

THE UIC SCRIBE

Summer Edition: Vol.10 ED.2, 2015

STUDENT-ORGANIZED OFFICIAL NEWSLETTER OF YONSEI,
UNDERWOOD INTERNATIONAL COLLEGE

THE DARKNESS
behind the Light

LACK OF
Social Empathy in South Korea

THE JOY
of Giving

Potential of Diversity



LETTER FROM THE DEAN

Every semester, when we get a new group of incoming international students, I want to ask each and every one of them how he or she learned about UIC, and how he or she decided to come here. Did you find out about UIC through friends, family, the Internet? What was the last college you also considered before choosing UIC (who is our competition?)

Every fall brings to UIC a new batch of international students, and this fall we expect the largest number of international students so far, 48 in total, from 18 different countries. This brings the total up to 286 of enrolled international students at UIC, from 50 different countries. Underwood International College has become a flagship liberal arts college in Asia, serving as a benchmark for rigorous academics plus a vibrant student life.

One of the reasons I ask our international students how they found out about UIC is so that we can continue to find ways to reach out to ever more prospective students. Every year, we visit high schools and attend college fairs around the world, meeting students, counselors, and educators and sharing information about UIC. Just in 2014 and 2015, our faculty and staff visited almost 50 high schools in cities ranging from Ulaanbaatar to Singapore, Shanghai to Kuala Lumpur, in more than a dozen countries. In one visit, to a highly ranked high school in Istanbul, the college counselor brought three students to meet with us. The three students—all Turkish students—included one who had taught himself written Korean, another who had watched so many Korean dramas that she understood most of what was going on, and a student who had started a K-pop dance club at the high school! One of the most rewarding parts of my job as dean of UIC is to meet students the world over, interested in Korea and Korean culture and in UIC. It is especially rewarding to meet some of these students again as freshmen at UIC.

In addition to visiting high schools around the world, we also invite high school counselors and principals and teachers from around the world to come visit our campuses and sit in on our classes. They return to their home countries armed with lots of information about the kind of college that we are, and thus able to find students who are a good match for us.

UIC students are the best spokespersons for us, and SAM (UIC Student Ambassadors) is a student club whose members who come up with ideas about how to promote UIC around the world. Current SAM members include students from 13 countries who advertise UIC in their countries of origin in various ways. Some students blog or upload videos about UIC, others Facebook and Weibo and Twitter and Instagram and Youtube, yet others write descriptions of UIC in their own language for Wikipedia. SAM members help high school students learn about UIC, and in the process, gain some marketing skills as well!

UIC is a relatively young college, and it is the dedication of our faculty, staff, and students that leads to our ever-increasing reputation among students all around the globe. Please join me in welcoming this fall's new group of students, and in making sure that UIC is a top option for college-goers the world over!



Hyungji Park, Ph.D.
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Many lament missed opportunities, the forgone path and “the one that got away.” I, on the other hand, often find myself lamenting time—the countless ticks and turns, the periodic shifts of digits and the everlasting trajectory of the sun. Today I muse over the year that has snuck by since I took on as the Editor-in-Chief of *The UIC Scribe*. One trivial year during a lifetime—yet I ache as it trails behind me.

As is known, UIC is established upon the ambition that is globalization. Such growth, with its many elements and roots, is in my eyes supported by two main pillars: time and personal relationships. Whether in a university, a corporation or a nation, worldly growth begins with human interaction and blooms with time. This idea emanates in this edition of *The Scribe*. Julie speaks of UIC’s burgeoning potential to be part of “a trinity that is interrelated and deeply connected” (p.5); Sooyeon explores the importance of social empathy in Korean society (p.38), upon which I provide a personal and candid perspective (p.31); Allyssa contemplates South Korea’s juggling of its partnerships as its role on the global stage expands (p.28); Jonghyun reflects upon the happiness that surges from offering simple kindness (p.33); and Sam emphasizes the value of developing new relationships abroad (p.14).

Evidently, *The Scribe’s* writers know that as time passes and interpersonal connections blossom, we continue to grow and change. I myself have grown in unthinkable ways in the past year. Experiences and interactions have introduced me to a wider scope, clarity and a grounded disposition—overall, a better me. As is with life, however, time and relationships are subject to loss, slipping by when no one is looking. At this moment, I daze over my four-year bond with *The Scribe*, incredibly grateful for all that I’ve learned since my confused but excited first step as a part of this magazine. With the approaching dive into the real world, I feel as though I am leaving behind more than a post or a memory. I wholeheartedly hope for the best for *The Scribe*, and that present and future members will gain—and remember to cherish—the precious time and relationships that I now hold dear as I take my next step.



Song Da-woon
(Amie)

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Potential of Diversity

by Joo Yonkyoo (Julie)



Underwood International College (UIC) is in its 10th year since its establishment. In comparison with Yonsei University, one of the first universities in South Korea, UIC is very young. With each passing year, we see increases in the number of students, majors and professors. Its history of expansion is also physically reflected in the extension of the campus to include Yonsei International Campus at Songdo, Incheon. To quote our Dean, Hyungji Park, UIC is a “new experimental program.” It is still undergoing construction, continuously growing and developing.

One of the main factors that drew me to UIC as a high school graduate was its potential of offering an Ivy-League

class education. Its recent establishment means it has a short history. Therefore, as a prospective student, I did not know exactly what sort of atmosphere or culture I should expect to find myself in. However, for some reason, I knew I would not be disappointed. After all, UIC promises a new beginning—a hope for the future. After a month at UIC, my confidence in its vision as “liberal arts for international minds” became concrete and I realised the source of UIC’s potential: diversity. This diversity not only applies to the student body, but also to the professors and the founders.

In an interview with UIC Student Council President, Lee Seok-kyu, he explained the meaning behind the Student Council’s name, “PoTENTIAL” and identified diversity as the



(Joa Yonkyoo)

fundamental basis and driving force for UIC. Moreover, he explained that the Student Council's mission statement, "To Infinity and Beyond," represents the unlimited scope of potential this diversity presents. Lee also emphasized the significance of UIC for the future of not only Yonsei University but also for South Korea. In his opinion, merely being able to speak English is not the main factor distinguishing UIC students from other students in the country—it is beyond that. Learning to speak another language does not necessarily lead to an acquisition of an international mind. The ability to understand the world from a global perspective through a Western, American-style education within an Eastern setting is what places UIC students at an advantage in the rapidly globalising world.

The wave of changes our world is experiencing is inevitable, and we need leaders to guide us through this process. In the words of Kofi Annan, "It has been said that arguing against globalisation is like arguing against the laws of gravity." UIC students, as tomorrow's leaders, thus serve as important assets to both Yonsei University and South Korea. In this respect, UIC is ahead in paving the way, leading the next generation through the gateway into an increasingly borderless society. Given its short history, the Student Council and the department as a whole have yet to fully demonstrate this capacity, and some might interpret this negatively to mean that the goals of UIC as a project are too ambitious—that diversity cannot bring about the sense of unified culture and identity that most colleges possess. However, the fact that UIC is one of the first of its kind positions UIC as a forerunner in setting new foundations, forming different traditions and, essentially, making history.

The potential of UIC extends to the society at large and is present in the individuals within. UIC represents diversity within an institution. It is part of a bigger picture—an on-going historical process. However, it is also comprised

of singular students with different backgrounds, each with a history of its own. In other words, UIC, the society and the individual are layers of the same core—a trinity that is interrelated and deeply connected. On one length of this construct, UIC is both the product of and a contributor to society. The demographic trend towards a culturally diverse population in increasing parts of the world creates the need for, or rather, results in global communities such as that found in UIC, that accommodate this shift through, for example, the provision of an international curriculum. UIC has, in turn, adapted to the global changes and provides an education system that synthesises and further develops the notion of diversity in order to create global citizens of the future. The same relation applies for the individual with UIC (or any other global institution), and the rest of the world in general. The founders of UIC initiated the project with a vision and we, as students, are unravelling the blueprint and leading the course of its application. However, we each bring with us a set of ideals, beliefs and values that are thoroughly influenced by the societies in which we were raised, and which in turn help to shape the academic environment of the college that we attend. After our education at UIC, equipped with the skills and knowledge that UIC aims to provide, we will participate and, this time, lead the societal movement, make changes and shape the world. Thus, an interdependent relation is formed. All three aspects are part of an intricate, relational structure.

In the case of the diversification of a society, a university, or of an individual's background that we are witnessing today, the resulting exposure to differences can cause divisions between groups of people. These divisions can lead to an absence of a common identity that binds a community, or with which a person puts a name to his existence and experiences.

Let us examine the example of New Zealand's society. According to the 2013 Census, 74 percent of the population

is European, 14.9 percent Maori, 11.8 percent Asian and 7.4 percent Pacific peoples. Despite all being “New Zealanders,” there are separate members of Parliament representing the Maori, Chinese, Korean, and Indian populations. While demographic representation is important, the deliberate distinction by ethnicity also casts doubt on the country’s nationality identity, which is meant to represent “unity by common descent, history, culture, or language.” Geographically, there are also many residential clusters of ethnicities settled within different regions. This problem of clustering and the consequent ethnic polarisation creates stereotypes and segregation of communities. In this way, the cultural diversity of a country may unhinge the unity of its society and bring its cultural identity as a nation into question.

Similarly in UIC, there is a division between the students born and raised in Korea, and overseas Korean or international students. There is no hostility in any sense but the division exists nonetheless. One may question the harm in such an occurrence, since it is only natural to want to tend towards similar, like-minded people. But this lack of unity is one of the main problems the UIC Student Council faces in establishing traditions and providing services that represent and benefit the student body as a whole. Their pledges, therefore, aim to bring a sense of unity to the diverse community through, for example, the revival of the UIC Festival. This festival aims to provide an opportunity for different groups in the college to interact and form relationships, thus reducing the division within the student body.

In the personal realm, I experienced an identity crisis when I made the decision to change my nationality and become a New Zealand citizen. I was trapped in a dilemma of whether to completely assimilate myself into the Kiwi culture or to firmly grasp onto my Korean roots. Although I speak Korean fluently, eat Korean food, cheer for our soccer team and weep for our country’s tragedies, the uni-

form on my shoulders and the English name I use seemed to symbolize a masking of my true identity. Obligations and responsibilities within the home, school, social setting, and work environment all differed and I felt as if I were playing a character, fulfilling roles for different audiences. The title “Kiwi-Korean” seemed to place me in two categories—a division within myself.

However, if New Zealand had decided to limit immigrants into the country, it would not see many of its developments in the political, economic, and social spheres today. If UIC only offered places to Korean students, its students would not be able benefit from its characteristic global environment that corresponds with its global education. Not to mention, the founders themselves would have been different, making UIC wholly impossible. If I had not become a New Zealand citizen and embraced the diverse background it has given me, I would not be at this university writing an article about the potential that diversity affords. The point is that if we as a society, a university, or as individuals are pre-occupied with the confusion, uncertainty, and the possible negative impacts diversification may impose, we will never get anywhere.

Yes, there are problems that come with diversity. But we should not overlook the opportunities this same diversity provides. It can remain as a problem or turn into uncapped potential. The lack of unity and identity can be overcome and should not be considered an unsolvable, permanent issue. The simple existence of a society in a particular state does not suggest that that state is natural. For all of history, we have drawn divisions between countries and accepted differences in culture and language as natural barriers. However, these have proven to be merely superficial distinctions. As we enter the new era of globalization and realize the benefits of diversification, we must also overcome its associated challenges. We have potential—and we should unlock it. ■



(Joo Yonkyoo)

Finnish Prime Minister **Alexander Stubb** *on Education & Innovation*

by Yun Jae-young

On November 24, 2014, Finnish Prime Minister Alexander Stubb visited Yonsei University to talk to students about education, innovation and the creative economy. The Prime Minister's lecture gave students an opportunity to participate in an informative discussion on issues ranging from the education systems in Korea and Finland to the Finnish economy and international politics.

The lecture was divided into three sections. In the first, Stubb talked briefly about his own education and his views on university education. The next two sections made up the main body of his lecture and covered education and international politics, respectively.

The Individual

Talking first about his own upbringing, Stubb explained that he was educated under the Finnish system, but grew up in a bilingual family, with both Swedish and Finnish being spoken at home by his parents. He went on to study political science in the United States, where he read classical and modern political philosophy.

Drawing on his experiences of the one-on-one training he received while in the U.S., Stubb stressed the need to constantly train the mind through reading, writing and discussion, and encouraged students to nurture their curiosity and keep their minds active. At the same time, he advised students to balance their mental activities with physical exercise, rest, and a healthy diet, which he believes are integral to keeping both the mind and body healthy. He mentioned that he believed there was a no happier place than a university campus, because that is the only place where you can freely nurture your mind and body without being tied down by other social and familial responsibilities.



(FinnishGovernment flickr)



(FinnishGovernment flickr)

Education

With regard to education, Stubb reinforced the importance of renewing the education system. In Finland, it was the public's belief in the education system that served as the foundation for the growth and competitiveness of Finnish society. Before university, equality is a crucial factor in the Finnish education system: every child gets the same chance to learn, and weaker students are not left behind. The Finnish education system focuses on the memorisation of information, but children are also taught how to obtain information and analyse it. Even though Finland is consistently ranked highly among OECD countries in terms of academic performance, especially in primary and secondary education, Stubb acknowledged that the Finnish education system was not perfect and emphasised that schools should teach students how to think, analyse and adapt information to new situations. These skills, he argued, should form the basis of any education system.

Furthermore, based on his bilingual upbringing, Stubb declared himself “a firm believer in international education” and highlighted the increasing importance of learning languages and studying abroad. Indeed, in today's globalised world, the pursuit of knowledge and the desire to learn, just as Stubb highlighted, are the essential building blocks of any society.

International Politics

World politics, according to Stubb, can be split into three main phases: the first, a bipolar world led by the United States and the Soviet Union during the Cold War; the second, a unipolar world led by the U.S. after the collapse of the Soviet Union; and finally, today's multi-polar world, with the emergence of economic powers such as China, Brazil, and India.

After the end of the Cold War and the banking crisis of the early 1990s, the success of Finland, whose GDP rose to the same level of that of Sweden in 2008, can be attributed to what Stubb claims was its ability to adapt to the changing world faster than anyone else. In the 1990s, Finland achieved economic and political integration through European Union membership. The IT revolution in Finland, which saw the rise of companies like Nokia, also enabled Finland to fight protectionism, innovate, and open up the country to the world.

Finland, like many other countries, was heavily affected by the 2008 global financial crisis, especially as 40 percent of its GDP value comes from trade. However, the economic problems that Finland faced were not always external. Structurally, Finland has had to deal with its social security system and its overvalued welfare society. In relation to the success and innovation of Finland during the late 1990s and some of the problems that Finland is facing today, Stubb referred to a book by Jim Collins, *How the Mighty Fall*, which discusses the rise and fall of big, competitive companies. The book outlines the five phases of a big company: 1) huge success, 2) the acquisition of more, 3) a denial of its problems, 4) a desperate attempt to sustain success, and 5) a decline into irrelevance or death. In order to escape this pattern, leaders must question themselves and reflect on what has gone right or wrong in order to figure out how to recover from their problems.

Stubb's lecture was a great opportunity for students to think about—and discuss with Finland's top politician—the diverse connections between education, the economy and politics. ■

The Baekyang-ro Chocolate River:



Traversing or *Travelling*?

by Fu Kaiying

Photo 1



Yonsei University Sinchon campus is in a state of transition. This on-going process has pitted man, steel and machinery in a grand battle against earth and pavement. Like a chimera of sorts, limbs of buildings are torn down while new ones are in formation. The truncation of stairways produced cliffs in contrast with the sunken trenches, while the dunes of heaped ground reflect the chaff in our own minds as we try to recall what Baekyang-ro used to look like, but are unable to do so. Since March 2015, the Baekyang-ro Renovation Project has finally moved into its last phase of construction; the installation of various symbolic icons – to be integrated into plazas, gardens and fountains – will complete the new ground-level landscape. A lot of the construction work has since moved up to the surface (Photo #1), where students now join in the spectatorship of a changing environment. According to Yonsei University President Jeong Kap-Young during a speech for the University’s 128th Anniversary, the overhaul of the campus’ main road marks one of the milestones of Yonsei’s “Third Founding.” One of the ways in which Yonsei will pursue the role of a global leader in education is by establishing a *‘people-oriented campus’*, which the Baekyang-ro Reconstruction Team claims was hindered by the intrusive stream of vehicles that traverse through the campus. However, with the campus rapidly transforming, students’ familiarity with the space is called into question. Old traffic is replaced by construction vehicles and workers, while high school and middle school students continue to arrive for tours around the campus grounds. Do Yonsei students traverse the campus like everyone else, simply passing from point to point, or do we have a different relationship with

this campus – one that allows us agency in our journey? Perhaps even in this period of transition, we are already constructing a ‘people-oriented campus’ rather than simply spectators enduring the process.

High barricading walls funnel students through fixed routes as they walk across the university. Bordered by walls in place of grass, space is narrower. These walls conceal students’ from their immediate surroundings and, in turn, campus life unfolding at one side of Baekyang-ro becomes visually inaccessible from the other side. Remodeling Baekyang-ro, leading from the main gate up to the Underwood Courtyard, hence temporarily made it a less porous chasm through the campus than before. The effect of barricades is paradoxical – at once distancing spaces and shrinking immediate space (Photo #2). With the project progressing through different phases of construction, routes are redirected from time to time and the high walls taken down and repositioned. As such, patterns of traversing the landscape change accordingly and students are periodically disoriented. With path and location obscured, walking across the campus feels almost like travelling through the tunnel of Willy Wonka’s Chocolate River from the movie *Charlie and the Chocolate Factory*. In the absence of location markers inside the dark tunnel, Willy Wonka declares, “there’s no knowing where they’re rowing” — distance and time seem to be in flux until one has arrived.

How did students use to *travel* then? Buildings are recognized not as stand-alone fixtures but in relation to their environment. They are experienced by the journeying to and from their proper exits and entrances, passing



Photo 2

(Fu Kaiying)

between other buildings in chosen sequences. Now with diminished agency in choosing and knowing the routes with which to move around campus, is the movement of students devoid of meaning? Baekyang-ro's remodeling actually presents an opportunity for redefining the campus even during the final phase of construction. Forced to hit dead-ends and take redirected routes between destinations, students discover new time sensitive "sequences" of campus navigation. There are now no proper exits and entrances for they have lost authority in structuring how the campus is travelled. While connections are iterated between buildings that formally would not have been related within a single path, these relations are, however, in a state of constant change. Navigation has not become a passive activity, nor has knowledge been nullified without being renewed.

The exposed building foundations with their spitting guts of severed steel rod reinforcements add to the sense of being under attack (Photo #3). Almost as vulgar to the senses as leaving the body of a dead man uncovered, the splayed out 'broken bones' of destroyed infrastructure conjures a quiet sadness and strange awareness of one's subconscious attachment to the once familiar built environment. While students have turned the barricade walls into canvases for

creative expression, advertorials and activism, the walls are so often repositioned that the liberating effect is incomplete. The limited and diverted pathway options also pass between resurfacing works that whip up plumes of dust into the air. The loss of students' authority over health and movement in their campus is cause for some anxiety: where do they stand in the order of priorities? Do the structural elements of the campus, comprising the buildings and related construction work, matter more than its people? The anxiety of Willy Wonka's passengers



Photo 3

(Fu Kaiying)

as they entered the Chocolate River tunnel, however, will not find its place in this context. Unlike them – who were complete strangers to Willy Wonka’s world – most of those who traverse the Sinchon campus have at least a vague idea of what the campus used to look like. In a typical change-blindness test video, such as one produced by *National Geographic* titled “Brain Games!: Pay Attention”, fixtures in the environment are progressively replaced as one is made to focus on a magic trick taking place in the foreground. Experiments have shown that we have a remarkable ability to be blind to even the most drastic changes as long as our attention is diverted away. In the context of the Baekyang-ro Reconstruction Project, students are confronted with change on a daily basis, and have been over the years since construction began in 2013. Perhaps it was precisely because this change was so rapid and haphazard that Willy Wonka, in the psychedelic Chocolate River tunnel scene, remained absolutely calm. In a similar way, it is the students’ blasé attitudes towards further changes – an acquired nonchalance – that sets them apart from the general public. By overcoming the initial anxiety and reflexive apprehension towards change, students become more in-tune with their curiosity about the change. One is no longer trapped by walls but eager to peer through the fence.

In its final stage before completion, the high walls of the construction barricades have been coming down and the limitations of space require some worksites to remain exposed to casual gazing. Consequently, from different vantage points leveraged from multiple locations on campus, a hidden topography is illuminated. Whether you are having a meal in the Student Union Building, studying by a window at the higher floors of the Central Library or gazing through the glass of the POSCO Bridge, a new teaser of the world behind those walls is revealed (Photo #4). It is also only when one views the center path along Baekyang-ro from the side that one realizes the path is a massive bridge supported by stilts rather than solid ground. Here, we shall pay homage to the University’s oldest adopted adage – “the Truth will set you free.” Knowledge of the campus topography is hidden and must be earned by *travel*. A multitude of perspectives are collected over time and put together

like clues in a mystery novel. Mystery itself will come from the withholding of certainty in anything but final destinations of a journey. In every instance lies potent the potential for a rerouting of paths and thus every turn of a corner is invested with suspense. Therefore, rather than increasing alienation from the campus, we subconsciously become more familiar with the campus through its diverse layers and by encountering its intimate insides. The project of a people-oriented campus has its fruits not only in constructing more open spaces and diverting intrusive traffic underground, but also in turning movement around campus into an engaging journey. ■

Photo 4



(Fu Kaiying)

Change Things Up! Go Abroad

by Lee Se-woong (Sam)



(Lee Se-woong)

A semester abroad is one of the most exciting things that any college student can experience. There is no time in life when it is easier to go abroad for a semester or even a full year, without commitments or significant economic costs. Not to mention, spending a semester in foreign country or even a different university in Korea can be a fantastic eye-opener for anyone that chooses to embark on the journey. Of course, setting foot outside of one's comfort zone can be quite daunting and even downright tiring, but it is completely worth the risk. Sticking to your comfort zone will leave so many doors unopened on the path to success...

Yonsei students interested in study abroad can choose from over 600 schools around the world. Some schools even include internship experience in their study abroad program so that students can get the most value from their visit. The affiliations with these sister schools make it much easier to get visas and other legal documents in order, meaning that even some countries with strict visa regulations are within reach. Some of the steadfast holders of agreements with Yonsei have remained on the list of possible exchange schools for decades, but others, especially those offering more exclusive or unique programs, change quite frequently. The list is updated by the Office of International Affairs near the beginning of each semester, so be sure to check their website for updates!

There are several approaches one can take to study abroad. The most common method, via the Exchange Student Program (ESP), offers the benefits of a large number of schools and affordability. Credits can transfer under this program as well. ESP is by far the most common program for students wishing to go abroad. Alternatively, the Visiting Student Program (VSP) allows students to be more flexible in their approach to schools, while maintaining a reasonable budget. Depending on which school one chooses, VSP can actually end up being cheaper overall.

While the ESP and VSP programs are open to all Yonsei students, UIC also offers a few programs exclusively to its students. Through agreements with globally renowned institutions such as Columbia University or affiliated programs at Keio University and Hong Kong University, there is a study abroad track to suit every flavour and need.

With regard to the selection process, UIC students have an advantage over others. While there are exchange universities in various nations offering programs in their native tongue, such as French, Spanish, Chinese, or Russian, most students will opt for the English track. The competitive pool of nominees is spread throughout the entire Yonsei community, but because UIC students spend their entire college career studying in English, they accrue a definite advantage in terms of linguistic ability. Selecting candidates for universities is at the discretion of Office of International Affairs. The selection criteria is a combination of GPA, interviews and TOEFL scores. Certain schools and certain programs may pose additional requirements, such as a higher minimum TOEFL score or certain types of majors.

The entire application period takes a full academic year. Students are able to apply in the second semester of their freshmen year, meaning that the earliest anyone can go on a study-abroad semester is after completing four semesters. Should a student wish to, they can take a semester off before or following the exchange semester, usually for a tie-in internship.

All-in-all, however, it's a fantastic opportunity to build new relationships, see new sights and explore the world. Some may choose to go on exchange with the primary focus on travelling. Others may wish to further their knowledge through participation in a foreign institution or even enrich their career resources. All will expand their horizons and broaden their perspectives. Yonsei offers the key to open so many doors, a chance that students shouldn't miss. ■



(Lee Se-woong)



(Department of Public Relations, Yonsei University)

DESIGN FACTORY KOREA

by Joo Yonkyoo (Julie)

On the morning of April 22, 2015, the foyer of *Veritas B* of Yonsei International Campus was filled with over 150 students, professors and guests, all bustling with excitement. It was the launching day of Design Factory Korea.

Design Factory Korea (DFK) is a project launched by Underwood International College (UIC). It is the sixth member of Design Factory Global Network (DFGN), which first originated in Aalto University, Finland, and now operates in Australia, Switzerland, Chile and China. As part of the larger umbrella of DFGN, Design Factory Korea is an experimental, co-creation platform for interdisciplinary education, creative thinking and research. It provides an

opportunity for like-minded people to collaborate and create a network in engineering, business and design. Its purpose is to facilitate a culture of problem-based education to promote interactive learning, practical application and entrepreneurial partnership across boundaries.

As soon as I walked through the doors of the event venue, the exhibition prepared and presented by students of the Techno-Art Division (TAD) of UIC captured my attention. The students explained their projects with great passion and enthusiasm to visitors from companies such as Google, Nokia, Samsung and LG, to name a few. They also engaged eagerly with professors from universities both within and outside South Korea about what inspired their



creativity behind their works. There was a great sense of pride and accomplishment. Freshmen who also attended the event were fuelled with motivation after their opportunity to view the works of their upperclassmen. Students present at the event were able to see a clearer link between the major they are pursuing and the possible paths they may choose to take in the future. Creativity, individuality and innovation filled the room—the qualities that make up the foundations of Design Factory Korea.

Opening speeches were given by Dean of UIC, Park Hyungji, President of Yonsei University, Jeong Kap-young, President of Aalto University, Tuula Teeri, Ambassador of Finland, Matti Heimonen, Director of Aalto Design Factory, Kalevi Ekman and many designers, strategists, professors and associates of DFGN. They spoke of new beginnings, pushing boundaries, discovering possibilities, and changing existing structures of education for the next generation. After

all, DFGN is based upon passion, interaction, innovation and application. In the words of Ekman, “Design Factory has one simple objective and that is to educate the best designers in the world.” As the stage is set, it is time for the students to take over and tell their stories. The platform that Design Factory Korea provides will allow them to interact with experts in the industries, form partnerships and share ideas across disciplinary and cultural borders.

“Design” represents imagination, originality and ingenuity. “Factory” signifies entrepreneurship, production and the application of ideas to invent practical, physical creations. Design Factory is, simply put, a space for opportunity and connection. There is great potential for DFGN as it extends its reach into more parts of the world. The future is bright and the opening ceremony of Design Factory Korea at UIC is only the beginning. ■





(Kim Soo-yeon)

From Renaissance to Baroque:

The 2015 Shinhan Lecture

by Roland Greene

by Kim Soo-yeon

In his April 1, 2015 lecture, “Imagining the English Baroque,” Shinhan Visiting Professor Roland Greene discussed the emergence of the Baroque mode of thinking out of the earlier culture of the Renaissance. A renowned specialist of English and Comparative Literature, Professor Greene is the Mark Pigott KBE Professor in the School of Humanities and Sciences at Stanford University. He started his career at Harvard University as an Assistant and Associate Professor and after eight years he moved to the University of Oregon, where he taught until 2001. His most recent book is *Five Words: Critical Semantics in the Age of Shakespeare and Cervantes* (University of Chicago Press, 2013). This spring, he came to UIC for two weeks to teach a course entitled “Comparative English Literatures—Hamlet in Context” and to give this lecture. The audience of the lecture was mainly comprised of Professor Greene’s own class, Professor Christian Blood’s comparative literature course, as well as several UIC professors. The forum began with a formal introduction by UIC’s Dean, Professor Hyungji Park, who studied with Professor Greene as an undergraduate at Harvard University.


As Professor Greene explained in his lecture, the Baroque was a “fault line through Europe,” a major paradigm shift from the mere accumulation of humanist knowledge to the formulation of existential questions regarding the conditions and limitations of this knowledge. While the Renaissance, which preceded the Baroque, was what Professor Greene calls “Humanism 1.0”—a period in which secular human reasoning gained significance over religion—the Baroque was “Humanism 2.0”: a time of uncertainty in which people struggled to fit the exponential burst of empirical knowledge into an outdated framework. With the inception of the Baroque, people started to question some of the basic concepts that govern our understanding of the existing world. Roland Greene illustrated this shift from Renaissance to Baroque culture by pointing to the change in the precise wording of the most iconic line of *Hamlet* between two different editions of the play. While Hamlet in the 1603 edition asserts, “To be or not to be, ay, there is the *point*,” the Hamlet of the 1604 edition wonders, “To be or not to be, that is the *question*.” Even in depicting Hamlet’s agony over whether he should continue to exist or not, the earlier, ‘pre-Baroque’ edition treats the crucial existential query itself as a “point,” whereas the later, ‘Baroque’ edition directly addresses it as a “question” that has to be examined again.

After the lecture, I had the privilege of interviewing Professor Greene in person. He told me that he first decided to become a literature professor when he realized that professors could use class discussions to develop their own research. He was grateful that he was also able to do this through discussions with his class at UIC. His impression of UIC during the two weeks was that it was a world-class liberal arts institution, which is “increasingly in demand” these days, and also an indigenous institution without a Western venture. He was also impressed with the undergraduates’ English skills and sophistication of thought. He kindly offered his words of advice to UIC students in

the humanities: “Be proud to be an intellectual, as it’s a rare distinction. Making analogies, analysis, and applying evidence are crucial skills needed for any professional work. Remember the institution you are in is a significant educational experiment on a world scale.” As a lucky student of his for two weeks, I am grateful for his insight and kind words, and for his willingness to share his amazing amount of literary knowledge with us. ■

2015 UIC Shinhan Visiting Professor Global Forum

Roland
Greene





Imagining the English Baroque

Speaker
Professor Roland Greene


Mark Pigott KBE Professor in the school of Humanities and Sciences
and Professor of English and Comparative Literature in Stanford University
President of the Modern Language Association of America

Date
April 1(Wed.), 5pm

Place
New Millennium Hall, Rm111

Underwood International College, Yonsei University
(02-2123-3948, uic@yonsei.ac.kr)

Sponsorship :  신한은행

CATS:

Let Your Creativity Fly!

by Tran Thanh Van



Who are we?

As soon as you enter college, especially at UIC, you will soon realize that the main activity you will most likely be doing for the next four years of your life is writing. Even though we can mostly assume that college writing is all about response papers and research, UIC students in particular and college students in general still have a strong interest in creative writing. See how many students are taking classes in photography, writing fiction and filmmaking! This enthusiasm led to the creation of the Cultural Arts and Theatre Society or CATS, a student club that supports you in your pursuit of being a creator.

To date, CATS has published ten editions of its literary magazine *Literati* since 2006, and is preparing for the latest one, aptly named “Decade” to mark the tenth anniversary of UIC. The publication includes poems, short stories, photos, paintings, and photo essays depicting the tremendous effort we make to create and retain memories.

What do people do in CATS?

The current organization of the club resembles that of a publishing house, with four teams carrying out assigned jobs: Editorial, Design, PR, and Event. There are two goals that CATS aims at every semester: a carefully polished and neatly printed magazine, and a cozy and inviting event (Literati Lounge) to introduce the magazine to those who are interested, including, but not limited to, Yonsei students and professors.

While Jungeun Lim (11, PSIR, Event team) finds the moment of seeing the physical copy printed out the most memorable thing ever, Hue Can (12.5, CLC, Design team) thinks that the most recent Literati Lounge was “a dream come true.” Overcoming difficulties throughout the semester-long journey and a last-minute feeling of being underprepared, the team succeeded in gathering a twenty-person audience to the Literati Lounge Spring 2015 where everyone could chill with readings, quizzes on popular culture, raffles, music, light desserts and chitchat.



Making the magazine and the lounge, is that all?

As a bunch of fun-loving persons, CATS does many activities to have fun and to strengthen the bond among members. Some of our recent outings have included movies, bowling, *noraebang* (karaoke), and vintage bookshops. Do you know that books in mint condition can be found at the Seoul Library Book Market for as cheap as a snack – 1000 to 2000won? Have you heard of a bookstore in Itaewon that sells tons of foreign books that originally come to Korea with their *waegookin* owners? After having dwelled in book markets and book shops as happy customers, CATS eventually held a booth to sell books as well. It was an amazing experience to realize how supportive our professors and friends are and to have a chance to meet and greet with book lovers beyond the campus.



Be creative, be the writer of your own college life!

Fu Kaiying (12.5, IS, PR Team) shares her thoughts on being a UIC student and a member of CATS: “UIC is a place where you just find more people with broader interests and experiences than anywhere else, who chose a liberal college for many reasons but one of which is because the school recognizes the value of good writing and reading.” Regardless of your major, reading and writing are never enough. The act of writing and reading and opening yourself to possibilities can lead to many little wonders that you might have never thought of in the past. You see things differently, or more deeply. You realize that you have a lot of stories to tell and many ways to do so. You communicate to others better. You love your life a bit more. Our friend Kaiying believes that CATS has the potential to energize all the curiosity and interests and build a UIC identity, “where the creative art is explored, appreciated, and produced.” The world can totally change according to what you read and write, so why don’t you actively press the Start button, with CATS and UIC?

Shoot us a message: catsliterature@gmail.com

Keep track with what is going on: [Facebook.com/literatiyonsei](https://www.facebook.com/literatiyonsei)

Archive of past activities and previous *Literati* editions: catsliterati.wordpress.com

Earlier this year in February, three men from the eastern United States were arrested for attempting to join the terrorist group Islamic State of Iraq and Syria (ISIS). Though not too unique among a string of recent crackdowns on potential terrorist recruits, one feature to note was that much of their shared activities were conducted online. According to *CNN*, the men used an Uzbek-language website to upload sections of their plans, which included buying machine guns, shooting police officers, and hijacking a plane. One man went so far as to post plans to assassinate United States President Barack Obama.



(wordpress)

#ISIS,
 LIKE /
 COMMENT /
 SHARE

by Kang Dong-woo

Indeed, new online technologies have become a crucial tool for terrorist groups in organizing operations, attracting new members, and dispersing propaganda. In today's closely interconnected world, the vast Web has given ISIS the opportunity to present itself to a correspondingly large audience. The organization clearly recognizes the potential of social media, as confirmed through the massive dissemination of graphic images and news reports of its activities, such as the attack on *Charlie Hebdo*. "Jihadi John," the veiled man appearing in many online clips of abductees' beheadings, has become somewhat of an infamous celebrity even offline, recognized and condemned by millions across the world as a brutal spokesman for the group.

Yet ISIS is not the sole such organization capitalizing on social networking services. Twitter, one of the most popular services, hosts official accounts used by ISIS, Hamas, Hezbollah, and Al-Qaeda, to mention a few. Nor is the use of social media as a platform for terrorism new. Back in 2011, Arid Uka, a Muslim living in Germany, acted independently when he opened fire at Frankfurt Airport hours after watching a YouTube video containing radical jihadi messages. As detailed by a *BBC* report released on the wake of the incident, despite his lack of association with a particular terrorist group, careful analysis of his online history, including his activities on Facebook, suggested a gradual but alarming interest in radical ideology, attesting

that such content can affect even the least suspected victims.

Other than its pervasiveness, another aspect lending potency to social media used by terrorist organizations is its persistence. While broadening the reach of their influence and hence becoming, as noted by CIA Director John Brennan, “increasingly decentralized, difficult to track,” terrorists have nevertheless managed to establish a strong coherence. They have made a brand of themselves, with groups like ISIS employing the hashtag (#), a sign used to label similar posts, to mark their shared content. According to the British newspaper *The Telegraph*, individual members upload amateur videos and images on a daily basis, which are further shared across social media by other users and news sources. The rate at which new content is uploaded is staggering, for example, reaching a record figure of 40,000 tweets in a single day during the ISIS seizure of Mosul in 2014. However, this only provides a superficial view of the transmission of content directly from ISIS. Recorded Future, a social media monitor, discovered 700,000 various accounts engaged in discussions about the group, indicating the extent of the hype. While efforts have been made to combat primary sources, such as Twitter directly suspending more than 1,000 accounts it deemed suspicious, they have barely weakened the tenacious and hardy beast the group’s Internet presence has come to be. Different national governments’ lack of effective measures in preventing online radicalization further forestalls solutions to the pressing call to put down this beast.

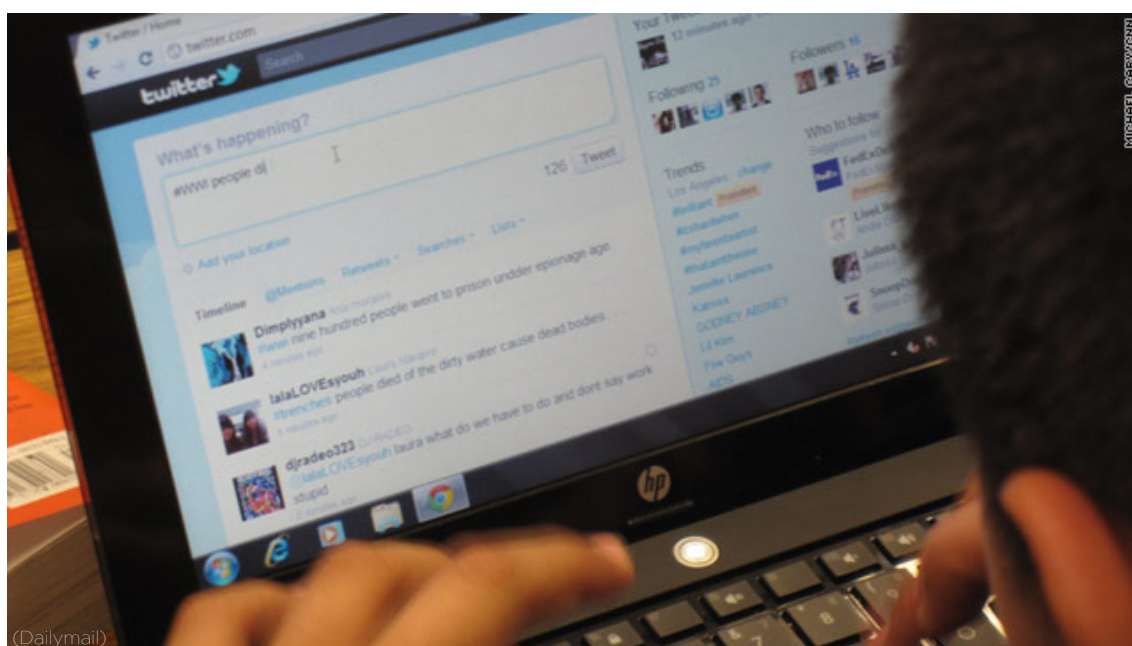
The wide reach and resilience of terrorists’ online activities have made them a bigger threat than direct combat on the ground. Recruits from various parts of the world, radicalized by exposure to online content, continue to feed these terrorist groups, whose inflow of supplies and support other nations are desperately trying to cut off. Individuals from countries that have taken an official stance against terrorism, including the US, France, Australia, and several

European nations, have intervened to go fight alongside Islamic extremists. In fact, more than 3,000 Europeans have traveled to Iraq or Syria to join such groups following the active recruitment of foreign fighters, as revealed by European Union statistics. Another unforeseen example of this phenomenon came from a 18-year-old South Korean teenager who interacted with pro-ISIS accounts on social media, going as far as to publicly ask, “how to join isis [sic]...I want [to] join isis” on his Twitter profile. South Korea’s spy agency National Intelligence Service confirmed in February that he was receiving training from ISIS, having joined the group after crossing the border of Turkey during a trip. This came as a surprise as Korea has had relatively little involvement in conflicts with jihadists. The teenager’s impetuous action gave further insight into the borderless potential of social media, able to strike anywhere its exploiters please.

So why has there been a shortfall of effective action against such strategies? For one thing, the sharing of extremist views on social media is very difficult to regulate. Arguments over freedom of expression often arise, exemplified when several Twitter users criticized the site’s recent move to ban certain accounts, calling it a violation of free speech. Even that was a rare step for Twitter. Social media companies had previously largely ignored this issue, going only so far as selectively blocking certain content based on different countries’ censorship laws. William McCants, research analyst for the Center for Naval Analyses, gives an additional perspective, arguing that “the vast majority of people...will never act violently” after being exposed to radical content; consequently, removing such information will have a minimal effect if any. Even with stronger restrictions, another difficulty that must be faced is the reemergence of removed material. Pakistan, another country struggling to combat terrorism online, has expressed difficulty in trying to prevent online content from resurfacing. An article from *The Diplomat* in March points out

how the government continuously monitors and deletes websites managed by Tehriki-i-Taliban, only to have new ones soon reappear.

In response, a few strong countermeasures against this new form of terrorism have gained ground. National governments have recognized the serious scope of these organizations’ online behavior



(chron)



and devised methods for tackling the problem. In 2011, the US government vowed to come up with a strategy to halt online radicalization. According to *Reuters*, the US has utilized its Central Intelligence Agency's (CIA) expertise in cyberspace, having the agency create new units called "mission centers" whose purpose is to focus on certain challenges or geographic areas, dealing with matters such as weapons proliferation or issues in Africa. There have also been pressing calls to more strictly enforce Section 219 of the Immigration and Nationality Act, which makes it illegal to provide a foreign terrorist group with "material support or resources," or to give online expressions of terrorism similar treatment as child pornography or stolen copyrighted files, which are banned outright. Yet, many of these means are still in their introductory stage.

One interesting reaction has come not from any government, but rather the very target of these digital propaganda tactics: the online community. A peculiar action to fight back against ISIS came from Japanese Internet users after the kidnapping incident involving two Japanese hostages. Early in January this year, ISIS captured and beheaded two Japanese civilians, a shocking threat against a country that largely lacks religious affiliation or military involvement against the extremists. In spite of such threats, the online community responded with defiance, creating darkly humorous, manipulated images featuring Jihadi

John. Using scenes taken directly from the video of the veiled man beside the two abductees, the newly created pictures depicted the terrorist holding a "selfie" stick or a banana in place of a knife, or the three men posing in front of Disneyland or on the surface of the moon. Almost as if to parallel ISIS's use of hashtags, Japanese Twitter users labeled their images under, roughly translated, "#ISIS Crappy Collage Grand Prix." In a way, the trend was a challenge to mock ISIS and expose the ridiculousness of the group. Another similar case occurred in Italy, where ISIS's threat on Twitter to "conquer" Rome, tagged with "#We_Are_Coming_O_Rome," had a surge of Italians respond with sarcastic and comical travel tips under the same hash tag, including advice on avoiding tourist scams or heavy traffic.

Not all responses have been amusing in nature, however. In the aftermath of the shootings at the headquarters of French satirical weekly *Charlie Hebdo*, an attack for which Al-Qaeda's Yemen branch claimed responsibility, the slogan "Je suis Charlie" began appearing across multiple social media platforms. The French phrase, which translates to "I am Charlie," expresses sympathy for the victims' lives and promotes the freedom of expression. Civilians, celebrities, and prominent politicians have left their opinions and condolences online alongside the slogan. According to *CNNMoney*, it has become one of the most popular hashtags in Twitter history, easily surpassing those incorporating the names of terrorist groups.

Though these seemingly promising measures offer the picture of cleansing social media of extremist views and propaganda, they are but a sliver of hope cast on the overshadowing online presence of terrorists. Along with the military conflict in the Middle East, citizens and governments must also be aware of online security and the danger posed by these radical bodies on social media. Facebook and Twitter are increasingly becoming places for encouraging membership in these organizations, but they have also proven to be an effective source of criticism and condemnation against terrorism. This new countertrend may be an indication that one of the best ways to deal with groups like ISIS is to give them a taste of their own medicine. ■

Hogaeng No More

How Korean Consumers are Fighting Inflated Import Prices

by Lim Jee-soo

Cars stacked bumper to bumper for miles on end and a waiting line that took hours to get through—this was the sight that greeted people on December 18, 2014, when IKEA's first South Korean branch opened in Gwangmyeong, Gyeonggi Province. The famous Swedish home furnishing giant, best known for the affordability and simplicity of its products, made headlines when it announced that it would be entering the South Korean market. Before then, South Korean consumers could only purchase IKEA products from importers at wildly inflated prices, and the retailer's arrival was met with much excitement and anticipation.

However, this excitement was short-lived as IKEA suffered a sharp dip in customers and recorded sales figures after the grand opening, with the overall sales figure lower than anticipated. According to the South Korean newspaper *The Chosun Ilbo*, the number of customers who visited the store per day plummeted from 40,000 to 18,600 in the first month alone. As the initial rush died down, many customers began expressing their discontent over the operations of the Swedish company. Alongside issues of expensive delivery charges and the lack of an online store, the biggest concern raised was the price discrepancy between its products sold in South Korea and in other countries.

According to a study released by South Korea's Fair Trade Commission, of the 49 IKEA products they researched, 44 were priced higher in South Korea when compared to their average prices in 21 member countries of the Organization for Economic Co-operation and Development (OECD). Some products showed price discrepancies of up to 40 percent. News of the issue spread like wildfire, compelling IKEA to release an official statement explaining some of the factors that determine the pricing of their products in different countries. These factors include exchange rates and local tax and retail systems. The company also argued that it would be more reasonable to compare IKEA's prices with that of local furniture companies, which have much higher price tags on average.

The case of IKEA is not uncommon in South Korea. As consumers' tastes and preferences continue to grow, so does the market for imported goods. The expansion of free trade agreements (FTAs) signed between South Korea and other nations, as well as decreases in transportation costs, have also made these goods more accessible to consumers. Nowadays, it is not difficult to find Californian avocados, Italian pesto or Belgian chocolates lining the shelves in major supermarkets. Although the variety of available products has been met with a positive response, many consumers have been left dumbfounded by the exorbitant price tags.

A report by local civic group Consumers Korea found that, of 13 major cities in the world, Seoul had one of the highest prices of many



IKEA Korea's initial boom has died down, with many customers complaining that IKEA products are being sold at higher prices in South Korea when compared to other countries.

food and drink items. In this report, Seoul had been placed toe to toe with other cities known for their high living expenses such as New York City, Tokyo, London, Beijing and Paris. Despite the increased number of FTAs signed in recent years by the Korean government, the prices of many imported products in Seoul remain quite high. For example, the report indicated that of the 13 cities, Seoul has the most expensive tall-sized cup of Starbucks' Americano coffee, which is priced at 4,100 won. A bottle of Chilean Montes Alpha red wine can cost up to 43,000 won when the same bottle is sold for 18,000 won in the country of origin, according to a more detailed study of Chilean wine by Consumers Korea. Nine different imported fruits, such as bananas, oranges and cherries, are being sold at higher prices in Seoul than in most other cities as well. Such discrepancies naturally lead one to wonder about the reason for the staggering prices of imported goods in the South Korean market.

The same study by Consumers Korea highlights a variety of factors

behind the drastic price differences, with the tax and distribution system being the major culprit. Despite an FTA signed between South Korea and Chile in 2004, which gradually eliminated a 15 percent tariff on wines by 2009, Chilean wine continues to be sold at more than double the original price. This is due to a complicated system of taxes and distributor margins. When the wine lands on Korean soil, it is slapped with a 30 percent liquor tax and a 10 percent education tax, followed by an importers' margin of 25 percent on average. Another 10 percent in value-added taxes, and markups by wholesalers and retailers at 10 and 30 percent, respectively, complete the additional cost pile-up. The void left by eliminated tariffs is quickly filled by distributors' margins, leading to insignificant net changes in consumer price tags. It is often the case that only a limited number of retail stores have distribution rights to certain goods, thus leaving consumers at their mercy. Most imported goods are locked in a similar taxation and distribution system as Chilean wine,

forcing consumers to either pay the exorbitant prices or search elsewhere for alternatives.

Refusing to be a *bogaeng* (호갱 — a Korean term used to describe gullible consumers) to the exploits of local retail stores, Korean consumers are now bypassing middlemen entirely to cut down on costs. *Jikgoo* (직구), an abbreviated term of "*jikjeopgoomae* (직접구매)" that means "to purchase directly," is a rising trend. Instead of buying foreign products through Korean online sites or retail stores, consumers are going directly to the websites of foreign brands, or online commerce companies such as *Amazon* or *eBay*, to purchase the products they want. Although international shipping costs are much higher than local delivery costs, many products have such inflated prices that it is actually cheaper overall to buy something overseas and have it shipped.

The *jikgoo* market continues to grow as more and more people become aware of these cheaper ways of buying foreign goods. While the

Seoul among most expensive cities

Seoul has some of the highest prices for goods such as Starbucks coffee, Chilean wine, carbonated water, beef and imported fruits, according to data released by Consumers Korea on Monday.

The organization examined the prices of 42 agricultural, livestock and processed products in June and October across 13 major cities in the world.

Out of 42 products, Seoul turned out to have the highest prices for 35 items, earning the title of one of the top five most expensive cities.



Seoul is one of the most expensive cities in the world, with imported products priced higher than in other major cities such as New York, Tokyo and London.

(res.heraldm.com)

Graphic by Nam Kyung-don

net worth of such direct purchases made by South Koreans was valued at 220.9 billion won in 2011, that figure has more than tripled to 692.8 billion won in 2014 according to the Korea Customs Service. As explained to *Financial Times* by Kim Si-wol, a professor of Consumer Information at Konkuk University, “Local consumers are becoming smarter and more proactive as they look for higher-quality products at cheaper prices amid the slowing economy. This new trend is putting pressure on local retailers to cut prices.”

The rapid growth of the *jikgoo* trend has caused the domestic retail industry to lose South Korean consumers. Stores are doing what they can to revitalize their sales. Many are conducting mass sales similar to the U.S. shopping event “Black Friday,” or attempting to lure overseas customers, especially from China, by expanding their overseas presence and making it easier to make purchases from abroad. In April 2015, the South Korean government announced that it would halt the use of the Active X Security Requirement system. According to *Business Korea*, the move is aimed at boosting the flagging domestic retail industry. Active X is a program that must be installed in order to pay for goods on most online stores in Korea, and it can only be used on *Internet Explorer*, which discourages foreigners using other browsers from making online purchases on Korean sites. For those who use Apple computers, the program file does not even open, as it is not possible to run an .exe file on the Apple operating system. Since *Internet Explorer* is no longer the preferred browser for many people, the decision to discontinue the use of Active X may increase overseas online sales for domestic stores.

Although such efforts are being made to revive the sales of the local retail market, the industry has yet to properly address the various problems in the taxation and distribution system, which is the major culprit behind the high prices of imported goods. Whether an increase in overseas sales for domestic retailers is enough to offset the loss of sales from domestic consumers remains to be seen. ■



With imported prices inflated, Korean consumers are now buying directly from overseas brands and commerce sites to cut costs.

{ 3 Recommended } *jikgoo* Sites for the Smart Shopper

Here are three online commerce sites other than major sites such as Amazon and eBay that will help you save money on foreign goods that are either not available in South Korea, or are overpriced.

1. *Book Depository* – A United Kingdom-based company that offers millions of books with free worldwide shipping. Payments can be made with credit cards or PayPal, and it takes 7-10 business days for books to arrive to South Korea.

2. *Feel Unique* – As Europe’s largest online premium beauty retailer, the company offers over 18,500 products from 500 brands. The store does not provide free shipping to South Korea and packages takes 7-14 days to deliver.

3. *iHerb* – As a U.S.-based company that focuses on nutritional supplements and other healthy products, iHerb is already popular amongst Korean consumers and features a website that is now available in Korean. Many popular health foods, such as quinoa, chia seeds and coconut oil, can be purchased at reasonable prices, with shipping rates as low as 4 U.S. dollars (approximately 4,500 won).

The South Korean Diplomatic Tightrope between China and the U.S.

by Wee Wei Lin Allyssa

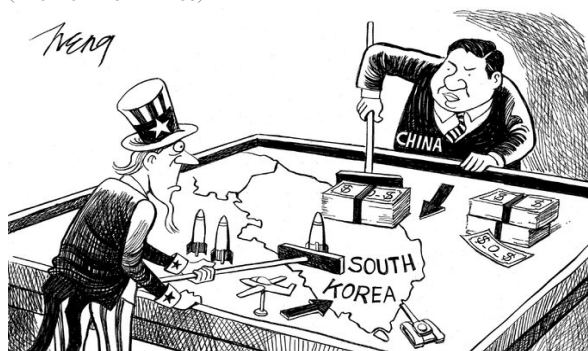
Mistrust continues to dominate ties between China and the United States, and this G2 rivalry has since translated into separate pressures on the government of South Korea to keep its distance from the other superpower. As the two world's largest economies continue to be suspicious of the other's intention to diminish their respective influence in the Pacific region, South Korea has found itself, on more than one occasion, wedged between its largest trading partner next door and its most important defense ally. In dealing with the hotly debated Terminal High Altitude Area Defense (THAAD) deployment in South Korea, for example, South Korean leaders have resorted to what has been coined “strategic ambiguity”—claiming that there is no government decision on the topic—to prevent offending either the U.S. or China. However, with the thinning of the South Korea's diplomatic tightrope, it might find itself better served falling to the side of the Americans.

Chinese leaders, including President Xi Jinping, have repeatedly called for Seoul to turn down any request by the U.S. to deploy the THAAD in South Korea. The THAAD is a missile defense system which counters incoming missile attacks by destroying them mid-air with missile interceptors. Chinese ambassador to South Korea, Qiu Guohong, as quoted by *Yonhap News*, claims that a THAAD

deployment would badly influence relations between China and South Korea, given the “harm” that it would pose to China's security system. China's concerns that it would be the target of the missile defense system, however, seem unfounded or at least exaggerated in light of how the THAAD battery is designed to intercept missiles in the “terminal phase”—that is, falling towards South Korea—not those soaring beyond the peninsula. Chinese missiles are hence safe so long as they are not fired at South Korea. Additionally, as Bruce Bennet, senior analyst at the RAND Corporation, pointed out, the operational range of the THAAD is only 200 kilometers, which would leave missile launchers on the Chinese mainland beyond the reach of a THAAD interceptor from where it would be based in South Korea. Other analysts such as Teng Jianqun, Director of the Centre for Arms Control and International Security at the China Institute of International Studies, identified the accompanying X-band radar as the main concern for Beijing, suggesting that its 1,300-kilometer surveillance range would leave much of Chinese military activities exposed to the scrutiny of U.S. intelligence. That is, however, already covered by American satellites orbiting in space.

More importantly, regardless of Washington's agenda in proposing the THAAD deployment on the Korean peninsula, the Chinese government has chosen to ignore South Korea's evaluations that it would be afforded greater protection from North Korea's missile threat if the missile defense system were brought into the country. Notably, in an interview with South Korean broadcasting company KBS, South Korean Minister of National Defense, Han Min-koo, validated the usefulness of the proposed anti-missile system “in controlling North Korea's nuclear and missile provocations and strengthening the security posture on the peninsula.” Indeed, such an addition seems particularly necessary given decreased U.S. defense budget spending, which could spill over to limit American military personnel deployment to and operations in South Korea; the on-going discussions on the U.S. transfer of wartime operational control (OPCON) of Korean forces; as well as Pyongyang's claim that it has managed to miniaturize a nuclear warhead following its third nuclear test in 2013. Han also added that, if installed, the battery would primarily be aimed at detecting ballistic missile launches from North Korea, and would thus impact China only minimally, if at all.

(The New York Times)



The South Korean government has found itself in the midst of the rivalry between the U.S. and China.



Chinese leaders have repeatedly called on the ROK government to refuse any U.S. request to deploy the THAAD battery in South Korea.

Despite the aforementioned benefits to South Korea and such reassurance from its government, China has unequivocally insisted that the leaders in Seoul reject the American proposal to deploy the THAAD. Thus, the considerations driving China's opposition have primarily to do with China's own security—not that of South Korea. Granted, Chinese officials have put forth the argument that a THAAD installation would likely provoke Pyongyang into retaliating aggressively, thereby risking the stability of the entire region. With that said, the Chinese leadership did not protest against Seoul's plans to upgrade its indigenous anti-missile capabilities, namely the Korea Air and Missile Defense (KAMD) system and the pre-emptive missile destruction system, Kill Chain—even though the same implications of a destabilized peninsula could also apply. The lack of any Beijing opposition in this case is a stark contrast to the persistent protests it has lodged against the THAAD, and lends support to the speculation that China's concerns over the THAAD do not stem from the potential escalation of hostilities on the peninsula. Rather, China's objection is mainly fed by what they perceive to be hostile American intentions towards the Chinese mainland.

The rationale behind Beijing's demands for South Korea to deny the American deployment of the THAAD hence reveals China's prioritization of its national interests and its willingness to compromise those of its partners—including South Korea—to secure its own. While this self-defense mechanism may be expected of any country, an urgent problem arises when what leaders in Beijing regard as their country's core interests compromise or even threaten those of South Korea. A divergence in the fundamental strategic interests of the two economic partners is evident in their primary goals concerning Pyongyang's

nuclear capabilities—the primary threat to South Korea and a particular concern for China. The highest priority of the South Korean government with regards to the North Korea problem is the denuclearization of the peninsula. This was reaffirmed by its agreement with the U.S. and Japan in 2013 that ending Pyongyang's nuclear program must remain the three countries' shared priority in any negotiation with the Kim regime. For China, on the other hand, denuclearization is subordinated to the objective of maintaining peace and stability in the region. While these two goals are not necessarily mutually exclusive, China has and remains opposed to any denuclearization effort that may potentially invite aggressive and, hence, destabilizing retaliation from the Kim regime. Such a policy also appears to be driven by Beijing's threat perception of the U.S., as Lora Saalman, Associate Professor at the Asia-Pacific Center for Security Studies, found that Chinese leaders perceive U.S. "interference" in matters involving North Korea as efforts to contain China. In any case, the Chinese have vetoed American-led United Nations (UN) resolutions proposing harsher sanctions on North Korea, and are undermining such international efforts to pressure North Korea on nuclear disarmament with continued economic aid to the North.

In light of these conflicting priorities, what should be cause for greater concern for the South Korean government is the apparent ease with which the Chinese leaders may hurt the economic interests of other countries to manipulate their state decisions. A May 29 *Xinhua* article issued what is tantamount to an ultimatum to the South Korean government, stating that, should Seoul be "seduced" into joining the U.S. missile defense network, South Korea would be "ignoring the protests of the largest economy in Asia" and thereby "sacrifice its fast-developing relations with China." Such a veiled threat of disrupted economic ties is an example of what Bonnie S. Glaser of the Council of Foreign Relations termed China's "coercive economic diplomacy." Essentially, the Beijing government has made use of its economic leverage in trading

relations to manipulate target countries into eschewing or withdrawing actions that China finds objectionable. Glaser offered, among others, the example of Chinese leaders blocking rare earth minerals to Japan to retaliate Tokyo's detention of a Chinese fishing boat captain near the disputed *Senkaku/Diaoyu* islands, thereby forcing the alarmed Japanese to release the captain. Evident from the statement published by the Chinese state-run news agency, China is seeking the same strategy with regards to Seoul's possible decision to install the THAAD, suggesting that it is prepared to employ economic reprisals against South Korea should such a choice be made.

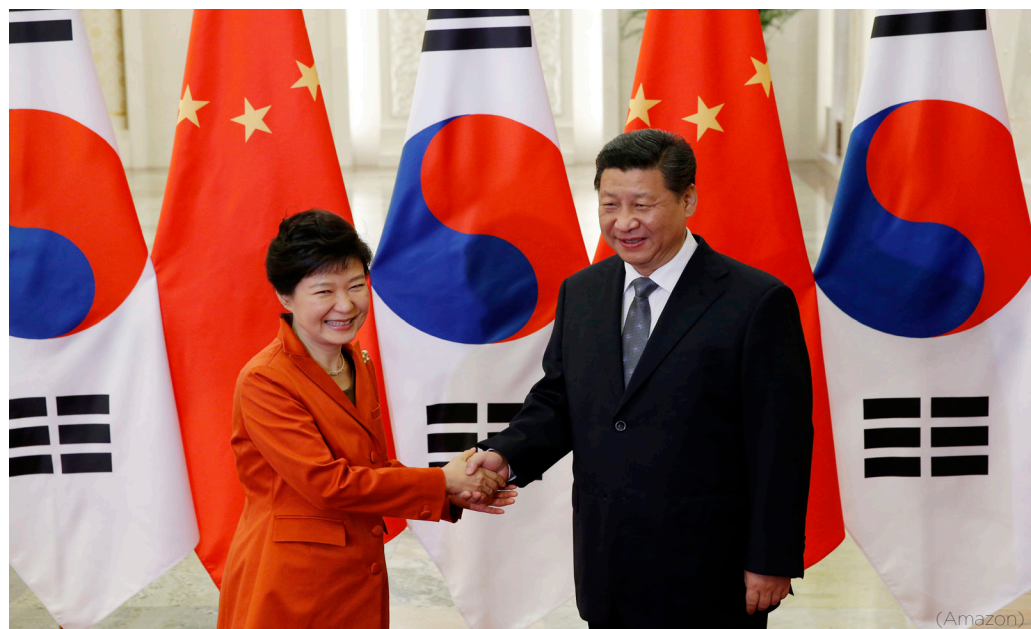
Beijing's willingness to use its economic leverage to compel the South Korean government into making policy choices in line with Chinese interests highlights danger in South Korea's export reliance on the Chinese market. *The Korea Herald* reported that China is the single largest importer of South Korean goods, accounting for 25 percent of the latter's total exports. Moreover, this figure is expected to grow as the Free Trade Agreement (FTA) between China and South Korea, signed in 2014, obliges the two neighbors to remove tariffs on more than 90 percent of traded goods over the next two decades. South Korea's increasing dependence on China as an export market, however, would serve only to increase the government's vulnerability to pressures from Chinese leaders. South Korea has also contributed to the enlargement of China's financial clout in the world by applying in March this year to become a founding member country of the Beijing-led Asian Infrastructure Investment Bank (AIIB). More significantly, South Korea's decision to join the AIIB was taken following in the footsteps of other U.S. allies, such as the United Kingdom and France—against American misgivings.

On top of playing to China's favour, the South Korean government has risked straining its relations

with the U.S. by moving towards closer economic ties with Beijing—all while the U.S.-South Korean military alliance continues to play a key role in safeguarding South Korea's security, particularly from North Korea's missile threat. While South Korea's conventional military capabilities have improved tremendously since the Korean War armistice was signed in July 1953, the military alliance with the U.S. remains crucial to South Korean national defense. As Yang Uk, a Research Fellow at the Korea Security and Defense Forum, assessed, South Korea continues to lack the kind of intelligence, surveillance and targeting capabilities provided by its American ally. Given that the type of military response necessary to counter any North Korean nuclear aggression requires the tracking and ultimate interception of missiles, the very capabilities that South Korea now lacks are those most essential to its military security needs. Furthermore, South Korea has no nuclear deterrent of its own against the North's arsenal of such type of weapon. Indeed, as part of the U.S. nuclear umbrella and a signatory to several non-proliferation agreements, Seoul is prohibited from developing its own nuclear arms. As such, it is in the interest of South Koreans to reinforce its alliance with the Americans so as to retain, if not strengthen, the extended nuclear deterrence provided by the U.S.—instead of alienating Washington or restricting the depth of their military cooperation in a bid to please its Chinese partner, whose interests are at odds with theirs.

The South Korean leaders have sought to cling onto its precarious political balance between China and the U.S., most noticeably in its handling of the THAAD issue. Given that it owes its security to the U.S. and the danger lurking beneath the surface of deeper economic ties with China, however, the South Korean government might want to reconsider its priorities and take a leap of faith off the diplomatic tightrope. ■

Deepening economic ties between China and South Korea are likely to leave the ROK government more vulnerable to pressures from the Chinese leaders in policy decisions.



OPINION

THE DARKNESS

BEHIND THE LIGHT

Song Da-woon (Amie)

Why? For years this word was lodged in my head, simply because I didn't understand.

I did, but I didn't. Was I a bad person? It was bizarre to me, but I was also aware that it was perfectly normal for those around me. I often felt as though I was lagging behind everyone else, like I was too immature to understand a fundamental concept.

In Canada, where I spent most of my youth, I was rather independent. I possessed an every-man-for-himself mindset, which I saw as completely fair. Perhaps this was because I was raised as an only child, or because it was just an expression of who I was naturally. Either way, I saw no reason to change. I'd never encountered any problems nor any reason to regret my outlook. I thought that this was the norm, until I saw something better.

I first encountered it in the large, round and benign eyes of my high school best friend. She was very empathetic, and it was as if she cared about everything I had to say. Her generosity was almost alarming. She always seemed to be willing to share anything with me—food, space, thoughts, and personal belongings—and even to do favors for me without a hint of burden. Nothing that she did specifically struck me as strange or otherwise peculiar. She was just more considerate overall than the friends I had had previously, and in this way I found her to be unique. Her kindness felt different from the kindness typically shown by people. However, I felt that there was an underlying motive to her kindness, but I disregarded

this feeling because we were such good friends. I simply passed off her kindness as an expression of how much she cherished our friendship.

What hardly ever stood out to me was the fact that she was Korean.

About a year later I witnessed such kindness in another good friend. She was even kinder, never failing to think of every person around her. I started to get worried because I found her benevolence towards and consideration for others foreign—things I never would have thought to aspire to. My cynical side suspected that she was just overly nice and gentle.

She was also Korean.

It wasn't that I was a descendant of Scrooge, incapable of understanding and accepting warmth or the joys of sharing. I was just as nice, just as courteous and just as considerate as the next person. I convinced myself that they were the naïve ones, unnecessarily kind to others. In my blinded eyes, it was a mere coincidence that both happened to be counted among my best friends, that both shared my heritage, and that I subsequently glimpsed the characteristics of both in other Koreans around me. Nevertheless, I did wonder if their benevolence and generosity was merely the result of an upbringing by parents who I knew to be purely Korean in heritage and culture.

By high school graduation, the only quality about me that could be called Korean was my appearance. My family and I nevertheless decided that after nearly a decade, it was perhaps time

for me to return. Before taking my first step as a university student there, I was naturally excited and nervous to immerse myself in a country I hardly knew anything about. I knew little about university life in Korea, let alone the people or the culture.

I was amazed to find in my new friends at the university, all of whom were more Korean than I may ever be, those very traits I found so characteristic in my high school friends. Sometimes it was almost too much to handle. I often felt that they went overboard, but it seemed to be natural for them. They robustly insisted that I have a bite of their food; they constantly checked to make sure that I was comfortable; they swiftly slid a napkin in front of me before handing me chopsticks; and they showed interest in and concern for what I and others had to say. Their actions and thoughts, though over the most trivial things, instilled in me feelings of gratitude, but also those of confusion and slight uneasiness. I frequently wished they wouldn't do these things, because I was perfectly capable of tending to myself, and surely everyone else was, as well. I was used to being independent. If I wanted a bite of someone's food, I would ask; if I was uncomfortable, I would say so; if I thought a napkin would make my utensils cleaner (which I don't), I would request one with them; surely they didn't care *that* much about my concerns.

I could no longer call it kindness because, strictly speaking, that's not what it was. It also wasn't exactly consideration, solicitude, or courtesy. It was also more than mere empathy.

I couldn't name what it truly was for a long time. Whatever it was, why was it so common in Korea? Aren't people inherently selfish? Why couldn't I remember witnessing this kind of demeanor in my non-Korean friends during the many years I spent in Canada?

The only explanation that I could fathom and accept at the time was that it was just "a Korean thing", so I opted to behave in the same manner. I offered to share my food and belongings, even if I preferred not to. I made sure that others weren't inconvenienced with their seating, even if I believed they would say so if they were. I placed a napkin underneath others' utensils, even if I didn't think it made a difference either way. I expressed interest in what others said or felt, even if it was a chore to do so. There was no real harm in doing these things because it brought about an amicable atmosphere. Nonetheless, I never ceased to wonder about the true reason and motivation behind the actions of those around me, because I couldn't accept that it was just "a Korean thing."

Time passed by, and I began an internship in a well-known company full of native Koreans with much more experience than me. As I had predicted, I witnessed the same type of conduct among my coworkers during the six months I spent there. The glaring difference was that such conduct was expected, scrutinized and evaluated. When I interacted with not only my fellow interns but also my seniors and bosses, I could never fully be at ease. I was always on my best behavior, aware of being watched and judged. What was intriguing to see was that *everybody* acted similarly. Every employee was considerate, was solicitous, showed courtesy and empathized with each other. It was to the extent where I could never let myself falter, lest I stick out like a sore thumb.

One would have expected this to have been a stressful period, especially for a non-Korean. However, I found that it came quite naturally to me. I realized that I could adapt to the environment with ease thanks to my earlier decision to adopt the "Korean thing" into my own actions since coming back to Korea. I knew I wouldn't have been prepared

(blog.skenergy.com/m/post/1104)

공감하는 능력, 배려하는 능력, 사회지능



This image suggests that baeryuh is crucial for society and the real world.

to handle the expectations and pressures of workplaces in Korea, if it weren't for my friends' consideration, solicitude, courtesy, empathy—or whatever it was exactly they displayed in their behavior. Nevertheless, I still found myself repeatedly asking: why were these people so excessive in their cordiality to each other? Why wasn't it enough to pursue individual interests without appearing to care for everybody else?

It was towards the end of my internship that I suddenly realized all of it could be traced back to one behavioral principle that everyone, not just in Korea, but all around the world, innately followed. I'd been doing it since I could remember. I didn't know the English term for it because there wasn't one. In Korean, it was called *nunchi*.

Nunchi, literally translated as "eye-measure," can be summarized as a societal concept prevalent in Korea that pertains to the subtle skill of gauging others' thoughts and emotions. Numerous other factors, namely a person's age and status, underlie this concept, which seems to be best described as "tact" by foreigners who have had a taste of Korean culture. Having spent the first eight years of my life in Korea, I always had a grasp of the idea, but the later nine years spent in Canada had rendered it obscure. Evidently, it was only a matter of time before I would dive back into practicing this concept, and easily so—though with many foreigner-minded questions.

My longstanding determination to discover the rationale behind these gestures of overwhelming consideration led me to find a simple

word to describe the behavior itself: *baeryuh*. This Korean word also resists a clean English translation. The Korean-English dictionary defines it using some of the very words that I used in my own previous attempts to describe the behavior, such as "consideration" and "solicitude."

I'd finally solved the mystery: everyone was so full of *baeryuh* because they adhered to *nunchi*. On one hand, I was relieved that not everyone was innately kind. On the other hand, it was slightly disappointing to see that such kindness was, essentially, superficial. Amid the confusion I had developed deep hopes that Korean people were naturally considerate, solicitous without effort, courteous by instinct and genuinely empathetic. Such hopes, of course, were foolish. I realized that I had been the naïve one all along, not my friends.

I have come to see that there is a dark and oppressive truth behind what seems so light. *Baeryuh* informs people's expectations, including one's own. The motivation is clear to me now: the acts of kindness and generosity are, in many respects, acts motivated by a particular cultural norm. I realize now that I am hardly obligated to be born with an instinct to be overwhelmingly kind and generous. I can finally find some peace in my newfound clarity; because of it, I can see myself in the future completely adapting to the culture of my home country with much ease. I don't have to *be* a certain way to show *baeryuh*—as long as I act a certain way, it will be enough. Some may say that such a double-sided norm needs change, but can a thing truly be bad if it brings good? ■



THE JOY OF GIVING

by Kim Jong-hyun (Daniel)

(oc-cf.org)

The walls are slightly yellowed from age; the windowpanes are cracked in places, open and bent in others. Above the small brown sill that we use to hold our flowerpots and pencils is a thin, veiny crack in the ceiling that allows water to slip into the living room during periods of rain. Our refrigerator is an enormous black box rescued from the sidewalks of the 1990s—inside, it maintains a temperature that just barely prevents our store-bought greens and eggs from rotting too quickly. Winter in the house is especially harsh. Without heat, my siblings and I would wrap ourselves in blankets to do our homework, dreading the prospect of going to the toilet and having our feet touch the exquisitely painful cold of the tiled bathroom floor.

If I'm honest with myself, I hated living in these conditions. I hated waking up to an icy room in the middle of the night because I had kicked my blankets off. I hated wearing the same pair of shoes for months on end while my friends were swapping the latest and “cleanest” brands of Air Jordans and Galaxies (these “unpretentious” shows go for hundreds and sometimes thousands of dollars). I hated the chicken salad sandwiches that I bought from 7-11 and ate day after day for years on end because my mother was never home to cook. I hated it.

Living in New York, the financial zenith of global capitalism, with an income firmly below the poverty threshold created much confusion in my heart. As I commuted to Manhattan each day to attend my high school, I would often look at the myriad skyscrapers and office buildings jutting towards the sky with uncontrollable awe—they were pointed celestially, towards grander

dreams of promise and financial vision to which I couldn't ever aspire. The New York Stock Exchange Building, too, as it swilled over the surrounding community with its ominous visage of stone, amazed me; in it, more money than I could ever dream of was being circulated lightning-fast by thousands of extremely bright traders, some of whom would make a profit guaranteeing them a life of comfort as others lost everything on a stagnant company. I felt completely out of place in a world where amounts of money greater than my family's annual income were being shot into people's bank accounts at the click of a button. As my classmates dreamed of achieving their M.B.A.s and striking digital gold in the corporate market, I gave myself over to a hatred of money, and a hatred of my family situation.

I don't wish to inspire feelings of pity—I am more privileged than almost all the people in this world. However, it does this writer good to explain his feelings from the past, in a time and place where his less mature self could not see the rich mercies and honors that had been granted to him in comparison to the rest of the world. I was jealous, almost self-deceptively so, and at times even angry. Why did I have to go through these hardships when almost nobody I knew had to?

The answer was a rather simple one. We were poor because my father had completely and unashamedly poured his life into the rescue and evangelism of North Korean refugees and the Chinese, and this was a job that dealt with the transaction of human life, not money. We were poor because my parents had the vision and the love required for them to give their lives to something more than just a comfortable life. We were

poor financially because we were rich in the aspects of humanity that really mattered: charity, compassion and prosociality. And my regret is that it took me so long to see that my parents were sacrificing our home to provide homes of love to those who were really in need.

Yes, there were hardships. I can attest to that. There were times when I wondered why my father was doing the work he was doing, times when I wished he would put down the excruciating mantle of altruism and come and enjoy life with our family. But in the end, there was *worth*, shining with a luster unattainable by mere monetary means. And there was one incredibly paradoxical truth about the whole matter that I could not understand until very recently.

He was so happy.

Inexplicable, impossible happiness. It practically radiated off the man. We lived in a small house that doubled as an ice chamber in the winter. We subsisted on food stamps and tax returns, as well as the donations my father received from well-wishers appreciative of his work and my mother's small earnings from her part-time job at a nail salon. It was not nearly enough money to satisfy the worldly requirement for happiness that most families today are so consumed by. And yet, my father was... happy. There was just no other word for it. He was happy.

And people had to wonder: how could a life like his lead to so much happiness? How did the man find such triumphant joy in the midst of such hateful circumstances?

I believe so firmly from the testimony of my father's life that giving results in great joy for both the giver and the given. I believe that, as Christ said in Acts 10:35, “It is more blessed to give than receive.” It was the joy of giving, sheer and simple, that allowed my father to live a life of radiant purpose and satisfaction despite incredible odds. Giving provides transcendent benefits.

This causality between altruism and happiness has been supported by both science and philosophy since antiquity.

The famous Greek philosopher, Aristotle, thought that the goal of life was to achieve “eudaemonia,” which was a happiness derived not from wealth or pleasure but from the fulfillment of one’s moral duties. Aristotle, whose philosophy revolved around the belief that man’s ultimate desire is happiness, believed that the most meaningful and satisfactory way to acquire it was through helping others. He thus established happiness as life’s highest form of currency and insisted that those who truly wished to amass it would give lesser forms of capital, like money or favors, to those less fortunate. The happy man is a generous one.

Modern science strongly supports this assertion: the “United Healthcare & Volunteer Match Live Well Study,” a survey of 4,500 frequent volunteers conducted by *VolunteerMatch*, revealed that the overwhelming majority reported significant positive impact on their emotional, physical, and mental well-being. Feelings of happiness, less stress, hopefulness, and better physical health spiked long-term with volunteering, and some even noted decreases in chronic pain and injury. My father typifies such outbursts of well-being; even at his age, he remains robust and virile enough to travel all of China, visiting house churches and helping those in need spiritually and physically. For him, giving is life itself, and the psychological benefits of becoming a mechanism of rescue for hundreds of destitute refugees have endowed him with great vigor and happiness.

Similarly, in a study recorded in the *Journal of Applied Gerontology*, a volunteer group of retired seniors who were asked to give infants massages three times a week for three weeks found that they experienced less anxiety and depression, as well as a reduction of stress-related hormones. In another case, scientists Lyubomirsky, Tkatch, and Sheldon performed a study at the University of California Riverside strongly correlating random acts of kindness with happiness. Students were randomly assigned to a no-treatment control group and an experimental

group, in which they were asked to commit to five random acts of kindness towards strangers a week for six weeks. At the end of six weeks, the students in the experimental group were significantly happier than their controls. Giving, then, is not the loss of something: it is the exchange of something of tangible value for an intangible yet more worthy happiness.

It may seem strange, even antithetical, that devoting time and energy to the welfare of others actually brings happiness. Many believe that happiness is best achieved when time is put towards self—our own pleasures, our own accomplishments. However, the collective experience of human volunteerism, of which my father is a part, tells a very different story: true happiness is begotten when we pour ourselves out to others. We were made to benefit from giving.

Even more tellingly, humans seem fine-tuned physically to both dispense and appreciate acts of charity: studies show that volunteerism and simple acts of generosity lead to increased brain activity in regions pertaining to the notions of pleasure and reward. When scientist W.T. Harbaugh recorded the neural activity of people who donated one-hundred dollars to a food bank, results showed an activation in the ventral striatum, a brain region that compartmentalizes rewarding stimuli like good food and attractive faces, suggesting that our bodies perceive the act of giving in the same way. It is small wonder, then, that my father lives his life suffused in pleasure and reward; for him, the most rewarding stimuli is the sight of a fellow human being set free from pain and suffering, and his tireless devotion to this end ensures his continued happiness and contentment. The scientific testimony of his example attests to the remunerative nature of giving.

Incredibly, giving financially is one of the most secure investments for long-term happiness. When a nationally representative sample of Americans was asked the question “Do you feel happy, in general?” after evaluating their monthly personal and prosocial expenditures, analysis found that those who contributed more to prosocial spending were the happiest, while personal spending was irrelevant to happiness. Ironically, my father’s plain,

monochromatic wardrobe, his nonexistent bank balance, and his escalating debts were actually indicative of his happiness, even though they seemed to suggest the very opposite. They were costly but worthwhile investments into the greater pursuits of the human soul: moral fulfillment, happiness, and love, stemming unmitigated from the act of giving that is the very height of compassion. Such testimony, coupled with irrefutable scientific proofs, affirm the many benefits and joys of giving.

Giving is not measured only in fiscal terms; in fact, the most beautiful and transcendent works of giving are from the heart. Giving is a kind word, a helping hand—even giving up a subway seat for an elder. And because of its size and necessity, it requires substantial participation from people of all walks of life. It provides abundant health benefits, spiritual meaning, and satisfaction for all those involved in its execution. Most importantly, it is the single greatest source of happiness for individuals with conscience.

As a teenager, I was confused and frustrated, blinded by a dulled perspective that didn’t allow me to see the joy of giving. Like so many before me, I desired self-indulgence, foolishly supposing that comfort was the key to happiness. It is not. True happiness is born from labor, strife, and sacrifice. It is when we gain the capacity to love and sacrifice for others that happiness begins to flower in our hearts and flourish in our lives.

My father, although poor by the standards of this world, is one of the richest men I know. He possesses a large amount of the most valuable currency of all: the currency of happiness, which he obtained by giving himself to those who needed him the most. ■

The Advent of Technology: Creating and Destroying Jobs

The Evolution of Information Technology and its Impact on the Job Market

by Hwang Ji-young

Information no longer flows horizontally across divisions, but vertically, interconnecting everyone and everything within the system, as the internet, computer, telecommunications, and other information technologies thrive. As transmitting information becomes less costly, and communication and interaction become easier to access, there has been an increased demand for employment in the service sector. Throughout the 20th century, employment was concentrated in the industrial labor market, but nowadays, a new labor market is forming in response to the information economy. Disruptive technologies have emerged, creating and destroying new markets, and the role of people in tedious, hard labor has diminished as routine occupations have been replaced by robotics and computer programs. How will the ongoing development of information technology affect employment trends? It is difficult to give a definitive answer to such a question because many factors can contribute to unemployment. It is, however, noteworthy that labor markets are rapidly changing, causing structural shifts in many businesses and industries.

According to David Autor, an economist at MIT, demand for highly educated and technologically-skilled workers will increase, while demand will decrease for workers with skills that have been made redundant with technology. Autor and his co-authors also found that trade in areas with technological change led to a decrease in total employment, while labor markets more exposed to technological change did not, showing instead an increase in job polarisation. Job polarisation is a term coined by Goos and Manning to indicate a decline in the share of employment in middle-skill routine occupations, while at the same time, a substantial increase in the share of employment at the upper and lower ends of the occupational skill distribution, generally more the upper end. Middle-skilled occupations are highly procedural and rule-based activities, including manufacturing, clerical work, bookkeeping and other repetitive production tasks that have been replaced by cheaper machines. In the case of technological change, middle-skilled workers who lost their jobs moved on to a different occupation, but in effect job polarization increased between high-skilled and middle-skilled workers as the structural shift favored high-skilled workers.



(careerealism.com)

Colin Norman, a writer for Worldwatch Institute, stated that in order to increase productivity in businesses, there will be a shift from using paper to electronics as the basic medium of handling information. Also, factories will have many more computers and far fewer people compared to the 1980s and 1990s. Labor and human presences in the manufacturing and production industries are fading as artificially intelligent robots take control of mundane tasks. Hence, manufacturing industries will face jobless growth. In a French government report, it also was predicted that 30 percent of jobs in banking and insurance industries could disappear as work becomes computerized. The information sector workforce, including clerks, bookkeepers, secretaries, typists, and bank tellers, would also be affected by office automation. According to Judith Gregory, a research director at Working Women (National Association of Office Workers), women would be most affected by the introduction of office technology, as they represent at least 90 percent of the information sector workforce. On the other hand, jobs in the service sector, technology sector (microelectronics) and the telecommunications field (repair and maintenance) will expand, making up for a portion of lost jobs. As stated in the U.S. Bureau of Labor Statistics, computer science and information technology will add more than 785,000 new jobs from 2008 to 2018. A labor market is forming within the new information economy.

Some visible examples of jobs shifting from production to the service sector can be found in the newspaper industry and the music industry. Business practices in both of these industries were disrupted by information technology. Only a few years ago, newspapers were printed and sold for a fee. Paper boys went about early in the morning throwing hot, just-printed papers, and people picked up their daily copies with coffee in hand. Advertisements took up corners of the paper, and the number of advertisements remained consistent even as cable TV was introduced. However, the introduction of the internet led to a decrease in newspaper readership, then a decrease in circulation to meet the low demand, and finally a decrease in advertising revenue as new forms of customized advertising were adopted through the internet (See Figure 1. Decline of U.S. newspapers' advertising revenue from 2003-2012). The internet provided a new medium for obtaining information and entertainment and, along with the invention of the smartphone, which allowed boundless internet access, people began to access their news more frequently through the World Wide Web than through a physical newspaper. Newspaper companies had to adapt to this change and since 2011, traditionally prominent publications including the *New York Times*, *Washington Post*, and *Chicago Tribune* began digital subscription plans so that readers could access the news online for a fee. However, many newspaper companies did not survive this

change, their newsrooms shrunk in size, the volume of printed newspapers decreased, and overall sales within the industry fell by more than a third since 2005. According to Edmund Lee and Gerry Smith of Bloomberg, the newspaper business today employs a third fewer professionals than they did in 1989; however, 5,000 new jobs have been added in related professions such as social media, online journalism, and blogs. News is now mostly handled online via a computer or smartphone. The industry experienced a structural shift from production-related jobs towards service-providing jobs—from mass-printed newspapers to news published online by bloggers, journalists, and even ordinary individuals.

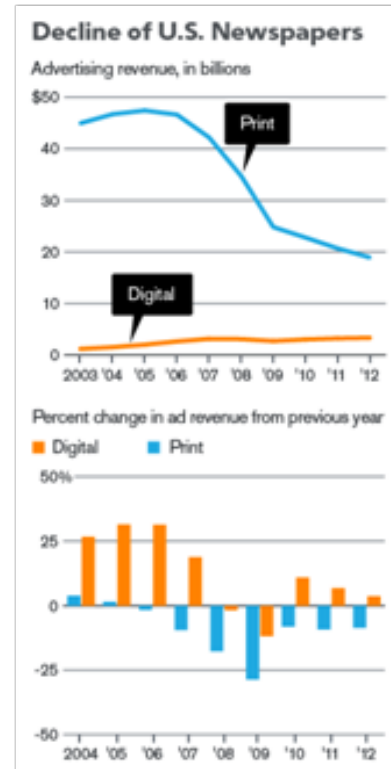
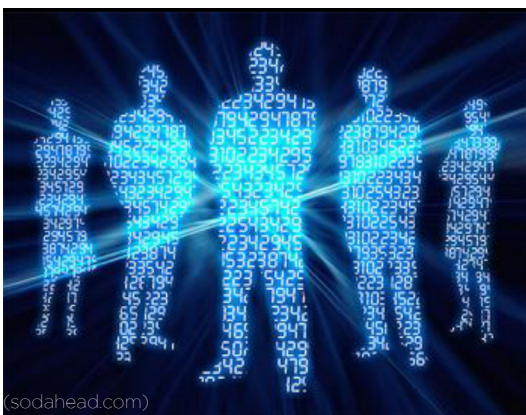


Figure 1.
Decline of U.S. newspapers' advertising revenue from 2003-2012

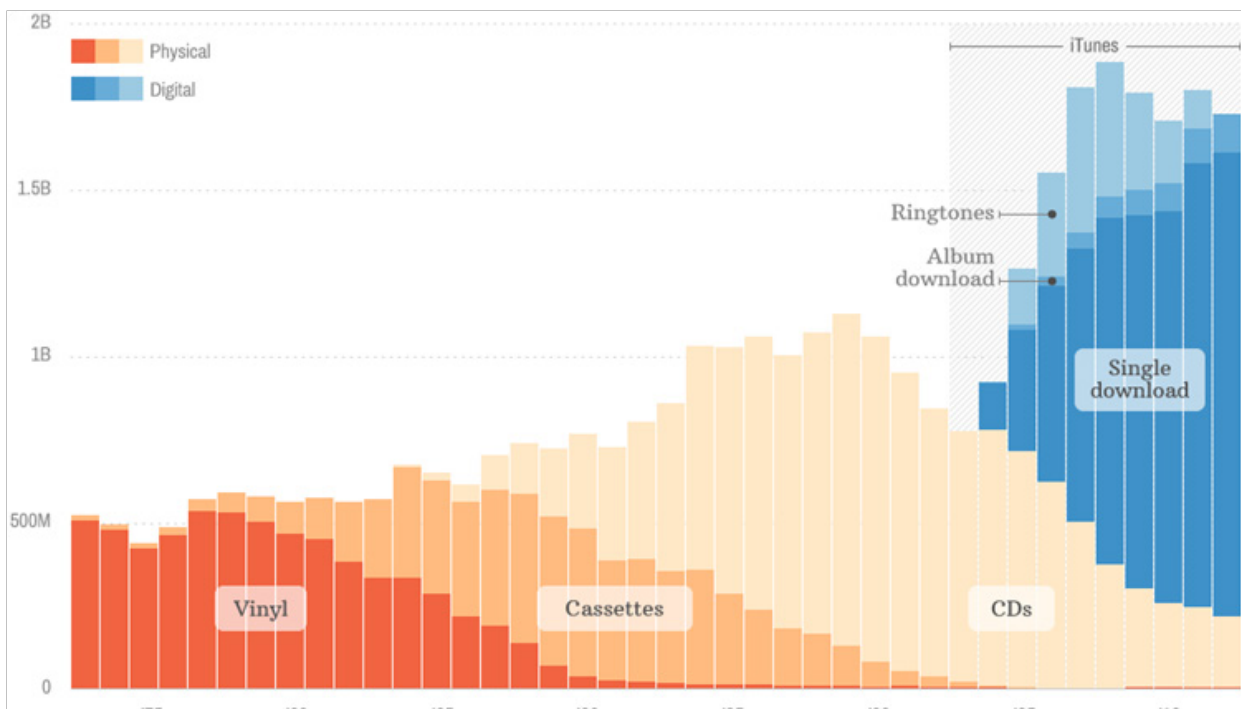


Figure 2. IRAA report

The music industry has also experienced similar changes to the newspaper industry. No more than 10 years ago, children listened to music on their Walkman, families had shelves full of CDs. Nowadays, people listen to music on their MP3 players or smartphone without having to carry around physical media. How did this transition occur? With the development of software and applications such as iTunes and Melon, the music industry was digitized. As reported by Recording Industry Association of America, the introduction of the iTunes Music Store on April 28, 2003, led U.S. music sales to plummet from \$11.8 billion in 2003 to \$7.1 billion in 2012, and CD sales and revenue to decrease (See Figure 2. *iTunes reduced the amount of physical music units sold*). However, the number of units sold increased as iTunes popularized cheap digital songs. In

2013, iTunes made up 63 percent of all digital music sales despite competition from Amazon and Google, as indicated by estimates by market research company NPD Group, Inc. Manufacturing costs for Vinyl, cassettes and CDs were not cheap and required retailers to have a storage area to house these singles. CDs were also inconvenient for consumers as they had to be stored and physically changed to switch albums and did not allow personalized playlists. While the digitization of music eliminated many shops that sold CDs and albums and diminished the overall supply and production of physical media, technology also created a new market and new jobs that came with it. Retailers with high-tech skills became more involved with the music industry, even though physical product retailers and CD producers came to have a lesser role.

Technology does not only take away jobs, but also creates new jobs. As labor-intensive jobs are reduced, technology-oriented jobs are created, such as management and data storage providers. Technology is also known to be one of the key drivers of long-term economic growth and productivity. In order for people to accept the changing trends and for there to be a smooth structural transition from labor-intensive to a technology-oriented system with the advancement of IT, policymakers must help workers adjust to disruptive technology and create a labor market where everyone can enjoy the benefits of increased productivity. It is also the role of businesses to host programs that will re-train workers, so they can transition easily into advanced technology. ■

LACK OF SOCIAL EMPATHY IN SOUTH KOREA;

COLLECTIVE “INDIVIDUAL” EFFORT CALLED FOR

by Kim Soo-yeon

Imagine a world where society provides all the material comforts and public goods that technically benefit the members (albeit disproportionately), but the members do not voluntarily feel anything for each other than what is necessary for their individual gain. It is indeed a chilling prospect. There is no societal motivation to eradicate existing injustice or corruption. Rather, the structure of society merely serves as a platform for individuals to garner personal gain or simply, personal satisfaction at the expense of others. People may not be sinister or wish indiscriminate harm upon others, but almost all will lack altruistic tendencies or empathy for others. Such a picture might seem unrealistically dismal, but we already might have taken a step towards this kind of society.

A version of this kind of community has been portrayed in the recent movie *Nightcrawler* (2014) starring Jake Gyllenhaal as a freelance nighttime crime journalist, Louis Bloom. His career's success is achieved by his willingness to go to any lengths, even staging crimes and risking the life of his partner-slash-assistant to create sensational news stories. Most of these stories are broadcast to terrify rich white Los Angeles viewers of suburban crimes instigated by racial minorities stereotyped as criminals. Even in

the face of a brutal triple homicide, he takes graphic shots of the bloody bodies instead of calling for help and sells the footage to a broadcasting station. Louis is fully aware that the people in a restaurant might be held hostage or murdered when the armed criminals see the police. However, he only cares about his own interests and calls the police at the crucial moment so that he can film the provocative moment of the cornered criminals shooting innocent people. “What if my problem wasn't

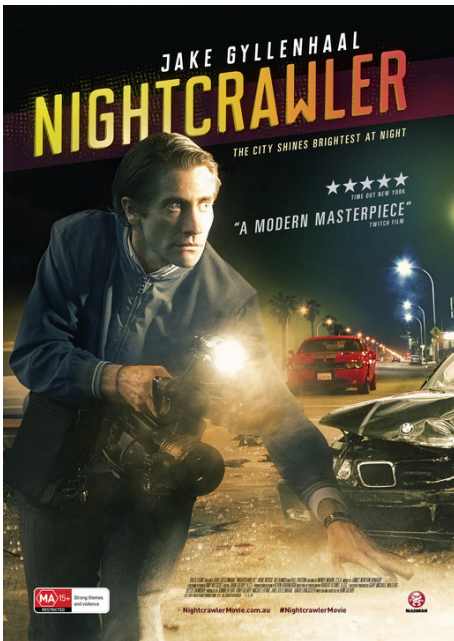
Men's natural capacity for sympathy suitably generalized provides the perspective from which they can reach an understanding on a common conception of justice.

– John Rawls

that I don't understand people but that I don't like them?” Such words, uttered by Bloom near the climax, are a perfect example of someone who is devoid of social empathy for others. However, what should be noted is not how “inhuman” Bloom is, but the structure of the careless society

that allows, even encourages, him to be this way. The morning news director who buys most of Bloom's footage, Nina Romina, bids high for sensational and borderline immoral content that has the agenda of advocating racism and seems to be demanded by the public, as indicated by the number of viewers. In the film's dismal ending, no one, not even the police, is able to take significant action against Bloom and Romina ultimately because the broadcasting agency does not testify against Bloom and circumstantial evidence alone is insufficient to arrest Bloom. The plot and setting for this movie are, in fact, based on a true story involving a Brazilian TV show host staging crimes. It seems that the media, which is supposed to raise public awareness for societal support, fails spectacularly and has the exact opposite effect, creating people like the fictional Louis Bloom.

This societal problem seems to be worsening on a global scale; yet, we should first pay attention to the lack of social empathy within modern South Korean society. The sinking of the Sewol ferry on April 16, 2014, drove the whole nation into panic, depression, and later, bitter conflict that is yet unresolved. When the ferry, carrying mostly high school students, capsized en route to Jeju Island, delays in response resulted in the deaths of many on board. The whole nation went into mourning, spouting countless campaigns and demonstration movements for the sake of the truth and sympathy for the victims' families. For months, it was not



(thycriticman.files.wordpress.com)

decorous to do anything other than to express respectful sadness. However, conflict ensued about the issue of compensation. The national sympathy for the bereaved families turned into hostility when the families refused to accept the state compensation of approximately 80 million won (about US\$740,000) per student unless the sunken ship is raised and brought to shore. This was contrary to the previous wishes of the families, who initially voted against raising the ship as it could complicate rescue operations for any survivors. As the offered sum of 80 million won is taken from taxes and donations, such apparently rash attitudes enraged the Korean public, who suddenly felt as if their taxes were being wasted on these people. Unanimous concern for the terrible accident, as seen on SNS and news comment sections, was overridden by hostility against the Sewol ferry demonstrations and even the victims; social empathy partially waning in the face of material conflict. Even though many wear the yellow ribbon of mourning after the one year anniversary, there is also prominent hostility against the victims' families and the protestors. This controversy is no doubt a complicated one to untangle, and the hurtful remarks and overgeneralization of the victims' families as "only out for the money" continue on.

More recently on February 3, 2015, the father of Korean celebrity "Boom" (Lee Minho) died in a car crash, and many wrote hateful comments online, saying such things as "good for him to die, he had raised such a crappy son." This is partly because Boom had already earned public dislike owing to many scandals, including illegal gambling and rumors of conflicts with other celebrities. What is interesting is that SNS created much more public opinions, dissent and fights than other more grounded news sources. For example, Facebook, internet news comment sections, and Twitter now affect more popular opinion than newspapers or research journals. People seek empathy for their problems and the injustice of society, and turn to online communities for comfort. But the frequent lack of social empathy causes tedious fights or criticism with vulgar language and cold condemnations.

What, then, is the drive behind the general lack of social empathy for others? This question could have a variety of answers; one significant factor behind this phenomenon is the over-competitive atmosphere of Korean society with homogenized, *absolute* standards regarding *relative* well-being. People are constantly under pressure to look a certain way and to graduate from a prestigious university and acquire lucrative jobs. Women and men alike are still chained to Confucian values of gender roles, especially in marriage and family-building, while

the economic depression makes traditional family-building for young couples very difficult. However, despite the difficulty, there is still an absolute standard pressuring young women and men to get married, have children, and take good care of them as well as the elderly parents and fulfill the expected gender roles. Moreover, diversity is often mislabeled as deviance, with differences in opinion online often developing into heated conflicts. As a result, people possess an obsessive tendency to be better than others, to be in a safe zone of normality and acquire a better than average status. However, the blind run for this safe zone is virtually never-ending; students compete to be in universities, college students compete for well-paying jobs, young adults strive for marriage, and parents struggle for the welfare and staggering education fee of their children. The perpetual stress makes people oblivious to others' pain or different opinions, as they simply do not have the leisure to be nice to each other, if there is no immediate reward in it for them.

Individuals thus constitute a society without empathy. Individuals are not cohesively connected to form an empathetic society, but they are merely individuals under social institutions. If this phenomenon continues, it will be detrimental to the society's overall well-being in many ways. The number of people suffering from depression may increase, and people may be hysterical rather than meditative and open-



(filterdesign.files.wordpress.com)



mind. This, in turn, will affect people's productivity at work and innovation as they are doing things out of obligation, and cannot find solace even in their personal lives and the society around them. Positive change for those marginalized in the society will be difficult, and individuals will be less sheltered—the social safety net, in reality and not just in figures or policies, will be much less generous. If society is only interested in blind competition and profit, problems within the current system would not be challenged and weaker voices will be ignored. The lack of empathy also extends to relationships between friends and family, meaning that the basic human activity of consolation from close ones is lost. Indeed, there are now quite a few people who voluntarily choose to be the “outsider” of the group—not aggressively excluded but existing on the fringes of society—although the feeling of alienation will bring them little comfort. Intrinsic functions of the society, of shielding individuals and providing collective comfort for better cooperation, will disappear.

The irony is that, as briefly mentioned in a previous paragraph, Korea has a well-developed social networking culture, fast internet connections and ubiquitous wireless internet. It is also a small country with more or less unified cultural values; cities are well connected within themselves thanks to public transportation, and people share similar lifestyles. Couldn't all of these qualities be used to turn the nation into one with more social empathy?

We can still pave a path for change—all is not dismal in the Korean society. For instance, following the deaths of celebrities Kwan Rise and Ko Eun-Bee in an unfortunate car accident in September 2014, sales of their previously unknown song “I'm Fine

Thank You” skyrocketed due to a conscious movement to commemorate the girls' deaths by listening to their voices. From this recent example of a popular empathetic reaction, one can think of a few ways to effectively change Korea into a more empathetic society. First, we can use the extremely influential social media platforms in a more positive way and less as a tool to compete, and conflicts should be more peacefully settled within the basic courtesy that internet etiquettes entail. Second, group festivals and forums for marginalized people and lonely individuals would provide an opportunity to be understood. Of course, the atmosphere in these events must be comfortable, and people must be ready to listen respectfully. Events such as the concert for comfort women held in the crowded streets of Sinchon, Seoul, on April 2015 and “Youth Concerts” serve as a medium for stress relief based on common grounds. Third, stressing diverse values in school and at home would be a first step to emphasizing the importance of empathy.

However, the most effective thing, above all else, will be for the individuals to consciously change their mode of thought. The lack of empathy in Korea, brought on by each individual backing out from the social responsibility and benefit of empathy for others, can be reversed by a change in attitude. By choosing not to compete for a head start in the immediate present, Korea would soon stand tall as a more compassionate and productive nation in the coming future. ■

Tell me, Who are You?

An Analysis of the Political Atmosphere in Korea

by Kim Hyun-sung



There's a fierce battle going on in Korean politics. Everybody takes their sides between the left and the right, slates the other wing, and uses every complimentary word to garnish the side to which they belong. The problems arise when both sides use those words and do not know what they actually mean. Take a look at Korea's two major parties – the Saenuri Party and the NPAD (New Politics Alliance for Democracy). The Saenuri Party proudly presents itself as the conservatives, while the NPAD boasts that it is a social liberalist. But these two parties often move in ways that are difficult to understand. The social liberalists are skeptical about LGBT rights, while the conservatives, in disparity to their focus on families, are indecisive about more welfare. It is hard to understand just by looking at the surface, but beneath the topsoil lay Korea's turbulent history and old ideology.

1. American Conservatism

Because of the strong ties between South Korea and the US, South Korean conservative parties share some common traits with those of American conservatives. In 1945, the year WW2 ended, the USAMGIK (United States Army Military Government in Korea) was established in South Korea. The communist-capitalist alliance that

fought against the Axis Powers started to crack after the war. America's next nemesis was the Soviet Union and its comrades, who were expanding their sphere of influence around the globe. With the Soviet Union even extending its hands towards the northern part of the Korean peninsula, the USAMGIK decided to instigate a zero-tolerance policy towards socialists and communists.

In the early days, communism was not perceived negatively. On the contrary, Korean people, who were mostly farmers back then, were very positive towards communism. The reason was that communism guaranteed an equal distribution of the means of production, and this meant equal distribution of land to farmers. However, the USAMGIK heavily suppressed leftists' movements, and this created an involuntary rejection of communism because people were afraid of crackdowns from the government. Only a few years later, this sense of rejection was intensified further by the Korean War. People were both afraid of and angry at their rogue communist neighbors in the north. After the Korean War, the northern government continuously used many methods to threaten South Korea, from espionage missions, deploying submarines and special troops, to kidnapping South Koreans. The South Korean conservative government's response method was identical to the Americans' response during the Cold War – to take a hardline approach towards North Korea.



Besides from anti-communism, the American Neo-liberalistic attitude is another asset that Korean conservative parties have inherited from American politics. The South Korean government achieved miraculous growth by having a planned economy from the sixties to the eighties. In the nineties, however, president Kim Young-sam adopted neoliberal economic policies, which were known as Segyehwa (세계화). This was a nod to the Republicans reviving the old laissez-faire during the Reagan and George H. W. Bush's administrations. Korean conservative parties have hitherto been taking a neoliberal economic stance. The Korean government opened up the Korean economy by joining the WTO and the OECD in the 90's. In the noughties, the Korean government signed Free Trade Agreements with countries like Chile, the United States, and the EU. In addition to eliminating the trade barriers, the conservative party tries to minimize government regulations. One of the election manifestos of ex-president Lee Myung-bak was to decrease regulations. While the current president Park Geun-hye originally insisted on implementing regulations for economic equality, her administration turned the other way round and now is following her predecessor's footsteps by insisting on deregulation.

2. Confucian Society

Another noticeable characteristic of politics in Korea is that it is based on a conservative society. In the Chosun Dynasty, the last dynasty of the Korean peninsula, the main ideology was Confucianism. According to modern categorization, Confucianism can be classified as a conservative ideology, for it emphasizes institutions rather

than individuals. Confucian dogma states that everybody has their own place, and in order to operate a group smoothly, its members should fulfill their assigned duties. A Confucian idiom explains the emphasis on the group: "A king should be a king, an officer should be an officer, a father should be a father, and a son should be a son (郡君臣臣父父子子)". This can also mean that no member of a community should act in any way that endangers the stability of the community.

This is the very reason why people are still conservative about new concepts such as same-sex marriage. Same-sex marriage and changing one's gender directly challenge previous concepts regarding family and gender, and Koreans, who are still influenced by Confucianism, are reluctant to accept these radical notions. And this is why the left-wing parties are hesitant in supporting LGBT rights, for they don't want to lose votes. In December 2014, the mayor of Seoul, Park Won-soon, decided to repeal The Charter of Rights for Seoul Citizens. Although the formation of this charter was Park's manifesto, the charter included freedom of sexual orientation, which caused his approval ratings to drop.

3. American "Betrayal"

Both political sides of Korea promote nationalism. It is not surprising that the conservative side promotes patriotism, for a nation is one of the significant groups in society that people belong to. The strange thing is that some left wing factions also promote nationalism, with a few radical members such as the recently dissolved UPP (Unified Progressive Party) including North Korea into their definition of a Korean nation. The progressive parties in Korea promote social liberalism, but neither socialism nor



liberalism underline nationalism as their key component.

Until the 70s, progressive activists in Korea were appreciative towards the United States. The US was a strong ally, a country that helped us protect democracy and gave us support. But things changed after the Gwangju Massacre in 1980, when Korean troops killed innocent civilians for protesting against the martial law. When Korean intellectuals found out that America acquiesced in the Korean military junta deploying troops to Gwangju, they were enraged. America was no longer the guardian of Korean democracy. And from there arose a different type of nationalism that the military government promoted. This nationalism claims that the two Koreas, albeit now separate, are parts of one nation. In order to achieve national liberation, Koreans should be independent from any foreign influence, including America.

This led to strong anti-American sentiment in the progressive side of Korea. During the eighties, students committed arson to American centers in South Korea, and it was common to see the Stars and Stripes set on fire during student protests. This

nationalistic sentiment still persists to this day. The strong reaction in 2002 when two middle school girls were accidentally killed by an American tank, and recently when the American ambassador Mark Lippert was attacked by a progressive nationalist, are proofs of nationalism's association with the Korean left-wing.

Left and right. Progressive and Conservative. In most countries, they are political groups that are easy to distinguish from one another. But in South Korea, a country with a tumultuous history, it is often hard to clarify who belongs where just by listening to what he or she says. The true problem that this confusion brings is the lack of consistent political philosophy in Korean politics. Even though the Saenuri Party and the NPAD are at odds against each other, their central ideology is a mixture of different ideas, and those ideas are a relic of past historical events. This is why people hesitate to vote for change when the ruling party seems to act erroneously. From the voters' point of view, those few options look pretty much the same. Both the ruling party and the opposition party are living in the past, never changing.

And even if the opposition wins the election and becomes the new ruling party, their lukewarm political actions make them seem identical to their political counterparts. Instead of having a central philosophical center and changing the flesh to adapt to the changing world (like the UK's Labour Party in 1997), Korean parties just go where the wind blows. In the case of the welfare discussion, when the Democratic Party (the predecessor of the NPAD) originally proposed a set of free welfare services around 2010, the only thing the Grand National Party (the predecessor of the Saenuri Party) did was to copy the opponent's policies and just tweak the details to maintain support from the working class. On the other hand, when the Grand National Party proposed an ambitious economy plan for the presidential election in 2007 and gained popular support, the United New Democratic Party (the predecessor of the NPAD)'s best effort was to launch a matador campaign against Lee Myung-bak. What Korean parties and politicians should do now is to establish a sound philosophical basis. The parties' clear direction would signify that the government and the country also know where they are going as well. ■



Loophole in the Labor Law

by Jang Seok-Woo

Last year's TV soap opera *Misaeng*, a story about a man who struggles to adapt to his new job, set a ratings record for cable dramas. Many social analysts claim that viewers were able to sympathize with the main character Jang Geu-rae because he was a contingent worker, just like many South Koreans. In fact, a new legislation aimed to enhance the lives of contingent workers was named "Jang Geu-rae law." Along with the *gabjil*—a term used to refer to the high-handedness of the rich people that culminated in the recent Korean Air "nut rage" incident in South Korea, issues of temporary workers and other social minorities have graced headlines and special reports of newspapers for quite some time.

Meanwhile, to Yonsei students, the problem of contingent workers should be quite familiar. For months,

both the Sinchon and International campuses displayed numerous banners and pinwheels that protested against the school administration's unresponsiveness to the temporary workers laid off by a contract company called Seantecs. The unemployed workers had staged a sit-in in front of Baekyang Hall. Even after a series of protests and a few short-lasting discussions, the school and the unemployed workers failed to make meaningful progress for a considerable amount of time. Finally, in late April, Seantecs announced that it would gradually reemploy the workers that it had fired.

Although it is true that the matter is now settled, it is imperative that we analyze the problem. Why did it take so long for the conflict to be resolved? The unemployed workers' claims were simple but direct: Yonsei should help them get back their jobs.

The university, however, argued through statements to the press and emails to the student body that it was not their responsibility. At first glance, it is hard to accept Yonsei's claim; after all, these workers had been working at Yonsei and for Yonsei students by maintaining the International Campus. Many people have thus wondered why the laborers do not just go to court. If they had a justifiable claim, should not the court listen to their concerns?

The problem is that from a strictly legal perspective, Yonsei is not obligated to take action, and the workers do not have any legal justification to stage a protest on Yonsei's campus. As such, the workers do not stand a chance against the school in the courtroom. As proof of confidence, the school had sent an official warning letter to the protestors to get off school



Protestors making pinwheels, or 바람개비, which embodies their will (바람) to be reemployed.

property, claiming that they were disrupting the campus's educational environment and trespassing on private property.

So what exactly is going on? Even though the workers had been working at Yonsei for years, Yonsei was never, in any occasion, an “employer” of these workers. Yonsei was in a contract relationship with Seantecs; that is, the subcontractor Seantecs provided Yonsei with a comprehensive solution for a clean campus environment and security. Indeed, the Korean Supreme Court's past rulings have been very conservative regarding these matters, interpreting the term “employer” as the agent that is in an actual (on paper) contract relationship. As long as the relationship between Seantecs and Yonsei remains civil and lawful, all protests against the Yonsei administration would never be supported by labor law.

In the status quo, there is little to no protection for indirectly employed and contingent workers. In fact, only one form of indirect employment is officially recognized: dispatched workers who are formally employed at one company but are sent to work at another company. It is also required by the law for only these workers to be directly employed by the company if they have indirectly worked for them for two years.

The court mainly uses two standards to determine whether indirectly employed workers can be considered dispatched: the presence of direct orders and the incorporation of the workers into the company's

workforce. To elaborate, let us return to the case of workers who were working at Yonsei and see why they cannot be considered as “dispatched workers.” First, Yonsei does not give direct orders to the workers and has no direct authority to manage the deployment of workers. For example, if a worker calls in sick, it is the subcontractor Seantec's duty to send in a substitute worker. Second, these workers receive different treatment in comparison to regular Yonsei employees who are in direct employment, thus viewing them as equals would be questionable. They do, after all, wear Seantec's uniform instead of Yonsei's. In conclusion, Yonsei does not owe any obligation to workers—at least in a legal perspective. But is it the *just* thing to do?

Labor law is severely flawed in several dimensions, especially those regarding subcontracted workers. Labor law exists in the first place to secure the rights of laborers. Companies that are inherently profit-seeking, such as Seantecs, always aim to cut costs by all means, frequently by the means of laying off workers or reducing benefits. Since employment contracts are naturally biased towards companies, labor law must exist to protect the workers. But there is little protection for indirect employment, for which a legal definition barely exists. Also, for any labor contract, the right to consent between the contractor and the subcontractor is the absolute prerequisite that distinguishes modern labor from slavery. But in the case of indirectly employed workers, they have no say regarding who they ultimately work for. In this sense, the indirect relationship between the prime contractor and contract workers is left in a gray area.

While indirect employment has been tolerated for the purpose of labor flexibility, most attempts to reform the law have faced heavy opposition from companies and pro-business economic organizations. Even the recent discussion among labor unions, the government, and companies regarding substantial labor reform has met a dead end. The only resolution met was the government's announcement of plans to enhance labor flexibility so that teenagers have a chance to be employed, which is hardly what indirectly employed workers need.

As such, the situation is very dire for indirectly employed workers in South Korea. A new legislation for an amendment to the current law is necessary because even though Seantecs conceded to the unemployed workers' demands, a similar conflict will undoubtedly arise again in Yonsei and elsewhere. Unless the fundamental loophole in labor law is dealt with, the conflict between prime contractors and indirectly employed workers can never be resolved. Ultimately, we need the kind of labor law that protects both the rights of formally employed workers and those in the informal economic sectors. We need to respect the legality of the law while at the same time strive for a broader and more just conception of rights in our neoliberal present. ■



Drinking Culture in Korean Universities

by Park Jung-won (Catherine)

“

Drink, drink! [...] The alcohol's going in! [...] When will you make my shoulder dance stop?”

This is one of many chants heard at pubs or bars late at night near universities across Korea. It is well known that Korean university culture is entwined with the consumption of alcohol. Drinking – and more often than not, binge drinking – is a common phenomenon among university students around the world, but Korean drinking culture has some distinctive characteristics.

Drinking is an indispensable part of the university experience in Korea. Formal events organized by the student council provide an opportunity to get to know new people and promote casual socializing, and, unsurprisingly, drinking alcohol is typically scheduled as part of the event. For many events such as the freshman orientation or the beginning-of-semester party are followed by after parties at bars or pubs. Drinking games are a prominent feature of these formal and informal social events.

When foreign exchange students first encounter Korean drinking games they often appear bewildered by its cultural practice. Their uniqueness lies largely with the language, since it is difficult to convey the same nuance or excitement in languages other than Korean. Drinking games that are popular worldwide, such as beer pong, are also played by Korean university students. And yet, genuine Korean games remain the preferred option for most students. A typical Korean drinking game does not require cards, coins or other gaming materials, but bare hands and utensils such as glasses or forks. Genuine Korean games such as “strawberry game,” “tofu game,” “cap-flicking,” “graveyard game” are well known by students. Each game begins as everybody chants along a short introductory song, and when someone is chosen to drink at the end of each game, everybody chants while the person empties his/her beverage. Typically, the neighbor or senior pours a shot of soju, Korea’s best known liquor, or a mixture of different beverages—often so-maek, a mixture of soju and beer. Lively singing and interactions animate the atmosphere and anxieties of meeting new people are diminished with each shot.

These social and cultural benefits can accompany responsible alcohol consumption, however, binge drinking is a totally different story. Unfortunately, temperance and moderation is not the drinking trend in Korea. Korean games contribute to binge drinking by providing a way to drink fast. Certain games are played at a very fast pace, which means that more glasses of penalty drinks are given out, because someone must drink at the end of each round. It is up to the discretion of the players to decide the amount of alcohol given as penalty drinks and which games to play, but nonetheless, many people choose to ‘play hard’ if all individuals in the group are capable of drinking. Furthermore, for some games, the penalty well-exceeds a glass of soju. In some extreme games, by rule, the loser of the game may even be made to drink an entire bottle of soju (340ml), bottoms-up.

The development of drinking habits is also associated with Korean games. Mixtures of alcoholic beverages such



as soju, beer, makgeolli (raw rice wine) and plum liquor should not be understood as equivalent to cocktails. Some standardized recipes do exist, but often they are simply a mixture of any alcohol that is available on the table. This practice leads to faster alcohol absorption in the body, thereby accelerating intoxication and encouraging people to drink more alcohol. In an interview with South Korean newspaper Chosun Ilbo, Jeon Dae-won, a professor at Hanyang University’s College of Medicine who specializes in the digestive system, stated that at a 10~15 percent alcoholic content – the typical range of alcoholic content of mixtures of liquor such as so-maek – our bodies absorb alcohol at the fastest rate. He warned against mixing carbonated liquors such as beer because it also speeds up the absorption of alcohol, which is a standard practice among students.

The relationship between seniors and juniors causes intense pressure to binge-drink. In Korean society, upperclassmen possess significant, in some cases almost absolute authority over lowerclassmen, which is directly reflected in the drinking culture. Seniors often pressure juniors to drink, who are often faced with no choice but to accept. According to Confucian culture, which is deeply rooted in Korean society, the authority of the elders is derived from a reasonable respect for their knowledge and wisdom. Some seniors abuse this power. Such quasi-hierarchical relationships do not apply to all senior-junior relationships, but in general, juniors follow the drinking rules set by seniors.

An underlying cultural factor that largely contributes to late-night binge drinking is related to the long working hours in Korea, which enabled Korea to achieve rapid economic growth in the late 20th century. Due to the heavy workload, skilled and unskilled Korean workers often dined with co-



workers and sacrificed spending time with their families. When dining out with co-workers, alcohol was often the choice to release the stress from intense labor. Although many companies discourage late night drinking after work, this nightlife culture has already firmly taken root with the younger generation.

These abuses of alcohol consumption are chronic. And yet there are signs that this situation is changing. The hierarchy between seniors and juniors has become less strict in the past decade. Furthermore, the working population is getting home earlier. In 2014 Mexico replaced Korea as hosting the longest working hours among OECD countries. The growing respect towards individualism is also allowing more workers to break free from compulsorily dining out with co-workers and drinking, changing the notion of nightlife from drinking to more varied activities. These gradual changes will hopefully have a lasting impact on successive generations and help them form a healthier perspective of nightlife and alcohol.

An individual's realization of the devastating effects of binge-drinking and the need to drink moderately is just as important as creating a social atmosphere that does not force people to drink. It takes time for many young adults to feel the necessity of temperance by experiencing the mischief of heavy drinking, which include embarrassing moments, the deterioration of their health, or even perilous situations due to intoxication. Through these experiences, many students learn the hard way about the importance of

responsible drinking. Those who don't often cannot avoid the social pressures and the consequences of alcoholism. University students have shown voluntary efforts to address this issue. Sungshin Women's University's student council, for instance, organized the last two years' campus festival without alcohol, and they continue to promote non-alcoholic school events. Moreover, school clubs that promote moderate drinking are on the rise. 'Cut Down Drinking' in Uiduk University and 'Catch the Drinker' in Yeongnam University College are other examples. These club members participate in self-organized campaigns that promote moderation in drinking, such as distributing pamphlets, holding informative sessions about the dangers of heavy drinking and also organizing activities in which their colleagues can participate, and remind themselves of the importance of moderate drinking. The Korean government recognizes these efforts and financially supports selected clubs and also encourages these activities by holding contest exhibits.

Binge-drinking has been an endemic problem among university students globally, and Korea is no exception. Unique elements of the drinking culture at Korean universities, combined with some longstanding values of Korean culture, significantly contribute to binge-drinking. Fortunately, efforts are being made by many different people to rectify this lifestyle. Although we can only glimpse noticeable changes, we certainly have hopes for a healthier and safer culture in the future. ■

Summer 2015 Guide

by Christina Lee



Whatever plans you have in store this summer break, you know that there will be some days when you simply feel like you are stuck in a rut. Binge-watched four seasons of *House of Cards*? Check. Splurged on that item you've been eyeing since midterm week? Check. Work, intern, catch up with old friends, read for pleasure, hit the gym, and visit relatives: the list goes on. Summers in Korea can get especially repetitive, with the same seasonal offerings such as bingsoo (shaved ice) and naengmyun (cold buckwheat noodles), and summer hotspots such as Waterpia, Caribbean Bay, or Haeundae Beach. And how could we forget the heat stroke-inducing sun and humidity. For those in need of some inspiration for a brief sortie or just an excuse to leave your adequately air-conditioned room, below is a compilation of highly anticipated music and cultural festivals, underrated local excursions, and trendy summer-exclusive foods to satisfy your inner adventurer and foodie.

FOR THE FESTIVAL BUFF

10th Annual Pohang International Fireworks Festival (July 30th - August 2nd) – This POSCO-sponsored event is a pyrophilic fantasy, replete with a “fireworks parade, fireworks fashion show, musical lights shows, live concerts on the beach, and a fireworks art exhibition” (HolidayAsia). About 1.5 million fireworks buffs from all over the world participate in this event, including professional explosive companies from China, Japan, Poland, and Italy, who compete in the international fireworks

competition. In 2010, Japan choreographed fireworks to Louis Armstrong’s “What a Wonderful World.” Because of its location on the southeastern coast of Korea, the venue also offers South Korean Marine Corps and Coast Guard experience programs, and nearby cultural attractions like the theatre festival, traditional song and dance performances, and the sand sculpture exhibition.

For more information, visit <http://piff.ipohang.org/piff>

The 18th Annual Boryeong Mud Festival (July 17-26)

– Having made it to *CNN* travel guides and recognized as one of the best world festivals in Fest300, this annual fiesta has easily won its status as one of the most interesting summer events Korea has to offer. What first started as a local event in 1998 to promote the thick, grey, mineral-rich mud of Boryeong has gradually spiraled into an international extravaganza attracting millions of visitors each year. As you may have already guessed, most activities are mud-themed, with mud wrestling, Mr. Mud contests, mud races, mud boot camp, mud facials, making mud soap, and mud sculpting, all in close proximity to an inflatable mud amusement park.

For more information, visit <https://www.fest300.com/festivals/boryeong-mud-festival>

Ansan M Valley Rock Festival (July 24-26) If you are an unfortunate student like me who missed Noel Gallagher's High Flying Birds' first Seoul concert in April, then you will understand the joy I felt upon hearing news of this festival. We have been blessed with a second chance as NGHFB, and a select handful of international groups like the Foo Fighters, Deadmau5, and Motörhead, and local bands such as Galaxy Express, and Idiotape, will gather in a three-day line up at the Daebu Sea Breeze Theme Park in Ansan. This festival is dubbed Korea's "biggest, baddest rock events open," by *CNN*, and also chosen among *CNN*Go's "50 Music Festivals for the summer." The monsoon weather also seems to add to the thrill, as drenched crowds celebrate their favorite bands from dusk to dawn. Early bird tickets range from 105,000 won to 195,000 won depending on how many days you plan on attending, while regular tickets will start from 150,000 won for a single day pass.

For the full schedule, visit <http://ticket.interpark.com/Global/Play/Goods/GoodsInfo.asp?GoodsCode=15003139>

Incheon Pentaport Rock Festival (August 7-9) – Just a few weeks after the Ansan M Valley Rock Festival, the next highly-anticipated rock event takes place at Penta Park in Songdo City, Incheon. Unfortunately, tickets sold out in April, but you can try your luck again on the event's Facebook page. The lineup this year includes Boys Like Girls, Crossfaith, Daybreak, and Travis.

For more information, visit <https://www.facebook.com/pentaport/timeline>

Other events to look out for:

Bucheon International Fantastic Film Festival (July 16-26)

Mokpo Maritime Cultural Festival (July 24-28)

Busan Sea Festival (August 1-8)

Pharrell Williams Live in Seoul (August 14)

FOR THE LOCAL WANDERER

Buam-dong, Seoul: If you're a fried chicken, coffee, art gallery, and/or hiking enthusiast, then Buam-dong is the place for you. Only ten minutes from Gyeongbok-goong Station, the Buam-dong area harbors one of Seoul's most scenic and cozy cafes, restaurants, and hiking routes. The venues are conveniently placed near each other so that you can pack everything into one day.

Start with a morning coffee date at Club Espresso (I recommend the Hawaiian milk coffee), after you pick up a scrumptious slice of lemon cake or cheesecake brownie from Scoff, a new English bakery that recently debuted in Korea. Afterwards, head on to one of the multiple hiking courses offered in the inter-connected Inwang and Bugak mountains. At the top of the Inwang Mountain, you can walk along the 200-m Seoul Fortress Walls that lead to the Tangchundae Castle. The castle was built as a defense reinforcement following the Manchu War in 1636, and then the 1952 Japanese invasion. Ironically, North Korean spies used this route in a failed assassination attempt against President Park Chung Hee in 1968. Some Inwang Mountain trails lead to main tourist sites like the Cheongwadae, Gyeongbok Palace, and Hyoja road, so you can alternate your travel depending on what you want to see.

At the end of it all, you can treat yourself to a steaming hot basket of old-school fried chicken with potato wedges and beer at the ever popular Keyulsa (계열사), and maybe even hike back up a few minutes to the Sanmotoong Café. Perched along the Bugak Mountains, this café remains a



local favorite, and its scenic location also led to its fame as the backdrop in the hit *MBC 2007 Korean drama Coffee Prince*. What better way than to end the day than relaxing and watching the sun set over Northern Seoul?

Wolmido Island, Incheon: While most of us have spent at least a year at the International campus in Songdo, we may not have taken complete advantage of exploring some local venues Incheon has to offer. At the very end of Line 1, Incheon Station leads to various weekend venture spots such as Chinatown and the semi-deserted Wolmido Amusement Park and Wolmi Mountain. According to *Oocities.org*, Wolmido has had a long history of serving as the battleground for Japan and Russia after Korea opened the first foreign trade routes. Wolmido also served as a military base during Japanese colonization, and hosted the core of General MacArthur's amphibious operation during the Korean War. The naval attacks from



the war completely demolished the parks, and Wolmido only recently began reviving some of its attractions for the public. Within Chinatown you can find Korean-Chinese restaurants, some interesting souvenirs, a mural street, and the Jayu (Freedom) Park commemorating the 1950 Incheon Landing with the Korea-USA Centennial Monument and a statue of General MacArthur. The cherry blossoms are also magnificent in the spring. From Chinatown, you can take a short bus ride to Wolmi Park, where you can stroll through Mount Wolmi and spend the rest of the evening exploring the boardwalk and amusement park. Don't underestimate the rides based on their rusty exterior—they may seem innocuous, but they are also known for giving a buzz.

FOR THE FOODIE

Bingsu: Last summer, melon and Oreo bingsu (shaved ice) were all the rage. If you haven't done so already, challenge your friends and yourself to sample the aesthetically-pleasing melon bingsu at LGA, or finish the towering Oreo bingsu at PopContainer in Sinchon or at 453 Kitchen in Cheonho. Most cafes offer the traditional red bean bingsu with endless variations in toppings and ice flavor, including seasonal fruits (mango, lime, grapefruit, berries), chocolate, milk/green tea, or black sesame. This summer, we can add another genre of bingsu to the list. Inspired by the classic American summer treat and in line with Starbucks' experimental s'mores frappuccino, the s'mores bingsu has entered Asian markets as possibly the new summer indulgence. As saccharine as it may sound, it's actually surprising that this icier—hence summer-friendly—version of the campfire delicacy has not existed before now.

Lobster: In 2014, *BBC Food* predicted that lobster would make it to the top food trends of 2015. Lobster Bar, which opened last summer in Itaewon, offers four selections of fresh lobster, including lobster grilled cheese (17,000 won), two kinds of lobster rolls (17,000 won each), and live grilled lobster (47,000 won). Albeit on the pricey side, it's a reasonable buy for its quality and quantity. If you're also somehow willing to spend 100,000 won for an all-you-can-eat seafood buffet meal, then the Viking's Wharf at the Lotte World Mall has an immense assortment of live, grilled, fried, and steamed seafood including lobster. It also comes with complimentary desserts from well-known patisseries and cafés in East Asia, if that is any help.

Acai Bowl: Native to Central and South America, the acai berry is a super-food praised for its antioxidants, weight loss-inducing properties, and invigorating flavor. While there are various ways to eat acai, the most popular way is as frozen puree accompanied by various toppings. Given the influx of Korean vendors selling frozen and dried acai in specialized street booths, acai-infused beauty products, and acai breakfast recipes, it's no surprise that an acai bowl café recently opened in the trendy streets of Garosugil. Boto Acai, which concocts delicious and stunning acai bowls ranging from 5,500 won to 12,500 won, blends guarana, another fruit indigenous to South America, with acai in order to create the bowl's base smoothie before meticulously topping it off with a colorful array of fresh fruits, grains, and nuts. Not only can it be a refreshing dessert or midday snack, it is also a healthy post-work out treat. ■

Summer Must List

Summer Songs



Old School – Hedley

by Song Da-woon (Amie)



We hardly look back on the past anymore. Taking a moment to slow down is unthinkable. Our lives spin as memories fade, and the world burns along with the fear of falling behind.

Where did the time go? How did we get here? Can we take a step back?

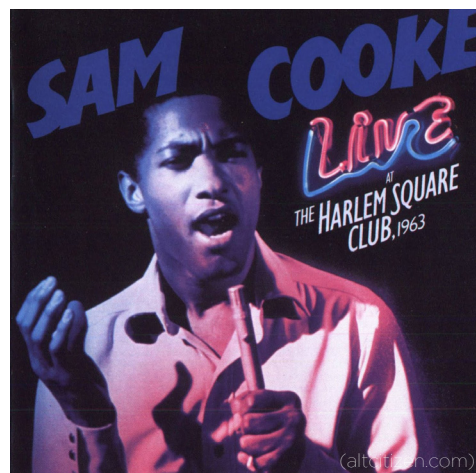
Do you remember all those summers when we lay around, humming along to the breeze, immersed in each other? So gentle and so steady, and so long ago—can we revisit them through a memory, a photograph, a strum of a guitar?

*So why don't you meet me, down behind the old school
We'll waste away the weekend, with perfect regard for how
Cavalier we used to be, the beautiful insanity
The apathy's surrounding me...*

You know where to meet me. I'll be waiting.

Summertime - Sam Cooke

by Christina Lee



It's summertime and the living is easy... If you've ever heard this line, it's probably from one of the many renditions from the 1935 classic, "Summertime." This song was first performed as a lullaby in the George Gershwin opera *Porgy and Bess*. It then spiraled into commercial success and still remains one of the most frequently covered songs, with more than 33,000 classical, jazz, rock, and pop versions from around the world. To some audiences, however, the song (and opera) was rebuked as white men's racist representation of blacks, despite Gershwin's intentions to convey the soul of the black community and authenticity of African American folk music. Controversy aside, "Summertime" is a great tune that captures the carefree dog days and last bittersweet moments of summer. While the 1966 hot jazz cover by Billy Stewart is the most popular yet, my personal favorite is the toned-down 1957 rendition by Sam Cooke.

Good Life - One Republic

by Kang Dong-woo



"Day turns to night, night turns to whatever we want

We're young enough to say..."

"Oh, this has gotta be the good life..."

This could really be a good life"

Summer—for many students and adults alike, it is a season of leisure. The exciting heat of summer incinerates the bitter burden of the previous semester. There is finally time to travel, sleep in, but most importantly, think deeply about your life. As you stop to smell the roses (which should actually be in full bloom), you begin to contemplate how to color your "good life." Through their cheerful song, One Republic reminds us that "we're young enough to..." shape our budding world into whatever we see as happy and hopeful. This summer, you may tour the world (as portrayed in the song), join summer projects, immerse yourself in studying a field of interest, and engage in various activities that will ultimately help lead you to that envisioned dream. Before you set off on your sunlit journey, welcome it by whistling away to the bright intro of "Good Life."

The Verve - Bittersweet Symphony

by Kim Hyun-sung

This song does not have fast beats, synthesized noises or heavy guitar riffs. You won't see any sparks fly out of your earphones when you listen to this song. But what makes this song suitable for the summer days are the freshness and the inherent energy of this masterpiece. The five-note string sample makes the listeners visualize a sunny day, while the psychedelic keyboard sounds and guitars add texture to the song. The lyrics are easy enough for this song to earn an Alternative rock anthem status, yet are insightful to not be criticized as being kitsch. "But I'm a million different people from one day to the next/I can't change my mold," sings The Verve frontman Richard Ashcroft. The powerful message in the lyrics, combined with a slow but not lethargic melody, makes this song worthy of being included in this summer's playlist.

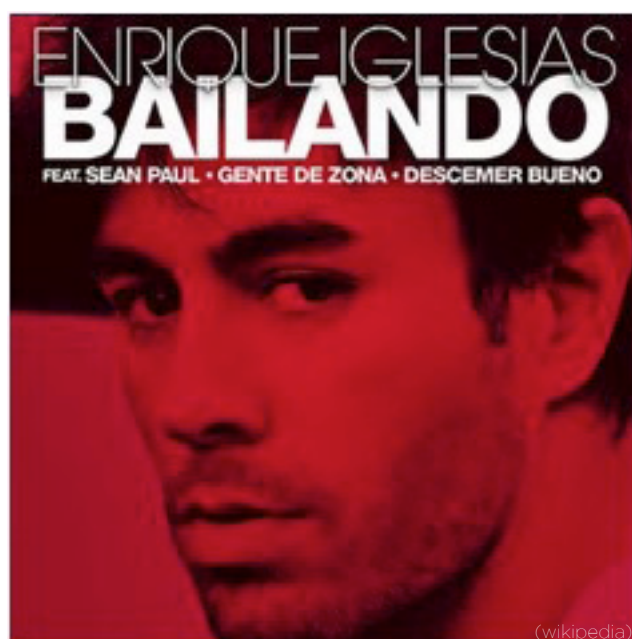


Bailando - Enrique Iglesias

by Yun Jae-young

An obvious choice seeing as Enrique Iglesias' single was a huge international hit just last year, but it's too good a song to be excluded from anyone's summer playlist. The intro to 'Bailando' is immediately fun and playful and gets you ready for 'dancing', exactly as the title suggests. Although an English version of the song has also been released, I personally think the original Spanish version captures the summer mood better: the dazzling summer sun, sweet summer cocktails, that particular feeling of exotic wonder and excitement when you visit another country during your travels...

Whether you enjoy dancing or not, this song will automatically make you move your body in time to the beat. Forget all your stresses and worries and have fun – that's what the summer holidays are there for, after all!



Let's Go on a Trip (여행을 떠나요) - Jo Yong-pil

by Lim Jee-soo



*"Find a place you can hear your echoes
In the water that flows in the streams
And let's go on a trip there"*

Probably the most well-known summer song in South Korea, Jo Yong-pil's "Let's Go on a Trip" was released as a track on the singer's seventh album in 1985. Since then, the song has dominated as the national summer anthem year after year, performed on stage by singers and in karaoke bars by college students after finals. The upbeat melody and explosive vocals of the Korean singing legend are enough to inspire anyone to follow the lyrics and strap on a backpack on a search for something new and exciting. This summer, why not play this energetic song as you plan your next adventure?

Danza Kuduro - Don Omar by Hwang Ji-young



<i>La mano arriba</i>	<i>Hands up in the air</i>
<i>Cintura sola</i>	<i>Moving only your hips</i>
<i>Da media vuleta</i>	<i>Turn half way</i>
<i>Danza Kuduro</i>	<i>Kuduro Dance</i>
<i>No tecansesahora</i>	<i>Don't lose your breath now</i>
<i>Que esto sólo empieza</i>	<i>It's only just begun</i>
<i>Mueve la cabeza</i>	<i>Move your head</i>
<i>Danza Kuduro</i>	<i>Kuduro Dance</i>

Just imagine a beach: swimsuits, drinks in hand, sunscreen and tanning lotion, colorfully inflated tubes and beach balls, a banana boat riding through the waves... And of course, summer music. What is summer without a hard-drumming, dance-inducing mix of lyrics and instruments?

Music pounds, feet shuffle, heat reverberates, sweat glistens down tan, salty bodies, multi-fluorescent colors reflect off from bikinis, swimming trunks, and bathing suits... A burst of hot air steams through the anonymous, colorful group of people dancing and swinging their bodies... Body temperatures envelop one another, creating their own mixture of heat, music blasts from all sides, and the body tingles as it yearns for movements it never knew it had. The body finally takes control as it shakes off the winter staleness and stiffness. Everyone needs a portal to escape reality, and Danza Kuduro is the key to that very door.

Heaven and Earth - Hillsong

by Kim Jong-hyun (Daniel)

Summer hearkens sizzling paradise: think comfortable clothes, sports activities played at fever pitch, and impromptu trips to the beach. It's a heaven to look forward to for many students, but once you hear the beat of Hillsong's "Heaven and Earth" flitting up and down like an angel tracing the many crescendos of the song, you'll have heaven, with all its beautiful worship, brought straight to your ears. If you enjoy people with a passion for Jesus blasting out Holy Spirit-inspired vocals and setting a room full of people into spiritual heat wave, this song is for you. If not, get on the bandwagon my friend, because He's coming soon.



The Night is Still Young

- Nicki Minaj

by Joo Yonkyoo (Julie)



“The Night Is Still Young” completely encapsulates the vibe of summer. Yes, it is Nicki Minaj and yes, it is your typical, mainstream Top 40’s teenage jam. But you cannot deny the urge to groove to the beat no matter how “sophisticated” or “original” your music tastes are—especially when you have just gained freedom from the hustle and bustle of college life. This song represents those excitement-inducing night adventures with your clique, spontaneous road trips, “chill” afternoons by the beach and just, in general, good times. Such memories define the quality of your college life so I hope this song will inspire you to live days that you can reminisce about. After all, “the night is still young—and so are we.”

The Great Escape - Boys like Girls

by Park Jung-won (Catherine)

“Throw it away, forget yesterday, we’ll make the great escape [...] / They don’t know us anyway.”

The song, “The Great Escape”, was released in 2006 as a track in the debut album “Boys Like Girls” by the group Boys Like Girls, and ever since, it has been commonly featured in television shows and commercials that you would have probably heard of it at least once.

While breathing in the hot and stale summer air as you do your schoolwork, part-time jobs or other duties that you’re not entirely enthusiastic about, this song will definitely grab your attention. The vibrant melody and lyrics encourage the listeners to go on a vacation and break away from the tedious and tiring duties of their boring



*All day long she's waiting for the night to ask her out
To be somebody's dancer, to get lost inside a crowd
There's no need to talk, because the music is so loud
Till a taxi drops her back into a morning full of doubts*

‘Tis the season of sun, fun, sea and travel (in this part of the world, probably also insects and internships). The overachievers or chronic daydreamers among us already have things all planned out since last winter. The rest of us, who have barely just crawled out of finals with our wills to live still intact, need to first overcome the trauma of picking up a pen again, to begin drafting summer plans. Regardless, during these two months, everyone expects to have a good time.

If the upbeat percussions in the background of BOY’s ‘Skin’ (from their debut album *Mutual Friends*) make you slip into a little groove as you stroll down town in snazzy sunglasses, listen, too, to the sobering lyrics. That is actually where Skin’s bigger charm lies. Rather than egging you on to party for party’s sake, the song puts your mind back into its own head to picture the less glamorous after-party – the one which you have on your own. BOY, however, is far from trying to play Debbie Downer here. The song urges us to seek out real fun – one that will matter after all the giddiness fades and will linger in shared memory. In other words, rather than strive to look exciting, do *have* an amazing time. Happy holidays!

Skin - Boy

by Fu Kaiving



Festival - Uhm Jung-hwa

by Kim Min-jeong



“Now we should smile, smile again, it is a happy moment, happy days. Open up your chest and forget all the problems in the world. Forget your sorrows, never cry, under the bright sun, sunny days. Hope you are always filled with good events.” These are four lines from a Korean song named “Festival.” It is sung by Uhm Jung-hwa and was released in 1999. However, as you can see from the lyrics, this song is still perfect and relevant for the summer of 2015. The uplifting lyrics and catchy tune will help you enjoy summer to the fullest. The lyrics are positive and help you forget the worries of your life. Therefore, it is a wonderful song for the summer, especially on the way to beach to enjoy the bright sun. It was a popular song for the past 16 years and it still represents one of the best summer songs in Korea. When you listen to this music, you will enjoy the light, upbeat rhythm and it will make you smile. Try listening to “Festival” to enjoy the summer without worries and sorrows.

Work Hard Play Hard - Wiz Khalifa

by Sally Shin



The ideal summer break for many young adults is to go on an adventure and escape the confines of the city they have dwelt in for the past semester. Whether it is a visit to the beach in the country or flying thousands of miles away from home, taking a break is a necessary means of achieving a blank slate for the second half of the year. As captured in essence by Wiz Khalifa in *“you see it in my closet before it’s on the rack; was out there in Hawaii, now I’m going back,”* shopping for summer trends and traveling around the world is the perfect escape from one’s mound of stress, unwanted memories, and overly familiar faces.

However, in today’s world, practical students will begin hunting for internships and similar programs to bulk up their resumes for their future. For these careful, long-term planners, summer is a chance to speed ahead of their peers and secure a better career. Despite this very thoughtful method of preparation, the human brain cannot function at its full potential without occasional breaks. Thus, students should find the balance between the two extremes of the spectrum: it is important to work hard for your future but also important to play hard for your sanity.

Summertime - New Kids on the Block

by Rosaline Jun



*“I think about you in the summertime,
And all the good times we had, baby,
Been a few years and I can’t deny,
The thought of you still makes me crazy,
I think about you in the summertime,
I’m sittin’ here in the sun with you on my mind.
You’re my, my summertime”*

All high school girls dream of the perfect, romantic “summer fling,” and New Kids on the Block sings of just that—warm nights on the beach, swimming in the ocean, and the gradual parting of ways as the season changes. With a fun, playful beat and smooth melody, this song is the epitome of a summer jam that either brings back memories of sandy beaches or makes us hopeful for the summer vacation that is just within our reach. After listening to this song, hopefully we will be reminded to take advantage of our summer and have no regrets.

Uptown Funk - Mark Ronson ft. Bruno Mars

by Lee Se-woong (Sam)

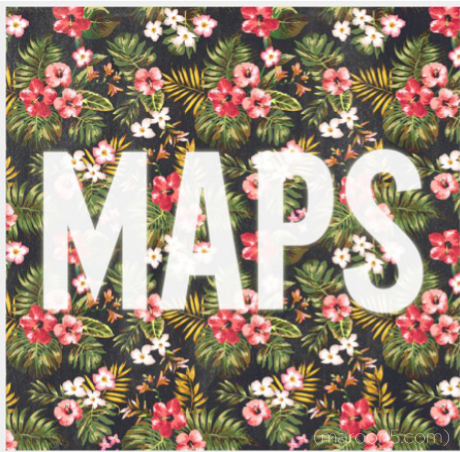
Uptown Funk by Mark Ronson is a vintage-sounding tune that gets stuck in people's heads all while getting everyone up and dancing about. Bruno Mars hijacked the tune and music video with Ronson looking awkward in the background, just looking funky. Of course, the collaboration between Ronson and Mars this elevated the song into the "now playing in every store you visit" status in North America. If you haven't heard how uptown is going to funk you up and can't believe that you haven't watched the music video yet, head on over to YouTube to check it out.



Maps - Maroon 5

by Jang Seok-woo

"Maps" is a song that everyone probably knows as the lead single of Maroon 5's fifth album, "V." The lead single took Korea by the storm in 2014. The aptly named song is about the search and yearning for a lost love; a girlfriend who passed away due to a tragic accident. The guitar riff sets a retro atmosphere that goes along perfectly with the gentle, cool summer breeze. It is very easy to hum along, and is perfect for both clubs and road trips. More than anything else, however, if you just take into account of the fact that Maroon 5 is coming to Korea, again, in September, "Maps" deserves a firm spot on your playlist.



Young and Beautiful - Lana del Rey

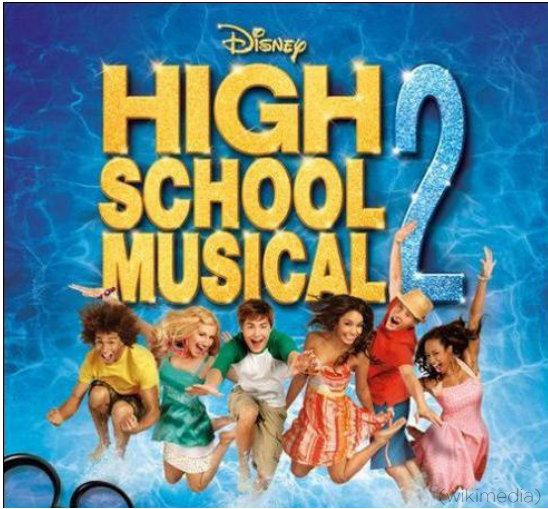
by Kim Soo-yeon

Lana Del Rey's famous hit "Summertime Sadness" could be considered to be overplayed with its dance remix versions. She truly became a global pop icon with the title song of the 2013 movie *The Great Gatsby*, "Young and Beautiful". The story of the movie takes place in a sweltering heat of the summer, accompanied by the sultriness of the New York high society amidst burning base human desires. The movie's visual is also full of summer images—of parties with gigantic swimming pools, jazz clubs, hotel parties with a giant blocks of ice, as well as tea party in pouring rain. *The Great Gatsby* is also rife with vivid summer colors of green trees and opaque blue waters, accompanied by vibrant summer dresses and suits. The haunting melody and lyrics complement the languid summer feel of the movie—"Hot summer nights, mid-July, when you and I were forever wild. The crazy days, the city lights, the way you'd play with me like a child".



What Time is it? - High School Musical Cast

by Tran Thanh Van



High School Musical is a Disney musical television film that first captured the heart of several youths in the years of 2006 to 2008, and has remained popular ever since. Among the film's many bright, vibrant songs depicting the life of the teenage characters, "What Time Is It" sings about summer as being one of the most important aspects of an adolescent's life. While there is no school, many other plans are waiting to be realized and goals to be achieved. When you are feeling a little bit down, why not replay the **High School Musical** OST and turn to this particular energetic song?

One Step at a Time - Jordin Sparks

by Wee Wei Lin Allyssa



Listening to this song reminds me of summer. Of course, there are the upbeat rhythm and groovy melody to account for that. Mostly, though, it has to do with my anticipation of summer, when I may finally slow the pace of college life and do what the song says: take one step at a time.

In this track on her debut album, Jordin Sparks sings of frustration, being impatient and there seeming no end in sight. I am not sure about you, but that pretty much sums up my spring and fall semesters—and even the dreary winter holidays, when doing anything that involves being away from my electric blanket physically hurts.

But as we get ready to wind down for a well-deserved break in the sun and as this song comes on again through the speakers, I look back on the months past—of midnight oils burnt, instant microwavable meals and hurried conversations—and I think: maybe we should live every season with the spirit of our summer holidays.

After all, "*there's no need to rush,*" and "*the only way we get there*"—anywhere—"*is one step at a time.*" ■

A scenic photograph of a park. In the foreground, there is a stone waterfall cascading into a small pond. The path is lined with large, dark grey rocks and vibrant pink flowers. The background is filled with tall, leafy green trees under a clear blue sky. The overall atmosphere is peaceful and natural.

**THANK YOU TO OUR
REVISING PROFESSORS! :**

Martin Wagner
Chad Denton
Jennie Han
Jen Hui Bon Hoa
Joseph Hwang
Howard Kahm
Aljosa Puzar
Jesse Sloane
Bradford Bow
Robert Beachy
Christian Blood
Colin Caret
Younah Kang
Alvin Wong
Henry Em
Tomoko Seto



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

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