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WHITE NOISE

I. Politics II. Social III. School



The UIC SCRIBE



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A Message from the Editor-in-Chief

Hello and thank you for picking up this issue of the Scribe, White Noise. You may have noticed that the cover of this magazine is rather eerie and gloomy, but this was partially meant to reflect the socio-political climate as of late. These past few months have been very turbulent times; everyday on the news or social media, we'd hear about one spectacular news after another: the nuclear threat of North Korea, the #metoo movement, rampant racism in the United States, the Inter-Korean Summit, school shootings, the Olympics, the Facebook privacy breach scandal, and many more alarming stories.

Being confronted with so much exciting or troubling news can be disorienting, especially when the news coverage never ends and is seemingly impossible to escape. I myself felt that being bombarded with so much media and perilous headlines was suffocating; for those who are familiar with Ray Bradbury's *Fahrenheit 451*, the feeling of discomfort was comparable to Guy Montag's desire to throw away his seashell earpiece in the subway. For those unfamiliar with the novel (or just don't know what I mean by this), I mean to say that the endless feed of information started to feel like a jumble of noise, rather than words; there are only so many big headlines one can keep up with without cracking. This feeling of being overloaded with information is what the title of this issue, White Noise is supposed to convey.

Admittedly, this issue of the Scribe will feature articles that deal with the aforementioned events that I personally found to be overbearing. However, it is important to note that the purpose of White Noise is not to add more static to the present jumble of media coverage. Instead the articles will break down the events that have occurred in the last few months and make it more digestible. The white noise that was once suffocating and disorientating may become therapeutic, almost in an ASMR-like manner. Readers may also find that, as they progress through the magazine, the tone of the articles will go from heavy and anxious to light and positive. During this period of time in which the media seems to be tremulous and haunting, this magazine seeks to provide haven for those who wish to keep up with the current events, but without overwhelming themselves. That is enough rambling for now, please allow me once again to thank you for picking up this issue of the Scribe. I sincerely hope you enjoy reading White Noise.



Sincerely,
Hyeongjin Lee

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North Korean

2018. 05. 10

written by Steven Kim

Nuclear Threat

The situation change couldn't have been more drastic. Only a year ago, the tensions surrounding the Korean peninsula were rising as if war was just around the corner. North Korea conducted a nuclear experiment that was more powerful than the previous experiments combined, and launched three ICBMs. Threats and insults, such as "fire and fury," "Rocket Man," "dotard," and "EMP attacks" were exchanged across the Pacific Ocean. Now, the South-North talks are included in the itinerary, and U.S.-North Korea talks are expected to take place sometime later. These changes, while abrupt, are relieving. Nevertheless, these events are not signs that we can now simply sit back and celebrate the détente. In fact, this peaceful mood is the very reason why we should remain vigilant.

1. Why now is not the time for champagne

North Korea's nuclear capability is the result of the Hermit Kingdom's siege mentality. To gain this capability, North Korea cheated numerous multinational agreements and continued its path towards isolation. Every agreement that North Korea signed with the U.S. since 1994, starting with the Agreed Framework, has collapsed. Moreover, North Korea has consistently shown its firm stance against allowing foreign inspectors into its territory. It expelled IAEA inspectors from the Yongbyeon nuclear facility in 2002 and 2009, and has never let a human rights inspector enter its borders. This means that even if North Korea says they'll honor a deal, there will be no way to prove it.

One unfortunate scenario is North Korea abusing this thawing period to buy some more time for its nuclear capabilities. North Korea already has strong nuclear capabilities. Moreover, it also has ICBMs and basic SLBMs that can deliver warheads to America. When the Kim regime validates their capability to strike across the Pacific, America would have to acknowledge North Korea as a nuclear state and either engage in an appeasement policy or strike North Korea's nuclear facilities which may possibly start a devastating war in the Korean peninsula. This potential dilemma is undesirable for South Korea, which relies on the United States when it comes to national security.

2. Only a dozen steps left

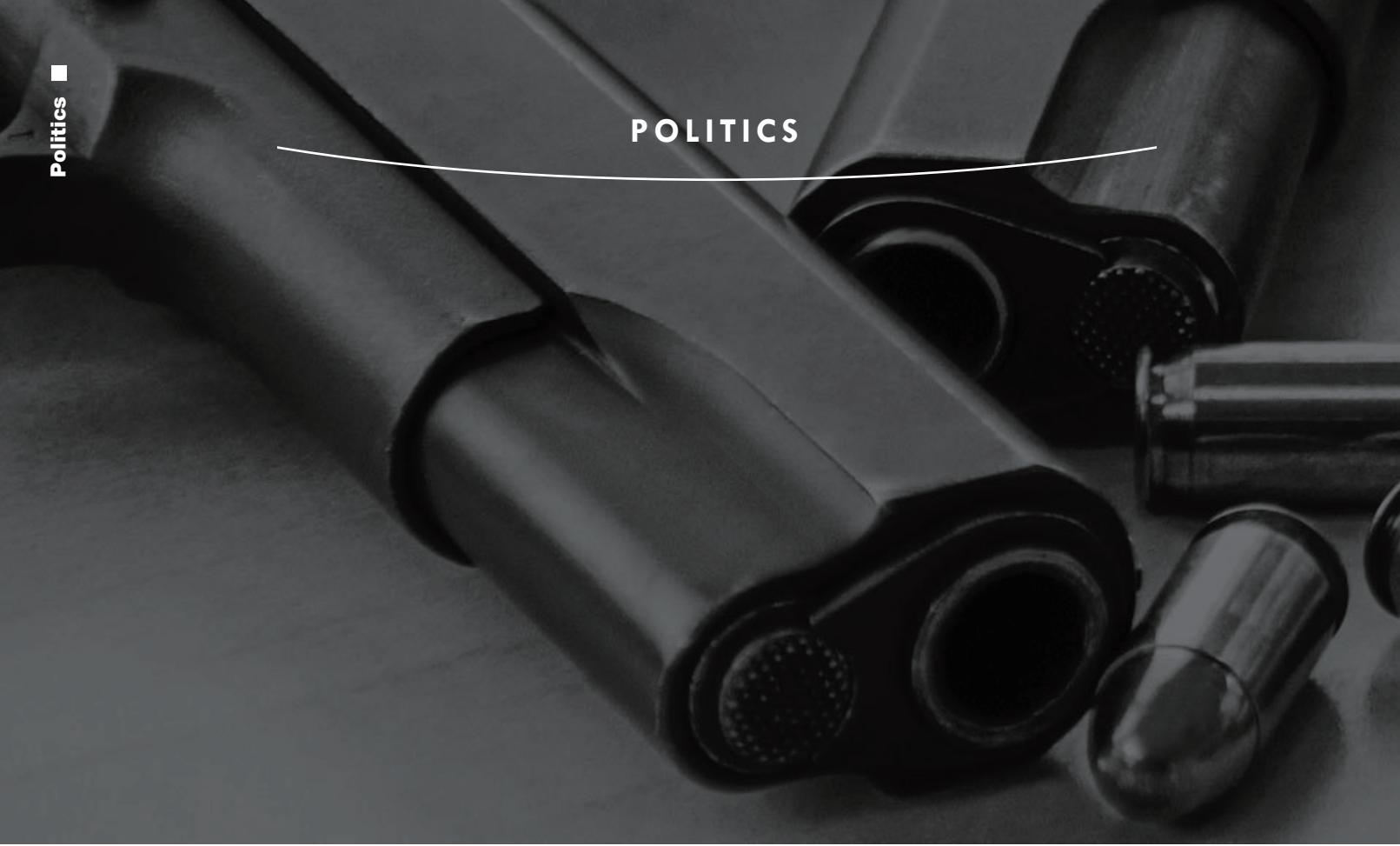
Fortunately, North Korea's nuclear program still has some way to go. One of the hurdles that the North is facing is re-entry technology. If the re-entry technology is incomplete, the nuclear warhead will not detonate and the attack will end in failure. Another obstacle is increasing the thrust of the ICBMs. Even though North Korea currently possesses rockets that can be classified as ICBMs (Hwasong-14 and Hwasong-15), experts assume that North Korean ICBMs do not possess

enough thrust to fly across the Pacific while carrying a nuclear warhead. It is highly likely that North Korea will follow the footsteps of other countries with ICBMs and try to develop a solid propellant, three-stage ICBM. Solid propellants provide more propulsion, and a three-stage ICBM has a longer range compared to a two-stage ICBM thanks to an additional rocket engine.

Other obstacles that North Korea needs to overcome are the miniaturization of nuclear warheads and making the missiles more reliable. North Korea has always conducted its ICBM tests on a lofted trajectory, thus nobody knows how far the ICBMs will actually fly unless they're launched on a minimum energy trajectory (maximum range). Furthermore, North Korea has only conducted three successful ICBM tests, and only one of their SLBM tests successfully underwent both ejection and flight. To guarantee that their missiles are consistent performance-wise, North Korea would need to conduct at least two to three more tests. The Defense Intelligence Agency (DIA) concluded in July 2017 that North Korea succeeded in producing small warheads which can fit into their missiles. However, it is unknown whether North Korea actually miniaturized their nuclear warheads to a level that their nuclear-tipped ICBMs can reach the American mainland.

3. Time is ticking

North Korea's pace is becoming faster as time goes by. North Korea's Musudan (Hwasong-10) intermediate-range ballistic missile test failed three consecutive times in April 2016. Yet, North Korea now has ICBMs that can fly three times longer than the Musudan. The North Korean threat is real and developing at an even quicker pace as we speak. But that does not mean that the future has to be bleak. The current negotiations and talks can decrease the chances of miscommunication, thereby avoiding misunderstandings that could lead to an abrupt attack on either side. If other nations crack through Kim's siege mentality, they may be able to get Kim to give up his nukes. Still, the ultimate goal should be the complete, verifiable and irreversible dismantlement (CVID) of North Korean nuclear weapons. The summit meetings and talks should not serve as a time-waster event that allows North Korea to carry on its nuclear development. For now, the focus should not be on whether these dialogues will guarantee peace, but instead on wishing the people involved good luck.



Guns Do Not Make Us Safer

2018. 06. 30

written by Maureen Porter

Guns are something you don't see every day in South Korea. According to USA Today, South Korea has fewer guns per capita than any other developed nation, the number of registered guns being around 510,000. Registered guns in South Korea have to be kept at local police stations, which is something that is impossible to imagine in the United States. On March 28th, approximately 800,000 people marched in Washington D.C. This march, dubbed the 'March for Our Lives', also led to other rallies across the United States including protests in New York City, Boston, Los Angeles, and Chicago. This movement came as a direct response to the high school shooting in Florida that resulted in the deaths of 17 people. These marches clearly exemplify the tension surrounding gun control, although there have been no substantive changes in legislation since. By comparing gun control in the U.S. to that

in other countries, it is clear that stricter gun control results in fewer gun deaths. However, despite these facts, the U.S. Congress has failed to pass gun control laws due to the inaction of American policy makers, as well as the influence of the National Rifle Association (NRA) in American politics.

In the United States today, gun-related deaths frequently make headlines. The Gun Violence Archive states that there were a total of 15, 512 deaths in the U.S. due to gun violence which includes 346 mass shootings. Could these horrible deaths have been prevented had gun control reforms been made? An article in the New York Times claims that the odds of being killed by a gun in South Korea, a country with strict gun control, is the same as a Korean's chance of dying by being crushed by an object. The correlation between gun

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control and the number of gun-related deaths seems easily apparent, and this is also true in other countries. In countries where there is stricter gun control, like in Japan, there is clearly less gun violence and gun-related deaths. According to an article from Business Insider, if a Japanese citizen wants to be in possession a gun, "they must attend an all-day class, pass a written test, and achieve at least 95% accuracy during a shooting-range test". Gun ownership in Japan is exceedingly more difficult than in the United States. Strict gun control in Japan has made the chances of being killed by a gun as likely as being struck by lightning (New York Times, 2016). In the United States, it is extremely more likely to be killed by a gun. According to the New York Times, dying from gun violence is as likely as being hit by a car. When contrasting nations with varying gun control laws, it is evident that stricter gun control laws lead to less gun-related deaths. However, despite this, the United States is failing to change its laws. This is due to gun use being intertwined in the foundation of the American Constitution, as well as political relations with the NRA.

During a time of war in the 18th century, the U.S. Constitution, created by the Founding Fathers, allowed for the right to bear arms under the Second Amendment. The right for Americans to have access to guns was built into the foundation of the nation, and this has been used as a main reason against implementing strict gun control. To the Americans who oppose gun control, they believe it is their individual right to be able to bear arms, protected by the Constitution. However, when the U.S. Constitution was drafted, America was in a different state. To name a few conditions: there weren't 50 states, slavery still existed, and the nation was recovering from domestic war. The U.S. is not the place it was in the 18th century; however, people today still use the Second Amendment to defend their right to bear arms, despite all the deaths guns have caused.

The second reason that the American government fails to pass strict gun control legislation is that the NRA wields not only financial but social influence that shapes the careers of many politicians. According to the non-profit organization Center for Responsive Politics, which collects data on lobbying and financial campaigning, currently eight lawmakers over the course of their entire careers have received one million dollars in campaign funding from the NRA. NRA backing is mainly aimed at the conservative Republicans who tend not to advocate gun control. According to CNN, of all current Republicans in the American legislature, only six have not received some sort of financial support from the NRA. Many of the current legislators have built their careers with donations from a pro-gun organization, because it allows them to continue gaining the benefits of social influences financial power from the NRA. The NRA also runs numerous commercials as well as promotes social media hashtags such as the #NRASpeaksforme which further promotes the NRA and their message. America continuously faces tragedy in failing to strengthen gun control due its lack of progress to address its outdated Second Amendment, as well as failing to put the safety of Americans over support from the NRA.

Today, an increasing number of young people are raising their voices because they are afraid of falling prey to incidents of gun violence. It is clear that in countries with strict gun control, like South Korea and Japan, tragic mass shootings are nowhere to be seen. It is thus clear that gun control saves lives. If needed change does not occur regarding gun control legislation, the inevitable outcome is the continued loss of innocent American lives.

What is

FACISM?

2018. 06. 08

written by **Nate Stewart III**

The term fascism has leapt back into the public consciousness in recent years; what appeared to be a long dead threat has seemingly reared its head again across the world. To meet this threat, activists rose to adopt the mantle of anti-fascism, or “antifa” for short. Yet, there are critics who claim that these Left-leaning activists have taken advantage of a moment of attention on a relatively small group to openly attack any Right-leaning individuals who they all lump together with the relatively scarce fascists. The claim is that, instead of attacking fascists, these “antifa” first attack their political opponents indiscriminately and then label the opponents as “fascists”; these actions reduce the term fascism to mean little more than “opponents of the Left.”

Nevertheless, fascism is a term with a deep history, a

strong identity, and has many forms to consider. While it is possible that the term is being overused, the more likely (and more dire) implication may simply be that fascism was never thoroughly defeated as previously thought.

So, what is fascism? The primary architect of the philosophy did not leave much in the way of ambiguity. Benito Mussolini, the dictator of Italy from 1922 to 1945, spelled out what the ideology was in his seminal work “What is Fascism?” Therein he defines fascism at length, though his definition can be reduced simply to “a political system wherein the strong rule the weak.”

To this end Mussolini set about rebuilding Italian society in his ideal fascist image: getting rid of institutions

that he saw as promoting weakness. Mussolini promoted fascism abroad as well, notably in Spain and Germany.

Spain saw a bloody civil war emerge as Francisco Franco initiated a coup to establish a society modeled after Mussolini's Italy. Against him stood a coalition of Socialist and Anarchist anti-fascists intent on stopping Mussolini's ambition. These partisans are widely considered the first serious group who opposed Fascism. Though initially successful, the Spanish anti-fascists were hindered by a lack of support from the liberal democracies while the fascists were bolstered by constant aid from other emerging fascist states. Eventually, the anti-fascists were defeated.

In Germany, Adolf Hitler adopted the basis of Mussolini's philosophy, but began to develop it further and away from Orthodox Italian Fascism and towards a new brand of fascism: National Socialism, or Nazism. National Socialism is distinct from mainline Italian Fascism as it shifts the focus from ambiguous strength and towards a pseudoscientific ideal of racial purity. To Hitler and his Nazis, the ideal society would not just see strength rule weakness, but also see the that racially pure rule the degenerate.

To this end, Hitler further co-opted basic Marxist ideas of class and twisted them to fit his needs. Here he began to create the idea of the "Jewish Bourgeoisie (owner class)" that supposedly ran the world forcing "the master race" into submissive degeneration. From this end he posited that a society would only be perfect when freed from the influences and degeneration forced upon these supposed "manipulators."

The idea of the "Jewish Bourgeoisie" led to some of the bloodiest purges in human history, as Hitler and Mussolini sought to rid themselves first of their opposition, then the numerous "degenerate" ethnicities that were blamed by the Nazis for the faults in society. However, since these people were in no way really responsible, the killings did nothing to solve the problems their societies were facing. The brutality worsened as the "degenerate" ethnicities were made into an increasingly dramatic scapegoat. Naturally, this system was unsustainable and both countries fell.

Though defeated once by the Allies in World War Two, it seems fascism's moment has come again. Movements echoing the fascist and nationalist appeal held by Mussolini and Hitler nearly a century ago have sprung up anew, espousing many of the underlying philosophies that defined those men and their movements, even if the movements themselves no longer wish to affiliate with them.

These movements have been able to grow as fascism was largely forgotten and ignored by the countries

that defeated it. They paid little heed to the small but persistent pockets that remained until those pockets grew large enough to threaten the fabric of the society that they grew in.

Today we see fascism return in a very classical sense, with "nationalist," "identitarian," and "race realist" groups emerging as a presence online and even now in public. These groups have held hugely controversial rallies, usually under the pretenses of issues like economic protectionism, immigration, or threats to personal liberties. These rallies have often devolved into brawls, and this has led many modern fascists to complain that they are being unfairly equated to their historical counterparts.

The issue therein, however, is that these complaints often reduce the atrocities of historical fascists to mere senseless acts of violence which erase the ideology that drove such violence. A look today at the common fascist beliefs in a supremacy of Western culture and the threat of "degradation" from postmodernist, Marxist, and Muslim detractors clearly mirror the classical Nazi belief in the necessity to preserve cultural purity.

It was this belief, not a bout of insanity, that led to the atrocities committed by Fascists in the 20th century. To ignore the modern prevalence of this belief, because its modern practitioners are not yet in the same position of power as they were in the last century, is just as foolish and short sighted as those who originally tolerated fascism with no consideration to the consequences of the ideology.

There exists now a stigma against the use of the word "fascist," based largely in the incomparable brutality of its previous existence. This seems to be based largely in a fear of somehow "diminishing" the legacy of that horror. Yet the more terrifying and real truth is that fascism is now deeply rooted and normalized in modern society.

Many large right-of-center movements evoke beliefs that led to the rise of fascism: raising fears of hordes of foreigners seeking to dismantle established society or worse, established minorities preying upon the "helpless" majority. Even nominally center and left-of-center political movements seem blind to this rising ideological threat, treating the domination of the globally poor by the globally rich as natural and unstoppable, a non-issue. This is a literal acceptance of the idea that the strong should rule the weak.

It is as important as ever for the realities of these ideologies be widely known, as should the brutal and bloody realities of its realization. If this is accomplished, then a united front to resist fascist movements can be established as it had been before. Should that occur, perhaps there is a chance that fascist ideology could be wiped out once and for all.

#METOO

Movement in Korean Society

2018. 06. 01

written by Jaewon Lee

Elated and nervous to meet with Harvey Weinstein, head of the star-making studio Miramax, Ashley Judd stepped inside a Beverly Hills hotel. In her formal attire, she was ready to confront Weinstein and discuss her acting career. Yet her dreams turned into ashes before they even set flight: Weinstein stood in front of her not to talk business, but to coerce her into bed. Despite Weinstein's efforts to sexually harass Judd, she managed to escape. Judd could have remained silent like the others who were likewise sexually harassed by Weinstein. But she was different. She decided to tell her story to her family, friends, and eventually the press New York Times to which the world listened.

Some may have called her naïve. But in the eyes of many, she is a survivor. If Judd had refused to tell her story, other women who have also been sexually harassed not only in the Hollywood industry but also in other various workplaces, may have remained in the shadows. More importantly, sexual predators like Weinstein could have lived on, targeting more women and preying on more helpless victims. Yet thanks to Judd, more women started to speak up on social media such as Twitter, with the two hashtags: #MeToo and #TimesUp.

#MeToo was not limited to America. Rather, the phenomena spread out to the world, including South Korea, where Seo Ji-hyeon, a prosecutor in the Tongyeong branch of the Changwon District Prosecutor's Office, accused a former bureau director, Ahn Tae-geun, of sexual harassment on January 29th, 2018. This case especially stood out because fundamental women's rights were violated in a place that was supposed to enforce law and justice. Soon after, Korean actors including Jo Min-ki, Oh Dal-soo, and Cho Jae-hyun, were all accused of sexual assault toward young actresses and female staff members, drawing light to the widespread cultural sexism and gender inequality within Korean society.

Although #MeToo and #TimesUp made headlines overnight, such determination towards gender equality has

been developing over decades and even centuries. According to the Huffington Post, men tend to hold more authority positions than women, while women constitute slightly more than 50% of the population. Likewise in South Korea, women hold only 2.5 % of board seats in the nation-a ratio that is second-last in a survey of 44 countries. Furthermore, according to the Bloomberg, women are discouraged from continuing to work in the labor force when they take maternity leave, creating a clear unbalance of the labor force participation rate for women (53.1 %) and men (74.5 %).

In order to counter cultural sexism and gender inequality, a safe and understanding environment must be established so that victims of sexual misconduct can reveal their stories and experiences. In turn, sexual predators must receive severe punishment like Ahn Tae-geun, who was indicted and sentenced to eight years of detention. To go one step further, in order to achieve gender equality and empower women in workplaces, women and men should be given equal wages, along with fair opportunities for promotion. Women should not be placed under stress for not being able to work during maternity leave. Instead, the company should build a well-structured childcare support system that would take care of the children for such women. Women should also be given equal opportunities to become authority figures, so that the future generation of girls could look at them as role models and grow up to become such if they wanted.

#MeToo and #TimesUp could have been a momentary trend meant to rise to a certain extent and die down after a few days. But this time, it was different. Just like how small steps make a big change, the MeToo movement has become more than a few hashtags on social media. Rather, it has become a significant stepping stone towards achieving gender equality and rescuing women of all ages and race.



Youth Allowance vs. Youth Dividend

2018. 06. 08

written by Juwon Shin





Compared to the past, the Korean government has been paying more and more attention to the welfare of the youth. As a result, two main policies have been implemented - Youth Allowance and Youth Dividend. There is a need to know more about these two policies, since they may be the first steps towards true welfare for the youth.

Youth Allowance is a cash program that was enacted in Seoul in 2015. It basically gives unemployed people in their 20s monthly subsidies, with the goal of providing them financial assistance as well as encouragement to overcome their difficult situations. The financial assistance given is approximately 500,000 won a month, for a total of six months. However, not all people in their 20s can be a recipient of this program. One has to fulfill four conditions. He or she has to be between the ages 19 and 29, unemployed or without income, or with income under 150% of the median, and has to have lived in Korea for over a year. Among the people who satisfy all these conditions, a portion of them are selected according to their socio-economic background as well as their strong will, which candidates display through the application process. If their living environment is poor and their will is strong, they have a higher possibility of being selected.

Youth Allowance seems like an ideal policy. Advocates say that youth allowance teaches teenagers and adults about their finances, responsibilities, and consequences that come with money. Also, since it relieves financial burdens, it allows teenagers to go to school rather than get jobs to make ends meet before graduating high school. As a result, it leads to higher rates of students attending school. In 2006, high school completion rates were 59% for students from low-income families, compared to 78% for higher-income students. This shows that providing students from low-income families with financial assistance may allow them to attend school and provide them with more opportunities. Furthermore, a majority of students claim that the

policy brings about huge positive effects. According to the 2017 participant analysis study of Seoul's Dividend system, those who responded that the allowances helped them extremely jumped from 18.9% in 2016 to 68.7% in 2017. However, opponents claim that Youth Allowance is a waste of tax money. It is unclear how money will be used by the recipients, and there are concerns about a possibility that the extra sum may be used for unnecessary or wrongful activities. Moreover, the youth could become too dependent on the government.

Meanwhile, Youth Dividend is a policy providing a set amount of money to the residents of Seongnam of a certain age every quarter. It was first proposed in September 2015 in Seongnam, Gyeonggi-do. In order to be a recipient of Youth Dividend, one has to be a 24-year-old who has lived in Seongnam for at least three years. At the moment, only 24-year-olds are eligible, but it is said that the city's government will gradually expand the age range to include all ages between 19 and 24. The policy's objective is to enhance the quality of the youth's lives and encourage job seeking activities which would then contribute to the local economy. One of the main programs is the Seongnam Love Gift-card (성남사랑상품권), which gives the youth a gift-card worth 250,000 Korean won and is provided only once. The local aid is distributed to help traditional markets and small businesses, and can be used in over 7000 stores and services in Seongnam city.

Youth Dividend also faces controversy. The advocates say that it represents a 'pre-investment' in young people who will continue to work hard in the future. It also stimulates the local economy by utilizing money that can only be used within the city. However, opponents say that it does not have much of an influence in young people's lives since the amount of money is not enough to support their everyday lives.



Climate Change: The Toughest War Humanity Has to Fight

2018. 06. 08

written by Joo Hyuk Kwon



It is now widely acknowledged that the world is getting hotter. From the late 19th century, rising atmospheric temperatures and levels of global warming on planet Earth have posed a great threat to humanity. The causes of global warming are attributed to increasing levels of greenhouse gases in the atmosphere, such as methane and carbon dioxide, largely produced by the burning of fossil fuels. This excess presence of greenhouse gases absorbs and re-emits heat radiation back into the atmosphere, ultimately leading to the rise of the globe's overall temperature.

Most people are aware of this phenomenon, as they can easily “feel” the increasing temperature and the changing environment surrounding them. Summer heat, in particular, is gradually becoming more difficult to endure, which persuades people that climate change is real and is bringing a serious impact to all. Moreover, various geographical and natural disasters, which result from melting glaciers and the consequent rising of sea levels, remind us of the catastrophic tragedies that global warming constantly brings about, including floods, earthquakes, forest fires, and hurricanes. However, these are the commonly known negative impacts of global warming, which focus on the consequences caused by the warming of atmospheric temperatures. More recently, this very same phenomenon has created a striking effect that contradicts the popular notion of global warming: freezing



temperatures in the winter, most notably an unprecedented freezing December due to the cold wave.

According to theory, global warming should have an effect of warming up the planet and increasing overall levels of temperature in the atmosphere. Recently, however, it has been commonly observed that during the winter, especially in December, the weather is becoming more and more frigid, making it unbearable. On the surface, this incident might sound paradoxical since the activity goes against the commonly perceived effects of global warming. However, this phenomenon of the big freeze and the occurrence of the cold wave take up a big part in the process of climate change.

According to a Dong-a Ilbo article, the cold wave in December is not a new phenomenon of the year 2017 alone—its frequent incidence is mainly due to the influence of global warming. As ice glaciers melt in the North Pole due to warming atmospheric temperatures, the balance of the North Pole has been breaking up. It has continued to be disrupted since the early 2000s up to this day. More specifically, air torrents that had initially blocked cold polar winds from sweeping over the North Pacific Ocean have become weak when temperatures of the North Pole elevated. As a result, the chilliness of the polar region journeys to different areas, one of which is the Korean Peninsula, located in the mid-latitude region.

The apparent issue of freezing December is also easily illustrated by various statistics. In Korea alone, there has been an increase in the number of hospital patients suffering from the freezing weather and related sickness such as hypothermia—an increase of 42.8% in 2017 compared to the previous year. The number of reported deaths from the cold also doubled. Furthermore, last December historically marked the coldest temperature of negative 15 degrees Celsius, while the wind chill temperatures plunged down even lower. These numbers clearly portray the seriousness of the cold wave spurred by global warming.



Do not be fooled by the idea that the cold wave is gravely impacting Korea simply due to its geographical location. Many states in the United States, such as North Dakota, Minnesota and Maine, also experienced the coldest winters in history due to the occurrence of the cold wave. In addition, there is growing evidence and multiple records of the incidence of freezing December that aggravates the intensity of global warming, now characterized by the following two extremes: irritating hotness in the summer and extreme frigidity in the winter. As can be told by this instance, climate change knows no borders and remains a problem for all of humanity.

This frightening status quo of the continuing process of global warming and its impacts is indeed alarming. However, despite advancements in helpful technology, why is it that the issue of climate change is not getting any better, but only

posing a greater threat to humanity? Modern technological developments are not used effectively to combat the dangers of global warming in the contemporary era. The most prominent reason for this is because people simply do not care. The reason is not that people are ignorant of their changing surroundings, but that they neglect to address such problems. This is caused by apathy towards collaboratively creating an environment-friendly and safe world.

Although the world continues to become more intricately interconnected in this globalized society, the problem of global warming has been difficult to address harmoniously. Despite the regular international summits and conferences that foster unity and collaboration, as well as countless other endeavors by various organizations around the world, there are still numerous countries with different



interest groups that voice clashing opinions among themselves. Such discordance prevents us from forming a clear consensus and makes it more difficult for us to generate concrete solutions.

For this reason, it is improbable that humanity would conquer this war against climate change overnight. Continuous efforts for a gradual formation of a common consensus among fellow individuals, states, and organizations are vital to resolve this global challenge. However, it is not just the leaders of a country that have the responsibility to voice this need—but it is the responsibility of every individual to join the struggle and fight this war for future generations to enjoy a better quality of life than what is doomed to come.



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2018. 05. 10

written by Minjun Kim

Has the Time Come for Anti-Social Media?



It has been a while since social media became a staple in our everyday lives. Very rare is it nowadays to find a person without a social media account. In this day and age, we don't ask someone for their number, but instead ask to 'follow' them or 'request to be friends' on some sort of social networking service.

Myspace's spectacular burst onto the social media scene back in 2004 and the subsequent market takeover by Facebook brought a dramatic change in our lifestyles. In recent times, people do not bother to read printed news, but instead access it digitally via content shared by other users on platforms like Twitter and Facebook. Checking up on old acquaintances has become as easy as taking a look at their Timelines on Facebook or photos uploaded onto Instagram. Furthermore, comments, likes and shares are now essential for building social capital.

Of the litany of choices we have, however, Facebook is the platform of choice. What began as a 'hot-or not' game for American college students developed into a fully-fledged virtual social infrastructure with 2.2 billion monthly active users that permeates every facet of our lives.

Through Facebook, users can get the full social media experience: follow the most popular celebrities? Check. Carefully sculpt an image with which to portray to others? Check. Online shopping? Check. And all this accessibility comes free of charge! Right..?

While users are not required to pay a regular fee to

use Facebook, they do pay with something less tangible: personal data.

Back in 2015, results from a joint research project between Cambridge and Stanford University conducted with 86,220 volunteers showed that by analysing just 10 "likes" on Facebook, a computer program would know more about you than your closest companion.

The most recent scandals engulfing Facebook seem to reflect these findings. Cambridge Analytica's role in swaying voters' opinions and Russians spreading fake news during both the 2016 United States Presidential Election and Brexit were rude awakenings for those of us who believed our troves of personal data were safe in the hands of Facebook.

But it isn't as if the recent cases of data exploitation and consequent manipulation of users suddenly cropped up out of thin air. Facebook has existed since 2004 and social media has been mainstream for approximately the same amount of time. During the rise of social media, countless studies warned of its potential pitfalls so it's hard to say Facebook, or anyone else for the matter, never saw this coming.

Given that we've been given plenty of warning beforehand, it seems negligent to pin all the blame on Facebook. What else can we expect from a social networking service? For Facebook, more exposure means more advertising revenue. The more users they have access to, the more

attractive they are to potential clients. While for sectors outside of social media, concepts such as diseconomies of scale may apply, for a social media giant like Facebook, becoming bigger just means becoming better.

So what can we do?

#DeleteFacebook is trending these days, no less on Facebook itself. But that seems like a nonsensical route to take. What is the point of posting on Facebook that you are going to deactivate your account when the post itself will also disappear after you do so?

Do we find an alternative platform? The closest substitute for Facebook in terms of functionality and number of users is probably Instagram. So... hop onto Instagram? The slight catch is that Instagram is owned by Facebook. Ruling out the option of rushing onto Instagram. Switching to any other social networking service doesn't make sense either because they lack the number of users – which is the primary reason in people staying put with Facebook for the time being. Furthermore, the trustworthiness of other social media in terms of users' privacies is questionable as well.

In response to all the recent fiasco and loss of face, Facebook may decide to restructure their business model.





Instead of keeping the service free for all users, subscription fees may be introduced; which would allow Facebook to be less dependent upon running advertisements while also making it less attractive to potential malcontents to spread fake news, but this kind of wholesale structural change won't be happening overnight.

Should we wait for government regulations throughout the world to set laws in place for digital privacy? New regulations and laws will be needed to protect our personal data and also to penalize those who try to exploit it. On this front, Europe is beginning to flex its muscles when dealing with Facebook along with other big tech firms from the United States, so there may be some long term hope. But US legislators are not going to suddenly clip Facebook's wings when its growth along with other big tech firms have had significant impacts on the growth of the US economy.

Completely shutting ourselves off of social media should do the trick then, shouldn't it? This isn't likely either. Given that our lives are so intertwined with social media these days, barring the internet suddenly disappearing from the face of the Earth, it's unlikely and even socially costly to quit social media.

Any meaningful institutional-level attempt to change the status-quo will be difficult and won't be available anytime soon, so we are most likely left to our own devices to better protect our data. This means exposing ourselves less on these services and using them in moderation. Posting your innermost thoughts on the internet probably isn't the smartest thing to do anyways.

This is a conversation the world is going to need for everyone to safely reap the benefits of social media in the digital age. New regulations and restructuring of how these companies work will be needed in order to protect our personal data from scheming hands. We must also take responsibility for protecting our own personal data. Let's hope the conversations take place before it becomes too late.



HomeLess Women: Where are they hiding?

2018. 06. 22

written by Yu Jin Jo

The benches of Sinchon subway station slowly begin to fill with homeless people as night falls. Among the people that stay the night on those benches, there are some that particularly stand out—those who cover their faces up with bags or hide behind open umbrellas. Taking a closer look, one may find that virtually all of these people are women. These homeless women cover as much of their faces and bodies as possible before falling asleep because of their fear of being seen by others who might do them harm. This growing phenomenon can be seen not only in the Sinchon subway station but in all public places in Korea. In fact, it is a nationwide problem that urgently needs to be addressed and solved.

Currently, women make up a significant portion of the homeless community; they constitute approximately 25 percent of the total homeless population in Korea. According to the Korean Ministry of Health and Welfare, the total number of homeless people in 2016 was 11,340, while the number of women among them was 2929 (25.8%). The problem here is that such a large number of people are living in extremely dire conditions. The homeless women are way more susceptible to physical and sexual violence, harassment, theft, and other forms of crime than men. For example, thousands of women living on the streets are murdered every year and are victims of theft. In addition, women are frequently lured into rape or sex trafficking by strangers who offer to provide them a free meal or a place to stay. These problems become locked into a vicious circle. Female victims continue to become targets because they do not report these incidents to the police or ask for help, in fear of being arrested for their own illegal activities of sleeping on the streets.

In spite of the seriousness of this issue, the government is not doing enough. Most of the current government support for the homeless in Korea goes to men. This is because women are more reluctant to seek help at these government support shelters for the homeless. The underlying reason for this is that they become exposed to more sexual violence at these shelters, since the space allocated for women and men are not separated. Thus, they would rather stay on the streets. In addition, there is insufficient support for the homeless women living in cities outside of Seoul. In fact, there are only 12 shelters where homeless women can



stay, but nine of them are in Seoul. Homeless women residing outside of Seoul have nowhere to turn to.

A lot must be done to resolve such a crucial, yet neglected problem our society is facing. In addition to rectifying the loopholes in the support system to reduce its gender and geographic bias, more light should be shed on the problem of homeless women. While many people are aware of the growing number of homeless people, we are ignorant about the bigger obstacles women face on the streets than men. After raising more awareness of this issue, a comprehensive approach must be taken in order to ensure the long-term safety of these women. Shelters and financial support alone are not enough—they are only superficial and temporary

solutions to such a deep-rooted problem. In fact, the problem is closely tied to key issues that intensify the issue at hand, such as the women's abilities to achieve financial independence and their mental health. Therefore, seeking solutions that include the provision of education, which would help women find jobs and become financially self-sufficient, is of paramount importance. Also, rehabilitation programs that are well-established and easily accessible are necessary in order for women who are suffering from mental health issues to fully recover and live a normal life. Such solutions must be quickly but carefully developed and implemented so that the problems homeless women are facing can be eradicated, and that ultimately, the number of homeless women in Korea can gradually drop to zero.

How Safe is Korea?

2018. 05. 17

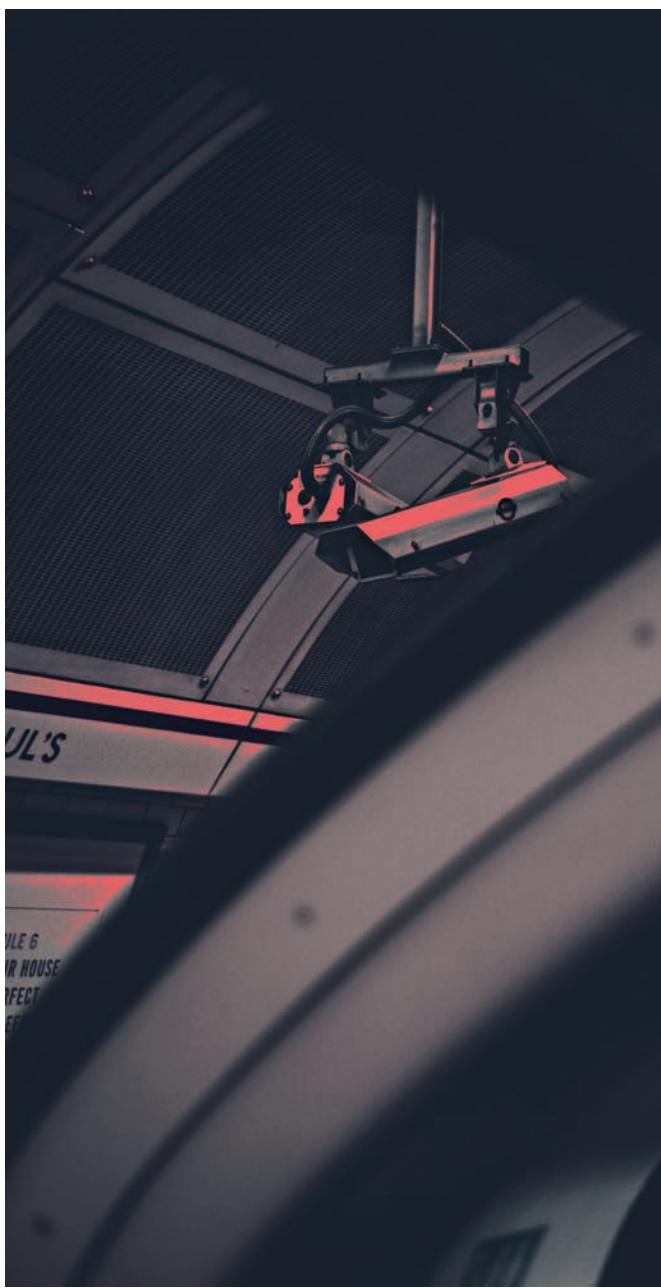
written by **Sara Rousalova**

Last year, before I moved to South Korea, I remember how many relatives I had to assure that I was not planning to die any time soon, living in Asia and so close to the feared North Korea. Brought up in Central Europe, I have enjoyed the rather "safe" and boring life. In a small country like Czech Republic nothing much happens, and local events definitely don't appear on the headlines of overseas newspapers as often as Korean news does. The whole world is continuously focused on whether the threat of another war will emerge in the divided peninsula. Therefore, for most parts of the world, South Korea has sadly turned into one of the most "dangerous" countries to live in. However, is this assumption well-grounded at all?

Let us take a look at the overall statistics. According to the Travel Guide, South Korea has a high safety index at 82%. One of Europe's most visited countries, the United Kingdom, is marked only at 77%. The biggest problems European countries face are issues regarding mugging, along with other fraudulent techniques of pickpocketing and scamming. As a person who has experienced multiple types of robbery, I always advise everyone traveling around Europe to hold onto their belongings very tightly.

Moreover, with the disturbing growth of terrorist attacks in recent years, Europe is on the road to becoming much more violent than it appears to be. In 2017, London had seen three major terrorist incidents, which have claimed 15 lives and injured around 100 people. The June 2017 Bridge attack, during which three terrorists struck multiple pedestrians crossing the London Bridge and later attacked the nearby Borough Market shoppers with knives. This incident not only left eight people dead and 48 injured, but caused another shock for Europe. We could also mention the numerous other terrorist attacks that occurred in France, Russia and Germany. This is not to say that by entering Europe, one would most likely be involved in some kind of tragic misfortune. However, it is for certain that the long cherished "peace" that many of its countries once experienced is becoming much less assured. Then, what about South Korea?

The main concern of the majority of people planning to visit or move to South Korea is the safety of daily life, the common social safety and to some extent, national security. Pickpocketing and other kinds of robbery are one of the few things no one has to worry too much about in South Korea. I am always amazed by the Koreans' boldness in leaving their belongings lying around in various public spaces, with the firm belief that they will all be there when they return. Based on the stories of people I have met in Korea, you can apparently fall asleep drunk on the street and wake up the next day with your wallet and keys still intact. Despite the fact that





major tourist areas in Seoul are attracting more mobsters alongside tourists, the chance of getting robbed is still very low. In the list of world rankings that account for the number of robberies committed per 100,000 people in 2014, South Korea came in 72th place, while the United Kingdom is ranked much higher, at 28th place.

Although robbery is not so much of a risk in South Korea compared to other European countries I have lived in, there is one big danger everyone needs to be aware of - cars. South Korean traffic evokes into mind an image of a big chaotic labyrinth of honking cars, maneuvering buses and people yelling. In Europe, I would often try to save time by jaywalking, but in Korea, this is not an option unless you want to get run over. Drivers regularly take risks on the road, exceed speed limits or unexpectedly change lanes. To this day, Korea has one of the highest rates of traffic deaths among developed countries. According to the World Health Organization, in 2013, 5,931 people have died in South Korea due to traffic accidents alone, which is alarming when considering that 12 deaths occurred per 100,000 inhabitants. To contrast with the United Kingdom once more, 1,827 traffic-related deaths occurred in the same year, which accounted for a total of 2.9 deaths per 100,000 citizens. Therefore, as much as you can stop watching over your bag when arriving to Korea, it is advised to look to both ways numerous times before crossing a road.

And what about security concerns surrounding this country's relationship with North Korea? There is one simple answer only a person living in Korea would have the experience to provide - nothing much happens. Although at the

moment, North Korea is and is deemed to remain a threat to world peace, an ordinary person in South Korea would barely be affected by the little impact that its foreign relations has on daily life. The risk of terrorist activities in South Korea is considered low. The Intelligent Protection International Limited safety report states that: "there is a low threat from domestic terrorism". Despite the continuous challenges regarding negotiations with North Korean leader Kim Jong-Un, the status quo should not change anytime soon. The people most concerned with North Korea ironically seem to be the ones farthest away from it. European and American media appear to pay more attention to this conflict than regular Korean citizens I have talked to. I have heard more about North Korea while I was living in Europe. These days, I would fear dangerous acts of violence much more if I were to visit any major city in Europe than staying just 35 miles away from the border of one of the most "feared" countries in the world.

Judging from the numbers and my personal experience, I can say with confidence that South Korea is indeed a very safe country. Recently, a number of deaths and casualties were caused by natural disasters such as fires. However, just looking at everyday life, I have never felt this safe in any European country I have previously lived in. The dangers that women or tourists might face in the city are far more minuscule than in many parts of Europe's most developed countries. In fact, the South Korean Tourism Board continues to report a steady growth in the number of visitors entering South Korea, as more people come to learn about the beauty of this country. You may have to consider twice before driving a car in South Korea, but other than that, you will feel safe and secure almost anywhere you go to.

SOUTH KOREAN YOUTH'S CRYPTOCURRENCY CRAZE: LOTTERY OUT OF HELL JOSEON

2018. 05. 10

written by Phuong Nguyen

What is Cryptocurrency?

A cryptocurrency is a medium of exchange that uses cryptography for security. The revolutionary block-chain technology that serves as its backbone enables information to exist as a shared — and continually reconciled — database. Despite its transparency and deemed incorruptibility, its decentralization, away from central banks and government manipulation, makes the cryptocurrency market fertile ground for money laundering and tax evasion.

The cryptocurrency craze came to South Korea in mid-2017. Tempted by quick hot money, various South Koreans took advantage of a largely unregulated South Korean market to invest heavily in cryptocurrency. Even though the technology behind cryptocurrency is fairly new and complicated, one does not need to know how cryptocurrency works except for the law of demand and supply to try to make money with it. Between late 2017 and early 2018, the increase in demand for cryptocurrencies pushed up its value in South Korea to 30-40% higher than global average. South Korea promptly became the third largest cryptocurrency market in the world.

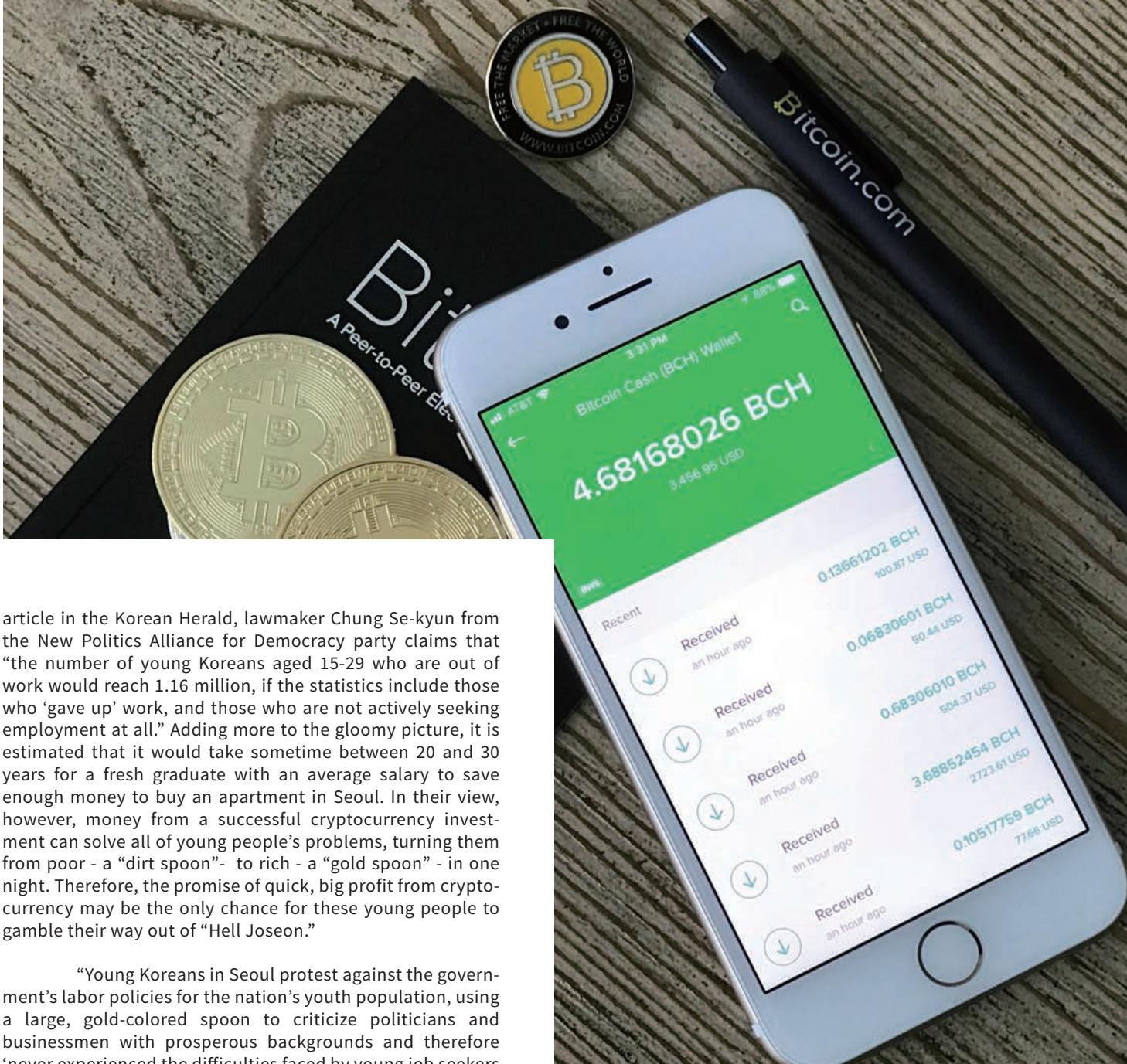
Despite their limited funds, young people, especially college students, account for a large majority of Korea's cryptocurrency investors. When the cryptocurrency market plummeted due to the South Korean government's announcement of a plan to regulate this market in January 2018, the young people who invested their life-savings into altcoin suffered the most. Just one month after the announcement, news of student suicide made headlines on the Internet.

The older South Korean generation may criticize young people investing their entire savings into cryptocurrency as lazy and foolish. To those with a traditional mindset, the only way to be successful is through hard work, which renders investing in altcoins just "lazy-clicking". While it is true that investing in altcoins is a risky business, this desperate course of action speaks volumes for young people, who dream of changing their lives in what they believe is a difficult, almost "unchangeable" society.

Lottery out of "Hell Joseon"

Young and educated South Koreans understand the risk of the cryptocurrency market and are perhaps not "out of their minds" as many believe them to be. During the "Miracle of the Han River", the older generation believed that hard work would eventually lead to success, which on some level is still true. However, the level of inequality in a much more developed South Korea rose so rapidly that it became extremely difficult to change one's social standing or class - widely described among Koreans as one's "spoon class" - in a lifetime. The atmosphere of growing up in "Hell Joseon", an expression that refers to the difficult living conditions spurred by high youth unemployment, economic inequality, and excessive working hours, suffocates the South Korean youth who are unable to escape from poverty no matter how hard one works.

According to the OECD's 2016 statistics report, South Korea's youth unemployment rate has been rising steadily since 2001, reaching a record of 10.68%. According to an

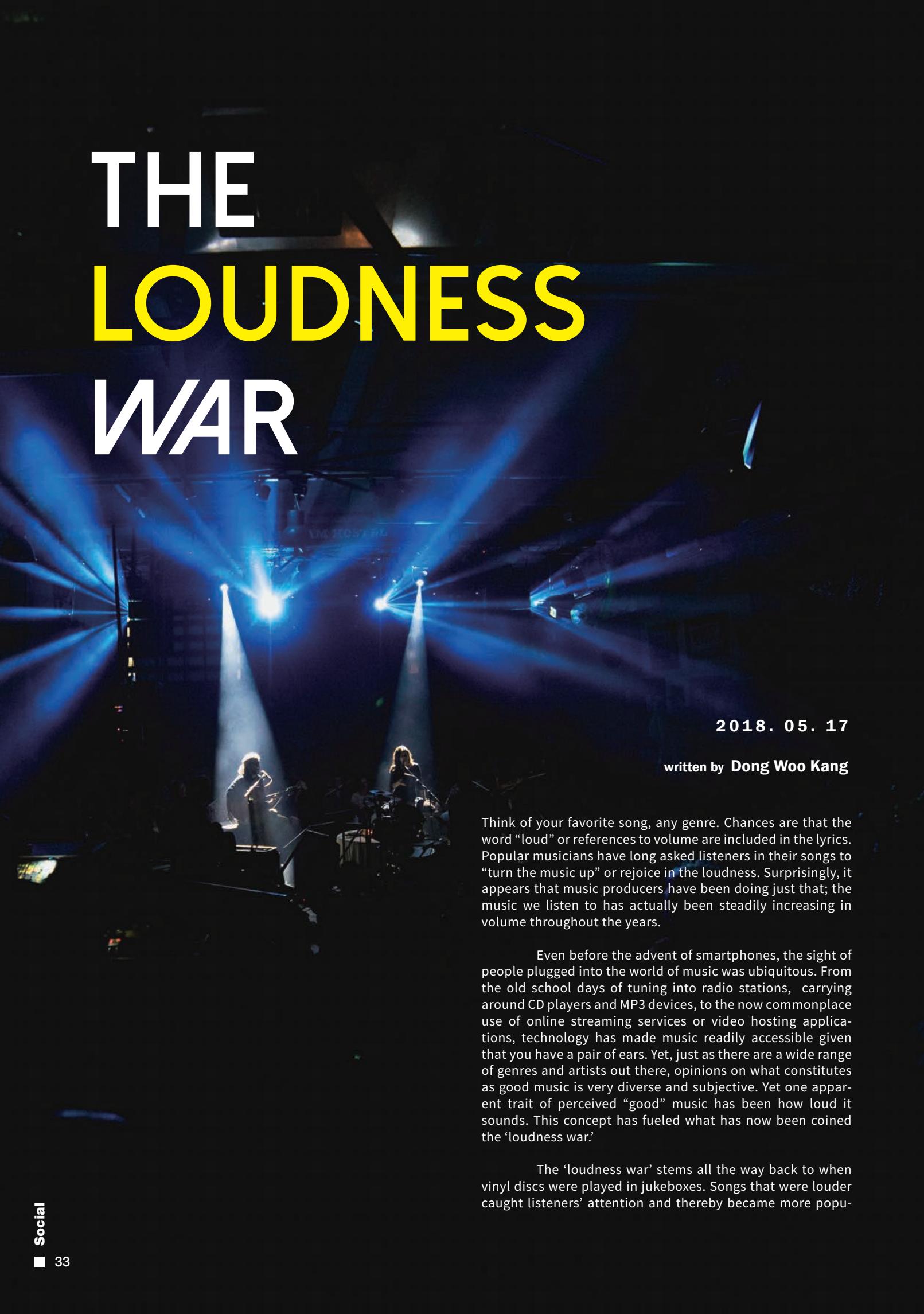


article in the Korean Herald, lawmaker Chung Se-kyun from the New Politics Alliance for Democracy party claims that “the number of young Koreans aged 15-29 who are out of work would reach 1.16 million, if the statistics include those who ‘gave up’ work, and those who are not actively seeking employment at all.” Adding more to the gloomy picture, it is estimated that it would take sometime between 20 and 30 years for a fresh graduate with an average salary to save enough money to buy an apartment in Seoul. In their view, however, money from a successful cryptocurrency investment can solve all of young people’s problems, turning them from poor - a “dirt spoon” - to rich - a “gold spoon” - in one night. Therefore, the promise of quick, big profit from cryptocurrency may be the only chance for these young people to gamble their way out of “Hell Joseon.”

“Young Koreans in Seoul protest against the government’s labor policies for the nation’s youth population, using a large, gold-colored spoon to criticize politicians and businessmen with prosperous backgrounds and therefore ‘never experienced the difficulties faced by young job seekers today’ (The Korean Herald).

The cryptocurrency craze in South Korea reveals the embedded problem of social inequality and the desperation of the youth. While the altcoin fever is slowly cooling down, another fever will arise in near future if the government does not take immediate action to improve the youth employment rate and work to fix the unequal structure of the Korean society.

THE LOUDNESS WAR



2018. 05. 17

written by Dong Woo Kang

Think of your favorite song, any genre. Chances are that the word “loud” or references to volume are included in the lyrics. Popular musicians have long asked listeners in their songs to “turn the music up” or rejoice in the loudness. Surprisingly, it appears that music producers have been doing just that; the music we listen to has actually been steadily increasing in volume throughout the years.

Even before the advent of smartphones, the sight of people plugged into the world of music was ubiquitous. From the old school days of tuning into radio stations, carrying around CD players and MP3 devices, to the now commonplace use of online streaming services or video hosting applications, technology has made music readily accessible given that you have a pair of ears. Yet, just as there are a wide range of genres and artists out there, opinions on what constitutes as good music is very diverse and subjective. Yet one apparent trait of perceived “good” music has been how loud it sounds. This concept has fueled what has now been coined the ‘loudness war’.

The ‘loudness war’ stems all the way back to when vinyl discs were played in jukeboxes. Songs that were louder caught listeners’ attention and thereby became more popu-

lar, prompting many artists to try to master their records with more intense volume. By the 1950s, producers were altering their songs to jump out among others in hopes of attracting airtime by radio stations. This alteration process involved entailed the ‘sacrifice of dynamics’, a piece of musical jargon referring to variations in loudness. Quiet parts were made more discernible, while loud parts were brought up to maximum levels. The ‘sacrifice of dynamics’ process yielded a difference in demands and sales which could not be ignored. This spurred many artists in the 60s and 70s to insist that their most popular songs be remastered to be louder and catchier. Unfortunately, vinyl discs (the popular medium for music at the time) limited the extent to which the music could be tweaked.

In the 1980s, the world of music saw the advent of something which would revolutionize the ‘loudness war’: CDs. Previously limited by primitive technology, modern digital processing methods allowed musicians greater amount of control over the loudness of their songs. Sound engineers began to use “dynamic range compression” to make the overall song at constant loud volumes. To understand this effect, imagine zooming into a photo of an object against a background. The object becomes larger, more intense, but the object’s contours or contrast against the backdrop are lost. Similarly, songs began to show unpleasant side effects: as more compression is added to a song, the sounds become distorted with buzzing sounds or unnatural noises. Nevertheless, demands for loud music was high and the war waged on. Studies have shown that hit records have been consistently increasing in loudness from the late 80s to the beginning of the 21st century. Furthermore, the popularity of louder music can be observed from every re-release of Michael Jackson’s 1982 hit single Thriller being audibly louder than the previous version. Ian Shepherd, a long-time mastering engineer in the industry, described the phenomena as “a sonic arms race” in which there is constant competition to be the loudest.

This trend has not gone unnoticed by music lovers and have been the cause of growing concern. Some music lovers have complained that listeners are deprived of the artist’s original intentions in creating certain sounds such as contrasting between the soft and forte. The popular heavy metal band, Metallica, had its 2008 release of its Death Magnetic album spark a protest among more than 10,000 fans who petitioned to have the album re-mastered. The album had a second, less compressed version available online, and many had preferred the alternative to the heavily compressed, louder original.

In recent times, the ‘loudness war’ seems to be waning. Streaming services like Spotify or Melon, typically adjust all tracks to be equally loud, giving no particular song an edge in its attractiveness based on volume. With worldwide users of such services expected to reach more than 200 million by 2019, the emphasis may shift from loudness of music to the attitudes of listeners.

Dr. Dre, hip-hop artist and founder of the Beats Electronics brand of headsets, famously cited his motivation for the brand to be that “people aren’t hearing all the music.” He may have been referring to the sound quality of our electronic devices, but indeed, many forego the dynamics and subtleties that give music its complex characteristics. While the backdrop of the commotion in the metro or bustling of the streets may tempt preference for louder music, dynamic range is an aspect that can open up your ears to new delights in music.

The same applies for many other aspects of our lives. Often, ‘loud’ issues or public opinions divert our attention away from the less noisy, but crucial voices of society. We tend to put all our focus in roaring matters and forget the minute details in life that are truly meaningful. There is a great variance in tackling our problems and going about our lives, but stubbornly focusing on the ‘loud’ may result in solutions akin to one-hit wonders.



TOMMY ADAPTIVE

2018. 05. 24

written by Mijin Kim



“Tommy Hilfiger Leads the Way Toward Inclusivity for People with Disabilities”

Whether we prefer style, comfort, or practicality, our wardrobe is a reflection of ourselves. We often take this for granted and overlook the fact that some people with disabilities do not always enjoy the same freedom over how they present themselves to the world. Despite the fact that more than one billion people around the world live with some form of disability, the fashion industry has failed to see them as potential consumers. Mainstream fashion has made significant efforts in trying to accommodate different sizes, genders, and ages, but the results are still not inclusive enough for people with disabilities.

In the spring of 2016, Tommy Hilfiger took a step forward and released the first adaptive clothing line from a major fashion label. Adaptive clothing is specifically designed for people with disabilities, the elderly, and anyone else who may struggle to get dressed. Their first adaptive clothing line was a children's collection, launched in collaboration with the non-profit organization Runway of Dreams Foundation, which promotes inclusion in the fashion industry for people with disabilities. The collection included features such as magnetic buttons, adjustable hems, velcro closures, and pull-on loops inside the waistbands. Shortly after, Tommy Hilfiger decided to expand its adaptive line in the Fall 2017 collection with styles for men and women.

This year, Tommy Hilfiger has taken it a step further by releasing its Spring 2018 Adaptive Collection with further improvements and new styles. Velcro closures are of a better quality, zippers have been replaced with bungee cord closures, and added double plackets at the waistline make it easier for those in wheelchairs to put on pants. The new collec-

tion is backed by a powerful campaign that features differently abled personalities, including American Paralympic track athlete Jeremy Campbell, beauty and lifestyle blogger Mama Cax, dancer Chelsie Hill, and chef Jeremiah Josey.

The release of the Tommy Hilfiger adaptive clothing line represents a step toward inclusivity in mainstream fashion, but most importantly, it promotes empowerment for people with disabilities. Mindy Scheier, the founder of Runway of Dreams, shared the vision of her non-profit organization in her TED Talk, “How Adaptive Clothing Empowers People with Disabilities.” Scheier’s son Oliver has a rare form of Muscular Dystrophy, which makes it hard for him to wear jeans like other children his age. Scheier used her fashion design expertise to design a pair of adaptive jeans her son could wear and still feel as stylish as any of his friends. In the process, Scheier realized that there were millions of people around the world who were experiencing the same struggle, so she established the Runway of Dreams Foundation as a platform to develop new adaptive clothing initiatives and empower people with disabilities.

Mindy Scheier pointed out that what we wear matters. Adaptive clothing design has mainly aimed for practicality and has often lacked the flare and style of mainstream fashion. This should not be the case. Fashion should be inclusive and should allow everyone to confidently express themselves. Fashion can influence our mood, health, and self-esteem. How we dress determines not only how we present ourselves to the world, but also how we perceive ourselves within that world.



Another Olympic/ Paralympic Legacy of Pyeongchang 2018

2018. 06. 01

written by Hayun Lee

The Gender Equality Support Center in Gangneung Olympic Park is tucked behind the corner of the Sports Complex Stadium. The small office with minimal furniture can be easily located next to an outdoor rock climbing wall. The usual silence and muted atmosphere of the office is occasionally disturbed by the ringing of a telephone. Although most of the calls are for administrative work, once in a while, calls for help from victims of sexual harassment and assault are received. During such calls, victims on the other side of the telephone are tended to with instant assurance and attentive ears.

A significant stride in gender violence awareness, it is the first time in Olympic/Paralympic history that a temporary Gender Equality Support Center has been set up on site. With four venues in total, the Alpensia Biathlon Center, the Jeongsun Alpine Center, the Gangneung Olympic Park Center, and Phoenix Snow Park Center, this service has aided 36 sexual harassment cases reported during the Olympic/Paralympic period. In each venue, two professional counsellors and an English translator were at hand to provide counselling services regarding incidents of sexual harassment and assault during the Olympic/Paralympic games.

I was fortunate enough to volunteer as an English translator at the Gangneung Olympic Park Gender Equality Center during the Pyeongchang Olympic and Paralympic games. While actual work was minimal since the temporary Center only focused on counseling, I could gain an insight into the counsellor's work and managed to interview Yoon Eun-seo, the head counsellor for Gangneung Domestic Violence and Sexual Harassment Counselling Center. Here is the transcript of the interview:



Q. What was your and the team's main duty during the Olympic and Paralympic games?

A. Simply said, our duty was to provide support for victims of sexual violence and to give education to prevent such incidents. The police force was also assigned to the area during the Olympic and Paralympic games. But I would like to emphasize this center plays a majorly different function; the police only gets involved in crime incidents while, on the other hand, we are here to provide service for all kinds of sexual discrimination, assault cases that are mainly civil cases. The difficulty in convicting perpetrators of sexual violence means this center fills in the gap by providing support for victims.

Q. The Pyeongchang Olympics and Paralympics gained a lot of attention from foreign and domestic media as it had been the first time in history to install gender equality centers. Why do you think this is significant? Do you think it has been successful?

A. This center provided the venue for a voice for sexual violence victims. It is often very difficult for such victims to come forward or to have a center/counselling service at hand. It is important that this center was established as it challenges the gender authorities and discrimination prevalent in society and readily provides a platform to speak out against such wrongdoings and crimes. I see the center as an unfinished work. The establishment of this venue is significant in of itself, but the support system for victims of sexual/gender violence needs further organization and stronger implementation.

Q. The Gangneung Gender Equality Center is a temporary work venue for you and your team. What do you do in your usual workplace?

A. I work in the Gangneung Domestic Violence and Sexual Harassment Counselling Center. The issue of gender violence, as different from sexual violence, is the broad umbrella under which all my counselling cases are defined. Gender violence, as differentiated from sexual violence, is the discrimination, assault, and harassment caused by one's social construct as a man or a woman. The glass ceiling challenging career women, the hierarchy existent in the social structure, and the socially marginalized status of women in society –these phenomena are examples of gender violence. I would also like to note that there is a huge gap between the perspective of the established, those in their 40-50s, and the younger generation in approaching gender issues, the former on average being more discriminatory towards women.

Q. As a university student pursuing gender equality in higher education in her twenties, I have yet to experience explicit gender discrimination as a woman. I have read somewhere that the social constructs of gender discrimination are felt when one approaches the age of 30. Perhaps for this reason, I can observe so many men in their 20s complaining about how women of their age have nothing to complain about. How should one react to this?

A. As I have stressed before, the gender perspectives of men in

their 40 and 50s versus those in their 20s are very different. There is a huge generation gap, thus gender issues are a complex problem involving both gender and generation factors. Men in their 20s themselves don't have a coherent perspective on gender issues. From my experience as a counsellor I have met a 20s man who would identify his university women friends and women working in bars differently. This is the naked truth of gender inequality. Even within the same generation, a whole array of perspectives exist on gender issues, much like a spectrum, and opinions on gender issues are getting more complicated and subdivided. For this reason, I concluded perhaps leadership is the ability to encompass and understand this diversity. There does not seem to be a standard truth or the right thing. For example, you may be in conflict with your grandmother's or your father's generation on gender issues, but flexibility is golden. It allows you to understand - in those days they could have thought that way, but that does not mean you are compelled to act that way.

Q. The Me-Too movement and the reactionary Pence Rule have become keywords of today's society. What do you think of these keywords?

A. The Pence rule has been drastically distorted from its original meaning. There is so much fake news around these days that the press needs to play a crucial role in fact-checking. Me-Too and With-You are all about harmonious living. The accepted term of Pence Rule in Korea is about isolating each other. Sexual violence is not always physical. It is not the matter of someone touching you, but rather the matter of when someone has power over you and is able to disregard

your wishes and do as they please. The concentration of power, the ability to use one's power to ignore another's autonomy, that's when sexual violence occurs.

Q. You've mentioned previously that people tend to categorize women working in bars or brothels in a different category. This reminds me of the Min Byung-doo case where a politician who has been accused of sexually harassing a woman working in a brothel 10 years ago quit his job. I am ashamed to say I did not see this woman in a pleasant manner. Is this woman also a victim?

A. Yes. You've mentioned you identify yourself as a feminist and a liberal, but it is very easy to naturally categorize yourself and women working in bars as different. It is important for us to engage in self-introspection to see whether we are not seeing women working in bars or brothels as someone inferior to "our kind". There is a social stigma against prostitutes (it is an illegal occupation in Korea) – public opinion assesses them in a condescending and critical manner. However, it is important to realize these women are the same, and that they have sexual self-determination like no other. There needs to be full consensus through all stages of prostitution. In the case of the politician Min, this consensus did not go throughout. Therefore, the woman sexually harassed is identified as a victim as well. It is important to recognize the other as an equal human being capable of making choices. Respect for the other and communication between genders, I believe, are the two most important factors in preventing sexual violence.





Opportunity for Start-ups

2018. 06. 22

written by **Max Park**

With an increase in the number of start-up companies, many students have become interested in starting their own businesses. They discuss their abstract and creative ideas with their peers and try to turn those ideas into reality. The Korean government slowly began to acknowledge the importance of start-ups and supported innovative ideas and items since the 1990s. Following such trends, Yonsei University has also been encouraging start-ups, as shown by the creation of the Yonsei Enterprise Support Foundation (YESF, located in the Engineering Research Park Building 공학원 211) in 1998. The purpose of YESF is to encourage students to implement their innovative ideas and items into reality. Since YESF is funded by several notable entities such as the Ministry of Small and Medium Enterprises (SMEs) and Startups (MSS), Seoul City, and Yonsei University itself, the foundation has substantial means of supporting students. With such resources, YESF provides numerous materials and financial support for any group of students of more than three that is currently attending college within Seoul. It provides an average of 2,000,000 won for every team. In terms of infrastructure, it provides seminar rooms, projectors, cameras, and laptops for free. Clearly, it intends to provide the best environment possible for students to develop their ideas. In addition, a group



that is recognized as an outstanding group gets linked with a start-up initiation program to actualize their item or idea into a business.

There are numerous start-ups that have successfully consolidated their businesses with the help of YESF. In terms of mobile applications, the college-student application Everytime, Korea's largest vacation planner application Stubbyplanner, and the mobile game company DG Frog are companies that started in YESF. Besides such mobile applications, YESF also contributed to the creation of other kinds of businesses regarding finance, education, games, and etc. Although there must have been ideas that failed to be actualized, YESF is a foundation that can provide substantial support to turn an abstract idea into reality. To actualize as many ideas as possible, YESF continues to search for students with innovations.

Aside from the aforementioned aid, YESF also provides numerous other programs to students and is very generous in offering financial and material support. Unfortunately, not many students are aware of this foundation. According to YESF, they are doing everything they can to

advertise their existence through social media and emails. However, their emails often end up in our spam folders since students rarely read any mass-emails sent from the university. Hopefully, students' awareness about this foundation will gradually increase so that they can take advantage of its resources and the opportunities to realize their innovative ideas and items.

Today, we often hear dire news regarding the high unemployment rate within the Korean society. People want to find high paying jobs by entering large corporations such as Samsung, Hyundai, and LG, or they desire stable jobs and thus try to enter the public sector. Although such jobs can be honorable and even prestigious, I wonder if such jobs give us the feeling of purposefulness that motivates us. I believe that envisioning our own ideas and actualizing them to create something entirely new can help us discover a sense of purpose. With that said, YESF is the foundation that acts as a catalyst to bring students' innovation into reality. Through the foundation, students may be able to engage in something they find greatly meaningful and contribute something new to our society.

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Interview with Professor

Bennett Holman

2018. 06. 08

written by Hong Jee-seung

Q. Could you briefly introduce yourself?

H: My name is Bennett Holman, and I'm an assistant professor of the History of Philosophy and Science. I was born in Detroit, Michigan. I first started studying psychology and then somewhere along the way I got really interested in more foundational questions about how we know what we know. It turns out that's not a question you can ask in psychology but it's a deeper question about what philosophers call epistemology, which is really just a fancy word for the study of knowledge. So, I actually spent a couple years bouncing around traveling and just reading a lot and trying to figure out what I wanted to do with my life and eventually I found philosophy and it has brought me here.

Q. Are there any interesting facts about your name? Professor Ratnapalan shared the meaning of his name and that was interesting. Do you have something like that?

H: I don't know that my name has any particular meaning. I do know that it's not a common one. It's more common for a last name, Bennett. It was a compromise between my mom and my dad. My mom wanted something that was a more common name and then my dad wanted a weird name and so they compromised on Bennett because it could be shortened to Ben. That's why when I grew up my parents called me Ben until I was fourteen or fifteen. Then I decided I really liked Bennett as a name, so now my whole family still calls me Ben but they're the only ones.

Q. What were you like as a university student?

H: Well the first two years I was in university, I was at commu-

nity college because I did not do very well in high school. In fact, I left high school early. And so, I spent the first two years working full time to support myself in going to college. So, I was tired as a university student. Then, my last two years, I transferred to the University of Michigan. And I don't know, I would say I was kind of nerdy. (Laughs) I hung around with a lot of people who were very into the thing that they were studying and our idea of a fun night was like sitting around and playing board games. But I mean just a really interesting group of eight people that I lived with in college. And I think three of us are professors now and the other people are doing a bunch of interesting things. One woman founded an educational company. Another guy's the president of an industrial soap company. Matt, my best friend, is an environmental engineer. Just really interesting people that were passionate about what they're doing. If you find people that are passionate about what they're doing, they make good friends.

Q. Your friends' careers are diverse.
Were they from the same major?

H: No, I think everyone was from different majors. My roommate Matt was a physics major and I was studying biopsychology. I think Victor was a biochemist. We had a philosopher. It wasn't new though. Someone was studying library science and biblical studies. We were all sort of all over the map on what we studied. The reason we met was actually because we all hung out at the same café.

Q. How did you gain enthusiasm towards Philosophy?

H: As I said, I was doing a PhD in psychology at the time. I knew that psychologists valued quantitative research that used statistics over qualitative research. I didn't really under-

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stand why and it seemed to mean that there were a lot of sociological reasons. That had nothing to do with whether or not qualitative research methods were reliable. I wanted to investigate the sort of the foundations of the research methods that my discipline used. Generally speaking, you can't do that in the discipline you're in. When you're in an academic discipline, the discipline has the tools that it has and you learn what those tools are, but you don't really spend a lot of time thinking about, "Why these tools and not some other set of tools?" Furthermore, asking why these tools and not some other tools is typically not a research topic within that discipline. It certainly wasn't in psychology and so I was dissatisfied with the way that psychology did research and wanted to take a step back and think about why we use the research methods that we use. So, I stepped out of my PhD Program and took a master's degree. Then just kind of like traveled around and read a bunch. I'd work short term jobs for a couple weeks, save up some money, and then quit and read a bunch. I was reading a bunch of different disciplines trying to find something that was interesting and that I was passionate about. Trying to figure out sort of how to answer this kind of question led me to reading philosophy, philosophy of science. When I found that as a topic, it just really resonated with me. I don't know, it just fit. I remember the first book that I read that really grabbed me was Kuhn's *Structure of Scientific Revolutions*. There were all the kinds of questions that I was thinking about in an unstructured, unfocused way and all of a sudden there was like someone else that was thinking about the same kind of topics of what is the larger structure of science and how does it work. Then I read Karl Popper and then some of the other famous philosophers of science in the twentieth century. I was just hooked like this is the stuff that is the most interesting to me and the stuff that I want to work on. And so, I got here.

Q. How did you discover Korea and UIC? What made you decide to work here?

H: The nature of the academic job market is such that you don't really get to plan a lot about where you're going to live. An average graduate student will apply from anywhere between twenty to a hundred jobs and a lot of time you're just hoping to get something. I was really just really hoping to get something and I wasn't sure that I was going to have a job, that I was going to be able to do philosophy professionally. The thing that I feared would be that I would end up in a small college in a small town with students that didn't really care about school or learning. Another fear was being in a job that required so much teaching that I didn't have time to do

research, which is another thing that is really a passion. When I got the job offer from Yonsei it was the opposite of everything. Because of Yonsei's commitment to students, they allow us to have lots of time for research but then I also teach two classes a semester and my classes are kept at twenty five students. It means that I get to spend a lot of time on every student, interacting with students and having small group discussions rather than just having a lecture class with four hundred people and never getting to meet my students. Take for example the papers I'm grading right now for my Science and Society class. I'm spending somewhere between forty minutes and an hour and a half on every paper. Going through reading it, thinking about what the student is saying, giving them feedback about how to improve their paper. If I had a hundred students I wouldn't be able to do anything like that, but because of the kind of environment that Yonsei creates, it allows me to really engage with my students and that's wonderful. On top of that the students themselves are smart and hardworking and excited about classes so it just makes for a wonderful teaching environment. Finally, rather than being stuck in some small little city in the middle of nowhere, I'm in one of the world class cities in the world. I get to travel to places I've never been to and experience a culture that I'm still learning about so it's an incredibly exciting and wonderful job.

Q. What is your typical day like in Korea?

H: On my typical day, I wouldn't be teaching. I wake up early in the morning. It's not going to be a very exciting day. (Laughs) I wake up in the morning and I make coffee. That's the first thing. I do academic work for a couple hours and this might be reading or it might be working on a paper that I'm writing or grading. Then, I have breakfast. And then I go back to work. And then I have lunch and then go back to work and then I have dinner and I go back to work. So, especially right now in my career, two things are going on. One thing is that I'm really passionate about what I do. It's important to me and it fills me with the sense of meaning. It's the thing that I want to do whenever I can do it. I'm also working on a bunch of projects that I think are really exciting right now so it's hard to put that down. Now this being said, I'm still trying to find work-life balance and I don't have that right now. It is just work. I try to take time off when I can, but a lot of times I just work.





Q. So, what do you do in your free time?

H: I really like backpacking, hiking, being out in nature. For example, for a honeymoon, my wife and I hiked three hundred miles of the Appalachian Trail. And just being out in nature and just sort of letting all of the craziness and hectic mess of the world just sort of fade away. When you're backpacking, life becomes so simple. You wake up in the morning, you make breakfast, you take your tent down and all you have to do for the rest of the day is walk and eat and put your tent back up. (Laughs) It can be very strenuous and stressful in a lot of a lot of ways, but on the other hand you kind of have a single thing that you need to focus on and you don't have to juggle a bunch of things simultaneously. And that's just refreshing to be out in nature.

Q. Have you visited any hiking spots in Korea?

We have been hiking around in the mountains behind Yonsei international campus and Seoul campus. We've also done some hiking at some of the national parks around here but I don't remember what their names were.

Q. I was told that your wife is also a professor. Is that true?

H: She has taught here. She's not currently a professor but she's been an instructor for some of the courses here, RDQM and also a course on Food System.

Q. I believe that your most recent research interest is 'Scientific Evidence and Industry Funding on Medical Research'. Have you always had an interest in this field and could you share how you were inspired to pursue the research?

H: I certainly haven't always had an interest in the topic. I became interested in it because I was looking at the case of antidepressants and depression. I wanted to know why people were more likely to be prescribed antidepressants versus sent to something like talk therapy. This was a case where I thought, going into it, the answer would be something like ... In America you have a third party payer system where an insurance company will reimburse you for its health services that you use. Since they're paying for things, they want you to do stuff and they want you to take a cure that works right. They don't want to pay for something that doesn't work because



that would be a waste of their money. So what I thought you would find was that with drugs you could do randomized controlled trials and we think that's like our best form of evidence. But you can't do double blind randomized controlled trials for talk therapy because you can't have the therapists not know if they're giving therapy. What I thought would be the case with was that you have a situation where you can only get the best kind of evidence for a certain type of therapy. And so that would explain that. I thought that the two forms of therapy would be roughly equal but because of this sort of social structure you would end up with people more likely to take drugs than talk with therapists. So I was looking into that and started looking into the research on antidepressants and ... (Laughs) It was like someone pulled the curtain back on all of the ways in which industries manipulate scientific research. When I started looking into that, I was just blown away and found the topic incredibly fascinating and I'm still working on it today.

Q. Do you speak Korean?

H: Not very well. I speak restaurant Korean. I think I can get by ordering food. But I haven't spent enough time learning the language.

Q. What about other languages?



H: I do speak Spanish. Passively well. I can get by and have a polite conversation, I can ask questions. But I could not do philosophy in Spanish. (Laughs) Actually that's one of the things that I'm so impressed by my students here. Philosophy is hard enough in your native language. The fact that I have students who are engaging in philosophical discourse at the level that they're doing in a language that isn't their native language blows me away every time. I have a hard-enough time doing it in my own language, so the fact that students are doing it in the second language or a third language is very impressive.

**Q. What are your UIC students like?
What do you expect from them?**

H: I'm still learning the sort of cultural norms regarding it's formality for example. For example, I have a T.A. who found it so weird to speak with me in English because if she were speaking to me in Korean, she would be using a different set of words because of my relative position. She found it weird to use the same sort of words talking to me with which she would use talking to a friend of hers. That doesn't make any sense to me. (Laughs) I understand what she's saying and I can kind of imagine something like that. But I don't feel that way. What I suppose is that there is a certain level of formality and deference that is expected in Korean culture. That is foreign to me sort of by definition. (Laughs) It's certainly not something I expect. It's something that I try to respect and understand how that affects my relationship with my students. But that's an expectation my students bring to the table rather than something that ... So, for example, when I taught in the States, I would go by my first name. I let my students call me Bennett. I tried that once here and it just did not work. So, okay, fine. But it just speaks to a different kind of expectation for relationships. I really enjoy getting to know my students, I love when they come into office hours and they talk to me about things that they're interested. My favorite

part of teaching my history of science and technology course is the papers that students write because I meet with every student at least once and many students multiple times to talk about their project, to talk about what they're interested in and why they're interested in it. I get to know my students a little bit personally. And I really love that. So, what I would say is that I don't expect any sort of level of formality and it doesn't offend me if students adopt an impersonal demeanor with me. On the other hand, I do understand or try to understand that other students have expectations of a certain level of formality between students and professors and I try to take that into account in my interactions because I want to understand where my students are coming from and to interact with them in a way that makes them feel comfortable.

**Q. Could you recommend some of your works
to the UIC students?**

H: Sure, well I have an article coming up, which is almost set to come out, called "The Promise and Perils of Industry Funded Science." It's a really good introduction and summary to industry funded science. So that would be something that students could read if they're interested in industry funded science. Second paper, which is a working paper but available on my academia at EDU site, is a paper called *The Post Truth and The Rediscovery of Bullshit*. Bullshit is a technical term in philosophy. Its vulgarity is intended. It's a paper that tries to understand the sort of post truth politics that have arisen in the past couple years. You know in the United States, in Europe, especially in the United States but also you know in Europe and some parts of Asia, and for students that are interested in trying to understand what post truth politics is all about, that might be something that would interest them. It's on my site at academia on EDU and the previous one that I've mentioned is not publicly available yet but will be available on the same website, before this interview will be published.



Interview with Professor *Michael Ratnapalan*

2018. 06. 08

written by Hong Jee-seung

Q. In regards to your previous interview with the UIC Scribe (which can be found in the Spring of 2012 publication), you shared your plans to learn Korean more systematically. Has there been significant progress in your Korean language proficiency, and could you share advices for the foreign students studying Korean in UIC?

R: Good question. It depends on who you ask. If you ask my wife, probably she would say no. (Laughs) But she's the one who helped me a lot. Maybe of what I can say to use this question is to talk a bit about why I found it helpful to learn Korean. In that year, 2012, after my first semester, that spring semester, I did a kind of the intense summer classes at the Yonsei Korean Language Institute. So I did the summer school. That's like four hours a day, five days a week. So I used to commute to the college and then had those classes. And they were painful. (laughs) Because I just taught my first semester in a new country and I just wanted a break and it was my first summer in Korea. And it was really hot since I'm from London where sun never shines. So, everything was kind of 'jung-shin-i-eop-seo'. But it was really helpful because it really, although I'm not trying to advertise here, I don't think that anyone at Yonsei needs an advertisement for Yonsei's own classes, but it really gave me a basic grounding in grammar and vocabulary. I wouldn't say that I have fluent Korean or anything now, but after that, for several subsequent semesters, I took evening classes which are a little bit milder with fewer hours. But I had to do them coming home from class in Songdo, so, I had to go back to Sinchon and take the classes for three nights a week. They kind of added to what I knew and helped me to go on. Those helped me a lot but after a while it was just too much. The evening classes go up to level eight and I did up to level six. I finished level six because I just couldn't make the time really, to be quite frank with you, but those really helped me a lot and I recommend them to certainly any faculty member. Especially ones who have come into Korea because it's quite difficult to make time after you've established yourself here and you feel that you've got enough Korean to get by. Well, I first did it and it was hard, but it was worthwhile. Since then, I kept up Korean not very well. I tried

to pick up vocabulary as I go along. I watch some Korean dramas. Most recently, I watched *Misty*. Before that, well you wouldn't watch the dramas that I watch because I watch 'a-ju-ssi' and 'a-jum-ma' dramas. (Laughs) Oh, do you know that Ko So-young drama? 'Wan-byuk-han-ah-nae'. That was well made. I watch them with my wife and she'd explain with vocabularies that are difficult.

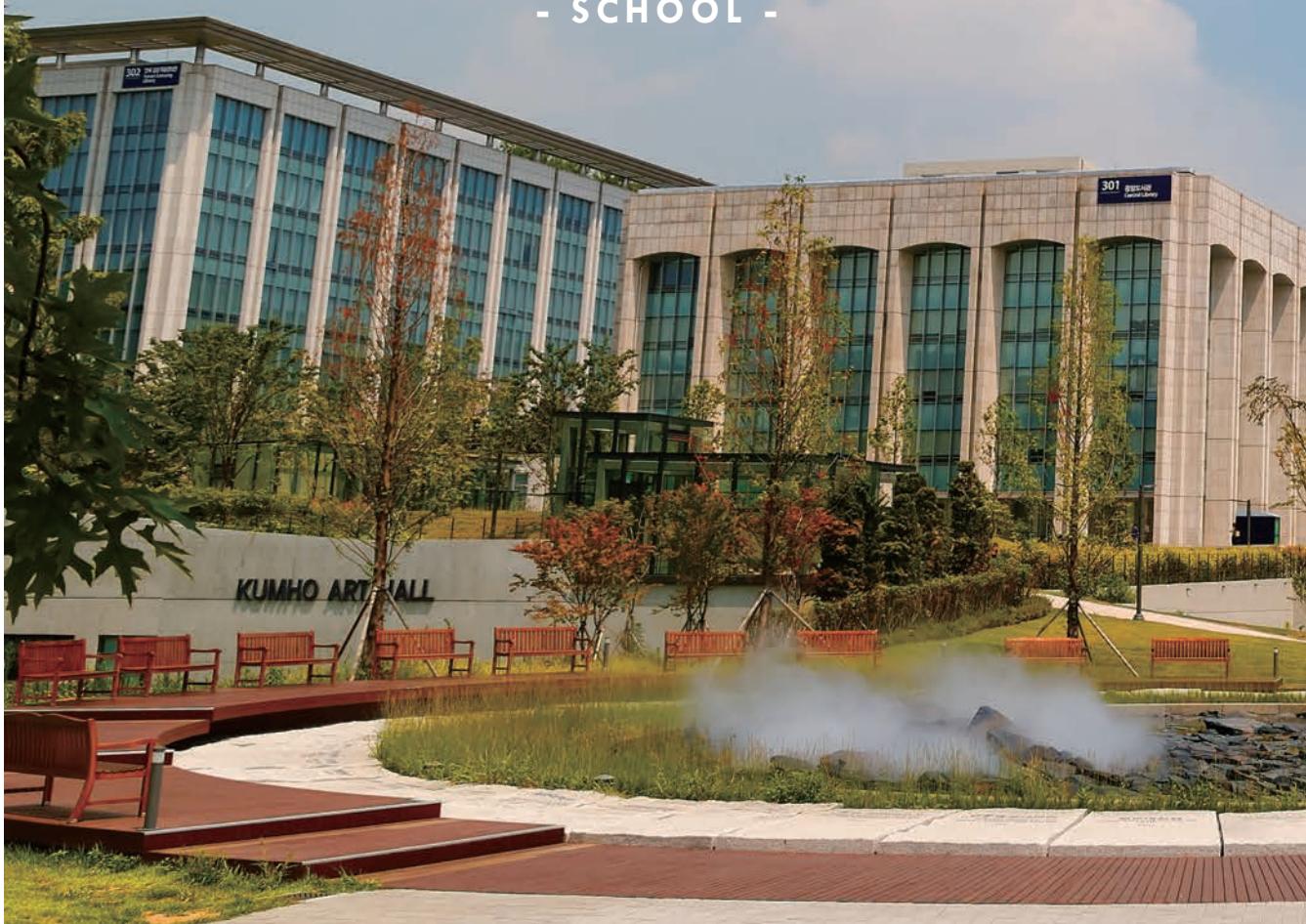
Q. Do you have any advice for the foreign students in UIC for learning Korean?

R: I'm probably not the best person to ask the question to be quite frank with you because my experiences are so different from theirs. What helped me was probably what they already know, which is just try to immerse yourself in Korean life as much as possible, which means as far as possible nothing special but everyday life. For example, I'm Catholic so I go to mass. I go to Korean mass during the weekdays. On Sundays, I go to hear the sermon 'gang-yeon', an English language mass. On the weekdays, when I can, I go with my wife to Korean mass in 'Yeon-hee' parish or one of the other parishes nearby. I obviously go as a Catholic to witness my faith, but also I'm just around that Korean environment, a Korean speaking environment. I don't understand everything. I'd be lying if I say that I understand every word. But it helps me and I get to meet people and they get to see me and I get to interact with them. I get to say few words. The 'hal-meo-nie's in the weekday masses would be like 'ye-peo' (while patting Professor's head) and I ask my wife, "Does it mean that I'm good looking?" and she says, "No, it means your habit is good." So, you learn little things. (Laughs) So, I would say to students as well to go to mass if you can. (Laughs) But, in terms of learning the language, just try to be regularly around Korean environment rather than feel the need to do any special things. If there are ways for you to do things in Korean rather than English, try to do it in Korean. For example, I suppose I could have striven to just go to English language services, but because I went to Korean language services, it got me involved in a world that would not have been comfortable.

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Q. You have shared that you have been raised in London as a refugee from Jaffna, Sri Lanka, and currently, you are living in Korea. What is it like to move around to such different settings?

When I arrived in Korea and for the first period, one of the things that struck me was how culturally homogenous it is here compared to London. So when I went back to Heathrow Airport in London the first time a year later, I looked around the airport and the first thing I thought was, "Wow, there are people of different colors and sizes and shapes here." It was very unusual. But then after I spent some more years in Korea and especially living in Sinchon, I realized that actually by Korean standards it's extremely and extraordinarily diverse. So, I'd be going around like "wae-gook-in-man-ah-yo-jeum" or something like that. You become more attuned. You realize that these things must be relative. So, for Korean people, it must also be quite a drastic change to the last ten to twenty years. A lot of people from outside of Korea coming and living. So, of course naturally, I think about things like that and I think about the direction of Korean society. But I also think that my experience as a refugee in Britain ... probably my comparison with that here is not fair on a number of levels. I've come here for economic reasons I suppose, to work here, but being a professor at Yonsei is not the same as being a young refugee going from Sri Lanka to London. (Laughs) A better comparison might be those low economic refugees who are working in Korea in factories on the suburbs of Seoul, in An-san or Gyung-gee-do. Also, as you see in Korean television, women from the Philippines and Singapore who married Korean men who got enough money to support them in that very difficult life in rural Korea. Maybe that is, I suspect, the more majority

experience of foreigners in Korea because more and more of those kind of workers and those kinds of people live in Korea. That must be a really different life.

Q. What were you like as a university student?

R: I was very shy to be quite frank with you. The system in Britain mainly was that you had lecture style classes, which are often large lectures, but you also had many more seminars out of classes which was composed of a maximum of something between fifteen and twenty five, if I remember rightly. For most of my university time, except when I became a graduate student and I gained a bit more confidence, I was very shy, hardly ever spoke, and it took me a long time within a class session to get the courage to speak even though I may have things to say. One thing I can say about that is that it helped me to sympathize a bit with students in my classes now. So I was trying to make a point to students who feel shy to speak after class or I make all these other occasions. I am aware that students who are quiet are not because they don't have anything to say. They often have a lot to say but they can't say it, and of course added to that is the difficulty in speaking English or things like that. So, I was shy. That would be my main experience as a university student. I had a small group of friends, but didn't say much in class.

Q. What is your typical day like in Korea?

R: It depends on the day whether I'm teaching or not. If I'm teaching, it means that I commute to Songdo, so I'm up a little bit earlier because of the shuttle bus coming in here. After classes I spend some more time here. I come earlier than when I have to teach and I leave later in the day as well to



make sure to meet students and if there's other things going on here. In terms of professionally, most of my other time, and this is the same for my colleagues I'm sure, is research which involves reading and writing papers, revising papers, meeting people to talk about our research, giving papers at conferences. That's the normal life. It's not special for me and it's not special for Korean academia. It's probably for all academia all over the world, and it's getting more intense. You might have heard the expression 'publish or perish'. That's what it is. You have to keep publishing and keep thinking about publishing. So that's something that people maybe outside of academia or outside of the research don't see. They think college professors just teach class, but most of our time is actually, I can tell you from my experience and other people's, spent thinking about the next paper or the next book or article. But in Korea aside from that, I go to Mass in the mornings or try to go somewhere local. And then aside from work, in the evenings, I like to just chat with my wife. We watch the news, we complain about whatever is going on in the world. (Laughs) And then sometimes we like to go out and walk around the local area. We don't really go very far. A typical day would be like going to Sinchon and having a coffee. You might see us in the McDonald's. (Laughs). Or sometimes if we feel ambitious, we go to Hongdae. There's a little café there that we like. We don't tend to go to places that you might associate with 'wae-gook-inn', not for any particular reason. It's just that we're lazy. (Laughs) I don't think I've been to I-tae-won for more than a year now. We just don't go to those places. So daily life is kind of very boring and very domestic. (Laughs)

Q. Could you tell us about your most recent research interest (The circulation of Western ideas about science

in the late nineteenth century Pacific)? Furthermore, did you always have an interest in this field?

R: Probably not just about science but also politics and culture in the Pacific.

One of the things I have in common with all my research here is I'm kind of interested very broadly in the humanities. I was trained in history most of my academic career but particularly in what they call cultural history, which is a kind of a discipline that brings in what people have learnt in other subjects like anthropology, sociology, social sciences, and so on. And also my doctoral research had a lot of literature although it was a history PhD. I was looking at a literary figure and his ideas about culture. So yes, you can say that on one level it does come out in that interest in the human sciences generally. I'm interested particularly in ideas in anthropology. How to define culture, what makes human beings unique and different, and also what are the differences between different human societies. I'm very curious about the change in Korean society and British society, like people in the nineteenth century, especially westerners, who went to the Pacific for the first time in the eighteenth or nineteenth century. As they started to study the people there, they had all kinds of theories about what made them different what made them similar. I'm interested to learn more about that. So, the current work I'm doing is really looking at particularly missionaries who went to the Pacific, both Protestant and Catholic, and focusing at the moment on a Protestant missionary who went to Hawaii. This particular paper that I'm looking at is about how his ideas about gained from his religious and educational background informed the way he understood Hawaiian society and culture. That's kind of my focus at the moment. My interest in history in general kind of arose when I was a student. When I went into universi-

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ty, I was most interested in English literature to be honest but I did a history degree. But I really was interested in literature and history, and so I ended up doing PhD that was kind of a mixture of both. But I grew more and more interested in the past and I think the main reason really has to be teachers. I had particular teachers at different stages of my academic life. When I was a high school student, I had a very good and very interesting teacher who was very clear in his explanations. I remember taking courses about twentieth century history which I still remember him teaching us about American history and German history so he really imprinted. Similarly when I was doing what they call A levels in Britain, which is kind of between high school and a university, among my good teachers there was a very good teacher who taught us the English Civil War. It always stuck with me even though I don't look at that period in my own work. I have always retained an affection for that period because of the way he taught it and it made me genuinely curious about the Wars of Religion that happened at the time. And then similarly at university I had a lot of good teachers in different aspects in different subjects that I had took. So as I took those classes I developed an interest in different eras of history and made me more curious.

Q. What are your UIC students like, and what do you expect from them?

R: That's a two way question because students also can ask what they expect from me, and over the years I've come to see that more and more as a two way question. It is a kind of balance. In every semester, you see that there's a new cohort of students coming and they're different each time. What are they looking for? You're aware that you're growing older and older as ... of course they come in at a same age but society is changing. (Laughs) But I've managed to understand a few things through my experience about what I want to try to get across to students at least in this present period in their lives.

I think with Korean students particularly I want to give them confidence in themselves. I want to help them to be creative. And that could be creative in academic way. Have the confidence to be creative in the different fields that they will obviously go into because this is a liberal arts college and they're doing many different majors or plans of different programs and so on. I don't envisage most of them will become historians. So, being confident and creative is how I would like to have them leave at least my class. To feel that they've gained some confidence and a sense of possibility in whatever they go into. Also I think I'd like them to be positive about the challenges. I try to give them some sense of a challenge in my class, to give them some sense of intellectual challenge, which I can give them in some of the works I can provide and to the problems that I can pose. So I want them to experience those challenges because I think it's good for learning and hopefully they will enjoy them as well because people like to be challenged. And they'll take away from that experience their own mental models or ideas that have been challenged. I hope they take away a positive experience of that so that they can then confront any other challenges to their way of thinking or doing things in the future confidently.

Q. Do you have aspirations beyond UIC?

R: I suppose there are two ways to interpret the question. One way is to think about whether I have any plans to work elsewhere beyond UIC, and the other way to think about it is what are my goals outside the kind of the academic life; the scholarship, the professional life, and teaching of UIC. The first answer honestly is who knows. I'm very happy with the job I have. Especially as I've done interviews for some of my colleagues coming to UIC, I've interviewed them. I've been involved in it. And so I've seen hundreds of applicants for jobs around the world including top colleges everyone dreams of attending. It's really hard to get a job this good. Around the



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world, it's really hard, so I'm really happy that I'm here. I'm really happy that I have a job and that it's this job. So, beyond that I really don't have any thoughts beyond UIC in that sense. Life in Korea, living beyond UIC, I just would like to continue to be better at speaking the language and integrating myself in Korean society. I think it's a good aim for all my colleagues if it's possible. I know it's harder for some and there'll be different complications of people learning but I think it's a good aim for all of us to try to integrate ourselves and to try to get a little bit more engaged with Korean society. As you know if you give a little bit you get that a bit as well, and I think the more we can kind of try to be more involved in what's going on here and I don't just mean in the college but also in the wider society. For example, we're quite interested in the environment here. I think a lot of things can be done to try to improve the way people look after the environment in Korea. I think the steps are being taken but, for example, recently you may have heard about the problem of plastic bags being used. I think in the news it turns out there's an issue in the number of plastic bags that are accumulated. We really like to raise awareness that plastic bags create a lot of environmental degradation. They go into the soil, they damage the soil, we all are eating bits of plastic now apparently because of this, animals get caught in them and they die. So I think that we can improve awareness of reusing plastic bags or using biodegradable bags or trying to use cloth bags when we go shopping and things like that. So I mean these are just ways in which we can try to be more involved in Korean life in a practical way. If I talk about aspirations beyond UIC, I would like to be more engaged in that way.

Q. What motivates you as a scholar?

R: It's such a good question. As I've become older as a scholar, as I gain experiences as a scholar, and as somebody who

does research and things like that, I'm motivated by lots of different things. For example, I am motivated by the experience of teaching more and more. Besides teaching yourselves and university students, for example, I also teach with my wife very young children in a catechism class in the church class. Nine year olds from eight to ten on Sunday mornings in the English language parish we go to. There will be Korean children who speak English or foreign children like Nigerian children, Italian children, and all kinds of children who go to that parish. So that is hard. Getting their attention for one hour a week is really hard work. (Laughs) And so I learn from experiences like that about how to refine the way I think about my own work and how to express it better. I've become more interested in how to deliver the work that I've done in a way that's easier for people to understand including not just written work but spoken presentations, lectures, and things like that. So I'm motivated really by a lot of things going around me to be honest. I could say that I'm motivated also by higher aspirations and stuff like that, but day-to-day life motivates me as much as anything else. And besides that I want to be, I'm sure I'm the same as all my other colleagues, be committed to progress of truth in my particular line of work, to try to be committed to that, I suppose, to the truth. We fail but we try.

Q. Could you tell us more about your teachings in the Parish?

R: I teach the catechism class, so they've had their first communion. Specifically, for a number of weeks we teach them the Ten Commandments and then after that the Beatitudes, which we're in the middle of doing now. So those are what we're actually teaching. That's the actual core content for our class.





**STACK UP
YOUR
READING LIST
WITH BOOKS
WRITTEN BY
UIC PROFESSORS**

2018. 06. 16

written by Jiyoon Lee

- SCHOOL -

During my freshman and sophomore year, I dedicated my summer to club activities. Going to campus almost every day to prepare for the big event planned in September, I remember these steamy and sweaty summer days to be filled with passion. But I always craved for more room, more flexibility, and more of ‘my time’. I put so much effort into these club activities that whenever I was done with them, I was knocked out, ran the a/c at full power and laid on my bed with blankets rolled up to my neck. Nevertheless, given that I have concluded my club activities, I have total freedom over how I choose to spend my time this coming summer. I never expected planning for summer to be this exciting. One of the exciting things on my summer to-do list is a summer reading list. Although the summer reading list has yet to be completed, for those UIC students out there who are eager to read fun and enriching books over the summer, here are three books written by UIC professors!

#1. **Wealth and Power: China's Long March to the Twenty-first Century** written by John Delury

Any student who has been a part of UIC for a while should be familiar with the name John Delury. Even those who might not have taken his class or know the professor in person are likely to have had come across Professor Delury in some way. He could have lectured in your Eastern Civilization class or he could be teaching your International Studies major friend. Some may have even seen the professor as an interviewee on western media. Professor Delury is the professor of East Asian Studies and some of his latest classes include ‘Modern China-Korea Relations’, ‘Introduction to International Studies’, and ‘Modern Chinese History’. Professor Delury is a world-renowned East Asian relations expert, so this book, which is about eleven icons whose influences shaped modern China, received a lot of attention when it was published. The narrative revolves around the central theme of fuqiang which means ‘Wealth and Power’. This book not only serves as a cohesive and insightful portrait of the eleven most important figures of modern China, but also as a leap to understanding the mechanisms of modern China.

This book can be accessed for free at the Yonsei Library and the Underwood Memorial Library. Interestingly, this book also has a Korean translated version; the Kindle version is \$9.24 on Amazon.

#2. **Gay Berlin: Birthplace of a Modern Identity** written by Robert Beachy

It often takes ages for UIC students to decide on which Common Curriculum classes to take, especially for the World L-H-P (literature-history-philosophy) series and seminars since UIC offers such a wide variety of choices. For this reason, the first step to a successful semester would be to carefully read through the syllabus before signing up for a class. Every year, I have had to let go of many interesting classes such as Professor Beachy’s courses which would, for some mysterious reason, always overlap with required classes. Freshmen might know Professor Beachy, as the professor of History or the Western Civilization professor given that his latest courses include ‘Western Civilization’, ‘Modern German History’, ‘The History of Sexuality’, and

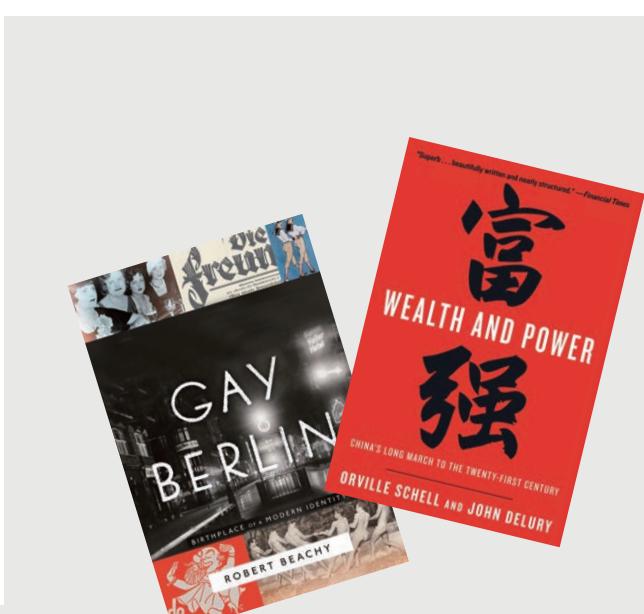
‘World History’. In this book, Professor Beachy explores how the concept of homosexuality evolved in Germany during mid-19th century and how it shaped today’s understanding of homosexuality. His examination of various German ideas is done in a rich and careful manner. This book was highly acclaimed and won various awards such as the 2015 Randy Shilts Prize for the best non-fiction work in LGBTQ literature, the title of ‘Non-Fiction Honor Book’ by the Stonewall Book Awards of the American Library Association, and a “Soul of Stonewall” award from the Berlin Gay Pride Parade Association for the German translation, Das Andere Berlin.

This book is available for free at the Yonsei Library and a Kindle version is available for \$12.04 on Amazon.

#3. **Famous Americans (Yale Series of Younger Poets)** written by Loren Goodman

‘Poetry’, ‘dream’, and ‘pet dog’ are three keywords that come to mind when I think of Professor Goodman. I wanted to take his seminar course ‘Dream Writing’, a course offered since 2012, but haven’t been able to do so yet. I’m looking forward to taking it next semester as I have heard so many amazing things about the course and Professor Goodman, the professor of Creative Writing and English Literature. In the course ‘Dream Writing’, students take part in various interesting activities such as keeping dream logs, making one-of-a-kind books as a final project, and freely expressing themselves during class discussions. Professor Goodman’s class looks like an ideal UIC class. One fascinating fact about Professor Goodman is that he is a poet (Wikipedia even has a page on him). Famous Americans is Professor Goodman’s first published poetry book; this book won the 2003 Yale Series of Younger Poets Competition and the book was published as a result. Poems in the book explore the life of an icon in a manner which everyone agrees to be funny and fantastic. For those who have read the book and love it, just remember that the author is on campus every Tuesdays and Thursdays. Feel free to take your chance to meet him!

This book can be found at the Yonsei Library and the Kindle version is available for \$16.72 on Amazon.



BRIGHTEN YOUR UIC MOMENTS OUTSIDE

2018. 06. 01

written by Dong Woo Kang





The warming weather inflames the desire to come out of the stuffy indoors and spend more time getting outside air. With the summer sun welcoming you with open arms, there is no need to shy away from letting its rays thaw your last bits of winter lethargy. Along with the pure delight of bathing in its warmth, the sun provides you with Vitamin D and an opportunity to further boost your health by exercising outdoors. Of course, many of those in Korea tend to avoid the scorching summer heat, but when conditions are right, spending a few moments of your day outside is a nice way to relax and improve your quality of life.

With its many open fields, forest patches, and outdoor lounges, Yonsei University appears to be an advocate of summer sun enjoyment. At the end of December 2017, Underwood International College (UIC) relocated to the Daewoo Annex Hall, positioned past the original Main Building (Underwood Hall) and Yonhi Hall near the far end of the campus. Together with Daewoo Hall, the Daewoo Annex Hall has become the center of activities for many UIC students. Though the renovated classrooms may be neat and snug, UICians are not exempt from the weather's allure. There are several places scattered near the facility where one may enjoy their time outside, alone or in a group. For those who are still unfamiliar with the surroundings of Daewoo (Annex) Hall or are freshmen eagerly awaiting life at Sinchon, this article will shed some light on nearby outdoor meeting places.

1) Left side, Daewoo Hall

A sloped, uncovered patch of land sits on the left of Daewoo Hall, shaded by the canopy of trees covering the rest of the hill. Though it is a bit separated from the building's entrance with a road in between, this should not deter students from walking over to enjoy the cool breeze seeping through the leaves of the forest backdrop or the natural parasol of the branches above. There are four park benches aligned downhill and a circular table at the bottom. The area is rather narrow and missing grass, so be wary of getting dirt on your shoes. The quietness from its relative isolation and natural protection from the sun offset this small inconvenience, so this is good place to savor your idle time.

2) Front, Daewoo Hall

Reminiscent of a sidewalk café, several metal tables and chairs adorn the entrance of Daewoo Hall. Located on the sidewalks in front of the building, and between the main entrance and stairs leading to the ground floor secondary

entrance, these seats provide a convenient meeting place for students and faculty members. Other than the location, the area provides a charming view of the garden located below. However, the lack of shade and the metallic furniture may make it slightly uncomfortable to sit very long when the sun is fully ablaze. Nevertheless, this is the most formal setting for a meeting on this list of locations.

3) Garden

Between Daewoo Hall and Yonhi Hall is a garden with grassy patches spreading out from a circular center guarded by a single tree. The many flowering bushes and trees showcase their exuberance during spring and help paint the campus emerald green during the summer. The towering antique brick halls and the younger gleaming white buildings surrounding the garden add an extra layer to the garden's beauty. The patches are divided by walking paths connecting the Daewoo Hall, Daewoo Annex Hall, and other facilities together. Several park benches are placed between the bushes for students to relish in this small yet beautiful garden. Be mindful when choosing your seat: some are comfortably located underneath trees, but others are exposed to the sun. Some of the benches are placed close together, making it possible for bigger groups to gather around and freely discuss. Due to its easy accessibility, you are bound to tread across this place at least once.

4) Behind Daewoo Annex Hall

Daewoo Annex Hall has its own small, cozy garden in its backyard. Behind Daewoo Annex Hall, tall trees shield the several round tables sitting below from the sun. Four tables with textures resembling natural wood provide students an ample number of seats to gather around. But if those are not enough, additional park benches are located to the right, similarly surrounded by tall bushes and trees. The area is not densely packed like a forest, however, so it remains brightly lit from above. Due to its convenient location and pleasant setting, this place has already proven to be popular. Frequent-ed by UICians, professors, and wildlife alike, this piece of land is a hidden campus treasure. You will naturally be inclined to sit down here for a while in between your classes.

Though there are many other great areas like Cheongsongdae Forest to savor the sweet summer moments, some of the best places can be found near the heart of UIC. This article has explored the areas near Daewoo Hall and Daewoo Annex Hall that are convenient, accessible, and enveloped by nature. Why not take the time to visit these places in person and brighten up your college life?

Interview with a

3 Campus Program Exchange Student

2018. 06. 22

written by Yun Sohyang

Q. Please introduce yourself.

A: Hello, my name is Violette Marie Cambon, my friends call me Vio. I am a masters student of University of Geneva and I am in the three-campus program. I spent a semester in Keio University, and I am spending a semester here at Yonsei University and then I am going to Hong Kong where I am going to study for two weeks and then do my internship there.

I come from Valence, southeast of France. Valence is in between Lyon and Marseille, closer to Lyon. Back in France I had to learn English and choose from German, Italian or Spanish, but I wanted to learn a language somewhat unrelated to French so I chose to go to a high school that taught Japanese. I wish I was as good as I should be at Japanese, but I forgot some of it during the year when I joined a volunteer program. I resumed studying Japanese at the University of Geneva.

In total, I have spent a year and half in Japan. As an undergraduate student, I spent a year as an exchange student in Japan four years ago. My major as an undergraduate student was Japanese language within a business context. I studied translations English to French and Japanese to French. As a master's degrees student, my major is Asian studies and at Keio University, I took some business and law courses.

Now, I am also learning Korean here, taking 2 hours of Korean Language Institute (KLI) classes every day. It is intense, but it is the best way to learn a language. Since I am staying here only for a month, I want to learn now, where I have Korean teachers that can correct my mistakes.

Q. Tell us about the 3-Campus Program that you are taking part in.

A: My major as a master's student is Asian studies and so the 3-campus program was a perfect match for me. One of my teachers at Geneva told us about the 3-campus program. I think it is mainly directed toward undergraduate students or undergrad students who want to take a year off before going to grad school. But of course, at first I hesitated to think whether is it really wise? I was planning on finishing grad school and getting a job to earn money. Still, studying a year in three different countries, in great universities like Keio, Yonsei and Hong Kong University (HKU)? It was just such a huge opportunity. After all, I was an Asian Studies major and it made sense to go. I thought that this might be my last time travel and study as an exchange student. I knew how it was from my undergraduate exchange experience in Japan. As far as I know, this year, I am the only graduate student who is in this 3-campus program for a full year because many students choose to go on a half year program. Though it is very intense, I think it is totally worth it.

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Q. Which courses are you taking?

A: I am taking two Korean Language Institute courses, Korean history, Masculinity and Modernity by Professor Helen Lee and RDQM by Professor Howard Kahm. I initially wanted to take fewer courses but the courses were way too interesting, I thought, “I need this in my life.” I knew it would be hard but I think it will be useful.

Q. What do you want to do in the future?

In what way do you think your UIC education contributes to your future plans?

A: Well for now, I have to finish my exams which end on June 19th and then I have to leave for Hong Kong on the 22nd. Then, when I go back [to Geneva], I would have to write my thesis and finish my Masters first.

From my UIC education, I have gained so much regarding my career path. I was not so sure about what I wanted to do in the future, but now through the experience I acquired, I have developed more interest in studying and becoming an educator. And as a first step, I could set the topic for my master’s thesis thanks to my UIC education. I was so inspired by so many great professors at Keio and Yonsei that I

can see myself doing something like this. The professors are so interesting and they are so good at what they do because they have so much experience.

For my master’s thesis, I think I will investigate the relationship between gender and ecology in Japan. I think I would never have come to this conclusion without the masculinity class of Professor Helen Lee.

Q. How has life been for you in Korea?

A: I did a bit of traveling in Korea and I like Itaewon, Hongdae and Han river. But it's really hard traveling around because the classes I am taking at UIC are great but also very challenging. So, my schedule is packed. My mom called me and she said I sounded so tired. I just told her that it's because there's so much stuff to do here. I love it here.

Q. Have you taken part in any UIC or Yonsei-wide activities? Clubs, special guest lectures, akaraka, etc.?

A: I haven’t taken part in too many school activities, but I did go to the special guest lecture “Nature in Modern Confucianism: Ecological Motifs in Kang Youwei’s Great Community” by Professor Ban Wang from Stanford University. It also inspired me to come up with the topic for my master’s thesis.



Comparative Literature and Culture Major Dinner

2018. 06. 16

written by Mijin Kim

About the Comparative Literature and Culture Major

The Comparative Literature and Culture Major (CLC) hosts some of UIC's most creative and critical minds. Students are exposed to works of different literary traditions, critical theory, film, and popular culture. Some popular courses of the major department include: Rock Music and American Identity, Readings in Medieval European Literature, and Postcolonial Literature in English. The flexible and interdisciplinary program allows students to cultivate a well-rounded and critical understanding of the world around them.

Comparative Literature and Culture Major Dinner

On June 1st of 2018, the CLC Major student council hosted a special dinner for their students and professors. This semester, the dinner was held at Sinchon's famous Italian restaurant, Team Nolita. The biannual Major Dinner is a time for both students and professors to relax outside of class and enjoy pleasant conversation and some great food. The event invited major, minor, and even prospective CLC students.

The dinner was held in a private area of the restaurant. Around 7 pm, students and professors started filing in. Students exchanged greetings and took their seats. Some of them chose to sit with close friends or with professors whose classes they were taking this semester. The more adventurous students sat with others whom they had never met before.

This year's major representative and vice-representative, Tessa (CLC 16) and Ji Hyun (CLC 16), informed the room that the chair

professor would not be able to attend the event. Nonetheless, the representatives gave us a warm welcome and delivered some heartfelt words about the CLC community.

The menu included dishes such as margherita pizza, carbonara pasta, caprese salad, and many more. The amazing selection of dishes delighted everyone. Students and teachers could not refrain from making jokes about how elegant and luxurious the major dinner seemed compared to the other dinners they had attended. Everything was within budget, of course.

The intimate and warm atmosphere of the restaurant made it a great place for conversation. Some students left early, but a number of students and professors stayed back to chat. Some students found themselves enjoying their conversation so much they lost track of time. It was a great opportunity to meet peers and professors outside the typical classroom setting and talk about different academic interests, hobbies, personal experiences, and even goals for the future. The CLC Major Dinner was a great success and it certainly helped all students feel like a part of the community.

Interview with Comparative Literature and Culture Representatives

Q. How would you describe the Comparative Literature and Culture (CLC) community?

Tessa (CLC Representative): One way to describe the CLC commu-



nity would be to use the word “diverse.” We are very diverse and international since we all come from different backgrounds and we are very inclusive. We have a lot of new international students that come in. Also, when it comes to diversity, it extends to the classes that CLC offers. We have classes on topics ranging from music to literature, such as Medieval Literature, Renaissance Literature, but there are also classes like The Culture and Literature of Dreams and Myth and Counterculture. CLC, described in one word, is diverse.

Ji Hyun (CLC Vice-Representative): It is like a big family. It is a diverse family of different people, but at the same time, we are also really tightly-knit. So, for events like the dinner, it is really great to gather people around and strengthen our bond. We also get to listen to their different stories, like where they are from, or how they used to live. We really get to know all their different cultures and as many of our students know, CLC is also related to cultural studies.

Q. Why do you think it is important to have events like the CLC Major Dinner?

Tessa: The reason why we are having this event is to help the CLC students grow closer. That includes people who minor and double major in CLC, and freshmen who are prospective CLC students. They get to know their seniors and professors. Personally, I feel that active communication and a sense of connection within the CLC community, especially since we are a small major department, are very important and vital.

- SCHOOL -

Yonhee Dong Dabang:

A Stress-Relieving Haven for Yonsei Students

2018. 05. 24

written by Yu Jin Jo



These days, university libraries are no longer places where students merely come to study or borrow books; they've turned into places that serve various purposes that may sometimes seem completely irrelevant to the traditional purposes of a library. This is especially true for the Underwood Memorial Library (UML), the school library located in Yonsei University's International Campus in Songdo. Within UML, there are many facilities such as the school cafeteria 'Y-Plaza', a convenience store, and even a post office. But among them all, one of the most sought-after facilities is 'Latte Flora', a café located on the seventh floor. It is a go-to spot for students due to its tasty and unique selection of drinks and desserts, including its well-known 'Jorripong Frappe' and 'Melting Cheese Pannini', which they can enjoy while admiring the beautiful view of the campus from the windows. This year, Latte Flora has initiated changes that have made the café an even more attractive place to visit. It has launched a small comic book café called 'Yonhee Dong Dabang,' where visitors of Latte Flora can read comic books free of charge while sipping their drinks.

As soon as students reach the entrance of Latte Flora, they will find a shelf full of comic books in store for them to come and pick from. Many of the books are ones that come in series, including the comics 'One Piece', 'Bakuman', 'One Punch Man', and 'The Lord of the Rings.' Students who wish to

spend their time at Yonhee Dong Dabang can pick comic books (up to 3 books are allowed per person at a time) and order from Latte Flora. With the drink or snack that they ordered, they can then pick a seat and delve into their comic books. It is also a café policy that you cannot read books without purchasing at least one item from the cafe.

Although placing a number of comic books on some shelves at a café might seem insignificant, this decision has triggered a subtle yet notable change for the students at Yonsei University. In fact, a significant number of students - approximately 100 to 150 - visit the café every day, and around four groups of visitors borrow and read the comics every four hours each day. For a large number of students, the change brought about by Latte Flora has become a gateway to relieve stress. Students who are continually burdened with assignments and the pressure to do well on exams get the chance to relax for a while and take their minds off their daily troubles while immersing themselves in the imaginary world that unfolds in their comic books. In addition, Yonhee Dong Dabang has helped fill a void that all comic book lovers at Yonsei have long felt: a void created by the depressing fact that there are virtually no comic book stores near campus. Now, they can enjoy unlimited access to a wide variety of comic books at their very own school library.





D e s i g n e d b y S a e h y u n L e e

