regards to life in Korea as a foreign national?

A: My main challenges are also my inadequacies, regrets, or things I would like to achieve in the long run. One is to attain actual language skills. It has been difficult because it is hard to find the time and energy to focus on Korean. My understanding of Korean issues is limited fundamentally as I cannot analyze primary sources. I do read about them, but that I can only read the secondary sources in English limits me. My second main challenge is that Korea is a country with challenges for non-Koreans in general. I have enough critical self-awareness of my capacity. So if I needed something of some aspect of Korea, I would talk to people who have the background information. But realistically, there are limits to what I can achieve. In the longer run, I would like to focus on my Korean language study and focus more on Korean issues.

Q: Your main passion would obviously be for British history, but what would your hobbies be?

A: I like to watch sports, but some of them are challenging to do in Korea due to time zones mostly. I'm looking forward to next year, 2019, because the Rugby World Cup is in Japan. It's very hard to watch rugby or cricket in Korea because they aren't popular. I also spend far too much time reading BBC articles, whether it is on British politics or international issues. I also try to do a lot of the cultural activities, like theatre. I have been to the National Theatre of Korea's special program of various different theatres touring.

Q: Finally, do you have any tips for aspiring historians at UIC?

A: I actually have a tip for everybody, not just aspiring historians, and I can keep it very simple. R-E-A-D. Read. I'm sort of old-fashioned in that sense, but joking aside, I believe the number one correlation of people who go on to have excellent careers is the breadth of knowledge, which means reading. Read beyond the curriculum, broadly, and in other fields.



The Cold War and the Concept of Kinship

2018. 11. 27

written by **Tamy Vu**

In dedication to Dr. Heonik Kwon and the Shinhan Seminar: Remembering the Cold War: Experience, Memory, and Mourning.

Every year since 2006, UIC has invited leading scholars and experts from around the world to give public lectures and hold two-week intensive seminars for its Shinhan Distinguished Faculty Program. Visiting faculty have included Nobel Prize winners, world-renowned novelists, OECD officials, and influential scholars. As mentioned on the UIC website, the Shinhan Distinguished Faculty Program was created to “offer UIC students the opportunity to interact closely with international luminaries in small class settings”.

On November 23rd, Dr. Heonik Kwon, a renowned Cold War

scholar, Senior Research Fellow, and Distinguished Research Professor at Trinity College, University of Cambridge, came to UIC to give a profound lecture that challenged the way we, as a generation that only inherits memories, think about the Cold War.

The Cold War, as recorded in a Western-centric historical narrative, was a rather peaceful war. It has even been described as an “imaginary” war since the two rivaling great powers never directly engaged in any large-scale military conflict. Yet, the fighting still played out through proxy wars in the Asian theater. To those experiencing these proxy wars, especially in Korea and Vietnam, the Cold War was neither peaceful nor imaginary. When the Cold War’s two competing ideologies knocked on Korea’s door, Korea had no choice but to let the destructive forces enter and tear not



only the country apart, but also the closely knitted neighborhoods, families, and even the psychology of individuals. The brutal civil war that the Koreans experienced did not leave when the Cold War ended; the Korean War continued and the wound of trauma left behind in each person and community remained open. War and the study of war have always been known to play a crucial role in the creation of many social theories, and the personal effects of such a gruesome experience raises new questions regarding the Cold War: How can one understand the human experience of war? How does the familial kinship that binds the social realm to the private one renders the Cold War history?

Numerous artists have been inspired by the experience of war, from the famous Picasso to the Korean artist Lee Jungseob. War, to them, elicits the images of the ideal domestic peace and inseparable family ties. Why do these artists hold such unusual views of war? Dr. Hoenik Kwon proposes that kinship is such an important yet usually neglected aspect when looking at the Cold War. He argues that war is not about the personal nor the collective, but about how kinship inextricably binds the private and the social. The force of war came and tore everything apart, destroying the boundaries between the two; it pushed people to form new intimate ties with others. Kinship is malleable—it can heal humans' vulnerabilities in the most gruesome times, because it keeps people together through the traumatic experience. It shapes their memory, and later protects the memory as something sacred that the survivors hold onto, and bears the intimacy that holds the pain of being torn apart.

According to Dr. Kwon, the relation between war and kinship can also be a political concept, since it brings the realm that once exclusively belonged to the home, into the public space. The Vladslo German war cemetery in Belgium, from one perspective, exists to give equality yet individuality to all the war casualties buried. It is a site of memory, but also a site of mourning, indicated by the two statues of family members overlooking the grave, grieving. Another evidence of kinship due to war is the commemoration of the 1948 massacre in Jeju, South Korea. People gather together and endure the long speeches of government authorities every year, just to bring all their private commemorations to the dead to an open, public space. These places are rare, yet they unite the state and the people, the present and the past, the private and the collective, and ultimately seek to ease the pain of war for the many who remain afflicted, for in these places, kinship binds history, memory and politics all together.

With this new perspective in mind, artworks inspired by the familial ties of the Cold War are painful, not ideal. The artworks are painful because they represent the past that people have lost due to the war, as well as any wishes for a utopian future. They are painful because they represent the deep loss and longing of each survivor. They are painful because they reveal something so private and hidden to the public, for all to see. Yet, the artworks can be breathtakingly beautiful; the messages of the artworks can evoke private memories and collective historical narratives together, into a space where people can hold one another dearly.

The UIC Homeroom System: Assessing its Role and Function

2018. 11. 12

written by Ye Jin Kim

A homeroom system is a commonly used method in numerous majors, divisions and colleges, especially those with a large number of students, in order to make logistical matters more convenient. It also aims to provide students with groups where they can engage with one another and socialize in a more inclusive and close-knit environment. This is also why Underwood International College (UIC) has adopted the homeroom system, one that differs from already existing systems of fields, divisions, and majors. Almost every student entering UIC gets assigned a homeroom before they go to the prefrosh workshops at the beginning of the year. However, there have been several raised questions and complaints regarding UIC's homeroom systems for the past few years since its implementation.

In the current homeroom system, students from the three fields of UIC — Underwood Division (UD), Humanities, Arts, Social Sciences (HASS) Field, Integrated Science Engineering Division (ISED) — are divided into 12 homerooms altogether. In other words, the whole freshmen student body of UIC is divided into 12 homerooms which usually consist of approximately 40 students each. These homerooms become major classification units for activities during the freshmen orientation and prefrosh workshops. They also become a peer group wherein foundational engagement is established by most socializing freshmen in their first year. Thus, homerooms are no doubt a crucial part of the freshmen's school life. However, several concerns have been raised continuously since the implementation of the system. Some have pointed to the problem of how the homeroom system functions as a temporary gathering instead of a long-lasting peer group. Many others have also problematized that homerooms pose certain restrictions on international students,

especially those who enter in the fall semester.

To first discuss the positive aspects of homerooms, many students have said they are satisfied because they believe homerooms are a good place for students to meet and interact with students from different majors and fields, which therefore allows them to have a broad relationship within UIC, regardless of major affiliation.

"I have made great friends in my homeroom from UD and ISED, whom I would not have been able to meet otherwise. I am highly satisfied with the homeroom system at the moment, where students can associate with fellow students who are in different fields," says one unnamed student from HASS class of 2017.

Moreover, integrating students from different fields into a group has helped achieve gender balance within homerooms. Although this may not be the most important condition when dividing up the classrooms, it is still very important for homerooms to hold a similar number of male and female students. Since larger majors in UD and HASS have a comparatively higher percentage of female students, while majors in ISED have a larger number of male students, dividing homerooms within a single major would definitely have created an imbalance in the sex ratio.

There are also, however, several problems that have come up regarding the homeroom system. As briefly mentioned above, many students complain about how the system does not enable proper conditions for homerooms to last, since students break up into their majors the following year when they declare the majors of their choice. This leaves students with practically nothing that they, as members of a homeroom, can share in common. It also does not provide

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students with many opportunities to meet one another as a group, since they take different classes and engage in separate major events. Therefore, many argue that in order for homerooms to be longer-lasting, they should be formed according to their majors, or at least fields. In addition, the international students' lack of involvement is one of the biggest problems that the homeroom system faces. Most messages sent in each homeroom's Kakaotalk chat rooms are in Korean. Even notifications at times are shared in Korean, which unintentionally excludes international students from engaging in homeroom events. Moreover, homerooms are formed at the beginning of the Spring semester in March, while international students often enroll in the Fall semester in September. Thus, some international students find it extremely difficult to become involved in homeroom conversations in the middle of the year, and others are even never assigned to or informed about homerooms.

Instead of combining all three fields to divide students into homerooms, an alternative solution could be splitting homerooms within fields. This would enable the homeroom system to perform its intended functions, which is to encourage students to feel a sense of belonging and find their own peer groups. Interactions between students in different fields still can take place via the Common Curriculum (CC) courses, Residential College (RC) events, and so on. Homerooms should also encourage more involvement of international students, by assigning all students homerooms and sticking to English in chat rooms and when holding homeroom events. Perhaps the UIC student council and freshman welcoming committee could take these suggestions into consideration for future proceedings to create a better and more inclusive homeroom system. This is Underwood "International" College, after all.



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Proudly Presenting
UIC's Newly Made Civil Servants

2018. 11. 25

written by Moses Lee



The Korean public service examinations are held for South Korean citizens seeking to enter the South Korean Civil , Legal, or Foreign Service. The exams are infamously challenging, yet every year there are hundreds of thousands of applicants that enter the examination halls. This year, it was estimated that about 440,000 were preparing to take the exams.

There are several reasons why taking these grueling exams and passing them are so enticing. One reason is that an applicant is not required to have a degree or any job experience; the only requirement for taking the examination is that the applicant needs to be a South Korean citizen. Furthermore, passing these exams not only guarantees a job, but a secure career as well. These exams show that one can be of any social status, age, or background and be guaranteed employment so long as he or she passes.

We were fortunate enough to have had the opportunity to interview two of UIC's very own that have passed these exams. These two students are some of the youngest in Korea to have passed the public service examinations this year.

Eun Ji Song is a senior majoring in International Studies who had entered UIC in the 2014. In the spring semester of 2017, she attended both hagwon (supplementary academies) and University, but later decided to take a break from University for a year to devote her time completely to her examination preparations. She entered the public service examination for the Korean Foreign Service and passed.

Gyeongmin Lee is a Political Science and International Relations double major in senior year who had entered UIC in 2014 as well. Gyeongmin also took a leave of absence from school for 2 years to prepare for the examinations. She entered the examinations for the Korean Civil Service and passed.

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Here are some remarks that Eun Ji Song and Gyeongmin Lee had to share with us:

Can you describe what your daily schedule was like while you were preparing for the exams?

G: "For me, it was all about studying. I really didn't have a lot of time to relax and enjoy some leisurely activities. I'm pretty sure other students had similar experiences like mine because studying for the exams is just so demanding that you have to just devote all your time into preparing for them."

E: "At the beginning, I split my time between going to exam prep hagwons and school. Later, I found this was too demanding on my part, so I took a year off from school to just focus on studying for the exams. Although at the beginning I took a moment or two outside my weeks to relax and decompress, from December to June I fully devoted myself to only studying, spending 10 hours a day. I would wake up, go to library, eat lunch, go to the library or hagwon, and then sleep."



What was your reason for taking the exam in the first place?

G: "Since I am majoring in Political Science, I hope to get a job where social impact is possible. There aren't many jobs like that so entering the civil service as a public administrator seems like an opportunity that matches my own interests. I hope to be part of the law and justice department or the department involved with refugees."

E: "In my case, I want to be a diplomat, so taking the exam to enter Foreign service was the right choice for training to become one."

How does it feel to have passed such a difficult examination?

G: "Before, while preparing for my exams, I felt anxious because I didn't know what my future would be like. Now that I've passed and know that what future path is like, it kind of feels like my future opportunities are gone in a way. However, I am very happy that I don't have to study anymore."

E: "After I heard that I passed, I felt like I was on an adrenaline boost for a whole week. It felt unreal. I still feel good, but now I feel like I need to start preparing for the future. I have to do a training session at the Korea National Diplomatic Academy (KNDA). I'm also learning Chinese. The hard part is over and now I get to learn how to do my future career."

Do you feel your time at UIC has aided you in your success in any way?

G: "My experiences taking economics and PSIR (political science and international relations) classes were very helpful in taking the exams."

E: "My major requirement classes that I took correlated with the diplomat field of study for the exam. Other people had to go to hagwon to learn these subjects, but I was lucky to learn directly from UIC and be already prepared in some respects. Attending UIC and my experiences studying abroad in DC allowed me to be comfortable with English unlike some other applicants."

What are your goals and plans for the future?

G: "One of my reasons that I took the exams was that the job would provide a lot of opportunities for future education. Hopefully I would love to enter study abroad programs or pursue a Master's or a PhD."

E: "I'm thinking the same way as Gyeongmin. For me, I dream about going back to George Washington University, where I had my dream experience studying there. I would love to go back to that school and do my Master's there."

Do you have plans for celebrating?

G: "I have been travelling a lot recently since I passed. I'm planning to go to Japan tomorrow!"

E: "I plan on travelling with the group I studied with who all passed as well. We're planning an MT (membership training) to Seokcho. I'm also going to Da Nang, Vietnam later this year."

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YEMENI REFUGEE INFLUX

IN JEJU, SOUTH KOREA

2018. 11. 05

written by Hayun Lee

South Korea, a “homogeneous country”, is experiencing an influx of refugees for the very first time in its modern history. Since July 2018, 500 or so Yemeni asylum-seekers fleeing the civil war entered Jeju Island, a tourist destination accessible visa-free from most countries. South Korea and its people are not fully prepared in dealing with the influx of refugees. As a result, there have been problems in the government policies and in the way South Korean citizens have reacted to the issue.

The term “refugee” was quite foreign to South Korea until the enactment of the Refugee Act in 2013. Provisions regarding refugees were already established in the Immigration Control Act and its Enforcement Decree on December 1993. However, criticism from activists and lawyers in 2006 that the legal framework of the Immigration Act prioritizes the government’s national security interests more than human rights triggered the legislation of the Refugee Act. Since 1992, South Korea has been a signatory of the UNHCR 1951 Refugee Convention and the 1967 Protocol Relating to the Status of Refugees, agreeing to uphold and protect the rights of refugees. The Korean government also established the Refugee Division under the Ministry of Justice on June 2013 to pursue and implement refugee policies. South Korea became the first Asian country to establish a Refugee Act in a separate piece of legislation.

The number of asylum-seeking applicants in Korea has continued to rise since the legislation of the Refugee law. 1,143 asylum-seekers applied in 2013 when the Refugee Act was enacted. In 2017, there were a total of 7,291 applicants. However, the refugee recognition rate remains low. In 2012, only 60 people out of 1,143 applicants acquired refugee status, displaying a low acceptance rate of 5.25%. In the following years, the refugee acceptance rate has not improved, but worsened. In 2017, 96 people were granted asylum, an acceptance rate of 1.32%. A poor record in comparison with countries such as Canada, that, according to CBC News, had an acceptance rate of 70% in the first nine months of 2017.

The term “refugee” evoked much controversy and debate in South Korea. The refugee crisis became a heated topic when in July 2018, 500 Yemeni asylum-seekers entered Jeju Island. The Korean government’s response to this refugee problem was, on average, hostile. The government

imposed quarantine on the refugee applicants at the end of April 2018, preventing them from moving to mainland Korea. Then, on June 1st, Yemen was included in the list of 12 countries that are excluded from the Jeju Island visa waiver, thus stopping the source of Yemeni asylum-seekers.

The Yemini refugee influx was first addressed in Jeju Island’s local newspaper, but was catapulted into national news headlines through an online petition presented to the Blue House (South Korea’s Executive Office), asking for the abolition of South Korea’s Refugee laws to prevent mass influx of refugees. This online petition gathered more than 700,000 signatures, making it eligible for an official response by the Blue House representative. The Blue House responded, promising to tighten Korea’s already slim refugee laws and quicken the refugee determination screening process.

Polar opposite public opinions exist surrounding the issue. Both sides have vigorously expressed their stance; rallying, demonstrating and petitioning for opposing solutions to the Jeju Yemeni refugee situation, that of expatriation or engagement.

Refugees and migration have been worldwide phenomena in the recent decade. As the European refugee crisis and United States’s imposition of strict border controls show, the handling of mass movement of migrants is difficult and controversial. In comparison, 500 Yemini refugees entering a tourist island seem to be a minor problem. However, the unprecedented number and unexpected refugee crisis has prevented the Korean government and public from responding with appropriate, humanitarian measures. Noting South Korea’s low refugee acceptance rate history, which has displayed tendency to decline even further, it is questionable whether the Yemini refugees will be provided with a safe home in this country. As of October 2018, 23 Yemenis have been given humanitarian status. The other 440 or so refugee applicants are waiting for individual results to come out subsequently. Humanitarian status has been given to four families (19 people) and four individuals--amongst them are pregnant women, underaged children and the wounded. This status is given to applicants who do not suit the national law’s definition of refugees, but have been offered temporary stay up to a year in the country.



THE KOREAN PENINSULA

HOW FAR HAVE WE COME?

2018. 10. 29

written by Steven Kim

So many drastic changes have occurred since Scribe's previous article on North Korea, "North Korean Nuclear Threat", which was published on May 10th, 2018. At the time, talks and preparations for the first Inter-Korean summit in 11 years were taking place. Two more summits between the two Koreas occurred after the initial meeting at Panmunjom in late April. Moreover, American President Donald Trump and North Korean leader Kim Jong-un met in Singapore on 12th June 2018, which was the first-ever meeting between an American president and a North Korean leader. There were a few troubles, but eventually, the two leaders sat down and signed a joint statement. Kim also traveled to China, which was his first official state visit after assuming power in 2011. Nowadays, there is debate on whether North Korean leader Kim will honor his promise to visit Seoul in due course and even pay a state visit to the United States to meet President Trump. These series of events would have been near impossible to predict five months ago.

The previous article from April stated that it was not the right time for champagne and that we should remain vigilant towards North Korea's nuclear development even as we welcome the détente. With Kim giving out valuable pine mushrooms as gifts and climbing Mt. Paektu with South Korean President Moon Jae-in, is now the right time to open champagne bottles and pat ourselves on the back? Maybe this is still not the occasion. Of course, the fact that Moon and Kim met several times and are planning to do so

more in the near future should be celebrated. This change of atmosphere shows that the two Koreas are willing to engage in dialogue and meetings instead of retaliatory gunshots and inflammatory rhetoric. Furthermore, the fact that North Korea announced several joint statements on possible denuclearization and dismantlement of related facilities should be welcomed.

Despite all these improvements, the polished words on the signed joint statements do not guarantee North Korea's denuclearization. Though the statements may develop into concrete agreements and treaties, as things stand for now, they are nothing more than a set of ideals that the signed nations purportedly wish to achieve. In fact, it should be kept in mind that Kim's idea of "complete denuclearization" may differ depending on what America is willing to offer in exchange. Kim's goal is to lift sanctions targeting North Korea and to sign a peace treaty which includes non-aggression and regime security guarantees. However, it is highly unlikely that the United States will be willing to give such costly rewards to North Korea, for it can become a precedent suggesting that any country could strike a non-aggression deal with the United States once it succeeds in acquiring nuclear weapons. This could lead to nuclear proliferation starting in East Asia since even nations maintaining an alliance or partnership with the United States would be tempted to build up their own nuclear arsenal. Former U.S. State Secretary Henry Kissinger said, "It cannot be that North Korea is the only Korean country in





the world that has nuclear weapons, without the South Koreans trying to match it. Nor can it be that Japan will sit there, so therefore we're talking about nuclear proliferation." Since providing nuclear deterrence across the world empowers American influence across the globe, this trend will decrease America's sphere of diplomatic influence – an undesirable consequence for Washington.

However, America's hesitation may make Kim's will to denuclearize waver or even increase Kim's incentive to cheat. The United States is between a rock and a hard place – it must choose either denuclearizing the current national threat or maintaining the current non-proliferation regime. Such contemplations stem from another worrisome factor in dealing with North Korea, namely North Korea's unreliability. North Korea is notorious for abandoning international agreements and multilateral talks. Even if North Korea signs an agreement on denuclearization, it can change its position and reverse its denuclearization course when it wants to. Of course, the United States and South Korea cannot avoid the blame of letting previous agreements to collapse. However, every previous agreement on North Korean denuclearization before 2018 had collapsed, including the 1994 Agreed Framework between the US and North Korea. North Korea agreed to freeze its nuclear reactors in Yongbyon and allow IAEA inspectors to inspect its nuclear facilities in exchange for oil and two light water reactors built by the US, South Korea, and Japan. However, the agreement collapsed after North Korea was discovered

producing HEU (Highly Enriched Uranium) in 2002. North Korea withdrew from the Non-proliferation Treaty in 2003, restarted its previously frozen nuclear reactors and terminated IAEA (International Atomic Energy Agency) safeguard inspections. Eventually, IAEA had to withdraw its inspectors during the final days of 2002 and witness North Korea leaving the NPT. Nuclear disarmament takes a long time, for it includes dismantling the nuclear weapons and deactivating or demolishing nuclear facilities and delivery methods. It is never too late for the North Korean leadership to pose a nuclear threat once again, even after the denuclearization process is underway.

Now is not the time to lose ourselves in the heat of the moment. Some Korean people and press agencies are getting ahead of themselves about the recent détente. A September 24th poll by KBS revealed that 55% of Korean people believed that the denuclearization of North Korea would happen. However, denuclearization is a grueling process that requires time, effort, and mutual trust. As for the current developments, they are nothing more than the cornerstones of a building. Moreover, nobody can ascertain to what degree North Korea will denuclearize. For now, the building can be anything from a skyscraper to a pavilion. To build a complete, beautiful and sturdy building, all related parties should continue doing their tasks with perseverance and belief. Let's not count the chickens before they hatch.

The #MeToo Movement: South Korea and The United States

2018. 12. 03

written by Maureen Porter



One of the biggest global movements that has come to the forefront of 2018 is the #MeToo movement. The #MeToo movement has sought to bring attention to the sexual harassment and assault women experience across the globe and bring an end to the cycle of violence. However, are such acts of violence against women universal? Or do the cultural backgrounds affect not only the way in which a nation portrays sexual misconduct, but also the fight to end it? The #MeToo movement in South Korea and the United States face similar problems, yet it should be addressed that both movements have been shaped differently based on each nation's cultural values.

In South Korea, sexual violence and harassment appears to be prevalent yet concealed. A significant amount of harassment, such as the prominent hidden bathroom camera issue, are not direct affronts, but rather are covert in nature. The perpetrators of sexual harassment are usually concerned with their own social images, and thus hide behind technology perpetuate their crimes. Harassment is also extremely prevalent in the Korean workplace. According to The Irish Times, South Korean women on average

make less than 65 percent of male coworkers' salary. Due to this wage gap, women in the workplace are already systematically inferior to begin with, making it easier for male superiors to take advantage of them. According to the National Human Rights Commission of Korea, more than half of all sexual harassment cases occur in the workplace, with around 60 percent occurring between a boss and an employee. Although the presence of sexual harassment in the workplace is extremely prevalent, fear of termination prevents those in inferior positions from voicing these grievances. Statistically, those with lower positions in South Korean workplaces tend to be women. Thus, women are facing the greatest danger from workplace sexual harassment.

One would argue that a strong feminist movement would help bring about greater equality to South Korean society. However, any display of feminism tends to be met with backlash from conservative figures. For example, when singer and actress Son Na-eun (a member of the girl group Apink) appeared on Instagram holding a phone case with the phrase "Girls can do anything", the star was bombarded

with hate and accused of "promoting feminism". Apink's entertainment company later issued a statement after Son removed the photos, stating that the phone case was just a gift from an American fashion brand event. What is wrong with promoting feminism? Why does feminism have such a negative image to some individuals? In Korean society, feminism is seen as delinquency by conservatives, as something associated with sexism towards men rather than creating an equal society. Korean women have made significant progress with the #MeToo movement, which is especially commendable given how the movement is taking place in a society that wants to avoid the topic to the hope of saving face. Nevertheless, there is still room for the movement to grow; Korean women have to fight the battle of raising awareness of a topic that society wants to leave untouched.

In the United States, sexual harassment and violence is a topic that has been frequently discussed in recent years, and that most of the youth are educated on today; however, despite being talked about, it is something that continues to go unpunished. The current name being brought up in connection to the #MeToo movement in America is Brett Kavanaugh. Kavanaugh is President Trump's Supreme Court nominee, and was confirmed as an associate justice of the Supreme Court by the senate with a vote of 50 to 48. However, according to Business Insider, he was accused of sexual misconduct by multiple women during his high school and college years. Parties held by "party colleges" like the one Kavanaugh attended are extremely predatory in nature. These parties, if held by a fraternity, will only let males in if they bring multiple girls with them. They serve alcohol that is masked by fruity mixtures with the intention of getting everyone drunk. The nature of these parties are well known, and are consistently portrayed in the media as an essential aspect of college life. This toxic environment has translated into a system where the victims of sexual assault are rarely trusted and the perpetrators given a second chance. Dr. Christine Ford, who was the first accuser to come forward, has since faced many death threats herself and an overwhelming backlash of hate. As of October 8th, she was still unable to return to her home because of these threats. Sexual harassment victims and accusers constantly face backlash, making it hard for them to come forward with their stories in a system that favors the white man. The problem with the U.S. is not lack of awareness like in Korea, but rather not taking the next step and doing something with that awareness. Americans may be aware of perpetrators of sexual violence, but these perpetrators are not receiving just punishments due to the entire system being flawed and biased.

The different cultural backgrounds of South Korea and the United States have led them to face distinctly different problems in regards to the #MeToo movement. South Korea, a culture defined by saving face and preserving image, must overcome these boundaries to help bring awareness to sexual harassment as well as stop it. In America, the #MeToo movement may have already brought awareness to the existing issues, but Americans still need to work on fixing a system that "protects" the white male perpetrator. Hopefully, with the growing support for the #MeToo movement in both nations, the problem will no longer be ignored. Instead, both nations will need to implement systematic changes that prevent as well as punishes sexual harassment, as to not let the #MeToo movement be in vain.





CHOICE OVERLOAD:

Why Is It So Hard To Choose?

2018. 11. 28

written by Yu Jin Jo

Walking into a cafe, a familiar scene unfolds before us: a number of open-mouthed, wide-eyed people standing still near the cashier, staring at the menu as they try hard to choose a drink. It takes quite a while, perhaps even several minutes, for them to finally settle on one drink and break free from their frozen state. Most people face these kinds of situations every day, whether it be choosing a drink to order, shopping for clothes, or even deciding which emoticon to send to a friend. The number of things to choose from is overwhelming, and sometimes it's much too hard to choose just one. This overabundance of options has led to the recently-coined humorous term Koreans like to use: "gyul-jung jang-eh," which roughly translates to "a person with choosing disabilities." But why exactly is choosing from a large array of things so hard? What happens in the brain that causes us to stand open-mouthed in front of the menu for so long?

Researchers are intrigued by these situations since, intuitively, people are supposed to enjoy the sense of freedom that comes with having many options to choose from. They have even given this puzzling situation a name: the "choice overload effect," and have conducted a great deal of research in order to better understand exactly what this is all about, and why it occurs.

A study published in 2000 in the Journal of Personality and Social Psychology gives a clear depiction of what the choice overload effect looks like. Professor Sheena Iyengar (Columbia University) and professor Mark Lepper (Stanford University) conducted an experiment in which they set up two different tables of jam samples at a grocery store and observed which table customers were more likely to buy from. One table had 24 different kinds of jam, and the other had only 6 kinds. The result was fascinating - although people were more likely to stop by the stand that had a greater variety of choices, they were in fact more likely to purchase from the stand that had less.

A study published this year gives a psychological explanation of how and why this happens. Professor Colin Camerer

and his colleagues from the California Institute of Technology published the results of a study that delves deeper into how the choice overload effect manifests itself inside the brain. In the study, participants were shown pictures of landscapes that they could choose from to personalize a mug. They had to choose just one from three different situations, each respectively offering 6, 12, and 24 choices, while their brains were simultaneously MRI-scanned. According to the scans, when making their decisions, people showed an increase in brain activity in two regions: the anterior cingulate cortex, which is related to decision-making, and the striatum, which helps assess value. As a participant goes through each picture to decide which one to choose, the two regions interact with each other and weigh the value of the picture – whether it's a good picture to decorate their mug with – against the amount of effort the brain has to expend in order to assess the value of it. The more options there are, the potential reward of being able to get a better picture for their mug increases, but so too does the amount of effort put in, which diminishes the ultimate value of that reward. In the study, the midpoint of the balance between the potential reward and the invested effort was 12 images. When 12 options were given, the highest number of participants were able to decide on a picture. Thus, when a person is given more than the right amount of things to choose from, the brain tends to fail to balance the two sides of value and effort and is thereby unable to come to a decision.

Now that we understand the mechanism underlying our inability to make a selection from the wide array of choices we face every day, we mustn't be so hard on ourselves for not being able to make these seemingly simple decisions. In fact, they aren't so simple after all – our brain is burdened with the process of millions of interactions between two different regions every time we assess the aptness of each option. So the next time you walk into a cafe and see someone hogging the cashier, taking forever to choose their drinks, try to keep this information in mind. There's more to the decision than meets the eye!



The Drawbacks of Artificial Intelligence

2018. 10. 10

written by Yeon Seo Koh



What is Artificial Intelligence?

According to ScienceDaily, the modern definition of artificial intelligence (AI) is “the study and design of intelligent agents.” The term artificial intelligence was first coined in 1955 by Professor John McCarthy, an American computer scientist and cognitive scientist. McCarthy, then an Assistant Professor at Dartmouth College, gathered experts to a workshop, the Dartmouth Summer Research Project, in which different individuals cooperated with one another to discover the mechanism enabling machines to utilize language and concepts, engage in problem-solving, and ultimately improve themselves.

The Dartmouth AI Project Proposal reads, “The study is to proceed on the basis of the conjecture that every aspect of learning or any other feature of intelligence can in principle be so precisely described that a machine can be made to simulate it.”

Despite its sophistication, AI is no longer something considered to be exclusive in our society today. Artificial intelligence is part of our daily lives. Siri, Apple’s iOS’ virtual assistant, Alexa, Amazon’s cloud-based voice service, or Google Assistant, are now easily found in the devices that individuals carry around every day. Furthermore, robot vacuum cleaners or intelligent lighting systems are seen in common households. Thus, it is not an exaggeration to say that AI is found in almost all places across the world.

Potential Dangers

Artificial intelligence is a double-edged sword. Although there are some who believe AI will alleviate problems and ultimately create a better society for human beings to live in, many still fear that AI might take over. Famous scientists like Stephen Hawking have already warned of AI’s threats. Hawking told the BBC in 2014, “The development of full artificial intelligence could spell the end of human race.” Some experts predict that AI will rapidly evolve to the extent that humans will no longer have control over it. AI is seeping into our lives and there is no doubt that it will impact every part of our daily routines.

“People are not just unemployed, they are unemployable.” Nowadays, people fear that machines will eventually replace them, leaving only a few choices in the job market, thus leading to high unemployment rates. Whether or not machines will completely replace human beings still remains a mystery, but recent technological improvements have already shown that it is not something that we can simply disregard. The nature of work is changing. AI has become smarter and fast enough to calculate at the speed of light. AI can now write short stories that make perfect sense. AI such as AlphaGo can even play games with human beings.

The rapid advancement in artificial intelligence is causing a significant degree of anxiety. Many worry that AI will further exacerbate inequality and increase poverty rates since automation is constantly reducing the general demand for labor and decreasing employment in various sectors. In fact, a McKinsey Global Institute analysis of 750 jobs concluded that “45% of paid activities could be automated using ‘currently demonstrated technologies’ and . . . 60% of occupations could have 30% or more of their processes automated.”

In addition to triggering a significant change in the job market, AI systems utilizing big data analysis (e.g. a smart navigation system to avoid traffic jams) are infringing upon the rights to privacy of individuals. With or without one’s knowledge, large amounts of personal data are being collected. Advanced technology is providing big corporations with the ability to get hold of mass data that can be exploited for their own benefits. “Killer robots”, fully autonomous weapons that can operate without human intervention, are also a threat to human society. Some argue that the development of these weapons is a severe breach of the international humanitarian law, threatening the right to life as well as the principle of human dignity.

Scottish computer scientist John Giannandrea, who is currently a senior vice president of Machine Learning and Artificial Intelligence Strategy at Apple, touches upon another scary aspect of AI. He says, “The real safety question, if you want to call it that, is that if we give these systems biased data, they will be biased.” Giannandrea states that the real concern here is the algorithmic bias embedded into machines. This is especially critical for those utilized in the field of medicine and law that require high levels of objectivity. Bias within systems regarding AI can reinforce numerous forms of discrimination, including gender, racial, religious or even national.

THE BLURRY LINE BETWEEN THE CYBER AND PHYSICAL WORLDS

2018. 11. 28

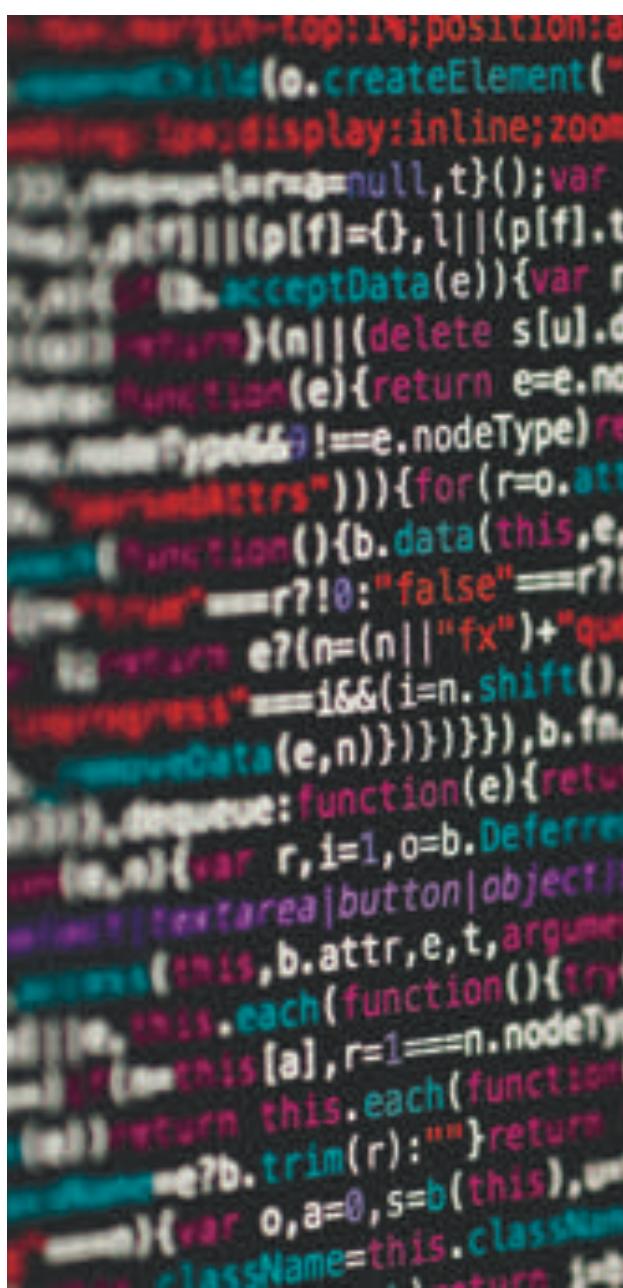
written by Nguyen Ngoc Linh Chi

You poke your hands into your pockets in search of your oh-so-precious debit card, only to realize that it's not where it's supposed to be. Your heart drops, your brains stops, your hands start sweating and you frantically try to remember where you could have dropped it. Now, if you take a second to assess the situation, you would realise that what you actually lost was just a mere piece of plastic linked to a sum of money in a virtual realm. The money that you were in possession of was not actual money, but rather the concept of it.

It doesn't take long to notice the pattern repeating across various nations nowadays, that of the increasing focus on the development of advanced technological systems. Take Korea for example: public transportation is handled through the T-money card, Internet banking is widely embraced by the population and debit cards are generally preferred over cash throughout the country. Another example would be Estonia, which is the only country in the world so technologically advanced that every one of its citizen possesses an e-ID (electronic identification). The voting process there is also handled electronically, referred to as e-voting. Ever since the beginning of the 21st century, the world has witnessed the transformation of items used in daily-life – from their physical forms to intangible ones.

A proliferation of new terms with the prefix “e” attached are appearing: e-mail, e-banking, e-book, e-cash, e-ID, e-voting, e-everything. It no longer seems strange to have everything available under a person’s fingertips, a mere click away – people look up from their phones or laptops only to find themselves already part of a virtual world in which everything is connected to the Internet. The virtual world has been so deeply integrated into people’s lives that they cannot draw a clear line of separation from that world without a definite sense of loss. This is where the line between the “physical” world and the “cyber” world begins to blur. Humans, it can be said, are currently living in “cyber-physical space”.

This phenomenon can be further described as a “cyber-physical system” in which “computational elements heavily interact with physical entities” to control or facilitate social processes through information and





communication technologies (ICT). Since the advent of the Internet, information has earned itself an intangible value. People know that it's there, but at the same time it's not actually there. It does not possess a physical form – one that can be touched, smelled, or felt - yet it still reaches into the physical world to obtain a definite value, one that can be measured in terms of money.

Social media enterprises are a great example of this idea. According to Statista (2017), Facebook makes approximately 40 billion dollars in revenue each year by collecting users' data for their advertising platforms. The information Facebook gathers includes names, gender, age, email addresses, relationship statuses, shopping habits, websites visited most frequently... and the list goes on. All of these records are categorized as "data," the existence of which is completely based within a cyber realm. Yet the value of such data is so essential that it has played a fundamental role in Facebook's transformation into an extremely successful multinational company.

It's amazing to see how many people take data for granted. An incredibly minor portion of the population is aware of just how valuable it has become, and how much more it will be in the future. One reason for this lack of awareness is due to the commonplace nature of data itself. The Internet has turned data into "public goods," a "commodity" available to everybody. This, as a result, blinds many from recognizing its true value.

This unconsciousness is currently being exploited by data-based enterprises, a fact which has the potential to lead to great social repercussions in the near future. The

Facebook Data Breach Scandal in 2018 alarmed the world and alerted the public as to how their information was being abused without their knowledge. Up to 87 million Facebook users' personal data had been "harvested by Cambridge Analytica," basically meaning that Facebook had granted this third-party company access to Facebook users' profiles and the information its users generated while using the website. Thus, all of a person's supposedly private information is readily available in a virtual realm, in constant danger of being exploited for profit, and vulnerable to cyberattacks (such as identity theft, hacking, etc). All of this usually happens without the users being informed, though one common argument these companies make to defend themselves is that people have given their consent by agreeing to the Terms and Conditions before using their services.

How many people take the time to read all the Terms and Conditions before pressing the "Agree" button? Companies are fully aware that users are ignorant of how their own valuable data is used, and are taking advantage of that ignorance to generate an unimaginable amount of profit. It's a pressing matter now for the general population to be educated about the intangible value of information, and become more aware of the rapid convergence between the cyber and physical worlds. Money does not merely come in the form of cash anymore, but as a series of numbers which can only be accessed through the use of technology. New forms of alternative currencies are coming into widespread use, such as Bitcoin. The lives of 21st century people are being transformed by ICT. It is time for the populace to awaken to that reality, and be prepared for what might come in the future.

QUEER EYE
More than a makeover.

NEW EPISODES JUNE 15

NETFLIX

2018. 11. 13

written by Min Jun Kim

Executive Producers

David Collins
Michael Williams
Rob Eric
Jennifer Lane
Adam Sher
Jordana Hochman
David Eilenberg
David George

Cinematography
Garret Rose

Starring

Antoni Porowski
Tan France
Karamo Brown
Bobby Berk
Jonathan Van Ness

Genre

Reality television

Created by

David Collins

MAGA: Make America Gay Again

Every now and then, boredom and idleness often lead to aimless browses through the troves of shows available on Netflix. The next time this happens, try out an episode of Queer Eye, which is probably the most 2018 show out there. Queer Eye is the Emmy winning 2018 Netflix reboot of the 2003 Bravo series Queer Eye for the Straight Guy. It is a reality TV show where 5 gay men, called the Fab 5, perform lifestyle makeovers for people who both need and want a refresh button in life.

The Fab 5 come with their own individual specialties: Bobby Berk in interior design, Karamo Brown in culture and lifestyle (but really the therapist of the show), Tan France in fashion, Antoni Prowski in food and wine, and Jonathan Van Ness in hair and grooming. From the Fab 5 Loft located in downtown Atlanta as their base of operations, the Fab 5 go around the state of Georgia changing lives.



The makeovers that the Fab 5 perform are hands down amazing. Bobby is a savant at redecorating homes and makes sure to spruce up a home while still leaving it reflective of the homeowner's personality. Tan's sense in fashion is as chic as it gets, and his advice is broad enough, so regular viewers can pick up easy tips to upgrade their own fashion style. Jonathan draws out the beauty in the nominees with the makeovers and brings all the flair in the world with him (his penchant for exclaiming "Yasss Queen" is very addictive). Karamo is the 'culture' expert but is more of a life coach and tries to teach the nominees how to become a better version of themselves. He also provides the show with the most therapeutic quotes: "When people build up walls, they end up keeping other people out. But they're also keeping themselves in," "He needs to understand that being vulnerable is not a sign of weakness. It is a sign of strength. It shows that you are in tune with yourself, which is the sexiest thing to men or women." Antoni is the food and wine expert, but in all honesty, doesn't really seem like a person who can cook. His screen time is noticeably shorter than the rest of the hosts and the meals he teaches are in essence: avocados are great and you should move away from preservative-filled foods towards more natural ingredients. The most sophisticated dish he teaches a nominee is a chili hotdog.

What differentiates Queer Eye the most from other reality shows is how genuine the hosts come across to the audience. The hosts do not try to apply a single framework for helping people indiscriminately. Instead, they methodi-

cally carry out their mission by really thinking about the people they are trying to help and carefully bringing about changes in their lives.

The makeovers themselves are also only a small part of the attraction of the show. The core of the appeal is emotional as the Fab 5 delve into deeper and more profound issues. From the onset of the first episode, they declare that while the original show was "fighting for tolerance", in the reboot they were "fighting for acceptance."

In the third episode, there is a discussion between Karamo and a cop about police brutality and the Black Lives Matter movement. In another, the Fab 5 help a semi-closeted gay man come out to his step-mother. The show also shows Bobby discussing with a nominee, who is a devout Christian, the discrimination he faced at Church while growing up in the South and how he would spend "every Sunday crying and begging God to not make [him] gay".

The next time you have time on your hands, why not watch an episode of Queer Eye? The show is fun, light-hearted in nature, and full of awesome lifestyle tips for self-improvement, but it is also filled with so many genuine moments providing food for thought. It is a show that highlights how being more open and true to your emotions can be healthy, and how traits traditionally associated with gay men are actually necessary for leading a healthy lifestyle. Through one episode at a time, Queer Eye is making America gay again.

Designed by Saehyun Lee