

THE UIC SCRIBE

Winter Edition: Vol.9 ED.1, 2013

STUDENT-ORGANIZED OFFICIAL NEWSLETTER OF YONSEI, UNDERWOOD INTERNATIONAL COLLEGE

The Silenced Rainbow:
RUSSIA'S ANTI-GAY LAWS

Beauty
BEHIND BARS

WINTER
Must List

Freshman Year 101

TOP 10 TIPS FOR INCOMING STUDENTS

LETTER FROM THE DEAN



December is a month of endings, and yet, at least in the Christian world, it closes with the celebration of a birth, of the promise of a savior who opens up possibilities. As we stand at the cusp of a new year, we look backwards and forwards, review our last year, and set forth our expectations for the next.

We began 2013 with a tumultuous spring semester, with competing views about how best to accommodate our new Incheon-based interdisciplinary majors within a larger, more inclusive Underwood International College. In late spring and summer we moved on to preparing for those new programs, developing curricula, course content, and faculty hiring plans, as well as selecting the first incoming group of HASS (Humanities, Arts, and Social Sciences) and ISE (Integrated Science and Engineering) students. Meanwhile, we also revisited our core values, revamping and refocusing our signature Common Curriculum, and traveling far and wide to continents hitherto unbroached to recruit students from an ever-widening group of potential UIC students.

In the summer we launched two new programs, welcoming high school students to our inaugural Summer@UIC, and also sending our first batch of Global Research Scholars overseas to engage in our newest undergraduate research initiative. We traveled to London for the Global Career Tour in August, and will be in Singapore in February for the next one. January will see the new Community Consultants Competition, a career development opportunity for enrolled students, as well as the Writing Intensive Clinic WIC@UIC, for incoming freshmen.

Our changes this year mean that Underwood International College will be a much bigger, more diverse group beginning in 2014. From the five majors with which we began in 2005, to the additional four majors that we launched in 2012, we will now be adding seven new majors in 2014, for a total of 16 majors. We currently have a trifle under 1000 students enrolled at UIC; when the incoming 2014ers become seniors, we expect to double that number, to reach more than 2000 students at UIC. Big changes indeed.

On a personal note amidst this year of transitions, in late November I lost a much-respected father, a great inspiration all my life, and the 11th President of Yonsei University. As a philosopher who believed implicitly in the strength of the humanities, the mission of education, and the power of individual will, my father would, I know, robustly endorse a bigger, thriving, and forward-looking Underwood International College.

Season's Greetings, and best
wishes for 2014!



Park Hyung-ji, Ph.D.
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Greetings to both returning and new readers! It is with great pleasure, and trepidation, that I introduce myself as the ninth editor-in-chief of *The UIC Scribe*. Although I am new to this position, my aim is to continue the tradition of excellence built by my predecessors, and I hope that this edition does not fail to meet your high expectations for *The Scribe*.

The months of December and January have always been tinged with a bittersweet quality for me. Once again, we bid adieu to all the aspirations, regrets, triumphs, and tribulations of the past year, while looking forward to the upcoming year, with hopes for a clean slate and new beginnings. The passing of time inevitably brings change, some good and some less so; each year has its events and milestones that permanently alter us and our world.

This year was certainly no exception. Opening with news closest to the UIC community, a few of the writers (myself included) had the privilege of interviewing a number of new UIC professors (pg. 5, 8 and 10). Next semester will also see the return of Professor Lee Chang-rae, who will once again serve as a Shinhan Visiting Professor and teach creative writing seminars (pg. 15). In a significant triumph for UIC's student clubs, UIC's Student Club Union (SCU) was admitted to Yonsei's General Executive Extended Council (GEEC) by a large margin of votes; and I was able to interview the President and Vice President of this organization that advocates for the interests of all UIC student clubs (pg. 18). Moreover, this edition's Club Spotlight focuses on UIC's very own Student Ambassadors, reporting on their tireless efforts to promote UIC to prospective international students (pg. 21), and we also have an article detailing one UIC student's volunteering in the Philippines (pg. 43). As students, our daily concerns, such as our outer appearance, may seem trivial, but Ji-youn encourages us to think critically about them by challenging prevailing beauty norms in Korea (pg. 37). For the incoming freshmen who are anxiously awaiting the next chapter in their lives - college! - I highly recommend reading our freshman guide, with a list of tips for surviving their first year of university (pg. 16). College may not always be fun and games, but that certainly should not deter students from enjoying Yonsei-wide student events, such as the Yonko Games (pg. 51) or the numerous activities and various delights, highlighted in our 'Must List' section, that life in Korea has to offer (pg. 46).

It certainly hasn't been a quiet year in world events, and thus *The Scribe* covers a variety of topics and events from around the globe. Amie examines the phenomenon of Korean variety shows that have grown in popularity, especially among international audiences (pg. 40), while Yeonju looks into the current status of human cloning in Korea and its implications for the future (pg. 33). With our northern neighbor remaining perpetually visible in world news, Jaeyoung stresses the importance of sending humanitarian aid to North Korea regardless of political machinations and military volatility (pg. 26). The recent release of Pussy Riot members and other political prisoners in Russia coincides with the upcoming Winter Olympic Games; Jee Soo analyzes Putin's Russia's stance on gay rights and its impact on the Sochi Olympics (pg. 23). And once again, we have seen far too many violent deaths, an issue taken up by Jiyoung in her examination of the debates surrounding gun control, one year after the Sandy Hook Elementary School shooting (pg. 29).

In the face of trials and hardship, sometimes the most we can do is face the world together bravely with a smile, and hope for a better day. On behalf of *The UIC Scribe*, I wish you all a safe and happy new year!

Warm Regards,



Yoon Ha-yon
Editor-in-Chief

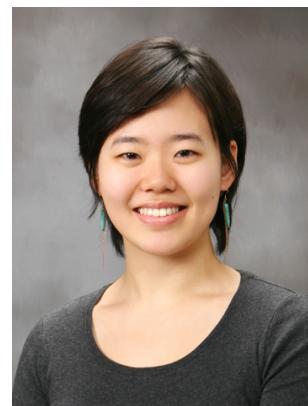


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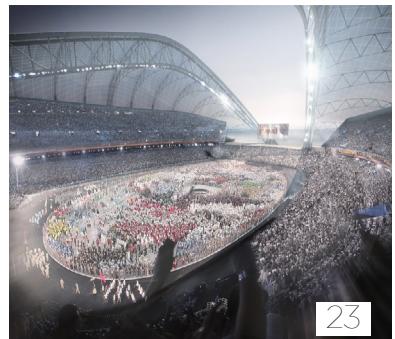
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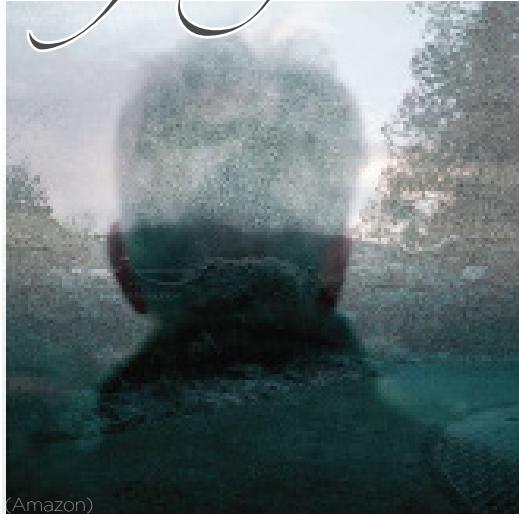
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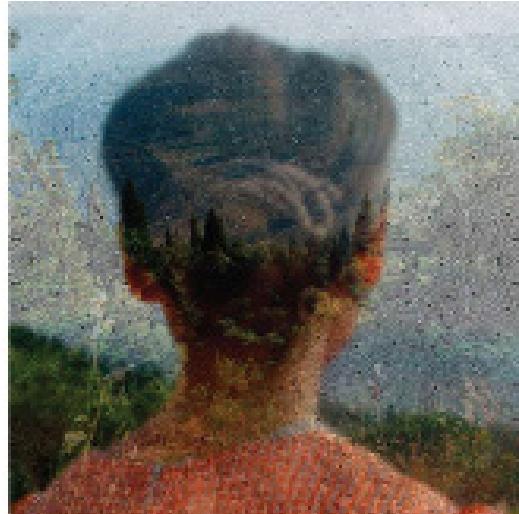
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A Drifting Dreamer:



(Amazon)



Interview with Professor Krys Lee

(Creative Writing and Literature)
by Pham Thi Thu Thuy

Making her literary debut with the award-winning collection of short stories, *Drifting House* (published by Viking/Penguin in the U.S. and Faber and Faber in the U.K.), Professor Krys Lee has established herself as an important voice in contemporary Korean literature. She began teaching at UIC this semester, offering two Common Curriculum courses, “Fiction Workshop: From Story to Novel” and “Freshman Creative Writing Seminar,” with the latter focusing on post-apocalyptic fiction. The UIC Scribe had the pleasure of interviewing Professor Lee about her insights into writing, Korea, and life.



(Matt Douma)

What are your impressions of Yonsei and of UIC?

I really love the small-sized classes here, something that not many universities in the world can enjoy. I like the fact that it is the first, and one of the only, liberal arts education program in Korea. Also, I was deeply impressed by the faculty that comes from all over the world. Being in this very smart and hard-working community, I am genuinely happy and inspired. My students are astonishingly studious and sharp. It has only been a few weeks, but I am already impressed by how many times they drop by my office. Honestly, as a full-time writer, I had certain doubts about this position in the beginning, especially about the time commitment. However, at the moment, I enjoy working in this stimulating environment.

When did you first realize that you wanted to be a writer?

I have always wanted to be a writer, probably ever since I was six. However, people talked me out of it, reasoning that writing is an unstable job, that it did not make any money. Therefore, I decided to go into academia. However, I later returned to writing, and was lucky enough to make money as a writer. I did try to give up writing, but writing did not give

up on me. For me, writing is a life, not a job. I didn't intend to make it my job when I came back to writing. I used to write poetry; I love poetry, and will go back to it later, but for now I am focusing on writing prose.

You mentioned in the interview with Viking Press that “I will always be a kind of outside-insider in Korea.” Could you elaborate more about this “outside-insider” identity? Is this a conscious choice?

It is not a choice. If possible, I would definitely choose to be fully integrated in all three countries I identify with: Korea, America, and England. I believe you cannot choose your identity. Identity is something shaped and molded, especially when you have lived abroad, have lived through different perspectives. It is a common experience for students who have studied in foreign countries. This understanding of how identity is shaped will be much sharper when you go back and forth between places. I never realized how much England had changed me until I left the country, and likewise, I realized how un-American I have become when I returned to America.

This probably has to do with my profession as a writer. A writer is part of the world, but is, at the same time, outside of it, observing it. I constantly find myself doing something and simultaneously commenting on and analyzing it. It is as if I were a character in a novel. You're born with what I call a writer's eyes.

I have never had a traditional “identity crisis,” probably because I tend to embrace new cultures, to learn about them, and to accept them. The desire to belong is not unique to any one culture; it is part of human nature. I know I can never fully belong to one place, but a degree of belonging is enough.

You used to participate in organizations that help North Korean defectors in South Korea. What were some of the activities that you did? From your experience, what are the biggest difficulties that defectors face when adapting to South Korea?

I am an activist in the most traditional way, being a mentor and a friend to the defectors, and helping them adapt. My work was just very practical tasks of offering help when needed and an ear to listen.

For North Korean defectors coming to the South, indifference is definitely a big problem. North Korean defectors have risked so much and lost so much, and they hope to be welcomed here. However, South Koreans are often too busy to care. Consistent support is rare, except for a few activist groups and church organizations.

Discrimination also hurts the pride of North Koreans,

who are often treated as second-class citizens here. They are looked down upon because of their accent and their education. Some of them are very highly educated; however, their system is simply different. Others lost years of their life running and hiding in China, living under threats from both the Chinese and North Korean governments. They simply could not afford an education.

A lot of them suffer in the South due to the pressure to learn English. The fact that the North Korean system does not emphasize English, while the South Korean does, makes it really hard for the defectors to adapt and catch up, whether it be at school or work. They don't have the money and resources available many South Koreans.

One of the worst issues is the pressure to become like South Koreans. A few defectors wonder: "Why must I change my accent, why must I change myself, and give up my original identity?" They do not want to forget that identity because of the pressure to forget: classic identity crisis. Suspicion and loneliness are definitely issues as well.

Where do you usually go to find inspiration?

Mountains! And kayaking. And book cafes in Hongdae. I enjoy talking to painters and film directors. I am inspired by humble, unpretentious, hard-working artists; I am inspired by those who don't care what other people think. It's really hard to not care what people around you think, and to be independent in your thoughts and way of life. I'm not such a person, though I try to be.

I appreciate idealistic people. You don't have to be sixteen years old to dream. You can still dream when you are in your forties and fifties. But sometimes, life is so hard, and there is no luxury of dreaming. I grew up in a family with a lot of pressure, so I try not to judge people who have suffered in life and cannot afford to dream. However, I am very angry about corrupt governments that make even a decent standard of living impossible, as well as those who have a multitude of opportunities but never use their gifts to dream.

Many of our students are quite conflicted, wondering whether to seek a corporate job or to pursue writing or their passion in general. Do you have any advice for them?

No one said you can't do both. You just have to

work harder, and be more disciplined. I have a friend who has written two novels, and she is a surgeon who writes during her lunch hour. It is necessary to make sacrifices once you decide you want to do both. Susan Choi, another famous Korean writer, wrote her first book when she was working for *The New Yorker*, and she had basically no social life. It isn't uncommon. If you care enough, you have to make a choice, and maybe even give up

all of your personal time. For example, my life is much lonelier than it was seven years ago. I am a fiction writer, a professor, and a book reviewer. I go to book festivals and conferences, as they are part of my job. I am sometimes a judge for book awards. I will also be a columnist for the *JoongAng Ilbo*, and regularly have interviews for work. You just have to take the risk and make sacrifices, as time is finite. ■



(Matt Douma)



Interview with Professor
Colin Caret

by Kim Yeon-ju

What brought you to Korea? How did you find out about UIC?

I didn't know about UIC until I saw a job advertisement, but I love teaching philosophy and I am very open-minded about where I go in the world and about where I teach.

Is this your first extensive stay in Korea?

Yes it is; this is my first time in Asia, actually. I just moved a couple months ago. The job essentially brought me here. I was looking very broadly at anything that was available, and this option was very exciting.

Have you had prior teaching experience?

Yes. I finished my Ph.D. in 2009, and from there I went to Scotland, spending the next three years working at Saint Andrews. I did a little bit of teaching there, but mostly researching. I then spent a year teaching in Baltimore.

Why did you choose to study philosophy?

My degree is in philosophy, with a special focus in the area of logic. This is actually a really hard question. The truth is, I didn't choose it entirely; it sort of chose me. I originally started studying philosophy as an undergraduate student in 2002, and at the time, I was just looking for something to take my major in, and I hadn't decided what to do yet. I took a philosophy class and I kind of had this experience of discovering what I really liked without even knowing what to call it. I was actually interested in philosophical thinking before, without even knowing that that was philosophy.

What are your interests for your research?

What I'm interested in is paradox. For example: "this very sentence is false." What does it mean? Is it true or false? The connection with logic is that whenever we encounter these paradoxes, we usually start to reason in a certain way, which leads us to a contradiction or some kind of strange conclusion. We then try to go back and restart our reasoning, but that also seems strange. This is kind of what makes it paradoxical. I think that paradoxes are like boundary cases for our concepts and for the internal rule of how language works. By thinking about these paradoxes, we can achieve a better understanding of language.

How do Korean students at UIC compare to your former students?

My experience here is somewhat limited to specific people, like everyone else. Compared to the best students that I have had, the students here are some of the best that I have ever taught; they're very motivated and extremely hard-working. On average they are extremely well-prepared for college classes, whereas for many of the places where I've taught in the past, it can be expected that some of the students will be well-prepared in terms of basic thinking and writing skills, while some of them won't be. Here, everyone has these skills and are very capable of engaging in philosophy.

What kind of teaching philosophy do you espouse?

I try to be friendly. I think of myself as someone who is demanding but fair. My students seem to typically agree that I'm demanding, but they're not always sure that I'm being fair. My general idea towards teaching is that it's really hard to implement this in reality, but that's what I try to do. I am much more interested in the substance of philosophy - that is, the ideas and how we think about these ideas. I want to get students excited about these ideas, to engage with them, and do some philosophy while they have the opportunity in class, because it's something a lot of us don't get to do most of the time. Unfortunately, there is this reality of having to give assignments and grades, and it presents a hindrance to focusing on the class. I really try to push students to do philosophy because it is an important thing to do, not just because they're required to do it, and not just for the grades.

Do you usually aim to teach students philosophical and theoretical concepts, or make them apply their lessons to real life?

It depends. There are two types of classes. Sometimes it's focused on thinking about a topic and just being philosophical and abstract. Other times, we focus more on history and specific philosophers. I usually do some of both. This semester, I am teaching Critical Reasoning, which focuses more on the first type of thing. I am also teaching Asian philosophy, which is entirely based on historical readings.

Do you have any last words of advice for your students?

The only way you can succeed in studying anything is to care more about understanding the material than getting good grades. In other words, if you leave a class with a very deep understanding of the ideas and still get a bad grade, you should consider it a success, because in the long run it is so much more important to have actually learned something and developed as a person. ■

On Classroom Environment

by Yoon Ha-yon

UIIC has had the privilege of welcoming a number of new professors this semester. The UIC Scribe was able to sit down with four of them to find out more about their backgrounds and personal philosophies regarding the most effective type of learning environment.

1. Please give a brief introduction about yourself (i.e. where you are from, your educational background, hobbies, etc.)
2. How were you first introduced to Yonsei University and, more specifically, UIC?
3. What were your first impressions of UIC students? Have these changed through interacting with them?
4. How is the UIC classroom environment different from the ones you experienced as a student or as a teacher? What kinds of different dynamics are at work, in terms of professor-student relationships, class participation? Would you say one is preferable over the other? If so, why?
5. In your opinion, what are the most important qualities of an intellectually stimulating and effective classroom environment?
6. Lastly, any last words of advice to students about surviving college?



Prof. Mandel Cabrera

1 My parents were immigrants from the Philippines, and I grew up in a very ethnically diverse neighborhood in south San Diego – a stone's throw from the US-Mexico border. Early on, I developed pretty diverse interests in the arts – literature, movies, comics, music, and visual art of all different kinds. I had aspirations of becoming an artist and a writer, but I also had some talent for math, so I went to college at UCLA with the goal of becoming a double major in art and physics. I ended up somewhere in between – studying philosophy. I stuck with it, and, after being a student for many years at UCLA and teaching at Auburn University in Alabama for a couple more, about a year ago I received my PhD in philosophy just about a year ago.

2 My friend (and fellow UCLA PhD grad) Joe Hwang joined the Yonsei faculty a couple of years ago, and when I applied for the job, I knew he was here. Having him as a colleague, plus the idea of living abroad appealed to me, and as a result, I applied to this job, as well as many other jobs outside the US.

3 UIC students seem unusually disciplined and motivated. I came here with the goal of not “pulling any punches”: so far, I've been teaching courses [at UIC] that I would happily teach to seasoned philosophy majors at UCLA, which has a world-renowned program in philosophy. The students, so far, have risen to the occasion.

4 Yonsei students take far more classes than is typical at a U.S. university, which means that we have to go through the material more slowly than I would elsewhere. But this is perfect for philosophy, which is a discipline where the slow, meticulous reading of texts is a necessity for good work.

5 I think it's very important for students to think of their education as an end in itself, rather than simply as a way to prepare for successful careers after college. And, it's important that they conceive of what education *is* in the proper way. That is, since Yonsei [and UIC] students take so many classes; because workaholism is famously rampant in this society; and because we live in a time when people find the need to stare at digital screens whenever they have a spare moment, I'm sometimes concerned that students don't leave themselves any time to simply think in silence. In my view, thoughtful leisure is just as important to education as focused work. Simply being alone with our thoughts, and even daydreaming, is immensely important for our minds in terms of heightening our grasp of the world around us. I know better than most the temptations of subjecting myself to a constant stream of technological input; but I also know that we don't really pushes the limits of our ordinary abilities when we do so.

6 Maybe your personal life needs some work; maybe you need to face the hard task of facing up to your own flaws and neuroses; or maybe you just need to stand up for yourself and do what you actually care about instead of studying what you're studying now. In any of these cases, if you think of yourself as simply surviving college, something is drastically wrong. Figure it out. Fix it. Do it now: if you think it's too hard, bear in mind that it only gets harder to do so as you get older.



Prof. Timothy Fuller

1. I'm from the United States, and went to undergraduate at Cornell University, and then to graduate school at Ohio State University. One of my main hobbies is playing classical piano, and when I was an undergraduate at Cornell, I majored in piano performance as well as my specialty, which is philosophy. I got those two degrees at Cornell, and my M.A. and Ph.D. in philosophy at OSU. My Ph.D. is also in philosophy. Something interesting about me is that I come from a family of four children, and my family made a string quartet when we were growing up. So there was a family, nerdy string quartet.

2. I had the pleasure in New York City during Christmas of last year to meet several UIC faculty members who were there, interviewing prospective job candidates. I had the chance to meet and talk with them, to get an introduction to UIC through those faculty members, and then I became very curious about UIC. Mostly, I looked online [for more information], and talked with other people who had experiences with UIC. I considered certain cities outside of the US that I thought would be desirable to live in, and Seoul was one of them. So I'm glad it worked out.

3. They're smart and learn very fast. If you get them talking, they say very interesting things. I think I have had good success in getting to know people as individual thinkers. In general, there are some sophisticated, interesting students here. My first impressions haven't changed, but I've

only been here for six weeks. Maybe I was worried that some students wouldn't want to talk about their own ideas and speak up in class; but this was because I didn't have prior experience with UIC students. However, none of these fears have turned out to be true, and I've been pleasantly surprised.

4. At UIC, there are fewer hours in the classroom, maybe because students are taking more classes here. That's one difference: trying to fit more into a smaller amount of time. Otherwise, I am emulating the best classes that I took as an undergraduate, so [the courses I offer] are very similar to those classes. In that regard, there isn't much of a difference besides time. I taught at a big, public state university in the US. With a smaller, liberal arts college, I am able to get to know students on a more individual level. For instance, in my first semester here, I already know all of my students' names, and that wasn't true at the big state university where I taught in the US. The smaller classroom setting: that's a huge thing. In terms of the different classroom dynamics, there is much less of a difference than I thought there would be. Maybe students are more respectful towards the professors here than other students would be in certain parts of the US. Overall, however, there are fewer differences than I had initially expected.

5. In my opinion, the number one thing is to have people feel comfortable, to feel encouraged to critically examine the ideas that they're presented with, to develop their own viewpoints, and to discuss those views with [their peers] in a rational and respectful manner. But at the same time, students should not be afraid to challenge [each other's ideas], as they are undertaking an intellectual journey, trying to figure out the topic at hand. I'm a philosophy instructor, so it's all about getting students to critically evaluate ideas and come up with their own ideas that are well-supported. I'm trying to create the kind of environment that is conducive to that type of learning.

6. Just think of it as preparation for real life. Sometimes, working can be harder, and more boring, than going to college. So even when there's a lot of schoolwork, try to remember that it's fairly interesting and stimulating, and a unique opportunity for you to grow as a person. Later in life, you're going to want to talk with other people about some of the ideas that you are being exposed to here with other people; what you did in college and the ideas you soaked in will be a part of what makes you an interesting person.



Prof. Aljosa Puzar

1. I was raised in Croatia, near the Italian border, by an Italian mother and a Croatian father. Families had lived there from the 13th century at least, with national borders, regimes, and the “big history” of small Europe moving and shifting around them... Lots of important lessons were learned from those dynamics, I suppose. We lost a lot in the 20th century, materially speaking, but some dreams remained, as well as dusty old books, a distrust of the collective, and some recipes for a good living, including recipes for pheasants and almond cakes.

I've studied Slavic languages and comparative literature (and even some strange communist cultural policy and management studies) in Rijeka and Zagreb (Croatia). At first I published mostly about Italian literature, then about border studies, specializing in historical sociolinguistics in Trieste (Italy). Half of my books are boring, and the other half are silly and obsolete, but I love them as one would love a challenged child. I wrote and defended my first PhD (on the cultural theory of liminality) in 2006, and I am still a student now, a doctoral candidate in Cardiff (UK), for my second doctorate. This one is about Korea and, I suppose, one can say both feminist and Deleuzeian. Being a student means I am just so very young and promising. =emoticon for sarcasm badly needed=

Hobbies? Catching wild birds and baking them slowly with rosemary, plums, and apples. Ha ha, kidding, but I love to cook... I used to be quite artistic and political. I wrote a bunch of peppery newspaper columns and some pretty mediocre poetry; I made some sculptures...but in Korea, I mostly just commute and consume. Also, I am a Facebook addict. I respect the Twitter crowd, of course, but from a reasonable and necessary distance.

2. I met a senior Yonsei professor at JFK International Airport, the Jamaica Air counter, of all places. We were both heading for the major cultural studies conference in Jamaica, and it turned out to be quite an adventure... I already worked in Seoul at the time, at the invitation of Hankuk University of Foreign Studies. Soon after Jamaica, I was invited to give a guest lecture at Yonsei's Graduate School of English. Then I co-organized a gender and film studies panel with them in Tokyo. Following this, I was allowed to offer a course in UIC's CLC department (part-time), then two courses, then two courses for the next two years - mostly popular culture - then a course for the Graduate School of Education...and finally the Songdo adventure started, with my gracious common curriculum colleagues embracing my strangeness full-time.

3. They are smart, ambitious, lovely, sometimes fresh and arrogant, stylish, somewhat neurotic due to parental and social pressures, generally promising, and nice to work with. Lots of young writers end up in boring offices, though, and I am still not sure what to think about that. I have been blessed with being able to do almost exactly what I've wanted to do, most of the time anyway, so sometimes I feel sorry for some of my students, but these cultural lessons are up to me to learn—lessons on patience, harmony, collective impetus, Confucian filial piety, and many others still.

4. In the past, I've sometimes missed my Italian and Croatian students bravely discussing and offering a free and fearless flow of “quasi-world-changing” interaction in my cultural studies classroom and their sense of being friendly and equal to me in anything that really mattered, but, again, when I read some good UIC papers, I don't miss that so much. I would miss my UIC students very much, I think, if I needed to go back to Europe now. So, it is hard to tell. I learn a lot from many of my students; I hope some of them learn at least something from me as well.

5. Freedom, intellectual stimulation, and focus. I think I am doing fine in two out of the three—ha ha! Then, there is “discipline”; there is “rigor,” all those forms standing somewhere between education and policing, between the ideological and the repressive. I admit to the efficiency of those forms, but I still need to master them fully.

6. As soon as I become wise and conservative, I will have some good and useful advice to give. Until then, I can offer some pompous egotistic lectures about changing the world, subverting discipline(s), and about daily revolutions; I am so good with those increasingly obsolete forms of the quasi-radical optimism... Anybody? Nobody cares? OK... sigh. Then just...dress warm; the winter is coming.



Prof. Astrid Lac

I am of the opinion that personal history is better left unchronicled and instead discovered “along the way.” So I will cut to your final question, which prompted me to reflect on the general idea that I try to impart in class. Is college for surviving? I would rather think that college is, or should be, like anything else, for enjoying. Enjoyment is not free, though - not because you must work hard to have your enjoyment but because enjoyment by definition is double: authentic enjoyment will always require a certain sense of fear and anxiety. I think that college is a great opportunity for precisely this kind of enjoyment. You are inserted into this

environment full of strangers from widely different backgrounds, and you must navigate challenges of very different kinds from those with which you were familiar in high school. In short, college entices and threatens you with encounters that will throw into disarray whatever (safe) boundaries you have drawn around you. These encounters will come to you, no matter how you feel about them. So, perhaps it is the best to welcome them. Do not be afraid to be curious, to be vulnerable. Put in “academic” terms, it would be good to disengage somewhat from concerns about grades and career after college, and give in to the seduction of new knowledge even if—or, especially if—it spells out confusion, even despair. It is by such an honest effort vis-à-vis the unfamiliar, foreign, and opaque that one will truly “enjoy” college, and beyond. I look forward to meeting more of you both inside and outside the classroom, and I wish each of you an unforgettable time in college. ■

(cnn)



Lee Chang-rae to Serve as **UIC Visiting Professor**

Aclaimed Korean-American novelist Lee Chang-rae has accepted a three-year appointment to serve as a Shinhan Distinguished Visiting Professor at UIC. Lee, a Pulitzer Prize Award finalist renowned for such novels as *Native Speaker* and *The Surrendered*, is currently Professor of Creative Writing in the Lewis Center for the Arts at Princeton University, where he has also served as Director of the Program in Creative Writing.

During his term, Professor Lee will teach creative writing seminars and lead other writing-related activities for UIC students. Professor Lee is already well known among the UIC community, having been invited to serve as a visiting professor in the Shinhan Distinguished Faculty Program in 2007, 2008, and, most recently, in May of 2013. Interviewed last spring by UIC's Public Relations Office, Professor Lee underscored his belief that learning to write—and think—creatively is not merely a skill for artists, but rather a vehicle to success in fields beyond the arts: "What we do in [creative writing classes] has no bearing on what the students will ultimately [do in their careers], but the class teaches them to express themselves creatively through storytelling. It's artistic training but it's not training for one par-

ticular thing." He added: "People have found that creativity is important in all fields. That's where you get innovative ideas, innovative techniques, and approaches to problems."

At the age of three, Lee emigrated with his family from South Korea to the United States, earning an undergraduate degree from Yale University and an MFA in Creative Writing from the University of Oregon. He briefly worked as a financial analyst on Wall Street before devoting himself to writing full-time. A recipient of numerous awards and commendations, Lee's first novel, *Native Speaker* (1995), won the PEN/Hemingway Award, while his second, *A Gesture Life* (1999), received the Asian American Literary Award. In 2011, *The Surrendered* (2010) was awarded the Dayton Literary Peace Prize, and it was shortlisted for the Pulitzer Prize for Fiction. His forthcoming novel, *On Such a Full Sea*, will appear in January 2014 from Riverhead Books.

The ceremony marking Professor Lee's appointment as Shinhan Distinguished Visiting Professor took place at Yonsei on Friday, October 4. His term will begin in the spring of 2014 and run through the fall semester of 2016. ■

FRESHMAN YEARBOOK

TOP 10 TIPS FOR

COMMUNICATE WITH YOUR ROOMMATES(s)

You are going to be living together for the entire semester, so why not be on good terms while you're at it? When your RA (Residential Assistant) lets you know who your roommates are, contact them and discuss what each of you will bring to make the room as comfortable as possible, while saving precious space. For example, there's no need to have more than one dustpan and brush, or three hairdryers. It might make sense to shop for essentials, such as toilet paper, together after you have all moved in. But don't forget to set boundaries with your roommates on the first day, such as quiet hours, and be prepared to compromise. Your room is a shared living space, and flexibility will be key.

SOCIALIZE

You might set up a sweet sound system or a monster gaming rig, but it's important to remember that this is the first year of your college life. Drop by the community room and make new friends. These folks could also become your great late-night snack buddies!

JOIN A CLUB OR TEAM

Most of the recruitment notices for clubs go out during the first few weeks of the semester. Don't miss out on a great opportunity to meet people who share your interests. There might be clubs that offer activities that were not available at your high school, such as fencing or horseback riding. How about a filmmaking club? Or if you prefer watching films instead, a movie appreciation club?

STAY FOCUSED

It's your freshman year, and for most of you, it's your first time living away from your family. For some, it's also your first time living in a whole new country—you want to

explore and celebrate. No parental supervision, new friends, and all the excitement that comes with your freshman year can really add up. It's certainly an exciting scene, but remember that what you're paying for is a great education. Although it is important to have fun, don't neglect your studies.

EXPLORE THE CAMPUS

Explore your new campus in those few days after you move in and before classes begin! It's amazing how some students still manage to walk into the wrong classroom half-way through the semester. It'll help tremendously on the first day when you're rushing to classes, and everything still seems new. This tip applies to students at both the Yonsei International Campus and the Sinchon Campus. Mark the buildings that students frequent and find out where the cafeterias and study halls are. They come in handy in a pinch.

In addition to the buildings, familiarize yourself with the other myriad services for students. There are also laptop rentals available by the week or longer, with a plethora of software available to download for free. Need a camera for a project, or even a quick bite in between classes? Knowing your school inside-out means you will be able to grab lunch while on your way to pick up a professional quality camera, all before your next class begins.

If you have a smartphone, download the Yonsei App (available for both iPhone and Android). It contains your class schedule and campus maps, along with useful information on places to eat, especially those that offer discounts to Yonsei students.

GET TO KNOW YOUR PROFESSORS

It's amazing how much more you can learn in one office hour session with a professor than in a class of 20 or in a lecture of 200 students. Professors can help you understand a concept better, or correct you if you misunderstood it al-

INCOMING STUDENTS

BY LEE SE-WOONG (SAM)

together. Most, if not all, UIC professors are eager and willing to help students with matters above and beyond class material, such as career planning, picking a major, studying abroad, or how to spend summers. Some professors even offer more office hours than their teaching time, so that they can simply chat with students and get to know them better.

EXPLORE THE CITY

Whether you're in Songdo or in Sinchon, explore! Songdo is a whole new city just waiting to be discovered for the first time (literally). How about a relaxing paddle-boat ride with friends in Central Park, some shopping along the scenic canal walk, and to top it off, fine dining at a high-class restaurant? If two subway stations seem too far away, you can drop by one of the many parks near the school, and enjoy some fresh air. In Seoul, there are museums and landmarks to visit, with world-famous celebrations to enjoy and shopping districts to walk through. Don't miss out on a cultural experience because of school. Who knows? Maybe you'll even spot a popular celebrity!



(vassar.edu)

MAKE SURE ALL OF YOUR PAPERWORK IS IN ORDER

If you're not a Korean national, some issues may arise while attending school in a foreign country. Did you pay your tuition on time? What about your visa status? Is your ARC (Alien Registration Card) in order? Did you confirm your arrival time with the upperclassmen who volunteered to escort you to the campus? All of these things are crucial in making sure that your school year goes smoothly. Make sure you know when the course registration, add / drop and withdrawal periods are. Most importantly, plan out how many credits you need to take in order to graduate, so that you don't stay behind an extra semester after all your friends have graduated.

LEARN KOREAN

Although Underwood International College is an international school, Yonsei University conducts its business in Korean. Whilst it's okay to ask your Korean friends or try to decipher a new language on your own, why not take this opportunity to invest time in learning Korean? After all, you are living in Korea. Despite the fact that you can get away with using body language and English most of the time, it is much easier (and it also makes you look smart) if you make the effort to learn Korean. You don't want to be the person who has lived in Korea for four years, but can't speak a word of Korean!

ENJOY FRESHMAN YEAR

New faces in an unfamiliar environment, with classes that are much harder than what you're used to, can sometimes dampen all this excitement. Don't let it bring you down, though. Keep in mind that freshman year is truly the year to explore and enjoy. Forget about trying to take so many classes that there's no time to sleep. There's plenty of stress waiting in your junior and senior years. No need to be the study bug while everyone else is enjoying college life and making new friends. Get out there and enjoy your freshman year! ■

A LABOR OF LOVE:
*Introducing UIC's
Student Club Union*

by Yoon Ha-yon



"On September 12, 2013, UIC's Student Club Union (SCU) became the newest member of Yonsei's General Executive Extended Council (GEEC), the university's largest official student group, which consists of representatives from every undergraduate major, as well as other official student clubs on the Yonsei campus."

* All photos by Lee Se-Woong (Sam)



On this day, 101 GEEC members took part in a vote to determine whether to accept SCU as a new member; when the results were tallied, there were 95 votes in favor of SCU's inclusion and six abstentions. With its membership in GEEC, SCU is now recognized by Yonsei as an official student-led organization, meaning that SCU will be better able to represent the interests of UIC clubs, allowing them, for instance, to more easily participate in student festivals and procure tickets to Yonsei-wide student events.

Established in 2010, SCU (formerly known as the Presidents' Club) serves as UIC's official student organization, meaning that it protects and advocates for the interests of all UIC clubs and their respective members. To date, there are 14 UIC clubs, with over 300 members, affiliated with SCU, making it one of the largest student organizations at Yonsei University in terms of membership. The Executive Board is comprised of eight members, including President Koo Kyoun (ECON, entering class of '08), and Vice President Chung Woo-kyung (Michelle) (PSIR and IS, entering class of '10), both of whom possess a significant amount of leadership experience at UIC and Yonsei. While Vice President Chung has spent five semesters as a writer for the *Yonsei Annals*, with one as editor-in-chief, Koo has accumulated experience as a member of the Second UIC Student Council and other student clubs, including Haze (UIC's basketball club) and Yonsei Global (the Office of International Affairs' student organization for Korean and international students). Having

witnessed UIC's rapid growth over the past five and a half years, Koo initially became interested in SCU because he wanted to do something for the college that has given him so much: "I know the roots of UIC and [its first entering class of students]. It was important to know that I could carry on the spirit. I really wanted to give back to UIC."

In spite of SCU's important role in student life at UIC, many students remain unfamiliar with the organization and its mission of representing the interests of UIC clubs. According to Koo, this is hardly surprising: "Even though I was in the army when [SCU] was [initially] created, back then, it was just a Presidents' Club, where the presidents of each club gathered and voted together amongst themselves." At this time, there was no formal system of record-keeping in place, nor an official constitution, which meant that SCU was not considered to be a completely legitimate club by Yonsei or UIC. Early in 2013, this deficiency was recognized by several UIC clubs, especially UIC's Student Council, which can be credited as the driving force behind SCU's improved efficiency in terms of record-keeping, handling the clubs' financial and administrative issues, and dealing with the UIC Office. According to Chung: "We, along with the Student Council, felt that a more structured institution was required and necessary. UIC was, and still is, growing so quickly. We needed to prepare ourselves for these imminent changes." Chung was referring to the large structural changes announced by the Yonsei and UIC administrations last spring, which included the creation of two new fields at the Yonsei International Campus (YIC) - HASS (Humanities, Arts, and Social Sciences) and ISE (Integrated Science and Engineering) - and the incorporation of ASD and TAD into the HASS Field. Because of the changes, there was, according to Koo, a pressing need for a more professional system at SCU, one that could handle the "necessary paperwork and administrative work" in a manner that was "efficient and less burdensome to the clubs." An additional motivation for improving upon the Presidents' Club was the growing sense of separation between the Sinchon and Songdo campuses. By encouraging active participation in clubs through such efforts as the UIC Student Club Fair - which was solely organized by the SCU board for the first time this semester - SCU believes it has helped to bridge the divide between the ASD and TAD students based in Songdo and the UD students on the Sinchon campus. Previously, according to Chung, SCU worked to "facilitate and try to smooth out the transition," when ASD and TAD were added to UIC in March of 2012, and its continuing goal is to advocate for the interests of all UIC students at the YIC - UD freshmen, ASD and TAD students, and the other incoming HASS and ISE students - by having a strong voice in GEEC. This commitment to representing all UIC students and their diverse interests has been further demonstrated by the recent appointment of Shin Dong-yoon (ASD, entering class of '12) to SCU's Executive Board.

Being admitted to GEEC was essential to guaranteeing the viability and efficacy of SCU, as it would allow SCU

to have a vote and exert influence on administrative decisions, such as future changes to the YIC affecting UIC students. According to Chung: “To be recognized as [an official] student group,” and thus “legitimizing SCU was very important.” Added Koo: “Having a legitimized position, going to those big meetings: that fact itself is really important. In a way, SCU needed to join GEEC to prepare for the future expansion of UIC.” Indeed, the tumultuous changes that UIC has undergone the past year underscore the necessity of having the voice of UIC students heard through official channels of communication by the Yonsei administration. The controversy surrounding the administration’s aforementioned plans to abolish the Open Major and restructure UIC – ones made without consulting Yonsei students – not only affected students academically, but also proved to be disruptive to club life. ASD and TAD students in particular were faced with uncertainty created by the administration’s reconstitution of divisions without providing adequate notice to the students involved. As Koo asserted: “Having experienced all [of last semester’s restructuring], we thought presenting our official voice in GEEC was really important, because it is one of the most influential places [for student groups] to share information.”

The process of becoming a new member of GEEC was, however, by no means straightforward. To be considered for inclusion in GEEC, SCU needed to have a democratic process for electing representatives and an established constitution; it was also required to submit a detailed report that included the essential and noteworthy contributions made by SCU to Yonsei, the number of freshmen participating in club activities at UIC, and the length of time that each club represented by SCU had been in existence. Once these requirements were met, SCU began GEEC’s two-step process for selecting new members. “To become an eligible candidate, we first had to go to [Yonsei’s] General Council, which is composed of all the student presidents of [Yonsei’s] colleges. We were only allowed to proceed [with the GEEC application] once we were approved by this small group of student representatives,” Chung said. After receiving the General Council’s approval, the issue of SCU’s membership was taken up by the GEEC membership. Although it was a demanding process, Koo is convinced that it was essential: “If I had to do it again, I would. It was the biggest goal we could achieve at this stage: being recognized by Yonsei.”



With its admission to GEEC, SCU has achieved the majority of the goals that were outlined in its mission statement written early in 2013. Here, SCU pledged to “support UIC student club interactions and aid with direct and fast communication between the UIC Office and UIC student clubs.” Now, the focus for Koo, Chung, and the rest of the board members has shifted from legitimizing SCU’s position within the wider Yonsei community to strengthening that position. “One of the most important matters now is handing down this organization [to future SCU board members] and trying to ensure that it becomes a UIC tradition,” Chung explained. In anticipation of the November 26 elections of new SCU board members, Koo said that his first priority was “leaving a solid record for the next Executive Board.” For instance, in October, SCU welcomed new clubs such as Prism X, a TAD-based design club, and CATS, the CLC creative writing and theatre club, to the organization, helping to solidify the democratic process by which UIC student clubs become SCU members. And, as part of their efforts to ensure the longevity of SCU, Koo, Chung, and the current board members are encouraging ASD and TAD students to form new clubs, which will increase the diversity of, and student participation in, UIC club life. In particular, Shin’s status as the sole board member based at the YIC is crucial in supporting SCU’s efforts to bring together the two campuses by improving club life in Songdo and encouraging YIC students to get involved in UIC clubs based in Sinchon. And with the growing number of UIC students living in Songdo, SCU is actively seeking more YIC students to participate as board members.

As Koo said: “Knowing about us, specifically knowing the Executive Board, is not that important; really getting into UIC life through clubs, that’s really important.” Clubs, he insisted, are a key vehicle for undergraduate students to enhance their college experience, form lasting friendships, and to grow as leaders and as human beings. In the President’s and Vice President’s estimation, SCU’s *raison d'être* is to allow students to get the most out of their UIC club experience with the least amount of hassle. Koo used the analogy of a play area to elucidate his point: “Building a playground, a well-organized, systematic playground for *hoobae*s [underclassmen] to enjoy and really get into UIC and Yonsei life: that’s what we really want to do.” ■



UIC Student Ambassadors: This is Only Just the Beginning

by Yung Hian Ng



Most Yonseians have probably heard of—or at least seen—the prestigious Yonsei Ambassadors. These student representatives travel around the school with groups of energetic high school students, explaining the 128-year history of the institution while the prospective students look on in awe. But did you know that UIC has its own student ambassadors? And no, they don't conduct school tours in English, if that's the first thought that comes to mind. The most straightforward way to describe the UIC Student Ambassadors would be as the “student counterpart of the PR Department.”

At most universities, student ambassadors function much like the Yonsei Ambassadors: they are informative tour guides with an encyclopedic knowledge of the school. However, UIC Student Ambassadors (also known as SAM) was created to meet one of UIC’s fundamental needs, that of recruiting a large number of high-quality international students. The idea behind SAM first came about through conversations between Professor Chad Denton and Professor Michael Kim during their overseas recruitment trips in 2009 and

2010. Since UIC’s aim has always been to attract excellent international students, they thought, what better way to find them than through UIC’s current international students? According to Professor Denton: “Students had supported our recruiting efforts in the past, but it was always on an informal basis. The idea for UIC Student Ambassadors was to formalize that help and get student input.”

It took some time to get things going, but SAM was finally established in October of 2011, under the direction of former UIC PR Officer Ms. Hannah Chung, Professor Denton, and Professor Paul Tonks. The next semester, SAM progressed into an independent operation. Jingou Mao, SAM’s chairperson during the spring of 2012, recounted the difficulties of starting the group from scratch: “There was no foundation at all and no past experience to follow. But slowly, as we built up the framework and got things running, it became easier.”

Beginning with twenty student ambassadors who were passionate about sharing their UIC experiences with

prospective international students, SAM set to work on a variety of different projects. “Exposure on the Internet is the easiest way to promote anything, so we focused on that,” reasoned Christoph Gularowski, one of UIC’s first ambassadors. For example, SAM members created a UIC Youtube channel and translated the UIC Wikipedia page into many different languages, efforts which succeeded in raising UIC’s Internet profile: now, a quick Google search of “international college in Korea” yields UIC’s official website and Wikipedia page among the top results. UIC student ambassadors also began participating in PR recruitment trips in their home countries with UIC professors and staff members, acting as translators and speaking to prospective students about the benefits of the UIC experience.

Following the enthusiastic debut, SAM experienced a sense of stagnation during its second semester. “Most of the basic things were already covered, and we couldn’t come up with more significant ideas,” explained Yoan Putri Hartono, SAM’s chairperson during the fall semester of 2012. Nonetheless, SAM organized the inaugural UIC Youtube Video Competition (with the winning entry, an entertaining parody of Ulala Session’s “Beautiful Night,” being screened at the Freshmen Orientation the following February), while undertaking country-specific projects, such as the highly popular “2 Thai Hi Seoul” video blog (“vlog”) about student life in Korea by Aeja Galaputh and Tuang Thanakamalapradit.

The following semester presented yet another challenge, as many pioneering ambassadors graduated and Ms. Chung, one of SAM’s critical mentors and pillars, left her post as UIC PR Officer in April of 2013. Adding to the worries of SAM’s leadership were the declining attendance rates of ambassadors at the fortnightly meetings. According to Yung Hian Ng, SAM chairperson during spring 2013: “We were worried about the stability of the organization, and we realized that we needed records of past projects so that newcomers would be able to continue what we were doing. We also needed to find a way to make ambassadors feel a sense of belonging.” The solution came from vice-chairperson, Wes Dunham, who conceived the idea of compiling reports of each semester’s projects. Eventually, this practical suggestion led to the practice of requiring every student ambassador to take ownership of a project and present the results at the end of the semester. Soon SAM’s members were working tirelessly on their projects, while also writing their reports and organizing their presentations. With the strong support of Ms. Lee Yang-jung, UIC’s current PR Officer, “Spotlight,” the event where ambassadors presented their projects to the UIC administration, faculty, and staff, was held at the end of the semester.

With the success of “Spotlight,” SAM gained increased recognition for its efforts, while receiving feedback on its ongoing projects and promises of support for future projects. Commending SAM’s efforts, Professor Denton noted: “Our social network presence has been very helpful. Several students that applied this last round mentioned conversations that they had online with student ambassadors.” And as a result of managing their own projects, the ambassadors also experienced a greater sense of involvement and personal fulfillment. Amalia Wisam and Thanh Vu, SAM members who run the Youtube channel “Woori UIC,” commented on their project: “We felt really honored and touched that people actually watch our videos. We are glad that we could provide information to so many prospective students and interact with them directly. Their comments encourage us to update the channel regularly.”

Every semester, SAM’s leaders face the challenge of coming up with new and more effective projects, while maintaining successful ongoing projects. Taylor Herman, the current chairperson, pointed out some of the new obstacles SAM is now facing: “This semester we lost many members due to *sunbaes* going into their senior year and others who went on exchange, so most active members are new. Nevertheless, we hope that they will inject fresh vigor into SAM. We also hope to improve old projects by working on increasing the quality of our blogs and videos, and making them more personal.”

With each semester’s renewal comes inevitable worries about maintaining the continuity and dynamism of SAM. It is, after all, a young organization, and there are fears that its roots have not yet grown deep enough. However, we remain hopeful that in the semesters to come SAM will grow into a beautiful flower, one that will continue to bloom every year, for many years to come. ■



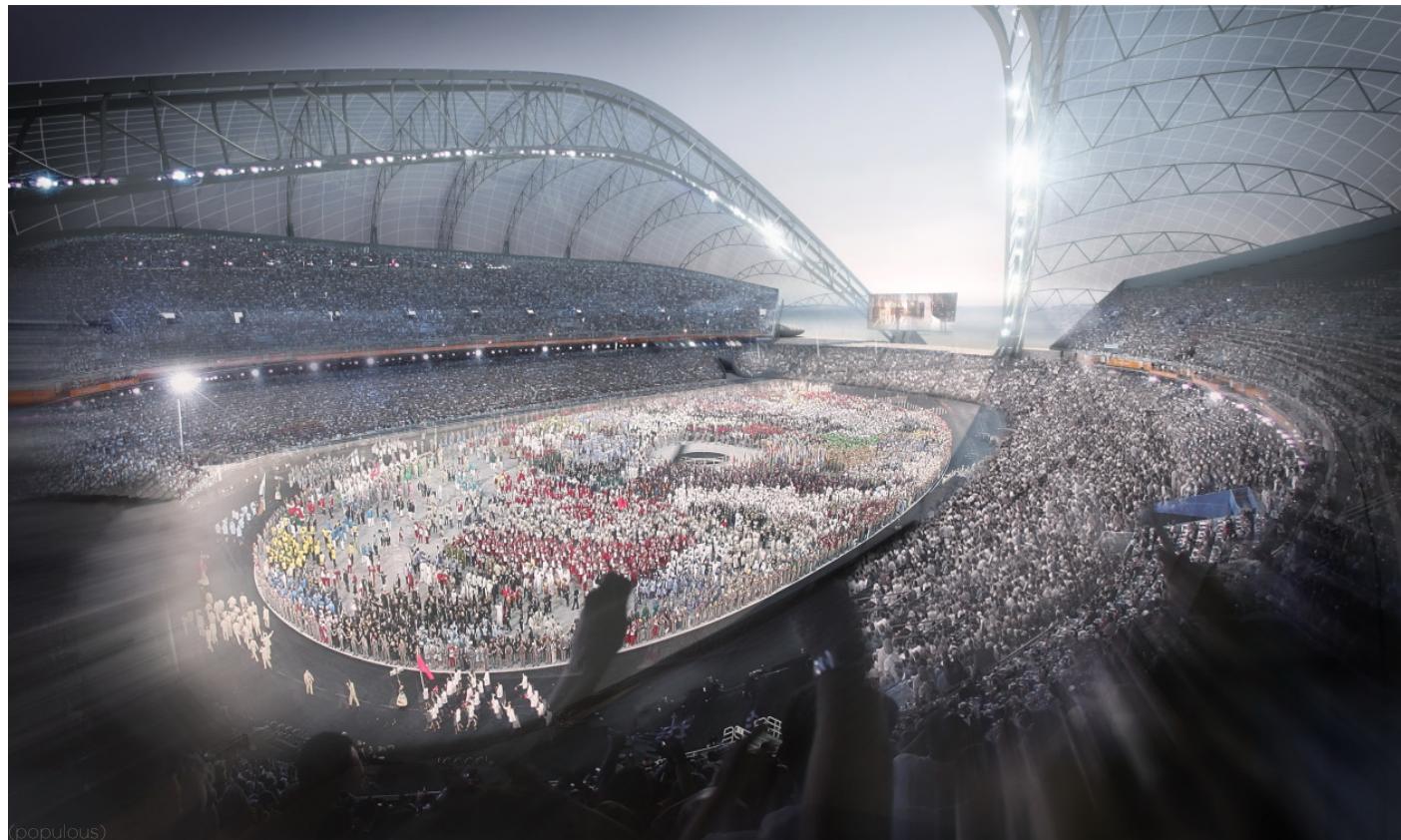
June 5, 2012, dinner with the new student ambassadors

THE SILENCED RAINBOW OF SOCHI: THE EFFECT OF RUSSIA'S 'ANTI-GAY' LAWS ON THE 2014 SOCHI WINTER OLYMPICS

By Lim Jee-soo

Five conjoined rings splayed across a canvas of white. Containing colors from every single flag in the world, the flag of the Olympic Games is a true symbol of our international world, depicting the event's goal of bringing together the people of the world to celebrate and interact, leaving no person behind. Or so it has been said.

The Sochi Winter Olympics are set to be held in February of 2014, and it should be a momentous occasion for Russia, as this will be the first time the nation has hosted the Winter Olympic Games. However, Russia's new "anti-gay" laws threaten to overshadow the international event, as they call into question the universality and equality that are ingrained within the Olympics community.



In June of 2013, the Russian parliament voted unanimously to pass a federal law that makes spreading “propaganda of non-traditional sexual relations” to minors illegal. According to The Guardian, this means that putting gay and straight relationships on equal footing, as well as distributing any material on gay rights, is now illegal in Russia. With this restriction of human rights, international organizations, public figures and citizens of the world alike began heavily criticizing Russia, crying foul that the nation was violating the no-discrimination policy of the International Olympics Committee (IOC) Charter.

However, these critics were left speechless when Jean-Claude Killy, the chairman of the IOC Coordination Commission, announced that the committee had decided Russia’s new “anti-gay” laws did not violate the charter and encouraged the country to proceed with preparations for the upcoming event. The implications of the law were clear: those caught engaging in, or being supportive of, homosexual relationships would be punished by law, in stark contrast to the equality movements that have swept through the United States and Europe. So why did Russia receive an approval from the IOC?

Setting aside the issue of morality, which would require an entire article of its own, there are two possible answers to this question. The first lies in the charter itself. In order to qualify as a host country, or even as a participant-nation, in the Olympics, a nation must comply with the IOC’s charter and be approved by the committee. According to The Daily Mail, within the charter lies an anti-discrimination policy that states, “Any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement.” There is no mention of sexual orientation in the list of discriminatory acts frowned upon by the committee. The reason for this exclusion lies in the fact that the Lesbian, Gay, Bisexual and Transgender (LGBT) equal rights movement only began in the 1950s, almost 50 years after the charter was published. This means that Russia’s anti-gay laws are technically not violating the IOC’s charter, as the people they are discriminating against are simply not included in the list.

Though this seems to be walking a fine line, the IOC is obligated to abide by its own guidelines and by-laws, which state that the committee may only interfere if a violation has taken place. As an international organization, the IOC does not have the authority to infringe upon a nation’s sovereignty and demand a change in the nation’s laws. International organizations may only act within their own



jurisdiction, and this was emphasized by Thomas Bach, the president of the IOC, when he stated, “We cannot impose laws on a sovereign country outside the Olympic Games.”

The second answer is the issue of the wording of the actual law that was passed in Russia. Banning the spread of “propaganda of non-traditional sexual relations” to minors, the law refrains from explicitly stating “homosexuality,” replacing it with the euphemism of “non-traditional.” According to CBS News, Russian officials have defended the new law by stating that it is “designed to protect children and doesn’t infringe on the rights of gays.” Dmitry Kozak, a deputy prime minister overseeing the preparations ahead of the Sochi Olympics, stated that discrimination was not even an issue in the law: “If people of traditional sexual orientation spread propaganda of non-traditional sex to children, then they will also be held accountable.”

The Russian government’s stance is that no discrimination is taking place, because everyone will be punished equally for breaking this law. They are blatantly shifting the focus from the discriminatory nature of the law to the equality of its imposition, and using this to convince the world that nothing is wrong. The Russian government’s focus on the people who may potentially violate this law, rather than the fact that homosexuals are being targeted and therefore discriminated against, coupled with the fact that the law itself does not explicitly state “homosexuality,” seems to be enough for Russia’s claims to hold validity with the IOC.

With the IOC’s final decision that Russia’s new laws do not conflict with its charter, what is to be expected once February rolls around and the Winter Olympics officially begin?

A boycott of the games has been proposed to pressure Russia into changing the new law, but critics and athletes



(skift)

alike have spoken out against a boycott, as it would do more harm than good, especially to the wrong people. As stated by Katrina vanden Heuvel in an opinion article in The Washington Post, a boycott would only hurt the athletes who have worked hard for the chance to compete in the Olympics, and stop LGBT athletes from showcasing their talents in their respective categories. The monetary damages that Russia may incur from a boycott are not enough to compensate the athletes for the years of sweat and tears they have put in, especially when, historically, the result of Olympic boycotts have fallen short of expectations.

Some may envision hordes of people marching down the streets of Sochi waving rainbow-colored flags and demanding freedom for the homosexual community in Russia. Others may see the people of the world coming together as one to support equality against a tyrannical regime of discrimination and suppression. However, this will probably not be the case.

For one, Russia's president, Vladimir Putin, signed a decree in August that, according to CBS News, "bans all demonstrations and rallies in Sochi for two and a half months around the time of the games." With this decree in

effect, any form of protest will easily be thwarted and visitors will be hesitant to break laws in a foreign country. This goes for the athletes as well. As reiterated by US News, the IOC charter "bans political demonstrations made in any Olympic sites, venues or other areas" during the event. Any acts deemed to be political may result in an athlete getting expelled from the games, or having his or her medal taken away.

Though high stakes are on the line for athletes and spectators alike, they are dwarfed by what may be

in store for Russian nationals who participate in such demonstrations in the future. It was found that some activists in Russian LGBT communities are hesitant to come forth and have their voices heard during the Olympics, as they fear the ramifications of their actions after the Sochi Games are over. As expressed by Heather Cronk, the co-director of the LGBT group "Get Equal": "There will be a ton of attention between now and January, and then everyone goes home, the lights go out, the cameras turn off and LGBT Russians are left to their own devices." With threats of such government crackdowns, the blow back from a demonstration seems bleakest for those who must live with such outcomes for the rest of their lives.

No one can say with certainty what the Sochi Winter Olympic Games will bring. Whether Russia will continue to toe the line with ambiguous phrasing or stay true to their promise to the IOC that no discrimination will take place against the gay community is yet to be seen. However, one thing that can be said with certainty is that spectators sitting in the stadiums and in front of their TVs will have something new to look out for, aside from the athletes and the sporting events: a splash of rainbow voicing the plight of the silenced. ■

ISSUES OF HUMANITARIAN AID IN NORTH KOREA

By Yun Jae-young

It is widely known that North Korea, as one of the last remaining communist states in the world, is also one of the poorest and least developed. Depictions of North Korea in the media are not often sympathetic; indeed, the nation was most recently featured in headlines across the world with issues related to its uncompromising attitude towards the closing and re-opening of the Kaesong industrial complex, as well as its deliberate postponement of family reunions with the South. However, alongside words such as “communist,” “hostile,” and “aggressive”—adjectives that are usually associated with North Korea in the media—there are also words such as “poverty” and “famine,” which show the country in a much different light. Elite government officials and the military aside, there is an entire population that is affected by a deep humanitarian crisis and in desperate need of aid. Yet, much of the humanitarian assistance given to North Korea is constantly overshadowed and determined by North Korea’s relationship to other countries and its standing in the international community. What is the true nature of the aid that goes to this secretive country, and what are the ramifications for its citizens?



North Koreans flip colored cards to form giant portraits during an Arirang mass games

According to the 2010 Global Hunger Index, published by the International Food Policy Research Institute (IFPRI), 32% of the North Korean population is undernourished, with half of these people living in extreme poverty. A recent satellite image released by NASA shows North Korea completely obscured by darkness at night—with the small exception of its capital, Pyongyang—whilst its neighbouring countries China, South Korea and Japan are brightly lit. Such is the standard of living in North Korea.

Apparently, North Korea has the money to carry out nuclear tests and go ahead with its regular military drills, but it is unable to adequately provide food for its people and guarantee the health of its population. Why does this seem to be the case? Nicholas Eberstadt, of the American Enterprise

Institute, attributes four reasons for such a phenomenon. North Korea's adoption of the former Soviet Union's economic policies, along with its own added vision of a fully self-sufficient economy, has hindered the growth of the North Korean economy. Furthermore, Eberstadt points out that the North Korean government's insistence that it determine the distribution of provisions and supplies for its people, instead of creating a functioning market economy, has also contributed to the weakening of its economy. Most interestingly, aside from such political and economic factors, Eberstadt looks towards a possible social explanation for the humanitarian crisis in North Korea. The country's social system is divided into "politically assigned class status[es]," with those most in need of humanitarian aid belonging to a lower status than that of Pyongyang's elite, who, for the most part, are relatively unaffected by such crises.

As such, the fragile North Korean economy has been receiving aid—mostly from South Korea, China, and the USA—since the early 1990s, especially after the collapse of the Soviet Union, which hit the North Korean economy hard and eventually pushed the country into a famine in 1994. In 2006, for example, South Korean aid to North Korea peaked, with as much as 273.4 million dollars being spent on North Korea in the form of humanitarian aid, both governmental and private.

South Korean President Roh Moo-hyun, left, raises the North Korean leader's hand after an inter-Korean summit in 2007



THE UIC SCRIBE



(scottbrownscript.blogspot.wordpress)

However, the process of providing humanitarian assistance to North Korea has been, and still remains, a long and difficult one. South Korean aid to North Korea is merely a fraction of what it used to be during the early to mid-2000s, when the two Koreas enjoyed warmer relations under the Kim Dae-jung and Roh Moo-hyun governments, both of which adopted the Sunshine Policy towards North Korea. Lee Myung-bak took a tougher stance towards the North, with government aid to North Korea under his presidency being the lowest on record. His successor and current president Park Geun-hye, although promising a firmer attitude towards North Korea and any potential military provocations from it, has not ruled out renewed humanitarian assistance

for the people of North Korea. Indeed, even whilst tensions between North and South Korea reached a new high earlier this year over the North's refusal to stop carrying out nuclear tests, South Korea announced in July that it would provide North Korea with 7.3 million dollars worth of humanitarian aid, with 6 million dollars being directly provided by the South Korean government. Although this was perceived by some as part of an attempt by South Korea to instigate fresh negotiations with the North, the fact remains that regardless of the talks between the two countries, the South Korean government is determined not to neglect the large proportion of the North Korean population that is suffering.

Unfortunately, the fact remains that much of the humanitarian aid to North Korea is highly politicized, and that it fluctuates heavily depending on North Korea's relationship to South Korea and the rest of the world. This link between humanitarian aid and politics, claims Karin J. Lee of The National Committee on North Korea, was ideal—even needed—when humanitarian aid first started being provided to North Korea in 1994. South Korea and the USA were trying to build a rapport with North Korea and end the hostility and mistrust between them. Lee said that "at that time, the humanitarian gesture of

providing food aid could have [had] a positive ripple effect and help[ed] build trust” between the countries. However, almost twenty years on, the situation has changed. For example, China and the USA cut off their financial ties to North Korea earlier this year following the North’s going ahead with nuclear tests, something which was heavily condemned by the international community. Although such actions have been used in the past to put pressure on North Korea and push for negotiations, it has detrimental consequences for humanitarian aid groups and volunteer workers in the country, as their aid is frozen whilst the sanctions remain in place. This, according to The Independent, “can unintentionally add to the suffering of people living under oppressive rule by hindering development and the delivery of aid.”

The international community remains split over the issue of humanitarian aid to North Korea. The South Korean and US governments, for example, have expressed concern over the widespread consensus that any food that is directly provided to the North fails to reach those that actually need it, being instead distributed amongst the military and the North Korean elite. Even North Korean refugees condemn humanitarian aid to

North Korea, as Stephen Haggard and Marcus Noland explain in their study “Refugee Insights into North Korea.” They claim that the vast majority of North Koreans have “no knowledge of the over a decade of international humanitarian aid to North Korea, though it at one point purportedly fed more than a third of the North Korean population.” Furthermore, this is reinforced by the fact that North Korea has frequently rejected offers of aid from the South Korean government in the past, deeming their offer of help as “meagre” and “deeply insulting,” according to the Korean Central News Agency. The United Nations and other humanitarian groups, on the other hand, prioritize the amelioration of living standards in North Korea, expressing the need to eradicate the unacceptable rates of poverty and starvation that still continue to grip the country today.

Currently, humanitarian agencies such as the World Food Program and UNICEF, as well as other non-governmental organizations such as Triangle Génération Humanitaire and Welthungerhilfe, are operating in North Korea. It is imperative that, regardless of the political situation surrounding the country, aid is able to reach the people who need it

most: to the North Koreans who are caught in the struggle to survive under their leader’s dictatorial regime. Talks of humanitarian aid between the governments concerned should center solely on the issue of providing adequate assistance and making sure that it directly reaches the North Korean population. A key point that must be remembered is that the people of North Korea are not responsible for the escalation of tensions or the threat to international security—even though their government might be. Accordingly, the first priority should be the alleviation of the suffering of the people. North Korea, for its part, should also be more willing to accept and allow the work of private organizations and aid workers that aim to help make this happen. This is not to say, however, that humanitarian aid organizations should be at the beck and call of the North, and irrationally distribute aid upon demand—merely that where aid is needed, it should be provided, free from political skirmishes between those who give it and those who receive it. ■

Aug. 4, 2012: Residents collect emergency goods, including kitchen sets and blankets, distributed by North Korean Red Cross officials in the flood-stricken city of Anju in South Phyongan Province, North Korea.



THE WORLD'S TREND TOWARDS FIREARM REGULATIONS: WHETHER GUN-OWNERSHIP IS HARMFUL OR BENEFICIAL FOR A COUNTRY

By Hwang Ji-young



Peter Rossi, conducted with 1,874 imprisoned felons in the U.S., has shown that 74% of burglars avoid occupied homes due to the risk of getting shot. As long as the precautions for handling it are followed, a gun can be a benefit. On the other hand, owning a gun increases the risk of accidents at home, the possibility of harming people outside of it, and the rate of suicides—and easy access to firearms has led to several well-publicized massacres. Even though parents try to keep their firearms hidden away, their children sometimes still manage to find them. In a survey conducted in Alabama by Frances Baxley and Matthew Miller with parents who stated that their children had never handled a gun, it was discovered, in separate interviews with the children, that 22% of them admitted to handling a gun at least once. Children do not understand the real dangers of a gun and are vulnerable to hurting themselves and others. According to Linda Rosenberg, President and CEO of the National Council for Behavioral Health, suicide is also a major issue, with 66% of all gun-related deaths in the U.S. being suicides.

When it comes to whether civilians should possess firearms, there are always pros and cons. However, both sides of the debate share the same ideology of valuing personal security above all. Hence the question: do guns, which can be used to provide security, pose a security risk themselves?

Protection from burglars and criminals is a main reason for owning a gun, according to many who possess firearms. Without needing to even shoot, the possession of a gun in itself warns criminals to stay at bay. Research by Professors James Wright and

The arguments against gun ownership do not end there. In recent years, the U.S. has shown the world the dangers of gun-ownership. A gun in the hands of mentally and emotionally unstable individuals has led to mass shootings in public areas; as such, there seems to be a connection between easy access to firearms and higher death tolls and injuries. Can we really claim that owning a gun is a personal decision when it begins to concern the safety of others, besides the owners themselves?

How do countries tackle the challenge of striking a balance between the safety of citizens and gun ownership? A closer inspection of three developed countries and their policies may provide a clearer perspective on the issue.

The greatest controversy concerning guns in the world arena is in the United States. News broadcasts are filled with stories of children accidentally shooting themselves with their parents' guns, or innocent civilians being gunned down in public places. According to gunpolicy.org, hosted by the Sydney School of Public Health at the University of Sydney, the total number of guns owned by American civilians totals more than 300 million, making the U.S. number one worldwide in terms of the number of privately owned firearms. Gun-ownership is permitted by American law as long as the firearm is registered. Most alarming has been the increase in the number of deaths through firearms. In 1999, there were a total of 28,874 gun-related deaths, with 16,599 suicides and 10,828 homicides. In 2011, there were a total of 32,163 gun-related deaths: 19,766 suicides and 11,101 homicides.

On the other hand, the United Kingdom has had fewer incidents involving guns. Their gun regulations are

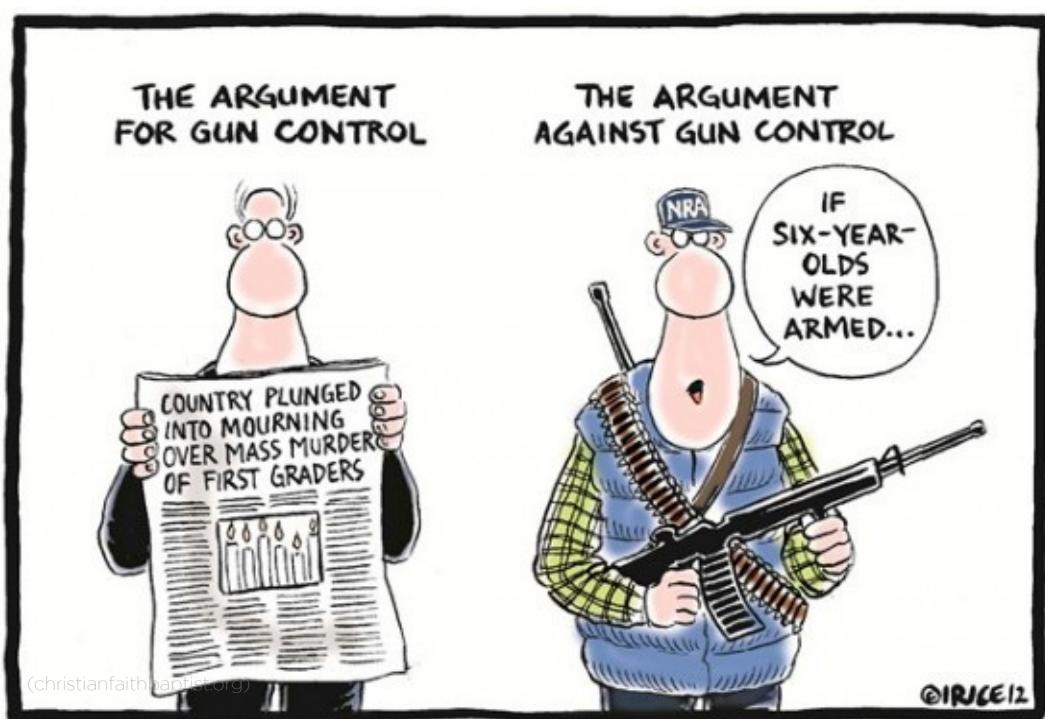


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restrictive, and the law does not guarantee the right to private gun ownership. The process of getting a license is so complex that few people seek to own guns. There are a total of 4 million privately owned firearms and very few gun-related deaths, with the annual total decreasing from 247 deaths in 1996 to 146 deaths in 2011. There are much fewer deaths in comparison to the U.S., even if you consider the difference in population of the two countries (according to the World Bank, in 2011 the U.S. population was 311.5 million while the U.K.'s was 62.7 million).

The same restrictive policies apply to Canada, although more Canadian citizens possess guns than in the U.K. Nearly 10 million guns are held in a population of 34 million, and homicides committed with firearms increased slightly between 1995 and 2009, from 168 to 173. In Canada, gun-related suicides are a more prevalent issue than gun-related homicides. In 2000, there were 685 suicides caused by guns, while there were 586 in 2006. When

comparing the number of deaths to the number of guns owned, the ratio is relatively low, but the total number of deaths still exceeds that of the U.K.



gun regulation is very strict, with licensing and registration overseen by the Royal Canadian Mounted Police (RCMP). Individuals who wish to possess firearms must complete the Canadian Firearms Program. However, provincial governments have been known to modify these laws, which may explain why there is high gun ownership per capita even though national laws are restrictive.

Most U.K. citizens seem to favor the tight control of firearms: laws are restrictive to the extent that even police officers are generally not armed with guns. The Pistols act of 1903 radically changed gun policy in the U.K. by controlling firearms. It denied ownership to anyone who was drunk or mentally disabled, and it required licenses for certain types of firearms. This shift from the right to bear arms to restrictive gun regulation was further solidified in the period after World War I, due to fears related to a rising crime rate and working class conflicts. Violent gun crimes remained a concern for many decades, and the U.K. strengthened existing gun laws through the Firearms Act of 1968. This act defined which types of firearms could be held with a certificate, while prohibiting some gun models altogether. Following the Hungerford Massacre in 1987, the U.K. passed the Firearms (Amendment) Act 1988, which banned semi-automatic and pump-action rifles and required the mandatory registration of shotguns. And after the Dunblane School Massacre, the Firearms (Amendment) Act 1997 and the Firearms (Amendment) (No. 2) Act 1997 were enacting, banning .22 caliber handguns. Currently in the U.K., the Violent Crime Reduction Act 2006 is in effect, and there has been a massive decline in firearm deaths over the past twenty five years.

In contrast to the U.K., U.S. citizens buy guns for various purposes, such as protecting themselves from criminals, hunting wild animals, and entertainment (target practice). There are also groups of people who distrust the government and buy guns in the belief that the government cannot protect them or that they need to protect themselves from the government, fearing that the government will one day attempt to take their guns away by force. The gun is seen as a symbol of democracy and personal empowerment, according to Brad Bushman of psychologytoday.com. But this easy access to guns has led to instances in which workers, often feeling powerless, shoot their boss, coworkers, or customers in the workplace. And it is not only adults who are acquiring guns; many youths are learning how to handle guns at a young age. As P. B. Cunningham et al. noted in the *Journal of Clinical Child Psychology*, boys who exhibit highly antisocial behavior sometimes use guns to intimidate others and gain respect, as guns project an image of masculinity.

The Second Amendment to the U.S. Constitution guarantees the right to bear arms. Many in the country argue that this is a fundamental civil right, and the right to possess a gun ensures that citizens are able to defend themselves and protect their right to life. These Americans insist that the phrase “the people” mentioned in the Second Amendment refers to all individuals and not only to organized groups, such as the military or a militia. This idea can be dated back to America’s struggle to achieve independence from Britain, when American soldiers used guns to fight against the government of the United Kingdom. Therefore, some Americans believe that the right

of private gun-ownership is essential for the preservation of freedom, which they see as the basis of the U.S. Constitution.



These three countries, then, have different government policies for gun regulation. The U.S., which has more lax gun controls, also has a much higher number of gun-related injuries and fatalities. A recent incident in the U.S. demonstrates the increasing magnitude of individual gun violence. On September 16, Aaron Alexis, a thirty-four-year-old former naval officer, opened fire with a shotgun at the Naval Sea Systems



(businessinsider)

Command in the Washington Naval Yard, killing twelve people and injuring four others. The Remington 870 shotgun used by Alexis had been purchased at a gun store in Northern Virginia two days before the shooting. Mass shootings such as this tend to be serious and destructive, because there isn't a defined target; instead, the perpetrator randomly shoots at every person in sight. These shootings cannot be controlled, and they seem to be escalating, as past mass shootings in elementary schools and other public areas have demonstrated.

On the other hand, the stricter gun control laws in Canada and the U.K. have resulted in very low numbers of injuries and fatalities due to firearms. The majority of gun-related deaths in these countries are suicides; in fact, there are three times as many suicides as homicides caused by guns. These well-regulated systems seem to have succeeded in preventing shooting frenzies like those that continue to occur in the U.S at regular intervals.

In short, there appears to be a clear correlation between the number of violent deaths and gun-ownership in developed countries; however, it seems to be a different matter in many developing nations. In a poorer, unstable country, high rates of gun-related deaths can be explained by the existing high crime rates caused by corruption, poverty, weak social institutions, and a lack of government resources. But in the case of the U.S., the availability of guns seems to be the key enabling factor in many violent crimes.

Many American politicians, such as President Obama, have tried to change the system for acquiring guns,

arguing that ownership should only be granted after an individual undergoes a rigorous screening process, one that includes education, training, and safeguards preventing guns from falling into the hands of children. These efforts have stalled, and it remains laughably easy for an individual to obtain a firearm. According to a California gun-owner, in order to be allowed to purchase a gun, all he had to do was answer thirty basic questions testing common sense. For example, one of the questions was:

- When you clean a gun the first thing you do is:
- a) Wash your hands
 - b) Put the muzzle on the floor
 - c) Turn on the television

d) Make sure the gun is unloaded.

Because passing this simple test was all that was needed to legally possess a gun, it seems that just about anyone will continue to be able to obtain them.

While widespread gun ownership may allow individuals to defend themselves against intruders, it increases the possibility of being shot by another gun owner. Comparisons between the three countries strongly suggest that gun ownership makes the entire society less safe. As a result, it would seem that only by confiscating guns from owners can a government prevent its citizens from being the target of someone else's bullet. ■





THE DEBATE SURROUNDING HUMAN CLONING

By Kim Yeon-ju

Albert Jacquard, geneticist and former member of the French National Advisory Committee on Ethics once said: "There are things in life that we can do that we must not do." Scientific research is conducted globally, generally with the purpose of improving the quality of life on our planet. However, some research is controversial, stirring up debate about whether it should be done at all. Such is the case with human cloning. There are two types of human cloning:

reproductive cloning and therapeutic cloning. The goal of reproductive cloning is to create a new individual with the same genetic makeup as a donor, while therapeutic cloning is designed to generate new tissue using the DNA of a patient suffering from a disease. The new tissue would be genetically identical to the patient and thus could be used in cell therapy or transplant procedures and eliminate the problem of graft versus host disease, a condition in which a recipient of an organ transplant rejects the organ due



to genetic differences. Both types of human cloning have potentially positive and negative consequences. Therapeutic cloning obviously has the potential to save lives once certain technical hurdles are overcome. More controversial is reproductive cloning, which has the potential to help couples with fertility problems to have a child. The downside is that reproductive cloning could create a plethora of social, ethical, and public health problems.

Korea is known for being a leader in human cloning research. Human therapeutic cloning is not illegal in Korea according to the Bioethics and Biosafety Act, which was passed by the Korean government in 2003 and took effect in 2005. And with the rapid technological progress that we are seeing today, human cloning, whether for therapeutic purposes or reproductive ones, doesn't seem so far off. In theory, the progress in research associated with therapeutic cloning might enable reproductive cloning. However, we must ask: is this a good thing to allow? If therapeutic or reproductive cloning or both were to become commonplace, what would

be the impact on our society? Even though therapeutic cloning has the potential to save lives, if the associated technology could pave the way for human reproductive cloning as well, is it really a good idea?

The idea of initiating reproductive human cloning in our society should make us reconsider certain fundamental, societal values. Although some research in the area of human reproductive cloning is being conducted, for example, by Professor Park Se-pill, who is attempting to clone human embryos at Jeju National University, the cloning of a human being is not a concept that is accepted by everyone. John Kilner, the President of the Center of Bioethics and Human Dignity in the United States, says that "exposing human beings to cloning is not taking an unknown risk, it is knowingly harming people." This issue of human reproductive cloning is clearly

a controversial issue, having been hotly debated by the international community ever since Dolly, the first cloned mammal was created in 1996. Since then, many questions have been asked: Should we authorize surrogate mothers? Would ovary donation be remunerated? What would be the social status of the clone? Who would be responsible for him or her? Such notions as family, parental links and natural reproduction have thus been called into question.

The fact that there are so many unanswered questions related to this issue goes to show that allowing human reproductive cloning would most definitely lead to complications. For example, if human reproductive cloning were to be possible, cloned individuals would most definitely have abnormal lives. Thus, we must ask ourselves if creating human beings in laboratories is moral. For example, allowing human cloning could lead to positive eugenics, which would involve the genetic engineering of people that are more gifted than others. This was famously attempted by Adolf Hitler in his desire to create a superior Aryan race, and it was heavily condemned by the international community when Nazi attempts at human genetic engineering came to light after WWII.

In addition, the establishment of human reproductive cloning would naturally create new social tensions. Clones could become victims of discrimination, considered as inferior



to other “naturally” born people. They could easily be referred to as “artificial” instead of as actual human beings. Furthermore, reproductive cloning comes with a high probability of malformation and the risk of poor health. Wouldn’t it be unfair to produce a clone knowing that there is a good chance the clone will be unhealthy? In more extreme scenarios, reproductive cloning could be a means of bringing back a dead loved one or could be viewed as a potential gateway to immortality. Both of these possible applications for reproductive cloning are obviously extremely controversial.

Religion takes part in this debate as well. The Catholic Church is against any form of human cloning. The Church’s main concern is the preservation of human dignity. In the Instruction Dignitas Personae, published by the Vatican in December 2008, it is stated: “The dignity of a person must be recognized in every human being from birth to death.” The Catholic Church considers that this principle must be at the core of any ethical debate on biomedical research.

It is clear, therefore, that human reproductive cloning would create several complications that could be difficult to manage, and this is why the legal aspects of this debate are so important. The General Assembly of the United Nations banned human cloning for both reproductive and therapeutic purposes on March 8, 2005, adopting the United Nations Declaration on Human Cloning. However, some countries are opposed to that Declaration, and the laws concerning research on human cloning differ depending on the country.

Some countries are very strict about human cloning. For example, French laws are among the strictest when it comes to research on human embryos. In 1994, bioethical laws on respecting the human body and the protection of the human species were adopted. In the same year, the use of surrogate



mothers for gestational surrogacy was also prohibited. Moreover, on August 6, 2004, article 16-4 was established, forbidding any kind of human cloning, whether eugenic, reproductive, or therapeutic. Also, article L215-5 of the Code of Public Health forbids any research on human embryos in France.

On the other hand, other countries are more open to this concept. Belgium and South Korea authorize research on embryos and cloning if it is done for a therapeutic purpose. In South Korea, for example, biologist Hwang Woo-suk claimed to have created the first human embryos through cloning in 2004. Although the claims turned out to be false, he and his team did not face legal charges. The United Kingdom is quite open as well; the British government prohibits human reproductive cloning, but still occasionally authorizes certain scientists to carry out advanced research on human embryos.

Japan is one of the most uncompromising countries when it comes to cloning. The Japanese parliament adopted a law on November 30, 2000, forbidding reproductive cloning, punishing violations with a penalty of ten years in prison and a fine of 10 million yen.

Japan also prohibits the implantation of a cloned embryo into the uterus of both humans and animals, as well as the creation of hybrid embryos.

Up to this point, human reproductive cloning has not been achieved. Depending on the country, strict laws prevent scientists from doing research related to cloning, and in many countries, even experiments on stem cells for public health purposes are prohibited. However, the real issue is not about the basic research that is done, but rather how cloning technology would be used. Human reproductive cloning should definitely be illegal worldwide because of the issues described above. Although reproductive cloning could potentially help genetically challenged people who cannot conceive children, all of the problems described above would have to be overcome before human reproductive cloning could be considered a viable option for couples with fertility problems.

As such, a more accepted form of cloning is therapeutic cloning, which has the potential to treat disease. It would principally be used in association with tissue and organ transplants. According to Albert Jacquard, “therapeutic cloning could turn out to be very useful in treating



(en.wikipedia)

certain diseases.” Alzheimer’s and Parkinson’s are diseases that could potentially be treated with therapeutic cloning. In fact, mice have been successfully treated for Parkinson’s disease using cloning technology. A team led by Lorenz Studer, head of the Stem Cell and Tumor Biology Laboratory of the Memorial Sloan-Kettering Cancer Center, used nuclei from skin cells from mice with Parkinson’s disease to generate nuclear transfer embryonic stem (ntES) cells, which were differentiated in culture into dopamine-producing neurons. Such neurons are missing in patients with Parkinson’s disease. These neurons were transplanted back into the mice and the mice manifested neurological improvement¹. The technique used in this study is called somatic cell nuclear transfer (SCNT) and is integral to cloning technology (for more information about the SCNT technique please see reference 2). Although there are still many technical hurdles to overcome with therapeutic cloning, once these problems have been solved, tissues or organs genetically identical to a patient could be generated, creating a perfect match without the long delays associated with waiting for an organ donor. Organs or tissues could, in theory, be generated in the lab as soon as a patient is in need. And again, if the organs or tissues are created

through cloning using the patient’s own cells, the probability of the patient’s body rejecting the transplant would be very low.

So far, human cloning techniques have not been successfully applied, either in a therapeutic context or for the purposes of reproduction. However, we have already cloned sheep, pigs, cows, and other mammals, and the cloning of human beings could also become a reality in the future. It is an ineluctable fact that introducing human cloning in our society would have a remarkable impact on many levels. The consequences would be both positive and negative, and the use

of human cloning for either purpose would certainly stimulate intense ethical and moral debates.

If either form of human cloning were to be technically possible and legal, would humans actually be capable of managing and controlling this powerful technology? In my opinion, the answer to this question is “no,” because the world has never been as competitive and ruthless as it is now. Fundamental morals and human dignity are already in danger. Something like human reproductive cloning, if left unchecked, could have catastrophic consequences. The counter argument would be that with improvements to the technology and strict forms of legal control, both forms of cloning could be beneficial. Time will tell whether human cloning becomes a reality, but, until that time, the possibility of human cloning will certainly continue to stir heated debate.

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(huffingtonpost)

BEAUTY BEHIND BARS

By Ku Ji-youn

When hanging out with friends, we always talk about looks: “If only my nose were a bit higher... If only my eyes were a bit bigger... If only...” After countless murmurings of “if only,” our conversation always concludes with a cynical remark about people being judged by their looks and a deep sigh. I wonder: How many students feel devalued because they do not fit today’s definition of beauty? What does it mean to be beautiful, anyway? And why is it that the race to be beautiful seems suddenly dangerous?

Putting a premium on physical appearance is not new. In fact, for millennia, the concept of beauty and the preference for what is more beautiful has always been a part of society. For instance, ancient Greek philosophers and intellectuals who are known for their insight into human

lives expressed their thoughts about beauty in a way that even a liberal modern day person would consider to be quite blunt. Sappho, the Greek lyric poet of 600 BC, once said: “What is beautiful is good,” and the ancient philosopher Plato uttered the cheeky words: “The beauty is the first reason for love, and the last.” From these quotations, it is doubtless that appearance and beauty were considered as important factors in human lives from ancient times.

In Korea, the values of ancestors are frequently handed down through adages, and there are a few that reveal our ancestors’ preference for beauty. For example: “At the same price, the crimson skirt is preferable than a plain one,” suggests that, all other factors being equal, red is prettier and thus favorable. Although the way beauty expresses itself may have changed over time, while its forms vary from

culture to culture, the basic desire to pursue beauty has remained constant throughout civilizations and time.

From a scientific perspective, the fundamental reason for humanity’s preference for what is more beautiful is biological, while the standard for the perception of beauty is sociological. That is, people’s preference towards attractiveness in one’s physical features is inborn, while the ideals of what is beautiful differ according to the perceiver’s own experience, conception, style and so forth. The former part of the argument can be proved by numerous scientific studies that reveal it is within our nature to identify and prefer a more beautiful face over a less attractive one. For example, a study carried out thirty years ago by Judy Langlois, a genetic psychologist at the University of Texas, showed babies, ranging from three months to six months old,



Italian Vogue June 2011, displaying plus size models on the cover

photos of the faces of females that varied in degree of attractiveness. When analyzing the babies' eye movements, it was found that they stared at the most "beautiful" face for the longest period of time. This suggests that the preference for beauty is not formed, but innate.

Moreover, the latter part of the argument is supported by a different scientific study carried out by psychologists Victor Johnston and Juan Oliver-Rodriguez from the University of New Mexico. They have identified a unique pattern in electroencephalography (EEG), recordings of electric brain activity, showing that the human brain reacts to the level of attractiveness that a person perceives. The reason for this pattern, the so called ERP (event related potentials), was revealed by a neuro-scientist, Nancy Etcoff, at Harvard University. Etcoff referred to a 45 year old man who suffered from brain damage in the right hemisphere and had prosopagnosia, a condition where a person cannot identify faces. The study, which based its findings on observation made on the changes in ERP, discovered that the man who cannot even identify his wife by facial features reacted to beautiful features of different faces. Therefore, it can be hypothesized that in the human brain, a circuit that identifies beauty is separate from the one that identifies a face, and each individual differs in his or her standards.

As historical records and scientific results reveal, the pursuit and admiration of attractiveness are innate qualities of human nature. Also, they have been the drive behind the ongoing enrichment of art, culture, sex, and design throughout human history. Artists pour their souls into capturing beauty in their writing, paintings, and sculptures. Had the human race never retained a perception of beauty, we would not have had the chance to admire the Venus de Milo, or ponder upon the enigmatic smile of the Mona Lisa.

However, our fixation on beauty has an ugly side: it causes crushing insecurity and degradation for those who do not fit the prevailing standards of attractiveness. Furthermore not "measuring up" can lead to addiction to plastic surgery, mental illnesses, and eating disorders. Rather than simply being agitated by the fact that people prefer more physically attractive people, it would be more logical for us to accept the brutal fact and look for potential solutions. Since science tells us that humans instinctively prefer physical perfection, I argue that it is not a defect in morality, but overcoming it may be impossible. However, the standard of beauty is a separate matter from the social tendency of judging people by their appearance, which in a way promotes such antisocial conduct, but also holds the key to finding a solution to the overall issue.

Kelly Knox, a model from *Britain's Missing Top Model*



The perfect-looking singers, actors, and models from TV, movies, and magazines may be pleasant to look at, but they are becoming indistinguishable from one another. Characteristics such as eyes that take up half the face, a thin and high nose, a sharp chin and weight well below the recommended average have become the norm. Most of these features are artificially manipulated through potentially dangerous plastic surgery procedures, whether they involve thinning the chin bone or adding a fold to the eyes. With the widespread media of today, not only is information spread more rapidly, but people's perceptions towards beauty and fashion are also becoming more intertwined. Because of this, the definition of beauty is continuously being narrowed down to a single, global standard. Also, as we currently live in a market society, the forces of the cosmetics market are attempting to increase sales of their products by making potential customers feel insecure about the "imperfections" of their facial features. Current trends in the marketplace and social media promote the idea that perfection can be bought with money. However, a question we should be asking ourselves is: Why are we so invested in physical perfection, regardless of cost?

Some countries in the West have already begun attempts to raise awareness about the issue of the standardization of beauty in society. First, France has begun tackling the problem of extreme diets amongst teenagers who are attempting to achieve the same physical perfection that celebrities showcase through the media. Since 2009, France has made it an obligation for magazines to indicate when images have been modified with Photoshop. Italian Vogue features models from a variety of ethnicities on its cover, and it presents plus-sized models in its high-fashion photo shoots. Lastly, consider the British TV program Britain's Missing Top Model. At first, it may seem to be just another venue for promoting ideal conceptions of beauty, much like its US-based counterpart, America's Next Top Model. However, contestants are not expected to conform to the norms of beauty in the British show. Some rely on wheelchairs, while others are missing limbs. They seem to be the most unfit for the purpose of modeling, as their appearances are far from perfect, but it is inspiring to see that, in the end, their "deficiencies" are hardly noticeable. Even though it is questionable whether the winner of this program will be accepted in the real fashion industry or



Satirical illustration of Korean women who are becoming to look alike due to excessive practice of plastic surgery

not, the show's efforts to create a wider range of what is considered beautiful, while including those who are neglected from that range, should be recognized.

When compared to other cultures, Korean culture especially promotes perfection. I personally view this as a form of violence. The media and the fashion industry are areas where diversity should be valued above all else, and they ought to be focusing on providing a wider range in the norms of beauty, along with other social values. Unfortunately, the current conventions continue to narrow the perception of beauty to a single figure. This in turn deprives people of confidence and the right to feel beautiful about themselves. The fact that beauty holds such power over people will never change, but people's perceptions of beauty can be trained, cultivated and expanded. It is up to our society to acknowledge the importance of overcoming the standardized forms of beauty and to follow the blueprints laid out by other leading cultures. It all starts from us, when we change the way we perceive others. We are beautiful because we are unique. ■

LAUGHTER IS THE BEST MEDICINE (OR THE ROAD TO GLOBALIZATION)

By Song Da-woon (Amie)

During the past decade, South Korea has climbed its way onto the global stage by becoming internationally renowned for its consumer products, such as those developed by Hyundai Motor Company and Samsung Electronics, Ltd. This year also saw an international boom in the Korean entertainment industry, the most memorable example being Psy's "Gangnam Style." Korean television has been growing in popularity for quite some time in neighboring countries, such as Japan, even extending its reach to nations like the United States. Korean variety

shows in particular have enjoyed a considerable amount of success, with their episodes constantly being sought after and praised on the Internet. According to *Yahoo! Finance*, www.tudou.com has become China's top destination for South Korean variety shows, "which top the must-view lists of many young and social media-savvy Chinese viewers."

Unlike its Western counterpart, Korean television generally seems to lack a concept of "seasons," particularly with regards to TV dramas, which usually do not last for

more than a few months. In addition to these dramas are locally produced sitcoms, which are just as short-lived and rarely aired on cable networks. In contrast to dramas, variety shows usually continue to air if their ratings remain at a certain level, and many have been praised and loved by television viewers for several years. Genres can vary, but they are usually a mix of comedy and reality TV. Korean variety shows offer their viewers a means of relieving stress through laughter, particularly those in the workforce who are sure to crave some time to relax.

Currently, there are numerous variety shows that are enjoyed by the nation. *Running Man* (런닝맨), an extremely entertaining program that has been going on for three years, is much loved by both Koreans and foreigners, and it is one of the most well known variety shows in the country. Meanwhile, *Dad! Where Are You Going?* (아빠! 어디가?) is a fairly recent program that has rapidly gained national popularity, and it is gradually gaining recognition in other countries as well, due to its ability to attract viewers regardless of their nationality. The general plots of these two programs are different from each other, in that the former

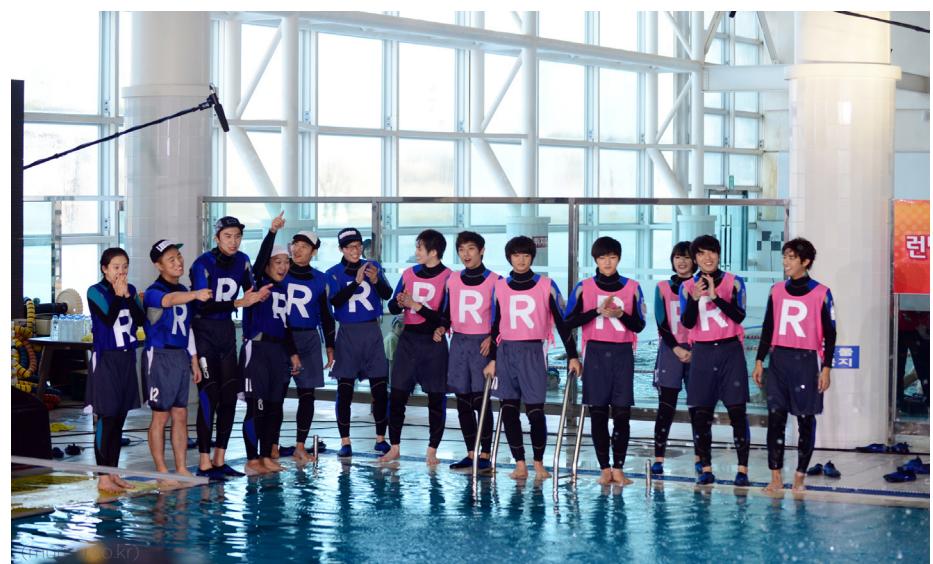
Running Man (런닝맨) promotional poster



features a sort of game accompanied by thrilling action, while the latter is centered more on the relationship and interaction between members of a family. Nevertheless, neither falls short in terms of entertainment, and both fulfill their role as a means of relaxation, which has arguably been the primary purpose of variety shows since they were introduced.

Running Man, which first aired on July 11, 2010, is an action-variety show that has gained much popularity in South Korea. There are several reasons for the show's success. First, its plotlines are extremely entertaining. In each episode, the MCs and guests complete a series of amusing and thrilling missions in order to win first place. The missions are fast-paced, action-packed, and humorous, requiring each member to use her or his physical strength and to exercise cunning, as well as pull pranks on each other. Moreover, as the title suggests, there never ceases to be a significant amount of running, and with a new plot every episode, the show never becomes tedious or predictable.

Second, the featured members of *Running Man* all possess unique characteristics that distinguish them from each other. For instance, one of its most notable members is Yoo Jae-suk, much loved by Koreans as the "MC of the nation" and voted



the most popular Korean comedian from 2004 to 2008. One noteworthy episode, entitled "Return of Bond Yoomes Bond," spotlights Yoo playing "Yoomes Bond," a parody of the fictional British spy James Bond. As explained by Facebook user Jeremy Sweetman, the episode features the return of the legendary "Yoomes Bond" in a university transformed into a jail—complete with guards holding flashlights and fake jail doors—where he is given the secret task of sending other members, who have been incarcerated for humorous reasons, back to jail after they break free. Yoo's exciting secret mission and humorous attempts at corralling the other members, along with a twist that even the production crew hadn't foreseen, make it a truly unforgettable episode.

Dad! Where Are You Going? (아빠! 어디가?) promotional poster



The popularity of *Running Man* has spread beyond the Korean peninsula, receiving so much praise from neighboring countries, such as Hong Kong, Malaysia, and Taiwan, that in November 2011, the rights to air the show on television were sold to nine Asian countries. Moreover, this year, some of the members of *Running Man* were invited to tour places such as Hong Kong and Singapore and appear at numerous events that quickly sold out, with tickets selling for as much as \$248. These events gave fans the opportunity to meet the members and get their autographs. A blogger at www.allkpop.com, who goes by the moniker "gracelim," explains the international success and popularity of *Running Man*: "the show is of a different caliber ... the way they vibe off of each other's energy cannot be exclusively induced from scripts." If she is right, *Running Man*, with its spontaneous, engaging plotlines and uniquely entertaining members, is sure to see more success in the future, both in Korea and worldwide.

Dad! Where Are You Going? is a relatively recent show that, like *Running Man*, is much loved by many Koreans. Debuting on January 6, 2013, it is a reality show featuring a cast consisting of five fathers and their children who travel to different rural areas around South Korea. After only a few episodes, the show has managed to achieve high ratings and win over many viewers through the heartwarming and comedic interactions that have taken



'Watsons Race Start! in Singapore' Running Man Fan Meeting Asia Tour 2013.

place between cast members. Along with its children cast, the show has continued to grow in popularity in Korea.

The reason for this show's national success has been attributed to the fact that in South Korean society the mother is often the core of the family. Because fathers are bound by career obligations that make it difficult for them to spend time with their children, it is often the mothers who raise the children, and thereby develop stronger relationships with their children. Consequently, viewers of *Dad!* have found it extremely interesting to explore the development of imperfect relationships between the fathers—all of whom are celebrities and sometimes even busier than those with regular jobs—and their lovable and charming children, each of whom possesses a unique personality. The most notable children so far have been Yoon Hoo, whose passion for eating and benevolent personality have charmed the audience on numerous occasions, and Lee Joon-soo, whose whimsical and laid-back attitude have generated much laughter. In addition, the rare opportunity to observe a segment of the celebrities' private lives has touched the hearts of the audience and sparked discussion among countless netizens about the cast.

Although not as internationally renowned as *Running Man*, *Dad! Where Are You Going?* is nevertheless gradually gaining popularity outside of Korea. Video websites like www.tudou.com have seen consistent demand for the latest episodes, as well as for the

tendency for people to feel affection for children has helped the show rise in popularity. For instance, according to several newspapers, such as the *Dong-A Ilbo*, Hoo Yoon's popularity is evident in Japan, where netizens comment on how "cute" the children are and how they "want to meet these children."

For South Korea, variety shows have been a way of contributing to *Hallyu* (한류), or the Korean Wave, a term referring to the increase in the popularity of South Korean culture since the late 1990s. It first kicked off with the spread of Korean TV dramas, and it later developed into a global sensation, thanks to the rise of K-pop music videos on YouTube. South Korea's aim of becoming a globalized nation may very well be facilitated by international recognition and acceptance of Korean culture. *Hallyu* is therefore a fundamental contributor to South Korea's globalization, and the growing worldwide popularity of

implementation of subtitles, so that viewers from all over can enjoy the show. Notwithstanding the linguistic and cultural differences, the children are adored worldwide, and it seems that the universal

Korean variety shows is a major force in this process. Perhaps controversially, Linda Constant of The Huffington Post claims that South Korea sees K-pop as an opportunistic tool for soft power and a means of reducing anti-Korean sentiment. While cynics such as Constant who are critical of *Hallyu* do exist, it still remains the case that the popularity of K-pop and Korean variety shows are helping Korean culture to be embraced on the global stage.

Korean culture, which is still relatively unknown to the world, is becoming increasingly visible and recognizable through the growing popularity of Korean variety shows in and outside South Korea. Although Korea has achieved perhaps the most global recognition due to its technological products such as the Samsung Galaxy smartphone, Korean variety shows nevertheless have become a significant way for Korea to achieve its long-term goal of globalization. While the popularity of individual shows may reach their peak and quietly fade away, as in the case of "Gangnam Style," it will happen only after having successfully reached homes around the globe and garnered an international fan base. Will they still be sought after in five or ten years? Only time will tell, but laughter will undoubtedly be the cherry on top as the process unfolds. ■



THE EXCEPTIONAL EXPERIENCE

By Ku Ji-youn



©Ku Ji-youn

Even before I could recover from my first finals week as a university student, an opportunity knocked on my doorstep. A couple of weeks before, I had gotten together with a group of friends and applied for an overseas volunteer program called “World Friends IT Volunteer,” which is supported and funded by the National Information Society Agency of Korea. At the time, the fact that I would be spending two months of my summer with friends in the exotic islands of the Philippines was so thrilling that the pressure of responsibility and sense of duty had not fully registered in my brain. Looking back at the moment, I was naïve to have set up such expectations, yet I am thankful that I did, because this led me to a greater learning about life.

The name of our team was “IT Tongshinsa.” It seemed appropriate because *Tongshinsa* is a Korean term that used for diplomatic representatives of the Choson Dynasty who were dispatched to countries such as China and Japan. Our task was to teach basic computer skills and how to utilize computer software such as Microsoft Word, Powerpoint, Photoshop and so forth to teachers and pupils at an elementary school. We, the “IT Tongshinsa,” jumped on a plane headed to Manila on the 3rd of July 2013.

The first day in the Philippines is still vividly printed in my memory. Thick clouds were scattered low in the azure sky, and the fresh green bushes sparkled under rays of sunshine that shone through the clouds. Despite the

hot weather, we dressed in the uniform given to us by our organization, which included long pants and covered shoes to respect the Philippine culture of formality. The village we were stationed at was Binan Laguna, and the school we were sent to was Dela-Paz West Elementary School. The school was located in a slum area, where quite unfamiliar forms of transportation such as *Jeepneys* and *Tricycles* replaced common buses and taxis. When we arrived at the school, what caught my eye was a patch of concrete being used as a sports field and iron gratings on every window. Even the short trip to the school had tired us out because we were unable to adapt to the searing heat. It felt like we were trying to breathe in a sauna after a long run, but the simple smiles on the children’s faces gave us strength.

Our curriculum was divided into three different sections: IT education for teachers, IT education for pupils and a Korean culture program. I was in charge of the Korean culture program, which we provided for pupils in Section Four. What amazed me was how intense and serious the people of the Philippines are about education. Even elementary students were divided into sections according to their academic abilities, from Section One where the “smartest” students were, to Section Four. These children, whom I was assigned to, were just as lovely in personality as the Section One kids, although they seemed timid

A typical classroom.



at first because they didn't usually receive much attention at school. I tried to think of activities that were not too burdening for them and that we could all enjoy together. I had brought some materials from Korea such as *han-ji* paper, miniature *han-bok* making kits, *yut-nol-ee* and so forth. I taught them simple Korean and I was surprised at how much they already knew! It made me think of how much the Korean Wave is influencing other parts of the world. We sang and danced to the *gwi-yo-mi* song, learnt about Korean history and had a Korean traditional treat called *hwa-chae* together. By the end of the course, the pupils who had once put distance between us with shy smiles were giving us warm hugs.

Even though the experience was mostly positive, I could not help but feel a little awkward inside. When we first presented the curriculum, the teachers did not seem very enthusiastic



Playing



Me with pupils.

about our announcement because we asked them to be in class with us for two hours every day. This plan was what we had agreed on after a long discussion with the school's principal. The teachers protested, and, as a result, we were only able to have them for an hour each day, which was not enough time for us to teach them all that we wanted to. The workload on the teachers at school was very heavy, and without prior notice they sometimes did not turn up to class. We had to deal with a similar situation with the pupils. Some days, the students would not turn up, without telling us in advance, because they were busy with examinations. A couple of times, we ended up going back to our residence after waiting for them in the classroom. From time to time we were discouraged and a little offended. At times, it even felt like we were bothering them with something they did not want or need. When I returned from the volunteer project, people would ask me: "How was the

experience?" To be honest, there were times when I gave them the blunt answer: "I was confused. I don't think we were really wanted there."

In the blink of an eye, I found myself back at school in Korea. My life was busy again with studies, friends and comfort; the experience in the Philippines was fading from my mind. Then, one day, during the "Bible and Christianity" class, we discussed the true meaning of volunteering and working for others after reading the passage Luke 10:25-37. The professor asked us what motivates us to serve others, and I was embarrassed to admit it, but for me it was recognition for the work I had done and the benefits I would receive from such recognition. From the moment I had applied for the position, my focus was on spending valuable time with my friends and the hope of earning more experience that could buff up my CV once I started job-hunting. Helping

others was only a secondary thought. Even while I was there, I complained and felt discouraged because of my selfish pursuit of recognition for my work. I had set high expectations for how much appreciation I wanted to receive from those I was working for, and when it felt like I wasn't getting what I thought I deserved, I would blame them. I was ashamed because I had been a hypocrite all along. On the outside, I was wearing the mask of a warm and kind helper, but the truth was that I had placed myself in a superior status because I was in the position of giving help. I blushed when our class finally came to the conclusion that volunteering for recognition would nullify its precious moral values.

My experience in the Philippines was a great opportunity that I could not fully appreciate because of my initial attitude. What is quite special about this experience is that it is not

over yet. It has soaked into my life, becoming a part of who I am. Better yet, it has helped me to reflect on myself and add meaning to my life. If I may give some advice to students who are thinking about participating in a volunteer program, you should not feel embarrassed that your desire doesn't come entirely from a pure heart. This attempt at volunteering could be the start of the journey that helps you to discover what the true meaning of serving others is. It may take time, and you may question yourself from time to time, but take action. You will realize one day that it was all worth it. ■

Volunteer students with a teacher.



THE MUST LIST WINTER

Launched one year ago, in the Winter 2012 edition of The UIC Scribe, ‘The Must List’ is a joint effort made by our editors, writers, and layout designers alike to connect with our readers at a more personal level. Under this edition’s theme of “Holiday Traditions,” we have compiled our suggestions of places to go, books to read, films to watch, and dishes to sample, all the hopes of making this coming winter a little cozier and more memorable for our readers.

Ugly Christmas Sweaters

Yoon Ha-yon

At first glance, the recent trend in “ugly” Christmas sweaters seems counterintuitive and downright bizarre. In today’s materialistic and hedonistic world, one in which appearances must be kept up at all costs, surely anything deemed too “ugly” by the general public has no place in society? Yet the rising craze behind “ugly” Christmas sweaters proves otherwise. The holiday sweater, once viewed as a seasonal horror, is now embraced as a mandatory garb for maximum holiday cheer. Family, friends, and significant others are no exception. However, the phenomenon is not so confounding, given the resulting sense of camaraderie and belonging. Christmas Day is that special day of the year when everyone can kick back, relax, and shed all their worries. On the 25th of December, it’s completely acceptable to be silly and wear lopsided pom-poms on your sweater, because no one will cast a judging eye.

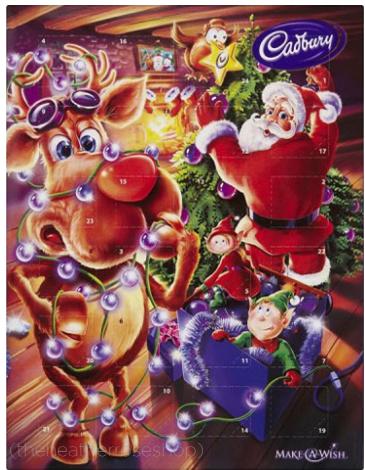


(lhwproductions.files.wordpress.com)

Love, warmth, and a toasty cup of hot chocolate take center stage, not the competition, disparagement, and microwave dinners that characterize the mundane realities of everyday life. So dust off those old, heinous reindeer sweaters, and join in on the fun. The uglier, the merrier!

Advent Calendar

Yun Jae-young



Young or old, everyone gets excited as Christmas Day approaches—and what better way to count down the days than with an advent calendar? An advent calendar is a special calendar for the month of December used to count down the 24 days until Christmas Day, which was a traditional Christian practice dating

back to the nineteenth century in Europe. Today, the most common and popular advent calendars take the form of a rectangular, cardboard-backed box, with little windows containing small pieces of chocolate that are to be opened up each day. The calendars are usually Christmas-themed, although nowadays there are an increasing number of other commercialised calendars to be found: such as Peppa Pig and High School Musical advent calendars, to name a few that I've seen!

Chocolates, a little more fun during the festive season, and nostalgic childhood memories—definitely a must for Christmas this year.

Sebae (세배)

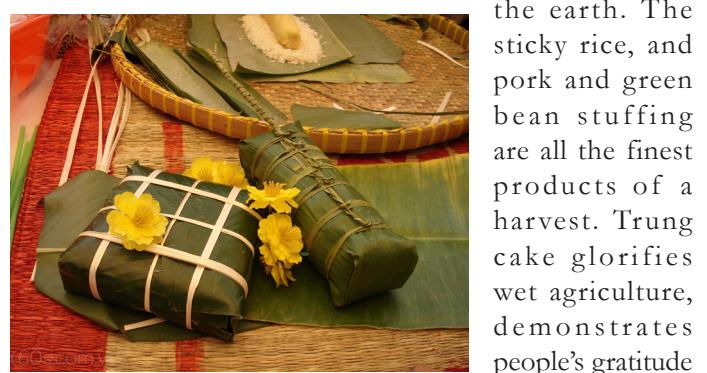
Song Da-woon (Amie)



Chung Cake (Banh chung)

Pham Thi Thu Thuy

Chung cake is a must during the lunar New Year holiday in Vietnam. The food carries in itself a myth about the ancient kings that once ruled the country. It represents a perception of the world back in the day when wet-rice agriculture was still dominant. The square shape of the yellowish-green banana-leaf wrappings represents



the earth. The sticky rice, and pork and green bean stuffing are all the finest products of a harvest. Trung cake glorifies wet agriculture, demonstrates people's gratitude and feeling of commemoration towards their ancestors, and implies the wish for another fruitful crop to come. Besides its symbolic meaning, this special treat remains an essential part of folklore culture: a token for a sense of community, belonging and home. It reminds people of a time during the year when adults can rest and children can play, when the entire family gathers around the huge family stove, waiting for the individual cakes to be cooked, when neighbors and friends also come to share the food. It stirs a deep nostalgic sentiment in every single child of a Vietnamese family who, for whatever reason, can't manage to come back to his or her beloved hometown at the holiest moment of the year.

There are many wonderful traditions practiced during the Korean holidays, such as eating *songpyeon*, half-moon-shaped rice cake, or playing *yun-nori*, a traditional board game. One such tradition that Korean children and youth look forward to during the Korean New Year is sebae. *Sebae* is an act where the young wish elders, such as their grandparents, a happy new year by bowing and kneeling down in a manner that is recognized around the country. While bowing, the young utter the words “*saeiae bok mani badeuseyo*,” which can be translated into “have a blessed New Year.” Moreover, in order to display respect to ancestors and their elders, the young wear *hanbok*, the traditional Korean dress. What happens next is the reason youngsters look forward to this tradition so much - they get rewarded for their actions with cash. Historically, children were given rice cakes and fruit instead, but nowadays, they receive extra pocket money, which is what they likely prefer anyway!

Christmas on the Beach

Ku Ji-young



(durhamm7/pixabay)

celebrating this Christmas with the traditional pudding in the peak of summer in New Zealand?

What's the best way to cure a post-holiday slump? More celebrations, of course! While most people spend their days after Christmas combing through freshly opened presents, and nursing an overstuffed belly, in the Philippines, the festivities are far from over. As if to compensate for the wholesome good cheer of the past weeks, the people end the season with something cheeky.

When the 28th of the month rolls around, children all over the archipelago take extra care to be on their toes, ready for the pranks that are sure to be headed their way. *El Día de los Niños Inocentes*, also known as Childermas, is celebrated by pulling practical jokes on family members and friends, similar to April Fools Day in the United States. *Inocentes* normally trick their victims into lending them a small amount of money without the intention of repaying them, later claiming to be the "innocent ones" and pleading not guilty.

Did you know that in some parts of the world, flip-flops and sunglasses equate to "Ho-ho-ho Merry Christmas!"? On the opposite side of the globe in the Southern hemisphere, New Zealand, where I spent a quarter of my life, is one such place. Hard as it may be to believe, during Korea's wintertime, the Kiwis enjoy the nice warm sunshine. While New Zealand's Christmas traditions have a lot in common with the cultures of the European countries which many of its people originally came from, they also involve a heap of outdoor, family-centered excitement. Christmas is the occasion for big family gatherings, where catch-up chats and happy laughter abound. Folks enjoy themselves in the lovely heat and eat at mouth-watering barbeques, whether in caravans, at casual picnics, or on sandy beaches around the country. The children, as outdoorsy as they are, grab this opportunity to participate in various summer activities, such as snorkeling, diving and beach volleyball. How about

El Día de los Niños Inocentes

Isabelle Kim



(prinsezha buzznet)

main ingredients are lamb, tomatoes, lentils, chickpeas and noodles, it can be eaten either as a delicious and hearty meal, or as a starter. It takes around two hours to cook *harira*, so try cooking this meal for one cold winter day to share with your family or neighbors! The recipe for *harira* may vary depending on the region and family. Some recipes may call for certain spices, such as ginger and pepper, while others may include cinnamon.

Harira

Kim Min-jeong



Harira is a type of Moroccan soup frequently eaten during Ramadan. However, anyone can enjoy *harira* throughout the year! Since the

The Lantern Festival (元宵)

Yuan Fangzhou (Joy)

The Chinese Lantern Festival (*Yuanxiao*, 元宵), which began during the Han Dynasty (A.D. 25-A.D. 220) is held on the fifteenth day of the first lunar month, on the first full moon of that lunar year. On this day, thousands of colorful lanterns are hung out for people to appreciate. Particular traditions include solving riddles on lanterns and eating round, sticky, sweet rice balls (*Tangyuan*, 汤圆) with family. But what is the special significance of the lanterns? Back in ancient times, hanging up lit lanterns was a way to send messages, after one safely avoided bandits in his or her nighttime travels. Later, people sent lanterns to ask blessings from the gods or pray for good luck. Another legend is that since the king of the Tang dynasty advocated education, students on the first school day usually brought a lantern to classes and asked an erudite old teacher to light it, which symbolized a bright future. Since the new school year always starts right after January 15th (on the lunar calendar), lanterns gradually became an integral aspect of the festival.



Burning The Slate Clean

Lim Jee-soo

When I was younger, a group of friends of my family would get together and journey to a remote island for our annual end-of-the-year celebrations. Huddled around a campfire with a warm mug of soup clenched in our hands, we would wait for the sun to rise on the first day of the New Year. Before we could take our places in that circle, however, our parents would hand us each a pen and a scrap

of paper, instructing us to write down all the bad things we had done that year. Every bad deed was meant to be recorded - from the smallest lie to the act of filching a few cookies from the cookie jar! Once completed, we would rip our list of wrongdoings into pieces, throw them into the campfire and watch them burn.



After watching the smoke curl up in wisps and disappear into the night sky, we would go back to waiting for the sun to rise, our slates wiped clean for a brand new year.

La Galette des Rois

Kim Youn-ju

La Galette des Rois, or the “cake of kings,” is a cake that French people eat on the first of January.

The cake was originally made to celebrate the Epiphany, which is a Christian holiday celebrating the revelation of Jesus and the visit of the Magi to the Christ. A porcelain bean is hidden in the *galette*, and whoever gets the slice with the bean in it gets to be the king or the queen for the day, receiving a golden paper crown. Although the bean was traditionally a figurine representing Jesus, it can be anything nowadays. Most of the time, parents make sure the kids get the slice with the bean, acting surprised when they do for the fifth time in a row. This tradition also exists in other parts of the world, like in Spain, Portugal and the southern states of America, where the cake is called *roscon*, *bolo rei*, and the king cake, respectively. Eating a piece of warm and delicious king cake in the morning of the first day of the New Year is a priceless experience.



Christmas Celebrations in Germany

Lee Se-woong (Sam)

Christmas is a time for families all over the world to get together and spend quality time with each other, and nowhere is this made more evident than in Germany. Aside from the set traditions that mark certain days before Christmas, Christmas Eve, *Heiligabend*, or “holy evening,” is an official half day at work - people are let off by 2:00 P.M. to prepare for their family Christmas traditions. But the actual celebrations of Christmas, known as *Weihnachtstag*, last for two days, on December 25th and 26th. During *Weihnachtstag*, Germans, regardless of their religious beliefs, often attend mass at church, and they also spend more time with their family. Over time, what was once originally a Christian celebration has become a great opportunity to bond with family.



Gingerbread Cookies

Hwang Ji-young



When I think of Christmas, I imagine sitting near the fireplace with a cup of hot chocolate and a plate of freshly baked gingerbread men. But why gingerbread for cookies? We all know the story of the Gingerbread Man who ran away from everyone who tried to eat him, until at last he was devoured by a sly fox. Gingerbread men originated from England in the court of Queen Elizabeth I, where she presented visitors with gingerbread cookies baked in their own likeness. Later, the Grimm Brothers' tale of Hansel and Gretel introduced the gingerbread house, which influenced German bakeries to sell gingerbread houses. Gingerbread men have now become part of popular culture, appearing in many films, stories, songs and even games. Nowadays, tinsmiths provide cookie cutters in different forms, and in Pennsylvania, children of German ancestry set up human-size gingerbread men in front of their houses, warming the hearts of cold passersby.

Osechi-ryori

Song Seung-hyun (Schoni)

Japanese New Year's food is called *osechi-ryori*. Colorful dishes are packed in layers in lacquer boxes called *jubako*. The kinds of osechi prepared at Japanese homes vary from region to region. Common dishes are *kobumaki* (simmered *kombu* rolls), *kuromame* (simmered black soy beans), *kurikinton* (mashed sweet potato with sweet chestnuts) and *tazukuri* (candied dried sardines). *Gobo* (burdock), *renkon* (lotus roots), and shrimp are often used as ingredients. Also, various *zoni* (*mochi* rice cake soup) are commonly eaten during the holiday.

Traditionally, people finish preparing *osechi* dishes by New Year's Eve so that they have food for a couple days. It can be time-consuming to cook so many kinds of dishes, and nowadays, many people buy ready-made *osechi* dishes at stores instead of cooking them at home. It's even possible to order *osechi-ryori* packed in boxes at department stores, grocery stores, or convenience stores in Japan. ■



THE 43RD ANNUAL YON-KO GAMES:



Continuing a Tradition

by Lee Se-woong (Sam)

The Yon-Ko Games are the fiercely contested, annual sports competition pitting Yonsei against its rival, Korea University. Even the name of the event is disputed: with the “Yon” referring to Yonsei and the “Ko” to Korea, Yonseians say “Yon-Ko” while Korea University students insist upon calling it the “Ko-Yon” Games. At the games, teams from each school compete in football (soccer), rugby, baseball, basketball, and ice hockey matches. Held over two days (usually the last week of September), the Yon-Ko Games draw such a large turnout of students, faculty, and alumni that the administrations of both universities collaborate in renting out some of the same venues in Jamsil that were used to host the 1988 Seoul Olympics.

This year’s Yon-Ko Games, which took place September 27-28, were made particularly memorable by the special appearance of one of Yonsei’s most famous freshmen, Son Yeon-jae, an Olympic-caliber rhythmic gymnast. Although she did not perform her gymnastics routine, she joined with the cheer squad in cheering on the Yonsei athletes.

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Additionally, members of the popular Korean television show, *Muhandojeon* (or *Infinite Challenge*), also performed—quite impressively—with Yonsei’s and Korea University’s cheer squads as they led their fans in the complicated cheering routines that take months of practice to perfect.

As for the games themselves, this year’s edition ended in a 2-2-1 draw, with Yonsei emerging victorious in baseball (3-1) and football (3-2), while falling to Korea in rugby (20-17) and basketball (75-62). The ice hockey match ended in a 2-2 tie, continuing Yonsei’s fifteen-year unbeaten streak in the sport at the Yon-Ko Games. While the members of Yonsei’s hockey team were visibly disappointed with the draw, Korea’s players and fans were overjoyed at not losing. But after its uncharacteristic loss in rugby on the second day, Yonsei valiantly fought back to win the football match, putting an end to its four-year losing streak at the Yon-Ko Games. ■

* All photos by Lee Se-Woong (Sam)

The flag bearers from each school jostle each other as they cross paths.



Yonsei takes the baseball game with ease.







Yonsei hockey players celebrate after a goal.

FINAL REMARKS UIC Essay Prize, Fall 2013

In recognition of their achievements in writing, *The UIC Scribe* wishes to congratulate the winners of this semester's UIC Essay Prize:

Best Paper by a UIC Freshman

Wee Wei Lin Allyssa: "Explanatory Gaps and the Case of Mary"

Science, History, and Culture

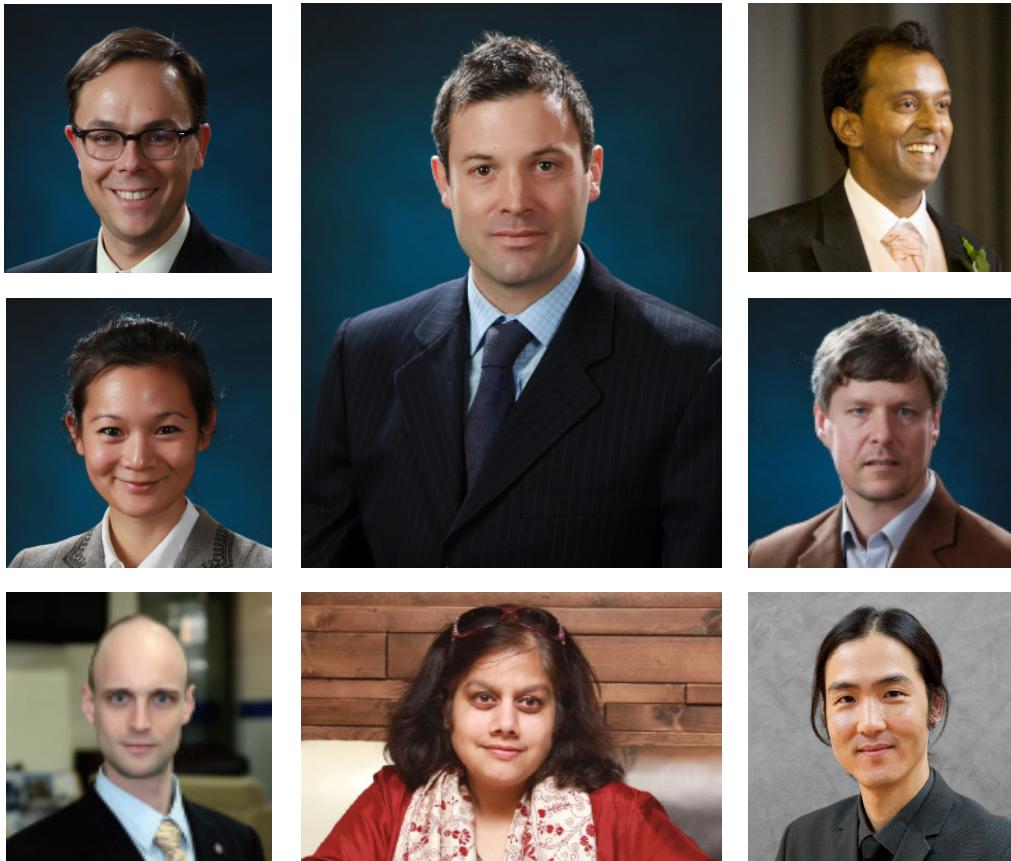
Jenny Yoon: "*Copenhagen*: One Last Draft"

Literature

Min Jung Kim: "Political and Pedagogical Purposes of Brecht's *Antigone*"

History

Koo Bon Gook: "Deification of Guan Yu and Confucius: Similarities and Differences"



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

Professor Kelly Walsh
Professor Neeraja Sankaran
Professor Christian Blood
Professor Laavanya Michael Ratnapalan
Professor Joseph Hwang
Professor Jesse Sloane
Professor Jen Hui Bon Hoa
Prof. Jon Soderholm



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.)
