

THE UIC SCRIBE

Winter Edition: Vol.8 ED.1, 2013

STUDENT-ORGANIZED OFFICIAL NEWSLETTER OF YONSEI, UNDERWOOD INTERNATIONAL COLLEGE

Snippets from Songdo:
YASHIK AT YIC

The Life of
Labor Activist **CHUN TAE-IL**

Development in
Timor-Leste

IN DEFENSE OF
TRUE DIVERSITY



LETTER FROM THE DEAN



The Liberal Arts for International Minds

With this issue of *The Scribe*, we are launching a new motto for Underwood International College: "The liberal arts for international minds." This phrase will be joining our classic "Join tomorrow's leaders at the hub of East Asia," which will continue to be used. The new motto will be featured in our page in the Global Education section of Newsweek Asia (December 31, 2012 edition), as well as our new 2013 UIC brochure, due to hit the shelves sometime in mid-January.

The idea of the "liberal arts" is particularly meaningful for universities in Asia in the twenty-first century. While a Confucian tradition does place great value on academics knowledgeable in literature, philosophy, and the arts, Asia in the last century has seen an emphasis on pre-professional, career-driven higher education. Korea, in having high school students decide upon humanities/social sciences vs. science/engineering tracks, continues this trend in early specialization with a major-focused, professionally purposeful college education, and the popularity of Business as a college major attests to this emphasis.

But the liberal arts is striking back. Liberal arts has always been about the skills and tools necessary for success, rather than content, a quality much needed in our information age. Like the old saying that rightly values "teaching someone how to fish" over the gift of a fish, the liberal arts emphasizes the tools of critical thinking, close analysis, and an awareness of democratic citizenship. Such training leads to an individual more capable of problem-solving, thinking, and negotiation. The liberal arts emphasizes that knowing the skills and the strategies for understanding one's position in the world is preferable to knowledge of any specific content. In today's information-rich world, content, if not already available online to the public, faces an increasingly short shelf-life.

The best college education these days needs to teach students to think deeply, to understand themselves, to anticipate what lies ahead. A college education must instill in students the values and integrity needed to support them in making difficult choices, both professionally and personally. The only content that college graduates must possess, for a lifetime, is the cultural capital contained in the legacy of our collective civilization. Culture—the collective wisdom of East and West, in the form of history, literature, politics, philosophy, and sciences—is what we have inherited from our ancestors, and its transmission is what distinguishes us from non-human species.

In our rapidly evolving era that demands a flexible, supple mental acuity and a wide-ranging, intellectual interdisciplinarity, we need college graduates who have learned to deliberate purposefully, to act responsibly, and to lead with sympathy. For Asia to move beyond its status as a source of manufacturing and technology, and into the category of leadership in innovation and idea production, it needs the liberal arts. The liberal arts for international minds: Underwood International College's new motto reflects our position at the forefront of Asia's necessary direction for elite undergraduate education.

Best wishes for the new year!

Hyungji Park

Hyungji Park, Ph.D.
Dean
Underwood International College



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It is with great honor and pleasure that I introduce myself as the eighth editor-in-chief of *The UIC Scribe*. The last few months of the 2012 year saw some major changes in global politics as the United States re-elected Barak Obama while South Korea welcomed its first female president Park Geun-hye. UIC too is eager to welcome approximately three hundred freshmen beginning their four year college journeys. Despite projections that Korea will experience record breaking below-zero temperatures this winter, the arrival of the New Year also brings a feeling of warmth as we prepare our resolutions and hope for a better 2013.

In light of the New Year and new semester, *The UIC Scribe* has undergone positive changes as well. Featuring a fresh design, this edition contains a wide array of engaging articles. Opening with news closest to home, Sung Bo interviewed two new UIC professors: Professor Joseph Hwang and Howard Kahm (p.5 & p.8). Professor Rennie Moon, meanwhile, sat down with Schoni to discuss her current research on civic education in Korea (p.10). *The UIC Scribe* is excited to initiate a column entitled *Songdo Snippets*; the first article by resident freshman and editor Hayon covers the tempting delight of late-night eats enjoyed by YIC students (p.12). A respite from the chilly weather, Sarah provides her personal account of the 7th Global Career Tour that took place in sunny Hong Kong (p.16). But extracurricular joys can certainly be experienced right on campus. Tatyana was one of thousands cheering for Yonsei's victory in the 2012 YonKo Games (p.45) while UIC celebrated the hidden talents of its own student body in UGC's annual Talent and Fashion Show (p.48).

Concerning current events, Linh takes a step back from the heated debate surrounding Dokdo/Takeshima Island to examine the territory conflict from a historical perspective (p.22). Amie exposes Korea's dark underbelly and investigates the alarming rise of recent sexual crimes against children (p.26). Veering into South East Asia, our editor Pham analyzes the degree of economic development in Timor-Leste as supported by the United Nations (p.28). If the current state of national and international affairs leaves you frustrated, Thai suggests you indulge yourself with cuisines from around the world located in the heart of Seoul (p.40). For more delights other than food, refer to our *Must List* as all our writers suggest various winter-themed "must-dos" to brighten a cold dreary day (p.42).

One of the primary aims of *The UIC Scribe* is to act as a conduit presenting the opinions of the student body. Exploring the celebrated notion of diversity at Yonsei, Schoni raises questions about certain versions of diversity, which fail to embrace perspectives deviating from the mainstream (p.31). UIC, however, seeks to remedy such contradictions through various means. A participant of the UIC-exclusive exchange program at University College Utrecht of the Netherlands, Fangzhou immersed herself in a multicultural environment much like our own UIC (p.33). We would also like to congratulate Thai for receiving the Commendation Award in *The Korea Times* and *Wooribank 8th Economic Essay Contest* (p.36). This is yet more evidence that conscientious students passionate about societal issues have found a home at UIC. Chun Tae-il was a young man of our age who also possessed a fire in his heart, and I commemorate this eternal youth that changed a nation (p.37).

I was disheartened to learn that the venerable *Newsweek* ended its long run of print publication to transition to an all-digital format. As sleek as eBooks on your iPad can be, the feeling of holding a magazine or novel in your hands as your fingertips flip over the pages is a pleasure uniquely afforded by the printed form. I hope that in some small way, *The UIC Scribe* reminds you once more of this pleasure. On behalf of *The UIC Scribe*, I wish all our readers a wonderful 2013.

Warm Regards,

Ekin

Eun-hae Kim
Editor-in-Chief



TABLE OF CONTENTS

UIC NEWS

Welcome Interview with Prof. Joseph Hwang	5
Welcome Interview with Prof. Howard Kahm	8
Faculty Profile: Prof. Rennie Moon on Civic Education in Korea	10
Snippets from Songdo: <i>Ya-shik</i> at YIC	12
Personal Diary on the 7th Global Career Tour in Hong Kong	16



CURRENT AFFAIRS

Historical Perspective on the East Asian Territorial Disputes	22
The Case for Refugees Close to Home	26
Development in Timor-Leste	28



OPINION

In Defense of True Diversity (Cover Story)	31
Exchange Story at University College Utrecht	33
Service of Korean Banks to Foreign Customers	36
The Life of Labor Activist Chun Tae-il	37



CULTURE

International Cuisine in Seoul Must List	40
YonKo Games 2012	45
Club Spotlight: UGC	48
Final Remarks	50





WELCOMING PROFESSOR **JOSEPH HWANG**

By Sung Bo Shim

CAN YOU INTRODUCE YOURSELF?

I was born in Hawaii and raised most of my life in the greater Los Angeles area of southern California. After completing my doctorate degree in Philosophy at UCLA, I worked as an Assistant Professor at California State University, Chico, which is located in northern California about one-hundred forty-five kilometers north of California's capital city, Sacramento. After working at Chico for four years, I moved to Seoul, Korea with my wife to be a part of the Yonsei University team. I work mainly in the area of Early Modern Philosophy, but also have interests in metaphysics. I'm into punk.

HOW DID YOU KNOW ABOUT UIC, AND IS THERE ANY SPECIFIC REASON THAT MADE YOU COME HERE? IN YOUR OPINION, WHAT MAKES UIC SPECIAL COMPARED TO OTHER UNIVERSITIES?

I learned about Yonsei UIC in 2009 through my friend and colleague, who is an assistant professor here. However, I have known about Yonsei University since the mid-1990s when I took two classes at Yonsei during a summer exchange program. I came to UIC for a variety of reasons. I was looking for a faculty position at a university while I was still an Assistant Professor at CSU Chico. I received an advertisement for a position at UIC and recalled my positive experiences at Yonsei. After doing some research on UIC, I thought it would be an exciting place to be. I decided to apply for the position and now here I am!

What I think makes UIC uniquely special is the people who are part of it. Though I've been here for just half a semester, I have already met wonderful students, faculty, and staff from different backgrounds and walks of life. They all make UIC a fantastic and delightful place to be.

TELL US ABOUT THE LECTURES THAT YOU ARE NOW GIVING (OR PLANNING) TO STUDENTS. ARE THERE ANY HELPFUL TIPS THEY SHOULD KNOW BEFOREHAND? WHAT KIND OF CLASSROOM ENVIRONMENT DO YOU TRY TO FOSTER?

Currently I'm teaching two courses: World Philosophy (WP) and Freshman Writing Intensive Seminar (FWIS). My WP class is a survey of some of the main philosophers of the early modern period: René Descartes, Baruch Spinoza, Gottfried Leibniz, John Locke, George Berkeley, and David Hume. Topics covered include the essence of and relationship between mind and body, freedom of will, the existence of God, and issues regarding teleology in the natural world. FWIS is a survey in Medieval Philosophy, examining the works of Augustine, Boethius, Thomas Aquinas, Anselm, Avicenna, John Duns Scotus, and William of Ockham. Topics covered include the essence of the human soul, freedom and evil, and the nature and existence of God. In the future, I am interested in teaching courses in ethics and philosophy of mind, but also analytic philosophy (history of and introduction to) and philosophy of language.

Current lectures include Boethius on the apparent tension between divine omniscience and freedom of the human will; Averroes on the universal nature of the agent intellect; and Spinoza's monism (i.e. God, or Nature, is the only existing substance) and necessitarianism (i.e. all events and actions necessarily could not have been otherwise). In the next few weeks we will be looking at Avicenna's flying man argument for the substantial identity of the human self with the immaterial soul; Leibniz's monadology and account of human haecceities; and Locke's account of personal identity and argument for the existence of God.

Students typically find philosophy difficult either because it tends to be incredibly abstract or because it involves texts written in a very unfamiliar style. In some cases, students have a difficult time doing conceptual analyses in a logically rigorous manner. For my classes (and I'd even venture to say "all classes"), one of the best things to do is to approach the material in the way that one would approach learning a new skill, such as playing a musical instrument, surfing, etc.

For example, learning to ride a skateboard is difficult: at first the movements are awkward, balancing is hard to do, standing on the skateboard feels unnatural, and stumbling and falling are frequent (not to mention painful). But anyone who knows how to skate well will agree that patient and persistent practice is absolutely key for moving up the learning curve. The more one works at it, the better one becomes. Philosophy is no different in this respect, except the activity or skill is thinking. Sure, everyone can think, just like everyone can walk, run, and jump. However, there is a difference between simply doing these activities and doing these activities well.

HOW IS YOUR LIFE IN SONGDO SO FAR? IN YOUR OPINION, WHAT ARE THE ADVANTAGES OF A RESIDENTIAL COLLEGE LIFE?

I really enjoy working in Songdo. It's really nice to teach and do research somewhere that is away from the alluring distractions of a big city like Seoul. For this reason, I think it's great both for students and faculty alike. You also get the best of both worlds: the feeling of going away to a college town in the 'middle of nowhere' without really having to move to the 'middle of nowhere.' As for a residential college, I think it provides a great opportunity for students to immerse themselves in their studies.

In addition, a residential college like the one in Songdo allows students to meet new people and really develop and foster new relationships, both with other students and faculty. It concentrates everyone's experiences to a restricted domain, as it were, and, in this way, everyone can come out with a deeper connection to and appreciation of the people that entered their lives while at Songdo.

HOW DOES THE PROFESSOR-STUDENT RELATIONSHIP IN KOREA DIFFER FROM THAT OF OTHER COUNTRIES?

It seems that the professor-student relationship is much more formal here than in the USA. Students greet me and address me formally. Although I'm completely fine with it, I do confess that when someone says "Hello Professor Hwang," for a split second I think, "Oh, there's a professor here with the same last name as mine" before realizing the student is greeting me.

WHY DID YOU CHOOSE TO STUDY PHILOSOPHY? AS A PHILOSOPHY PROFESSOR, WHY SHOULD UIC STUDENTS BE PASSIONATE ABOUT PHILOSOPHY? HOW IS IT RELEVANT TO OUR LIVES?

While I was an undergraduate at UC Irvine, I took an introductory philosophy class in order to fulfill a general education requirement. Two things immediately hooked me. One was existentialism. The view that being human meant being thrown into a world without any objective meaning was to me very jarring – it drew me in and captured my interest immediately. Another was philosophy of mind. The question of whether the mind is something physical or non-physical shook my most basic assumptions about what I am – what we are. Again, I was drawn in and my interest held captive. Furthermore, I was incredibly impressed by philosophy's rigorous form of argumentation and analyses.

I love and am passionate about philosophy. However, I don't find myself believing or otherwise thinking that students should love or be passionate about philosophy as well. Certainly, I want students to recognize that the philosophical issues we discuss in class are interesting and important. However, I don't necessarily think that they must be passionate about them in the way I am. After all, I love my wife but it would be silly of me to insist that everyone else also love her in the way I do. People are different; they are interested in different things. With that said, I do think that everyone should be passionate about learning, and by that I do not mean simply acquiring information. I take learning in the true sense to be a kind of learning how, and in this case specifically, learning how to live. I suppose I'm an Aristotelian in a sense – I believe that living is an activity that one must learn how to do well. I believe that taking philosophy courses can help towards achieving that end.

Philosophy has been around for over two thousand years. Many of the same questions that philosophers were tackling since its beginning are today still being heavily debated. If anything, I think this fact tells us that these questions are deeply human questions. By that, I mean that it seems that these questions cut to the heart of what it is to be human: to wonder about things like whether God exists, what we are as human beings, what makes an action right or wrong, and what the nature of knowledge is.

Currently there are many questions being asked in 'the market-place public forum,' as it were, such as whether science can or has answered the question of God's existence; whether neuroscience will answer all questions about the mind; whether normativity has any real place in the scientific conception of the world; or whether a particular action is morally right or permissible or a certain policy is just. People from different disciplines participate in these discussions – physicists, social scientists, and so forth. Insofar as these issues are important issues worthy of careful investigation and examination, philosophy has relevance. After all, these are philosophical questions that philosophers of old and new have been trying to tackle for many years. I'd like to think that philosophers have a few insightful things to say about such matters.

CAN YOU RECOMMEND SOME BOOKS TO UIC STUDENTS?

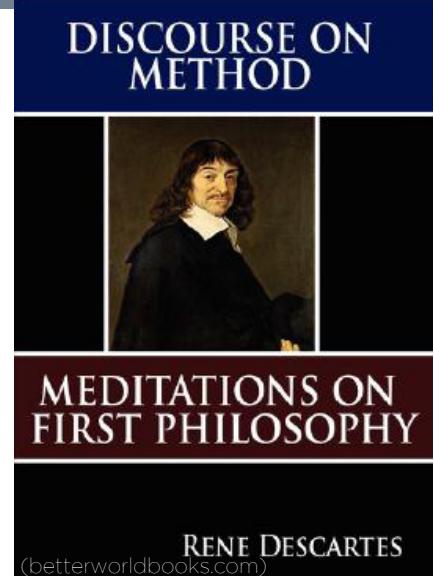
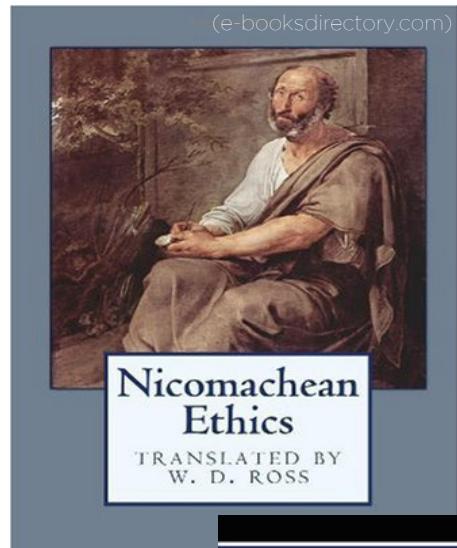
Republic by Plato, *Nicomachean Ethics* by Aristotle, *Proslogion* by Anselm (or his *De Veritate*, *De Libertate*, and *De Casu Diaboli* series – beats the *Harry Potter* and *Twilight* series combined), *Meditations on First Philosophy* by René Descartes, *Ethics* by Spinoza, *The Frege Reader* edited by Michael Beaney (a collection of works by the logician and philosopher, Gottlob Frege).

LASTLY, DO YOU HAVE ANY ADVICE TO GIVE TO UIC STUDENTS WHICH YOU HOPED TO HAVE RECEIVED WHEN YOU WERE AN UNDERGRADUATE?

First, try not to get bogged down in worrying so much about your grades or about how you compare with your peers. This is your journey and not anyone else's. Thinking about where you stand in comparison with your peers or excessively worrying about sustaining a perfect grade point average could easily prevent you from really learning and, hence, growing. Worrying about such things can take the fun, and thus the passion, out of learning.

Second, take this time in college as a time to grow and be exposed to exciting new worlds. This is a time for you to explore new ways of thinking about the world and to achieve a level of understanding that can transform your entire way of life. Embrace this opportunity for all its worth – and it's worth a lot.

Third, take this time as an exercise in trying to keep the fire of wonder burning within you. During childhood we are filled with a sense of wonder about the world in which we live. The world seems filled with enchanting possibilities and a yearning sense of wonder drives us to seek out the magic behind every wall, lurking beneath the shadows, and hiding under every stone. Somewhere along the course of life, many unfortunately lose that sense of wonder. Now is a time to learn how to keep that wonder burning and growing – to feed it and keep it shining. ■



“Somewhere along the course of life many unfortunately lose that sense of wonder. Now is a time to learn how to keep that wonder burning and growing – to feed it and keep it shining.”



WELCOMING PROFESSOR **HOWARD KAHM**

By Sung Bo Shim

CAN YOU INTRODUCE YOURSELF?

I am Howard Kahm, Assistant Professor of research methodology at UIC. I received my Ph.D. from UCLA in Asian Languages and Cultures, specializing in modern Korean and Japanese economic history. I wrote my Ph.D. dissertation on Daiichi Bank of Japan and the Bank of Chosen in colonial Korea, focusing on the rise of a regional East Asian economy and financial system linking Japan, Korea, and Manchuria.

HOW DID YOU FIND OUT ABOUT UIC, AND IS THERE ANY SPECIFIC REASON THAT MADE YOU COME HERE? IN YOUR OPINION, WHAT MAKES UIC SPECIAL COMPARED TO OTHER UNIVERSITIES?

I knew about UIC because I have a long personal relationship with Yonsei University. I first came to Yonsei in 1997, just after my graduation from Williams College. I was a Fulbright scholar and I was affiliated with Yonsei University, specifically through Prof. Mark Monaghan who was a professor here in the International Division. During my time here, I took a few courses with professors in the History and Economics Departments, professors such as Hong Song-ch'an and the late Pang Ki-jung. I was also a graduate student, albeit briefly, in the Graduate School of International Studies, working with Professors Young-Ick Lew and Hyukrae Kim, before I went to UCLA to attend the graduate program there. I came to Yonsei again in 2008-2009 for my dissertation research as a visiting scholar in the Institute of Modern Korean Studies, so I am very familiar with Yonsei University.

I heard about UIC when I was here in 2008-2009 and I was intrigued that an entire program dedicated to an English-language undergraduate program had been established. Yonsei's engagement with the international community has a long and distinguished history through both the activities of the Korean Language Institute and the GSIS, so the establishment of UIC marked a natural extension into a new and exciting area of international education. I also heard about UIC through Prof. Paul Chang, with whom I had attended graduate school for a few years at UCLA. He was very enthusiastic about the UIC program and spoke to me on several occasions about the progress of the program while I was in Korea as a graduate student.

The strength of UIC is the people, both the students and the faculty. It is really quite amazing that you cannot pigeonhole the student or faculty population or say there is a stereotypical UIC person because the breadth of backgrounds and experiences is quite amazing. All these unique individual stories are brought together at the UIC program and provide many opportunities for people to learn from each other and share perspectives that cannot be gained elsewhere.

TELL US ABOUT THE LECTURES THAT YOU ARE NOW GIVING (OR PLANNING) TO STUDENTS. ARE THERE ANY HELPFUL TIPS THEY SHOULD KNOW BEFOREHAND? WHAT KIND OF CLASSROOM ENVIRONMENT DO YOU TRY TO FOSTER?

Currently, I am teaching Research Design and Quantitative Methods (RDQM), which is a required course for all students. In addition, I am teaching my seminar course, Imperialism and Capitalism in Late 19th and early 20th century Korea. I am also part of the team teaching Eastern Civilization at Songdo. The primary focus

of my teaching philosophy is to engage the students through practical application. I try to make my courses and my instruction relevant to the everyday lives of students. It's not always easy when you are teaching certain types of theory or perhaps qualitative analysis, but I believe that students find added-value in their classes when they see how it connects to their own lives.

For example, I was teaching normal approximation of chance in RDQM today, but I wanted to provide some real-life examples so I talked about gambling. Most students are not gamblers but I think they have seen enough movies to understand the basic principles. Using box models, the class was able to calculate the percentages of winning at roulette or craps and see that it was basically a losing proposition to take on a casino, especially with a large number of draws (over a long period of time) and taking chance error into account. Most students would take that conclusion on faith, but now these RDQM students can quantify the difficulty and understand the principle in more than just a general way.

IS THIS YOUR FIRST TIME LIVING IN KOREA? IF SO, HOW WAS IT LIKE TRANSITIONING TO LIFE IN KOREA? DID YOU EXPERIENCE ANY CULTURE SHOCK?

This is not my first time living in Korea, but this is the first time that I have lived and worked in Korea which is quite different from being here as a graduate student. I am certainly enjoying the experience, particularly acquainting myself with the faculty and the students at UIC. I don't feel any noticeable culture shock, perhaps because of the number of years that I have previously lived in Korea. I am enjoying some of the unique aspects of life in Korea, such as a very tasty fried chicken shop in Sinchon that was one of my favorite restaurants when I was here previously.

HOW DOES THE PROFESSOR-STUDENT RELATIONSHIP IN KOREA DIFFER FROM THAT OF OTHER COUNTRIES?

Needless to say, the hierarchical aspect of Korean culture permeates nearly all relationships in Korea, and the professor-student relationship is no different. I think it required a greater adjustment on my part since I recently arrived from UCLA, which combined the relaxed atmosphere of Southern California with the somewhat informal nature of professor-student interactions.

One particular example jumps to mind because I have had a few students visit me here at Yonsei during office hours. I was surprised when students would bring me a drink or a snack when they came to visit me, which I had never experienced before. When I was at UCLA, I had more than a few students who visited me during office hours wearing what looked like their pajamas and their appearance suggested that they had just rolled out of bed. I'm certainly not criticizing those students nor praising the Yonsei students, but I think it is an excellent example of relative expectations, particularly in the realm of teacher-student relationships across different cultures.

WE, FRESHMEN, WERE VERY SURPRISED ABOUT YOUR PASSION IN TEACHING KOREAN HISTORY DURING THE EASTERN CIVILIZATION COURSE. WHY SHOULD UIC STUDENTS BE PASSIONATE ABOUT EAST ASIAN STUDIES? HOW IS IT RELEVANT TO OUR LIVES?

A liberal arts education, such as the one that underpins the UIC curriculum, exposes students to a broad cross-section of human endeavors across time and space. I believe that there are many les-

sons that can be learned and not just from the categories that we call Western or Eastern civilization. However, Korean history is my field and I do like to draw as much relevancy as possible out of my courses and literally push it onto my students.

One of my favorite methods is to cast my students in historical roles or to use my students as real-life examples. Often, real-world applicability is one way to take boring and dry material and turn it into something that can be exciting and stimulating. I think students relate to those kinds of examples, particularly when they see their fellow classmates being drawn into the lectures as a king or a peasant.

CAN YOU RECOMMEND SOME BOOKS TO UIC STUDENTS?

There are a few books that link the East Asian region in interesting ways that I would recommend for people interested in exploring modern Asia. One recent book on Japanese settlers in Korea is Jun Uchida's *Brokers of Empire: Japanese Settler Colonialism in Korea, 1876-1945* (Harvard University Asia Center, 2011). Mark Metzler wrote a book on Japanese economic history that has important implications for colonial Korea entitled *Lever of Empire: The International Gold Standard and the Crisis of Liberalism in Prewar Japan* (University of California Press, 2006). Kirk Larsen explored Korean-Chinese commercial ties in the late 19th century in his *Tradition, Treaties, and Trade: Qing Imperialism and Chosun Korea, 1850-1910*. A slightly older but still intriguing book on the Korean experience under colonialism is Hildi Kang's *Under the Black Umbrella: Voices from Colonial Korea, 1910-1945* (Cornell University Press, 2001). Finally, David Kang recently wrote a book that combined political science, history, and premodern international relations in his *East Asia before the West: Five Centuries of Trade and Tribute* (Columbia University Press, 2010).

LASTLY, DO YOU HAVE ANY ADVICE TO GIVE TO UIC STUDENTS WHICH YOU HOPED TO HAVE RECEIVED WHEN YOU WERE AN UNDERGRADUATE?

In some of my conversations with UIC students, I have found quite a few students who are intensely focused on their post-college careers, particularly among upperclassmen. I certainly understand and share their concerns with finding jobs or gaining admission to graduate schools, but I also remind them that their undergraduate years are a finite experience that shouldn't be overlooked. Time passes all too quickly for us to embrace all the experiences that come, the good and the bad, but we should try because these years never come again. For undergraduates, the pressures of job, family, perhaps military service, come rushing upon them before they know it but the college years are for college experiences so they should embrace it fully. ■

“I certainly understand and share their concerns with finding jobs or gaining admission to graduate schools, but I also remind them that their undergraduate years are a finite experience that shouldn't be overlooked.”

A professional portrait of Professor Rennie Moon. She is a young woman with long, dark brown hair, wearing a black turtleneck sweater. She is smiling slightly and looking directly at the camera against a dark blue background.

PROFESSOR
**RENNIE
MOON**
ON CIVIC
EDUCATION
IN KOREA

By Schoni Song

Over the past two years, Professor Rennie Moon has been teaching undergraduate students at Yonsei University in the field of Research Methods as Assistant Professor. An Assistant Professor of Comparative Education at Hanyang University before joining the UIC faculty, Professor Moon received her B.A. in French from Wellesley College, her M.A. in Sociology and Ph. D. in International Comparative Education from Stanford University.

Professor Moon's fondness for globalization was not just limited to her studies and research however. She decided to join the UIC faculty because of UIC's English-speaking environment. Her signature course, Research Design and Quantitative Methods, befits the highly experienced and qualified social science researcher she is. She also teaches a course called Education and Global Competitiveness at Yonsei University's Graduate School of International Studies (GSIS).

Professor Moon's current research addresses Civic Education in Korea. Her passion for the field had not just sprung out of thin air spontaneously. She had begun to connect and collaborate with a team of researchers on a cross-national project on civics education. During the process, she discovered and developed a keen interest in the subject matter. And hitherto, she had been walking a single path as a scholar, researcher and educator in this field for the past decade.

The natural question at this point may be, 'What is civic education?' To begin with, civic education is a topic with multiform definitions. In short, definitions vary among practitioners, scholars, and policy-makers, but a common overlapping goal is to educate students about their proper roles as members of a larger polity or community. This may happen on a national, regional, or global scale, not to mention any combinations of these elements. Professor Moon's research on civic education revolves around the unique geopolitical situation of South Korea—in the context of the world's one and only remaining partitioned nation state.

When asked what made civic education in Korea special, she put forward a rather elegant explanation that captured nicely our current socio-political state of affairs. According to Professor Moon, one of the unique facets of civic education here is the urgency to address the South's relationship with the North. Because of Korea's status as a divided nation—or divided nations—educators and policy-makers must factor into their decisions how to best convey issues such as reunification and the rationale for it. Quite ostensibly, there are heavy geopolitical and socio-economic implications involved.

A faculty celebrity at YIC whose popularity is grounded in her sound student fan base, she is often seen playing ping-pong with students at YIC. She is, in fact, the only professor who actually lives in Songdo. More importantly, she takes pride in her role as an educator who bears the mantle of an influential mentor to her students. She believes that her research has especially meaningful implications for the larger UIC community in that her area of research deals particularly with multiculturalism and multicultural education policies, both highly relevant to the UIC community due to its relatively diverse student body and faculty. ■



(Explore.co.uk)

The UIC Scribe is elated to present to our readers a new column entitled "Snippets from Songdo." In our continuing attempt to bridge between the Sinchon and Songdo (YIC) campuses, the column will include regular news and updates about the culture at YIC.

SNIPPETS FROM SONGDO YA-SHIK AT YIC

By Hayon Yoon

A hasty, perfunctory glance around the community rooms in the wee hours of the morning at Yonsei International Campus (YIC) will reveal more than anything else the nocturnal and oftentimes unhealthy eating habits of Yonsei students residing in Songdo. Sky-scraping piles of empty pizza and chicken boxes, the infinitesimal crumbs of long-gone biscuits, and the residue of instant ramen noodle soup surround the metallic waste bins of an otherwise relatively pristine common room. These spills and scraps point towards the common occurrence of *ya-shik*, or late-night meals. When the mandatory dinners in the cafeteria do not suffice, and the limited, static selection of snacks at CU begin to lose their appeal, students turn to the usual "Korean" *ya-shik* eats – "western" foods, such as chicken or pizza, and "Korean" foods, like *soon-dae* (pig intestine sausages) and *ddukbokki* (spicy rice cakes).



(tumblr.com)

The Sweet and Spicy lure of Ddukbokki (spicy rice cakes)

Although snacking late at night occurs among other cultures, *ya-shik* is arguably a singularly Korean concept. "When I first came to Korea, I found the *ya-shik* culture really weird because we don't have that in [my country]," Thao Anh Tran, an international UIC student from Vietnam, explains. In fact, non-Korean students initially have a hard time understanding the reasons behind Korean students' eagerness in enjoying huge, calorific meals at a time when most people are fast asleep. Yet, the answer is not so complex; simply put, university students are hungry. Staying up night after night in preparation for exams and homework assignments takes its toll on sleep-deprived young adults. Adding to the never-ending exhaustion is the unfortunately woeful state of the cafeteria food. "Our cafeteria fails to provide satisfying meals," claims Vlad Chelaru, one of numerous students whose grievance against the school food causes him to indulge in *ya-shik*, high calories be damned.

But beneath the superficial reasoning for the propensity to eat at night lies a much more sentimental one. In essence, *ya-shik* serves as a bridge of sorts between Koreans and foreigners who may feel uncomfortable around each other at the outset. Korean and non-Korean students each tend to keep to themselves – a situation that arises largely due to differing cultures and a seemingly insurmountable language barrier. However, in the face of warm, piping food, any vestiges of awkwardness and embarrassment are thrown out the window. Jee Soo Lim, a Korean UIC student, states it best: "food always gives people a great opportunity to bond and get to know each other." In spite of *ya-shik* originating from Korean culture, who in the world can find the resistance within him/herself to withstand the lure of freshly baked pizza oozing with mile-long strands of cheese, or engine-red, spicy rice cakes and *soon-dae* inundated with sauce delicious enough to slurp up on its own?

For as long as human beings have roamed the planet, food has remained a key factor in bringing people of varied backgrounds together for a united purpose. Through a shared meal, dialogue is hesitantly exchanged, a conversation takes flight,



(asknate.com)

Always Convenient Ramen Cup



(bigcuppizza.tistory.com)

The Guilty Pleasures of Midnight Pizza

and if a common chord is struck, a relationship blossoms. True, eating *ya-shik* arises in part from the desperate need for sustenance at dusk. More importantly, *ya-shik*, and the act

of sharing food with unfamiliar classmates, should be seen as an integral part in helping form and maintain new intercultural friendships in Songdo. As Jack Walsh, a UIC freshman from the United States succinctly asserts: "Korean or foreigner, it doesn't matter when we are hungry. I can eat chicken with anyone."



Korea's Speedy Fried Chicken Delivery Service

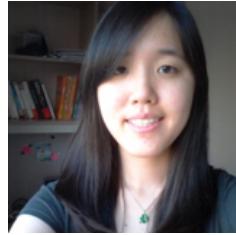
WHAT YA-SHIK MEANS TO YOU



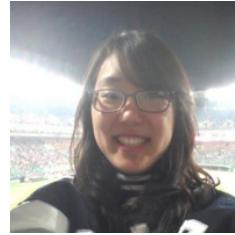
PAUL PARK
(UD, '12)



PETER LIM
(ASD, '12)



JEE SOO LIM
(UD, '12)



MINJEONG KIM
(UD, '12)



JIYOUNG HWANG
(UD, '12)

From my personal experience, I believe that *ya-shik* is a good way to get along with foreigners. In YIC, where there are many students who have come from abroad, food is what everyone has in common. Especially, in college, many students stay up late finishing their assignments or participating in extracurricular activities. It is only natural that the students will grow hungry during the night. For me, food seemed to ease the awkwardness of being with a foreigner. As we are eating together, I got to feel more comfortable being with them, and those feelings lead to short exchanges of words and eventually to enjoyable conversations. Also, *ya-shik* naturally brings up a topic; since foreign students are not used to the food, eating *ya-shik* together initiates talks of the food, the flavor, the culture etc. Overall, *ya-shik* has been a great aid in my friendship with foreigners.

I eat *ya-shik* once or twice a week; it varies dramatically. Some weeks, I will eat *ya-shik* every day; the next week, none at all. Mostly though, I only eat it once or twice a week. When I do eat *ya-shik*, I usually eat chicken, but when I'm short on cash or feel like a change, I just eat ramen and *kimbap*. Eating *ya-shik* with international students was, in my experience, no different from eating with Korean students. Eating is eating; it is when people come together, and are happy with the fulfillment they get. Although the international students have a little bit of trouble using chopsticks, there is no big difference in eating *ya-shik* with international students.

Being raised in a very health-conscious family, I can honestly admit that I don't eat *ya-shik* at all during the week. I'm pretty sure I could count the number of times I've had *ya-shik* in my life on one hand (well, excluding when I was a baby, of course). In the few times that I have had *ya-shik*, it's been some form of chicken, plain fried or with spring onions (*padak*). I've had *ya-shik* once with a few international students during my first semester at Songdo and I don't think there was much of a difference eating with them compared to eating with my Korean friends. We just spoke in English and since most *ya-shiks* are "western" foods, like pizza or chicken, there wasn't a difference in the choice we made with regards to food. It was a nice bonding moment for everyone, in my opinion; food always gives people a great opportunity to bond and get to know each other.

I would say that I eat *ya-shik* about two or three times a week. Most of the time, I go to CU to buy food and eat with my friends. However, sometimes, I will order food to be delivered to YIC. From CU, I usually eat cup noodles, pre-made meals or sandwiches. When I order food, I always order chicken or pizza. In the past, I have eaten *ya-shik* with international students and I thought this experience was memorable. Eating together at night helped form a closer relationship with the international students. While eating, we share our life experiences and talk for a long time to overcome the awkwardness we felt before. I believe that eating *ya-shik* together is the best way to form new friendships in Songdo.

I eat cookies, chips, and delivery food such as pizza, chicken, and *bossam* (steamed pork wrapped in vegetables) for *ya-shik*. I feast on *ya-shik* with the international students when they invite me to these midnight snack feasts. The reason why I eat *ya-shik* is that I am usually hungry at night if I am still awake by then. Another reason is that through *ya-shik*, I am able to interact with my friends

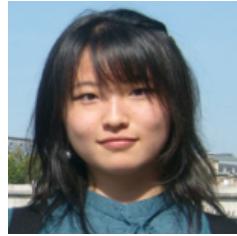
WHAT YA-SHIK MEANS TO YOU



TONY JANG
(TAD, '12)



KI-AHN LEE
(ASD, '12)



HYEBIN KANG
(ASD, '12)



CHANGWOO CHOI
(TAD, '12)



THAO ANH TRAN
(UD, '12.5)

I personally think *ya-shik* is an essential part of college life, especially when you're residing in a dormitory. When students stay up late hours to finish homework and other stuff, they often get hungry, and what better way to satisfy your hunger than to indulge yourself with greasy, unhealthy, but immensely delicious food. Personally, I prefer noodles and *kimbab* for my *ya-shik* because I feel like it's the healthier option as opposed to fried chicken and pizza. I have no personal preference as to who I eat *ya-shik* with; I just choose to eat with whoever enjoys food as much as I do.

I usually eat *ya-shik* during mid-term period, or when I have a paper due the next day. Staying up all night without eating anything is a real pain. However, such eating habits are only present when my friends are around, and three to five people is quite ideal. If I am the only one up all night, I just tend to skip it. Most of the time I eat with Koreans and the main menus are pizza or *pa-dak*, which is one of the most common *ya-shik* options for students. Though I do worry about my weight when I eat, it is quite irresistible to reject a suggestion from my friends and such atmosphere they create when eating together.

My friends and I eat *pa-dak* roughly twice a week. We often pull an all-nighter or stay awake very late hanging out, which is why we can never stop ordering chicken. The most popular late-night craving amongst ourselves is chicken. This duo of delicious fried chicken with sliced scallion is the perfect companion to us all-nighters!

Most of the time, I order chicken as *ya-shik* or my late-night snack. Other times, I go to the convenience store. I don't have a favorite brand for chicken in particular, but I happen to have ordered from "Mexicana" most often. The reason why I eat *ya-shik* is that I am hungry; I guess I have somehow adapted to the cycle of eating at night. I look for somebody to eat with in the KakaoTalk chatroom where all of the students in my major are invited for announcement purposes. I don't think I have eaten any late-night snacks with an international student except during floor meetings.

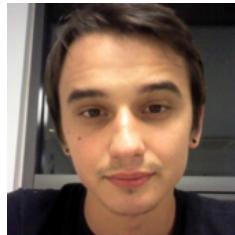
When I first came to Korea, I found the *ya-shik* culture really weird because we do not have that in Vietnam. But now that I have been here for about a month, I have to say I love it! Normally, we have *ya-shik* two or three times a week. We usually order chicken or pizza and Coke on weeknights. During the weekends, we sometimes walk downtown to eat at two or three in the morning. I usually eat with my international friends, but sometimes they also bring their Korean friends. Because most of them speak English very well, I feel no difference between eating with Korean friends and international friends, except for the fact that they can order food better than us. *Ya-shik* is great; it brings us closer to each other, and gives us a moment to let ourselves relax after hours and hours of intensive studying.

WHAT YA-SHIK MEANS TO YOU



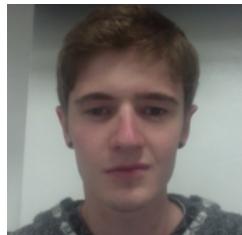
VANESSA GREENE
(UD, '12)

I am not a huge *ya-shik* eater but when I do eat it, the type of food I eat depends on my mood. There's never really a consistent snack I eat. Sometimes I feel like something sweet, such as chocolate or cookies, while other times, I feel like eating *kimbap* or something savory. When I eat *ya-shik*, I usually do so in my room with my roommate, but sometimes occasionally I eat it with other international students. I eat *ya-shik* usually because I'm up too late and/or when I haven't eaten a lot during the day and I start to feel hungry.



VLAD CHELARU
(UD, '12)

I eat late at night pretty often (from Monday to Friday) and this is because our cafeteria fails to provide satisfying meals. There is not really much to eat on campus, as we only have CU, and Pascucci closes fairly early. Now, CU doesn't offer that many options either besides processed food, so I'm stuck with ramen and other similar products. You can always go for ordering food, of course, but how often really (this semester, just one time)? I don't eat *ya-shik* with Korean students, not because I would not enjoy it, but plainly because we have different study groups.



JACK WALSH
(UD, '12)

Every night, I eat food. I have to; dinner in the cafeteria is so weak and unappealing that I'm always hungry past nine or ten o'clock. Actually, I usually take at least two trips to CU every night. Ramen is my usual meal, but I know I eat too much of it and I'm trying to eat less. I order chicken when I really need the spiritual comfort, which usually ends up being several days a week. Chicken keeps me grounded and fills the emptiness that constant stimulus-devoid studying generates. The warmth of the food, the act of sharing with friends, even the simple interaction with the stranger who brings it to us on cold nights provides welcome relief from the sterile monotony of our community rooms. Besides, I need the calories. The idea of "breaking bread" is, I think, powerful in many cultures. The act of sharing food turns strangers into acquaintances at the very least. As a foreigner, late-night hunger is one thing I share with any Korean; pooling money, ordering, waiting for and then eating chicken is an experience that transcends a specific culture. Korean or foreigner, it doesn't matter when we are hungry. I can eat chicken with anyone.



JAYDEN NGUYEN
(UD, '12.5)

I would say I eat *ya-shik* about three to four times a week (and that includes weekends, because I have no "home" to go back to). I eat at night when I get hungry and there is nothing to eat other than instant noodles and self-made sandwiches. For *ya-shik*, I usually get instant noodles. At first, I was not familiar with Korean noodles so I kept eating the Vietnamese noodles that I brought from home to satisfy my nocturnal hunger. Recently, I have found a kind of Korean instant noodle that is not spicy, so that is what I have been eating since. I also stock up on instant rice, and sometimes I eat it with "ruoc" (Vietnamese mashed meat fried up into small thin salty threads). In terms of eating *ya-shik* with Korean students, I haven't had that kind of experience but from what I've seen, Korean kids here really like pizza and chicken. They often order a ton of chicken late at night. The delivery service is very fast. I am learning Korean so that I can order chicken by myself one day in the near future ■

MY WEEK IN

PERSONAL REPORT OF THE 7TH UIC GLOBAL CAREER TOUR

By Sarah Yoon

The following is a detailed account of my week in Hong Kong as a participant in the 7th UIC Global Career Tour this past summer. The tour took place between July 9th and July 13th for a total five days and four nights. The experience was not only valuable but also economical: the UIC office paid 1,000,000 Korean won, two-thirds of the cost for accommodations and airfare, while students paid the remaining 500,000 won. Participating students were also expected to pay for their transportation and meal expenses while in Hong Kong. After my experience, I can confidently say that the Global Career Tour is a great opportunity for UIC students to travel to a vibrant, international city, while gaining important knowledge to help one plan for her or his future career.

Joining the students were UIC Dean Hyungji Park, UIC Associate Dean Taeyoön Sung, and UIC Student Affairs Officer Soo Kyung Ha. The student group leader was Sona Cathy Lee (entering class of '08) and the student photographer was Gregory Jeong ('08). Two students, Gregory Jeong and Jung Eun Lee, had previously been on the Three Campus Exchange program, spending the summer term in Hong Kong, so they knew the city quite well.

In Hong Kong, we were scheduled to visit six companies: Deutsche Bank, Bloomberg Tradebook, Samsung Securities, BlackRock Asset Management, Mirae Asset Global Investments, and Citigroup Global Markets. Prior to the tour, each student was required to conduct preliminary research on one or two of the companies. (I chose to research the history and business objectives of Samsung Securities and Mirae Asset.)

01st

Monday
July 9th

We met at Incheon International Airport on Monday morning, July 9th, and took a 4-hour flight to Hong Kong on Korean Air, which recently received the “Best Asian Airline Award” from *Voyage Magazine China* in September. Once we arrived at Hong Kong International Airport, we purchased the Octopus Card, which is used for public transport in Hong Kong (much like the T-Money Card in Korea). We took the taxi from Chek Lap Kok Island, where the airport is located, to Kowloon City by taxi, crossing the Tsing Ma Bridge (one of the longest bridges in the world) and passing by some spectacular skyscrapers. In Kowloon, we checked into the Sheraton Hotel Hong Kong, which has received 4 out of 5 stars on TripAdvisor.com.

Since we had the rest of the day free, we decided to split up and explore the neighborhood. Two of my friends and I went to a small local restaurant, where we had *miantiao* (noodles) with three types of beef. Because I wasn’t familiar with the cuts of beef, I asked UIC student Yingxin Wang, my Chinese friend who was with me, to explain what part of the animal they came from, but she didn’t know how to translate the words into English. I wasn’t sure if this was a good sign, but the meal was nonetheless delicious.

Afterwards, we strolled around the area. We looked around the iSQUARE shopping mall and passed the Miramar Shopping Centre. This was not particularly comfortable, because it was very humid. We came back to the hotel and turned the air conditioner in our room on full blast. For some reason, I usually feel hotter than most people during the summer, so, for me, this was a godsend. The rooms were not particularly large, but they certainly were not uncomfortable either. After having a shower (a daily, or even twice-daily, *must* given the weather), we unpacked our luggage and got into bed. One of my favorite things about the tour, which is quite irrelevant given its main purpose, was the crisp white sheets provided by the hotel. Yingxin (who was my roommate) and I chatted for about hour, even after we turned the lights off, and it was a relaxed beginning to the tour.

HONG KONG

02nd

Tuesday
July 10th

The next morning, we had breakfast in the hotel café next to the lobby. I sat in the café area for several minutes, waiting for someone to take my order, before I realized that it was a buffet-style breakfast. When I reached the buffet, I discovered fruit, yogurt, dessert, milk cartons, cereals, different types of bread and spreads, juice, curry, noodles, scrambled eggs, eggs Florentine, and baked beans. It was always exciting waking up to breakfast.

After breakfast, we left the hotel to visit Deutsche Bank in the morning and Bloomberg Tradebook in the afternoon. The first thing we noticed upon stepping outside was the extreme heat and humidity. After about thirty minutes of walking, we arrived at Deutsche Bank, which is located in the International Commerce Centre on Austin Road West, Kowloon. We met one of the few Korean employees at Deutsche Bank and also talked with the Human Resources director, who gave us information about how to apply for jobs at Deutsche Bank (refer to the “UIC 7th Global Career Tour” magazine for details). From the 52nd floor of the building, we enjoyed phenomenal views of the city through the window.

We were then given free time to have lunch before we visited Bloomberg Tradebook, where a Yonsei graduate from the Department of Economics and his colleagues showed us how to use the Tradebook. Bloomberg Tradebook provides clients with market information using interactive software, which allows a Bloomberg consultant to answer all the client's finance-related questions. The employees also gave us a tour of their office, which is located at Cheung Kong Centre on Queens Road in Central Hong Kong. The office boasts views from the 27th floor. Overall, the office was not very large, but it had a rather cozy and colorful atmosphere.

Afterwards, we split up again for the evening. My friends and I went to eat hot pot, which, like *shabu-shabu*, consists of a boiling broth, to which we added noodles, shrimp, meat, and dumplings. After dinner, we went to the Avenue of Stars, which was just down the road from the hotel. As we walked there, we saw the Clock Tower, which is a 50 meter-tall landmark that used to be the Railway Clock Tower of the former Kowloon Station. The Avenue of Stars is a 400 meter-long promenade along Victoria Harbor with a hundred plaques containing celebrity handprints and autographs set in cement. We saw plaques of Chinese actors and actresses like Brigitte Lin, Jet Li, Maggie Cheung, Tsui Hark, Jackie Chan and Michelle Yeoh. Most of the plaques, however, did not have handprints—only the celebrities' names—since these actors had passed away before the plaques were made. There was also a 2.5 meter-tall bronze statue of Bruce Lee. This was a good opportunity for me to discover Hong Kong's great cinematic legacy, if only by reading the names of its icons and seeing their cultural importance. We were also able to view Hong Kong's iconic skyline from Victoria Harbor.



At Deutsche Bank,
Tuesday, July 10th

03rd

Wednesday
July 11th

Samsung Securities is “maintaining a low profile in Hong Kong,” according to Hwang, due to their gradual financial decline over the past two years, which culminated in near-bankruptcy this year. Over various meal courses, Hwang discussed the importance of students learning a second language (he suggested that Mandarin Chinese will become the next major international language) and networking with people who are in careers that students envision themselves as having.

After lunch, we went to BlackRock Asset Management, the largest asset manager in the world, with \$3.3 trillion USD in assets under its direct management as of April 2010, according to *Vanity Fair's* 2010 interview with founder Larry Fink. We met an impressive group of high-ranking executives who explained how to apply to Blackrock and emphasized its core business values. Above all, we were told, Blackrock follows a customer-oriented approach, as opposed to a company-oriented approach—they were adamant that they focused on the interests of their customers, rather than on the company’s profits (again, refer to the official “UIC 7th Global Career Tour” magazine for business advice).

Afterwards, we went to a branch of the Crystal Jade restaurant in the Harbor City mall (also down the road from the hotel), and had a phenomenal dinner with Dean Park, who graciously paid. We had duck meat (including cuts from the head), shrimp, and dumplings. A group of friends and I then went to get a massage in Wan Chai. Two girls had foot massages, while another girl and I had body massages that lasted almost an hour. It was great; it left me feeling relaxed and indulged. I remember that when I went to bed that night I did not have any aches in my legs, feet, or shoulder, which was a rare experience for me that week. I did discover, however, that I had bruises from the massage—around the knee joints, for instance—which was quite bizarre.

After the massages, we went to Hui Lau Shan, a popular dessert restaurant that serves many creative fruit and jelly drinks. I enjoyed mango jelly and coconut milk, while another friend had a bubble tea mango drink. After that, since we had so much energy following the massages, my friend and I went to the Ladies Market in Tung Choi Street. Most of the vendors were packing up for the night, and not in the mood to haggle over prices, but I was able to bargain for a bracelet, talking down the price from 120 Hong Kong dollars (about 15 USD) to 35 Hong Kong dollars (4.5 USD). I also bought a few trinkets for my family. Proud of the souvenirs and my successful bargaining, we finally went back to the hotel.

We visited Samsung Securities and BlackRock Asset Management on Wednesday afternoon. For lunch, we were greeted by Sung-June Hwang, the Global Head of Equities and Asia CEO of Samsung Securities, at the China Club restaurant. Samsung

04th

Thursday
July 12th

On Thursday, we were only scheduled to visit Mirae Asset Global Investments. We were met by Jungho Rhee, CEO of Mirae Asset Global Investments, as well as Chang Yong Calvin Ahn, CEO of Price Fund Management, and Seongjun Yoon, Executive Director of Price Fund Management. Ahn and Rhee led the presentation on establishing a career in the finance industry, specifically asset management companies, and they shared their experiences of working in the financial industry. Rhee emphasized the importance of maintaining stability alongside innovation. He emphasized Mirae Asset’s three-pronged ethos of “objectivity,” “team play,” and “citizenship”: they assess investment opportunities according to their clients’ interests (objectivity), promote “an ethical meritocracy” (team play), and give back to the community (citizenship).

Following the visit to Mirae Asset, some students went to Macau, others to Hong Kong Disneyland, and the rest to the beach. A few friends and I opted for the beach. We took the bus from Mong Kok station to Sai Kung Pier. Once there, we only had a couple of hours, but it was enough time to enjoy the view and have a great dinner at a seafood restaurant. We had sashimi, cheesy noodles and crab, crab and soy sauce, and lots of shrimp. After a short stop at the hotel, we went to Lan Kwai Fong, which is Hong Kong’s famous dining and drinking district; its vibrant ambience is a little like that of Sinchon near Yonsei University’s main campus.

At BlackRock Asset Management,
Wednesday, July 11th



(Photo by Gregory Jeong)

05th

Friday
July 13th

On the final day, I woke up feeling sleep-deprived, but ready to enjoy my last day. We went to our last company, Citigroup Global Markets, where we met Harold Kim, the Managing Director and Head of the Cross-Asset Group, Asia Pacific, for Citigroup Global Markets. Kim is a Korean-American, who jokingly said that he cannot speak much Korean except “when [he] is drunk.” After an introduction to Citigroup’s history and its place in Hong Kong’s finance industry (refer to the “UIC 7th Global Career Tour” for details), Kim emphasized that students should never start a career in finance with the aim of becoming rich. The reason, he said, is that many people employed in finance earn less money than those in other industries, such as the Korean entertainment industry. He said that Citigroup looks for prospective employees who have a passion for finance, those, for example, who begin buying stocks at a young age or who are eager to read finance reports on a daily basis. This passion for finance is essential not only for gaining employment at Citigroup, but also for one’s survival during harsh economic times.

After this visit, we went back to the hotel, packed quite hurriedly, and headed to Hong Kong International Airport. Once there, the Dean congratulated us on participating in the Global Career Tour and said that she hoped we had had an exciting time. She mentioned that the next Global Career Tour would likely take place in London, UK, and encouraged us to apply again and to encourage fellow UIC students to do the same. During the hour-long wait we had before boarding, my friend and I could not resist going to the airport branch of Crystal Jade; she had seafood noodles and I tried the famous *tantanmian*, which is a dense, spicy-yet-creamy dish that has a slight peanut flavor. I also managed to buy some chocolate for my family before boarding the plane. We flew back to Incheon, where some students took the airport limousine back to Seoul and I was picked up by my eagerly awaiting father.

Hong Kong
Disneyland

FINAL REMARKS

I would definitely recommend UIC students to apply for the Global Career Tour. It is a great opportunity to visit companies, explore a

commercial city (in the past, UIC has gone to Singapore, New York, London, and Tokyo), while flying on a good airline and staying in a premium hotel. It’s an experience that allows you to think seriously about your future career plans, while enjoying the food and the sights. One of the downsides of the tour, though, was that all the companies we visited this time were financial firms; there were, for instance, no visits to media companies (at last year’s Global Career Tour in Singapore, students visited the headquarters of MTV) nor to any involved in journalism or publishing. Dean Park recognized that this was a problem, but explained that finance companies were chosen for the Hong Kong Global Career Tour because they are generally quite prestigious, and being able to visit these companies was a rare privilege.

Overall, though, this career tour was a great opportunity to eat in quality restaurants and experience the sights of a city that you might overlook if you happened to be travelling on a budget or without a friend who was familiar with the city. At UIC, you can always find someone who has lived in Hong Kong or China, London, New York, Tokyo or Singapore, either as an exchange student or as a resident. And with the tour’s intimate atmosphere, it’s also a good way to make friends. ■



(hkdisneyland.com)



At Citigroup
Global Markets
Friday, July 13th

Photo by Gregory Jeong

TIPS WHEN APPLYING

- When applying for the Global Career Tour, make sure that you have a professional-looking CV or résumé. The UIC office not only evaluates your application based on it, but they also send it off beforehand to the companies that will be visited. Naturally, the office prefers students with polished résumés, since it reflects well on UIC.

- It is my impression that your application will be benefited if you are active in the Student Council or a UIC academic club, like Visionaries of International Studies (VOIS), UIC's International Studies club, Underwood Union (UU), UIC's debate club, or The UIC Scribe, UIC's official student magazine (you're holding a copy). If you are a consistent attendee of the various Career Development Center (CDC) lectures, you will want to mention that in your résumé. The UIC office tends to select high-achieving students, those who are both successful academically and involved in extracurricular activities. This means that if your GPA is fairly low, it is important to emphasize your participation in some of the various extracurricular opportunities and events that UIC has to offer.

- It also helps if you are a capable writer. The UIC office publishes a Global Career Tour magazine after the tour, which is comprised of article reports written by the Tour participants. The magazine design is also usually compiled by participants, so it is beneficial if you are skilled at layout or graphic design. It is, therefore, helpful to emphasize such skills in your application, as most of the students who are accepted to the Global Career Tour have excellent abilities in writing, photography, or design.

PREPARING

- You should prepare formal wear. The more formal, the better. As a rule, you should not pack any cotton casual clothes for visiting the companies. You should bring at least three formal shirts, three pairs of dress pants (or dress skirts if you are a girl), at least one good pair of dress shoes, and a couple of ties if you are male. The hotel will usually provide ironing equipment as well as laundering services, so you can use those once you get there. You can also spray your shirts and hang them up the night before to straighten out wrinkles.

- I recommend that you take a professional-looking notebook with which to take notes during the company presentations. It also helps if you bring a clear plastic file to hold the schedule and the handouts (which include information on the companies to be visited) that UIC professors will give you before the tour.
- Find out who else will be going on the tour and meet up beforehand to discuss how you will spend your free time. Research the sites and restaurants that you want to visit, and come up with a rough plan (and a plan B). There are generally many free museums and events to take advantage of, so make sure to look into those. If you know anyone who has lived or studied in the city you'll be visiting, make sure to ask him or her for suggestions about where to visit and what to eat, as well as how much extra money to take with you on the tour.
- If you have a good friend participating in the tour, suggest sharing a hotel room.
- Do your research beforehand to assess how much money you will need and always take a little more than you think you will spend.

ENJOYING THE TOUR

- Don't forget your passport or travel card.
- Exchange all your extra money when you land at your final destination.

The exchange rate is usually more favorable in your arrival city's airport than at Incheon. And the exchange rate in the airport is usually better than in the city center.

- Ask questions at the companies, especially those you have researched. You will get the most out of your tour if you take the opportunity to ask questions about: internships, applications, how to stand out as an applicant, what the average workday is like, whether to apply for internships, how to prepare yourself as a competitive job candidate while you are still a student, etc.
- Try to imagine yourself working at the companies you visit to evaluate whether or not you would like to work there. Do you like the work environment and the company's values?

NEEDLESS TO SAY,
IT'S ALSO IMPORTANT
TO STAY SAFE.

EXCERPT FROM THE “UIC 7TH GLOBAL CAREER TOUR MAGAZINE – HONG KONG”

: SAMSUNG
SECURITIES
HONG KONG
OFFICE
: LUNCH WITH
THE ASIA CEO

of an individual's competitiveness in the marketplace. “You've got to be really, really good at one thing,” he emphasized. While having a minimum GPA of 3.5 is important, it is equally important to learn “[Mandarin] Chinese...to work in Hong Kong,” Hwang said. He told us that some of his friends who are not satisfied with their current job are trying to learn a new foreign language, because “very successful people do not wait for things to happen, because nothing happens [without one's own individual initiative] in this environment.”

Whether it is a matter of gaining information technology skills, taking accounting courses (“something that will give you a certificate”), or improving language skills, Hwang insisted that prospective employees must make themselves competitive. He summarized his advice in two points: First, learn a language, and become fluent in that language (in East Asia, Mandarin Chinese is the most “obvious” choice). Second, network and meet the right people: “Reach out... [to] the sea of people,” Hwang said. Talk to professors, working graduates, and meet people who can help you after graduation to get the job you want. The sad reality is that “many people graduate, and don't have jobs.” So, according to Hwang, learning a second language and taking advantage of networking opportunities are the first two steps that a UIC student can take to succeed even in the current economic climate. *(Read the full article and more in the official magazine “UIC’s 7th Global Career Tour – Hong Kong”)* ■

ABOUT SAMSUNG SECURITIES

A subsidiary of the Samsung Group, Samsung Securities is a securities firm, with financial services including brokerage, asset management, investment funds, and corporate finance. Its domestic headquarters are in Jongno, Seoul, and its international headquarters were in Hong Kong until 2012 when it experienced financial collapse. It has other branches in London (since 1996), New York (since 1998), Shanghai (since 2002), and Tokyo (since 2010).

It is currently one of the largest brokerage firms in South Korea by market value. According to its website, it aims to “become the best comprehensive investment bank in the Asian region... [and] compete with global financial companies in the global market”. Find out more on the official website, www.samsungsecurities.com.

We met Sung-June Hwang, the Global Head of Equities and Asia CEO of Samsung Securities, at the China Club restaurant for lunch on Wednesday, July 11th. The China Club is in “the old colonial Shanghainese style,” Hwang told us, and it is “popular among expats.” Modernist Western paintings, a few portraits of Mao Zedong, and paintings of Tiananmen Square adorn the walls. Large Chinese-style chandeliers hang from the ceiling.

Hwang himself entered Yonsei University in 1985, going on to attain an MBA from the University of Chicago. He has worked in Hong Kong for twenty years. Hwang was previously employed at Credit Suisse, where, according to the Samsung website, he built its Asian cash equities business from a 10-member team to a staff of 400.

“If you had come two months ago, I may not have been able to meet you,” Hwang admitted. Since the beginning of 2012, The Samsung Securities Hong Kong office, due to the company's over-expenditures on fringe benefits and incentives for prospective clients, has focused on downsizing its operations in Hong Kong while maintaining profitability. Hwang said that the company might see more cuts near the end of the summer and again later in the year: “It's pretty, pretty ugly. How long this will persist, no one knows.” He told us he intended to leave Samsung and investment banking at the end of the summer, presumably because of Samsung Securities' failure in Hong Kong, and because of his desire to return to “global bank experience,” such as he had in his previous employment at Credit Suisse.

As plates of food accumulated in front of him, Hwang turned to the topic of an individual's competitiveness in the marketplace. “You've got to be really, really good at one thing,” he emphasized. While having a minimum GPA of 3.5 is important, it is equally important to learn “[Mandarin] Chinese...to work in Hong Kong,” Hwang said. He told us that some of his friends who are not satisfied with their current job are trying to learn a new foreign language, because “very successful people do not wait for things to happen, because nothing happens [without one's own individual initiative] in this environment.”



WHAT RUNS BENEATH EAST ASIA'S TERRITORIAL DISPUTES ?

By Linh Nghiem



(soakaeofh.egloos.com)

President Lee's Historic Visit to Dokdo



(guardian.co.uk)

The summer of 2012 witnessed a serious reactivation of the territorial conflict between three nations in the East Asia region. On August 10th, 2012, Lee Myung-bak became the first Korean president to visit Dokdo—the disputed island over which Japan also claims control. A week prior to this historic visit, the Japanese government had published its 2012 defense white paper and reiterated its claim over the islets under their Japanese name, Takeshima. Roughly one week after President Lee's visit, another group of islands in the region became the site of conflict when, on August 18th, at least ten Japanese activists landed and raised a Japanese flag on one of the Senkaku islands (called Diaoyu in Chinese). This incident, in turn, set off furious anti-Japanese movements throughout China. These recent events have again brought the public into fierce debate about sovereignty over the disputed islands, and threaten to severely endanger diplomatic ties between the states involved.

This series of events can be considered a “reactivation” of the territory issue when one considers the long history of these disputes. The Diaoyu/ Senkaku tension can be traced back to the nineteenth century when the Sino-Japanese war ended with the Treaty of Shimonoseki (1895) according to which China “ceded the islands to Japan along with Taiwan”, and in the Cold War period with the Okinawa Reversion Treaty (1969) where “the US returned to Japan its full territory, including Senkaku”.



The Japanese Flag Visibly Erected on the Senkaku Islands



(bbc.co.uk)

On the other hand, the Dokdo/ Takeshima issue can be dated back to the late seventeenth century with the Ahn Yong-bok case, which involved a clash between Korean and Japanese fishermen in the area and “prompted the first official exchanges over Dokdo between Korean and Japanese governments” (as recorded by Korean Ministry of Foreign Affairs and Trade). Centuries have passed since the starting point of these disputes over a group of small islands, yet, today they remain genuinely intractable for the related parties.

For many years, especially when specific events reigned the disputes (such as Japanese leaders’ visit to Yasukuni War Memorial Shrine, or President Lee Myung-bak’s landmark visit to Dokdo), news media and government officials from both sides of the conflicts have continued to bombard their citizens with competing claims—appealing to historical evidence and legal documents said to prove sovereignty over an island—while fiercely criticizing their opponents’ provocations. This flood of debate has aroused a strong flame of nationalism in some parts of the public, while leaving others in deep confusion. In this vein, this article attempts to ask readers to take a step back from the heated surface of East Asia’s territorial disputes and calmly look at this issue from a different, perhaps a more thorough and systematic perspective. Specifically, the article addresses the question of what can explain the peculiar longevity of territorial conflicts in the region, and answers it through the prism of an international security scholar.

Professor Ron E. Hassner of the University of California, Berkeley (author of *War on Sacred Ground*) points out that interstate territorial disputes undergo “entrenchment.” According to this argument, as time passes and disputes mature, it becomes increasingly hard for disputants to resolve the matter peacefully, a process marked by “an enhanced reluctance to offer, accept, or implement compromises or even negotiate over territory” (Hassner 109). The length of time that conflict has persisted deserves attention in a territory issue “given the ease with which many ‘young’ territorial disputes are resolved, even when the territory at stake is of significant value to both parties” (108).



The massive obstacles that East Asian nations face in reaching a solution to their territorial disputes may be precisely a product of

“TIME.”

In this vein, the massive obstacles that East Asian nations face in reaching a solution to their territorial disputes may be precisely a product of “time.” Over the years, especially in the Asian context where this notion adds up to decades and centuries, disputed territories experience a “process of entrenchment” which consists of three specific mechanisms: material entrenchment, functional entrenchment and symbolic entrenchment.

Material entrenchment denotes multiple forms of material investment in the disputed land pursued by states and civic groups, which finally brings the distant territory “into contact with the host state’s heartland” (114).

These investments can include the construction of transportation and communication for the disputed area’s residents, establishment of bureaucratic mechanisms for control of the territory, as well as the “extension” of a state’s laws and constitution to the disputed land. All of these measures ultimately reduce the barriers between the territory and mainland, and produce the “perception of the territory’s cohesion,” leading constituents to “conceive of the disputed territory as increasingly indivisible from their homeland.” It is important to keep in mind that this material development can only take place over time, which is why young territorial disputes may not pose this challenge of perception to the states while prolonged disputes frequently do.

The Korean Ministry of Foreign Affairs and Trade (MOFAT)’s official website for Dokdo argues that on October 25, 1900, in response to the increasing number of Japanese settling on the island, the Korean government issued Imperial Ordinance No.41, renaming Ulleungdo to Uldo, upgrading the administrative level of the islands and claiming that “all of Ulleungdo as well as Jukdo and Sokdo [Dokdo] shall be placed under the jurisdiction of Uldo country.” Five years later, Japan’s Shimane prefecture issued Prefectural Notice No.40 incorporating Takeshima-Dokdo into its sphere of jurisdiction.

After Korea gained independence from Japanese colonial rule, the Korean government actively carried out a wide variety of projects on Dokdo, including the establishment of a “Korean police force stationing in Dokdo, patrolling the island” and a “Korean military defending the water and skies of Dokdo.” According to official record, until now South Korea has invested considerably in Dokdo; it constructed one light houses, two watch houses, one security office, 796 meters of road, cableway, water tank, and helicopter course, among other structures. The Ministry of Maritime Affairs and Fisheries invested about KRW 17.7 billion in Dongdo (a part of Dokdo) on November 7, 1997 to establish the 80m-long main harbor and 20m-long secondary harbor. From 2005, the Korean government started to allow tourism to Dokdo, and currently more than a hundred visitors take trips to this remote location every day, as reported by The Korea Times.

Japan also actively engaged in the process of material entrenchment of the disputed island. From June 1905, Shimane Prefecture “granted approval for its citizens to hunt sea lions and later, brought 38 naval workers to Takeshima to construct a watchtower.” On June 1953, “the prefecture and the Japan Coast Guard carried out an inspection of the island, and erected a wooden territorial signpost” (according to Shimane prefecture’s chronological table of Takeshima). In general, according to Hassner, “irrespective of the degree of government initiative, the disputed territory tends to become more developed and cohesive over time due to increased settlement in the area or of the natural growth rate of the local population” (119). The more the land becomes integrated, the more important it becomes to the contenders to maintain and protect the land’s integrity. As the awareness of territorial integrity increases, the disputants become more hesitant toward any compromise in the boundaries of the territory, which is the key to any resolution of a territorial dispute.

The second way to explain the intractability of territorial disputes over time is through the operation of functional entrenchment mechanisms. “Functional entrenchment” refers to how the disputed land’s boundaries, originally obscure and undefined, “necessarily achieve an increasing degree of clarity as the disputants publicly stake claim to the land” (115). This clarification of boundaries poses a great challenge to negotiators in the way that it limits the possibility of resolving the dispute through “creative ambiguity.” On the other hand, Hassner also points out that, as the boundary becomes well defined, the parties involved can no longer excuse their encroachments to the area as unintentional accident; rather, they would be treated as aggressive provocations by the opposition. These charges can, in turn, strain the already sensitive relationship between the disputants and provide them with more immediate incentives not to make a concession.



The final mechanism in which territorial disputes move toward intractability—symbolic entrenchment—can be the most dominant and effective one in the East Asian case. This mechanism includes “the construction of religious or nationalist shrines and memorials on the disputed land, the production of evidence that supports historical, religious, and ethnic links between the territory and the home land, as well as the systematic destruction of evidence tying the territory to the opponent’s heritage” (117). All of these actions are conducted so as to “encourage a discourse that portrays the territory as unique to the homeland’s identity and therefore without substitute” (117).

Sung-jae Choi, a senior researcher at PRECOTH (Presidential Commission on the True History for Peace in Northeast Asia), mentions in his research that, starting from 1977, Japan’s Shimane prefecture hosted “Shimane prefecture council for the promotion of the Takeshima problem,” which aimed at increasing its citizens’ interest in the Takeshima/Dokdo issue (475). The official webpage of Shimane prefecture also records the formulation of this Promotion Council and their commitment to urge the government to “establish the territorial rights of Takeshima and secure safe fishing operations”. The council also “organizes public conferences and publishes academic works supporting Japan’s title to Dokdo.” In 2004, the prefecture presented to the national government “a petition calling

for the designation of February 22 as Takeshima Day" (Shimane Prefectural Assembly, 398th Ordinary Session, 9th Day), and achieved a majority support in the Houses.

Korea also engages intensely in the process of symbolic entrenchment of Dokdo/Takeshima. One of the significant moves taken by the government is the construction of a Dokdo Museum in Seoul. This Museum was built in 1995, exhibiting a systematic collection of evidence tying Dokdo to Korea's sovereignty. As described in the Korea Tourism Organization's official website, the museum "provides a historical overview of Dokdo Islet, from the Three Kingdoms Era to the present." It also focuses on disproving Japan's claim to Dokdo and its use of the name 'Sea of Japan' to describe Korea's East Sea. Presented in the galleries are materials and maps showing Dokdo as being part of Korean territory before the Sino-Japanese War; Japanese maps showing Dokdo as being a Korean territory, materials on activities of Ulleungdo Island residents to defend Dokdo during the Korean War, as well as natural stones and plants indigenous of Ulleungdo Island."

The more the two disputants invest in academic research and historical reconstruction, the more they will face one another with concrete evidence about the indivisibility of the disputed island to national identity. Furthermore, the increasing availability and promotion of historical and legal documents can arouse strong nationalist sentiment which might be the least constructive element for any future negotiation. The wide variety of actions to produce evidence and eliminate alternative views can also mobilize more united support from the domestic public and civic groups. These groups may turn back to criticize and exert pressure on their politicians if they react "inadequately" to provocations from the opposing party or express the idea of making a concession to the disputes.

Overall, time has appeared to turn against negotiators of prolonged territorial disputes. As East Asian nations chose to delay and set

It is this entrenchment process enabled by the time of years and decades that, to a great extent, hinders Japan, China and Korea from coming up with a resolution and moving toward an era of regional

HARMONY & COOPERATION.



(seashipnews.com)

aside their territorial conflicts in the past to give place to bilateral economic cooperation, reasoning in the words of former Chinese leader Deng Xiaoping that their "later generation will be wiser to resolve the problems," these disputants have simultaneously given chances for entrenchment mechanisms to operate. It is this entrenchment process enabled by the time of years and decades that, to a great extent, hinders Japan, China and Korea from coming up with a resolution and moving toward an era of regional harmony and cooperation. Thus, for the citizens of the related parties and especially the younger generations, it is best to understand the territorial issues under this larger picture of time and the entrenchment process, rather than to be swept away by anger and nationalist sentiments in response to immediate events. Indeed, to take a step back and appreciate the historical context would be the first constructive step to bringing a peaceful settlement of the Dokdo/Takeshima and Diaoyu/Senkaku disputes. ■

Please ‘Save My Friend’

The Case for Refugees Close to Home

Thirty-five million. The number of people who watched the KONY 2012 video within the first week it went viral.

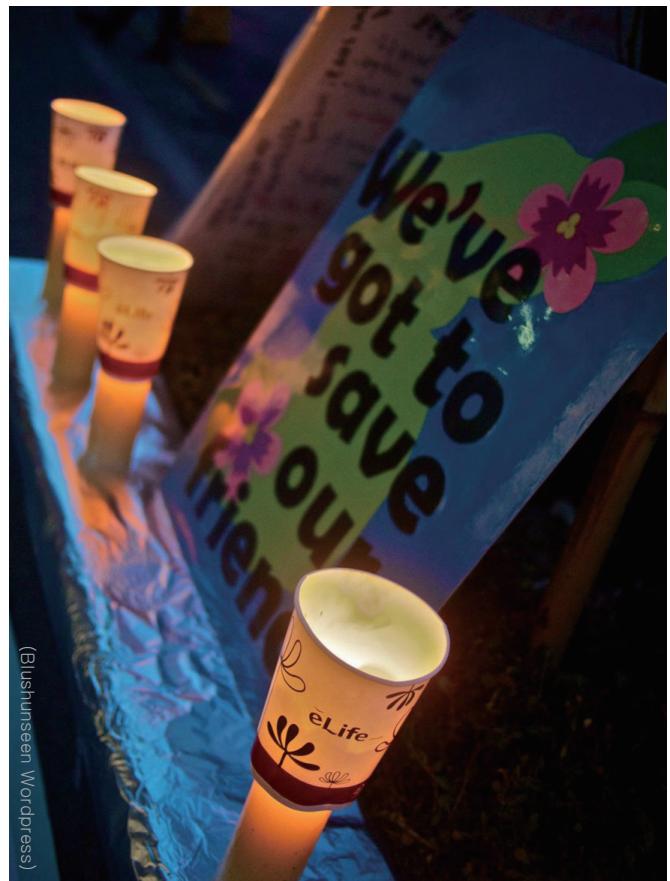
I am one of the skeptics of the KONY 2012 video, but how I wish I had the media video production skills of Invisible Children (IC) right now. Regardless of their controversial suggestions on how to stop Kony, it's a fact that they've shed light to the issue of child soldiers in Uganda to millions around the world (I even admit that I was ignorant before I saw the 30-minute video).

Awareness is never bad. Even the controversy surrounding IC has opened healthy debates on what activism should look like, how Uganda can be effectively helped, and how to avoid so-called ‘slacktivism’. So, I believe that awareness is a crucial first step.

Yet there are issues closer to home of which we lack awareness that are just as dire and worthy of our attention. The issue I want to bring to attention is China’s repatriation of North Korean refugees back to North Korea. The issue is by no means new. It has been continuing for a decade and despite the protests of human rights activists in South Korea, China hasn’t budged. But perhaps the root of the issue is the fact that too few of us care. The issue resurfaced when Kim Jong-Un took leadership over North Korea in December 2011 after his father’s death and declared that he would punish up to 3 generations of the North Koreans who attempted to leave the country. A light joke? Not for North Koreans. In early February of this year, 31 North Korean defectors including women and children were arrested and held by China and in light of Kim Jong-Un’s recent declaration, there was genuine concern over their future plight. Yet despite a daily candlelight vigil in front of the Chinese embassy, a month’s fasting by North Korean defectors in South Korea, and diplomatic pleas, a deaf China repatriated this group of North Koreans back to North Korea in March.

And their fate? They will be sent to labor camps according to their age range for an indefinite period of time for their ‘crime’. I had the chance of hearing a North Korean defector in his twenties speak at a lecture organized by the Refuge plan, an NGO that aids North Korean and international refugees in South Korea in March when we still had hopes that China would not be so cruel to repatriate this particular group. He had been

repatriated several times before finally making his way to South Korea. His description of life in the labor camps was heartbreaking and hard to imagine — a place where people lose hope to the point of refusing the small portion of food they are given, a place where the occasional public execution succeeds in instilling fear into the people of North Korea, not to mention other physical abuses they face. Imagine the trauma North Koreans go through, the burdens they carry as they leave the country, not just for a better life, but to simply, survive. Only to have it all crushed by China.



Do we care enough?

The issue has to do not only with China’s amicable relations with North Korea, but also the fact that China refuses to see North Korean defectors as refugees. To China, these North Koreans are merely economic migrants in search of a better opportunity.

To the international community, however, they are refugees.

The UN Refugee Convention defines refugees as a person who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country.” Yes, ‘poverty’ or ‘starvation’ does not provide legitimate grounds for being a refugee. But, even if North Korean defectors do not fit any of the 5 categories of the UN definition of a refugee, they are viewed as refugees on the grounds that they face persecution if they go back to their country of origin. The possibility of future persecution is one of the greatest factors for determining refugee status.



What's more, it's just not acceptable (and against common sense) to repatriate any such persons who face the possibility of persecution. According to Article 33 of the 1951 UN Refugee Convention, “No Contracting State shall expel or return a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion.” But even if a country is not a signatory to the UN Refugee Convention and Protocol, repatriation is simply

against international norms. China, however, signed onto the Refugee Convention in 1982 making it their obligation to keep this promise and it is our responsibility to keep them accountable.

Even after it was announced that China repatriated the group of North Koreans, the candlelight vigil in front of the Chinese embassy has been continuing daily, every evening at 7 p.m. I have not been able to attend as consistently as I want to, but the attendance is dwindling and no way near the numbers are present as during the candlelight vigil protests at City Hall in 2008 and 2011 when South Koreans protested against the FTA with the U.S. And the majority of the crowd does not consist of concerned Korean youth raising their voices for North Korean refugees, but an older generation of Koreans, those who still pray for a reunification of the peninsula. There are also the occasional foreigners concerned about the human rights situation of North Korea and its refugees.

It is a saddening but accurate portrayal of today’s Korean society.

The fact remains that North Korean refugees and their families face persecution and the possibility of execution if they are repatriated. And the fact remains that China keeps sending them back. Just like how the world turned its attention to Kony and Uganda in a matter of a week, I’d like the international community to speak up for the North Korean refugees caught in limbo in the second greatest economic power of the world. The difficulties of life after crossing the border of North Korea consist of not only the prospect of being caught and repatriated by China but also the harsh journey to South Korea where danger awaits at any corner — having to illegally cross borders, the possibility of being forced into prostitution (especially for girls and women), being manipulated by brokers, and so on. But when Korea’s own citizens couldn’t care less, any form of activism on this issue is hard to instigate or make global.

Awareness is the first step. Can we take it further? ■

Left A “Save My Friend” campaign and online petition that began in March 2012. The campaign vigil to “Save My Friend” continues daily 7pm in front of the Chinese embassy in Seoul.

(Written by Hayoung Kim, UIC alumna '08
Legal Aid Intern at The Refuge Plan)

TIMOR-LESTE, THE STORY OF BUREAUCRACY VS. ECONOMY: CHALLENGES AFTER TWENTY YEARS OF DEVELOPMENT

By Thuy Thi Thu Pham

On May 20th 1992, the mood of celebration was pervasive in Dili, the capital city of Timor-Leste. VIP guests including former US president Bill Clinton and Indonesian President Megawati Sukarnoputri joined the toast to welcome the independence of a country that had been torn among forces for centuries. Twenty years later, today, what has one of the youngest nations in the world turned into, especially in terms of domestic growth?

From the beginning of its young government after independence, the UN had appeared in this country, setting up several commissions to extensively engage in supporting development.

From the perspective of development economics, Timor-Leste is a fascinating model for study. Strictly speaking, the country started building the nation from scratch. In the year of independence in 1992, being the poorest state in Southeast Asia, Timor-Leste was suffering from a heavily damaged infrastructure, an economy almost entirely based on agriculture, poor education, a lack of government institutions, and unstable politics. From the beginning of its young government after independence, the UN had appeared in this country, setting up several commissions to extensively engage in supporting development. Therefore, the country offers a wonderful example to test the doctrines and their applications that UN

economists are pursuing, under a lot of criticism, in developing areas. Without doubt, Timor-Leste is one of the few places that witnessed the full effects from policies reflecting the development theories of the World Bank.

Here in Timor-Leste, again the chick-or-egg debate of whether democracy/government administration or the economy should be developed first can be witnessed. It is still unclear in addressing the issue whether a good democracy and well-functioning government bureaucrats would significantly help in subsequently producing thriving economic performances, or whether a developed economy would result in an advanced governing system. UN strategists seemed to

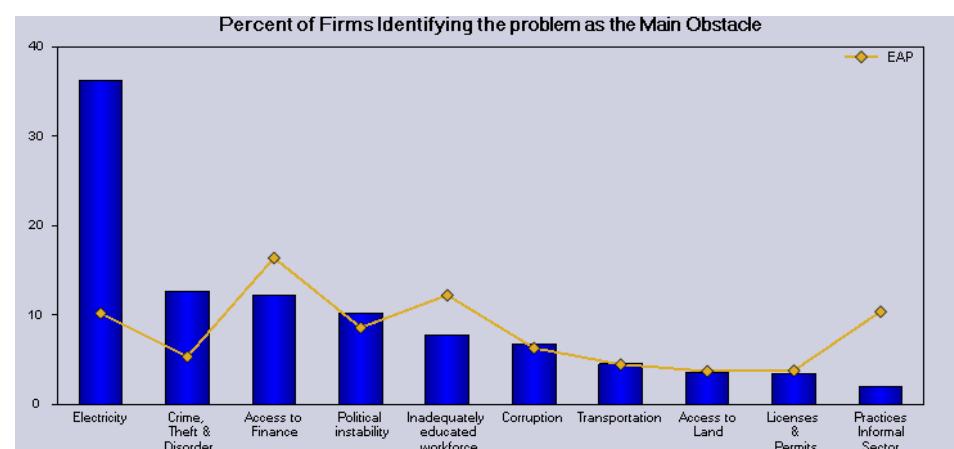
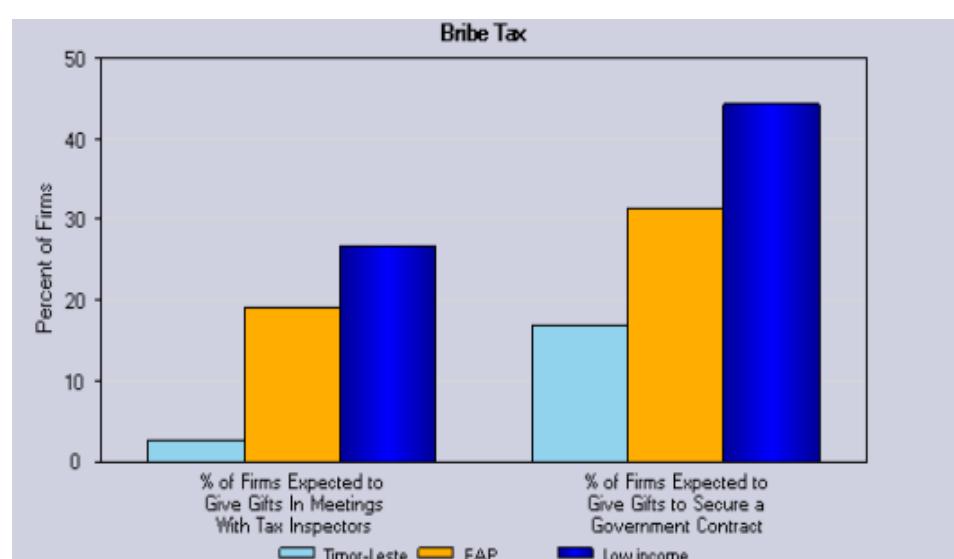
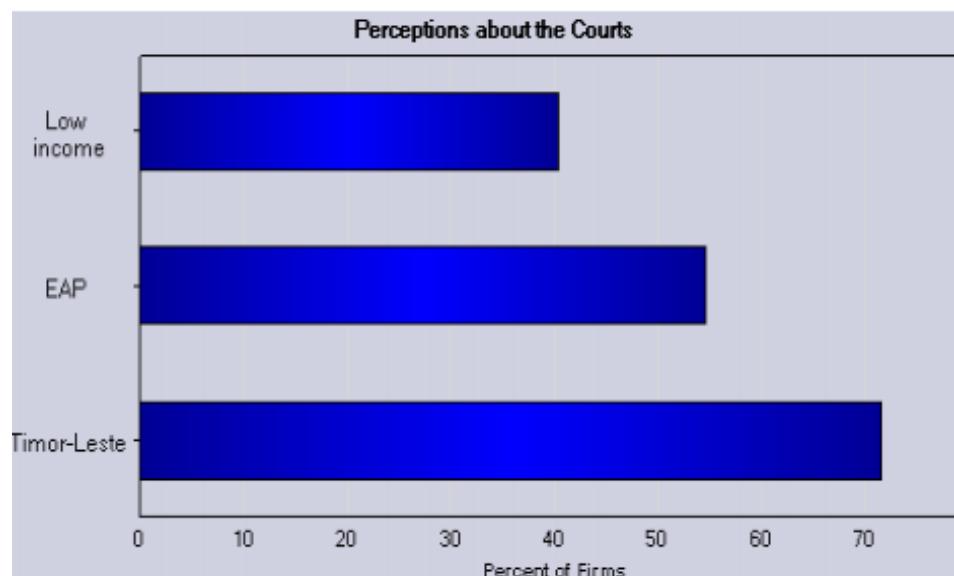
have applied the former belief to the case of Timor-Leste. The first resolution for the United Nations Integrated Mission in Timor-Leste (UNMIT) was to: "Support the Government and relevant institutions with a view to consolidating stability, enhancing a culture of democratic governance and facilitating political dialogue". The UN had launched its United Nations Development Program (UNDP) by executing several training and counseling programs for government institutions in Timor-Leste. A notable one was the UNDP Legal Training Center Coordinator from 2004. The program not only helped the country to further establish its legal framework, but also actively helped with training lawyers, judges, prosecutors, etc. In

the beginning, the tasks were not easy due to language barriers and initial wariness. The program, however, had demonstrated a degree of success as the quality and quantity of legal officers in Timor-Leste has proven to be more and more efficient. According to the Enterprise Survey by the World Bank in 2009, compared to firms from an average “low income country” and the overall East Asia-Pacific (EAP) regions, Timor-Leste firms possessed the most positive perception about the fairness and efficiency of courts.

Furthermore, it was clearly demonstrated that firms in Timor-Leste are enjoying the most corruption-free environment compared to those in the “low income group” and the EAP. The Enterprise Survey had shown a significantly low figure in the number of firms asked to give bribe money or “unofficial” payments to public officers to get things accomplished. Such an effective governing mechanism would surely serve as a valuable condition for development.

However, it seems that it is time for the UN to shift the priority from institutionalization to assisting Timor-Leste with a better infrastructure. Unlike the impressive enhancement in the performance of the government legal system and the transparency in government operations, the improvements in living conditions were rather slow. In 2010, more than half of the people in this country did not have fresh water, almost no difference from the situation in 2006. Electricity supply is another critical problem here. In Timor-Leste, with an average of ten power outages a month, electricity has been identified by firms as the worst obstacle in doing business. The lack of a stable national source of power would deter the society from any higher state of development, as the demand for electricity would only increase more rapidly in the future. In addition, since healthcare services are not yet sufficient, infectious diseases are still quite rampant in the nation.

Regarding economic growth, the UN had played a very active role in assisting the development in this country as well as in calling for assistance from its wealthier members. One out of many noteworthy attempts was the budget of 4,203,099.98 US dollars that the Japanese government approved for a project entitled “Community mobilization for poverty reduction and social inclusion in service delivery” in Timor-Leste. The implementation would be through UNDP. Nonetheless, it is worth mentioning that with a

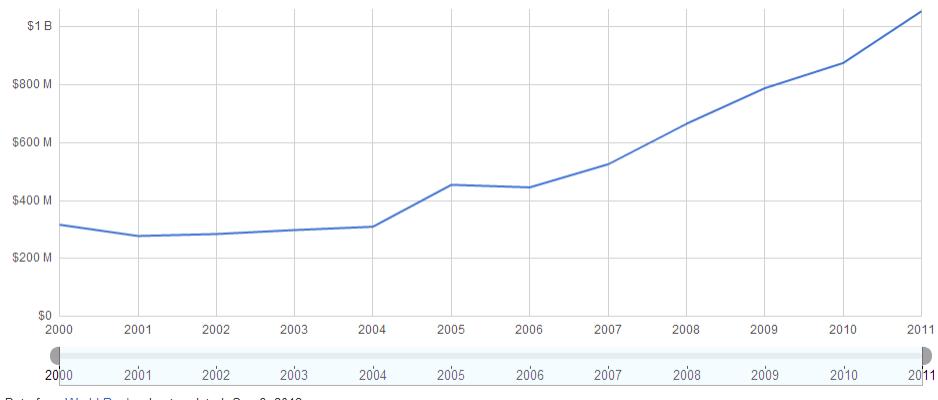
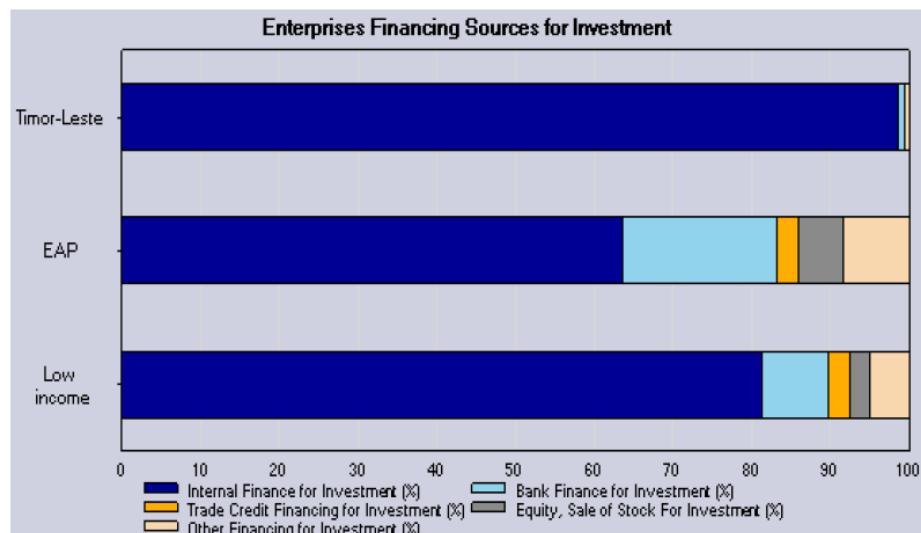


population of 1.176 million in 2011, a GDP per capita of \$2,600 (USD) in 2011 compared to \$400 in 2004, Timor-Leste, even though it is experiencing steady growth under the close supervision of UNDP, still lies within the “low middle income group” in the world. Almost half of the Timor-Leste people live below the basic needs poverty line.

Moreover, Timor-Leste has not issued its own currency yet, but is still using USD as its official trading medium. This means that although the country remains independent politically and its sovereignty recognized globally, Timor-Leste does not possess any command over domestic monetary policies. Without the control over money supply and exchange rates, the government would be hindered from a number of choices in macroeconomics policies including inflation control, exports protection, investment encouragements, and so on. Simply-speaking, a large part of Timor-Leste's economy is beyond the government's reach, but depends upon the erratic moves of the American market. It is thus understandable why the financial market in Timor-Leste is relatively inefficient with little appearance of foreign funds. This conclusion can be drawn from the fact that more than 95% of investment sources were from internal sources with less than 2% from banks' finance for investment.

Timor-Leste is a rich country in terms of potentials for natural resources. Boasting a stunning landscape, capacities for planting and fishing, and especially large oil and natural gas reserves, renders the country an attractive destination. While Timor-Leste is blessed with such advantages, nevertheless these have hardly been fully utilized. The economy depends extremely heavily on crude oil exports (operated by state-run firms) while agricultural production lagged behind in terms of technologies. These facts are largely due to shortcomings in management. With more than 45% of firms established for less than five years, above 40% from five to ten years, it is understandable that the economy of Timor-Leste is still far from maturity in investment or production management as it fails to fully utilize its endowed natural blessings.

There is no doubt that after twenty years guided by the UN and many other wealthy nations, Timor-Leste has demonstrated a very positive developing pattern. Nonetheless, the UNDP councils should start to consider allowing more authority for the Dili government in economic sovereignty, such as assisting in the issue of developing a national currency. This will allow the nation to exercise more drastic policies to boost the economy. Besides economic matters, encouraging the development of infrastructure including water, electricity, roads, healthcare and so on, should also be considered. Lastly, at the present time, investment training for local businessmen might be more effective than a government officer training program. ■



Data from [World Bank](#) Last updated: Sep 6, 2012



(All the graphs and data used in this article are from the World Bank's Entrepreneur Survey 2009, the World Bank's Country Profile, and the UNMIT's official website.)

Scenery on the outskirts of the Capital City Dili

HITTING THE INTRAMURAL BEDROCK WITH THE SHOVEL OF INTERNATIONAL STUDENTS

By Schoni Song

For international students, there is no place like Underwood International College. Yonsei University sits atop most of the national, and on various international, rankings. We have an impressive Liberal Arts program and UIC costs significantly less than most American colleges that come with a heftier price tag. Well, all of these things take a backseat to a trait about UIC that makes it, quite simply put, singular among Korean universities. With its pedagogical approach, UIC offers a highly productive “international” education.

Or does it? We all know that UIC values diversity. We experience it for the first time during our orientation. We see it reflected on our Core Curriculum. We hear it in our classroom discussions. We deal with it so much that it may even become banal to us. But it is perhaps only the third culture kids, and the international, like me who, because of their ostensible foreignness, appreciate the full warmth of what it means to live and study at a home away from home.

Internationals are often told about the difficulties of adjusting to a new school or a new country. And indeed, adjusting and assimilating are the currency of their everyday livelihood. Before sending its students abroad, for instance, my high school administrators in Japan organized a “senior transition meeting” in which they warned seniors of the potential culture shock we would experience in a new community.

Though certainly helpful, the meetings were personally superfluous. It was partly due to my Korean nationality acting as a buffer to my ostensible foreign background as an overseas student. And UIC’s commitment to diversity, at least on an ideological level, offers everyone including the international and overseas students, a comfort zone and a place to feel at home.

Indeed, there are others who believe that the reality is not as lofty. Some foreign students, let alone faculty members, have stated time and time again that there seems to be a rather conspicuous shape of division fashioned by UIC’s improvised attempt at diversity and internationalization. The good news is that public—let alone some private—discussions of this kind are taking place.

And the university administrators should indeed take pride in their work thus far. I concur that the process of internationalizing a college campus is a project that is both costly and experimental to be undertaken in a traditionally homogenous country like Korea. And despite this traditionalist inertia, on an institutional level, there is no doubt that Yonsei University, compared to most other major Korean universities, is at the forefront of this movement.

Whether it is the curriculum or the residential college system, UIC seems to me like a workable educational system. Internally, although UIC students are not stuck in a crevice from which to hide



from exposure to different and even conflicting and provocative viewpoints and backgrounds, there is constant white noise arising from the college’s hurried construction of the international campus. That’s only natural. This is precisely why we must capitalize on the student body’s enormous potential for critical thinking and self-directed learning—to not only solve this problem from a top-down institutional approach, but ground-up.

For changes to happen ground-up, however, we must all be prepared to accept others’ differences as they are. But some versions of “differences” simply beg the question. And this is where UIC’s diversity, some say, falls apart. Recently, for example, Professor Hideshi Takesada’s comments in Newsweek Magazine’s article made me question the nature of this highly praised “diversity” of ours. This Newsweek article was published only a week after a Yonsei-affiliated organization, I Love Dokdo, participated in the celebration of the 30th Anniversary of the song, “Dokdo is Our Land.”

"The Koreans are insecure about their claims under international law," contends Hideshi Takesada, a Japanese professor of Asian Studies at Yonsei University in Seoul. "That's why they feel the need to take measures to strengthen their control of the island."

A plethora of students were enraged by the Professor's comments. At a time when the whole country seems fully engaged in a geopolitical discourse about swords of every length and breadth, there is little room for other—more generous—kinds of talk. And part of it is due to Korea's infatuation with homogeneity, which goes way back both historically and culturally. In fact, today we awaken this morning to discover the greatest parts of our ways and means invested in the borders, policies, and public sentiments our countries have fashioned between ourselves and those whom we try to elbow out.

Does diversity then become a self-contradiction—can this proud institution, let alone Korea as a nation, for the sake of diversity, paradoxically tolerate those who cannot tolerate our definition of diversity? What does this mean for an international or overseas student who may bring with him or her ideas and beliefs that conflict with those prevalent at Yonsei University? How do we reconcile the contradictions diversity engenders?

Does diversity then become a self-contradiction—can this proud institution, let alone Korea as a nation, for the sake of diversity, paradoxically tolerate those who cannot tolerate our definition of diversity?

Vis-à-vis modern politics, Korea constructed with little hesitation defensive borders from bricks to stones, to rifles and barbed wires, to tanks and rockets. True, it probably began with more theoretical ideas based on ethnic homogeneity—the wish to keep the apples out of its pines. For most of the 20th century we justified our divisiveness in terms of ideologies, but the Iron Curtain has fallen, globally. It's high time that our proud institution, let alone Korea, get in line with the zeitgeist and solve the problem of incomplete diversity.

Thankfully UIC tries to answer these questions—or rather, to force us to answer these questions—in part through the Core Curriculum. Science Literacy courses seek to train us to think rationally and scientifically, while our World Literature-History-Philosophy curriculum makes us look at the world from diametrically opposite perspectives. Western Civilization is steeped in Western culture, while the Eastern Civilization seeks to compensate for that missing Oriental half.

UIC's enormous emphasis on diversity of thought, not to mention analysis of different points of view, is tailored for an international academic environment. UIC teaches us how to synthesize the different cultures and ideas we were exposed to in our upbringing, thereby reconciling them. Domestic and international students viscerally feel diversity. And a central part of our identity and education is to appreciate and solve the question of diversity.

UIC with its ethnic and cultural heterogeneity is a microcosm of an evolving South Korea. But to dismiss UIC's diversity simply as a reflection of its surrounding culture is to fail to give the College adequate credit. The improvement of this diversity on which we pride ourselves is difficult and controversial, but for the international student especially, that commitment to diversity is indispensable. If we want Yonsei to be the obvious choice for internationals thinking about which college to attend in the coming years, things need to be polished further.

That some students respect diversity but are never afraid to question and challenge it makes the student body themselves the backbone of an international education and reason for the institutional progress. What is truly quintessential to us now, however, is not the sheer ratio between international and domestic students but a tighter community that synthesizes the internationals and the indigenous student body populations. Student-led synthesis is undoubtedly key here.

It is from a profound sense of intimacy within the student body population that intramural solutions to the most pressing of international questions emerge, not from some tried and trite Global Leadership Forum. Only this way can we craft an international program, with its inevitable internal polarity, whose students are not a bunch of solitary wolves, hunting for scholarship in disregard for each other, but a pack of individuals hunting for ourselves, and therefore, each other. ■



(123rd.com)

HALLO FROM THE NETHERLANDS: MY EXCHANGE STORY AT UNIVERSITY COLLEGE UTRECHT

By Fangzhou Yuan

Utrecht, one of the oldest cities in Europe, is located at the center of the Netherlands. It is, however, not only an important geographical junction, but also a lively city. Located here is University College Utrecht (UCU), a liberal arts college where all courses are taught in English. The exchange program with UCU is a new UIC Exclusive Program initiated this year. I was fortunate enough to be in the first group of pioneer students to experience this unique program in the Spring 2012 semester.



The exchange program would serve as a basis for my discovery of the European continent—at least that was my plan when I first set foot on the land. Ever since I developed a curiosity for Western paintings, culture and heritage, I was eager to visit Europe, and I hoped that my exchange semester at UCU would allow me to fulfill this long cherished dream.

At the university level, campus life is very busy. Similar to UIC, UCU attracts top local and international students who are dissatisfied with the ordinary university education and eager to have a more challenging academic experience. All the UCU classes are small—less than 29 people—giving students ample space and motivation to speak their own opinions. For me, diverse group projects not only proved an enjoyable experience, but also provided a better understanding of the particular class's subject or even Dutch society.

In one course, the professor organized several field trips to help us substantiate the theories in our readings. We thus had a chance to visit the largest social housing association in Utrecht, where we observed the appearance of the community and distribution system of Dutch social housing, and listened to a program manager introducing the current social housing challenges and solutions in the Netherlands. We also traveled to Rotterdam, an ancient city destroyed in World War II, to observe the urban redevelopment of the city center and waterfront.

Beyond the academic content, students at UCU are very active in diverse activities, so I enjoyed many chances to experience different things as well. There is a wide array of extracurricular options on campus, depending on your preferences. For instance, Politics Co. invites different scholars to give seminars regarding Chinese, Israeli or American politics topics. Dance Co. allows student volunteers to teach daily classes such as hip-pop, classical dance, waltz,

Capoeira and even Indian traditional dance. I joined SIFE UCU (Students in Free Enterprise) at an Earning for Learning project, a program focusing on helping Chinese students at Xiamen University to improve their English. Specifically, as UCU has an exchange program in Xiamen University, UCU students aim to use that connection and to set up a program helping local Chinese students utilize English, thereby enhancing their competitive strength in the future job market. I helped UCU students communicate with locals in Xiamen and edit some implementing strategies, despite some unexpected challenges that arose in the program.



The Entrance to UCU

In the Environmental Working Group, I have seen how their amazing ideas are produced and carried out step by step. I am proud to say we created and realized ideas to promote the sustainability of the campus: for example, encouraging students to use provided reusable mugs at the coffee vending machine rather than disposable paper cups, building a campus garden ourselves, organizing recycling handcraft workshop and so on. Perhaps most excitingly, I joined the Model United Nations (MUN) in Science Po (a French leading university) as a school delegate. Another girl and I drove to Paris on a Friday right before the finals week. We were busy during the whole weekend as we visited UNESCO headquarters and returned to campus on Sunday midnight to prepare for our exam the next day.

Going on exchange also allowed me to travel around on vacation. During spring break, I traveled to Bruges, Gent, Brussels, and Budapest, and visited a friend in Vienna. During the summer vacation, I even had time to visit six other countries. Some of my friends tried to travel to a different place every weekend. Although travelling so much can get hectic, I believe this is also one of the greatest advantages to staying in Europe. Travelling helped me gain a better understanding of cultural differences across the European continent, something which I was not aware of in the past.



UCU during spring: the pedestrian gate leading to the Clock Tower and Newton-



(Photo by Fangzhou Yuan)

Dom Tower Utrecht (the tallest church tower in the Netherlands and a landmark of Utrecht) and canal in Utrecht's city center on Queen's Day

Generally, I think the benefits of studying in Europe derive mainly from the cultural experience as it allows you to broaden your horizons. The travelling, of course, is another indispensable asset of being an exchange student in Europe, and it made me reflect upon my previous experiences. Ultimately, the combination of all these experiences will remain a precious part of one's university years. Especially for students who are considering further study or work in Europe, I believe an exchange program offers a preview of the available possibilities and will prepare you to make a better decision about your future. ■



My Friend and I at the
Paris Model United
Nations Conference



(Photo by Fangzhou Yuan)

Utrecht city center on
Queen's Day, April 30th
(a national holiday com-
memorating the birthday
of the country's former
Queen)

WHAT SERVICES DO YOU WANT MOST FROM KOREAN BANKS?

By Dang Viet Thai

The following is an essay written by Thai and submitted to The Korea Times and Wooribank 8th Economic Essay Contest. Under the subject related to Korean banks' customer services, Thai won the Commendation Award given to the essays in the 3rd-5th place—this is a great honor considering that over 1,300 essays were submitted. Thai's article was featured in The Korea Times in October, 2012.



(reuters.com)

While Korean banks have many commendable aspects, the system is not perfect. From the viewpoint of a foreigner living in Korea, I believe that there are some areas for improvement.

Firstly, as of right now, the Korean banking system is an extremely closed one, resulting in difficulty of access, especially for foreigners. Many banks, for example, do not issue Visa credit cards to foreigners, even those working in Korea. While I am uncertain of whether this is bank policy or left up to the discretion of individual branch managers, it is clearly quite troublesome to expatriates. The difficulty of gaining access to credit cards makes it very cumbersome to participate in many sectors of the Korean economy. Take online purchase, for example. Of course, one can always do bank transfer; however, credit card is certainly much faster and more convenient.



서민금융 전담창구

THE UIC SCRIBE

Secondly, e-banking in Korea is not at all easy or accessible. The main problem lies in customers having to use the Internet Explorer (IE) browser for all the transactions. It is a widely known fact that IE is among the least advanced browsers for any type of Internet task. It is easily likely to hang, crash, freeze, and stop responding. It has unsolvable problems regarding viewing ability and security control. Doing bank transactions with such an unreliable browser is very time-consuming and frustrating. I have experienced this many times while trying to transfer money to another account through e-banking services, when I encountered numerous times-out, crashes, or non-responses from the IE browser.

Finally, there is the difficulty of getting a housing loan in Korea, even for long-term foreign residents. In the US, for example, professors, businessmen, etc. who are earning good salaries are regularly able to get loans for up to 80% of the cost of a home/apartment/condominium, regardless of their nationality. Here in Korea, it is almost impossible for non-citizens to get even a small loan, let alone one of this size.



The main problem is the discriminatory attitude of Korean banks. It is curious to me why they do not treat non-citizens, even those who are long-term residents of Korea who contribute to the country, society, and economy in many ways, as equal to Korean citizens. It is a frustration for foreigners and also, a possible loss for Korea, if it wants to foster economic and cultural growth with the assistance of the expatriate community. So long as this happens, Korea will continue to have difficulty in convincing non-Korean citizens that Korea would be a good place to spend their lives, and thus will find it difficult to compete for those highly skilled workers demanded by the knowledge economy.

Banking is a complicated field and it is never easy to change such a big, complex system. However, changes are vital, especially in this era of rapidly changing technologies and markets. History has shown that a different idea, a spark of change can make an economic sector and even the economy itself outpace its competitors. With some changes, possibly to the problems listed above, I believe that the Korean banking system will be able to gain more trust, cooperation and companionship from both Koreans and foreigners alike in the near future. ■

ONE SPARK THAT IGNITED A NATION: THE LIFE OF LABOR ACTIVIST CHUN TAE-IL

By Eun-hae Kim

In late August of 2012, presidential candidate Park Geun-hye's well-publicized visit to The Chun Tae-il Foundation was shortened to four minutes due to the vehement protests of Chun's family members. It was not Park's status as a presidential candidate that sparked animosity amongst Chun's family and foundation members; rather, it was the fact that she is the daughter of former president Park Chung-hee, the dictator who led Korea from 1962-79. Chun Tae-il was a twenty-two-year-old labor activist who immolated himself in an act of protest against Park's repressive labor policies in the 1970s. Park Geun-hye's attempt to visit the foundation bearing his name thus stirred up controversy about the genuineness of her campaign's recent efforts to reach out to the surviving victims of her father's dictatorial rule, as well as their families.



Park Geun-hye being blocked by protestors as she pays tribute to Chun's statue at Cheonggye 6-ga

Park Chung-hee's legacy is a complex matter in contemporary Korean society: he is hailed by many as the hero who fostered Korea's "economic miracle" in the latter part of the twentieth-century, while others denounce him as a tyrant who smothered human rights and summarily executed innocent political protestors. The animosity met by his daughter on this occasion thus reveals that many of this country's historical wounds have yet to heal.

As I read The Korea Times's account of Park Geun-hye's visit, it dawned on me that perhaps the greatest tragedy here is that a whole generation of younger Koreans knows very little about the life of Chun Tae-il, what he fought for, and why he died. Forty-two years have passed since he sacrificed himself to reform working conditions for garment workers, time enough for Chun's memory to have largely receded from the Korean collective consciousness.

If you find yourself walking east along Cheonggye Road near Doota Shopping Mall, you may happen upon Cheonggye 6-ga, otherwise known as Chun Tae-il Street, where a small statue of

Chun has been erected in his honor. Hundreds of thousands people pass by his statue on any given day as they head for the bustling Dongdaemun shopping district, but few give it more than a passing glance. It is my modest hope, then, that this piece will inspire some readers to take the time to stop at Cheonggye 6-ga, and contemplate the supreme sacrifice this statue represents.

Born in Daegu in 1948, the eldest of four children, Chun Tae-il and his family lived in abject poverty. Together with his father, a penniless tailor, his family moved to Seoul when Chun was six in the hopes that his father could secure a better job in the capital city. Seoul, however, proved no more hospitable than Daegu. Homeless, Chun's family took up residence under the Yeomcheon Bridge near Seoul Station for several months before moving from slum to slum, and finally finding a temporary residence at Ssangmun-dong in Seoul's Dobong district. As a fourth grade dropout, Chun was forced to jump into the workforce at a young age to prevent his family from starving. Selling newspapers and chewing gum and polishing

shoes on the streets of Seoul, Chun helped his father by becoming the family's second breadwinner. Despite their efforts, the Chun men barely managed to bring in enough food to feed their family of six.

Chun began his work at the Pyeonghwa (Peace) Market in the fall of 1964, when the sixteen-year-old answered a want ad for an assistant (the lowest rung in the garment-industry hierarchy) in a sweat shop producing garments. Located along Cheonggyecheon road near Dongdaemun Stadium, Pyeonghwa Market, together with the surrounding Donghwa Market and Tongil Arcade, comprised the heart of Korea's garment district, meeting seventy percent of the nation's demand for ready-to-wear clothes. In terms of economic profit, the market was thriving, but, as Chun soon discovered, it could be deadly for the workers supplying the labor.



Chun (far right) with his garment worker colleagues at a sweatshop in Pyeonghwa Market

Working conditions in the garment industry were beyond dismal, with approximately ten workers crammed into a room of no more than 6.6 square meters. It was not uncommon for employers to divide the already limited space by constructing second-floor attics to create more working space. Workers were not even afforded the basic luxury of turning around, as the sweatshop was completely packed with sewing equipment and other materials such as rolls of fabric. Since the buildings at Pyeonghwa Market lacked windows and ventilation, fresh air and sunlight were small luxuries denied to the workers who toiled in suffocating and poorly-lit rooms. In such an unhealthy environment, the workers inevitably suffered from various ailments like gastrointestinal disorders, skin diseases, eye infections, and pulmonary infections such as bronchitis and tuberculosis.

The vast majority of workers in the garment district consisted of girls in their late teens and early twenties, some of whom began their assistantships at the age of twelve. The average workday lasted fourteen to sixteen hours, and workers were granted only two Sundays a month off. Monthly wages were minuscule, with the lowest-paid workers earning between 1,500 to 3,000 Korean won per month. To put this in perspective: a cup of coffee at this time cost fifty won.

In the beginning, Chun worked fourteen hours a day, earning the minimum salary of 1,500 won per month. Over the next few years, Chun climbed the vocational ladder, moving up from assistant to assistant sewer, assistant cloth cutter, and finally to cloth cutter. In 1967, Chun's earnings allowed his family to put a permanent roof over their heads, even if it was a shanty house in a slum below Dobong Mountain.

Despite his improving financial situation, Chun's spirits were becoming more impoverished each day. Highly distressed by the working conditions surrounding him, Chun, an affectionate elder brother who cared deeply for his own young sister, expressed great compassion toward his fellow female laborers. And to this day, his kindness remains legendary. Female workers fondly remember the hot buns he secretly bought them, treats, it turns out, he was able to afford by foregoing his bus fare and walking the more than two hours it took to get home by foot.

One day, a young female sewer began coughing up blood while at work, and Chun himself escorted her to the hospital. Diagnosed with severe third-stage tuberculosis, the girl was summarily fired by her boss when she returned to the sweatshop following the doctor's visit. Shocked by the callousness of his employer, Chun argued with his boss on behalf of the sick girl, vociferously protesting the legitimacy of her firing. As a result of this incident, he too was fired, as his boss would not tolerate any challenges to his authority. This was the pivotal moment in Chun's life, one which awakened him to the cruelty of an industry that regarded its workers as little more than sewing machines. It transformed him from a kind, warm-hearted cloth cutter into a determined labor activist.

Shortly after losing his job, Chun learned from his father about Korea's Labor Standard Law, which guaranteed basic labor rights to all workers. Astonished that such a law existed, Chun immediately purchased a copy of the document, thoroughly studying it until he had memorized it. Motivated by the mission of reforming working conditions in the garment factories, Chun educated fellow garment workers on the labor laws and recruited them to join in his reform mission. In 1969, together they formed what Chun dubbed the "Fool's Society"—so-named because they were fools for not realizing earlier that they too had the right to enjoy fundamental rights as workers and human beings. This was the first labor union ever formed in Pyeonghwa Market.

Later, following increased membership, the "Fool's Society" was renamed the "Samdong Friendship Association" ("sam" referring to the three garment markets of Pyeonghwa, Market and Tongil Arcade). By this point, all the members of Chun's group were blacklisted by sweatshop owners in the garment district, who, with the tacit support of the police sought to have the SFA disbanded. To discourage further union activity, owners would threaten their employees not only with the loss of their job, but also with imprisonment.

One should recall that during the late 1960s and early 1970s, Park Chung-hee's government was pursuing a policy of rapid economic development, which included quashing basic civil liberties. Engaging in labor union activities, such as Chun's, was a blatant act of civil disobedience that Park's regime refused to tolerate. Despite the oppressive socio-political reality, Chun filed a petition with the Labor Department on October 6, 1970 under the title "A Petition for Improving the Working Conditions of Clothing Employees at Pyeonghwa Market." This petition was met with silence by the department.

Realizing the need for greater publicity, Chun managed to contact a reporter with the Kyunghyang Ilbo who was sympathetic to his cause, and the newspaper soon published a piece called "Sixteen Hours of Daily Labor in the Back Room." This time, the government's official response was different, as the article succeeded in directing greater public attention towards the plight of Pyeonghwa Market's workers. Per Chun's demands, officials from the Labor Department promised drastic changes to improve working conditions—including increased wages, shortened working hours (ten hours per day), the installation of ventilation machines, and free medical checkups—and the department's superintendent even visited the market twice. Unfortunately, these turned out to be empty promises and empty gestures.

The Labor Department failed to take action on even the most pressing demand, that of reducing working hours, and garment workers continued to toil, on average, fifteen hours a day. Utterly dismayed by the authorities' failure to enact meaningful changes in the garment industry, Chun was convinced of the need for more radical measures. And thus, on November 13, Chun planned a massive protest at Pyeonghwa Market with fellow Samdong members during lunch time. Having been alerted to the impending demonstration, police had surrounded Pyeonghwa Market before one o'clock, dispersing the five hundred or so protestors who had gathered, while the sweatshop managers prohibited their workers from stepping outside for their lunch break.

Chun had initially planned to burn the Standard Labor Law in public effigy; it is unclear whether it was the protest's failure which spurred him to set himself aflame or if it was something he already had in mind. Whatever the case, Chun, holding the Labor Standard Act in one hand, entered the heart of Pyeonghwa Market with his entire body covered in gasoline. As employers and workers watched through the sweatshop windows, Chun borrowed a match from a friend, set fire to himself, and ran through the market screaming: "Obey the labor laws! We are not machines." Before finally collapsing, Chun cried out in agony: "Do not let my death be in vain!" He was transported by police to a nearby hospital, where he died that night at 10 p.m. with his mother Lee So-sun by his side. His final utterance was "I'm hungry." Chun's last meal had been a bowl of ramen noodles the day before his death.



(michigankoreans.com)

The self-immolation scene from Park Kwang-su's film *A Single Spark*

Chun's self-immolation and subsequent death in the name of workers' rights did not go unnoticed. Three days after Chun's passing, Seoul Natural University students organized a student coalition for the defense of human rights, and, with the blessing of Chun's mother, all one hundred of these students attended his funeral. A wave of protests quickly spread to the campuses of Yonsei, Korea and Ehwa Woman's Universities. On November 20, 1970, following Seoul Natural University's indefinite closure after a demonstration there, future president Kim Dae-jung—prominent opposition leader in the government's House of Representatives and Park's rival in the 1971 presidential election—spoke publicly of Chun's heroism.

The twenty-two-year-old cloth cutter became a rallying symbol for people protesting Park's repressive government. For the next few months, Chun's name rarely left the lips of left-wing politicians, students, and religious leaders who were calling for political and social reform. According to Cho Yeong-rae, a renowned human rights lawyer and biographer of Chun, Chun's cries transcended the question of laborers' rights and amounted to "a human declaration." Koreans, regardless of class, identified with Chun because his death was an assertion, from one individual, that no one's humanity should be sacrificed in the name of economic progress.



Chun's mother, Lee So-sun, mourns her son's loss

of Park's authoritarian rule by organizing public demonstrations. Although the protests led to numerous arrests during the seven year Yushin regime, their resistance helped to form a strong base of opposition against Park's authoritarianism. The voice of dissent was even heard beyond Korea as the international community (notably the United States) began expressing its disapproval over Park's rule. What is important to keep in mind is that although subsequent protests in the 1970s were mainly led by Korea's intellectual class, Chun, a blue-collar laborer, acted as an early and critical mediating figure, uniting the working class with the intellectuals in their common fight against an oppressive system.

Scholar Hagen Koo, author of *Korean Workers: The Culture and Politics of Class Formation*, cites Chun's death as one of the decisive events that helped to forge a working class consciousness in Korea. The labor movement, which gained momentum thanks to Chun's sacrifice in 1970, reached its apotheosis in 1987 with the Great Worker Struggle. A massive wave of strikes that swept the nation, the Struggle led to the establishment of many of Korea's current labor laws, providing an increase in blue-collar wages and lifting the legal restrictions against union organization and collective bargaining.

Forty-two years later, the Pyeonghwa Market, site of the garment industry's infamous sweatshops, has been demolished; in its place is the pleasant Cheonggyecheon road, which straddles the serenely flowing stream bearing the same name. Today, better known as the Dongdaemun clothing district, Pyeonghwa Market's bleak rows of sweatshops have been replaced by modern department stores frequented by tourists.

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Working conditions and labor rights have undoubtedly improved dramatically in forty-two years. But Chun's vision has yet to be completely fulfilled. Half of Korea's workforce consists of part-time, blue-collar workers lacking official contracts, and many of these receive low wages that fall below the government's minimum wage. Lacking official employment status, such workers, especially those that toil in Korean factories, often fear for their livelihood, as they face the real threat of being fired at their employer's whim.

The government's stance toward labor unions also remains hostile—as the recent strikes of Ssangyong and Kia workers reveal—giving companies a great deal of latitude in cracking down on union activities. Laborers in all industries still exist at the margins of Korean society, and life remains difficult for them, even if they now work in better-ventilated rooms. For the majority of migrant workers, from South Asia and elsewhere, who now supply much of the labor in Korean factories, basic medical insurance remains a luxury, just as it did for the garment workers in the 1970s.

In his study of suicide as a form of political protest in Korea, scholar Hyojoung Kim notes the highly unusual nature, in most of the world, of using suicide as a means to mobilize collective political change. In Korea, however, a startling 107 protestors (including Chun) committed suicide between 1970 to 2004. It is not unreasonable to suggest that Chun initiated (and popularized) this drastic form of political protest. But we may ask whether Chun wished for so many fellow Koreans to follow so literally in his footsteps. Celebrated today as a martyr and "Jesus laborer," the Korean public sometimes seems to forget the horrific nature of his death and the actual reasons why Chun felt compelled to end his life.

Undoubtedly, Chun's call for social reform led to improved working conditions for laborers and opened Korea's eyes to the injustices of Park's regime, but it is a travesty that only through his death was he able to force Korea to face some uncomfortable truths underlying its economic growth. Indeed, as testified by Park's visit to The Chun Tae-il Foundation, Korea has yet to fully confront the costs it incurred in becoming the shining beacon of economic prosperity it is today. As in Chun's time, Korea remains plagued by many social ills, from economic inequality and unemployment to corruption and the poor treatment of blue-collar migrant workers—and these issues, and many more, must be addressed. Chun's voice was only heard the moment he set himself ablaze; so, if Korea has changed for the better since the 1970s, the proof will lie in its government's ability to listen to its citizens who remain marginalized and continue to suffer. ■

* All biographical information about Chun's life was obtained from the Korea Democracy Foundation and an article entitled "Seoul Immortalizes Single Spark that Changed a Nation" from the Chosun Ilbo. For more detailed information about Chun, please refer to Cho Young-rae's novel entitled *A Single Spark: The Biography of Chun Tae-il*. A wonderfully poetic film by Park Kwang-su, *A Single Spark*, is also highly recommended. Both the novel and film are available for viewing at the Yonsei Samsung Digital Library.

GLOBAL EATERIES IN SEOUL

By Dang Viet Thai

Korean food is great; there is no doubt about that. There is such a diverse array of Korean dishes that it could be a long time before we've enjoyed all that *hansik* has to offer. But sooner or later we will probably get tired of the novelty of mixing *bibimbap* or gnawing on a live octopus. What then? I am sure we all have our favorite burger or pizza joints or other place where we can wallow in the familiar. But sometimes, in an adventurous mood, we can feed our desire for different flavors by embarking on a gustatory trip and sampling new delights around the world. In this article, we introduce four international restaurants located in the heart of Seoul serving delicious and affordable eats from Russia, South Africa, the Middle East, and South America. What easier way is there to become "international" than trying different foods from across the globe?

SOUTH AMERICA

One word – *Churrasco*. In case you are wondering what that means, *Churrasco* is a type of roast meat popular across Latin America. There are several *Churrasquerias* (Brazilian Steakhouses) in Seoul, but the one I find myself frequenting is Copacabana in Itaewon. The cost? 29,000 won. Now, this might sound costly, but it gets you unlimited refills of pork, chicken, sausage, and, most importantly, numerous different cuts of top quality beef. All cuts of meat roasted over an open flame, allowing you to enjoy the pure, unadulterated flavor of the meat. While the bacon-wrapped chicken is juicy, the sausages plump and flavorful, and their version of *samgyeopsal* crisp from the fire pit, it is the beef that really stands out. The top sirloin is tender, juicy and packed full of meaty goodness, while the bottom sirloin is perhaps even more flavorful, with a bit more grease mixing with the meat juices – choose the medium rare option! Do try not to stuff yourself on the meat, however, as you will want to save a bit of room for the cinnamon sugar-covered grilled pineapple, whose flavor, unexpectedly, is only enhanced by the leftover juices on your plate.



(Photo by Dang Viet Thai)



(Photo by Dang Viet Thai)

CENTRAL ASIA

Believe it or not, cuisines from former Soviet republics are among the cheapest foreign eats you can find in Seoul. Fortunately, the low prices are not reflected in the quality of the food, which is excellent! At Gostiny Dvor, in the Dongdaemun area, chosen as one of the best Russian eateries in Seoul by CNN Go, you are certain to enjoy an authentic and filling meal at a very reasonable price in a home-like atmosphere. It is hard to choose the best dish from their long menu, but perhaps you can whet your appetite with borscht, a hearty beet and cabbage based soup. The pelmeni, Russian style lamb dumplings topped with sour cream, may not win any awards for visual appeal. But when you bite into them and see how well the tangy sour cream goes with the seasoned ground lamb, you will be a convert. If you feel the urge to add some greens to your diet, selyodka, a traditional salad should serve you well. Whatever you do, however, make sure to save a spot in your stomach for their mouth-watering blini, pancakes stuffed with your choice of caviar, cottage cheese, mushrooms, or minced meat. As a dessert, the cottage cheese filling is sweet, with just a hint of tanginess, that lingers pleasantly even after you've ended your meal.

MIDDLE EAST

There is no shortage of Middle Eastern restaurants in Seoul, but Petra in Noksapyeong always tops the list. Just as you can judge a Korean restaurant by the number of Koreans that frequent it, you know you are in *the place* by observing the continuous groups of Middle Easterners crowding into Petra. Perhaps they are there for the lovely décor, with its brightly lit lamps and huge open windows, or perhaps it is the traditional atmosphere with a distinctive Arabic flair. Myself, I go for the range of delicious foods at decent prices. Try their most popular dish – Makloba – and you will be amazed. The lamb chops are braised until the meat is falling off the bone, tender and delicately seasoned. The coriander and cumin that spices this dish are not at all hot, and it is easy to miss them if you do not slow down and really savor the food. If you do, however, you will be startled by how a little bit of seasoning can really change the dining experience. The Kebabs with couscous are another excellent choice, consisting of succulent spiced ground lamb or chicken along with vegetables and couscous, a wheat-based dish that is a nice break from the white rice that is ubiquitous in Korea. Every dish is tasty and affordable and the portions are large—so good that it's hard to not imagine returning as you walk out the door.



(Photo by Dang Viet Thai)

AFRICA

South African cuisine is known as the “rainbow cuisine” for its multicultural variety of origins and tastes. In Seoul, you can try this singular amalgamation of flavors at Braai Republic in Itaewon. The restaurant specializes in meat, and is serious about it. The lamb chops are thick, juicy, and grilled to perfection. Unlike those at Petra, these are not spiced, but rather left untouched, with a side of sweet onion chutney/marmalade. The sausages, however, are well-spiced and made in-house. For those of you used to the “meat-on-a-stick” from 7-11, these are a revelation, and the best I have ever eaten. Loosely stuffed into lamb casings, which give a chewy texture, they are quite tender, with the spices kicking on your tongue. Available in a variety of ways, my favorite version is a sandwich, topped with their caramelized onions and stewed tomatoes. And did I mention the staff? They are among the friendliest and most cheerful I have met in any restaurant. If not too busy, the server will sit down with you and chat about your food options, giving careful explanations and recommendations. ■



(Photo by Dang Viet Thai)

So, there you go: four remarkable eateries from different continents, all within the Seoul city limits and easily accessible via subway. We hope this will keep your food options more versatile and exciting. But that is not all. The most fun part is that there are many more diverse types of cuisines to discover. How does Ethiopian food sound to you? What about Moroccan kebab? A taste of Spain perhaps, or a visit to Bulgaria via Seoul? Your options are limitless. So, happy eating and discovery in this multiculturally vibrant city of Seoul!



SOUTH AMERICA

Subway line 6, Itaewon station, exit 1. Take the first right up the hill. When you get to the end of this alley, turn left. Copacabana will be on your left in about 15 meters.

CENTRAL ASIA

Subway Line 2,4 and 5. Dongdaemun History and Culture Park, exit 7. Take a U-turn to the right as you come out. Gostiny Dvor is down the first alley to the left.



MIDDLE EAST

Subway line 6, Noksapyeong station, exit 3. Take the overpass over the road and walk up the hill. Petra is on your left, up a flight of steep stairs.



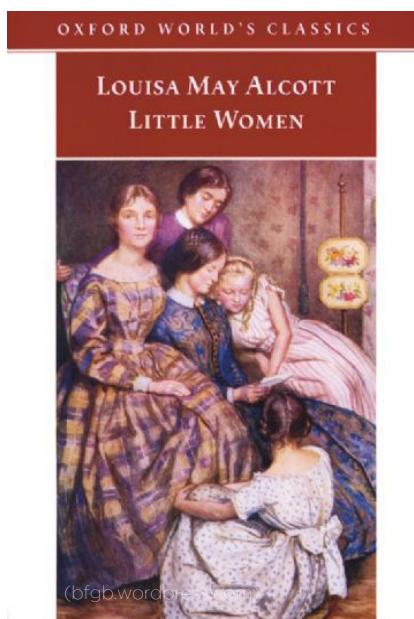
AFRICA

Subway line 6, Itaewon Station exit 4. Walk straight and turn left just before McDonald's. Walk through the intersection. Braai Republic is on your left.

The “Must List” is an exciting new column prepared by *The UIC Scribe* in the hopes of connecting with our readers at a more personal level. Under the theme of winter, our editors and writers have compiled a list of “must-dos” to make Korea’s sub-zero winter temperatures a little more bearable.

MUST LIST WINTER

Little Women (1868-1869)
Eun-hae Kim



code *Little Women* as fiction merely intended for children. Following the lives of the four March sisters from their childhood years into adulthood, Alcott touches on universal themes that women of all ages can easily relate to whether it be the bonds of family or sibling rivalry. It should also be appreciated as a revolutionary text (praised by none other than Simone de Beauvoir) which explores the tension between female familial obligations and personal ambitions; a tension that is hardly outdated and remains pertinent to this day. Often amusing and always touching, *Little Women* is the perfect Christmas read to get you in the festive mood by reminding you of family values. Rather trite you may say, but the utter sincerity of *Little Women*'s messages may actually be refreshing—and may surprisingly move your heart—in our age of pessimism.

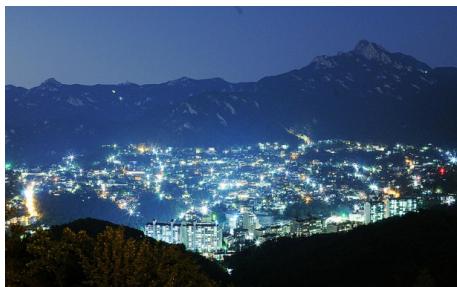
Translated into dozens of languages and adapted into film many times, Louisa May Alcott's classic has been affectionately read by millions. Despite its enduring popularity, however, *Little Women* is often pigeonholed as “girl’s fiction” or “domestic fiction,” and its sentimentality and heavy moral lessons may seem ill-suited for the more cynical tastes of the modern reader. Having read Alcott’s novel as a young girl and again as an adult, I feel it would be a grave oversight to

It's a Wonderful Life (1946)
Hayon Yoon



Hailed as one of the most inspirational and beloved films of all time, *It's a Wonderful Life* seems to successfully follow the formula for a quintessential American family holiday movie. It has all the right ingredients: the film cast consists of that era’s Hollywood royalty, and the movie ends in a wholesome and maudlin fashion. Yet, this 1946 motion picture manages to be so much more than a cliché. The story revolves around George Bailey – brilliantly brought to life by James Stewart in one of his most iconic roles – and his realization of just how special and “wonderful” his life truly is, in spite of continuous financial troubles and other hardships. With its universal ideals of hope and buoyant message, the film has managed to cement its place in cinematic history. After all, when you peel back the cluttered and unpleasant layers of modern existence, it is indeed a wonderful life.

Travel to Bukak Skywalk Isabelle Kim



Bukak Skywalk is the perfect day-trip destination for those who want to get away without actually leaving the city! Start from Jahamun and follow the road from Jeongneung-dong towards Jeongneung Arirang Hill to enjoy the nightscape from behind the car window while on the Bukak Mountain Ridge. The evening view is particularly breath-taking from the center of the octagonal pavilion. Quieter than the crowded and tourist-filled observatory tower in Namsan, the Skywalk sits directly across downtown Seoul, and is right next to the President's Blue House. Onlookers can see the Seoul Tower and Seoul's skyline to the south and Mount Bukhan to the north. The view is especially spectacular in the winter snow. The city looks as it were sitting cozily by the mountains that look dark in the distance. Under the quiet mountain, the lights of Seoul seem quiet and calm to the mind rather than glamorous. It is a beautiful course to drive through, but the Bukak Mountain trail is also recommended for people who like to enjoy a nice slow stroll during the evenings. This is a beautiful road that allows you to feel Nature in Seoul. Take the ride up with your friends and family this Christmas season, and get ready to have your breath taken away by the city lights. Just make sure to bundle up first!

Citron Tea (*Yuja-cha*) Thuy Thi Thu Pham

Imagine a cold gloomy winter morning, when you are craving some hot and sweet liquid. You have already made up your mind that you will not add any more caffeine to your digestive system. Yet you wish for a magical drink to somehow soothe your excruciating sore throat. Then, here you go: *yuja-cha* or citron tea. Just one big bottle costing 6,000 won from any convenience store would supply you with enough citron tea to survive the whole winter. You drink *yuja-cha* whenever your throat starts to show signs of trouble, such as that unfortunate time you forgot to put on your scarf for a day or when you just could not resist one ice-cream cone in December. You drink *yuja-cha* when you get bored of your usual hot Americano or hot latte. Or you just decide to have a cup of *yuja-cha* simply to inhale the gentle, charming, and relaxing aroma of it. Indeed, what the yellow-tinted *yuja-cha* offers is fairly close to a tiny ray of sunshine during this cloudy grey season.



Hobbang (Steamed buns) Sung Bo Shim

What comes to mind when you think of winter snacks? For many Koreans, I'm pretty sure the answer is '*hobbang*' (steamed bun). You can easily spot *hobbangs* at convenience stores and shopping malls when it gets cold and windy outside. Loved by all Koreans, *hobbang* actually traces its origins to the arrival of Americans following

Korea's liberation as they made flour and baking soda available to the wider public. There are various kinds of *hobbangs* to entice your appetite. According to a recent poll, the "Top 3" *hobbang* stuffings are the traditional black bean, vegetable, and pizza. People over the age of forty preferred black bean, people in their twenties to thirties preferred the vegetable, and teens voted for pizza.

Recently, however, with the growing popularity of western snacks, *hobbang* companies have developed a broader range of stuffings to match their evolving consumers' taste buds. The diversified toppings include: chicken curry, hot chicken vegetable, and even Mexican taco chili. An array of nutritious stuffings consisting of sweet potato, grains and pumpkin are also available for the more health-conscious consumer. Imagine the flavorful steam of *hobbang* tickling your nose, and you can easily understand why it's the perfect winter snack to share with your family.

Short Just for Laughs Schoni Song

Q: What did Adam say on the day before Christmas?

A: It's Christmas, Eve!

Q: What is an "ig"?

A: A snow house without a toilet.

Q: What noise wakes you up at the North Pole around March 18th?

A: The crack of dawn.

Q: What's the difference between an iceberg and a clothes brush?

A: One crushes boats and the other brushes coats.

Q: What's the polar bear's pick-up line?

A: You must be the cause of global warming.

Q: Why is my GPA like a shipwreck in the Arctic Ocean?

A: They're both below the C level.

When Do You Know That It's 'Really' Cold

When dogs are wearing cats.

When hitchhikers are holding up pictures of thumbs.

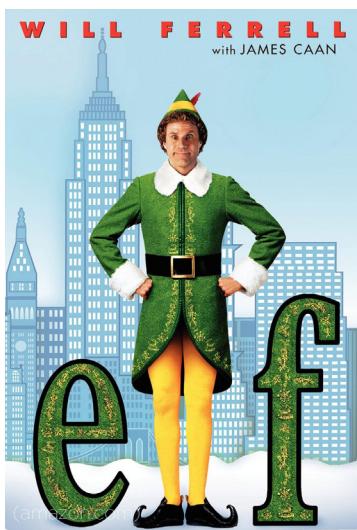
When the IAEA inspectors suddenly decide that nuclear

weapons might be hidden in Hawaii.

When Playboy Magazine stops publishing.

Elf (2003)

Amie Song



Picture a classic Christmas movie, and *Elf* is sure to appear in your thoughts. This heartwarming and seasonal film takes you on a snow-filled journey with Buddy the elf (Will Ferrell), who, it turns out, is actually a human being. Having been raised in a community of elves, Buddy finds his life turned upside down when he meets his birth father in New York City. The problem? In addition to finding out that his father is a workaholic, Buddy learns that hardly anyone believes in Santa anymore.

Join Buddy as he chaotically attempts to bring back some Christmas spirit, all the while experiencing the joyful challenges of adapting to a new life, facing awkward interactions with a long-lost family, and discovering a new love. You might just find yourself believing in Santa again. A must-see at home, under layers of blankets and a cup of cocoa in hand.



(100ml.com.ua)

Pearl Jasmine Tea

Linh Nghiem

The white frosted scenery of Korea's winter is the season when everyone seeks something that can warm them up and soothe their worrisome, loneliness-prone souls. While green tea has gained popularity amongst people who endorse a healthy life style and is favored throughout the year regardless of seasons, pearl jasmine tea offers everyone the best indulgence especially for a cold winter day. Pearl jasmine tea is the final product of young green tea leaves hand-rolled into a pearl shape, and then naturally scented with fresh jasmine flowers until the fragrance is fully absorbed. Jasmine tea is thus most famous for its pleasant, delicate aroma which has been scientifically proved to have a sedative effect. The scent of jasmine tea effectively calms our mood and decreases the heart rate. Setting aside the other health benefits it affords, such as prevention of cancer and weight reduction, tea drinkers on a winter day will easily find satisfaction in the warm, relieving and ambrosial paradise that this cup of scented tea brings.



(phudlong.com.vn)

Get Couture!

Dang Viet Thai

There are tons of winter scents out there, but there is one so sparkling and bursting with happiness that it can light up even the gloomiest day. It is Moschino *Couture!* The crispy opening of orange and pepper immediately uplifts your mood. Yet, the sophisticatedly blended peony, jasmine and yellow poppy notes have a soothing power to calm down your nerves. One spritz and *Couture!* transports you to a Christmas party filled with bubbling champagne and sweet cupcakes, bathed in golden light and alluring bliss. As the top and middle notes fade into the cedar and musky drydown, you are snuggling in your blanket and sipping warm cinnamon tea by a flickering fireplace. *Couture!* walks along the line of citrus and flowers, of freshness and warmth, of excitement and serenity, of comfort and extravaganza. All that glitters is not gold, but this glistening fragrance is gold in a bottle. ■

THE SOUND AND THE PASSION **YONKO GAMES 2012**



(Photo from Taylor Herman's Facebook)

THE SOUND AND THE PASSION **YONKO GAMES 2012**

By Tatyana Yun

Every September, Jamsil Stadium in southern Seoul is painted blue and red for two consecutive days for the YonKo Games. On September 14-15 of this year, led by their sunbaes (upperclassmen), excited students wearing blue for Yonsei and red for Korea University converged upon Jamsil Sports Complex to support their athletic teams in the tradition-laden sports competition.

The passions incited by the YonKo rivalry not only overwhelmed the stadium during the day, but also flooded the streets of Sinchon and Anam at night. The two neighborhoods—Sinchon, next to Yonsei's main campus, and Anam, location of Korea University—become especially lively during the YonKo games. In the evening, students can walk the streets with friends, enjoying food and drink from the many student-run booths and playing a variety of games, such as brick breaking or the toy crane machine. Despite the fact that the YonKo Games are held every year, each edition has its own distinct atmosphere. And this year, being no exception, felt special.

The first day of the YonKo Games started with a baseball match, which was followed by contests in basketball and ice-hockey. The baseball and basketball games went to Korea University, but the day finished with good news for Yonsei, as they were victorious in ice-hockey. This long-awaited victory raised the spirits of the Yonsei supporters, filling them with pride for their school. For some reason, the second day, which featured rugby and football matches, was more subdued than the first, with the stadium less than half-filled by students. While Yonsei was able to win the rugby match, Korea triumphed in football, giving them an overall victory of 3-2. Regardless of the result, this year's YonKo Games was a thoroughly enjoyable event for all involved. At the end of the day, it is the camaraderie amongst students that matters most, not the number of medals each school wins.



(Photo from Jeehae Sophia Ahn's Facebook)

Yonsei and Korea University Compete in Basketball



(Photo from Taylor Herman's Facebook)

The End of the Football Match



(Photo from Taylor Herman's Facebook)

Celebrating Yonsei's Victory in Ice Hockey



AKARAKA Cheering During Football



International Students Participate in the AKARAKA CheeringMatch



The Always Energetic AKARAKA Team

THE UIC SCRIBE

My memories of this year's YonKo Games will stay with me for the rest of my life because I enjoyed the rare and special opportunity to cheer on stage with AKARAKA, Yonsei University's official cheering team. Thanks to AKARAKA's efforts to promote globalization and diversity, I was recruited, along with two other international students, Taylor Herman and Wes Dunham, to join in the cheering for YonKo 2012. As temporary members, we only had to learn five different cheering songs.

As this was the first time the three of us had performed in front of thousands of people, we felt quite overwhelmed when we first climbed onto the stage. But, surprisingly, it felt easier to stand in front of twenty thousand people than in front of twenty people in a classroom. After the third song, I was already exhausted, even though we still had two more songs to cheer. At this moment, I realized how hard it is for AKARAKA members to cheer on stage for entire sports matches, which can last up to 90 minutes. I now have a great deal of respect for the members of AKARAKA, all of whom sacrifice their time and energy to foster the festive mood of the Games. On the second day, the director sent us on stage for more songs than we expected. Some of them we didn't know, so we had to learn the correct movements right away. Despite the challenges, cheering for AKARAKA was simply amazing, especially towards the end of the Games. After the match is over, when you are on stage with the AKARAKA members and athletes, surrounded by spectacular fireworks and showered with blue confetti, you realize how blessed you are to be a part of Yonsei University.

The YonKo Games are undoubtedly something that makes the Yonsei experience unique. And the fact that international students, such as myself, are now able to take part in AKARAKA's cheering makes this enduring tradition even more special. ■

(P.S. I wish to thank AKARAKA member Song Horyun who was responsible for organizing the international students' cheering at the YonKo Games 2012.)

CLUB SPOTLIGHT: **UNDERWOOD GLOBAL COMMUNITY (UGC)**

By Linh Luong (President of UGC) & AeJa Galaputh (Vice-President of UGC)

UGC was founded in 2008 with the aim of creating a vibrant and international environment in which all members can equally participate, feel comfortable, and simply put: have fun. Throughout the year, UGC organizes a number of exciting events such as our One-day Trip, Fashion Show, Talent Show, participation in Yonsei's Daedong Festival, End-of-term Dinner, and the list goes on. We also provide a strong network of support to new international students who have just arrived in the country. It is always daunting to be a newcomer in a foreign country, and getting started is always the most difficult. The UGC team eases the process of transition from your home country to Korea as we assist international students in matters such as obtaining their alien registration card, finding appropriate accommodations, getting a cell phone or even class registration.

As we are all aware, starting in the 2011 year, all of the UIC freshman spend their first year in YIC. Cooperating between the two campuses can be challenging at times, so we have asked members who were formerly at YIC to actively help out in connecting with the international students at Songdo. Although this is still a work in progress, UGC is proud to say that we are slowly and surely narrowing the distance between the two campuses through our annual activities.

UGC currently has a moderate number of full-time members, and we are always looking for new members to make UIC an even more thriving international community. While there are a variety of ways that you can help out international students, one of the best ways is certainly to join UGC, a club committed to creating a more comfortable community for them. There are no requirements or procedures in joining UGC, except filling out a simple application form. UGC welcomes you to experience the warm support and friendly atmosphere of our club and can be easily contacted for any comments or questions at: uic.ugc@gmail.com.

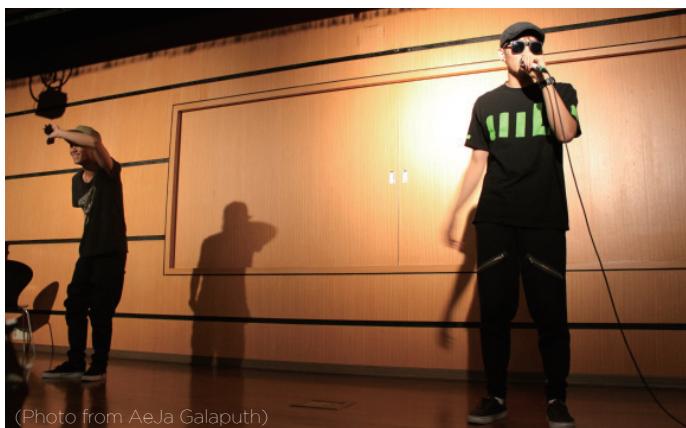


One-day Trip to Seoul's Gyeongbokgung Palace on Sept. 29, 2012



Enjoying Sweet Soy Sauce Chicken (Chim-dak) for Dinner at Myeongdong after the One-day Trip

CLUB SPOTLIGHT: THE 2012 UGC TALENT SHOW



A long-celebrated UGC tradition and one of the most anticipated student-organized events at UIC, the 2012 UGC Talent Show opened with enthusiastic audience responses. Held on November 15, 2012 from 7pm at New Millennium Hall, this year's show is different from the other years because UGC sought to attract a wider array of participants ranging from exchange students to KLI (Yonsei's Korean Language Institute) students. UGC also added a new program to the show, the jeopardy game, in order to encourage active audience participation.

A total of ten students participated in the talent portion of the show. Showcasing the outstanding talents of the UIC student body outside of the classroom, performers of various nationalities sang, played the guitar, rapped, danced, and even demonstrated their Taekwondo skills. The following Fashion Show wonderfully displayed UIC's commitment to diversity. A total of eight national costumes were featured from the U.S., Mexico, Azerbaijan, Malaysia, Japan, Vietnam, Mongolia and China. Strutting down the runway like professional fashion models, a total of thirteen participants enjoyed the opportunity to display their cultures or learn about another culture.

The judging panel consisted of UIC's well-loved Common Curriculum faculty: Professor Paul Tonks, Professor Anthony Adler and Professor Christian Blood. After much deliberation, three students were awarded the top prizes. In first place was Tyrone Good (exchange student from America) who sang and played the guitar on two songs that he composed, in second place was Andrew Doolittle (exchange student from America) who danced to the remix of three songs, and in third place was Wang Hu (UIC '08.5, Chinese) and Peng (Patrick) Bo (UIC '07.5, Chinese) who sang a duet. Winners received Hyundai Department Store gift cards worth 100,000, 50,000 and 30,000 Korean Won. Audiences were also rewarded for their jubilant responses as UGC sold hotdogs and sodas in front of the auditorium and also distributed snacks (Ferrero Rocher chocolates and Pepero chocolate cookie sticks) to winners of the jeopardy game. All in all, the show ended with resounding success—perfectly demonstrating the vibrant and warm community that is UGC. ■



FINAL REMARKS

Underwood International College (UIC) is a highly selective four-year liberal arts college, serving as an intimate, elite setting within the larger institution of Yonsei University, Korea's premier research-oriented private university. All instruction is conducted in English to facilitate multi-cultural and multinational perspectives on campus. The college is open to students of all nationalities and is devoted to educating future global leaders and democratic citizens. UIC seeks to balance a rigorous liberal arts foundation with diverse, often interdisciplinary, majors.

Since its founding in 1885 by American missionaries, Yonsei University has taken a leading role in the internationalization of Korean higher education. UIC takes its name from the founding Underwood family and acknowledges its origins as the first modern institution of higher learning in Korea while standing at the forefront of today's rapidly changing, increasingly global society. Yonsei's educational philosophy emphasizes nurturing leaders who will contribute to their communities in the service of truth and freedom. UIC brings together visiting and permanent faculty from Ivy League-level universities around the world and draws upon top faculty talent from within Yonsei in order to educate creative, critical, and independent thinkers who will take their place on an international stage.

UIC also aims to generate a vibrant, truly multinational, yet uniquely East Asian community for our students. While maintaining its broadly based liberal arts education, UIC draws upon the rich and distinguished tradition of Korean studies at Yonsei. The curriculum capitalizes on its distinctive location as a crossroads of East Asia, bringing together students and faculty interested in East Asian studies and offering a Korean Studies minor. UIC students are encouraged to take advantage of the opportunities offered by the close partnerships established with peer institutions in China, Japan, and other Asian countries. UIC students can also take part in Yonsei's extensive exchange program with the option of spending a year in any of over 620 institutions in 59 countries. UIC's strong affirmation of its East Asian roots, along with its commitment to excellence in the liberal arts, creates an intellectual meeting point for the East and West. Offering a distinctive English-based education and drawing upon a truly international student body, UIC helps define a new paradigm in liberal arts education for the twenty-first century.

(From the UIC website, <http://uic.yonsei.ac.kr>)



UIC Essay Prize, Fall 2012

The UIC Essay Prize was established in 2012 by the faculty of the UIC Common Curriculum to recognize the best student essays written each semester. To receive this prestigious award, a paper must first be nominated by a UIC professor and then be selected as the best in its category by a panel comprised of CC faculty members. For their achievement, this semester's winners were honored at a dinner, where each received a copy of *The Chicago Manual of Style*, and they will also be given an official commendation at the 2013 UIC Freshman Orientation.

In recognition of their excellence in writing, The UIC Scribe wishes to warmly congratulate the winners of the inaugural UIC Essay Prize:

Best Essay by a YIC Student

Hyunsoo Kim:

“Universality of Isis and Fortune:
Reconciling the Enlightenment with Entertainment”

Best Literature Essay

Kyung Woong Koh:

“The Failure of the Modern Hero in Social Change”

Best History Essay

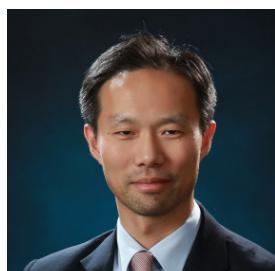
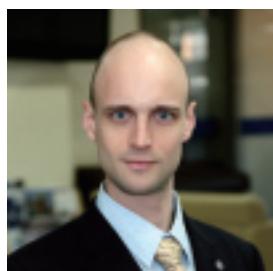
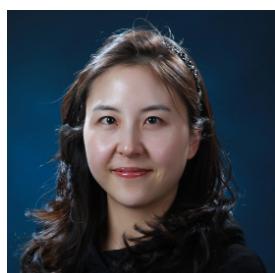
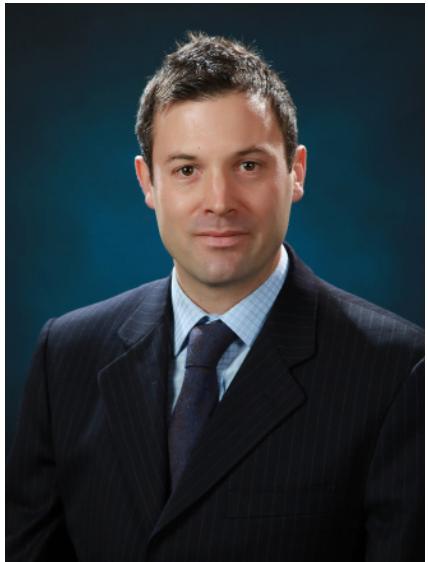
Kyooeun Jang:

“The Poster Worth a Thousand Molotov Cocktails”

Best Philosophy Essay

Charles Luskin:

“The Copernican Revolution as Two”



ABOVE (CLOCKWISE FROM TOP LEFT)
THANK YOU TO OUR
REVISING PROFESSORS! :

Professor Christian Blood
Professor Kelly Walsh
Professor Laavanya Ratnапalan
Professor Rennie Moon
Professor Nikolaj Pedersen
Professor Neeraja Sankaran
Professor Jesse Sloane
Professor Jen Hui Bon Hoa



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 seventh year. (For inquiries and articles, e-mail us at scribe.uic@gmail.com.)
