



Winter Edition: Vol.10 ED.1, 2014

STUDENT-ORGANIZED OFFICIAL NEWSLETTER OF YONSEI,
UNDERWOOD INTERNATIONAL COLLEGE

*Is China
Baring its Teeth?*

TRANSACTION OF LOST SOULS
Helping North Korea

TRANSIENT WORKERS
Their Impacts Take Root

DESIRE!
How Did You Come to Me...



LETTER FROM THE DEAN

“The Arts at UIC”

Every strong liberal arts college needs to offer a vibrant arts curriculum. In the past year, UIC has seen a lot of activity in the arts, broadly defined, from filming on campus to exhibitions in Veritas Hall to ever-popular courses in filmmaking, design, and other arts.

The spring saw a number of students and faculty and staff working with filmmaking team Nils Clauss and Adam Hobbs as we shot our new UIC video, “UIC: A Path to Success.” Students and staff involved in the project got to learn how much meticulous planning and staging goes into just a few seconds or minutes of film. Meanwhile, Nils and Adam’s earlier video for UIC, “CHOA,” featuring our own Choa Choi, won the Vimeo Staff Pick Award (and was named The Atlantic Editors’ Picks, and nominated for the Manuel Rivera-Ortiz Foundation Film Grant 2014). Both short pieces can be viewed on our website.

We began the fall semester of 2014 with a month-long exhibition of paintings in the first floor lobby of Veritas Hall B by Bae Il-Rin, the first of our “Artists-in-Residence.” Each semester, we will be having one artist join us for a semester-long residency, during which s/he will hold a public exhibition, schedule lectures, workshops, or meetings with students, and contribute to our artistic and intellectual life at UIC. Bae Il-Rin’s large masterpiece, a composite of various masks, which graced our New Millennium Hall UIC space for many years, went on a trip to California this past spring as part of Painter Bae’s U.S. exhibit, and has now found its way back to its new home on the east wing of the fourth floor of Veritas B. In spring 2015, we will be welcoming Copenhagen-based filmmaker Jane Jin Kaisen as our second Artist in Residence. You can check out what she does at www.janejinkaisen.org.

In November, we hosted the opening ceremony of Professor HyungSu Kim’s donation of two artworks to UIC, and the inauguration of their exhibition on the west wing of Veritas B. Both pieces are forms of media art, made possible through satellite photography taken by Arirang 2 and 3 satellites, and one, “Dokdo,” is of symbolic significance to Korea, while the other, “Doha, Qatar/Dubai, UAE/Palm Jumeirah, Dubai” is a composite of various scenes taken from a number of cities throughout the world. We are lucky to have these permanent installations grace the first floor of our UIC building in Songdo. Again, please check these out in the first floor lobby of Veritas B.

Meanwhile, our Techno-Arts students have been exhibiting their end-of-semester projects; “IID Unveils” in the lobby of Veritas Hall B in the first semester, and “Touch” in the U-lounge exhibition hall in the Yonsei-Samsung Library in the second semester. As always, we offer courses in the Arts (creative writing, film making, cinema, music, design, photography, prototyping, drawing) throughout our Common Curriculum as well as within the Techno-Art Division.

This spring we will see the launching of UIC’s ambitious “Design Factory Korea,” a collaborative project with Aalto University in Finland as we join the “Design Factory Global Network.” This is a key to hands-on, creative education for the future, based upon new models of self-directed learning, industry collaboration, and innovation experimentation. From brainstorming to product development, from sketches to prototyping, and from the international visitors and venues that this will bring, the Design Factory will be UIC’s newest contribution to the areas of entrepreneurship, education innovation, and the arts. Join us for the Opening Ceremony in April!

While I write this Dean’s Letter in the cold of winter, I look forward to the spring, and the blooming of the arts in the spring semester of 2015, as many of these plans come to fruition. Happy arts, and happy spring!



Park Hyungji, Ph.D.
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Greetings to all readers! It is with great honor and pleasure that I introduce myself as the 10th editor-in-chief of *The UIC Scribe*. I embrace the opportunity with excitement and hope to continue the longstanding eminence that my predecessors have built.

UIC has greatly expanded throughout the year, with the addition of several new divisions and majors that are now finding their places in Yonsei. Concurrently, *The UIC Scribe* has grown to 21 members, comprised of 14 writers, three editors, and four layout designers. I myself am thrilled with such a large membership, and perceive it as indication that *The Scribe* maintains its renowned status as UIC's official student-run news magazine. Along with the increase in members, *The Scribe* found a wonderful advisory professor in Professor Martin Wagner, who is new to UIC this semester, and is grateful for his guidance in present and future endeavors.

The fall semester of 2014 brought many exciting events and changes to UIC. The UIC community welcomed a number of new professors including Professor Robert M. Beachy who, along with his newly published book, is formally introduced by Daniel in this issue (p.5). Moreover, So-yea and I discuss a lecture endorsed by the Career Development Center (CDC) that revealed key elements to the worldwide success of Starbucks Corporation (p.14), while Soo-yeon examines an exhibition that unveiled a painter's philosophy behind her esteemed artwork (p.21). Sam, Hye-sun, and I also provide some reflections on UIC as a thriving college. Sam offers a few tips to university life in Yonsei (p.16); Hye-sun explores the humorous yet relatable inner thoughts of the "ordinary UIC Songdo student" (p.8); and I aspire to define the International Studies major with insight from its two most representative figures (p.11). In addition, Underwood Global Community (UGC), a prominent student club in UIC, promotes its goals in collaboration with *The Scribe* (p.19).

The Scribe has always served as a release medium for its writers' individual and global interests. The winter edition features many enlightening pieces that concern affairs—social, political, and economic—in East Asia. Min-jeong cries for former comfort women in South Korea (p.31); Allyssa questions the solidarity of the China-North Korea alliance (p.46); Sally analyzes and criticizes Korean "tiger moms," a follow-up to last edition's article about Korea's controversial education system (p.55); and Daniel calls for a helping hand extended to North Korean citizens (p.50). Current events are also covered as Ji-young discusses the growth and future prospects of the Chinese middle class (p.23); Jae-young reviews Pope Francis' historic visit that reached out to the South Korean people (p.26); and So-yea and Christina delve into the issue of cosmetics mules (p.28). The edition finishes up with an aesthetic touch as Valentine takes a look at Monet and his poignant paintings of water lilies (p.58), followed by the good old *Must List*, which in this issue captures distinct essences of various colors and shades (p.60).

It seems that as UIC continues to grow, so does the *The Scribe's* perception of life—a natural phenomenon, considering the very diverse background of the UIC student body. While pursuing what is left to learn and discover, I will make sure during my time as editor-in-chief that *The Scribe* strives to become one of the most representative channels between the students and the constantly changing world. On behalf of *The UIC Scribe*, I wish all our readers the best in the New Year.



Song Da-woon (Amie)
Editor-in-Chief



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Interview with Professor *Robert M. Beachy*

by Kim Jong-hyun (Daniel)

Widely acclaimed for his research on the intellectual and cultural history of Germany and Europe, Professor Robert M. Beachy has received numerous awards and grants for his work, most notably from the National Humanities Center, the Max Planck Institute for History, and the American Philosophical Society. In 2009, he was named a John S. Guggenheim Memorial Foundation Fellow for his research on homosexuality in Nazi Germany, and has established himself as an important voice in contemporary and historical studies of sexuality in Europe. The UIC Scribe had the pleasure of interviewing Professor Beachy, who has just started his first semester teaching at UIC, about his insights into history, research, and his newest book, Gay Berlin: Birthplace of a Modern Identity.

Can you tell us a little bit about what brought you to Korea and UIC?

To be perfectly honest, I saw a job advertisement and was quite intrigued with the prospect. Socially, it worked very well because I had some Korean friends in the U.S. and American friends in Korea, so I started asking about Yonsei University, discovering for myself what people thought of the job and what it meant, and finally decided that this would be worth applying for. It's an odd thing for me in many ways because I do spend a lot of time outside of the U.S., but I'm always in Europe. And I had no prior experience of East Asia, so coming here was a wild new adventure, a chance to expand my own horizons, an incredible new opportunity. When I got the job, and thought about it carefully, I realized that this was something I really, really wanted to do.

What are your impressions of UIC so far?

I love it. I've got great colleagues. The institution itself is so new that it's growing constantly, giving it a dynamic, progressive feel that I find very attractive. It also means that a lot of things haven't been sorted out. UIC is expanding rapidly, necessitating the creation of new structures, and that means anything from physical infrastructure to administrative structures to different sorts of rules, all of which are in progress. I find this exciting and intriguing, because I'm very interested in institutions. As for the students, I've taught now for less than a full semester, and they've already impressed me a great deal with their learnedness and ability. One of my chief concerns coming here was teaching non-native English speakers in English. I was pleasantly surprised to find that many of my students, despite knowing English as a second language, have amazing fluency: the ability to read carefully, speak, contribute to a discussion, and write. I don't know what UIC does to get students like these, but whatever Admissions is doing, they're doing it right.

You are known for your insightful research on the “origins and development of sexual identity in nineteenth- and twentieth-century Germany.” Why is this subject meaningful to you?

This was a new field when I was a graduate student, and that meant it was more exciting than other subfields of history. I found it an interesting subfield to gravitate towards after the completion of my dissertation, which was on another subject. There's a lot of discussion and debate about what sexuality is, how it is constituted, how it is defined and labeled, and the like, and these are intellectually very interesting questions. My book deals with one particular sexuality, homosexuality, and its discovery as the beginning of a binarism between itself and its heterosexual counterpart. It's interesting to think about whether this dichotomy has started recently, or if it has always existed and people are only now starting to see it because of its emergence as a controversial subject in modern societies. There are also differences in perceived sexuality based on geographical location and ethnicity, and many cultures have “third sex” identities in addition to or instead of hetero and homosexuality. So it's an incredibly interesting and stimulating field of discussion, and to try to

study it historically, to chart its change over time and people's conceptions of it, is very challenging. When you think about the way most people think about sexuality today, it's clear that sexuality is very central to our human experience, and individuals clearly consider it a part of their identities. It's a central piece of one's sense of person, not unlike national or religious identity, but it wasn't always so. In earlier periods, these differences weren't even a concern; why is everyone so concerned with them now? Questions such as these have great relevance today.

Your recently published book, *Gay Berlin: Birthplace of a Modern Identity*, has received wide acclaim for being “excellent and richly documented.” What, in your opinion, allows your books to possess these qualities?

Well, I did work on it for a while [laughs]. It started in 2006-7, so it's been in the works for seven, eight years. I think it takes a lot of time for ideas to set in and get digested, and sometimes even when you have a set of materials they don't make sense, or your view of them doesn't really congeal until you've had some time, often years. It also takes a lot of research. I think I've covered almost all there is about this topic that's out there. A lot of times historians do research, and you look at materials, published works, archival materials, contemporary scholarship, and once you think you've established a pattern, then you feel like you can confidently say something about it. So it's a process of accretion, and it takes time for ideas to gestate, and get formulated. Writing is also critical: you have to be able to communicate effectively, and that's as hard as, well anything.

What do you hope to accomplish through your research?

Well, the subtitle of my book is “The Birthplace of a Modern Identity,” and that's a pretty audacious claim. It's one of the things I hope to accomplish, or have accomplished, through this book, and I hope I've shown that first of all, the way people today think about sexuality and homosexuality—and by extension heterosexuality—wasn't always so. The second point I wanted to make is that there is an unrecognized German role, and by German, I mean the work German language activists, doctors, and psychiatrists have put into the invention or elaboration of sexuality, and for a long time I don't think that's been recognized. The title is *Gay Berlin*, and Berlin of course was the capital of the German empire and the Weimar Republic. And a lot of the most interesting investigations of sexuality, and history in general, happened in Berlin. I think my second objective was to profile this German science, and the role of Germany and Berlin in this development.

What precipitated *Gay Berlin*?

Well, I guess there were a bunch of reasons. I did train as a German historian, and I wanted to continue my work on Germany, so I was looking for a German history project. But I've always been intrigued by Berlin. I first went to Berlin as a student before the fall of the Berlin Wall, and at that point West Berlin was a wild and crazy place because it was enclosed, literally, and the people who lived there

were in some ways at the center of the Cold War. You had this feeling the world could end tomorrow, and it gave the place a particular flair that drew me to it. That was my first immediate experience of Berlin, but then I started to go back after the Wall fell and German unification happened, and as I started to study the history of the city I found that it had always had this incredible dynamism. It grew very fast in the late 19th century because Germany industrialized later than most Western European countries, so it became this crazily dynamic place. One thing about it—and this has been true since the 80s when the wall came down—was what might look from the outside as sexual excess. And not just homosexuality, but all sorts of prostitution—libertinage, you could say. And the other thing is, because I studied German history for a long time, this always seemed to run counter to my popular impressions of Germany and Germans. So Berlin has always been this weird place, like what's going on here?

Many believe that history should be analyzed through a cold, distant lens. Do you think that a good historian should be passionate about his research?

That's such a great question. This is in some ways a very lively debate. I think that when natural and social sciences first became disciplines and were institutionalized in fields of study, there was this idea that one should be objectively removed from research—it required a cold analytical approach. Nowadays, there's been a sort of reaction to that, a postmodern one. So now increasingly a lot of people think that that's not really honest, because most people have clear personal motivations or stake in their research, and that makes sense because they invest significantly into it. It's not like there's substantial monetary gain, so what's in it for you? Well, it must have some personal significance. So I think that many scholars try now to make it clear what their vested interest is in their studies, and if there is personal motivation driving their research, to be up front about it. To be honest, I don't really believe in objective social science, and in the humanities, there aren't many cases where one is objective. There are professional methods for reading texts, presenting evidence, and writing about sources, and that's what the training is about at university and at the graduate level, but in terms of actually trying to create this cold, objective approach, I think that's unrealistic and there's no good reason for it [chuckles].

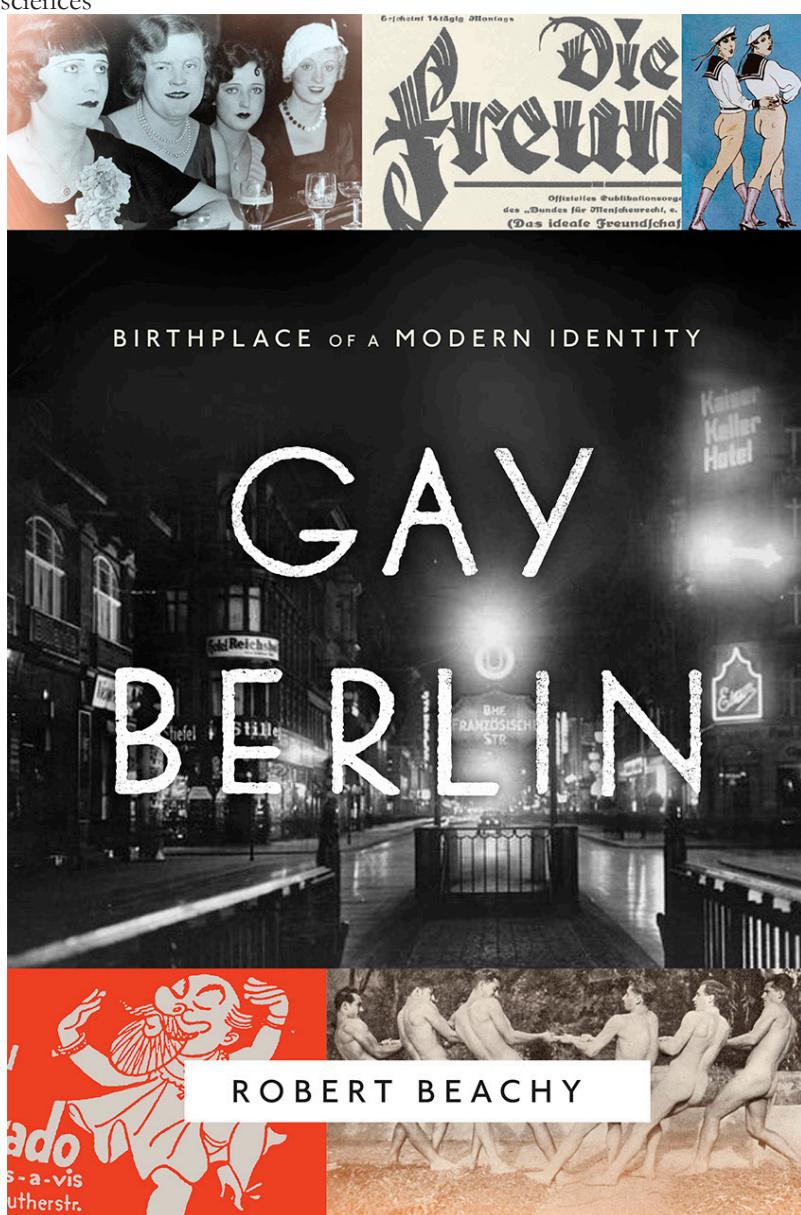
Who has inspired you?

One of the reasons I wanted to become a professor was because of my older brother, Philip, who's a biochemist, and a very successful research scientist. Professionally, I've met many teachers, including a college professor who also was a German historian, and graduate school advisors and mentors who've inspired me in various ways. Michel Foucault, a philosopher of history, who really pioneered the discipline of the history of

sexuality, was a Frenchman who had a huge influence on a whole generation of American historians, and perhaps even more significance for me.

Do you have any last words for aspiring writers and historians?

I think it's important to work on subjects that have meaning to you. Researching history and deriving insights from your findings is a solitary endeavor. Historians don't collaborate with each other, they do their own research. They don't rely on student assistance for the most part, and they sit by themselves and read stuff, in libraries and in their offices, and you just spend an awful lot of time alone. So you have to find something that grabs you, and a lot of times you might lose heart and motivation. It's also important, I think, to find some kind of contemporary relevance. This isn't strictly necessary, but it's good if your subject matter focuses on issues that are important to people today. I think history always does that, one way or another, but the clearer and more explicit that connection is, the easier the work gets. The work also becomes more meaningful because it's applicable to the present, and the present is the only opportunity we have to influence the future. ■





Thoughts

of the Ordinary UIC Songdo Dorm Resident

by Jang Hye-sun

Lying your bed one sleepless night, you search through your thoughts, trying to wear yourself out. You find an incomplete entry in your diary. Your memory fills in the blanks. A typical Songdo day unfolds in your mind...

8:00 A.M.

The day starts with a ring that sounds more like a bang. At 8 A.M., the alarm blares out a song you've grown to hate. It is probably wise to set more than one alarm, since you know that after turning it off those so-called "ten more minutes" will inevitably turn into another 60, which is a great shame if you have a 9 A.M. class.

8:40 A.M.

The first class of the day is a Beginning Asian Language course. Most of the first year UIC freshmen are required

to take a beginning course in Chinese, Korean or Japanese for two semesters. Though at first memorizing a lot at once does not seem ideal, all the new vocabulary and grammar start to stick, and you surprise yourself one day by kakaowing away in your new language.

10:00 A.M.

As the harmonious melodies of the contributing performers echo throughout the walls, this week's Chapel has started. You thank your lucky stars that you have been seated in the comfy cushion seats, and, as a non-Christian, you continue to seek what it is for a person like you to attend a religious school, founded on religious beliefs different from yours. Though you can't yet formulate exactly what you think you are learning, it is undeniable that you have developed the ability to listen to a set of ideas and morals other than yours with more interest and fascination than ever before.

12:00 Noon

You are on your way to Veritas Hall B for a UIC Common Curriculum classes. Located within 7 minutes walking (4 minutes running!) distance from your dorm room, Veritas Hall B is where almost all UIC CC classes are held. The place feels like your second home. In your Freshmen Writing Intensive Seminar class, you nod your head vigorously when the professor talks about how saying something is “crucial” is not an effective way to convey an argument and then look down at your paper which is covered with all sorts of “important” points that you want to emphasize. The required material might be tough to digest, but the UIC CC classes seem to be one of the classes that truly hold a “Welcome to college” banner over their heads.

1:30 P.M.

Approximately a minute and half walking distance from Veritas Hall B, you see the Underwood Memorial Library located at the center of the Yonsei International Campus. Sipping coffee on the 7th floor of the building and cozily snuggling up in a pensée, a round probe-like chair filled with comfortable cushions, you can get away from your arduous studies and contemplate the course of your life like a real college student. While thinking about the serious issues that a college student should, you feel yourself slowly falling asleep amongst the cushions.

3:00 P.M.

After lunch, you encounter the essence of being a UIC student, the Civilizations classes, East and West Civ. It always amazes you just how eloquent teachers can be in their lectures, and how hard it is to find another interpretation of Antigone other than the “state-versus-individual” reading that you learned in high school. As the waves of literature and history come rushing through your mind, you are one step closer to joining the minds of the wise of the past. Impressing your friends at parties with various words you have learned from the class is a nice bonus that comes from taking the course!

6:00 P.M.

After your classes, you decide to spend time with your friends. Back in March, when taking the 91 bus to the area around the Songdo Korea Coast Guard building (해양경찰청) was a daily routine, you used to think that drinking was necessary to become an accepted member of the “Newbie ’14 community.” Now, you are growing old. Perhaps this is why only after a year of college, sophomores are

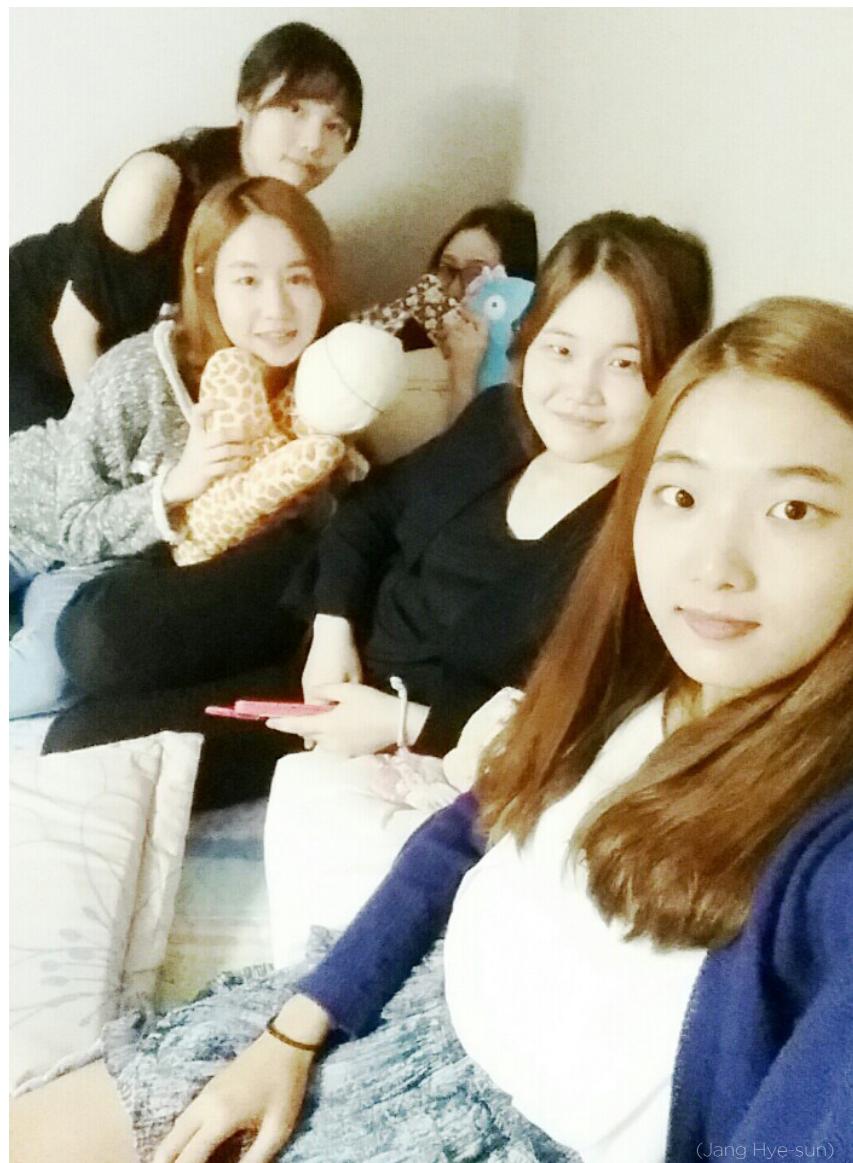
branded as “The Old Ones” (한내기). These days you prefer browsing the shops at Square One of Dongchun Station, until you realize that the money you are spending has to come from somewhere. Alas, you are growing up.

8:00 P.M.

You are back in the dorm, resting when your doorbell rings. The familiar face of your RA looks back at you: “Hi. I just wanted to check in to make sure everything was alright.” After chatting about your daily life, you ask for some insight into college life from your sunbae’s (upperclassman) perspective. And with the heartwarming promise that you will try to attend the house activities of your house, you close the door.

11:00 P.M.

As the midnight hour is close at hand, your stomach starts to growl. One of the most crucial and integral parts of dorm life is nighttime snacking, from the relatively low-priced ramen noodles, to the more luxurious menu of fried chicken. Indeed, a particular fried chicken chain should start giving out scholarships to Yonsei freshmen as a thanks for all their business.



(Jang Hye-sun)

12:00 Midnight

When once you worried about living in a dorm for the first time, now you are worry about how fast you adjusted to living without your parents: camaraderie among freshmen obliges you to stay up all night. During midterms and finals, it is almost proper procedure to go straight from the Underwood Memorial Library—which closes at midnight—to the dorm study rooms with your friends to watch the sunrise together.

2:00 A.M.

As you talk with your *sunbaes* and peers late into the night and beyond, you and your friends marvel at the level of diversity at UIC, especially compared to other departments or colleges in Yonsei. However, quite sadly, you have also had long contemplative talks with your friends about how you will miss those who have go to Sinchon to attend classes from next year and as the days left in Songdo hit fifty, the talks do not seem to end.

The memories you have are roughly constructed, but you get the sense that at this point in your life, it is the right way to lead a fragmented and somewhat unfocused life and contemplate and cherish the small things that happen around you.

Suddenly, your thoughts are pierced by a cacophony of loud noises as you realize that you had fallen asleep mid-thought. As you open your eyes you are forced to look straight up. A collection of fluorescent stars you have proudly stuck onto the ceiling of your dorm room shines back at you. Your roommate's silent sideways glare tells you that you have disrupted her sweet dreams as well. Of course, every day as a UIC student is a challenge that you always look forward to, but you cannot deny that you'd rather be in bed with the covers up in contemplative thought of the past and future than trudging over in your three-lined slippers to your 9 A.M. Beginning Japanese 2 class. Then again, maybe, just maybe, it's...

No, it's **8 A.M.** Time to start another day. ■



International Studies,

Then the World

by Song Da-woon (Amie)

UIC has grown exponentially over the eight years since its foundation, along with a drastic increase in the number of fields and majors. International Studies (IS) is one of the oldest and largest majors in UIC, perhaps naturally because UIC students come from numerous backgrounds. More than anything, a few burning questions centering on International Studies as a major pop up among the UIC student body: What exactly is International Studies? What do you study? What do you *do* with it? These questions cannot be answered simply; it is hard to determine a concrete answer, and the dreary blocks of text offered on the UIC website tend to create even more confusion.

The number of students majoring in IS has grown significantly over the last few years, ranging up to 140 this semester. To borrow a few—or many—words from the UIC website, the IS curriculum is the road to “understanding the trends and forces of globalization by giving [students] a firm grasp of the relevant issues at both the regional and the international level.” This phrase is easy enough to decipher, but an eyebrow may rise at the sentence that follows: “Given the multifaceted nature of these challenges, the key advantage of the IS major is that it overcomes the narrow confines of traditional academic disciplines to provide comprehensive and interdisciplinary perspectives on the issues that define our rapidly globalizing world.” Come again?

Majors can often be explained through a list of their courses. Prominent IS courses include Theories of International Relations, Modern Chinese History, Politics and Business in Korea, International Economics, History of Korea-U.S. Relations, International Political Economy, Introduction to International Law, and many more. One may now assume one thing about IS—that it is a broad field.

After eight years, it may be time to attain a simpler and less abstract description—and there is no better expert than the Major Chair, one of the most representative figures of IS. *The UIC Scribe* sat with **Professor John Delury**, beloved professor and chair of IS since 2013.

What do you think are the benefits of IS, in addition to its breadth?

I would say that IS gives students a grounding in a number of disciplines. IS is great for people who don’t want to commit to just one field, one methodology, and one way of looking at the world. IS is kind of like looking through binoculars instead of a microscope; you see something new by looking through separate lenses, and notice things you wouldn’t see otherwise.

I’ve actually come around to believe in the interdisciplinary approach of IS. In my opinion, “interdisciplinary” means taking established disciplines,

mastering them at a basic level, and combining them. You can do a lot with IS. I think one of the strengths of IS is that it's naturally suited to the UIC student body; almost all UIC students are, de facto, IS majors. Most students in the UIC populace are headed towards a career in international affairs and issues. I think IS can help those students make sense of their experience so far and give them a set of tools that they can use in their international careers. The strength of UIC is cosmopolitanism. The major builds on the strength of the student body.

Many IS courses are centered on the East Asian region. Is there a reason for this? Why not, for example, Europe or North America?

One main reason is that UIC is based in South Korea. We have to build from our strengths. Because we're in East Asia, the reality is that IS majors are going to lean toward studies and careers related to East Asia. But of course, we should be careful not to get stuck. IS majors shouldn't be East Asian Studies majors. That's a fair point. But in reality, it's harder to recruit the best in other areas. For example, why would a Europeanist come all the way here? What we do here is quite isolated from what they do. We have to be a little bit realistic. But we'll keep working on it.

Could you briefly talk about this year's affairs?

We had a wonderful IS major trip to Taiwan. About a dozen students, three faculty members, a graduate student,



and a mentor spent three days there. The main activity there was a student dialogue with national Taiwanese students at the top liberal arts university. I think it was quite successful and full of interesting insights.

Some students wondered why we were going to Taiwan (we usually go to Beijing), but at the end of the trip, I think everyone understood and appreciated it. Taiwan is a unique place and angle on Asia. In IS we study a lot about the nation-state system, sovereignty, and international relations. Taiwan is a place where the question of its sovereignty can't be determined. It's what we call in classes a great anomaly, and you can learn a lot from anomalies.

Our goal is to do more and regular trips, and try to institutionalize some of the relationships in these trips. Rather than a one-off visit, it would be nice to have a regular student dialogue with leading universities in Asia. That's a longer term goal that we have that would enhance the major.

Regarding the major itself, we are working to find the right combination of major requirements. There's no plan to make a big change any time soon, but I'd say that it isn't etched in stone right now. Another agenda is to figure out what kind of courses will be offered. It'd be helpful to know what kind of courses IS majors really want and to see what kind of holes are in the program. So as the major chair, I really welcome feedback and input; it'd be useful to understand what students think.

Do you have any advice for IS majors?

Think of yourself as part of an expanding international network that is built on ideas and relationships. You can strengthen that network of ideas through the work you do in your studies at UIC. All of that will help you in whatever specific career you choose. At the same time, you want to keep expanding your network of relationships. I think it's a good habit to adopt that combination of theory and practice. The key, then, is to think of yourself as an expanding network of ideas and relationships, not as a piece of paper or a C.V. I advise students to not think of themselves as that piece of paper. There is quite a lot you can do as an IS major, in and out of class.

Professor Delury offers an insightful observation of International Studies, a major that prides itself on its expansive and ample opportunities. In order to gain an idea of the students' perspectives on such diversity and the major itself, *The Scribe* also met with **Lee Jong-won**, an '11 and the student representative of IS.

What are your thoughts on IS as an academic major?

I really appreciate that IS professors truly care about their students. Professors who teach UIC Economics and PSIR (Political Science and International Relations) courses generally come from Yonsei's own College of Business and Economics and College of Social Science, respectively, so I think they tend to care more about students from those colleges than students from UIC. I also like that due to a relatively small number of students, there is a sense of

intimacy in IS classes. Plus, compared to a few other majors in UIC, IS professors are much more proficient English speakers.

In addition to renowned professors from GSIS (Yonsei's Graduate School of International Studies), we get professors from different areas of expertise. For instance, among courses related to IR, there is a professor who worked for the Korean government and therefore is very learned in international affairs. Also, one of our lecturers was the first Korean to work on Wall Street. The IS faculty is very diverse and professional, which I think is a strength of our major.

On the other hand, I think there should be more courses related to regions other than East Asia. East Asia is important, so I'm not complaining much, but there are students who want to learn about Europe, for example. That said, a class about Australia was opened this year, so I think it's very possible for more courses to be opened in the future.

What do you think of IS as a community?

Even though they're very busy with their respective research and external institutions, IS professors care a lot about their students. I feel that they are more accessible than professors in other majors.

However, I have noticed throughout my university life that it's difficult for IS majors to bond with each other. In particular, students who move from Songdo (the International Campus in Incheon) to Sinchon after their first year generally don't have anyone to ask about IS. It's hard for them to meet their upperclassmen, and it's just as hard for upperclassmen to approach them first. IS is a broad field, and it's important to get as much information about it as possible. But freshmen don't have anyone that they know well enough to ask. But this may be an overall problem for UIC, not just IS.

Can you talk about your experience as an IS major?

IS truly is a broad field. Its subjects range among politics, law, IR, economics, history, and more. It's important for students to find the specific area that applies to them. However, I do think that the broadness is definitely a benefit because you can employ knowledge from certain classes to others; by doing so, you can understand the material deeper. I personally was able to do that very often, and it helped me a lot in fully grasping the subjects.

Some say that because of the broadness, IS has no depth. I can't agree with that. Because we have a variety of courses offered to us, we are able to have a taste of different fields



Lee Jong-won

under a large spectrum. We can gain a deeper perspective and a wider scope of thinking through this. I think that rather than what you learn, widening and diversifying your view is more important.

Do you have any advice to IS majors, prospective and current?

Don't dwell on easy courses. I, too, am a student who understands that GPA is important. But I think that learning various things, as I mentioned before, has more value than GPA.

Also, get to know your professors. You can earn so much from interacting with them; it will benefit you in the long term. And get to know your upperclassmen, as well—they can help you with things like exams and papers. Gaining information is important for IS.

Lastly, IS opens a lot of doors in terms of career options. It's a good thing that we have a lot to choose from. Foreign institutions, finance, law, economics, journalism, politics, graduate school—IS has a chance to pursue all of these and more. Find what is right for you, and it will be easier.

Like UIC as a college, International Studies as a major is constantly developing. As the influx of students grows each year, it will be necessary to continue to make improvements. How will future students change the major? How will the major, in turn, change its students, and ultimately UIC? One thing is for sure: International Studies, as its name implies, is a path to the world. ■

Community Empowerment,



Starbucks Coffee can be seen everywhere around the world serving steaming coffee to all kinds of people. One may wonder: how was it possible for Starbucks to become so influential not only in its home country, but worldwide? UIC students had the opportunity to find out the answer when Mr. John Culver, the Group President of China and Asia Pacific, Channel Development and Emerging Brands at Starbucks Corporation, visited on October 1 to share Starbucks' best practices and management strategies in humanitarian contributions through charity. Culver is responsible for monitoring the growth of the company in countries such as Australia, Japan, Singapore, and South Korea. He works to help increase Starbucks' presence outside the United States, and to maintain quality standards of its chain.

October 1 was an exciting day for UIC students. Around 150 students, mostly from UIC and some on

exchange, gathered at Yonsei's Engineering Research Park with warm Americanos in their hands, distributed to them before the lecture. At the beginning of his lecture, Culver played a few videos that showed how Starbucks' contributions to charity bring people together to share precious moments of life in all parts of the world. One notable video depicted a deaf woman who felt detached from the world; in order to help her and many others, Starbucks hosted an event where deaf people could gather to share their struggles. As Culver explained, this event exemplified the corporation's steps toward the transformation of some of its cafés into "Community Stores" that "serve as catalysts for change in the community in which [they] do business ... to address education, employment, health, housing, and safety issues." These Community Stores are directly associated with nonprofit organizations, such as Goodwill, to promote the needs of individual communities effectively around the globe, particularly

One Cup of Coffee at a Time

by Moon So-yea & Song Da-woon (Amie)



(UIC Office)

emphasizing the importance of relieving the suffering of children. Starbucks currently works with the Abyssinian Development Corporation (ADC) in New York City, the Integrated Tribal Development Program (ITDP) in Bangkok, and many more.

Following the lecture, members of UIC's Global Career Society asked why Starbucks' charity efforts focus on the youth of the world, rather than on the elderly or disabled. Culver replied, "We emphasize the notion that the youth are the future. They deserve the love and support that the current generation can provide for them, so that, in turn, they can do the same for the generation after them." In the following general Q&A session, an audience member asked a notable question concerning the gap in prices between stores in Asia and the United States. Culver responded that Starbucks does its best to accommodate the needs and preferences of consumers according to diverse

backgrounds, and that it will work to ease such price differences in the future.

While large corporations are often regarded simply as profit-seeking entities, the event served as a reminder that they can also greatly value charity. Starbucks currently owns over 20,000 stores in more than 60 countries. Culver explained that such influence can be channeled towards change; communities can be encouraged, customers can be assured of quality products, and the environmental footprint can be minimized. Starbucks' steps toward empowerment of individuals and its attempts to reach out to different communities demonstrate that the company is willing to accept the responsibility that comes with power. ■

Top 10 Tips for Uni Life

by Lee Se-woong (Sam)

Whether you are an eager freshman or a well-seasoned veteran in university life, quick thinking and quick tips can make for a better life. Some of these skills will make your university days better; some will carry over into your professional life. Here are the top ten things you need to know, in no particular order.

1. Learn to cook

You don't need to become the next Iron Chef to cook up savory meals that will make your entire dorm salivate. In Korea, eating out is cheap, but buying some individual ingredients and cooking up a nice meal is healthier--and often cheaper. Think non-perishable items, such as pasta and rice. Start off with some simple recipes and download free cookbooks to your phone.

2. Manage your time effectively

University, just like life, is a game of strategy that rewards those who master their schedules. Divide your time between studying and socializing effectively, and make sure to put some time aside for yourself. Use an app like

Study Cal to keep track of your progress, and make sure to check the school webpage and YSCEC frequently to stay on top of your game.

3. Find a favourite studying place

Research suggests that people who study in a consistent location do better. Said spot varies from person to person: It may be the sixth floor of the central library, the GSIS library on the third floor of New Millennium Hall (NMH), or the study carrels inside the dormitory complex. Others may prefer a nice, quiet café where they won't bump into classmates. Take a stroll around Songdo or Sinchon and you'll find a plethora of small and unique cafés that you can hole up in for that 12-hour cram session. Some favourite of International Studies majors are the UIC Study Lounge



located on the basement floor of NMH, or the underutilized study carrels at Underwood Memorial Library. Don't just stick to where everyone else is.

4. Save money on textbooks

One of the greatest benefits of attending college in Korea is the (relatively) low textbook costs—roughly 1/8 of what U.S., Canada, and U.K. students spend. However, there are even greater savings to be had if you know just where to look. First, always check the library to see if the book is available. If not at Yonsei, titles may be with one of the partnered university libraries. Ewha, Korea, Sogang, Seoul National, and other universities share their books with Yonsei students, and you can either visit those libraries, or you can even request most of these books to be delivered to Sinchon or Songdo! Check the course syllabus to make sure you have the right edition. Asking friends or *sunbaes*, or checking online, can help too.

5. Always be prepared

This is crucial. Opportunities—such as internships and job interviews—are very often the product of random chance, but it's up to you to be prepared when luck strikes. Always have crucial documents ready, and anticipate for technical failures. Back up all your schoolwork to the cloud (Dropbox or Google Drive, for example) in a folder specifically dedicated to schoolwork only. Keep a USB thumb drive in your bag or pencil holder with the same documents. Schedule in extra time for the possibility of technical failures so that if the printer doesn't work at the library, you can print it at the student union building before heading to

class in order to hand in that report worth 50 percent of your grade. Professors, HR personnel, and grad schools admissions committees aren't impressed when applicants plead printer malfunction. It's like saying the dog ate my homework.

6. Manage your social media

These days it's rare to see anyone without at least a Facebook profile. Studies and polls repeatedly show that's exactly why employers will scrutinize your social media before hiring you. Keep your settings on private (to the public), or better yet, filter out obscene material from your page, or change the settings so that only a select group of people can view that specific post. Social media can be a great tool for networking with newly-made acquaintances or potential business partners, but think twice before you post your drunken night out. It can be really hard to clean up years of regrettable posts.

7. Successfully register for courses

Easier said than done. Competition is stiff. A matter of milliseconds can determine the outlook of your entire semester. Use a website like www.everytime.kr to make an ideal schedule. Once you've made one, make two more, with different courses mixed in. Weigh in the competition and ask for advice from upperclassmen or friends who have already taken the class. Note that early morning or late evening courses are the least popular, especially if they are on a Monday or Friday. On the day of the registration, wake up early and head to an internet café with fast computers and even faster internet connections. Enter all courses to your wish list in order of preference, weighing in the requirements and competition. Log-ins start at 7 A.M. and registration, which lasts a few crucial seconds, starts at 9 A.M. Click as rapidly as possible.

If you miss a course, there is still hope—the first hour after registration opens and the last hour before registration closes see the highest number of dropped courses. There is also a spike during lunchtime periods where friends may attempt to swap courses with each other. Either way, prepare to be connected for the entire day. If you don't get into classes you need, it doesn't hurt to contact the professor—with a short and respectful email—and ask to be placed on a waiting list, if there is one. Don't worry if you don't hear back; some professors are inundated with frantic messages all day long. Or show up on the first day of class, and introduce yourself to the professor. If anyone dropped, there might be a space for you.

8. Maintain a college budget

Too often, university students run out of money. Keeping a budget sounds simple, but you'll quickly find out that there are a lot of hidden costs when it comes to living on your own. Set realistic goals and track your expenses with the help of a smartphone application or the old-fashioned pen and paper. It's technically possible to survive on a 300,000 KRW a month food budget, but that doesn't leave any room for nights out or comfort food for post-exam relaxation. Factor in some money for transportation (1,050 won per trip adds up!) and new clothes. No one wants to wear the same hoodie for four consecutive years. Consider getting a part time job if you want a little more pocket money.

9. Be proactive fighting stress

Freshmen 15, Sophomore Slump, and four years of stress. A new environment with new people, rigorous academic material and newfound freedom can all quickly turn against you. Make sure that you are proactive in combating the stress by finding what relaxes you; for some, it may be retreating into the comfortable reading couches at the library or spending hours playing computer games. Make time for yourself. Exercise. Avoid the siren song of quick fixes, like alcohol. Whatever you do, try not to fall into the dreaded cycle of getting rid of just enough stress so that you can cope with the next round of stress to overwhelm you.

10. Learn how to deal with bad results

This is so important, in your academic endeavors, your professional career, and every other area of your life. And UIC will give everyone experience in falling short of their own goals. Life under the relative curve can be merciless; you will be at one point receiving the worst grades you have ever received in your life. For some folks that may be an A-, while to others it may be an F. There are chances to redeem your GPA. Set up office hours with professors if you are worried about your performance. One of the greatest benefits of UIC is its enthusiastic faculty—utilize all the help you can get! Professors are more than eager to sit with their students and discuss progress. Sometimes it can be as informal as small talk during a coffee break, while it can be arduously detailed, right down to how many hours you should expect to spend on a given assignment. At the end of the day, remember that your GPA isn't indicative of your entire character. ■

Desire! How Did You Come to Me...

YIC Special Lecture & Gallery Exhibition on Art & Desire

by Kim Soo-yeon

This October, the Yonsei International Campus in Songdo hosted an exhibition of paintings by Bae Il-Rin. Focusing on the topic of human desire, Bae creatively draws on elements of traditional Korean culture. Bae was born in Daegu and graduated from Young-Nam University, majoring in Oriental Painting. She is currently pursuing a doctoral degree in Oriental Painting at Hongik University in Seoul. She has had eight art exhibitions from 1995 to 2014, and she hopes to hold an exhibition overseas sometime in 2015. Bae works on her art in her private "Rin Studio," located in Paju in the Gyeonggi Province.

Bae gave three lectures at YIC, titled *Desire! How Did You Come to Me...*, while her work was exhibited in the gallery on the first floor of Veritas Hall B. In her lectures, Bae talked about the philosophical and religious ideas that she demonstrates in her art. The lectures and the exhibition by Bae Il-Rin were the first installment of the UIC artist-in-residence program. The program brings students from the Techno-Arts-Division (TAD) and other parts of UIC into contact with renowned artists.

The lectures focused on two main themes—human desire and the question of how to recognize one's own identity. Bae emphasized that desire is crucial to everything

that makes us human. She argued that desire should not be deemed as something immoral. Desire, in interaction with reason, constitutes the most necessary human ability, love. She categorized love into three types, or "levels." Erotic and emotional love, which Bae situated at the lowest level, creates families and sustains our society. "Philos" creates human advancements in science, art, and social development. Finally, "agape," which is at the highest level, transcends all lingering regret or anger, and is love for all humanity.



Bae went on to explain that humans pursue both desire and reason, and it is ultimately a matter of how we shape the two elements in our hearts and how we find the balance between them. The tool for balancing desire and reason is love. Love mediates between desire and reason, and the highest material reflection of this mediation

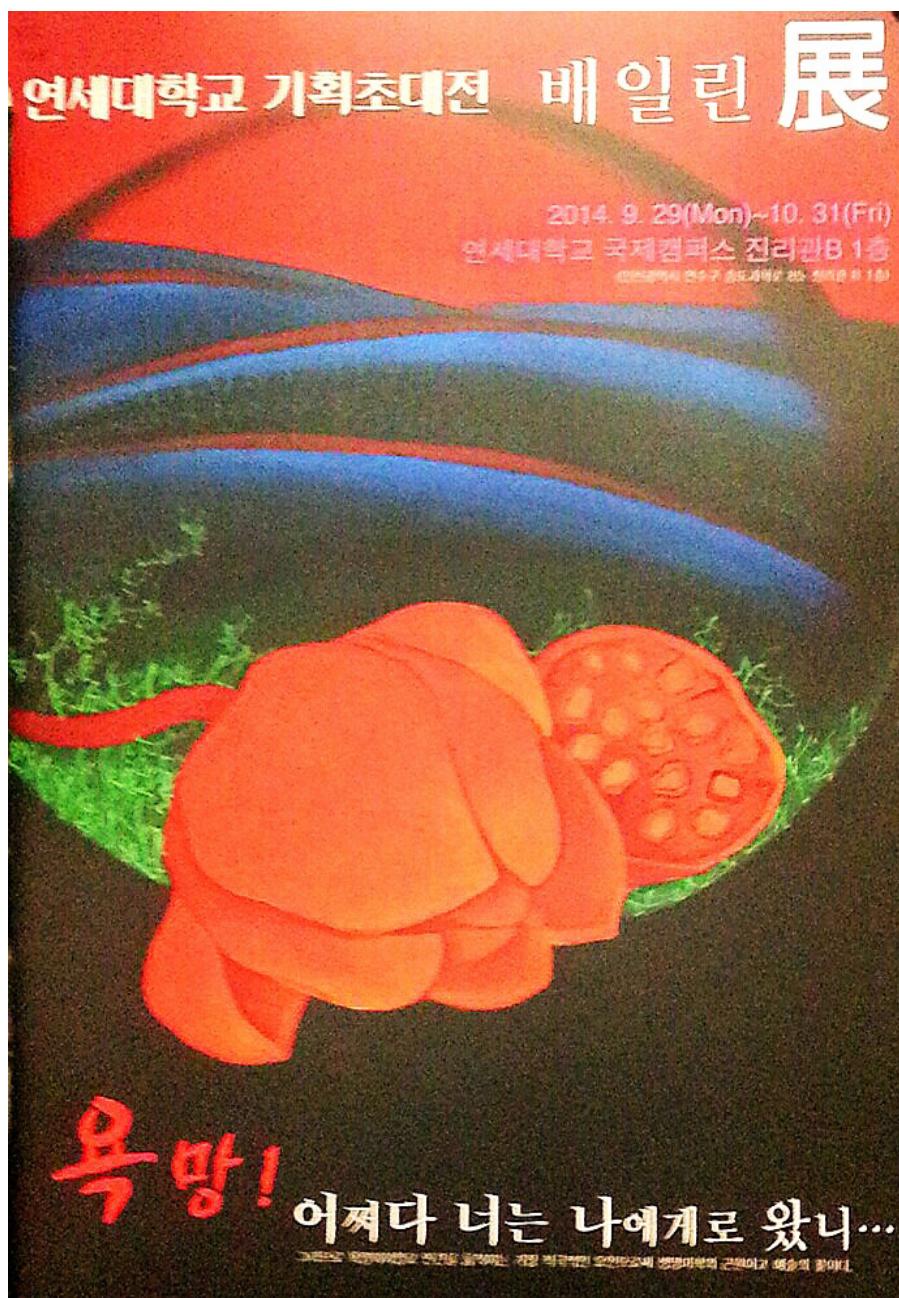
is art. Without this mediation through love, desire will be suppressed and expressed in negative ways, such as violence or eruptive anger, and reason will ultimately be unable to control it. While we cannot and should not eliminate desire, we need love to live with it. Talking about her second theme, self-knowledge, Bae asserted that by closely examining our desire, we can reflect on our identities and clearly acknowledge who we are. We are imperfect beings, but the balance between desire and reason can bring out the best in humans and in art.

Bae used her art to illustrate key points of her lecture. “Traces of Mantra,” for instance, shows minimalistic depictions of exceptional religious or political figures, including Jesus, Buddha, and Gandhi. This artwork served Bae to illustrate love at the highest level, transcending all human tribulations. In collections called “A Gathering of Anger,” “A Gathering of Love,” “A Gathering of Sadness,” she drew over 900 Korean masks (“탈”) with unique facial expressions. Bae explained that human emotions never happen in isolation, but rather in interaction with one another. A circular swirl of blue palette named “All Rivers Flow to the Sea, but Do Not Fill the Sea” can be understood as an expression



of nature’s endless circulation and the circle of life, in which death takes away all unfulfilled desires and prepares for a fresh start. Similarly, “Funeral March” shows scenes of Korean traditional funeral rites, which are believed to console the dead with their desires in their lifetime. “All Rivers Flow to the Sea, but Do Not Fill the Sea” and “Funeral March” are powerful examples of Bae’s theory that human desire can be translated and sublimated through art. Especially “Funeral March” left me with the deep impression that the desires of the dead seemed to be comforted through such a beautiful, even mystical imagery of love.

All of Bae’s works use vivid colors, reminding us of Buddhist and traditional Korean temple art. Bae’s art thus invokes the belief that through love of the highest degree, such as the pure, transcendent love of Buddhist deities, true sublimation of desire is achieved. In Bae’s words, “love and inner cultivation in balance can bring the most optimal value in art and make human beings truly human in both reason and desire.” ■



UGC Excursion:

“A Day in Seoul”

by Najwa Azwan (UGC representative)



Often in our lives, there are things we must do but don't really want to do. But sometimes, we surprisingly enjoy doing what we initially didn't want to do. For me, hiking turned out to be that pleasant surprise.

Growing up in Abu Dhabi, where taxis are aplenty, and living with parents who were kind enough to drive me to wherever I needed to go, walking was an option rather than necessary. One of the first things I realized after moving to Korea, however, was that here, walking is actually a must. The days of taking taxis and calling Mom to pick me up are now long gone. My legs have become the main mode of transportation. As a student abroad, I avoid spending much money on transportation unless absolutely necessary. Fortunately, I have come to somewhat enjoy walking; there's nothing better than listening to music as you walk home, the fall breeze accompanying you. However, anything more than

a 15 minute walk for me is too much; as such, I never would have dreamed that hiking could ever be enjoyable.

My assumption was challenged when one Friday morning, my friend from Singapore asked me if I was interested in joining this year's Underwood Global Community (UGC) trip with the freshmen. Every year, UGC organizes an event for the new international freshmen of Underwood International College (UIC) to introduce them to *sunbaes* (upperclassmen) and UIC professors. As I had not attended the trip when I had been a freshman, I, now a *sunbae*, was more than excited to take part.

The bustling city of Seoul has more to offer than the skyscrapers, the shopping or the food. More than 20 mountains surround this metropolitan city, a contrasting background to the urban landscape. A couple of bus stops away from Sinchon, near Sajikdan bus station, is Inwang



Mountain. Inwang Mountain is one of Seoul's four inner mountains; along the ridge of these four mountains lies the Fortress Wall of Seoul. As I hadn't been aware that hiking up Inwang was part of the trip, I wore my new shoes that still needed to be broken in. This was a bad choice. When the hike began, I was already imagining how exhausted I would be by the end of the climb. However, hiking alongside the Fortress Walls gave me a little glimpse of Korea's abundant past. Thanks to this view, the blisters and the heaving and panting turned out to be worth it, and the autumn foliage of red, yellow and green made the hike even easier.

Climbing back down Inwang Mountain, we entered an area called Tongin-dong, an aesthetically pleasing road that reminded me a lot of Samcheongdong, a place that I love and is famous for its boutique shops and cute little cafés. Though at a smaller scale, the street of Tongin-dong was also filled with boutiques, cafés, and unique restaurants. Tongin Market, where we were to have lunch, was one of the main attractions in the area. The Market sold practically everything, from fruits and vegetables to raw fish. But more importantly, it offered the rare opportunity to customize my *dosirak* (lunchbox). After paying 5,000 won, I received an empty lunchbox and ten golden coins, which were used instead of money to purchase preferred side dishes for my *dosirak*. Each stall in the market offered a great variety of food; the choices seemed endless. As the hike had worn us out, lunch was greatly appreciated as we devoured our *dosiraks*. A little advice: try to avoid going there during the weekend, as it will be crowded.

Passing through Gyeongbok Palace, we walked—again—to Gwanghwamun station, where we took the subway to Dongdaemun Design Plaza (DDP). The blisters and lack of sleep were really catching up to me by then. I was tempted to hop on the subway straight back home, but I knew that this was a rare opportunity that should not be missed, particularly just because I was tired.

As we began to tour DDP, Professor Alice Kim, who had been accompanying us on the trip, told us that before the establishment of today's futuristic architecture, the Dongdaemun Baseball Stadium, constructed under Japanese rule, had stood there. Moreover, prior to the Stadium had been the army base of the Joseon Dynasty. DDP seemed to us a great place to appreciate both modern and historical elements of Seoul. We could witness where traditions and history meet the modern to come together harmoniously, and most of all, it was a great spot for me to finally sit down with friends and rest.

The day ended back in Sinchon, where we had dinner and dessert with some UIC professors. Here, the freshmen had the opportunity to truly get to know their professors and their upperclassmen. Over the sizzling and spicy *dakgalbi* (marinated chicken) for dinner and cold and sweet *bingsu* (shaved ice, typically served with ice cream) afterwards, friendships and connections were fostered. I myself became friends with not only the freshmen, but also some of the senior students whom I wasn't close to.

The main objective of the trip had been to welcome freshmen to UIC, but the trip achieved much more than that. As every second of the trip had been spent on appreciating everything that is Korea, students could experience the history and the culture of the country that they would be calling home for the next four years. I came home exhausted with feet that burned and stung, but could smile at the great memories of the day. I don't know if I will ever have the opportunity to do something like this again, but I will try my best to make sure that a similar event is planned at least once every fall. Only next time around, I'll make sure to wear my sneakers. ■

*All photos by Najwa Azwan



The Sun of Prosperity Rises in the East

Effects of Rise in the Wages of the Chinese Middle Class

by Hwang Ji-young



(China Business Review)

Our world economy is heading towards more debt as nations, particularly the US, suffered from high rate of unemployment since the 2008 recession. According to a documentary by Robert Peston, *How the West Went Bust*, high-debt nations have also been pursuing consumerism, a tendency that accounts for more than the amount of revenue produced in their home country. On the other hand, Asia, and especially China, has been saving rather than consuming due to harsh economic living expenses and lack of social services provided by the government, furthermore presented in the documentary. Hence, the rise in wages among the middle class in China opens up hope for the entire world in reversing the imbalance between consumers and producers. Such development would potentially lead to an increase in the use of e-commerce in China, and an overall lower debt growth ratio for nations exporting to China. Will the rise of

the middle class in China take us out of the recent stagnating economy? In order to find out, the following two effects—increase in e-commerce, as well as lower debt growth ratio—must first be proven to be taking place.

Back in 2000, China had yet to develop any e-commerce applications and had only 1.2 million total Internet users. China's payment systems and physical delivery mechanisms were lacking. However, by the end of 2013, there were around 600 million Internet users in China, and the revenue growth for e-commerce was at its peak: 70 percent compounded annually (KPMG—Klynveld Peat Marwick Goerdeler). The development of China's e-commerce is strongly linked to technological development, but it is especially closely linked to the behavior of Chinese consumers. We must take into account, though, that China is highly diverse in terms of consumer behavior. Indeed, the Chinese consumer market is not

homogeneous. According to KPMG, cities such as Shanghai frequently use e-commerce in order to gain high-end products, whereas cities such as Dalian, Xi'an, or Fuzhou tend to buy last season items and place more emphasis on the basic value of the product. One factor for this difference in consumer behavior among different cities in China is the flexibility of income. In cities such as Dalian, consumers have less flexibility in income spending, whereas consumers living in Shanghai have more flexibility and freedom in spending. Such diversification of consumer behavior does affect the overall amount of imported goods since citizens living in Dalian and Xi'an will buy their goods from within China rather than looking for exotic and foreign products elsewhere. Yet, we see that as the income of the middle class in China rises, citizens who live in Dalian will look for alternative goods outside of just regular basic needs since they have more flexibility in spending and

consumption.

Nowadays, the highest shareholder value e-commerce company in the world resides in China. According to the *New York Times*, Alibaba accounts for 80 percent of Chinese e-commerce, dominating Internet shopping in China. Currently, Alibaba's initial public offering (IPO) is at \$37 billion as stated by *Forbes*. An initial public offering or IPO is the shares of stock sold to institutional investors at an initial price, which are later on sold to the general public. A very high IPO illustrates very high demand for that company's stock. One reason for Alibaba's high IPO lies in its future profitability from the growing income of the middle class. The current middle class earning per year ranges from \$9,000 to \$34,000, which will inflate over the next 10 years. A recent report by McKinsey & Company points out that more than 75 percent of China's urban consumers will fall into that rising income demographic. As a result, there will be an increase in demand for exotic foods, and luxury goods, defined as goods residing outside of basic necessities, which can be purchased through Alibaba and other internet shopping websites. However, there has only been an increase in demand and not an increase in frequent purchases for luxury goods within the middle-class. This is because the middle class is still far from the newly rich in China in terms of their spending capacity. Yet, compared to the past, the conditions have improved and demand for expensive treats has increased.

The emergence of "sophisticated and seasoned shoppers," namely those who are willing to pay premium for quality and consider buying discretionary goods rather than just basic necessities, can be observed in China (McKinsey & Company). The purchase of luxury goods by the middle and upper-middle classes is estimated to be at 20 percent within China by 2015, according to McKinsey. This will, in return, raise the demand for foreign goods and brands. However, the market for luxury goods faces a political obstacle.



(moshae communications)

China's government is sensitive towards the issue of a widening income gap and how it may affect social stability. Hence, authorities regulate and maintain strict control of the luxury market. In February 2013, all luxury advertisements were banned from official television and radio stations. Yet, the current middle-class Chinese—those born after the 1980s—have grown up in an environment of non-stop economic growth and abundance, which has in return led them to believe that their personal income will rise in the future. Such belief has created further demand for luxury goods, and it's only a matter of time before the government loses its ability to fully control and regulate this emerging luxury market.

Retailers are paying increasing attention to the Chinese middle class as they want to tap into the total financial assets—currently totaling \$213,900 per capita, according to *Forbes China*. Forrester Consulting forecasts that business-to-business and business-to-consumer online sales will be around \$315 billion dollars by 2016. As China's population easily embraces new technology, and social and digital media, this is the perfect opportunity for Internet shopping websites to bring their products to China. For instance, Amazon has recently signed a memorandum of

understanding with the Shanghai Free Trade Zone and Shanghai Information Investment Limited. This memorandum allows Amazon to bring its e-commerce products from around the world directly to Chinese customers. It is foreseeable that not only Amazon but also Ebay and other e-commerce businesses will enter the Chinese market to tap into its resources.

Will this increase in demand for foreign goods, including American goods, lower the overall debt growth ratio for other countries? Yes and no. For nations manufacturing (or producing at the scene) and directly exporting to China, the increasing demand for foreign goods will decrease the overall debt growth ratio as the imbalance between imported and exported goods to China narrows. In the case of trade between Brazil and China, the overall debt growth ratio for Brazil may decline as the trade imbalance narrows between Brazil and China. Brazil currently exports 10 percent and imports 16 percent from China, its main trading partner, with a trade deficit of \$939 million (Trading Economics). Brazil grows agricultural products that are at a surplus, whereas in China, there has been a widening gap between supply and demand for food. By 2030, the food demand is expected to increase by three times, a rate that China will

only be able to meet 72 percent of the demand through domestic production (2013 GAP Report). Thus, Brazil's increasing output and surplus for food and China's increasing demand for food, such as soybeans, will inevitably compel the two countries to become trading partners.

However, nations, especially the U.S., that have most of their manufacturing companies in China may still remain where they are, or even witness an increase, in terms of debt growth ratio. Last year, the United States imported \$440.4 billion worth of Chinese goods and exported just \$121.7 billion to China (Census Bureau). Simply put, the trade imbalance was \$318.7 billion: the highest ever recorded within the country. According to the Ministry of Commerce of the People's Republic of China, the actual use of foreign investment in May 2014 reached \$48.91 billion—up by 2.8 percent each year. This demonstrates that companies in the U.S. are shifting their focus, not only on product sales, but also on manufacturing towards China. Through an increase in foreign investment, there

has been an increase in demand from the middle class to consume these foreign products. The aftereffect of foreign goods being produced and frequently sold in China is that the income for each sale of these goods goes into the pockets of the Chinese workers rather than the workers pertaining to that foreign company's nationality. In other words, when a good is bought by a Chinese person, a portion of that money enters the pockets of the Chinese workers working within that foreign company producing such goods. There is no excessive increase in exported goods for the U.S., since the goods are produced and sold directly in China. For foreign companies, this is most efficient because they do not have to pay shipping fees, can target the consumers directly, and enjoy low wage labor. However, such benefits come at a heavy price for some nations such as the U.S. because their debt growth ratio remains constant or increases as companies invest in foreign countries rather than domestically. The U.S.' manufacturing capabilities are behind China's, which will be detrimental

in the future. Will the U.S. catch up and be able to tap into the Chinese middle-class income? It is a question that is still up in the air, depending on the U.S.' change towards production of goods.

We have seen an increase in the use of e-commerce, leading to an increase in the Chinese demand for goods. However, we have yet seen positive effects for countries outside of China, including even Brazil. Specifically, in September 2014, Brazil's exports fell by 6.6 percent (\$19.6 billion) while its imports rose by 9 percent (\$20.5 billion). Even though it is estimated that exports will increase as Chinese demand for agricultural goods rises, such patterns have not been in effect yet. Countries such as the U.S., which has most of its company headquarters in China, may face challenges from the stagnating economy and maintain their current debt growth ratio in the future. Only by maintaining company headquarters in their respective countries will the rest of the world be able to fully benefit from this rise of income of the Chinese middle class. ■



(decchina.org)

Pope Francis: “ARISE, SHINE.”

by Yun Jae-young



(Naver)

It has been a year and a half since Pope Francis became the new leader of the Catholic faith. Since then, he has captured the hearts of millions of people around the world, both Catholics and non-Catholics alike. His warm smile, his impromptu visits to the homeless on the streets of the Vatican, and his promises to bring about change in the Catholic Church have made him one of the most influential figures in the world. According to Nancy Gibbs, the managing editor of *TIME* magazine – which named him ‘Person of the Year’ in 2013 – Pope Francis has “pull[ed] the papacy out of the palace and into the streets, [...] committ[ed] the world’s largest church to confronting its deepest needs and [...] balance[ed] judgement with mercy.” This summer, he made a historic visit to South Korea, on a trip that reached out to the entire nation.

The visit marked the first visit in 25 years of a pope to South Korea, with the last being St. John Paul II’s in October 1989. Pope Francis’ visit was scheduled from 14th–18th August, a short period of five days and four nights during which the 77-year-old pope presided over many events. The main purpose of the Pope’s visit was to attend the 6th Asian Youth Day that was to be held in Daejeon, as well as to conduct the beatification of 124 martyrs. However, his visit had meanings and implications that extended far beyond what people might perceive as strictly Catholic events. His message of love and peace on the Korean peninsula was universal, and all the more powerful in its sincerity.

In South Korea, an estimated 5.4 million people – or a little over 10 percent of the population – are Catholic. Needless to say, the Pope’s visit would have been especially meaningful for those of the Catholic faith, many of whom would have been honoured to simply be in the presence of the person who is the head of 1.2 billion Catholics around the world. For Korean Catholics, the beatification of 124 martyrs would have been an event of great significance, one that marked another step forward in the development of the Catholic Church in Korea. Beatification, which in Latin means ‘to make blessed,’ is a formal recognition of the holy life that a person has led throughout his or her lifetime. It is also the step that comes before canonization, which officially recognises a person as a saint who is holy and in heaven with God. The history of the Catholic Church in Korea saw the heavy persecution of many Korean Catholics by the Chosun government during the early stages of its formation, and the recognition of 124 people that died for their faith is, by extension, also an implicit recognition of the Catholic faith in Korea today. Furthermore, the Pope, during his meeting with 6000 Asian youths in Daejeon, referred to the young believers as the “future” of the Catholic Church – an expression of his hopes, no doubt, for an ever-increasing and dynamic Catholicism in the region.

Certainly, there was much to be celebrated by many Korean Catholics during Pope Francis’ visit to Korea. But what about for the non-Catholic population in Korea? What was it about the Pope’s visit that made it the focus of such heavy coverage by the Korean media, and an event that came to be received with such enthusiasm by the general populace?



(Korea.net)



(thecatholiccatalogue)

2014 was an especially difficult year for many South Koreans: abuses in the military rose to the surface when a soldier killed five of his colleagues in a random shooting, research showed that income inequality was worsening in Korean society, and relationships with Korea's East Asian neighbours were increasingly tested. In particular, the Sewol ferry incident in April – which killed more than 300 people, most of whom were high school students – shocked and deeply saddened the entire nation. Politicians were blamed for not having taken the proper measures in response to the tragedy, and many were disappointed with those who were supposed to lead our country in times of crises.

In such an atmosphere, Pope Francis' visit was a welcome blessing, a hand that offered spiritual comfort and reassurance. Indeed, the Pope directly comforted the victims of the Sewol incident during the Mass celebrating the Assumption of Mary (which took place on 15th August at Daejeon World Cup Stadium), when he prayed for those who were affected by the tragedy. He personally met with the victims and wrote a letter to the families of the ten people that are still reported missing. During his entire visit, he always wore the yellow ribbon of the Sewol ferry incident on his chest as a constant reminder that his prayers and thoughts went out to the victims and their families. His consolations were far from being empty words and promises; for example, he personally baptized the father of a Sewol victim, offering him true spiritual comfort when he needed it most.

The Pope also sought out the most underprivileged, visiting a centre for disabled people run by the Korean Catholic Church in a 'flower village' (*kkottongnae*) in Eumseong. Famous for his love of children, he watched delightedly as the children at the centre performed a dance for him, and he also blessed babies that had been abandoned by their mothers. As he did when he washed the feet of disabled people – including women and Muslims – at a detention centre in Rome during a Maundy Thursday ritual at Easter earlier this year, he showed his humility once

again by being with those who are often most neglected by society. Evidence of his desire to truly be with the people has already been widely noted, as shown through his refusal to ride the bullet-proof Popemobile, opting instead for a converted open-top car during his public appearances. He made no exception in Korea, choosing to travel in a small Kia Soul, as well as ride the KTX with ordinary people on his journey to Daejeon. According to *The Korea Herald*, the Korean media "paid a great deal of attention to his personal humility and approachable demeanour, something that Koreans say they rarely find in their leaders." In his humble manner, then, Pope Francis showed the people of Korea that being a true leader was not about authority and distance, but a genuine desire to reach out to those that are in need.

Finally, on his last day, the Pope conducted the Mass for Peace and Reconciliation at Myeongdong Cathedral, during which he delivered a message of peace to the two Koreas, whose people remain alienated from each other despite the fact that they share the same history and the same language. As "members of one family, one people," he urged in both North and South Koreans "the emergence of new opportunities for dialogue, encounter and the resolution of differences," saying that first and foremost, the two Koreas must act in forgiveness. Although Pope Francis' visit was largely ignored by North Korea, his general message of love and peace nevertheless reached out to many South Koreans.

Overall, Pope Francis' visit to South Korea was more than just a Catholic event – it had a positive ripple effect on the Korean nation. Some talk about this from a religious perspective, whilst others discuss the economic effects that the Pope's visit brought to the Korean peninsula. But more than anything, Pope Francis had a huge 'human' effect in Korea. For many Koreans worn out by their fiercely competitive society and disillusioned with modern life, the Pope's earnest words of love and hope for humanity touched their hearts. Pope Francis' visit was truly a call to every person: "Arise, shine." ■



(dbscthumb)

Cosmetics Mules

by Moon So-yea & Christina Lee

With the rising demand for Asian beauty products in foreign markets, a new type of drug mule now roams the airports. Dubbed “cosmetics mules,” these distributors travel back and forth from their home country and the “shopping” country to purchase and resell clothes, jewelry, and cosmetics.

For *shopaholics* in Mainland China, obtaining imported luxury goods and cosmetics is expensive. According to *China Daily*, consumers in China must pay an extra consumption tax, which ranges from four percent to 45 percent, an additional 17 percent in value-added tax (VAT), as well as an import duty of 11.9 percent to 15 percent for imported clothes, bags, and cosmetics. The cost of foreign brands is 20 to 150 percent higher in Mainland China than in other countries.

On the other hand, Hong Kong requires no VAT or consumption tax and offers zero tariffs, attracting masses of Mainland visitors and provoking an increasing demand for cosmetic mules. According to Pearl Liu of *The Straits Time*, the exponential increase in visits from Mainland China to Hong Kong have piqued the interest of the central and Hong Kong governments, who have been “studying the possibility of scaling down the numbers of individual mainland tourists” due to complaints from local residents concerned about losing their share of quality goods.

In a 2012 survey issued by the Hong Kong Institute of Education, 50.6 percent of the 1,024 participants believed that there should be a significant decrease in the number of mainland immigrants allowed in Hong Kong. It was revealed that the main reason Hong Kong residents opposed new immigrants was the fear of

decreased job opportunities and salary levels, as well as the fear of “clogging up public transport and occupying popular leisure spots.” However, the Chinese government has relaxed visa regulations for Mainlanders and has even issued an increase of visits for Shenzhen residents from fifty-two visits a year to an unlimited number of visits.

Given the increase in anti-immigration sentiment, cosmetics mules play a pivotal role in fulfilling the desires of many mainland shoppers. Liu, a part-time cosmetics mule, explains why she will also most likely remain one for a long time. While some of the orders from her friends, relatives, and acquaintances in Tianjin, China, are often very detailed and complex, she understands why customers go through so much trouble given that the products in Hong Kong are significantly cheaper.

However, Hong Kong is not the only popular shopping district as an increasing number of demands extend to cosmetics mules residing in South Korea. Since the surge in popularity of Korean entertainment, Korean products have become widely known and desired, and Seoul has become a hot shopping district for *Hallyu* fans and Korean cosmetics aficionados. Similarly, Dongdaemun and Myungdong have become central shopping zones for many Mainlanders who have begun to go on monthly trips to Korea to purchase clothes and cosmetics. For those who are unable to travel, there exists the world of on-line shopping, made possible by cyber mules, or online sellers. To shed more light on the vibrant interest among Chinese consumers in Korean products and its effects on internet trade, *The Scribe* interviewed a Chinese student at one Korean university, asking her to share her experiences as a cosmetics mule. This student first entered the business last November, when she opened an online store on Tao Bao, a popular Chinese e-commerce site analogous to Amazon. “That’s how people started to know about me,” she said, “but I still needed to promote what I sell so I opened a Weibo (Chinese Twitter) to attract more followers so that they can see what I post and buy related cosmetics products from me.”

When asked how she first came across the idea of being a cosmetic mule, she replied, “I’ve been wanting to do this for a while, even before I came to Korea. In fact, it’s a very popular side job. There are many Chinese students in Korea who’ve been doing this for over five, six years. Even when I was in China, I always wanted to use Korean

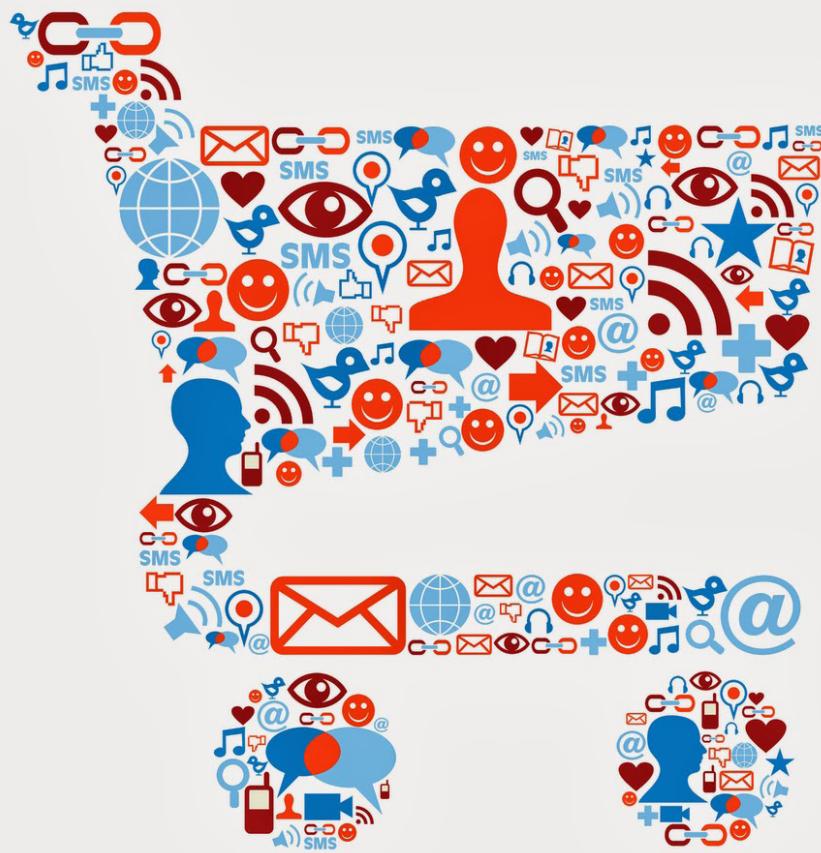
products, and I bought those products from people like me.”

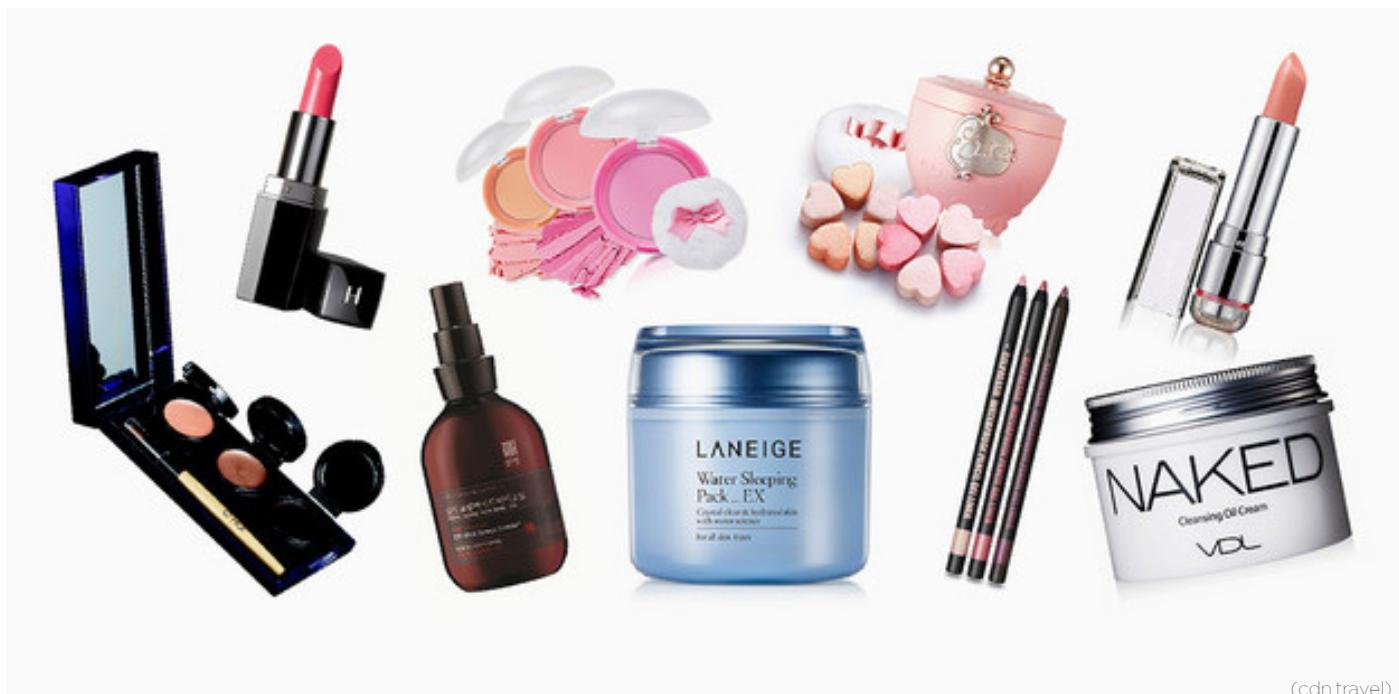
Prior to the establishment of their mini-business, the student and her mother divided the responsibilities to help maintain their schedules. While she deals with the orders, purchases and promotional activity, her mother distributes the products once they are shipped home to China. “Customers can contact me live on Alibaba chat anytime, which is like a Chinese Kakaotalk, so I have to be readily available to answer any questions,” she said.

While time, effort, and energy are essential in maintaining the business, her credibility as a student currently enrolled at a university in Korea is a key advantage to her success. “I put all my real information online so people actually know that I’m a student studying at a Korean university, not like a creepy dealer,” she said. “If I put a lot of time and effort into promotion and whatnot, I can make about 30 percent profit—that’s the best, but recently, I’ve been caught up with my school work and stuff, so I’ve been making less. One sure disadvantage is the lack of time to get everything done, especially as a student.”

According to the student, most Chinese people simply do not use Chinese products. “Back home, people tend to prefer Korean and European cosmetics over domestic brands,” she said. “Although there are certain Korean brands sold in official stores within China, they are very

(Blogspot)





(cdn.travel)

expensive, so customers turn to cosmetic mules for cheaper prices.”

A demographics she targets and prevalently works with are women, aged 18 to 45, who request a range of products from teen-focused brands such as Innisfree and Etude House, to more mature brands such as Sulwhasoo and Koo. Affordability aside, quality is another factor that stimulates the cosmetics mules and similar “cybermules” business. “Most of the products in China are fake. Lots of people own private stores and they do whatever they can to get Korean products with different brands, but people don’t trust them anymore,” she said. “Even if Innisfree were to open in China, people wouldn’t buy from there. They’d just get it off the Internet because they don’t trust them. Also, I can charge less than what they’d buy from the store.”

In 2013, Chinese authorities exposed many factories manufacturing fake condoms, sanitary napkins, and other products in the Fujian province. According to the *Wall Street Journal*, authorities of the Guangzhou province also announced that “nearly half of the rice the government sampled in the city was found to have high levels of cadmium,” a heavy metal residue that could harm the kidneys and bones. The frequency and severity of these incidents have led Mainlanders to rely on Hong Kong not only for imported luxury items, but also groceries and daily necessities.

According to *China Real Time*, some shoppers have already integrated shopping in Hong Kong into their regular lifestyle. The investment is worthwhile, especially when their health is on the line. While clothes, cosmetics, snacks, and napkins remain popular in the to-buy list, rice remains the most important commodity due to its reliable quality and

reasonable price. For decades, rice has been a “controlled commodity” in Hong Kong, and authorities have even imposed a limit of 15 kg for buyers. If violated, individuals are subject to a year in jail and a fine of \$6,400. Desperate and resourceful Mainlanders rely heavily on rice smugglers—or rice mules, if you will—to “bring in bags of safe and high quality rice into China.” Rice mules are usually women and children, as they are less likely to be targeted by customs officers.

The notion of a product “made in China and sold in China” repels Mainlanders, even if the same product is “made in China” and sold in Hong Kong, and even in Korea as well. Cosmetics mules and their internet-based counterparts have found a lucrative loophole in the system and created a win-win arrangement. Possibly, buyers could legally acquire their desired products at lower prices, and sellers could make a profit. But eventually, the reign of these cosmetics mules may peak and then quickly decline. In theory, prices may balance out over time as participants take advantage of the difference in prices between the mass imported goods and those sold by cosmetics mules; official brand stores may adjust to either make their products more available at cheaper prices, or the work of cosmetics mules may be restricted by policy-makers and improved trade regulations and border controls. Furthermore, it is possible that Mainlanders could gradually gain confidence in their own internal regulations and prefer staying domestic when shopping. In the near future, cosmetics mules may increase in number and boost the growth rate of internationally-demanded brands and companies for a limited amount of time, but an air of uncertainty clouds an exact prognosis of the end to this story. ■

Ongoing Controversy over Korean Comfort Women

by Kim Min-jeong



According to Amnesty International (AI), “the Japanese Imperial Army enslaved between 80,000 and 200,000 women and girls from 1932 to 1945.” These women are euphemistically called and known as “comfort women” and were taken to “comfort stations,” military brothels where they experienced sexual abuse and enslavement by the Japanese military. Obtained through deception, abduction, or purchase from poor families, young girls aged from 12 to 20 were kept in these comfort stations for months and years.

AI reports that after World War II came to an end, comfort women were freed but kept silent about the horrors they had experienced due to fear and shame. It was

not until the late 1980s that the truth of the system and crimes involving comfort women surfaced to the public. Yang Hyun-ah states in her 2008 *Positions* article that in the early 1990s, the victims started to publicly address their experiences with the help of feminist activists and scholars, and requested an apology from the Japanese government for human rights violations. While comfort women come from many countries including South Korea, North Korea, China, Taiwan, the Philippines, the Netherlands, and Indonesia, most of them are South Korean; the issue has therefore become a crucial concern for Koreans today. 69 years have passed since the end of World War II, but comfort women still seek justice and a proper apology from the Japanese government. This issue requires greater

attention today as there are only 55 comfort women alive in South Korea. The Japanese government, however, has yet to issue a genuine apology.

Initially, there had been progress in the Japanese government's reaction towards the issue. In 1993, Yohei Kono, the Chief Cabinet Secretary of Japan, issued the so-called Kono Statement, which was essentially the Japanese government's first official statement that admitted to the atrocities committed towards comfort women during the Second World War. For instance, it admits to the involvement of the Japanese military by stating, "comfort stations were operated in response to the request of the military of the day." Moreover, it declares that "[T]he women were recruited in many cases against their will through coercion and coaxing," revealing the presence of wartime sex slaves and genuine awareness of past wrongdoings. Meanwhile in 1995, Prime Minister Tomiichi Murayama issued the Murayama Statement, which serves as his apology for crimes committed by imperial Japan by stating, "Allow me also to express my feelings of profound mourning for all victims, both at home and abroad, of that history." Though these two statements could be seen as Japan's progress towards a proper apology to the comfort women, the current Japanese cabinet seems to be inclined to rescind the Kono Statement.

Today, led by outright nationalist Prime Minister Abe Shinzo, the Japanese government claims that there is no concrete evidence to prove actual involvement in the crimes and is trying to revise the Kono Statement. In an article published in *The Asian-Pacific Journal: Japan Focus*, Alexis Dudden and Kozo Mizoguchi writes that in his first term as Prime Minister in 2007, Abe stated that "there is no evidence to prove there was coercion," therefore rebutting the Kono Statement. In addition, some Japanese commentators claim

that monetary retributions had already been made through the Asia Women's Fund, which was established in 1995 and paid 2 million yen (equivalent to approximately 21,200 U.S. dollars in 1995) to each victim. In reality, however, this compensation had not come from Japanese taxpayers' money, but from private donations. The South Korean government had perceived this as Japan's attempt to avoid actual involvement; therefore, then President Kim Young-sam had encouraged the women to reject this fund, believing that once they accepted, the Japanese government would take the case as closed. More importantly, what many of the comfort women wanted had been justice rather than mere monetary compensation.

Dudden and Mizoguchi also include an interview with Lee Yong-soo, a 78-year-old South Korean who was forced to work as a sex slave at the age of 14, which demonstrates the victims' desire for an apology. Lee states that "the Japanese government must not run from its responsibilities," and that she "want[s] them to apologize. To admit that they took me away, when I was a little girl, to be a sex slave. To admit that history." The interview represents what comfort women desire: a proper apology from the Japanese government, supported by the Diet, the Japanese Parliament, and the Japanese people. Unfortunately, this controversy has been going on for more than two decades and is yet to be resolved.

In 2007, the U.S. House of Representatives passed a resolution stating that "[Japan] should formally acknowledge, apologize, and accept historical responsibility in a clear and unequivocal manner for its Imperial Armed Forces' coercion of young women into sexual slavery." This resolution pressured Abe, who pledged to not revise the statement. However, he failed to keep his word when he returned as Prime Minister once again in 2012, suggesting that the Kono



(america.aljazeera.com)



(flickr.com)

Statement needed reinvestigation, rather than making progress towards a better and proper form of apology. Abe and his conservative allies claimed that they would revise the Kono Statement by verifying the truth, and have created a committee to “review” the Statement. This increased the ongoing tensions between South Korea and Japan.

The Diplomat published an article which states that on October 1, 2014, Abe reaffirmed that there would not be any more challenges or replacement of the Kono Statement. The article also points out how Koichi Hagiuda, a special advisor to Abe within the ruling LDP, claimed that the statement has “finished its role” and will be “emasculated,” which does not inspire confidence that Japan will ever accept responsibility. Even though Abe has not spoken about this directly, it can be inferred from Hagiuda’s claim that the Abe administration no longer intends to touch upon the issue again, with the implication that the Japanese government has already apologized to the victims.

Some Japanese commentators further claim that the 1965 Normalization Treaty with South Korea has already settled the issue. The government of South Korea, meanwhile, states that the treaty only settled the compensation for Japan’s colonization, and fails to cover issues regarding comfort women. Moreover, the ROK Constitutional Court’s Ruling of 2011 stipulates that it is imperative for the South Korean government to take action, particularly since many victims have already passed away without receiving a proper apology.

Today, only 55 former comfort women remain in South Korea, and many of them continue to protest in front of the Japanese embassy despite their old age. Evidently, it is not a matter to be taken up slowly; rather, a swift response from other nations is necessary to pressure the Japanese government to make a public apology to the victims before it is too late. In South Korea, the Ministry of Gender Equality and Family announced on August 3 a “white paper

on comfort women,” to be published at the end of 2015 and distributed around the world to raise awareness about the issue. In addition, on October 25, the current South Korean President Park Geun-hye stated that there would be no meeting with Abe for summit talks before the issue is resolved. Such actions show how strongly the Korean government wishes to spread the word and for the world to help pressure Japan for a formal apology.

Fortunately, these wishes seem to have been heard. AI reports that many nations including the U.S., Netherlands, Canada, U.K., Taiwan, and South Korea, as well as the European Parliament and eight city councils within Japan, have called upon the Japanese government to take full responsibility. In June 2014, international and citizen organizations convened the 12th Asian Solidarity Conference on the Issue of Military Sexual Slavery in Tokyo, attended by former comfort women and their families from Korea, the Philippines, China, Taiwan, Timor-Leste, Indonesia, and the Netherlands. Its resolution states: “The Japanese Government now has the duty to respond immediately to the voices calling for justice for the aging survivors, as well as voices from the international community calling for Japan to take legal responsibility through an apology and compensation for the victims.” With such pressure from so many nations around the world, a genuine apology from Japan may be imminent for South Korea and its elderly victims.

There is not much time left. The Kono and Murayama Statements had hinted at a formal apology and compensations for the victims, but today, the issue seems to be at a stalemate. A more recognizable apology is necessary in order for the former comfort women to feel compensated and assured that such violations of human rights will not be repeated. Spreading the news of today’s situation with Japan and involving more people and countries may help these victims. Raised awareness is needed in order to grant their final wish. ■

Give Thy Thoughts No Tongue...?

An Analysis of Why We Are Reserved about Politics

by Kim Hyun-sung



(Joins)

On the 13th of May 1975, Emergency Decree #9 was declared by the Korean government. The decree forbade the spread of rumors and false knowledge about the government, and banned protests and broadcasts that denies the constitution. Although the decree seems legit on the surface, in reality it was a measure taken to suppress the people who opposed President Park Chung-hee's dictatorship and the Yusin Constitution, the constitution which empowered the president with absolute powers. The decree resulted in the arrest of more than 800 people – mostly making fair

criticism towards the government – until its abolishment in 1979, after President Park's assassination.

Koreans now live in a democratic country. The Economist Intelligence Unit's 2012 edition of The Democracy Index ranked South Korea as the 20th democratic country in the world, higher than countries like Japan (23rd) and America (21st). Indeed, South Korea is widely recognized as a country with a fully established democratic system. But we are reserved when we talk about politics and social issues of Korea. Although democracy in Korea was achieved more than two decades ago, and most of the Korean people are accustomed to freedom of speech, Koreans still censor themselves when it comes to sociopolitical issues. What created this self-monitoring organization in our minds? Is it the ghost of the past dictatorships that prevents us from making comments? Why aren't we speaking freely about politics and society as we are allowed to?

1. The Fear about the Government

In 1993, President Kim Young-sam's cabinet passed the Telecommunications Secrecy Protection Law. This law prohibits anyone tapping, recording, and checking people's letters, phone calls, and any information communicated unless their actions are supported by strictly legitimate procedures. However, some people are still worried that their conversations via telephone or the Internet are being tapped. This is mainly based on the KCIA's notoriety for monitoring people during the 70s and 80s. Koreans are still suspicious that their government might be watching over its people surreptitiously, even today. In September 2014, rumors that Kakaotalk, the biggest smartphone messenger service in Korea, was being tapped and monitored by the government led several users to quit the service. Although the service provider announced further plans to reinforce security, some people are still doubtful as to whether their daily conversations are being watched or not.

The fear of governmental retribution is another thing that some people worry about. In 2011, former judge Seo Gi-ho made a

controversial comment while criticizing the censorship system in Korea. In the comments he uploaded on his Facebook account, Seo criticized government censorship on SNS, using expletives to describe then president Lee Myung-bak. Seo was warned by the Supreme Court regarding his comments, and in 2012, was discharged from his position. The official reason for his dismissal was "significantly poor work performance," but some question whether the government stepped in to make the decision.

2. To Avoid Heated Discussions and Possible Fallouts Caused by Different Views

Many people in the world avoid striking up conversations on sociopolitical issues, for they might stumble into arguments with people who think otherwise. But the danger of sociopolitical arguments developing into serious rows is much higher in Korea, because of South Korea's tumultuous modern history. While experiencing the Korean War, dictatorship, and further conflicts during the democratic era, the hostility between the leftists and rightists was severe enough to cause casualties. Because of past conflicts, people who take sides make extremely derogatory comments towards their opposition, denouncing the other side as one of the common adversaries of Korean ethnicity. The leftists condemn rightists for taking a pro-Japan and pro-dictatorship position, while the rightists criticize their leftist counterparts for loving demagoguery and being pro-North Korea.

Differences in terms of class, region, and age are



further worsening aggressive sentiments regarding politics. The conservative side is largely supported by old, well-off, and Yeongnam (Gyungsang province) people. On the other hand, the progressive side gets the support of the young working class and of the Honam region (Jeolla province). With different social groups supporting different sides, it's hard not to finish a political discussion without resentment brewing up. For instance, during the 18th presidential election in 2012, current president Park Geun-hye was elected after a head-to-head battle against Moon Jae-in. Park's victory was unexpected, since the voter turnout among the younger generation was estimated to increase in the presidential election, providing extra propulsion for Moon's campaign. However, unexpected extensive support from the elderly eventually made Park win the election. Most young people supporting Moon were furious, and some went as far as to make belittling comments towards the elderly, such as "the undereducated, poor elderly made the wrong choice, standing in the way of young people." Naturally, the elderly did not respond with smiles – they condemned the young for their inexperience and hot-headedness, even dubbing some youths as "the commies."

As political issues start to become life and death issues, people begin to avoid the topics, even with people whom they are on good terms. Families avoid sociopolitical discussions, since parents who tend to be conservative don't want to argue with their progressive children and vice versa. Friends avoid these discussions as well, since those discussions can result in the end of their friendship. And since everybody avoids mentioning politics, the overall volume of discussion about politics and society is getting lower day by day.

3. Disillusionment with Politics and Society

Another possible reason why Koreans don't talk about politics and society is that Koreans have become weary about such issues. Right after democratization, Koreans showed great passion towards political participation, enjoying the freedom they had managed to achieve in nearly four decades. The voter turnout for the 13th presidential election in 1987, the first election after the democratization of Korea, reached 89.2 percent. This figure is still the highest voter turnout recorded after

democratization. But it didn't take long before politicians' attitudes cooled the enthusiasm. Korean politicians acted drastically, because they had an excessive sense of pride that they were representing their voters. The current leading party of the right wing, the Saenuri Party, and the left wing equivalent, New Politics Alliance for Democracy, rarely reach an agreement on political issues, since reaching an agreement is perceived as capitulation to the other side. Sometimes such disagreements develop into scuffles and fights in the assembly. Foreign Policy even listed the South Korean Assembly as "One of the most unruly assemblies in the world" in 2009.

And to make matters worse, the level of Korean politicians' transparency has been stagnant compared to Korea's economic and democratic advancements. In 2013, Transparency International's Corruption Perception Index ranked South Korea 46th place in terms of political transparency. This position is lower than that of Uruguay, Chile, and Botswana. In addition, every president in South

Korea has had to apologize for the bribery of their family members, relatives, and cabinet members. Kim Young-sam and Kim Dae-jung's sons were involved in bribery scandals, disgracing their fathers. In the cases of Roh Moo-hyun and Lee Myung-bak, their brothers were the ones causing the trouble. Furthermore, in some cases, the president himself was involved in the bribery: ex-presidents Chun Doo-hwan and Roh Tae-woo were all convicted of corruption in 1997.

The resentment between classes isn't helping either. After the financial crisis of 1997, the inequality of income has been intensified. The Gini coefficient, which measures the income distribution of a country, shows that South Korea's income difference has worsened. In 1990, before the financial crisis, the coefficient of the Korean urban population was 0.266. In 2012, it rose to 0.310. The rising conflicts among social groups, which are distinguished by gender, region, and age etc., are also plaguing the Korean society.

Simply put, South Korea's politics is not keeping up with the country's raised expectations regarding democracy and transparency. With the establishment of democracy, people want politicians to settle matters in a democratic way. However, the assembly still scuffles before they reach a



decision, and politicians haven't put much effort to improve transparency. In addition, Korean society is being torn apart into various subgroups. Therefore, there is no purpose of bringing up the subject of politics or social issues, since everyone knows their conversation will end in bleak terms.

4. Lack of Knowledge towards Sociopolitical Issues

Another reason why some Korean people don't like to speak up is that they don't know much. Since people are so busy with their lives, they don't have the time to pay much attention to recent social issues. In the case of university students like ourselves, we must balance both our academic and social lives, which is enough to keep us busy. Even if we have time, most of us usually spend it on other, more interesting things, such as sports, celebrity news, and other TV programs. Thus, there is no need to start a conversation about issues that we aren't really familiar with.

The above are possible reasons why Korean people omit politics and society from their selection of conversation topics. We are censoring ourselves voluntarily because we want stability in our already busy lives. But excessive stability results in mannerism and corruption, for people become satisfied with the status quo, and they do not realize their mistakes without being criticized about them. People who do not receive feedback think they're doing well, until their blunders accumulate into a big disaster.

The military dictatorships that made people silent and obedient collapsed because of their self-righteous policy making, which fell because no one was allowed to make constructive criticism. The failures of those dictatorships made the silent people suffer the aftermath. We need to make our voices heard, for it is the single most important force that will prevent the regression in politics which will eventually hurt us all.

John Lennon from the Beatles sang in his song "Revolution": "You say you'll change the constitution. Well, you know we all want to change your head. You tell me it's the institution. Well, you know you'd better free your mind instead." Social change starts from one changing his or her mindset. If you want society to change, you'd better abolish that agency in your head first. After that, have your say – but with respect towards others. Cherish the various social groups you encounter, for it is democracy which made that diversity possible. Don't be afraid of the government, for they have to act in your favor to get your vote. It's taking actions that solve the problems. If you just turn your back and keep silent about what's going on because it's not favorable to you, you might end up doing so forever, since politicians are not kind enough to change for the quiet, ambiguous electorate. Speak up. Join the great discussion about where Korea should go, what it should do and how it should change. ■

Transient Workers: Their Impacts Take Root

by Fu Kaiying



Recognized by the International Labour Organization (ILO) for “pioneering a system of migration management systems in Asia,” South Korea has shown an expressed desire to continuously innovate ways to conduct cross-border labor migration humanely and efficiently. This development is particularly impressive considering that South Korean society is traditionally homogenous and Korean identity has historically been rooted in ethnic nationalism. It is hence also understandable that the Employment Permit System (EPS), created as a response to South Korea’s acute shortage of labor in the “3D” (Difficult, Dangerous, Dirty) industries deals exclusively with temporary employment. However, in light of the fact that the deficit in the country’s manpower is symptomatic of its aging demographic, low birth rate and increasingly skilled workforce, such a short term approach to filling in the labor gap leaves many important questions unanswered. The tendency to conceive of the presence of these workers as temporary, however, should not mislead one into trusting that their tracks are just as transient.

After the 1997 Asian Financial Crisis, demand for temporary, full-time workers rose in South Korea to meet the needs of an uncertain economy. However, temporary workers are largely unprotected by unions and, if hired as a dispatch employee, not liable for protection by the prime contractor. Thus, their exploitability makes them a very desirable source of labor, and the temporary worker model became the standard model for big companies in South Korea. This situation is especially problematic in the manufacturing sector because the actual workplace of the dispatch workers is oftentimes not at the company that employs them, but rather at the site of the prime contractor. Direct management and oversight of these workers thus ought to fall under the responsibility of the latter. However, common practice is to subcontract away that liability and undermine the workers’ agency by sustaining them precariously on a series of short-term contracts. Therefore, the channeling of migrant workers into the same temporary

worker model under the EPS serves only to perpetuate the lack of regard for human rights and the culture of exploitation that fuels preference for such a model.

Beyond simply a human rights issue, mistreatment of migrant workers has the potential to develop into a diplomatic disaster. Fortunately, South Korea has made commendable efforts in coordinating with the home countries of migrant workers to prevent illegal-overstaying and address culture-bridging issues. South Korea’s Ministry of Employment and Labor (MOEL) held a meeting with ambassadors from 15 labor-sending countries in 2012 to foster mutual understanding of the challenges likely to be faced with the EPS. These countries are designated as labor-sending countries through the signing of Memorandums of Understanding (MOUs) with the South Korean government, which ensures that cooperation is anchored on clearly stated bilateral frameworks that distribute roles and responsibilities between the administrative organs of Korea and each of the 15 countries. In addition, each country’s quota in the EPS scheme is recalibrated annually based not only on the labor needs of South Korea but also comprehensive consideration of each country’s performance in adhering to the scheme’s guidelines. This need to generate data for a close assessment of the labor situation in Korea to maintain the EPS contributes to greater pressure for accountability on the part of employers, the labor-sending countries and the MOEL. It also provides strong incentives for partner countries to try to curb the problem of workers illegally overstaying their visas. Evidently, the attachment of diplomatic significance to migrant worker employment can create greater pressure on the MOEL to strengthen labor laws in South Korea as a whole through further integration with the global labor market.

Furthermore, globalizing through the importation of low-skilled workers is an inherently diplomatic tool regardless of whether it is

appropriated as such. Due to the huge disparity between wages back home and abroad, Malawi suffers from a brain drain wherein its youth prefer seeking menial jobs overseas instead of becoming trained to serve as professionals in Malawi. Globalization in this case has come at the expense of reinforcing global inequality. The promise of a higher pay for working abroad leads the home country to be depleted of its human resource and diminishes its capacity for maintaining a professional class in the workforce. According to a *British Broadcasting Corp* (BBC) report, Malawian President Joyce Banda claims to have made an agreement with the South Korean government last year to send 100,000 young Malawians to fill low-skill jobs at factories and farms in South Korea. Although the South Korean foreign affairs ministry has, in another report by *Bloomberg News*, denied such a deal, it nevertheless illustrates the way Korea can either catalyze or impede the development of workforce in the region.

Considering that labor is not permanently extracted from the home country, the short term nature of migrant workers’ presence in South Korea can perhaps be viewed in a better light for allowing workers to return to their home countries with new capital and thus achieve more social mobility. If globalization through the import of labor in Korea is seen as having the effect of rejuvenating the workforce in the developing world, then the migrant workers’ role in Korea should be seen beyond their contributions in labor, but also their potential as mediums for South Korea to project soft power. For this reason, the South Korean government might want to explore how the migrant workers’ experiences in Korea can be one of empowerment and enhance their value as assets to their home country, rather than producing the effect of a brain drain. The “*Happy Return Program*” under the EPS provides business start-up training to workers before their work term



(Daily Mail)

expires in order to ease their resettlement back home and ultimately discourage illegal overstaying in Korea. However, such initiatives have the potential to be more than a preventive measure—such as by being considered as a viable form of foreign development assistance. In recognizing and appreciating the ripple effects of both fair and unfair labor procurement practices, South Korea might see a different kind of synergy between the Ministry of Foreign Affairs and the Ministry of Employment and Labor.

On the local level, migrant workers have considerable impacts on domestic society and the intertwining of migrant and local labor forces is tighter than might be thought. Although the EPS grants migrant workers the same labor rights as domestic workers, undocumented immigrants who arrive illegally or overstay their visas remain easy targets of exploitation—typically having no insurance, job security or compensation in case of worksite accidents. On the other hand, the local population of unskilled labor, over whom the law offers greater protection, might be seen as a greater liability in the eyes of employers. As such, the inability to prevent the exploitation of undocumented migrant workers puts them in direct competition with domestic workers for the same low-skill jobs. Hence continuing to offer commensurate legal protection to migrant workers as offered

to domestic workers would likely be advantageous to both. Complementing that with more effective measures to discourage illegal hiring of undocumented workers would also help to increase the risk borne by errant employers and thereby reduce the incentive for them to employ and exploit undocumented workers.

If society only views the migrant workers in their midst in a negative light, chances are, that gaze could be reflected. An often overlooked consequence of failure to fully appreciate and understand the presence of migrant workers is the social instability resulting from racism. According to a research report published by the *International Organization for Migration* (IOM), an average of almost 40 million migrants cross the Korean border annually, and in 2011, the number of E-9 visa holders under the EPS stood at 235,807. With an already sizable population, mismanagement of the needs of these workers could spark social unrest and violence fuelled by reverse racism. Admiral Yi Sun-sin's own words to the captains of his ships, as recorded in his war diary, that "He who seeks his death shall live, [and] he who seeks his life shall die," illustrates the immense will for destruction of those driven to the point of having "nothing to lose." Incidentally, the use of international marriages to solve Korea's labor shortage problems becomes counter-

productive when biracial Koreans are sometimes forced to look overseas for greater opportunities as a result of discrimination in Korea. According to *The Korea Times*, numbers provided by *Statistics Korea* reveal that nearly one out of every twenty newborns in Korea is born to a multicultural couple in the year 2012. Therefore racism, unaddressed, could potentially alienate a large portion of society.

Legitimate concerns regarding security and resentment do arise in connection with the issue of migrant workers due to the public's association of migrant workers with violent crime and lawlessness. However, Park Ju-Min, a correspondent at *Reuters*, argues that much of this negative sentiment is the result of the media highlighting crimes committed by immigrants despite the fact that immigrant crime rate is lower than the national average. Anxiety over the rise in foreign gangs in Korea also contributes to greater public abhorrence of the continued importation of migrant workers. Paradoxically, greater difficulty for migrant workers to find legitimate work in Korea benefits these gangs, which utilize their transnational networks to profit as illegal brokers or smugglers. Therefore even with legitimate reasons for a cautious attitude towards the growing influx of foreigners, an extreme conflation of danger or vice with the migrant worker identity is not only myopic but also dangerous in potentially encouraging crime.

Migrant workers tend to be associated only with the filth of their quarters and settlements, but alienated from the sprawling infrastructures of modernity they help build. The formation of ethnic enclaves, facilitated by the planting of factories in clusters, has led to the rapid racialization of space in South Korea. As workers tend to settle near

their worksites in large numbers, food and entertainment establishments catering to their taste spring up in response to new demands. At the same time, local residents, alarmed by the neighborhood's changing demographic and gripped by a heightened sense of personal danger, are compelled into mass exodus from the emerging enclaves. Such is the phenomenon in Ansan province, whose status as having the highest concentration of foreign residents has much to do with the clusters of manufacturing facilities located there. However, this sectioning of foreign and local space could potentially develop into a bulwark against cultural exchange and assimilation. The "Borderless Village" of Wongok-dong, where foreign residents make up two-thirds of the population, is said to be one to watch out for as the future of other industrial towns. The assignment of foreigners to 'foreigner space' is likely to inhibit the naturalization of their presence outside those boundaries, which might at first please the xenophobes around us. Conversely, however, one must then

town." Ansan and Itaewon are two sides of the same coin of globalization, but register completely different sentiments in the minds of Koreans. The former is synonymous with lawlessness while the latter is a gathering place of the culturally affluent. Such sentiments are put into perspective once again when we can recognize the presence of migrant workers as a force of globalization. It is strange for Korea's importation of low-skilled labor not to be considered along similar lines as importation of the English language. After all, both are vital for South Korea's continued survival in the capitalist global economy. Just as the country increases its competitiveness by globalizing domestic education as well as its skilled workforce, it does the same when it globalizes the low-skilled labor force. Given South Korea's geographic proximity to many of the labor-sending countries, it would be quite plausible to think that much of the high- and low-skilled labor imports into the nation may come to share common origins. South Korea is not just an aspiring global leader but also a historical product of both the sacrifices endured by Korean workers

that allowed for rapid industrialization and their struggle for rights. Therefore, natural affinity between peoples in the region will likely color South Korea's particular experience of globalization and at the same time, the nation's difficult path to modernization should allow Koreans to better identify with forces of growth that might come from humble origins.

Regardless of the tendency to distinguish between desirable or undesirable forms of globalization, both contribute to Korea's increasing integration into the international community that, we should keep in mind, does not consist of only established world economic powers.

Stretching things a little further, how South Korean society approaches its migrant worker population could perhaps be prognostic of societal

When we choose to look at only the product of their labor—the buildings and the highways—we ignore and stigmatize not just the laborer but also the labor itself.

anticipate more and more bounded spaces being claimed as 'foreigner space' with time, especially in urban spaces where an ever-increasing demand for new infrastructure beckons the need for more migrant workers.

Although Ansan's Wongok-dong is touted as a "global village," it is really more appropriately called an "Asian" or even "Chinese" village. Itaewon, on the other hand, is the "Western

complications that could arise from the reunification of the peninsula. Granted, the process of social integration between migrant workers and native populations differs in crucial ways from that between North and South Koreans, making direct comparison difficult. For instance, the latter could be seen as a “domestic” issue while the former wholly falls into the international domain. However, difficulties in the naturalization of foreigners are not exclusively due to the foreign origins of migrant workers. The factors underlying discrimination against migrant workers—their relative poverty, limited occupational skill sets, different cultural values informing their sense of law and order—could easily be taken to also underlie the discrimination experienced by many North Koreans in encounters with their Southern counterparts. Like migrant workers, large numbers of North Koreans could be easily identified linguistically by their accented Korean, and perhaps by their aesthetic appearance, such as differences in fashion resulting from living in a country insulated from global culture, and differences in physique (stunted growth, for instance) due to decades of malnutrition and poor health.

South Korea is currently able to accept large scale imports of labor for low-skill jobs on a temporary-employment model. The question of how to facilitate the long-term settlement of individual migrant workers is understandably not seriously considered since it is, on the surface, not relevant to current needs. If we do not think of ways to integrate the migrant workers into Korean society, however, segregation

would persist as the norm and they would be relegated to the periphery of our vision and of society. When we choose to look at only the product of their labor—the buildings and the highways—we ignore and stigmatize not just the laborer but also the labor itself. The *Asahi Shimbun* reported last year that tens of thousands of North Koreans are employed as laborers in China, while the *Guardian* recently published an article saying 2,800 North Koreans toil at the Lusail City construction site in Qatar as guest workers. Besides being relatively cheap to hire, the North Korean workers were described in both articles as having ideal qualities for manual labor jobs because of their obedience as well as ability to work hard and for long hours. If North and South Korea’s labor markets were to be integrated in their present state, given the decades of isolation from the workings of a capitalist economy and the unfamiliarity with much of modern technology, a significant portion of the North’s population would likely find themselves part of the blue-collar working class of society, and would thus inherit any negative labels generally attached to members of such a class. Currently, the importation of labor and international marriages are viewed as the antidote to South Korea’s current issues of labor shortage, imbalance in male-female ratio and low birth rate. However, if reunification is expected to address these issues, the South Korean society will need to seriously consider whether and how it wants to weave migrant workers into its social fabric, since how these issues of community and assimilation are handled will likely affect the lives of North Koreans after reunification. ■



FROM MARTIAL ARTS TO MARTIAL SPORTS

by Baek Jun-kyu

Over the last few decades martial arts have gradually adopted the structure of organized sports as an accepted and even encouraged trend. The introduction of various Asian martial arts such as *tackwondo* and *judo* as a sport in the Olympic Games, the International Fencing Federation (FIE) and the Ultimate Fighting Championship (UFC) are examples of this fast-growing phenomenon. This transition has sparked polarizing reactions within the martial arts community. Critics believe the competition-based nature of sports will replace the core martial and spiritual elements of martial arts and, in turn, devaluing its original purpose. Others identify the benefits of this transition and advocate a middle ground between “sporty” competition and martial combat. This debate centers on the importance of martial arts cultural heritage and its supposed decay in the form of sport. Therefore it is worthwhile to consider the potential benefits and consequences of this transition from martial art to sport.

Fencing is a fascinating case study for the different perspectives between martial arts and martial sports. In more general terms, sports emphasize competition that is governed and reinforced by rules for the entertainment of participants and spectators alike. The tradition of “sports fencing,” also known as “Olympic fencing,” features these elements. In an important way, Olympic fencing is essentially a game of electrified tag, and bears almost no resemblance to real-life sword fighting. In sports fencing, two



(cafe.naver.com/kumdeu)

people in white armor score points by determining who can tag their opponents faster. All the realities of practical combat are removed and replaced by the desire to score points and win within the confines of meticulously outlined rules. The extreme end of this is shown in the development of the “pistol grip.” The pistol grip is a type of sword handle designed to fit in a sports fencer’s hand like the handle of a gun. It is utterly impractical in a real combat situation, and is



(imgkid.com)

only fit for use in a regulated fencing environment. The design illustrates the sports-related preoccupation with winning, even if it means sacrificing the integrity of the classical fencing martial discipline.

This is in contrast to “classical” fencing traditions taught in circles such as Historical European Martial Arts, or HEMA. Classical fencing does away with the artificial rules found in sports fencing and focuses on pragmatic techniques of offensive and defensive nature. Rules are kept to a minimum where scoring is concerned and lessons are based on realistic combat. The ethos of classical fencing is encapsulated in its emphasis on *not getting hit at all*. This idea bases itself on the premise that even the slightest sword-graze is enough to cripple or kill a person in a real-life situation. For example, in HEMA tournaments, a point that would have been awarded for hitting an opponent will be nullified if the opponent successfully lands a retaliatory strike an instant later. This rule effectively discourages suicidal charges and risky behavior; like all things HEMA-related, it attempts to simulate a real-life combat situation. Competition in martial arts is thus treated as seriously and carefully as

the difference between life and death. This significantly differs from the comparatively frivolous and point-focused nature of sports, and, in particular, playing tag with swords.

Martial arts also differ from sports in that many of them, particularly Asian martial arts, emphasize spiritual and mental cultivation through physical discipline. *Kendo*, or *kumdo* as it is known in Korea, is one such discipline. Based on Japanese schools of swordsmanship, *kendo* is a modern fencing martial art that uses bamboo swords and protective armor. Unlike its European counterpart, *kendo* values qualities such as confidence and respect over lessons that teach people how to injure or kill. In fact, the actual fencing aspect of *kendo* is considered more of a teaching tool, the apparatus through which spiritual lessons are imparted. Even competition in *kendo* is viewed more as an evaluation of how far one has improved physically and spiritually, rather than a test of dominance over others. For example, appropriate *kendo* tournament etiquette holds that a defeated opponent should smile and bow towards the victor—not simply out of politeness, but out of recognition and respect for the victor’s self-mastery. The victor,

in turn, should return the gesture out of gratitude for being given the opportunity to express said mastery. These behavioral norms are significantly different from those found in sports, where winning is too often the motivation for participation.

And yet for all these apparent differences, the exact boundary between martial sports and martial arts can be, at times, blurred. The idea of “fair sportsmanship,” for example, is akin to that of self-cultivation found in martial arts. Similarly, martial arts tournaments, by virtue of simply being a tournament, will pressure contestants to win while ignoring the spiritual side of things. And like all things, an activity does not necessarily have to be a sport in order to be entertaining and accessible—likewise, martial arts do not have to be Olympic sports to be enjoyable. It is little wonder then, given how easily these differences can be indistinguishable from each other, that more and more martial arts are adopting sports-like elements within their repertoire.

Nevertheless, there are dangers inherent to this process. In order to be awarded a single point in a *kendo* match, a kendoist must display supreme confidence in his or her

success, as well as proper form, crisp physical execution, and a certain uniformity of “body, mind, and spirit”. These standards were deliberately high, as matches were meant to be displays of concentrated, exceptional skill. Kendoists believe that a sports-like version of *kendo* will lower these high standards and erode the spiritual and mental elements so valued by the martial art. This sentiment is widely shared among martial artists. The universal concern is that sports-turned-martial arts will become as sports fencing is today: perceived as flawed imitations of their precursors, where competitors will do anything to win as long as they stay within the restrictive and manifold rules, regardless of realism or spirituality.

At the same time, there are undeniable benefits in transitioning into sports. In the case of *kendo*, the transition process is most ardently supported by the official governing *kendo* organization in Korea, the Korea Kumdo Association (KKA). The KKA, unlike most of its overseas contemporaries, supports turning *kendo* into an Olympic sport alongside *judo* and *taekwondo*. Sports, being so focused on competition and entertainment, tend to enjoy mass appeal and easy

accessibility with the public. *Kendo*, on the other hand, suffers from low renown and high barriers to entry in almost every country except Japan. In South Korea, *kumdo* is currently plagued by inefficient organizational infrastructure. Equipment retail shops are difficult to find in the country, and most online retailers are notorious for being slow, overpriced, or just generally unreliable. Furthermore, *kendo* possesses a steep entrance fee, especially when compared to other martial arts or sports. At minimum, practitioners must purchase a uniform, a bamboo sword, and a set of protective armor, all of which can amount to anywhere between \$300 and \$600 in the United States (though they can be purchased for less in Asia). The KKA believes that introducing *kendo* to the Olympics will give it the exposure it needs to increase public interest in it. This in turn could mean additional revenue, national funding, better training facilities, improved infrastructure, cheaper equipment, and other benefits besides.

As this trend continues transition, it exacerbates the staunch interests surrounding cultural preservation and sporting competition. Both of which have the potential to lose and gain from turning martial arts into sports. But what is perhaps most surprising is that although the two might seem different at first glance, they are in fact similar in various ways. The terms “sport” and “martial art” have grown new, overlapping meanings, and are perhaps in need of reconstruction. And perhaps, like all things that change, the conflict over this issue was unavoidable. Regardless, martial arts remain a part of our cultural heritage. They stretch back for centuries or even back to antiquity, surviving up to the modern age and bringing with them the echoes of our ancestors and past civilizations. Regardless of your position towards martial arts, they are our cultural legacies and, as such, we should not disrespect these traditions with neglect. The specifics of the transition problem can come later. ■



(olympic.org)



(The New York Times)

Is CHINA BARING ITS TEETH?

by Wee Wei Lin Allyssa

Chinese Premier Xi Jinping's visit to the Republic of Korea (ROK) in July marks the first time China's top leader has visited Seoul before Pyongyang. This unprecedented departure from standard Chinese protocol has served to intensify doubts over the solidarity of the China-North Korea alliance, which has had cracks surfacing from China's displeasure with its ally's nuclear tests and other defiant acts. While some have explained Xi's trip to Seoul as merely reciprocating South Korean President Park Geun-hye's earlier visit to Beijing, it is noteworthy that Xi has yet to extend a similar invitation to his counterpart in North Korea. Speculations have thus arisen to suggest that there has been a strategic change in China's foreign policy, with a particular shift away from the Democratic People's Republic of Korea (DPRK). Although the Chinese leadership has increasingly adopted relatively punitive responses towards North Korea's intransigence, national priorities of the People's Republic of China (PRC), coupled with China's interest in curbing U.S.'s geopolitical presence in Asia, are likely to compel continued Chinese support for the Kim regime.

China's cooperation with its closest ally in Asia began with the Korean War, as communist leader Mao Zedong sent vast numbers of Chinese volunteers across the Yalu River to assist their socialist comrades in battle. Although the deployment was largely motivated by Chinese national security concerns, China's "War to Resist America and Aid Pyongyang" alone had ensured the survival of the DPRK and the perpetuation of Kim Il-sung's political leadership. China-DPRK relations thereafter only strengthened with Chinese post-war reconstruction. Ties between the two neighbors were then institutionalized through the China-DPRK Treaty of Friendship, Cooperation and Mutual Assistance

concluded in July 1961. Last renewed in 2001, this agreement obligates Chinese intervention with "all means at its disposal" should North Korea come under military attack.

Bonnie S Glaser and Brittany Billingsley, senior advisor and research associate of the Center for Strategic and International Studies (CSIS), respectively, explain that ties between the two countries have never been free from troubles. Frictions began as early as the period of the Cold War, as North Korea's supreme leader Kim Il-sung attempted to play off the PRC and the Soviet Union against each other to avoid having to take sides while simultaneously securing maximum concessions from both countries. Such moves by Kim, as Glaser and Billingsley argue, were particularly problematic for China following the Sino-Soviet split. Tensions in Beijing's relations with Pyongyang then further intensified in 1978, when Chinese leader Deng Xiaoping proposed to "reform and open up" China's economy. Likely in defense of its state-sanctioned principle of *juche* (self-reliance), the North Korean leadership openly denounced the PRC's subsequent capitalistic shift in the 1980s as a "betrayal of socialist ideals." Significantly, as the policies of the Chinese government deviated from the communist model in pursuit of practical development, the ideological basis upon which Sino-North Korean relations were largely founded also began to diminish in importance. The PRC's normalization of diplomatic relations with the ROK in 1992, despite vehement opposition from the DPRK, underscores the reorientation of Chinese diplomatic strategy that prioritized national and economic interests over historical and ideological ties.

The Sino-North Korean alliance, as an extension of China's new foreign policy, has accordingly evolved from a bond rooted in

a common history and socialist affinity to a relationship sustained by pragmatic necessity. While the priorities dictating how leaders in Beijing manage relations with the DPRK have changed over the years, the latter has also been increasingly conducting its affairs with little regard for its Chinese neighbor. As evident from the open criticism of China's economic policy during the years of Deng's leadership, the North Korean state has never been quite the subservient ally. More recently, the decision by North Korea's present Head of State Kim Jong-un to execute his uncle and high-level official, Jang Sung-taek, reveals a deeper discord in Sino-DPRK relations. Johnathan D. Pollack, director of the John L. Thornton China Center at the Brookings Institution, describes Jang as "China's primary channel to the North." He argues that the purge of Jang despite his close connections with Beijing highlights China's limited influence in Pyongyang. Furthermore, Pollack points out that Chinese leaders had been kept in the dark from the events leading up to Jang's removal—an indication that the young Kim pays China very little heed.

Kim's blatant disregard for Beijing could explain Xi's aloofness towards Pyongyang in the latest of what has been China's tougher North Korea policy in recent years. In particular, the PRC registered its first uncharacteristically harsh response towards developments in the North Korean regime's nuclear program in 2006. Calling the nuclear test of 2006 "brazen," China supported the United Nations Security Council (UNSC) Resolution 1718, which placed a ban on the transfer or sale of arms to North Korea. Likewise in 2013, Beijing imposed new trade sanctions on its neighbor after the latter conducted its third nuclear test in defiance of earlier Chinese warnings. In short, the Beijing government has begun to

respond to a defiant DPRK with more punitive measures in the past decade.

With that said, however, indicators of cooperation critical to the DPRK's state survival suggest that China continues to align with North Korea, sustaining the survival of the state with economic cooperation and assistance. According to the Congressional Research Service, the PRC remains to this day the Kim regime's primary patron, providing most of its food and oil supplies, and assistance to its ally amounts to half of China's total foreign aid. Moreover, Chinese trade with North Korea has not been affected by the political developments that have apparently soured their bilateral relations. In fact, a research by Scott Snyder, Senior Fellow at the Council on Foreign Relations (CFR), found that trade between the two countries has grown steadily in recent years, with the 2013 year growing by more than 10 percent from levels in 2012.

Additionally, Chinese leaders have continued to protect the

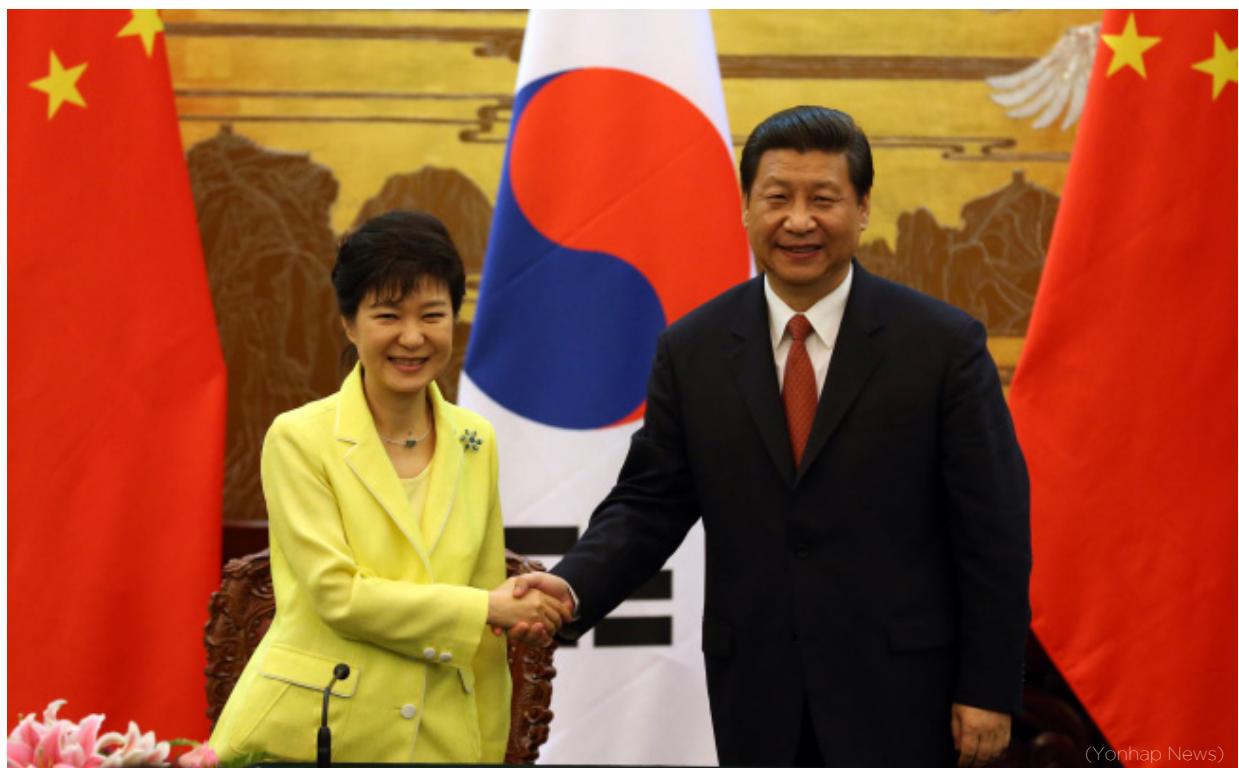
dictatorial regime from tough international sanctions. While China voted in favor of UNSC Resolution 1718 in 2006, Beina Xu, Research Fellow at the CFR, highlights that it had done so only after revisions removed tough economic sanctions on the export of non-luxury goods to North Korea, thereby ensuring that its ally could continue to import and receive foodstuffs and energy resources. Four years later, China was reluctant to join other countries in condemning Pyongyang despite conclusive evidence that Cheonan, a South Korean naval vessel, was sunk by a North Korean torpedo. More recently in February, Beijing criticized a United Nations report on human rights violations in North Korea, raising concerns as to whether it would employ its veto power against international interference in this issue. While seemingly less tolerant of North Korean affronts, China continues to uphold its traditional commitment to the defense of its ally's interests.

Such Chinese economic support and diplomatic backing for North Korea continue in spite of the bad reputation they have given the PRC.

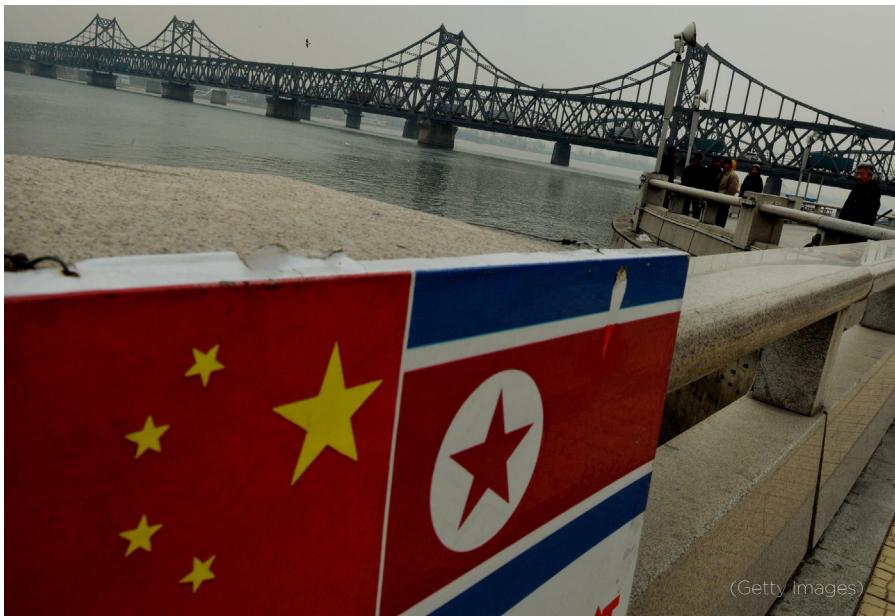
As perhaps the only country with an effective leverage over North Korea, China is counted upon by such countries as the United States to reign in its reclusive neighbor. Not only have the DPRK's missile and nuclear tests exposed limits to Chinese influence over the North, however, China's close dealings with the hermit kingdom have also cast suspicions on Beijing's intentions and undermined trust in its commitments to international causes, such as the treaty of non-proliferation of nuclear weapons (NPT)—of which China is a signatory.

The question is then: why—in the words of Pollack—does China “coddle” North Korea?

Mao famously described Sino-North Korean relations to be as close “as lips and teeth.” Glaser of CSIS unravels the DPRK’s strategic importance to China implicit in the metaphor: the North Korean “lips” provided—and arguably still provide—protection for China’s “teeth.” While the Sino-North Korean alliance is no longer as stable as it used to be, North Korea



(Yonhap News)



(Getty Images)

nonetheless remains crucial to China's national security. Peace on the Korean peninsula would ensure stability along its shared border with the Chinese state, while North Korea, separating China from the rest of Northeast Asia, also offers a buffer with which China may isolate itself from likely external pressures. The PRC thus has high stakes in the perpetuation of the Kim regime.

As Daniel Sneider, Associate Director for research at Stanford's Asia-Pacific Research Center, puts it, "[for] the Chinese, stability and the avoidance of war are the top priorities." Yet, there is a real "possibility that Pyongyang could trigger a war on its own, and this is especially so given the uncertainty of Kim Jong-un's political direction. A regime collapse in the North, in turn, would create huge costs for China with having to manage chaos on its borders and a likely refugee crisis. To prevent the inflow of North Korean refugees, for example, the Chinese government began constructing barb-wired fences along its shared frontier with North Korea in 2006. The implications of a North Korean regime collapse are significant in light of Sneider's belief that China would not be able to exert its influence on North Korea without destabilizing Kim's political

position, since any effective Chinese sanction would involve (the threat of) depriving the DPRK of such resources crucial to the sustenance of any state as food and oil. This may explain why Chinese leaders have appeared reluctant to apply pressure on its isolated neighbor: any perceived hostility—even from an ally—could trigger extreme responses by the North

The question is then: why—in the words of Pollack—does China "coddle" North Korea?

Korean state, endangering Chinese interests.

Apart from China's fear of the potential influx of refugees following a regime collapse in the North, Beijing's other anxiety that accounts for its protection of the North Korean state stems primarily from its suspicions of the United States' agenda in the region. While Washington's involvement in the Korean peninsula largely revolves around efforts to disarm the DPRK of nuclear capabilities, Chinese analysts believe that the U.S. hopes

to achieve more than just that. In fact, Lora Saalman, an Associate Professor at the Asia-Pacific Center for Security Studies, found out through a study of more than 800 Chinese articles that Beijing views American non-proliferation efforts as "ultimately intended to contain China." Again, North Korea figures prominently in the PRC's national security equation—in this case, the former is the key through which the U.S. may "encroach on China via denuclearization." With these revelations in mind, China's defending its ally against international censure and sanctions—particularly those led by the U.S.—is, in effect, what Chinese leaders regard as protecting their country's own security interests. In other words, the fate of the Kim regime is deemed to be closely intertwined with the safety of the Chinese state, and thus has to be secured.

Repeated transgressions by North Korea have exposed the PRC's failure to translate Pyongyang's economic dependence into meaningful influence. However, given that any significant Chinese pressure on its ally could weaken its dictatorship and thereby bring about security threats to China following a potential Kim regime collapse, such "failure" may be deliberate on the part of Beijing leaders. The Chinese government may have demonstrated that it is losing its patience with the young North Korean leader through diplomatic maneuvers, but effective cooperation necessary for the survival of the Kim regime remains well underway. Indeed, securing the stability of the North Korean state that Beijing deems necessary for its national security not only precludes a complete withdrawal of Chinese support for the North, but is likely to guarantee the PRC's protection of its allied regime for a long time to come. ■

STOPPING THE TRANSACTION OF LOST SOULS – HELPING NORTH KOREA

by Kim Jong-hyun

I will never forget the day my uncle's name appeared on CNN. MISSIONARY KILLED BY NORTH KOREA? was the soul-wrenching title.

Chang-hwan Kim spent his life helping North Koreans—the starving, broken, and oppressed Koreans he always considered his countrymen. For years, he worked in the border city of Dandong, helping persecuted defectors from the North find new lives in China at the risk of his own. He and my father planned to start a food factory there, and I had listened to them talk excitedly about ways to send baby formula, tofu, and other comestibles to malnourished North Korean orphans and mothers. His was a life of compassion and love; a primordial

(<http://borgenproject.org>)



need to help others at his own expense shone through everything he did. I aspired, and still aspire, to be like him.

So when I was told that he had been killed by a poisoned dart in front of a department store in Dandong, the rest of the narrative fell easily into place: he had been murdered, targeted by the soulless and avaricious regime that felt most threatened by his work for the North Korean people—the Kim Il-Sung autocracy. The wicked dynasty responsible for the slow starvation of millions and the systematic torture and oppression of its own citizens had turned an angry eye towards his charity, and my uncle paid the price with his life. He was found foaming at the mouth in Dandong, his ever-present smile replaced with a grimace of pain.

The hospital officials in China claimed that he had committed suicide by swallowing pesticides, which all who knew him found patently absurd. After the Chinese government released an autopsy report declaring his death a tragedy of psychological circumstance, my aunt, fearful of a cover-up, took her own steps to conduct a proper examination and retrieved some of his blood from his body. The government report on that blood sample, reviewed by CNN, revealed levels of poison high enough to kill a person instantly.

I have never recovered from this firsthand, visceral encounter of the brutality the North Korean government has embraced in its endeavors to delude and oppress its own people. My uncle's death was a wake-up call; I shook myself free of the comfortable cloud of my own life and awoke to a raging fire in my veins. It

was the spark that lit the tinder of my conscience, the disembodied chorus of a thousand hungry refugees crying out for the help that my uncle could no longer give. I was full of justice, and justice felt like anger.

In a world saturated with technologies allowing for the lightning-fast transmission of almost every conceivable fact and idea, North Korea stands out for its isolation. The state makes incredible efforts to prevent the outside world from looking into its borders, and efforts to infiltrate the country to gain information are met with fierce hostility, and often death, by the North Korean government. It is challenging, therefore, to gather facts about conditions within the nation. However, a combination of expert analyses, satellite trespassing, and personal testimonies from freed defectors have revealed the following body of information.

According to estimates made by the World Food Programme, eight million North Koreans are malnourished, 30 percent of the population severely so. 200,000 are imprisoned in Soviet-style gulags filled with testimonies of rape, abuse, torture, forced abortions, and even executions. 62 percent of the

total population and 70 percent of the urban population are totally reliant on monthly and biweekly rations from the government of 200-250 grams of food per person, approximately 50 percent of the internationally recommended minimum calorie intake. In 2004, 37 percent of young children under 6 were stunted due to chronic malnourishment, 23 percent were underweight, and seven percent were wasted or wholly starved. These projections, according to BBC, are set to rise, exacerbated by recurrent flooding and “starvation politics,” that is, the Kim Dynasty’s practice of utilizing starvation as a means to silence dissent and paralyze internal initiative. It is estimated that 70 to 90 percent of North Korean women who escape become sex slaves in China, undergoing lives of chronic rape, menial labor, and corporal punishment. One-third of mothers are malnourished and anemic.

I cannot help but to recall a phone call I had with a North Korean woman currently residing in Seoul; her daughter was unable to escape the country with her and is currently being held in a prison camp for monthly ransoms that my father is helping to pay. After barely escaping death at the hands of her captors, the girl has resigned herself to a permanent stay in North Korea. Never

have I heard more pain in a mother’s voice.

“Unspeakable atrocities” is the phrase that Mr. Michael Kirby, president of the UN Commission of Inquiry on Human Rights in North Korea, used to describe the findings of his commission. The council, which launched an investigation in 2013 that was the largest and most comprehensive of its kind, stated that “the specificity, detail, and shocking character of the personal testimony appears without doubt to demand follow-up action by the world community, and accountability on the part of the Democratic People’s Republic of Korea.” Very tellingly, North Korea ignored invitations from the commission to partake in its public hearings in Seoul, and outright denied the commission entry into the nation to carry out its work.

“Instead,” said Kirby, “its official news agency attacked the testimony we heard as ‘slander’ against the DPRK, put forward by ‘human scum.’” Despite ample opportunities to provide evidence contrary to defector testimonies and the findings of the United Nations, North Korea has remained worse than silent, resorting

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to insults and its usual brand of virulent untruths to avoid admitting reality. It is absolutely essential that all level-minded citizens of the free world staunchly decry this lack of transparency, and the enormous suffering that is enabled as a result.

The North Korean people remain unable to help themselves. From birth, they are bombarded with propaganda espousing the absolute sovereignty of the state and the glorious, benevolent nature of the “Dear Leader”—the very person responsible for their misery. In order to preserve these untruths, North Korea isolates its people from the freethinking world. Furthermore, it is peerless in its efforts to administer the cult of personality that has tricked its population into revering the person who is cruelly oppressing and starving them. That the people of North Korea adore and worship their tormentor is perhaps the Kim autocracy’s most fiendish success.

But most heartbreaking of all is a figure unveiled by the United Nations Commissions Inquiry Report on February, 2014: \$646 million. That is the amount that the North Korean leader, Kim Jong-Un, has spent on “luxury goods” in 2012, including cosmetics, handbags, leather products, watches, electronics, cars and top-shelf alcohol. In the same year, he squandered \$1.3 billion on ballistic missile programs while orphans wasted away on the streets.

We must move, and quickly. We must take steps, even within our personal lives, to combat the overwhelming tragedy being scripted inside North Korea. We must offer aid to those who are risking their lives, in the form of financial support and awareness.

This is not a time for political compromise or sweet gesturing; indeed, such measures have already been tried during the Bush Administration, and failed. For such a nation, assistance must come from outside, and it must be daring and radical. Such aid comes from people like my uncle: individuals who have counted the cause as dearer to them than their own lives and are willing to launch themselves at iniquity like a bullet of singular trajectory. These people actually enter North Korea, escorting refugees to safe haven in China while ministering to them physically and spiritually. Others stay close to the border, providing food and shelter. They are the single greatest hope for the North Koreans today.

Such radical measures are necessary because not many other solutions exist. Sanctions are frozen because China, North Korea’s greatest ally, has taken sure steps to counter any financial embargoes the United States places on the country. Political rhetoric is useless as always; the many condemnations of the regime have consistently failed to mobilize the support of foreign governments and populations. But hope remains for the North Koreans through people like my uncle, who have paid for the rescue of refugees with their own lives. As long as people like

these exist, we can take hope in a better tomorrow for North Korea.

There are ways in which we can all help, however. Efforts to spirit defectors across the border and procure safe haven for them in China are both dangerous and expensive: workers who lead life-threatening escort trips in minivans insist rightfully on high pay. Gas, fuel, and food expenses often hinder rescue missions, and the “Underground Railroad,” a network of churches that shelters refugees as they make the arduous journey to mainland China in hopes of getting overseas, is always short on funding. Financial contributions to relevant organizations such as LINK (Liberty in North Korea), Committee for Human Rights in North Korea (HRNK), and Durihana are life-saving. Donations enable activities such as sheltering and advocating for refugees, closing forced labor prison camps, supporting North Korean women trafficked in China, supplying defectors with rice and clothing, and educating orphans whose mothers have been repatriated.

Most importantly, we can care. Our hearts are capable of empathizing with men, women, and children held captive to a government interested only in their submission. We can seek to educate our friends and relatives about North Korea. We can, through our words and deeds, impress upon those close to us the gravity of the situation in the so-called “Hermit Kingdom,” and inspire them to become agents of illumination as well. True aid starts from our hearts.

One thing that astonishes me most about North Koreans is their incredible heroism. After the typical North Korean refugee is brought to the truth of what is happening in his country, he is utterly inflamed with a desire to go back into North Korea and help his fellow countrymen. One refugee told my father, “I must go back, and tell my brothers and sisters about the truth of what is out here. I will help you bring them out.” This from a man who wandered the North Korean mountainsides eating grass and fantasizing about dumplings for most of his life. If these uneducated, malnourished North Koreans can save their countrymen, why can’t we?

We must work towards a North Korea in which grass is not food, where dumplings are not dreams. To sit back at this crucial juncture and wait for change without taking an active part in the process is the very height of negligence. We cannot allow the whims of an avaricious despot to separate this country into halves of prosperity and untold suffering. Our hearts must bleed for our fellow human beings, *for we are the solution.* ■

Generations Embrace amidst Culture Form: Current Situation and Solutions Brought to the Fore

by Kim Soo-yeon

South Korea's astoundingly fast-paced development has completely transformed the nation and improved the quality of life of its citizens. However, after 60 years of blurry modernization, there remain prominent side effects of South Korea's rapid growth that demand attention. One of the most urgent of these issues is the widening gap between the generations.

Several significant historical events played a key role in distancing generations in South Korea, and these include the Japanese occupation, the Korean War, the division of the Korean peninsula, decades of military dictatorial government, hard-won democracy and rapid globalization. Each event brought about an overall change in national character, as the country raced to be one of the “first-world” countries influenced by the influx of new ideas. With each new generation that came in—the generation after the war, the generation after the democratization movements, and so on—new walls arose, separating each generation from the preceding one and creating obstacles to achieving mutual understanding. It was difficult for each generation to find common ground with other generations. Even the family structure saw significant changes, shifting from large families to smaller, nuclear families. Changes in the nation’s value system in a matter of few years have been apparent—what used to be considered foundational has been dismissed as disposable and/or controversial. Some changes have promoted equality and fairness, such as the expansion of women’s social and political rights, improvements in the welfare system, and growth in the appreciation of individual talents and accomplishments. Other changes, though, were not necessarily for the better. Filial piety is largely being forgotten; mutual trust and respect are now rare; and the patient, enduring work ethic has been replaced by a harried, competitive,

workaholic lifestyle. The older generation could not understand the haste that brought the miracle of the Han River and democratization. Now, the middle-aged generation clashes with the younger, who want a more flexible society that embraces diverse life choices beyond those rigidly defined by tradition.

An article published in the *New York Times* written by Hans Schattler, professor of Political Science and International Relations (PSIR) at Yonsei University, in 2012 illustrates the current situation quite well:

[Regarding president election campaigns]...the South Korea of Gangnam Style is well beyond the South Korea of Park Chung-hee. Internet media and alternative news outlets are reshaping public debate. South Korea now has its own version of “Saturday Night Live,” and the skits lampooning the presidential candidates were a hit ... younger Koreans are addicted to a podcast that combines the satire of the Colbert Report with biting political invective targeting conservative politicians. The program is called “I’m a Petty-Minded Creep”—a shot at Lee Myung-bak ... the big television networks have become more deferential to the ruling party, but South Korea’s netizens have no plans to hand [Park Geun-hye] a free pass.”

The generation gap problem is not restricted to the family unit, but extends well into society as a whole. It not only results in increased tension and misunderstanding between family members, but also in decreased societal cooperation, which

negatively affects social productivity and cohesion. As Schattle describes, the older and younger generations have opposing political and cultural perspectives and beliefs as a result of differences in experience, education, and choice in media source. But while the media and other cultural forms can further distance the generations, these channels can also be used in a positive way to bridge the gap in a unique way. Media and other cultural forms possess the ability to change the way people think without being overbearing or forceful, and even to create new common grounds between generations.

Efforts to bridge the generational gap have already been made in Korean literature, film, and television. In literature, classic texts about generational differences and critical events in Korean history are essential parts of the curriculum at Korean schools. Such literary works have fostered empathy for older generations more effectively than the memorization of dates and names in history classes. Stories and novels such as *A Peaceful World*, *The Suffering of Two Generations*, *The Square*, *Aimless Bullet*, and *A Small Ball Shot by a Midget* provide vivid portrayals of life during the Japanese occupation, the Korean War, the political conflicts leading up to the division of the country, the devastating aftermath of the war, and the negative effects of urbanization in the 1970s. A more recent example in literature is a short story called *In the Realm of the Buddha*, written by a recently deceased author, Park Wan-Seo. Found in the collection of short stories entitled *Teaching Shame*, the story is characteristic of Park's work and acutely presents problems involving social differences and the generation gap through depictions of women's psychological musings *In the Realm of the Buddha* tells a story of two women who overcome their generational differences with respect to superstition and general matters concerning practical efficiency through sharing painful memories of losing family members they both loved. The most recent example, *Please Look after Mother* by Shin Kyung-Sook, proceeds with chapters focusing on each member of the family as they search for their missing mother, but is uniquely narrated from the mother's point of view as she addresses each family member directly (in the second person narrative). The story offers a view into the family dynamics of a typical Korean household comprising members from different generations. The struggles of each generation that were poorly communicated over the years are introduced in this literary piece in a way that provides its readers, regardless of their age, better insight into the way other generations understood the world.

Movies have also helped in closing the generation gap. In particular, newer movies draw wider audiences, bringing the generations together and providing them with a shared form of entertainment. *Taeguki: Brotherhood of War*, *Welcome to Dongmakgol*, and *May 18 (화려한 휴가)* deliver messages similar to those of "classic" literature by presenting the daily lives and tribulations of survivors of the Korean War, and the violent opposition from the

government experienced by those involved in democratization movements—experiences with which the younger generation of South Korea is unfamiliar. These historical films have become famous, even being called "national movies" (국민 영화), or movies for the whole country, for their ability to inspire and touch people's hearts nationwide. *The Way Home* (집으로) is a less historical "national movie" about a city boy and his country grandmother who find themselves temporarily cohabiting. The movie was a hit and helped viewers realize the vast differences in behavior and psychology between a generation that experienced hard times and understands the importance of generosity, and a generation that takes material pleasures for granted. *A Bold Family* (간큰 가족), a story about a family trying to fool their grandfather into believing that reunification has already happened in order to collect their inheritance, similarly illustrates the contrast between a generation that aspires to achieve a unified Korea and another that considers such unification to be nothing more than a dream. A 2014 movie, *Miss Granny* (수상한 그녀), creatively depicts heart-warming reconciliation between life in the past and life in the present through the story of a woman who, after traveling back in time and enjoying life as her twenty-something self, chooses to return to her family as a septuagenarian.

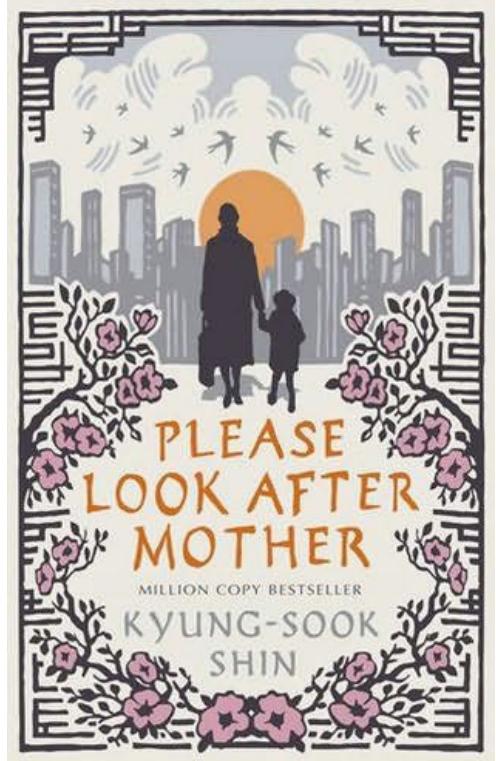
Variety shows in South Korea have also contributed to the narrowing of the generational gap. A segment called "Old&New" in the variety show *SangSang Plus* (상상 플러스) helped in fostering mutual understanding and smoother



communication between people of different generations by introducing words and expressions unique to each. Korean Broadcasting Station (KBS) aired a show called *Generation Empathy Saturday* aimed at creating common grounds for both younger and older viewers by discussing both latest and retro pop culture. A popular variety program, *Grandpas over Flowers*, in which senior stars travel with a younger male star, aims at being enjoyed together by the whole family and thereby provides something of a common interest to all generations.

Such forms of culture—literature, movies, and variety shows—have played an invaluable role in familiarizing generations with one another and lessening the overall generation gap. However, the generation gap still remains significantly wide. One common problem with existing literature and movies is an excessive emphasis of the differences between generations. Stark and dramatic contrast is made with emotional scenes or characters in order to attract a wider audience. However, be that as it may, it may also be counterproductive in its efforts to alleviate the generation gap. Indeed, the sharp generational differences presented in these movies and books may eventually result in further estrangement between the generations by leading people to believe that such differences run too deep to be resolved. Nevertheless, recognizing the salient differences between generations is the first step towards addressing and eventually solving the problem. Also, offered ways of resolution should be convincing and realistic to be effective in addressing the issue. Unfortunately, many stories and programs that do offer some means of reconciliation seem to aim more at giving the audience a happy ending than providing insight into how resolution might be achieved. For example, while extreme generational differences are often depicted in real detail, resolution of these differences often happen in dramatically unrealistic or improbable ways, such as one's family member dying or missing, the discovery of a mysterious inheritance and the use of supernatural powers. Even when reconciliation between generations happens in a fairly normal way, how it was achieved is not clearly explained.

There are three ways that literature and media might be improved in order to address the generation gap problem more effectively. First, the issue must be acknowledged and presented thoughtfully without over-sensationalizing it.. Focus should be placed on providing realistic cases with which the masses can relate, as well as clear explanations for the generation gap. The examples of literature and media mentioned above have generally done a good job in this respect. However, equally important, if not more so, is that these cultural forms promote mutual understanding and encourage people to be open to the perspectives, beliefs, and experiences of others coming from a different background. For each case, a clear, intelligent discussion about the specific disagreements in question and the compromises required to overcome the problem are necessary to help generations with similar issues find reconciliation. Unfortunately, many existing media types fall short on these points.



(<http://bibliojunkie.wordpress.com/2012/05/28>)

Second, each generation should always be represented fairly and accurately. No generation should be forced to blindly accept the views of any other. *Please Look after Mother* has done well in this regard; the younger generation, without being dubbed entirely wrong, come to accept the ways of the older generation through sharing thoughts and feelings on the hardships of life. Like so, generations accept each other not because they are forced to compromise, but because they sincerely, mutually understand each other.

Lastly, a common cultural ground between generations could be built by making cultural forms that are more popular with one generation more accessible and appealing to other generations. The culture of the younger generation largely revolves around the use of technology, such as smartphones and computers. Facilitating access to such technology for the older generation could help them get in touch with the younger generation. For example, educational programs on the use of such devices may be offered to the elderly.

The existing forms of media and culture have already educated and alerted many South Koreans of the generation gap problem in the country. However, as different generations continue to become increasingly detached from each other, and existing cultural forms fall short in conveying the urgency of the issue and in providing clear and practical ways towards achieving reconciliation, improvements in literary and media efforts to address this issue become all the more important and necessary. If done right, the soft and persuasive power of culture may prove to be the glue that binds together and unifies the citizens of South Korea. ■

It's Time to **Cage up** the Tigers

by Shin Yeun-joo (Sally)

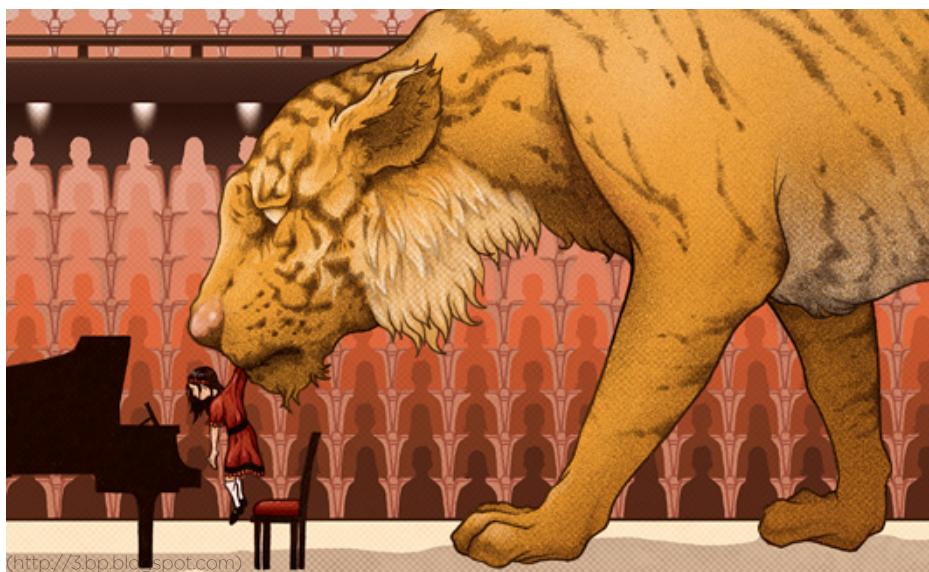
Many Asian countries, especially South Korea, are notorious for their tiger moms. Yale law professor and author Amy Chua famously or infamously, depending on your childhood, advanced the tiger mom perspective through her 2011 book *Battle Hymn of the Tiger Mother* that children require high expectations in order to succeed in life. In doing so, many Asian mothers celebrate Chua's publication as justification for how they parent their children. However, there is a darker consequence to this tiger mom trend. Studies suggest that many children feel abused or unloved due to this parenting style. Children refuse to reach out for help because of the fear of their over-controlling parents. In 2011 *New York Times* identified South Korea as having one of the highest suicide rates in the world with a striking average of 30 suicides per day. According to the *Korea Herald*, youth suicides in this country have increased by 57 percent in the last decade whilst recent polls from the *Wall Street Journal* show that at least half of Korean teenagers contemplate suicide.

Extreme South Korean tiger moms control their children in many ways. This control does not end when children leave home for university. For instance, it is not unusual for Korean parents to frequently visit their children's university dorm during the semester and, at times, force their children to return home. For children studying in another country, parents have been known to text or call their children several times a day for reports of on-campus activities. For some, this overbearing control of their children's education even led them to even falsify certificates for university applications. According to Park Ki-yong and Choi Woo-ri of *The Hankyoreh* newspaper, parents and even teachers help fabricate grades and achievements in order for these children to secure places at prestigious universities. The Korean Council of University Admissions Officers has responded that "this is not a problem with the system but rather a result of teachers' ethical failings and parents' obsession with education," which further supports the evident flaws in tiger moms and the emotional

and educational consequences this type of parenting can cause.

Tiger moms place their children under massive amounts of pressure and, in turn, endanger their children's physical and emotional health. One rising health-related problem associated with tiger moms in South Korea is the false identification and mistreatment of children diagnosed with attention deficit hyperactivity disorder (ADHD). With the exception of Adderall, ADHD is treated with a mixed cocktail of Ritalin, Methadate CD, Concerta, and Strattra. These medicinal drugs help patients concentrate in various aspects of life, but mothers take their children to clinics even if they are showing only minor symptoms, in the hopes that they can have an advantage in the academic field. These businesses, also called "learning clinics," are actually "psychiatric hospitals specializing in ADHD" for children, according to *The Hankyoreh*. They take advantage of the situation created by these ambitious mothers by accepting all kinds of cases.

Korean children ultimately pay the price from this arrangement between tiger moms and the clinics. On treating individuals with ADHD, head of Green Tree Children's Psychology Research Institute Seok In-su reveals in an article in *The Hankyoreh* that "medication can be used as a last resort when it is determined that there are no other alternatives after the age of nine, when self-regulatory hormones stop being produced." While the treatment of ADHD is relatively new, we are already observing the serious health consequences from misusing ADHD related prescription drugs. One parent shared her story, admitting that at a very young age, she sought ADHD medication for her son because of the



fear that her child would not be able to compete with other children, based on the doctor's encouragement that he be treated as a patient diagnosed with ADHD. As her son grew older into his elementary years, she noticed that his face would often appear stiff, and that he would have emotional breakdowns or throw fits. He was also very anti-social, almost autistic in a sense. Frightened, the mother cut her son's medication, which seemed to have almost immediate positive results. His son started laughing more, hanging out with his friends, and was more relaxed in his behavior and emotions. According to another study featured in *The Huffington Post*, overdosing on ADHD medication can cause seizures and even hallucinations. The U.S. Food and Drug Administration has found that "ADHD medications can cause psychosis and mania in some patients, including some with no obvious risk factors," and that there were cases of "children hallucinating that worms, bugs, or snakes were crawling on them."

Despite these serious side effects, tiger moms continue pressing physicians to diagnose their children with ADHD. This practice is steadily increasing as evinced by a study in *The Hankyoreh* that shows approximately 26,000 children diagnosed in 2004 rose to the estimated 57,000 today. A surprising study emerged in recent years, suggesting that medication does not always work because ADHD is actually exacerbated if not caused by bad parenting. University of Minnesota psychology professor L. Alan Sroufe asserts in his *New York Times* op-ed that the reason these children are "sick" in the first place is that the parents damage them psychologically. These drugs are "publicized for its short-term results" and as stimulants, will enhance concentration for a short period of time. If abused, these prescriptions are proven to cause depression, anxiety, and health problems from increased sensitivity to stress. Tiger moms statistically ignore these health risks and perpetuate the belief that medication offers a competitive edge in their children's education. This belief communicates to Korean children that they are "broken" and need to be "fixed."



(<http://img.timeinc.net>)

Given the severity of this medical benefit from a more skilled and diverse and social problem, physicians now workforce.

recommend alternative solutions to ADHD. For instance, treating the disorder naturally without drugs is now recognized as the optimal resolution. Alternative ADHD treatments identify sufficient exercise and playing outdoors as crucial roles in dealing with this disorder. For example, Dr. Chung Yoo-sook of the department of neuropsychiatry at the Samsung Medical Center revealed in *The Korea Herald* that he is treating his patients with horseback riding programs to "stimulate both sides of the brain," as well as to "strengthen kids' upper body and core." In addition to merely riding horses, the children learn to communicate with animals, which may "improve their concentration and attentiveness."

Another crucial step in solving this problem involves tiger moms relinquishing control of their children and trust they will succeed in making their own decisions. Everyone needs independence to grow and mature a healthy sense of identity. Tiger moms interfere with this growth and impair their children's ability to independently navigate their lives as young adults. Parenting should be neither exclusively authoritarian nor permissive. Instead, South Korean parents should consider a more moderate authoritative role as parents. The ideal style of *authoritative* parenting allows the parent to firmly lead the child as a role model, allowing the child to still make decisions for him or herself. Through this healthier parenting style, children learn the concept of responsibility and how to deal with the consequences of their actions and decisions. Through enhanced education in this field for soon-to-be mothers, women will be able to understand the importance of giving their children space for development, and the opportunity to learn from mistakes. The cultural acceptability of tiger moms should be questioned on many fronts: the early education system, Korean universities, medical practices, and the Korea's job market. Ultimately, this reevaluation starts with concern for child welfare and an effort to mitigate the risks of dangerous tiger moms. ■

Monet's *Water Lilies*

- The Healing of a Nation and its Wounded Spirit -

by Lee Seo-yeon (Valentine)

As sunflowers are to Van Gogh, water lilies are to Claude Monet. Claude Monet, the founder of French Impressionist painting, was a passionate admirer of the beauty of water lilies to the extent that he drew over 250 paintings of them throughout his life. Particularly, Monet's cycle of water lilies paintings at the Orangerie Museum in Paris, known as the *Nymphéas* or the Grand Decorations, is one of his most significant works. Numerous people who visit the Orangerie are often overwhelmed by the unconventional size of the gigantic canvases lining the walls of white oval rooms and the vivid imagery of a water lily pond filled with various reflections of willows, clouds, and sunlight. Most of all, the painter's superlative technique of capturing the changing of light and atmosphere expressed in the paintings awes many visitors even today. Many claim that Monet's Grand Decorations give them a feeling of serenity and peace. This was, in fact, exactly what Monet hoped to deliver through his works. The water lily cycle, however, is not merely an impressionist artwork; it also contains a story of Monet's later life and his humanitarian philosophy.

Unlike most impressionist artists of the time, Monet dedicated himself to drawing landscape. In

fact, he was almost obsessed with painting the natural world around him. After discovering the charming country town of Giverny in northern France in 1882, he immediately fell in love with the scenery of the town and made the town his permanent residence. As an enthusiastic gardener himself, Monet purchased a large garden with a pond next to his house. For the next several years, he constructed an Oriental aquatic botanical garden by planting hundreds of water lilies imported from many different countries. The garden and water lily pond soon became integral motifs for his paintings. Beginning in 1899, he painted water lilies, an interest which would occupy him for the next 30 years of his life. As his obsession grew, he began envisioning that someday he would draw water lilies on large-scale canvases that would surround the viewer. However, the project was deferred due to a potentially blinding cataract. Terrified of the possibility that he might lose his sight—the most critical of the five senses for a painter—Monet lived in constant fear until he underwent an operation in his later years. To make



things worse, his eldest son died in 1914 following the death of his wife in 1911. With so many losses, Monet lived in agony.

Yet before he could even get over his suffering, World War I broke out in 1914. To Monet's misfortune, his stepson was sent off to the front lines while some of his daughters fled Giverny. Living close to some of the heaviest fighting, Monet witnessed the brutality of people and of warfare. Seeing firsthand the utter savagery of humanity, Monet contemplated what he could possibly do for his devastated nation and people. One day, he realized that his paintings might be helpful, and he decided to create a series of water lily murals in hopes of consoling the souls of the deceased in World War I and healing the wounded French nation. Monet hoped the beauty of the water lily pond would restore the spirit of people and revive humanity once the conflict was over. He wanted his work to provide a haven where people could seek solace. Thus, the painter finally began working on the great project that he had dreamed of a decade earlier, and thereafter devoted himself for over ten years beginning in 1914 to portraying the water lily pond, despite the cataract in his right eye. In 1918, he announced that he had been requested to donate the decorative panels to the French government—once they were completed—to commemorate the end of World War I. He spent the remaining years of his life continuing to pursue his goal. Ultimately, his goal helped free him from the pain of losing his loved ones and motivated him to complete the murals despite his badly deteriorated eyesight. Monet was thereby able to overcome the trials in his life through his paintings. The cycle of water lilies consists of eight massive decorative panels—four panels depicting change of time, while the other four panels showed reflections of water lilies, willows, sunlight, and clouds on Monet's pond. The water lily cycle was the artist's last great body of work.



The water lily cycle is closely related not only to Monet's life but also to the Orangerie Museum. Upon donation, Monet was concerned about where to display the panels. Since he wanted to present peacefulness to its viewers, he was looking for a place that was accessible while a little isolated from the busy downtown area. After all, it had to be a room conducive to tranquil meditation. While Monet was looking for a perfect location, former French Prime Minister George Clémenceau, a close friend of Monet, suggested installing the paintings at the Orangerie Museum. The museum was, and still remains, the perfect choice of place as it was located in the middle of the Tuilerie Garden, which offered a layer of isolation from downtown Paris. In 1922, Monet signed a contract to house the water lily series in redesigned, oval rooms at the Orangerie. With input from Monet, the head architect in charge of the project drafted new plans that would allow natural light into the room to offer an impression of a real garden, and incorporated only plain white walls and sparse interior decoration. Harmonizing with its surroundings and Monet's paintings, the museum was developed into an interactive place for the water lily cycle. Monet's water lily murals became more special with this complementary structure of the museum. Unwilling to be parted from his final work of art, these water lily paintings stayed with Monet until his death on 5 December 1926 and were opened to the public in 1927.

Unfortunately, it was not until the emergence of the Monet revival in the late 1940s that people started recognizing the value of Monet's Grand Decorations. The beauty of it had, until then, been largely neglected

by critics due to its abstractness. Fortunately, with the advent of dynamic and non-rationalistic abstract art after World War II (a reaction against formalism), Monet's late works underwent a revival and came to be regarded as pioneering works of contemporary art. As people evaluated the paintings in a new light, the aesthetics of the water lily cycle were discovered and began to be appreciated by many. The paintings accordingly revived the spirits of people ravaged by the atrocities of the two major wars. Since then, the Orangerie has attracted numerous visitors. Statistics in 2007 from the Paris Office of Tourism show that approximately 600,000 people visit the museum each year. Andre Masson, a world-famous French surrealist artist, once declared the Orangerie to be "the Sistine Chapel of Impressionism," comparing Monet's impressionist artwork to Michelangelo's High Renaissance masterpiece, the ceiling decoration of Genesis in the Sistine Chapel.

While looking at Monet's water lily cycle, think about the stories that the paintings tell as well as its vibrant colors, expressive brushstrokes, and the effect of light. It contains not only the painter's ordeals—including the deaths of his loved ones, a horrendous war and his fear of losing his sight—but also his triumph over these hardships and how one man can heal a nation, then the world. The fact that people all over the world come to see Monet's cycle of water lilies at the Orangerie to this day demonstrates the power of his artwork to affect people, transcending time and space. The reason why the water lily cycle and the Orangerie museum have been steadily loved by people must be that, together, they produce synergy and provide a lily pond to which people may escape the pressures of the world. With the love of the painter, Monet's water lilies continue to heal the weary souls of visitors and it is in this manner that his artistic philanthropy will be immortalized in people's memories. ■

W M L. inter ust ist COLOR

KIM JONG-HYUN (DANIEL) - GOLD

The first thing you notice as you pull into the Hotel Prima is the fact that it seems to be covered in solid gold. This is a prelude to the level of quality that is to come, should you walk through the doors.

Given its level of service and its luxurious golden interior, the Hotel Prima, located in Cheongdam-dong, Gangnam, resembles more of a gigantic, polished gemstone than a hotel. The lobby is a circle of iridescent metal hugged by collections of historic pottery on the side; the rooms are filled with ancient, almost primal décor that clashes wonderfully with the luxurious suites and bedding; and the buffet, which houses the legendary Meissen pottery collection dating back to the Joseon dynasty, offers an otherworldly sirloin. The hotel is located near the CoEx shopping complex and countless entertainment venues.

Have fun.



(exp.cdn-hotels.com)

NGUYEN THI NGOC DIEP -
(MONOCHROMATIC) ORANGE

Winter is here, along with the gusts, chilliness, and sometimes the feeling of loneliness for no reason. And so...

I cheer myself up with the warmth of a candle glow

Bury my boots in the pristine white snow;

Bathe in the sunlight—my golden nugget

Embrace Mother Nature's gifts:

Apricots, persimmons, clementines

Dancing in the street light

On the pavement one night, last week

And while pulling up my tangelo shawl, hiding from a gust

I whisper, "Come quickly, my spring—my magenta."

And you—have you got any shades of orange to cheer yourself up this winter?



(1zoom.me)

SONG DA-WOON (AMIE) - CHESTNUT BROWN



(thenaturalsapphirecompany.com)

WEE WEI LIN ALLYSSA - SAPPHIRE

Many would associate the color sapphire with the gemstone of the same name. While sapphire gems come in various colors including yellow, orange and even brown, however, the color of sapphire itself refers only to a type of blue. Indeed, “sapphire” has its etymology traced back to the Greek word *sappheiros*, which literally means “blue stone.” First recorded in 1430 as the English name of a color, sapphire is a blue of a saturated shade—a color tone that is bright and vivid. Although not as gentle to the eyes as light or pastel blue may be, the hue of sapphire nonetheless exudes a soothing sense of serenity while its brightness gives it a touch of refreshing, playful quality not found in muted shades. The resulting mixture of confident elegance makes it a fine—if not a must-have—wardrobe choice of color for formal events or even a casual night out.



(wallpaper)

This fall, millions of chestnuts will come out of hiding in spiky balls of all sizes that will bloom and fall, before the cold deprives the trees of their yellow and orange coat. An extremely popular snack, roasted chestnuts are enjoyed by many Koreans each fall and winter. These tasty nuts have been around for so long that nowadays, the taste of roasted chestnuts is simply that—the taste of roasted chestnuts. *Ahjussis* and *ahjummas*—men and women, middle-aged or elderly—can be seen roasting chestnuts left and right on the chilly streets, packing and selling them in white paper bags while they’re still toasty. They are a great and delicious way to fight the bitter cold of Korea. You can even cook them at home by popping them in the oven! Make sure to eat them right away, as they spoil quite quickly.

(awaywithlily.com/10-korean-winter-snacks/)



CHRISTINA LEE - SHERBET ORANGE

Put this on your New Year’s resolution list: Celebrate the beginning (or end) of yet another year at the New Year’s Sunrise Festivals. The annual Sunrise Festival takes place on multiple beaches and in many ports throughout Korea, and it includes a countdown, fireworks, and cultural events and performances accustomed to each location. The Hourglass Park District at the Jeongdongjin Beach in Gangwon-do is an idyllic area that offers a ‘Sunrise Train’ across its scenic landscapes, while the Seongsan Sunrise Festival in Jeju Island attracts visitors with its unique shamanic ritual, torchlight show, and mandarin orange eating contest.

The festival also takes place in the Ganjeolgot Lighthouse in Ulsan, Gyeongpo Beach, Homigot Sunrise Plaza in Gyeongsanbuk-do, Maryang Port in Chungcheongnam-do, and the Impo Village in Yeosu, Jeollanam-do. Check out visitkorea.or.kr for more information, or just go to any beach and have your own little sunrise festival with some instant coffee and cup noodles.

JANG HYE-SUN - MAGENTA

I do not attract girls the way tickle-me-pink does. Nor do I fully encapsulate the lusciousness of classic red. I was even noticed by Sir Isaac Newton to be a non-spectral color, which has led some to say that I am not a color at all. But I do consider myself to be a color of integrity as I have an adequate combination of violet and red within my core. Some of you might have noticed me as the name and color of Blue's perky sidekick, accompanying her when she leaves her trail of paw print clues. I am commonly found as a color for flowers and because my complementary color is green, I tend to garner the most attention from the insects when pollination season comes. So you can see that there are many more who find me appealing than you might expect. Can you guess which color I am?



(bluesclues.wikia.com/wiki/Magenta)

YUN JAE-YOUNG - GRASS GREEN

When life gets stressful and work gets tough, it is easy to think that, sometimes, the grass really *is* greener on the other side. But if we take a break and appreciate the small things in life, we will realise that we have much to look forward to and enjoy.

For example, I wouldn't call myself a nature-loving person, but the one thing that really lifts my mood is seeing a huge field of grass stretching out endlessly before my eyes. This makes me feel energised and refreshed, and at the same time carefree and at ease. For me, one of the best ways to escape the hectic bustle of city life is to sit on the grass in the shade on a sunny day, reading a great book and enjoying my surroundings.

This is the thing that truly makes my day – what's yours?

(thebrokelondoner.wordpress.com)

KIM HYUN-SUNG - PERIWINKLE BLUE

Periwinkles symbolize happy memories. But when the color of the petals is combined with a ribbon, it becomes an awareness ribbon—a ribbon that symbolizes concern and awareness of serious issues and diseases. Periwinkle ribbons symbolize awareness of esophageal cancer, stomach cancer, pulmonary hypertension (high blood pressure of arteries in the lungs), eating disorder awareness, esophageal atresia (a birth defect that affects the esophagus), and tracheoesophageal fistula (formation of holes between the windpipe and the esophagus). The history of using ribbons to convey messages dates back to the Middle Ages. Kings presented colored ribbons to their knights as tokens, similar to modern day service ribbons. Later, yellow ribbons were used by the Puritan Army during the English Civil War. After the use of ribbons spread across the Atlantic, it became a symbol of wishing a safe return of a close family member from the battlefields. Other well-known awareness ribbons include red ribbons for compassion for AIDS patients, and pink ribbons for breast cancer awareness.



(cancerinsurance.com/blog/)



BAEK JUN-KYU -

CHOCOLATE BROWN

Now that somber, mournful autumn is behind us, we ought to focus on things that make us happy. Winter is in, and the air grows colder with every passing day. While the melancholy and somberness of autumn brown may still be fresh in our minds, we should remember that there is also sweetness in brown—sweetness that can fortify us against the winter chill.

Chocolate brown is—as the name would have it—an utterly sweet and rich color, full of depth and flavor lacking in its autumn counterpart. The color reflects its namesake in virtually every way, and for that reason it is the perfect color to complement the winter season. Whether you're savoring a cup of steaming hot cocoa, or letting a square of chocolate melt on your tongue, the rich taste and color will be guaranteed to make your winter a warmer one.

(abstract.desktopnexus.com)



FU KAIYING - SALMON

Slip into a preppy pair of salmon-colored trousers (or more accurately, “Nantucket Reds”) and instantly distinguish yourself within the endless blue of the Yonsei ocean! Hopping onto the campus shuttle bus, you find others like you, in the form of salmon-colored seats, already geared on for the battle upstream (albeit by nuts and bolts). You position yourself between them in the aisle and, together, endure the tumultuous journey beginning at the southern foot of the mountain until you finally reach the upper leg of the salmon run. The bus can take you no further north and your companions lose their resolve, remaining behind—don’t you give up now! Like flipping against river rapids, you conquer the stairs flight by flight until finally, you pass Muak Dormitory 1. You then head all the way left and arrive at a *pojangmacha* to refuel. Fiercely chewing on an *odeng*, epiphany hits and you realize, firstly, that you made it late for the breeding season, and also that it is shoes that make the man and not the trousers—you are not salmon. Fortunately, all is not lost for you have actually arrived at the entrance of Ansan Mountain where a short trek up rewards you with a beautiful view of the cityscape. Not too tough for a winter hike!



(media.tumblr.com/tumblr_m8re0fsthJ1qmte4k.jpg)

HWANG JI-YOUNG - BURGUNDY

What's the first thing that comes to mind when you hear the word burgundy?

Hotel carpets? The living room sofa? The prom dress you wore that came back with a permanent stain? There's a more mystical meaning behind burgundy.

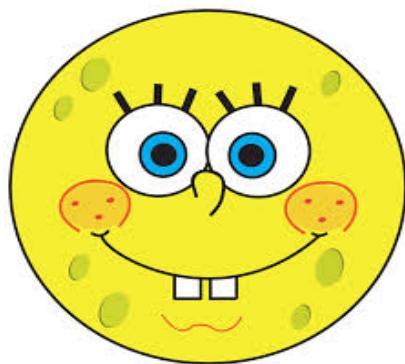
Burgundy is the chakra color of confrontation, and hence is linked to that of being a warrior. A person with a “burgundy” personality is creative, a very good leader, has a sense of duty in defending the weak, feels an attraction towards finding facts and organizing thoughts, is vigilant and always on guard, and full of honor and justice, making strong willed goals. When you wear burgundy, you give off the message, “don't mess with me.” It indeed is fit for a mighty warrior. Burgundy adds fire and creates deep ties. It's the ideal color for your new lipstick or in remodeling the interior of your car if you're trying to seduce or intend to be in a relationship with a significant other.

(wide-wallpapers.net)



KIM MIN-JEONG - YELLOW

What do you think of when you hear the word “yellow”? The color yellow is the lightest hue of the color spectrum and it is the liveliest color that grabs our attention. You might think of Sponge Bob, sunflowers, bees, daffodils, smiley faces and many other things. These examples show how the color yellow typically signifies happiness, warmth and cheerfulness. If your favorite color is yellow, you are probably an upbeat person with a cheerful disposition; your friends probably think you are a lot of fun. However, yellow sometimes has negative connotations, as it can also signify betrayal, madness, and caution. Since it signifies caution, yellow is used for traffic lights and cautionary signs. The color yellow is seen daily in life and because it emits a feeling of warmth to people, it will uplift their spirits and give them the energy to strive forward.



(clipartbest.com)

ROSALINE JUN - LIGHT PINK

South Koreans are all about traditions, and one tradition that comes around every April is the Japanese Cherry Blossom Festival, or 벚꽃축제. The blooming of these beautiful baby-pink flowers marks the beginning of Spring and is a popular attraction for couples, friends and families. There are many places to view these gorgeous flowers in bloom. The most popular locations by far are the places where long walking paths get blanketed with the petals from the blooming trees above. At night time, street lights will be turned on so that people can enjoy the trees even throughout the night, and street vendors will sell food and souvenirs. The Japanese Cherry Blossom Festival is an annual tradition for all South Koreans and shouldn't be missed.



(4.bp.blogspot.com)

SHIN YEUN-JOO (SALLY) - JET BLACK



Goyangie, 30 Apr. 2011
Sony A33, SAL 16105
<http://goyangie.tistory.com>

Throughout history, black cats were generally viewed in a negative light and linked with bad luck. During the Salem witch trials, people with this particular pet were persecuted due to its association with sorcery. In the modern day, black cats considered to be like any other cat—cute and cuddly. For many students, however, living in a dorm or one room accommodation makes it impossible to raise a cat. The ideal solution would be a cat café, specifically one called 고양이다락방 (English: Hello Cat Godabang) located near the university pharmacy in Sinchon. Here, cat lovers can pay 8000 won as an entrance fee. In exchange, they get something nice to drink and can spend as much time as they want with cats of various breeds. In fact, the black cat at *Hello Cat* is extremely friendly and would be the farthest thing from representing ill fortune. This unique experience is a must-have for all cat lovers and all individuals in general.

(cfile3.uf.tistory.com)

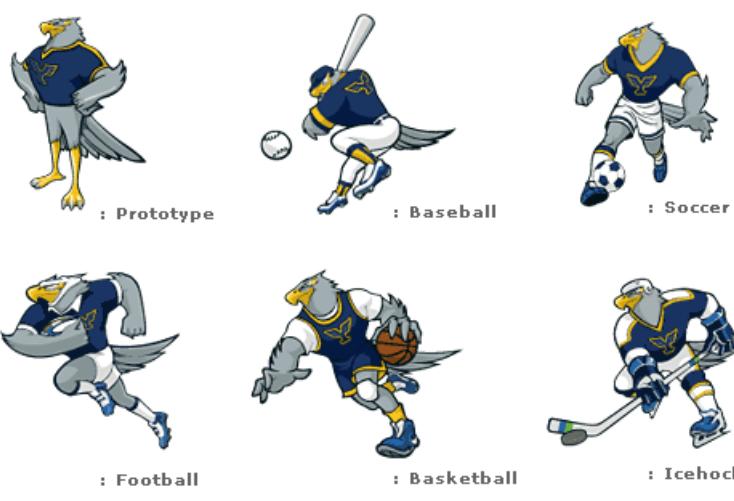


KIM SOO-YEON - CREAMY BEIGE

LEE SE-WOONG (SAM) - ROYAL BLUE

Besides serving as Yonsei's official school color and decorating the distinctive uniforms of the Yonsei Eagles, royal blue has a long and noble history. The "royalty" in royal blue comes from an interesting story. The color won a competition to make a dress for the British queen Charlotte of Mecklenburg-Strelitz. Royal blue dye was traditionally extracted from the shells of marine snails. Since then, the royal blue has undergone several revisions, most significantly during the emergence of the Internet. The traditionally darker-blue shade became one of the first standardized Internet colors but was changed into a lighter, more sky-blue shade in the process. Simply searching "Royal Blue" on the Internet will yield a thousand different shades. Today, they are a favorite among flags and uniforms around the world.

Ever feel like you need a break but are just too busy to have one? Running from one thing to the next, students often prefer to grab a hasty cup of coffee in university cafés or big-named franchises. But instead of sipping the same old caramel macchiato, how about a cozy, fragrant teashop to rejuvenate your spirits? A short walk from the main gate of Yonsei's Sinchon campus will bring you to the beautiful Chloris teashop. The interior makes you feel like you are in for a classic teatime, with high-backed cushy chairs, paintings, and soft lighting. The menu offers tasty, authentic tea—milk, black, red, herb, fruit teas—and drip coffee, along with ice flakes, cakes, and even breakfast food. Many kinds of milk tea are available, infused with cocoa, mint, and even a bit of whiskey. You can go for a cup of warm or cold beverages, or even a nice brunch—Chloris will serve you well.



(yonsei.ac.kr/eng)

Photo taken by Sooyeon Kim at Sinchon Chloris Tea Garden.

MULBERRY PURPLE

Many people know the mulberry plant as the silkworm's favorite food. Most people, however, have never stopped to think about the fruits. Mulberry fruits are juicy and scrumptious, with a gush of sweetness and a hint of sourness. The mulberry fruit has long been a traditional remedy in China due to its nutritional profile. Mulberry fruits are a source of antioxidants and help to support the immune system by activating white blood cells. They are also used to balance blood sugar levels. In recent years, mulberry fruit juice has been commercially produced as a health beverage, becoming very popular in East Asian countries. You can even make your own mulberry smoothies at home! Homemade mulberry smoothies are best served with yogurt. If you dry mulberries, they can replace raisins in cookies or other baked goods. So how about trying your own healthy mulberry recipe today?



(nuedfood)

In this day and age, staying healthy is not an easy task, especially amidst the hustle and bustle of modern life. Five daily servings of fruit and vegetables are recommended to maintain optimal health. Unfortunately, studies show that many people do not actually consume this amount. Green smoothies offer a great solution to this problem.

What's a green smoothie? It's simple: delicious fruits and veggies blended into a glorious liquid concoction. Don't let the idea of drinking spinach and broccoli get you down; green smoothies offer all sorts of great nutrients and they taste great too!

You might wonder why you can't get the same benefits from drinking orange juice or V8. While fruit and vegetable juices do contain some vitamins and minerals, they do not provide the benefits of natural fiber. However, smoothies have all the fiber from the fresh produce you blend yourself.

The secret to a delicious green smoothie is the golden ratio: 60 percent fruits and 40 percent vegetables (preferably leafy greens).

Don't knock it till you try it!

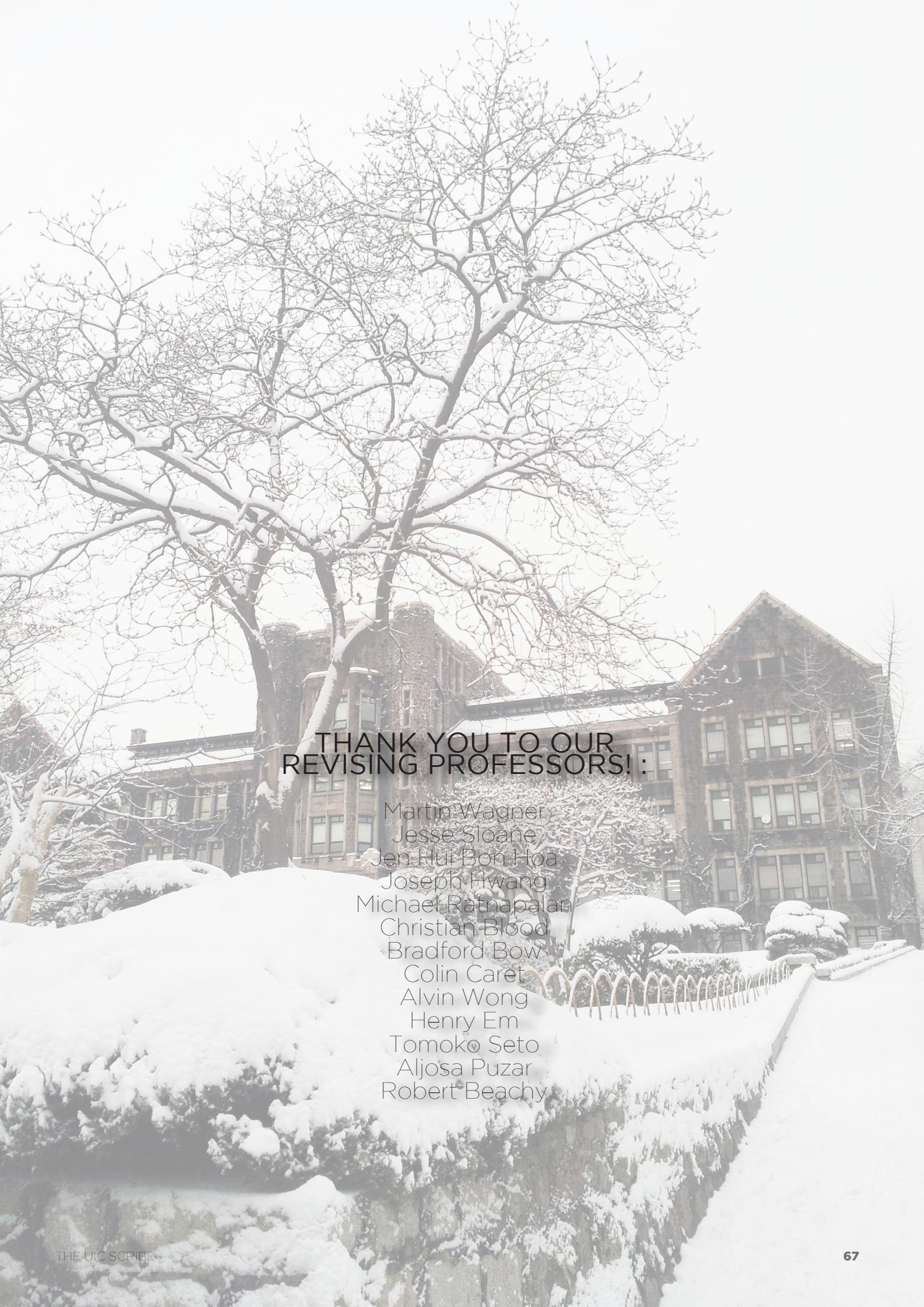


(nuedfood)

TRAN THANH VAN - SILVER

Silver has been long recognized for its ability to detect toxic substances. In the ancient East, before the king or an important figure touched any dishes, an assistant would use silver chopsticks to sample the food. If the chopsticks changed color, it meant that the food had been poisoned. Silver bracelets and rings are used in massage to help release toxins from the body when one is sick, particularly with the flu. Putting a silver knife under your pillow could also prevent malign air which might otherwise lead to a severe, sudden cold. Silver also plays a role in Western mythology; it is considered fatal to a vampire or werewolf. Carrying small silver jewelry with you is like carrying a magical potent substance that is cherished in many different cultures throughout mankind's history. Besides, they are very pretty! ■

secondstringswap.blogspot.com



THANK YOU TO OUR REVISING PROFESSORS! :

Martin Wagner
Jesse Sloane
Jen Hui Bon Hoa
Joseph Hwang
Michael Ratnapalan
Christian Blood
Bradford Bow
Colin Caret
Alvin Wong
Henry Em
Tomoko Seto
Aljosa Puzar
Robert Beachy



UNDERWOOD INTERNATIONAL COLLEGE (UIC) is an all-English college within Yonsei University, a private university based in Seoul, South Korea. UIC freshmen take classes at Songdo (a city nearby Seoul). UIC aims to bring together students from diverse and multinational backgrounds, providing them with a liberal arts program that rivals top universities worldwide. The first class was admitted in the spring semester of 2006.

THE UIC SCRIBE was also founded in 2006 as the official student newsletter organized by UIC students. It continues into its ninth year. (For inquiries and articles, e-mail us at scribe.uic@gmail.com.)
