



UIC SCRIBE

Student Organized Official Newsletter of Yonsei Underwood International College



**HELL
ON
EARTH**



DEAN'S LETTER

“The Meaning of Knowing”

As a professor who teaches philosophy and literature, I sometimes contemplate the meaning of knowing. When I say “I Know”, what does it really mean? What do I know about the things that I think I know? This may sound quite silly, however, it is no simple matter.

Chuang Tzu, the ancient Chinese classic, discloses the fallacy of sensory conviction that we associate with certainty. What we believe to be the most real and obvious is little more than subjective bias. Let's read the following example from “Discussion on Making All Things Equal”.

Men claim that Mao-ch'iang and Lady Li were beautiful, but if fish saw them they would dive to the bottom of the stream.....If so, which knows how to fix the standard of beauty for the world? (Translated by Burton Watson)

According to the logic proposed in this argument, our concept of beauty is not based on the object of our aesthetic appreciation but it exists in our subjective cognitive faculty. In other words, the beauty of an object has in fact nothing to do with the form or appearance of the object, and therefore we can never secure precise clue to objectively characterizing our judgment of beauty. In this sense, the basis of our sensory conviction which we assume is the most real and empirical becomes dismantled.

Considering the underlying implication of the above quote, it seems that Chuang Tzu might have suggested the limitation of our knowledge. Put simply, we do not know the extent of what we know. In order to avoid being pedantic, I will give you a concrete example. We often say that ‘Man is the lord of creation.’ I, as man, have no objection to this premise. When we shift the perspective, would this statement be valid regardless of species? Would other living creatures that coexist with us in nature think what we think?

To sum, the content of our knowledge cannot be separated from the particular form inherent in our mode of questioning. We know what we want to know. Our knowing is often proven to be the mere consequence of our prior educational, cultural and ideological inclination. I point this out so that with this proposition, you may realize no one possesses any right to proclaim that his or her knowledge is absolutely truthful.

The raison d'être of University is education; education accompanies learning. What do we learn? In my personal view, students must learn how to address questions about the world properly. In other words, we do not learn to attain answers; rather we learn in order to raise questions that may suit the universal welfare of mankind. Underwood International College is ready to help students acquire the bravery, benevolence, and wisdom to address the blind spot of our age. I have confidence that no single student at UIC wants to become an AlphaGo upon his or her graduation, filling its brain with encyclopedic knowledge without any sense of awe or wonder towards life. God bless you all.

Jin-bae Chung, Ph.D.

Dean

EDITOR IN CHIEF:

A letter from your Editor.

Hello, readers of the UIC Scribe! It is with great honour and pleasure that I introduce myself as the 11th editor-in-chief of The UIC Scribe. I am humbled to be granted a position to be a leader of the publication I have come to love, and hope to fill in the enormous shoes of editor-in-chiefs past.

Since acceptance to the Underwood International College in 2012, I have already kept myself close to the school news. As the year draws to a close at the end of my third academic year, I can hardly believe that my time at Yonsei is now three quarters complete. I am both proud and honoured to be serving my first term as the Editor-in-Chief of the UIC Scribe this semester. It baffles me how fast time flies – it seems just like yesterday that I was proof reading my application to the UIC Scribe.

2015 was a year of celebration. The main gate of Yonsei opened its doors again with pomp and circumstance at the completion of the Baekyang-ro project. At the same time, we celebrated the 130 years of Yonsei. As a premier university of Korea, I am, along with many other students, humbled to be attending such a long standing institution of change and innovation. Celebration was a little closer, as well: we welcomed in new divisions and expansions of the Underwood International College. 2015 also marked the 10th anniversary of founding Underwood International College. Perhaps most close of all, 2015 also marks the 10th birthday of the UIC Scribe.

As UIC matures, the The UIC Scribe will continue to grow. It is with the utmost amount of honour that I am able to guide the direction of growth for my time as the editor-in-chief, and I only hope that this path be correct. On behalf of the UIC Scribe, happy holidays and a happy New Year.

Sam Lee

Editor in Chief



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50 YEARS OF FRIENDLY RIVALRY

50 Years of Friendly Rivalry

By Hyunsung Kim

On a Friday of mid-September, the Sinchon and Songdo campuses are more tranquil than usual. Where does everyone go? Most likely either at the Jamsil sports complex or Mokdong sports complex, wearing blue t-shirts, shouting their hearts out, and singing and chanting with their friends in the stadium. On the other side of the arena, students wearing crimson red garments, singing different songs and cheering on different accounts. It's the annual derby match between the two most prestigious universities of Korea – the Yon-Ko games.

The Yon-Ko games are the biggest derby games among all Korean universities. Sports channels broadcast the games live. Stadiums such as Jamsil Baseball Stadium and Mokdong Stadium, which are normally only open to professional teams, are open to the public. Tons of news articles about the Yon-Ko games are published, from predictions about which side is likely to win, which players will play a key role, alumni interviews and many more. To players, this is one of the biggest games they'll every play in their college life. The winners will brag about their victory for a full year, while the losers have no choice but to swallow the bitter tears and wait for the next year to come. But how and when did the Yon-Ko games start? And why are Yonsei and Korea the only participants in the derby games? Has it happened every year since its inception?

Did somebody say Ko-Yon Games?

The argument always begins with this old question – which university comes first? Yonsei University calls the annual games the Yon-Ko games, while Korea University reverses the order to the Ko-Yon games. To trace the roots of this discussion, one needs to go back 70 years ago, when the inaugural games between Yonsei University and Korea University (which were called Yonhi College and Bosung College at the time—the Japanese Empire forbade the establishment of a university in the Korean peninsula) alumni that took place in 1945 were called the Yon-Bo games. Even in later years, the name of Yonhi took the first seat. In 1958, Korea University raised an objection about its university's name coming after that of its archrivals. The objection was registered, and from

then on the university hosting the games has put their names in the back. Ever since the games became an annual event in 1965, Yonsei University has hosted the games on odd years, while Korea University hosted on even years. Therefore, the official name of the annual games this year is the Ko-Yon games, since Yonsei University is the home team. But neither side seems to care about the official name. To Korea University students, the games are always the Ko-Yon games. And to Yonsei students like me, this event will always be the Yon-Ko games—no exceptions allowed.

Why are the games only between Yonsei and Korea University?

Why aren't the games between Yonsei and Sogang, or between Soongsil and Korea? To find out, we should turn the clock back a few more times. Yonhi College, one of the predecessors of Yonsei University, was founded in 1915. The foundation of Korea University, or Bosung College, was founded in 1905. The two colleges were founded in a time when the Chosun Dynasty was losing its sovereignty to the Japanese Empire. In those dark times, sport was one of the very few things that gave Koreans solace, and Yonhi and Bosung were the pioneers of Korean sports. In 1924, the two colleges founded their own football team, the first two Korean football teams to exist. In 1927, Yonhi and Bosung faced each other in the Youth Division of the Korean Football Association (KFA) cup final. Yonhi College beat Bosung by 3-0 and gained the division trophy. Afterwards, Yonhi and Bosung encountered each other on various occasions. In the 1930 final, Yonhi won again by 3-2, but lost 0-2 in the 1932 final. Between 1928 and 1940 (when the Japanese colonial government abolished the tournament), Yonhi and Bosung met for a total of eight times in the KFA cup final.

But it was not only in football that Yonhi and Bosung competed against each other. Both colleges had basketball, baseball, and soft tennis teams. Yonhi founded its basketball team in 1930, and Bosung founded theirs the very next year. The two colleges faced each other quite frequently in tournaments, for the sports divisions of the two colleges were the most competitive at the time. Excellent athletes from both universities



were sometimes chosen as national representatives (as Japanese nationals, since Korea was still a colony of Japan). Lee Young-min from Yonhi College showed his remarkable abilities as a Chosun team player during the Japanese baseball tournament. Seo Yun-bok, a Bosung alumni marathoner, won the Boston International Marathon in 1947. The match between Yonhi and Bosung was not an ordinary football match, but a fight over the title of being the very best in Korea. And in a time when sport was recognized as the future and hope of Korea, the competition was not only about the pride of the two colleges, but also that of the nation.

After Korea became an independent country, the aforementioned football game between Yonhi and Bosung alumni happened in 1945. And in 1965, both universities agreed that the event would be held annually and selected five sport events – baseball, basketball, ice hockey, rugby, and football. However, there were a few exceptions. From 1971 to 1972, student demonstrations forced the games to be cancelled. In 1975, the Korea University football team bus was overturned, killing one and injuring nine. The games did not happen that year. In 1996, Hanchongryun (a leftist student organization) occupied Yonsei University and engaged in violent protests. The protest severely damaged Yonsei's facilities, and the university had to call off the games. Despite this tumultuous history, the Yon-Ko games live on to this day and now is a way for the two universities to express their school pride.

Star Athletes who changed the Games

Yonsei University and Korea University are two of the best universities in South Korea, not only in academics but also in sports. Many young athletic talents have sought to sharpen and improve their skills at Yonsei and Korea. One of them was Cha Bum-keun. Cha, who was already renowned as a football prodigy during his high school days went to Korea University after a scouting war between Yonsei and Korea. And Korea University achieved what they had hoped. In 1973, the Yon-Ko games took place after two-year hiatus due to student demonstrations, and on the second day, Cha scored the first goal and continued to torment Yonsei defenders. Korea University won the match 2-1 that year. Cha Bum-keun was selected for the Korean national football team during his college years, and after finishing his military service, went to Germany to become one of the best strikers in the Bundesliga. Cha also scored 58 goals in 135 matches for the Korean national team, which makes him the top scorer of the Korean national team to this day.

Another famous athlete who shone in the Yon-Ko games was Choi Dong-won. He was already a famous pitcher in the high school league. Both Yonsei and Korea struggled to recruit this rising star, but Yonsei University prevailed this time. In 1977, Choi took the mound as the starting pitcher of the annual Yon-Ko games. He only conceded two points, and the match resulted in a 6-2 victory for Yonsei. That year, Choi was also selected for the national baseball team, and made



a significant contribution in Korea's gold medal of the Intercontinental Cup. After graduating from Yonsei, Choi signed with the Lotte Giants and became one of the best pitchers in the league. One of his most memorable achievements was leading the Lotte Giants to win the Korean Series in 1984 by earning four wins single-handedly.

There were other athletes with amazing performances during the Yon-Ko games. In 1981, the baseball pitcher Yoon Hag-gil only allowed one hit during the whole match, bringing a 3-0 victory to Yonsei. Yoon later joined the Lotte Giants and was known as a thoroughgoing pitcher, pitching 100 complete games and recording 117 wins. Sun Dong-yeol, a legendary pitcher both in Korea and Japan, pitched a shutout game and secured a 3-0 win for Korea University. And there are many more sporting figures from both universities who altered the course of Korean sports. In 1994, Seo Jeong-won and Hong Myeong-bo, both Korea University alumni, scored a goal apiece for the Korean national team in a group stage match against Spain in the 1994 World Cup; Hong's goal initiated the comeback, and Seo scored the equalizer. Choi Yong-soo, a Yonsei alumnus, scored seven goals in the 1998 World Cup qualifiers and helped Korea win the ticket to Paris. If it had not been for the basketball stars of Yonsei and Korea who attracted the public's interest, the Korean Basketball League would not have seen the light of day. In ice hockey, Yonsei and Korea alumni promoted the Korean national team to the 1-A division and are now preparing for the 2018 Pyeongchang Winter Olympics.

Fun, Games and Friendship

Given both universities' prideful reputation, brawls break out frequently. One of the earliest fights happened in 1939, when the Yonhi cheering squad clashed with a Bosung football player. In 1947, after the Korean rugby tournament final, a fight between the two universities escalated into the biggest student violence since the Korean independence. In 1986, the basketball match was called a draw because of the scuffles between two sides. Even this year, group fights broke out in ice hockey, rugby, and football. However, it is all about camaraderie. Despite the hostilities during matches, the players are all competitors with good intentions. Had it not been for Korea University, Yonsei University would not have reached the level where it is today and vice versa – the friendly, if fierce, competition encouraged progress on both sides.

The Yon-Ko games this year ended in a draw. Korea University dominated the first day, winning in baseball and basketball. Yonsei won ice hockey, planning a dramatic reverse sweep. On the second day, Yonsei won the rugby match. In football, Yonsei was winning 1-0 until the very last few minutes of the second half. It seemed like revenge was right around the corner, but Korea University scored an equalizer in the 86th minute. The football match ended in a 1-1 draw. The draw might be a strange coincidence, considering the fact that this is the 50th anniversary. The next annual games will return again in September of 2016. Until then, "Akaraka!"

A young woman in a tan coat and glasses is the central focus, covering her mouth with her hand in a crowd of people. She is holding a document. The background is a blurred crowd of people, suggesting a busy public space like a job fair or a transit station. The overall mood is one of anxiety or stress.

THE “N-PO” GENERATION:

Youth Unemployment
in South Korea



Youth Unemployment in South Korea

By Jaeyoung Yun

‘N-po generation (N포세대)’, ‘dirt spoon (흙수저)’, ‘hell Chosun (헬조선)’... These are all terms used by young people in Korea today to express their feelings of despair when faced with reality in the job market. With Korea’s youth unemployment rate peaking at a record high level of 10.2% earlier this year and the situation not looking to improve in the near future, university graduates and prospective employees are feeling the strain. The government’s promises to increase the number of jobs available and solve the unemployment problem seem vacant; in reality, the competition for jobs seems to be getting fiercer. These problems cannot be left to disintegrate, and it must be remembered that tackling youth unemployment is an important agenda for Korean society.

For Korean university graduates seeking jobs, barriers are high and obstacles are many. A typical firm will have four to five stages in their recruiting process, with the first round being the ‘self-introduction’ (자기소개서). Unlike for foreign companies—where a CV and cover letter suffice—Korean firms have multiple mini-essay-type questions that applicants must answer relating to their personal strengths and weaknesses, the position they applied for, their career goals in the company and so on. The highly specific nature of these questions make even this first round a demanding and daunting step for many applicants, who take days and even weeks perfecting their self-introduction. Once applicants pass the first round, the next stage they are faced with is the aptitude test (인적성검사). These aptitude tests are a standardisation test of sorts, which test the applicants’ linguistic, numerical, spatial and other problem-solving abilities. Being the second most-taken test after the university entrance exams that Korean high school students sit, these tests are adopted by many companies and undertaken on a huge scale when the official hiring period rolls round. Then come the interviews, of which there can be up to three rounds. The interviews, again, are anything but stress-free; the types of interviews conducted can range from presentation and group discussion



interviews to even ‘training camp’ interviews, depending on the company. Only after applicants successfully pass all these rounds are they accepted and offered a job by the company. On the one hand, this rigorous employee recruitment process in Korea is relatively fair and offers an equal chance for every applicant at each stage, as companies adopt a ‘zero-base’ policy with the aim of recruiting employees based purely on talent. On the other hand, this burdens prospective employees with substantial economic costs as they buy practice books for the aptitude tests or enrol in private academies to prepare for their interviews, not to mention the mental stress ensuing from the intense job-searching process.

This tough employment process aside, however, there is simply a mismatch in the Korean labour market: a mismatch between the number of people seeking jobs and the number of jobs available, as well as a mismatch between the skills required by the companies and the skills that university graduates possess. In October 2015, Statistics Korea announced that the country’s youth unemployment rate fell to 7.9% in September, a 0.6%-point drop from the previous year. Looked at from a purely statistical perspective, it seems that the situation is improving, but the numbers are misleading. If the figures are modified to take into account part-time workers who work while looking for other jobs and current job seekers, the actual unemployment rate rises to 10.8%. Part-time workers constitute a big portion of the workforce in Korea, and the problem is not simply one-dimensional, but the result of a complex mixture of deep-rooted problems in

Korean society. The Korean government has adopted various policy measures to try and combat youth unemployment, some of which include the ‘wage peak system (임금피크제)’, labour reform and the youth employment fund. However, reactions to these policies have been lukewarm. A survey carried out by the Hanyang University Student Council showed that the 10,737 students who participated reported a 2.47 level of satisfaction with the government’s policies, measured on a scale of 1 to 5, with 1 being ‘very dissatisfied.’ Indeed, more needs to be done in order to ensure that youths can find stable and good-quality employment, which in turn will have positive effects on both Korean society and the domestic economy.

The problem of youth unemployment, of course, is not unique to Korea—it is a global issue. According to a report released by Solutions for Youth Employment (S4YE), there are currently 1.8 billion youths aged 15-29 worldwide, of which 500 million are unemployed or in unstable employment. If the figures are extended to cover NEETs (people who are Not in Employment, Education or Training), the numbers increase to roughly 600 million. The S4YE attributes this worldwide social problem to the persistent economic depression after the global financial crisis of 2008. Its outlook for the future of youth unemployment is bleak: during the next ten years, youths will be worse off than other age groups in the employment sector, and if the current economic situation and structure are maintained, only 40% of the 1 billion youths who will enter job market in the next ten years will be successful. The report forecasts that 5 million jobs a month—a total of 600 million jobs—will have to



be created over the next fifteen years to simply maintain the existing status quo.

It seems like the situation is looking miserable for youths all over the world, but there are some countries that have successfully managed to pull up their youth employment rates despite these circumstances. Germany and Switzerland are two such examples. Official data for 2014 show that Germany has the lowest unemployment rates in the EU, of 7.7% compared to the EU average of 22.2%. Germany is particularly noted for its 'dual educational' model which, according to a Brookings Institute report, "blends classroom education with on-the-job training through apprenticeships, equipping young people not bound for university with practical labour market skills." Through apprenticeship programs, students are not only allowed to continue their studies while they work, but also gain hands-on experience as they work alongside regular employees and participate directly in the firm's business. Similarly, Switzerland's apprenticeship system is highly touted as being its main factor in achieving its low youth unemployment rates. However, it must be remembered that apprenticeship systems like those adopted by Germany and Switzerland are not an all-in-one solution to solving the youth unemployment problem, in Korea or anywhere else in the world. The Brookings report finds that the apprenticeship system is possible in Germany because there is active cooperation between the government, employers and regional chambers of commerce. Furthermore, German society's attitudes towards these apprenticeship programmes also play a role in their success. As an article in

Reuters rightly analysed, "Government efforts [in Korea] in recent years to encourage young people to pursue careers that don't necessarily require a university degree have had limited success in a country obsessed with education." These are factors that should be taken into consideration when looking at ways to improve the Korean labour market.

The problem of youth unemployment in Korea is a complex one that the government must first and foremost take the initiative to tackle. Only when the labour market improves can the economy pick up, as an increase in consumers with more purchasing power boosts demand, which in turn helps firms increase production. For this virtuous cycle to take effect, however, policies that directly address this problem must be studied and enacted.



EMOTIONAL INTELLIGENCE

By Julie Joo

Take a moment to think about how you are feeling. Can you label it? What is one word that best describes your current emotion? Perhaps, if you are reading this magazine, you are quite relaxed, sitting comfortably, somewhat curious and interested, but mostly calm. The ability to identify how you are feeling is one aspect of “Emotional Intelligence”.

What exactly is “Emotional Intelligence”? Let us first start by eliminating what it is not. Many journalists nowadays are spreading a skewed idea of emotional intelligence. Emotional intelligence is not about being well-liked. It is not about motivation. It is not about how to be happy or stay optimistic. While these things are important in life, having a high EQ (Emotional Quotient) will unfortunately not guarantee success in any of them. It may help, but is not directly correlated. A flourishing career, healthy relationships and sparked motivation are not necessarily the result of high emotional intelligence. According to Peter Salovey from Yale University and John D. Mayer from the University of New Hampshire,

emotional intelligence is “the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth”. Marc Brackett, the director of the Yale Centre for Emotional Intelligence, uses the “RULER” acronym:

*“Recognizing emotions in self and others
Understanding the causes and consequences of emotions
Labeling emotions accurately
Expressing emotions appropriately
Regulating emotions effectively.”*

Simply put, emotional intelligence is the ability to know how you are feeling, how someone else is feeling and how to manage both.

How did this concept come about? The term itself seems to create a paradox. The definition of “emotion” in the Oxford Dictionary is “a strong feeling

deriving from one’s circumstances, mood, or relationship with others.” Intelligence, on the other hand, is the “ability to acquire and apply knowledge and skills,” which is quite different from, if not completely opposite to, emotion. Intelligence is learned; it is not naturally embedded within us. Publilius Syrus, a Latin writer of sententiae (proverbs), once said, “Rule your feelings, lest your feelings rule you”. Emotion often has this connotation of being a powerful force that is beyond our control or understanding, while intelligence is associated with reason and comprehension powered by our own brainpower. In the 1990s, Salovey and Mayer co-developed a model that combines the two seemingly contradictory concepts into one framework called “Emotional Intelligence”. By looking at the definitions of “emotion” and “intelligence,” we can guess what their intention was: they suggest we use our intellectual abilities to understand and manage our emotions.

Why is emotional intelligence important? Why is it important that we are able to label, express or control

how we are feeling? Let us assume that you are a UIC student with a paper due tomorrow. You have to write this paper but you are not in a good mood. Many would argue that the quality of the paper might not be significantly affected by your emotions. You are still able to produce and organize your ideas into an essay (albeit begrudgingly), just as you would have done if you were in a better mood. However, studies have shown that emotions heavily influence your thinking and judgment. Decisions are not made by logic and reason alone; emotions prioritize your thinking. Marc Brackett proposed a “Mood Meter” that enables you to describe your “energy” and “pleasantness” level on a scale ranging from negative five to positive five, as below:

Brackett has found that the red region enables you to be more persuasive, for example, in debating. The yellow region is best for creative writing; the blue one for proofreading; the green one for journal writing and so on. These are just a few examples of how your mood can enhance or limit your “intellectual life”. Emotion management is about preventing unwanted emotions and initiating the necessary emotions in order to achieve a certain task. Of course, emotions and their impact are not as simplistic. However, if you put it this way, they do not seem so irrelevant.

How about when you graduate and look for a job? Bill George, Professor of Management at Harvard Business School, believes companies should hire people based on EQ, more than IQ. Self-awareness, self-management, social awareness and relationship management are critical qualities for both employers and employees alike in order to build a successful corporation. Businesses have incorporated the 360-degree feedback or the multi-source assessment method. This includes feedback from an employee’s (or

employer’s) subordinates, colleagues and supervisors, which highlights the importance of building relationships. For example, if you have ever participated in a group project or had a part-time job, you might have encountered that one person that everybody dislikes. Such a person may be divisive in a community or simply unpleasant to have around. It is a leader’s responsibility to inspire the team and unite its members. It is a member’s responsibility to participate and actually be a part of the team. As straightforward as it sounds, that is surprisingly difficult to achieve. This is where emotional intelligence reveals to be useful. If you are aware of your own emotions, your feelings and why you are feeling that way, you will be able to think of strategies to change or maintain that state. This can be extended to your relationships with others. If you can perceive and understand others’ emotions, you might be in the position



to find ways to work harmoniously. Koreans use the word “눈치” (noon-chi), being quick-witted or perceptive. Having “noon-chi” is considered a good indication of social awareness. You may also have heard phrases such as “What goes around comes around” or “Do unto to others as you would have them

do unto you”. These quotes, as clichéd as they may sound, capture the idea of being emotionally intelligent.

Over generations, IQ has increased. What about EQ? Is society becoming more emotionally intelligent? Daniel Goleman, a psychologist and science journalist, argues that every emotion has a function; therefore, it is crucial to perceive, understand, facilitate and manage emotions in order to maximize the benefits to yourself and to those around you. He believes that such abilities should be taught and developed within our education system, with an equal, if not greater, emphasis on EQ as well as on IQ. This will benefit not only individuals, but also enhance the classroom environment, for example, build healthier social relationships among students, and increase academic achievement. Professor Brackett is also working on “creating a more healthy, effective and compassionate society” through the use of emotional intelligence, and his projects aim at implementing his theories within classrooms. Creating an awareness of the concept itself could enhance the emotional intelligence of society; perhaps, it could even hold the potential to shape and improve the intricate web of relations within it.

Developing a sophisticated understanding of our inner lives is important. How can we do that? Recognizing the fact that there is room—and possibly a desperate need—for improvement might be the first step. Think about how you feel and how others feel; try to understand those emotions and maybe that will enable you to manage them too. But most of all, remember that emotions matter.



Hell On Earth:

THE PLIGHT OF SYRIAN REFUGEES

By Jong Hyun Kim

A boat capsizes, ejecting a mother and her baby into the sea. She tries desperately to hold her baby above the icy water. A wave snatches the infant from her hands, dragging him into the swirling depths. Her tears mix with the salt water as she screams.

A young family escaping Syria is caught by a border patrol. The children watch as their father is tackled to the ground with his arms pinned, his face pressed hard against the dirt. The mother starts to weep uncontrollably as her dreams of a peaceful life for her

children evaporate before her eyes. The children cry with her as their father is beaten to a pulp.

Locals in Hungary discover a truck caked in rust. When they open it they find the cramped, rotting bodies of 71 Syrians who had tried to enter the country. The truck drivers, alarmed by police, had abandoned the vehicle without unlocking its doors, causing the refugees inside to slowly suffocate to death. No one heard them screaming and banging against the walls of the truck.

These narratives, among countless others, paint a striking picture of the hardship and tragedy that Syrians undergo to escape the country of their heritage. According to the Office of the United Nations High Commissioner for Refugees (UNHCR), roughly 11 million Syrians have been displaced from their homes by the ongoing civil war. Only 4 million have managed to secure asylum, mainly in Turkey, Lebanon, and Jordan, leaving 7.6 million internally displaced and homeless. Half of them are children. An estimated 4.8 million Syrians remain

in areas of Syria that are difficult to reach because of the conflict, rendering aid difficult. More than half of Syria's population of 23 million is in critical need of humanitarian assistance.

While the consequences of the war are tragically clear, the exact sociopolitical causes of the military conflict are uncertain. It is widely believed that the jailing of children for painting anti-regime graffiti sparked nationwide public protests that were brutally suppressed by the government. The resulting outrage, coupled with underlying political and economic discontent, is said to have started the civil war. Another theory surmises that the war was caused by the government's clamp-down on popular protests associated with the Arab Spring. Demonstrators are said to have taken up arms when the Syrian Army fired on them in April 2011. Whatever the cause, the conflict between the government and the inchoate Free Syrian Army (FSA) attracted a host of unsavory groups seeking to utilize the conflict to further their own agendas, including jihadists.

The resulting sectarian violence has turned life in Syria into a nightmarish game of survival. Regular bombings are destroying homes and essential infrastructure, and soldiers from both the FSA and the government are accused of raping and murdering unarmed civilians. Children are especially vulnerable. Armies routinely kidnap children to serve as fighters, human shields, and to serve in support roles. Mothers without income, fearful of their daughters being molested, often arrange

marriages for girls as young as 13. Many suffer from diarrheal diseases and malnutrition due to a lack of food and medical care. Poor sanitation plagues overcrowded communities with sickness. Hospitals and medical personnel are frequently attacked. A 2015 report by Physicians for Human Rights blames 88% of recorded attacks on hospitals and 97% of killings of medical workers on the Syrian dictator Bashar al-Assad's forces. Half of the 240,000 people killed so far are estimated to be civilians.

Assad, who claims that North Korea and Syria are being "targeted" by the international community for being "among the few countries that enjoy real independence," stands accused of a slew of crimes against humanity. The fifty-year old autocrat is infamous for sanctioning an "Emergency Law" allowing soldiers to arrest and torture civilians with impunity, and continues to sustain his rule over Syria with incredible violence despite international outcry. His regime is notoriously intolerant of political opposition. It is estimated that over 200,000 political prisoners have been arrested without due process. Locked in squalid detention

centers, they undergo extreme abuse. One detainee, Rowaida Yousef, claims that female prisoners outside of the capital are routinely raped and abused. She says that the Assad regime is more cautious about allowing its henchmen to rape women in the capital, fearing a loss of support from the upper-class Sunni Muslims. 35 year-old Yousef was beaten repeatedly, recalling that "I felt as though my head would explode." At one point, her legs were tied apart and a male detainee was beaten viciously in front of her with his head jammed between her legs. She considers herself fortunate when compared to other girls, who were often subjected to repeated rape. Four of twelve women released at the same time as Yousef committed suicide, unable to cope with the guilt and shame.

Faced with such extreme conditions, Syrians are often forced to make the difficult decision to leave their country. Many refugees decide to escape after witnessing their neighborhoods bombed or family members killed. Leaving, however, can be as dangerous as staying. Families walk for miles in the night to avoid snipers, and the harsh, lengthy





“The resulting sectarian violence has turned life in Syria into a nightmarish game of survival.”

trek to the border carries with it the risk of running into soldiers, who kidnap men to fight for the regime. Some refugees try to reach Greece by crossing the Mediterranean Sea, a perilous gauntlet of high winds and an above-average pressure gradient. Not all of them make it across, as evinced by the narrative of the mother and her drowned baby.

Despite these dangers, the number of people attempting to leave Syria has risen exponentially in the last four years. In 2012, the UNHCR reported that 100,000 refugees left Syria. By April 2013, that number had increased eightfold. Less than four months later, 1.6 million refugees had left, and as of October 2015, 4 million Syrians have been displaced, making them the largest refugee population in the world. This increase has been accompanied by an increase in the death toll, albeit we will never know how many Syrian families were quietly gunned down by snipers as they tried to escape.

Refugees fortunate enough to enter U.N.-sponsored camps, like Jordan's Za'atari and Azraq, are greeted by a crowded mecca of white tents and steel caravans lining a "main street" that may include amenities such as supermarkets and schools for children. Other camps stock only basic necessities. These camps are preferable to Syria, but they are far from comfortable. The longevity of the war, coupled with the rising strains of the world economy, has deprived these camps of resources and rendered services minimal. In Lebanon, the government has no official camps for refugees, so families establish stopgap camps or live in derelict, abandoned buildings. Indeed, most refugees live outside of camps, and, according to volunteers at the humanitarian organization Mercy Corps, "find shelter wherever they can." They have seen many families without heat or running water, living in chicken coops and abandoned sheds. Syrians

who manage to enter Turkish, Lebanese, or Greek society face many challenges. Urban host communities, overwhelmed by the four-year influx of Syrians, have become resentful towards refugees. Most refugees must pay rent, even for run-down shelters, and language barriers deprive them of all but the most low-paying jobs. Refugees in Jordan and Lebanon often accept wages far below the norm because they cannot legally work. Proper sanitation is impossible in many refugee habitations due to water shortages. In some areas, each person is allowed to use only 30 liters of water a day, whereas Americans use ten times as much over the same timeframe.

Syrians risk their lives to forsake their homes. They rely almost exclusively on outside aid to survive. Humanitarian organizations like Mercy Corps, World Vision, and the World Food Program comprise the bulk of independent aid efforts, but as the crisis has dragged on, sovereign states have become increasingly important. Refugees cannot stay indefinitely in camps, or in countries like Turkey and Jordan, because legal employment is impossible. Instead, they hope that Europe will accept requests for permanent asylum. European countries, however, have displayed great reluctance in this matter, and of the 28 major European states suited to resettling refugees, only four have accepted them in significant number, with Germany taking the lion's share. Financial support is also lacking from the international community. The majority of the world's developed countries have not given any money to the UNCHR's Syria Regional Response Plan, leaving a 40% gap between the \$803 million donated and the \$1.26 billion needed to effectively respond to the needs of refugees. Only the United States, the European Union, and Kuwait have donated meaningful sums, with the United States capping the total at \$300 million.

Still, the positive response on the part of independent organizations and select countries is a step in the right direction. UN subsidies have saved millions of Syrians from starvation and homelessness, and the EU is beginning to awaken to the resettlement needs of the refugees, accepting 558,000 this year. Camps sponsored by the United Nations and independent organizations are delivering thousands of pounds of food, clothing, and hygiene kits to needy families; volunteers from all over the world are participating in rescue and aid efforts; Syrian children are receiving education and clean water; workers are giving parents sanitation advice and providing them employment, allowing them to support healthy families.

But there is still much more to be done. Action is required from sovereign states to accommodate refugees. European countries close to Syria must open their shores to refugees to alleviate the burden from Turkey, Jordan, and Lebanon. The world must also correct its incredibly uneven distribution of wealth by channeling more aid to those affected

by the crisis. Wealthy states, like South Korea, must not continue to ignore this crisis any longer. Tyranny, violence, and selfishness always come with a high price, but that price should not be paid by families and small children. We who are blessed and comfortable must have compassion for those that suffer.

Finally, the Assad regime must be brought to justice for its crimes. The Syrian autocracy continues to freely sustain itself with violent human rights abuses and terrorism, despite international criticism. The Assad regime must not be allowed to deflect criticism with false rhetoric. China and Russia must stop condemning the United States for striking Syria while providing little to no aid of their own. World players must unite to pursue an end to this human-rights catastrophe. International outcry has proved itself capable of deposing tyrants in the past. In the last fifteen years, President Slobodan Milošević of Yugoslavia and President Charles Taylor of Liberia were rightfully indicted for war crimes by an international tribunal and extradited, leading to the emergence

of democratically elected governments in both nations. We must hold fast to this possibility. Media and news outlets can do their part to raise awareness and inspire grassroots donations and aid. Refugees must be recognized.

Let us first work towards the safety of the Syrian refugees by simply recognizing this crisis. We can do this in a meaningful way by donating and informing ourselves and others about the situation. It is our responsibility to do what we can to aid the suffering. We should actively and helpfully participate in the alleviation of this crisis as we await the day that Assad will be brought to justice before an international tribunal. I, for one, will be happier that my wallet is a little bit lighter.

Donate to Syrian Refugees here: <http://www.worldvision.org/our-impact/syrian-refugees>





Hailing from Australia and having lived in Iran for two years, Professor Michael Hope specializes in the Mongol Empire in the Middle East. He came to Korea during the summer and currently serves as the Assistant Professor of Asian History. I had the honor of sitting down with him early November to ask about his impressions of the school, his interesting background, and his advice for students. Always keeping a friendly smile, he would often begin his answers with “we” (referring to himself and his family) and seemed equally caring towards his students.

Q. Hello, professor! With you being new here, we are obviously curious about your background and how you came to this school. Could you share with us your motivations for coming to Korea and UIC?

It was mainly the job: a good opportunity to teach at a prestigious university. But UIC was also one of the few places I could teach in my field of specialization: the history of the Mongol Empire and more

broadly, Islamic studies. But yes, it’s a very good position at a good university. Though to add, Korea is sort of a ground zero for Mongolian studies; Korea was part of the Mongol Empire. So hopefully after I spend a few years here, I can broaden my area of interest to include a bit of Korean studies.

Q. How do you find Korea?

Honestly, Korea isn’t really a country we hear a lot about. Most Australians probably know Samsung, Hyundai, and that we beat you guys in the Asian Cup finals (laughs) but other than that, we really didn’t know that much about Korea. We knew Yonsei was quite a good university, pretty high up in the rankings. For my area of research, it’s a pretty good area, but other than that, we didn’t have much information

Q. Is there anything particular you especially like about this country?

Probably the people, though I’ve only been here for a little over two months.

I don’t speak any Korean, my five-year-old daughter has already learned more Korean than me, and so she corrects us on our pronunciation! But again, the people here are very nice.

Q. How about UIC? What are your impressions so far?

It’s quite exciting. The university is growing incredibly rapidly and it’s quite a unique environment to be working in. Even in terms of the staff, I believe in the next five years, they are going to increase the number of faculty quite a bit. And the faculty here is a young, dynamic bunch. A pretty energetic environment. And the students are very friendly and nice as well. It’s been good so far.

vQ. You teach Asian history. Is there a reason for it, and what do you find most significant about your field?

Broadly, my title is Asian history, but Asia is a pretty big continent. My particular specialization is the history of the Mongol empire in the Middle East, so

I kind of straddle the two areas, focusing on Central Asian history and Middle Eastern history. Here, I am teaching a range of subjects. This semester, I am teaching History of the Mongol Empire and Introduction to Islamic Civilization. Next semester, I am going to be teaching Introduction to Central Asian History and History of the Modern Middle East, keeping a broad focus there.

As for why? It was accidental, actually. I was taking a whole lot of European history courses. History major in Australia is still a bit Euro-centric. I was sitting in a Russian History course, and all of the sudden they mention the Mongol invasion of Eastern Europe. I thought, "Wow, Where did these guys come from?" The largest contiguous empire in the world and I didn't know anything about it. I was hooked from that moment onwards. "Contiguous," I think it is quite important, something that covers Eurasia: everywhere from the Korean Peninsula up to Eastern Europe was incorporated in this Empire, so there is something in there for everyone. There is never a dull moment: you can focus on Chinese history and literature under the Mongols, you can focus on military tactics of the Mongols in Russia, you can focus on the political history of the Mongols in Iraq... it's such a diverse field and you're always learning new things. That's the main reason I got into it. But another reason would be that it offers a lot to the students. Because it has covered so much land, playing such a big role in integrating Eurasia, I think it's an important, good-foundation subject for anyone who is looking to study in Asian Studies major, particularly in history.

Q. You specialize in the history of the Mongol Empire. What do you find most interesting about them, and what can we still learn from that historical period?

I think there is no other Asian empire perhaps outside of Iran, or the Persians, that really penetrates the bubble of Eurocentricism.

But I have often had sympathy for villains in history. (laughs) I don't know why. I feel like there is more to them than pure evil. Rather than accepting the generic "These are the 'good guys/bad guys'" view, I have often probed that idea and question, "Why do we think of them as so bad?" "Are they that bad?" and trying to really understand these people. Unfortunately nowadays, we still live with the legacy of nation-states and nationalism, in which nationalist histories take a particularly dim view of the Mongols in most of the places that they've conquered, since they're seen as outsiders and interlopers and parasites. Even today, there is not a particularly favorable climate for studying the Mongol empire. I sort of see my role as trying to break down those stereotypes and break down the barriers to try to learn more about the Mongols themselves. And how the people lived under them thought of them. One of the most surprising things about the people of China and Iran that lived under the Mongols was that they had a pretty balanced view of them: they recognized the brutality of the initial conquest, but at the same time, quite a lot of them recognized the advantages of being part of this huge global network of cultural trade and different societies that the Mongols had created was bringing to the people. Hopefully I can bring a more nuanced view of the Mongols.

Q. You also specialize in Islamic Studies, even having lived in Iran yourself. How was your experience in Iran?

As I've said, my focus is on the Mongols in Iran, so more broadly speaking my background is in Islamic studies, not in

East Asian studies, which means I don't fit particularly comfortably into more traditional Asian studies departments. I don't speak Mongolian, I don't speak Chinese. But I have learned Persian, Arabic, and am working on Turkish.

I did live two years in Iran, back in 2006... so almost ten years ago. I was inspired to go there because of my studies. It was a very enjoyable experience: the people were very nice. Iranians perhaps have a bit in common with the Koreans in terms of the fact that they are very hospitable, helpful people: the kind of people that when they find out that you're not from there, they'll immediately invite you over to dinner and take very good care of you. Plus, my wife is Iranian (she's a lovely lady).

And the country is full of history, so it's a historian's dream, really. You can throw a stone in any direction and you'll hit a historical site. It's a fabulous place to be. And even the landscape, it's such a diverse country. So many different people living in one place, from Turks, to Arabs, Persians, Armenians, it's a very diverse country: linguistically, culturally, even in terms of cuisine. You go to different parts of the country and just from the food, you wouldn't think you're in the same country. And they have a fabulous sense of humor as well: a wicked self-deprecating sense of humor I quite enjoy. I had a very good time over there.

Q. Interesting! Did this experience abroad influence you or further develop your interests?

We have an album of photos of us travelling around Iran visiting these Mongol Ilkhan ruins. There are pictures of me looking very excited and my wife sort of half-asleep wishing that she hadn't been dragged to these places

(laughs). No, but my wife is Iranian, and Iranians are very proud of their history, so she is very interested. But the Mongols are sort of seen as a dark age, a bad period in their history. My mother-in-law keeps telling me, "We have more than 5000 years of history here in Iran. We've got one of the oldest civilizations in the world...why did you pick the worst period in our history to study?" (laughs) She's always convincing me, trying to take me to these other historical sites from other dynasties.

I suppose if there was any influence, and there probably were several, on the way I thought about the Mongol Empire after spending time in Iran was probably my interest in the idea of cultural syncretism: the way that these outsiders don't necessarily assimilate but go through this kind of process of selective borrowing on both sides and mutual learning, which I found very interesting, but which doesn't get a lot of airtime in history today. Nowadays in Iran, the narrative is that the Mongols were militarily superior but the Iranians were culturally superior, so they converted the Mongols into Iranians and everything was okay again. But it's not the case as I've said. It was a mutual borrowing on both sides. So even in Persian, linguistically, the language is peppered with Mongolian loan words from that period. The currency is even based on "toman," the Mongolian word for currency. It literally refers to ten thousand. So this kind of decimal unit, decimal currency, and decimal organization of people into units of taxation was first begun by the Mongols there. So obviously for their currency, it was an important thing. This idea of cultural borrowing in the way that these cultures come to an understanding and ability to live together is quite fascinating. Particularly also in terms of the spirituality: one of the areas that I focus on is the Islamization of the

Mongols in Iran.

Q. What do you think has inspired you the most to stand where you are today?

Hmm...This is a simple question but one that doesn't have a simple answer. I think a degree of pig-headedness and selfishness (laugh). Because when you're still a young student and people ask, "Oh, what do you want to do when you finish your degree?" and you say, "I'd like to specialize in the history of the Mongol Empire." "Well... alright..., you're not going to do that," would often be the response.

So, a certain degree of selfishness—and when I say selfish, I mean more of confidence or pig-headedness to pursue what I was doing.

My passion was history, so I just did what I enjoyed most and refused to stop doing it. Whereas other people might have said, "Well I like history, but I can't continue to do that for a job." If you do what you're interested in, you're always going to do better. Your strength is what you enjoy and so, I just kept doing what I enjoyed and here I find myself more or less. I just enjoyed studying history.

I did have quite supportive people around me. My mother, although I think she had doubts about my future, never really showed it. She was always quite encouraging; she has a background in academia so she was quite happy for me to pursue that. I also had friends who more or less did the same thing. We were a good supportive group.

But I had that certain degree of determination to continue what I was doing. Again, you don't need to encourage someone very much to do what they want to do.

Q. Can you give some advice to UIC students and prospective future historians?

My advice of course would be to definitely take History of the Mongol Empire and the Islamic Civilization. These two courses will no doubt be the key to your success in any career you choose to pursue... (laughs)

No, but my advice would be to take the bull by the horn and show initiative to take control of your own education. There is this difficult transition students make from high school to university, and it's one we went through as well. Most of the faculty is early career or junior researchers, so it wasn't that long ago I was doing my bachelors degree. There is this transition between what is expected of you in high school and what is expected of you in university. There is a huge gap between the two. Not just in terms of what you can produce on paper but the process of getting there, the amount of autonomy that is afforded to you. I tell my students: for every hour you do a class, you are expected to do at least three hours out of class, usually more. So the initiative there is entirely with the student: they've got to be proactive, the work that they do. This is a good thing actually because students can go and engage in the areas that they're interested in, but they have to be proactive and engaged enough to go out and pursue these things. And again, selfishness needs to play a role in this, because it's their education at the end of the day. If you leave it up to the professors to spoon-feed information, that's only going to go so far. The really successful students will be the ones that have found their own path to success, who have gone that extra mile outside of the class, who have decided to pursue something that they're interested in or have sought extra help, pestered their lecturers, formed study groups with other students, and take advantage of the opportunity. We're very fortunately at UIC to have the common curriculum and have students being engaged in diverse areas. You can



“The really successful students will be the ones that have found their own path to success, who have gone that extra mile outside of the class, who have decided to pursue something that they’re interested in, and take advantage of the opportunity.”

really take your time to find what you’re interested in. I think being open to the experience is important.

It’s supposed to be a fun experience as well. I think for a lot of students, the excitement of university is being away from parents and having that personal autonomy, but that autonomy as I’ve said applies to your studies as well. And that can be quite an exciting thing as well when you choose the direction of how to pursue your studies.

Specifically for those interested in history, I suppose the best advice is to read widely. To not limit yourself and rather expose yourself to different styles of writing, different styles of history. To learn about the different trends in the field and to find out what people are doing nowadays. This will give you a good grounding to pursue graduate

studies, but most important thing is for a historian to find their own voice. It might seem obviously to give one’s opinion: that is what you are supposed to do in your essays, but you’d be surprised at how many students submit work that falls into the trap of simply restating the arguments of others’. So even from an early stage, developing your own opinion is deciding which information you accept, and which you don’t and why. I think this is quite important. So, try to find your own voice.

Professor Michael Hope will be teaching ‘Tribes, Empires and Nation States: An Introduction to Central Asian History,’ and an intensive writing course, ‘History of the Modern Middle East’ next semester. Look forward to signing up for these courses if interested!





CREATING THE FUTURE WE WANT:

Celebrating the United Nation's 70th Anniversary
with the transition from MDGs.

By Jee Soo Lim

On the 24th of October 1945, the United Nations (UN) was created by a world that, despite still reeling from the aftermath of World War II, was determined to create a more peaceful place for all. With such a goal in mind, the UN has persevered for the past 70 years, expanding to 193 member states from the original 53, and now addressing most issues from development to healthcare to education.

Not only is 2015 the 70th anniversary of the UN, it is also the deadline year for the Millennium Development Goals (MDGs) as well as the starting year for their replacement, the Sustainable Development Goals (SDGs). These are pivotal to the growth of the United Nations, because they have dictated the direction in which the organization should expand. Now would be a better time than any to study the results of the MDGs to determine their efficacy, and to

use these findings to influence the new SDGs in order to create a more robust plan for the next 15 years.

According to the United Nations, the Millennium Development Goals were adopted in 2000 during the Millennium Summit, which brought together the largest gathering of world leaders in history in a global partnership under the commitment "to spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty." There were a total of eight time-bound goals set to tackle various dimensions of extreme poverty, including income poverty, lack of adequate shelter, gender inequality, environmental sustainability and education.

The United Nations has made considerable progress through the Millennium Development Goals and should be commended for their work.

**ERADICATE
EXTREME
HUNGER
& POVERTY**

1

- Global population living in extreme poverty fell from 1.9 billion (1990) to 836 million (2015)
- Number of people in the working middle class (more than \$4 a day) has almost tripled from 18% (1991) to 54% (2015)
- Proportion of undernourished people in developing regions has fallen from 23.3% (1990-1992) to 12.9% (2014-2016)

**ACHIEVE
UNIVERSAL
PRIMARY
EDUCATION**

2

- Primary school net enrolment rate in developing regions has increased from 83% (2000) to 91% (2015)
- Sub-Saharan Africa has seen the best results, increasing its net enrolment rate by 20% (2015)
- Literacy rate among youth aged 15 to 24 has increased globally from 83% (1990) to 91% (2015)

**PROMOTE
GENDER
EQUALITY &
EMPOWER
WOMEN**

3

- Female paid workers outside the agricultural sector has increased from 35% (1990) to 41% (2015)
- Proportion of women in vulnerable employment as a share of total female employment has declined 13% (1991-2015)
- The average proportion of women in parliament has nearly doubled. But only one in five members are women (1995-2015)

**REDUCE
CHILD
MORTALITY**

4

- Global under-five mortality rate has declined from 90 to 43 deaths per 1,000 live births (1990-2015)
- The rate of reduction of under-five mortality more than tripled globally (1990-2015)
- Measles vaccinations helped prevent 15.6 million deaths, with the number of reported measles cases declining by 67 percent globally (2000-2013)

**IMPROVE
MATERNAL
HEALTH**

5

- The maternal mortality ratio has declined by 45% worldwide (1990-2015)
- The percentage of births assisted by skilled health personnel increased from 59% (1990) to 71% (2015)
- Contraceptive prevalence among women aged 15 to 49 increased from 55% (1990) to 64% (2015)

**COMBAT HIV/AIDS,
MALARIA &
OTHER
DISEASES**

6

- New HIV infections fell by approximately 40%, from 3.5 million (2000) to 2.1 million (2013) cases
- 6.2 million malaria deaths have been averted, primarily of children under five in sub-Saharan Africa (2000-2015)
- Tuberculosis mortality rates fell by 45% and 37 million lives have been saved by tuberculosis prevention, diagnosis and treatment interventions (2000-2013)

**ENSURE
ENVIRONMENTAL
SUSTAINABILITY**

7

- The percentage of people using an improved drinking source has increased from 76% (1990) to 91% (2015)
- Coverage of terrestrial protected areas rose from 8.8% (1990) to 23.4% (2014)
- 147 countries have met the drinking water target, 95 countries have met the sanitation target and 77 countries have met both (2015)

**DEVELOP
A GLOBAL
PARTNERSHIP FOR
DEVELOPMENT**

8

- Official development assistance from developed increased by 66%, reaching \$135.2 billion (2000-2014)
- Number of mobile-cellular subscriptions has grown from 738 million to over 7 billion (2000-2015)
- The proportion of external debt service to export revenue in developing countries fell from 12% (2000) to 3% (2013)

However, the results also shed light on certain issues that need to be addressed in future goals set by the intergovernmental organization. These include an uneven level of progress amongst goals, a lack of legitimacy and an inability to incorporate new issues that the world faces. These criticisms have been acknowledged by the United Nations and will hopefully be fully incorporated in the new Sustainable Development Goals.

The core of the MDGs' weaknesses lies in the fact that they were donor-led and were small in scope. As most of the agendas were created by donor countries, the goals often failed to take into consideration the various infrastructural and contextual hurdles that many developing countries faced in achieving their objectives. For example, a country could not decrease mortality rates if it did not have adequate medical facilities or equipment. If a government was corrupt, the distribution of vaccinations or aid would not be effectively carried out, which would hinder the process greatly. Another downside to this donor-led approach was that agendas focused on external donor financing and achievements, rather than supporting local community initiatives and existing cultural and government structures. This limitation could have compromised the efficacy of the MDGs, and raised the question of whether the results would be sustained if external aid was phased out eventually.

Another issue was that because of the focus on reducing poverty, the MDGs failed to address other problems, both new and old, such as the quality of education, climate change, economic growth, human rights, good governance and infrastructure. Some of these were partially addressed by the MDGs but have evolved beyond the targets that were set in 2000 with new factors being taken into consideration. For example, the focus of climate change was on

eliminating ozone-depleting chemicals by the turn of the millennium, but now also includes carbon emissions, deforestation and resource depletion. The topic itself was a more distant concern than the mainstream political issue that it has become today. For human rights, the MDGs focused on equality between men and women, whereas modern-day societies must also take into consideration the equality of the lesbian, gay, bisexual, transgender and queer (LGBTQ) community as well. For other neglected issues, they simply had not existed in the minds of people in 2000, such as good governance and cyber-security. Advances in realms such as technology and communication, as well as global events such as the global economic crisis of 2009 and the rise of terrorism, have resulted in new issues that had never been imagined before. Therefore, an upgrade in the goals of the United Nations is highly necessary to create a more comprehensive and all-encompassing set of objectives.

And this is exactly what the UN hopes to have created in its new 2015 Sustainable Development Goals. Titled 'Transforming Our World,' the 2030 development agenda was adopted by the United Nations on the 25th of September 2015 by the 193 countries in the UN General Assembly and includes 17 goals. Not only do the new goals extend the efforts of the MDGs to tackle extreme poverty, they have expanded to include improving the quality of education, reducing income inequality, combatting climate change with clean energy, and increasing responsible consumption and production. The focus is now on sustainable development, which is based on three pillars of economic, societal and environmental sustainability. Many of the criticisms made regarding the scope of the MDGs were taken into consideration in the drafting of the SDGs, and it shows in the 169 proposed

targets and 304 proposed indicators for the 17 new goals.

Another way in which the United Nations strengthened their goals was by increasing global participation. The organization introduced their MyWorld survey, which includes a questionnaire that has people choose which issues are most important to them. Taking the data gathered from this survey, the UN is able to receive feedback from the general population on what problems are at the forefront of their minds, and helps the organization prioritize issues based on urgency and importance. This feedback process increases the legitimacy of the UN's work as it helps better reflect the current situation of the world and the problems that people face.

Only time will tell whether these changes will influence the outcome of the Sustainable Development Goals. However, it is expected that they will create lasting change in the world as the Millennium Development Goals have done for the past 15 years. The success of the SDGs depends solely on how committed the United Nations and its member countries are to unite and work towards bettering the world. As Secretary-General Ban Ki-moon stated at the 2012 Rio+20 Convention, "We need everyone – government ministers and policymakers, business and civil society leaders, and young people – to work together to transform our economies, to place our societies on a more just and equitable footing, and to protect the resources and ecosystems on which our shared future depends." With lessons learned from the past, the intergovernmental organization will hopefully be a leader once again in bettering the world for all. It will be interesting to see where the new goals take the world in the next 15 years.



HANBOK
IN THE

21st
CENTURY



Hanbok in the 21st Century

By Jungwon Park

In recent years, hanbok has taken the uptrend in the fashion scene. On the 22nd night of October, 2015, Gyungbokgung Moonlight Hanbok Fashion Show attracted more than 1,700 people. Three different designers presented their hanbok collections with distinct themes. The three-part event was held in celebration of the second annual Hanbok Day. The mass of citizens, designers, government personnel and even foreigners gathered at the event demonstrated the rising attention hanbok has recently gained.

Hanbok is the traditional clothing of Korea. The term literally means ‘Korean clothing,’ as Koreans call themselves the ‘Han’ people, and clothing is referred to as ‘bok.’ The first record of hanbok can be traced back to more than 2000 years ago. Hanbok varied in design and fabric over time, and was worn on many occasions, from work and casual gatherings to formal events, until the rapid modernization of the nation in the 20th century.

Imported Western-style clothing increasingly came to dominate the fashion of Korea throughout its modernization, especially after the Korean War. Hanbok was de-familiarized and came to be regarded more and more as ‘historical clothing’, appearing only in advertising pamphlets for foreigners. It receded from the streets, and was hardly found even in department stores or marketplaces. The relevance and ubiquity of the hanbok declined. Many Koreans nowadays treat hanbok as special attire to be worn only on traditional holidays such as Chuseok and Lunar New Year. Even then, the majority of people do not wear it even if they own one, claiming that it restricts movement or fearing that the expensive clothing might get stained.

However, hanbok has gone through remarkable changes recently by becoming more ‘modernized’. Owing to the efforts of many hanbok designers attempting to incorporate contemporary design elements into the traditional style, it is regaining attention from the masses. The Hanbok dress is a key example of this fresh modernization. Traditional hanbok



consists of a lengthy skirt (chima in Korean) that covers the breasts and runs elegantly down to the ankles. A short top (jeogori) with long sleeves tied with a coat-string (goreum) covers the arms, shoulders, and upper part of the woman's body. Many of the new hanbok dresses have undergone an extreme makeover, revealing more of the woman's skin. The jeogori is often modified with trimmed sleeves that show more of the woman's arms, or a frontal design that reveals more of the woman's chest. Sometimes, the top is even completely removed, so that the dress only consists of the chima in a tube-top style. In some designs, the jeogori is produced in a semi-transparent fabric, subtly revealing the neck and arms. The length of the chima is also adjusted, although it is rarely cut above the calves. Usually, the texture is enhanced with silky fabric or layers of ramie fabric, which adds depth and elegance

to the color. Such modifications help to modernize the hanbok dress without compromising its elegance and neatness. Because modernized hanbok are handcrafted, they are very expensive, priced comparably to modern wedding dresses. Although the majority of brides still don the typical western style white wedding dress, an increasing number of brides are choosing to walk down the aisle in a hanbok dress.

'Life hanbok' is another example of the modernized hanbok. It has been purposefully reformed for daily activities and the design remains simple as it aims for comfort rather than style. The goreum, which can be easily untied, is replaced with buttons. The jeogori, which originally barely covers the breast-line, reaches below the waistline, and the chima starts from the waist to allow a wider range of movement. For men, the waist string around the pants (baji) is usually replaced

with an elastic band, which adds comfort and convenience. Although not many in number, people of all kinds, especially the elderly, wear life hanbok as daily attire at home or even at work for the comfort it provides. Younger people opt for the 'daily hanbok' instead, which is similar to life hanbok in that it is made for casual daily wear. However, it places more emphasis on style than on comfort. For instance, floral or stripe patterns are commonly incorporated, and the length of the jeogori is typically much shorter. While increasingly accessible, both the daily and life hanboks are not quite affordable. A set, consisting of a top and bottom, would cost about 150,000 won to 200,000 won if bought in more affordable online stores such as Leesle. However, a set from designer brands such as Chai Kim can run much higher, typically starting from 400,000 won.

Hanbok is gaining attention not just in Korea but also in the international fashion scene. In Chanel's Spring 2015 show Chanel Cruise Korea, the brand's chief designer Karl Lagerfeld presented a collection inspired by hanbok. The show not only displayed many outfits closely resembling the Korean traditional wear, but also Lagerfeld's own reinterpretation of hanbok. Despite being one of this era's most influential designers, many criticized his understanding of hanbok as being only surface-level. However, Lagerfeld's attempt is quite significant in that it has made the reinterpretation of hanbok a topic of discussion in the international fashion scene. Numerous foreign designers are showing interest in the garment, and Korean hanbok designers are being welcomed abroad. Hanbok designer Lee Younghee has been hosting hanbok fashion shows in cities all over the globe, including Paris, Singapore, and Manhattan. The beauty of hanbok is clearly being exposed if not appreciated internationally.

With the help of both the hanbok designers' efforts to blend modernity with traditional beauty and the international attention that hanbok has recently received, domestic familiarity and interest in hanbok seems to be slowly growing. Unlike a few years ago, there has been a noticeable increase in young people donning hanbok especially around Gyeongbokgung Palace (palace of the Joseon dynasty) and Bukchon Hanok Village (a village that is famous for hanoks, traditional Korean housing), where many cultural assets of the Joseon dynasty are concentrated. On the other hand, in typical urban areas such as Shinchon or Gangnam, where the population is predominantly young, it remains very uncommon to see hanbok in the crowd. The reason is obvious: wearing traditional clothing in a "hip" and modern environment might feel alienating, but wearing it in a more traditional and cultural setting might feel harmonizing. At least for the younger people, wearing hanbok is becoming more and more acceptable as an

outfit, although it requires significant courage to wear it daily. Having realized the value of hanbok early on, the Korean government began attempts to re-familiarize it in Korean society. Since 1997, the Cultural Heritage Administration has implemented the policy of exempting entrance fees for visitors wearing hanbok to the national museums or some of the national heritage sites such as Gyeongbokgung. One of the most notable recent efforts include launching the Hanbok Advancement Center in 2014, which aims to establish hanbok as a cultural symbol of Korea by supporting hanbok-related projects through funding and public advertisements. Also, since 2014, local authorities designated one day in September or October to be Hanbok Day, encouraging people to wear hanbok in specified cultural places such as Jeonju Hanok Village, which received financial support from the government for such events. On top of government efforts, some high schools have also delegated hanbok as the school uniform in order to familiarize and constantly remind students of the Korean tradition.

Through the efforts of local and international designers, the Korean government, and even Korean schools, hanbok appears to be increasingly re-familiarized into Korean society. Although the price and discomfort of hanbok are still practical issues that remain to be addressed, they will hopefully be overcome and allow hanbok to live up to its original meaning as the true 'Korean clothing'.

Victorian Era

Beauty Culture in the Victorian Era & Today

By Min Jeong Kim

Being beautiful, or being considered beautiful remains important today as there are numerous cases which reveal the women's constant struggle to beautify themselves. Then one questions, when did the quest for "beauty" begin? Beautification was prevalent from thousands of years ago, such in Ancient Egypt and Greece. However, the issue of beauty vthat concerns the Korean women today can be found relevance in the second half of nineteenth century in England. In the Victorian era, there was the rise of commercialization where the mass produced advertisements and magazines. These prints were used to promote and disseminate the ideal images of Victorian women. With the spread of these images, it was deemed a duty for English woman to beautify herself. A similar trend can be found in Korean society as Korean women today beautify themselves as a duty with the numerous advertisements that are showing in public and in private.

This notion of female beauty was widespread in the second half of the 19th century in England, when mass produced books and advertisements promoted and purported ideal images of women. Appearance has played a major role for a long time. However, this issue of beauty was important as it was related to the position of women. This quest for beautification is related to the Women Question, which questions the role and nature of women as the women's jobs in society was changing. Some view it is a duty as a woman to beautify and take care of one's appearance while others support the increasing rights of women with Reforms in England. However, during this period, there was a greater support for beautification of women as even a manual published called *The Art of Beauty*. This manual was for women to stress the importance of women as beauty empowers women and that it is also the duty of a woman to please men. In addition, Mary Eliza Haweis states in *The Art of Beauty* that "the beauty and adornment of the human form, the culture of personal beauty, and in our age, especially of female beauty, is of the first interest and importance." This clearly shows how in this era, it was deemed as a woman's job to beautify herself since the larger part of British women did



not have the full legal equality and equal opportunities, such as the right to vote, participate in public affairs, and run business and etc. These rights women were beyond the reach of majority of English women. Therefore, in the Victorian era, a woman is only expected to be a good wife and a good mother, sustaining the respectability and morals of the family. Being a good wife and mother means to only have to focus on the household and take care of her beauty. With no other job, it was seen a duty to women to "please men." It was also very common to marry well, often becoming a goal for Victorian women to "succeed" in marriage. The women were denied other opportunities for self-realization because of their exclusion from the public sphere.

Then, another question arises. Is the situation in the Victorian era similar to the situation today? It is different in the sense that there have been significant improvements in the treatment



of women with universal suffrage, property rights as well as education. In turn, this has led to an increase in the percentage of women in the workforce. However, there is no equality yet. For instance, in Korea, while women have increased their presence at the entry level in the bureaucracy, they are still under-represented in management. In 2013, 46 percent of people passing the nation's civil service exam in 2013 were women, although they only made up about 10 percent of managers in the central government. The Korean women do have a chance to enter into the public sphere but are not fully represented among the male population. In addition, the women today are not wholly dependent on men as they have a chance to enter into work force and have other duties than just being a good mother and wife.

However, even though there is a significant change in the job and role of women, why are women still so concerned with

the beautifying themselves? One might answer that it is for self-satisfaction to dress up and see oneself beautiful. Other might say that there is still the need to beautify in order to gain approval from others. Both are the pressures that show the importance of beauty to Korean women.

It is indeed difficult to deny that there are many causes. First is the commercialization of beauty culture and advertisements. Women's bodies are commonly displayed in advertisements of all sorts, subject to judgment from others. People are so used to judging a woman's face and body that women feel the need to beautify themselves in order to look like those on display. Today, similar to the period after the Industrial Revolution in England, there are mass-produced dresses and beauty products for women to buy. Compared to Ancient Egypt or Greece, the Victorian era is the period where capitalistic operations became populated with increase in advertisements

towards women. These advertisements not only publicize beauty products, they also purport how the women should look. The markets mediate and spread the male's desire on women, how the women should look and what kind of roles the women should have. This commercialization continues to thrive in Korea. The advertisements for these products purport the ideal image of women while trying to persuade them to beautify themselves with the product. These ideal images of women are the desires of men to satisfy the

carrying on the culture of beauty that thrives today.

Another reason why women are so intent on beauty is the assumption that outer beauty is reflective of inner beauty. In Victorian era, pphysical beauty is deemed as an index of character. If one is beautiful, others seem to think that person's inner character is also beautiful. This is the reason why in Victorian era, sensational novels were popular to show the contrast between inner and outer beauty that

"The ideals and beautification during the Victorian era still continue to affect the women in Korea."



male population. There are so many images of beautiful women in print, on television and on the Internet that women can't help but desire or feel pressured to look like them. According to research done in 2011, in Korea, a woman spends on average US\$338 a year on cosmetic products, covering up their real faces and literally putting on a mask to appear beautiful. The models and actresses whom we can see daily are the guideline of today's standards of beauty, showing the women today on how to dress and look, in turn

shocked the people. This belief is similarly found in Korean public and Koreans concern very much in appearances. For instance, attitude towards attractive women is different towards unattractive women. One can find many examples of this as the Korean women claim that they were treated better after losing weight and getting plastic surgery. They can witness the drastic change in attitude and treatments towards them after they have beautified themselves. Therefore, the number of women practicing aesthetic surgeries

and related medical procedures is also rising in Korea due to a notion that applicants are evaluated based on not only their accomplishments, but also their overall appearance. South Koreans indulge more in plastic surgeries compared to other countries. For example, the study in International Society of Aesthetic Plastic Surgery shows that there are 365,000 cases of cosmetic surgery in 2009 which amount to 74 procedures per 10,000 people undergo the operations. This desire for beauty is spurred not only by the women on display, but also from people's attitudes toward physical appearance—in other words, “judging the book by its cover.” While this is warned against in

or material success, women are commonly defined in terms of their appearance and relationship to men. The visual is particularly important in the definition of femininity, both because of the significance attached to images in modern culture and because of a woman's character and status are frequently judged by her appearance.” Appearance is one of the factors to judge a woman by; therefore, the women are bound by beautification and subjected to different treatments according to one's appearances.

The ideals and beautification during the Victorian era still continue to affect the women in Korea. Although the women



today's society, human beings are inherently visual creatures, affected by first impressions and more or less judging others based on looks. Appearance plays a significant role that is proven in a study of voting to choose the candidate for Congress with information and a photo. “Over the hundreds of races tested, the more competent-looking candidate won the real-world election about 70 percent of the time.” Appearance also plays a role for males but more significantly influence women's life as a quote explains the situation of women compared to men when concerning beauty. Betterton states that “Whereas men are more frequently judged by their social status, intellect

were given a higher chance of entrance to working force, the role of women has not changed for the better today. Women are not yet free from the societal duties to take care of their appearance. They are pressured to look like the images on advertisements, which have been continued on from Industrial Revolution. In addition, the women are judged by the appearance that they cannot abandon the duty to take care of one's appearance. Therefore, beautification will always be a central element for the women as long as the culture of beauty continues to thrive.



HISTORY

The Grand Debate on State-Issued Books

By Seokwoo Jang

Education is always a delicate issue in Korean society. During the listening portions of the College Scholastic Ability Test, all flights are prohibited from takeoff and landing so that students can solve questions without disturbance. Minor changes in school curriculums are scrutinized by students, teachers, parents, politicians, and private academies. Recently, these tensions have boiled over into a debate about the most appropriate textbooks for schools.

Controversy began when the Ministry of Education announced that only state-issued history textbooks were to be utilized in schools, upending the current policy of allowing schools to freely select state-certified textbooks written by private publishers. The logic behind the government's proposal was that the current textbooks are fostering a pessimistic Korean identity among students due to their left-leaning politics. The Ministry argued that current textbooks express negative views toward past presidents such as Rhee Syngman and Park Chunghee. Current textbooks, according to

the Ministry, contain more passages about their faults than their achievements such as the establishment of the South Korean nation and economic development. Thus, Korean students are supposedly learning that past regimes were terrible, to the exclusion of any positive events, resulting in a shameful impression of Korean history. The current history textbooks are even said to have helped North Korean propaganda and bolstered the North Korean regime's legitimacy by heaping abuse on the historical integrity of a unified Korea.

Regrettably, instead of being confined to a debate between history and education experts, this controversy has overshadowed every other societal issue and has become the hot potato of current Korean politics. The ruling conservative party is pushing for textbooks that will embody a "correct history that will make our children proud" while the liberal opposition party is arguing against the measure, which will paint a history "that is pro-Japanese and whitewashes dictatorship." National opinion is sharply divided over



this matter, as people, unsurprisingly, mirror party preferences. However, academic and student opinions are overwhelmingly negative.

Because the conservative party holds a majority in the parliament, those who oppose the government's policy have limited options. They can try to link this issue with other government proposed legislations and be uncooperative with legislative proceedings altogether, but time is not on their side. Already, the conservatives are framing the liberals as blockades to new legislation that would vitalize the Korean economy and help the people. Proposals to establish a bi-partisan organization to negotiate have been rejected by the conservatives, who believe that it was simply a political tactic to prolong this issue till the elections. Thus, the only remaining leverage at the liberal party's disposal is stirring up public opinion. The Ministry and the conservative party, however, continue to push the policy ahead using party polls.

At first glance, what the conservative government

is arguing for seems quite reasonable. National pride, and the integrity supporting it, is important. In any civil state, the government is expected to foster national identity and pride for one's country; such sentiments lead to a law-abiding spirit, and cultivate patriotism which are essential for binding a nation together. History textbooks, and the education they provide, can certainly be viewed as the means by which the state can establish a positive Korean identity. For these political reasons, it would be better to highlight favorable historical aspects while downplaying turbulent and shameful events. Surely, a positive attitude is better than a negative attitude.

However, the label of "shameful history" is a rhetorical ploy to cover up the true nature of past events. The history described in textbooks would certainly be shameful to the government that was brought down by protests, but it is not shameful to the people. In fact, the Korean people proudly who resisted the dictators when they wanted to prolong their duration in office. These

protestors asserted that the power comes from the people, so any attempt to use it for one's selfish desires would not be tolerated. When President Rhee rigged the March 15th elections of 1960, the Korean people united and forced him to resign via the April Revolution. When President Park declared martial law that would allow him to rule till his death, the Korean people rose up again, until the president and his aide who claimed "killing hundreds of thousands would not be an issue" died from an assassination. When subsequent regimes tried to follow in their predecessors' footsteps, the Korean people resisted once again in the Gwangju Uprising. These were difficult times and blood was shed, but the Korean people brought about positive change. In contrast, North Korea is still under a dictatorial regime that spans three generations, which has never encountered major civil resistance. Current textbooks that emphasize the uprising of Korean citizens do not emphasize shameful history; they advocate a proud one, which has even been recognized by UNESCO as "the Memory of the World."

Unfortunately, much of the current debate is not about history itself but instead about politics. In the status quo, the pro-Japanese framing by the left clashes with the pro-North Korean framing by the east and it has become a classical ideological debate between both sides. Most of the responsibility for this lies on the shoulders of the conservative party that sparked this debate in the first place, but the left is also at fault for exacerbating the situation. For the sake of convincing a significant number of Korean citizens, it was unwise to paint the government policy in such stark terms as "pro-Japanese" and "pro-dictatorship".

Not a single word of the new history textbook has been written and the list of co-authors and editors for the new installment are still unknown. Much evidence indicates the government's intentions for a "right-leaning" textbook, but on paper, they are promising a neutral editorial staff who would represent a broad cross-section of the political spectrum. In a debate about a policy, mere suspicion about the new textbook is not enough to convince anyone.

The biggest problem is that the liberal opposition is falling into the trap of framing the issue in terms of the political right versus left. This puts the liberals at a disadvantage. In the October re-election, the conservatives obtained nine times the seats/positions of liberals. In fact, liberals haven't won any major election in recent memory. There have been many events that

have negatively influenced the ruling party, such as the Sewol Ferry Incident, but the general electorate has not been swayed. Most importantly, the current president was elected despite the fact that her controversial father, President Park Junghee led a coup, became a dictator, and set back democracy. During the last election's candidate debate, Lee Junghee, the representative of the now-defunct Unified Progressive Party, made national headlines for accusing President Park Junghee of being a Japanese lieutenant that subdued Korean independence activists. However, such accusations backfired, causing neutral voters who acknowledge the elder Park's contribution to the Korean economy to vote for the current president. Judgment on the legendary President Park and his daughter-incumbent is done for the time being. The liberal's adherence to this political framing of the issue doesn't seem very tactical.

At the end of the day, politics has concealed the most important problem with the system of state-issued textbooks. The notion that teenagers should only be taught with a unified, state issued textbook assumes that teenagers are not in a position to make up their own mind about debates regarding history and politics. This assumes that children are incapable of critical thinking and rational thought, which would deny any potential for their intellectual growth. The government is implicitly telling students that, "Because you are incompetent, smarter adults will filter any potential information that may confuse you." This belittles the individuality of Korean students, who are put in schools by the state to make them become better democratic citizens. Yes, it is true that we don't allow teenagers to drink or smoke, but this doesn't mean that we should bar them from thinking about an issue, even if it has something to do with politics. Viewing students merely as "passive" entities is also a very problematic for higher education. This year, the President of Korea University referred to university students as educatees, in response to the students' request that students should have more say in the school's decision-making process. The term "educatee" implies that university students should be passive entities who must merely follow what the educators tell them.

Students should be able to discuss their political opinions. For too long, politics has been considered the 'forbidden fruit' of the Korean education system. Korean laws prohibit any expression of political opinion by public officials, including school teachers. Teachers are barred from advocating a position on social issues because

of the vague concern that it may “foster prejudice and bias among students.” Primary and secondary school students are also indirectly prohibited from raising political voice through school regulations that impose punishments for doing so. A few years ago, there were movements by some liberal superintendents to make the Ordinance of Student Rights, which would have allowed students to hold protests, but this was roundly rejected by the conservatives. This reflects the questionable sentiment that Korean students are expected to learn and only learn what they are taught—which is contradictory to the fundamental goals of creative education.

Looking at the persistent attitude of the government and the ruling party, it seems likely that the conservatives will accomplish their fixed goal. Once the debate became a clash of political ideologies, it was virtually impossible for the liberals to get out of this political framing. However, liberals should at least try to present a better alternative. They need a model of their own, not just blatant opposition to the government’s policy, so that they can at least be credited for presenting a concrete vision of a better society, even if they lose. Indeed, what our society needs right now is social discussion about how to teach controversial issues to teenagers. Korean history, as with any other history, consists of many different ideological clashes, and naturally reflects this. As such, if we are to teach history properly, we must abandon the notion that education must be apolitical.





GLOBAL WAVES ROLL IN & OUT:

Hallyu & The Rising Relevance of Korean Culture

By Sooyeon Kim

Hallyu, or the Korean Wave—which refers to the international popularity of Korean culture mainly heralded by pop music and dramas—has been a recognized phenomenon for more than a decade. Korean popular culture enjoys significant regional popularity with secure fan bases in Japan, China, Vietnam, Indonesia, Malaysia, and even in Near East countries such as Afghanistan, Bangladesh, and India. There are also considerable numbers of niche fans throughout the Americas and Europe. However, more recently, the wave of Korean culture is not only rolling out but in; now there are foreigners who have immersed themselves in the Korean culture and language, penetrating the high barrier of the culturally homogenous South Korean atmosphere and becoming a popular culture icon in Korea. The emergence of these global cultural waves are largely attributable to new forms of media such as Facebook, Instagram, Twitter, and YouTube channels by official celebrities, entertainment companies, international culture reporters, and many other individual YouTubers.

What is the reason behind the sudden rise of Korean popular culture that is not only passively taken in but now actively taken part in by people of different cultures all over the world? And what additional measures should be implemented to encourage and diversify the flux of this cultural exchange?

K-Pop and K-Drama have been popular in the Asian region for the past decade to the present. Because of the general similarities in cultural values and standards of beauty, especially in China and Japan, considerably successful bands and actors enjoy welcoming reception, such as KARA in Japan. On the other hand, there have been continuous efforts to earn a mainstream spot in American and English-speaking culture. Singers such as Se7en, BoA, and Wonder Girls were carefully trained for months to speak English “in an American way,” practiced singing English versions of their songs, shot multiple music videos, and changed their style for their US debut. However, impacts in the major US entertainment industry in this manner had largely remained marginal.

What turned the tables and surprised everyone was indubitably the 2012 viral music video of PSY's Gangnam Style, with a staggering two billion views worldwide and earning a second place spot on Billboard's 100 chart. Unlike the previous efforts by big entertainment names, PSY and his producers had no intention of setting Western viewers as the target audience of Gangnam Style; the song and video feature humor codes that are very much "Korean," such as the sarcastic jab of the lyrics in Seoul's affluent real estate region of Gangnam and scenes of Korean saunas and the interior of a sightseeing bus in the video.

While other K-Pop artists had unsuccessfully attempted to break into the United States by blending in with American pop culture, PSY simply breezed through, even appearing in American talk shows with worldwide stars such as Britney Spears without having to alter his work to conform to "American" entertainment standards. As is the general case in America when a cultural outsider debuts with a mainstream hit, many international viewers responded to Gangnam Style with a plenty of hateful comments based on racial stereotypes and regarded it as a viral video that was not to be taken seriously. Nevertheless, Gangnam Style was significant in that it introduced the genre of K-Pop to people who had never been aware of its existence, proving that K-Pop is enjoyable rather than obscure. However, PSY was not the very first and the only person that swayed K-Pop into the mainstream cultural discourse. There had been a constant buildup of K-Pop exposure, discussions, and communities through SNS and, more importantly, YouTube, which was also the medium of PSY's sudden rise to the international fame.

Increasingly since the late 2000s, there emerged YouTube channels in English that focused on K-Pop and Korean culture, featuring idol groups characterized by their catchy chorus, elaborately synchronized dance routines, appearances in variety shows, dramas, and colorful music videos, and huge domestic fandoms. One of the prominent channels was Eatyourkimchi (recently changed to Simon and Martina), hosted by Simon and Martina Stawski, a Canadian couple teaching English in Korea. They were one of the first to focus exclusively on K-Pop and Korean culture, running series such as "K-Pop Music Mondays" in which they analyzed a certain song or group from the Western point of view. They also provided playlists introducing various Korean products, beauty trends, and road trips all over Korea. After becoming successful YouTubers, the couple filmed numerous collaboration videos with Infinite, G-Dragon, MBLAQ, and other K-Pop stars. The Finebros, a channel known for its unique "react" series, uploaded videos on K-Pop such as "Kids React to K-Pop" and "Youtubers React to K-Pop." Other popular YouTube channels that are known for uploading videos on Western/US Pop culture like myISH and Whatthebuck served as an introduction to the genre of K-Pop before Gangnam Style and discussed artists including Big Bang who attracted Western fans by introducing a heavier dance beat trend to K-Pop's conventional "Bubblegum Pop." BuzzFeed has also recently released a series in which staff members experience Korean pop culture by attending the K-Pop convention in Los Angeles, struggling to make Korean food in a friendly competition, and trying out famous K-Pop dance moves, all under the direction of their fellow Korean-American staff member Eugene. The cumulative summary of the international opinions on K-Pop is generally positive, albeit with some criticism. The language barrier, unfamiliar theatrical gestures and facial expressions, and the unusually large number of members in each group are all minor features that may throw Western viewers off guard at first. But as Jon Cozart, the famous YouTuber behind his music channel Paint, said, people are beginning to "[watch] more K-Pop just because it's better than what they produce in America." Like Cozart, many other Westerners have accused American pop music of being too repetitive in content and presentation, excessively glamorizing sex, material riches, and drugs, and lacking variety and experimentation in bright visual stimulation or complicated dance moves as found in K-Pop music videos. Also, Korean boy bands do not shy from experimenting with looks that would be taken in America as metrosexual or even effeminate, providing diversity to Western fans. Girl bands in Korea are also less blatant about discussing their body parts or sex in a crude manner than are American female stars. The fact that K-Pop is now earning a secure place as one of the alternative genres of cosmopolitan English-language cultural discourse, along with Japanese anime and Chinese martial arts films, is primarily attributable to the high level of musical and dancing skills presented under a whole set of different standards than its American counterpart. Not everybody may like it, but a steady stream of people has started to follow it. The aforementioned Western interests in Hallyu have all been expressed in English, in the context and comfort of the foreigners' own cultures. However, there are also some foreigners who pursue these interests more proactively. They learn to speak Korean, study Korean history, advertise Korean food to their friends, and openly display their passion for the overall Korean culture. In Korea, to be sure, there had been Korean-speaking foreign celebrities before, such as Robert Holley, Ida Daussy, and Sam Hammington, featured in Global Talk



Show, Chitchat of Beautiful Ladies, and other programs. However, these celebrities did not become famous in Korea due to their love for Korean culture, but because of their ability to speak Korean—foreigners speaking Korean were simply viewed with a sense of awe, and made Koreans feel proud of ‘how far our nation has come.’

The new trend of foreigners in Korea was pioneered by YouTubers Josh Carrott of Korean Englishman and Dave Levene from The World of Dave as well as the popular members of JTBC talk show, Non-Summit (Kor: 비정상회담). In 2013, Korean Englishman’s Josh Carrott became famous with his fluent Korean and high-quality videos advertising both British and Korean culture. He moves back and forth between England and Korea, filming in different tourist attractions of each country, airing videos on language, travel culture, and reaction videos on food and K-Pop singers

by Westerners and British snacks by Korean YouTubers. Along with a few of his friends who appear in his videos, he became a Korean celebrity, now featured in various commercials, most notably in the Korea Tourism Organization promotional among Koreans because of his attempts to bridge the cultural gaps between Korea and Britain, while being careful not to fall under clichéd stereotypes of each nation. Popular members of Non-Summit such as Tyler Rasch from the United States, Alberto Mondini from Italy, and Sam Okyere from Ghana are also featured in commercials. Their depth of knowledge about the society, history, and even traditions of Korea along with their linguistic fluency accounts for the popularity of the show. They are remarkably different from some panelists of Chitchat of Beautiful Ladies ten years ago, who could not speak more than a few Korean phrases. Some of the Non-Summit members’ comments on

Korean social issues were actually taken seriously by many Koreans as credible feedback because of their competency in all things Korea. These foreigners in Korea are also collaborating among themselves to show Koreans that “foreigners” should not be generalized under the same group and bond with each other under their common interest in Korea.

Korean entertainment (K-Pop, K-dramas), cuisine (instant food, delivery food, samgyeopsal and raw seafood), and night culture (clubbing, drinking games) are main subjects of interests for many people visiting Korea. Now there are foreigners willing to learn the Korean language and experience Korean culture because of what they picked up from the extensive cultural exchanges on the Internet. This recent boom of Korean cultural relevance, unlike the cliché image of Korea as an Orientalized exotic country, shows genuine human

connections and underlying universality of popular culture despite outward differences. Koreans, in turn, are also more willing to open their heart up to global modes of thinking when they see foreigners making their effort to familiarize with Korean culture. Given the continuous increase of foreigners in Korea, this is a promising positive change from Korea's reported hostility towards foreigners, explicit expression of racial stereotypes, and pride in racial homogeneity.

However, controversies also persist as some Koreans have pointed out that many of these foreign celebrities are only popular because of their good looks, and expressed doubts on the celebrities' sincerity about Korean culture. The Non-Summit member Enes Kaya's adultery scandal was one event that garnered such criticism and skepticism. Korean people posted on the Internet not only hostile comments accusing "white guys [of coming] to Korea only to seduce gullible Korean women," but also disappointed remarks that his "Confucian" mindset in Non-Summit, as confirmed by Kaya himself later, was only a role assigned to him for the show and not a manifestation of his true personal values. This consequently cast doubt on the validity of the image of foreigners in Korea. Also, Koreans are still very sensitive about even the slightest misrepresentation of their culture because they are afraid that their culture will be slighted, laughed at, or disregarded by foreigners from "developed nations." YouTubers from Eatyourkimchi have also received many hateful comments—even boycotts—from Koreans because of their critical comments on Korea's excessive beauty standards and tastes of some Korean food as well as their equal level of interest in Japanese culture.

But is Korea ready to go fully global? What more could be made out of this opportunity, when the world is

beginning to be seriously interested in Korean culture? Though K-Pop and K-dramas are already internationally popular, they are easily classified with stereotyped defining characteristics, often offering largely untrue "insight" into Korean culture. The vicious cycle is that the Westerners then "misrepresent" Korean culture from the impression they receive from one-dimensional Korean pop culture and offend Koreans as they perceive such misunderstanding to be cultural insensitivity. Korean people first need to be fully aware that Korean cultural productions also have international audiences and promote diverse images. Not only tracks by idols, but also ballad, hip-hop, and "indie band" genres that are domestically taken seriously should be promoted more internationally. After the surge of popularity of Japanese anime, there is a stereotype of Japanese girls in the West that they act cutesy, talk in unison, and bat their eyes like the anime characters. K-drama, too, is a harmlessly fun genre for Koreans who understand that the typical plot line of a poor girl marrying a chaebol or the motif of memory loss is not to be taken seriously. However, there are foreigners who misunderstand these fictional narratives and believe that there is a caste-like relationship between the rich and the poor in Korea. Thus, Korean movies or sitcoms that show real-life culture of Koreans should be produced and internationally advertised. A co-production starring well-known foreign actors in a film about modernization in Korea could also effectively advertise Korean culture and history. Since Korea has now got the world interested, the steps to be taken now are to show richer sides of Korean cultural heritage and the unique modern culture of this geographically compact nation.

More importantly, Korean people's mindset must be ready for this global exchange. If Korea is going

to become a culturally global nation, Koreans should always be courteous to foreigners and be respectful of their culture as well, instead of merely expecting Korean culture to be understood and appreciated. Additionally, immediately turning to rage and jumping to conclusions when foreigners "misinterpret" Korean culture and insulting them that they are only in Korea for financial gains are never seen as mature reactions. More attentiveness to non-Caucasian foreigners is also tremendously important. Now that Korean culture is engaged in cosmopolitan discourse, any racist stance should be avoided at all costs. Popular foreign celebrities in Korea are primarily whites and East Asians, and rarely ethnic Hispanics, Southeastern Asians, and Africans. In fact, when Koreans hear the word "foreign," they think of white foreigners, and when they hear the phrase "immigrant laborers," they think of the biggest foreign population in Korea, Chinese and Southeast Asians. There should be more of their representation in Korea as well.

In this global wave of Korean culture rolling both in and out, Korean society must adapt to the times and appreciate diversity in the representation of its own culture and tolerance for different ethnicity and culture within and outside Korea.

NUOVEST

Boyfriend

B1A4

Orange

Caramel

Kpop

2NE1

Girls

A-P!nk

Generation

Super

-Dragon

After School Jewelry

Junior

Kara

BIGBANG





MIDDLE GROUND:

The Strait Chinese in British Malaya

By Xu Chen

The word ‘Strait Chinese’, for people who do not have a clear idea about who they are, is an exotic, mysterious term. It is full of Southeast Asia’s humid wind and Chinese immigrants’ restrained cultural imprinting. You may simply think of someone who looks typically Chinese and most likely has a Cantonese or Hakka accent, like a lot of Chinese immigrants there. But when you get the chance to glance at any pictures of them—whether of their clothes, food or architecture—you will be deeply impressed by their colorful and unique culture. The Strait Chinese are also called Baba Nyonya or Peranakan, which means ‘local-born Chinese’ in Malaysian. They are descendants of the Chinese immigrants who arrived in the Dutch Indies and the British Malaya between the fifteenth to seventeenth centuries. Due to the fact that women could not migrate out of China before the 1850s, these male Chinese immigrants had to marry local women. So Baba Nyonya contains a certain degree of indigenous blood; the men are called Baba and the women are called Nyonya.

The Strait Chinese’s history can be traced back to approximately the fifteenth century when, at that time, the small city-states of the Malay Peninsula paid tribute to the Ming Dynasty, seeking protection. Even though there is no evidence in Chinese official historical records, Princess Hang Li Po is considered the first person who brought a significant population of Chinese immigrants. Her legend is widespread in Malaysia: in 1459CE, the emperor of China sent Princess Hang Li Po to marry the Sultan of Malacca. The nobles that went with the princess settled in Bukit Cina and eventually grew to be the first Peranakans. Later, with the arrival of the Ming Admiral Zheng He (Cheng Ho) during 1405-1433 in Malacca and Java, more Chinese culture and treasure was brought to this land. Gradually,

through intermarriages and trade, the Strait Chinese population grew larger and formed a unique culture with their own boundaries. Lee Su Kim, a Nyonya herself and a writer of Strait Chinese culture, describes them as a “rare and beautiful blend” of two dominant cultures—Malay and Chinese—with some elements from Javanese, Batak, Siamese and European cultures.

What is special about the Strait Chinese during the British Colonial period? First of all, the British Colonial period was an important turning point in the history of the shaping of the Strait Chinese’s identity. It is during this time that the Strait Chinese adopted more of the British culture and even considered themselves as British Baba instead of



Malaysian or Chinese. In other words, their self-definition was changing. Also, the British Colonial period is always referred to as the Strait Chinese’s ‘Golden Age’, when they stood out for their material and social class. Rudolph Jürgen, in his *Reconstructing collective identities: The Babas of Singapore*, writes, “Throughout the nineteenth century, the Babas constituted an economically, socially and politically important elite...almost exclusively, the Singapore Chinese Leaders were drawn from the Baba merchant class.”

This raises a lot of interesting questions: why did the Strait Chinese stand out among the various ethnic groups? How did they connect with the

other subjects under the British Malaya? We may further regard the Strait Chinese as middle ground, where the colonizer and the colonized both contributed to identity-shaping during the colonial period. Thus, the Strait Chinese had a role of what Professor Tzu-hui C Hung calls “contact” in their “Creolization and Self-fashioning”. It is their unique background that helped them achieve a balance between colonial powers, the colonized Malay and the migrant Chinese laborers through various connections.

Sandra K. Manickam, in her research *Common ground: Race and the colonial universe in British Malaya*, divided the subjects under British rule into three groups: “the Europeans, the Muslim communities such as Malays,

Javanese and Jawi Peranakan; and the Chinese Peranakan”. Looking at how the Strait Chinese interacted with the other subjects is quite interesting, and would also help us to understand the previous question we raised.

The Strait Chinese played an important role in the British’s administration in Malaya. They were social elites and loyal to the British; Rudolph also accounts that “they had predominantly been merchants, tin miners, plantations owners, compradors and clerks during the nineteenth century—were enriched by a wave of overseas-trained professionals such as doctors and lawyers”. The British government hired a lot of them to work



in government offices, or as imperial scholars who spoke out for the colonial government and contributed to the British education in Malaya. The British Government also rewarded many outstanding Strait Chinese leaders for their loyalty and service.

As for the Strait Chinese and the Chinese immigrants, it was more about commercial connection. The Chinese immigrants here refer to Chinese Sinkeh—Chinese labor immigrants from the nineteenth century. The Strait Chinese either hired Chinese Sinkeh or worked as agents in helping them find work. Besides that, the Strait Chinese liked to differentiate themselves from the Chinese Sinkeh in many ways. Most importantly, there was the class difference between these two groups: the Chinese Sinkeh were at the bottom of the society. Rudolph points out that “Apart from political or criminal persecution in the mainland, it was mainly economic factors which had encouraged or forced the Chinese to emigrant”. So very different from the rich and well-educated Strait Chinese, these newcomers were

poor and uncivilized. Secondly, unlike the Chinese Sinkeh, who speak only Cantonese or Hakkien, the Strait Chinese speak Baba Malaya, which is considered to be a branch of Malaysian. Lee points out that Baba Malaya is a mixed language “with many words borrowed from Chinese (especially Hokkien), Portuguese, Dutch, Tamil and English”. Also, during the colonial period, the Strait Chinese adopted western-style clothes such as dress suits and ties, which was more modern looking. However, the Chinese Sinkeh still kept their Qing-looking “pig-tail”. Hence, the Baba Nyonya usually called themselves Chinese but called these new Chinese immigrants “China-man”.

According to brief accounts of the Strait Chinese’s contact with the British and the Chinese Sinkeh, we can come to the conclusion that Professor Hung draws: “they were everybody’s middlemen, serving not only the British but also new immigrants from China”. A case study on the Strait Chinese in a museum in Melaka might serve as more interesting evidence to see their role as

middle ground where diverse cultures communicated and interacted with each other. Baba Chan Cheng Siew owns the Baba Nyonya House museum, located in Melaka. He was a plantation owner in his early years and later devoted himself to the rubber business, which brought him a lot more wealth. The House is enormous, with a strong influence of Chinese culture. From the lantern to the wooden carving of the bed, every small detail shows a Strait Chinese’s strong Chinese-ness. The dark hall in the house is an interesting example. Young Nyonya could not go out without company, so if they wanted to know what happened, they had to hide in this room and see what was going on. The screen door in the picture protected the young ladies from being seen. It was also often used for young Nyonya’s blind dating. It was considered indecent for unmarried Nyonya to see the husband the family had arranged, so Nyonyas would hide in the room to see if they liked the arranged marriage or not. This tradition is a consequence of Confucianism. Remarkably, there is an almost same



arranged dark hall in a historic building in Anhui Province, which is famous for its classical architecture and its strict obedience of Confucian culture.

However, there are also a lot of other cultures that have influenced this building. For instance, the colorful decoration in the house is derived from Southeast Asian culture. There are also several pieces of furniture that have been imported from Europe, since the Strait Chinese have business connections with Europe and they are quite wealthy.

Lee also presents a grand picture of Baba Nyonya culture. As we mentioned, the Strait Chinese speak Baba Malay, which combines Hokkien, Malaysian and other European languages. The early Strait Chinese and their indigenous wives formed this language in order to understand each other. Take the name Baba Nyonya for example: in Baba Malay, Baba refers to Strait Chinese males. It was Hindustani vendors and traders that originally used baba—a word Malay speakers use as an honorific solely for grandparents. Nyonya refers to Strait Chinese ladies.

The word Nyonya itself is a Javanese loan honorific word from the Italian word “nonna” (grandma), meaning a foreign-married woman.

Furthermore, we also can also understand the process of middle ground from their famous cuisine. Strait Chinese food was in fashion all over Southeast Asia and it is still famous even today. As Lee writes, it inherited the Chinese way of cooking and at the same time took huge advantage of Southeastern food ingredients, as well as “influences from Indonesia, Thailand, India, Holland, Portugal and England”. Baba Nyonya food is famous for its various spices and fresh ingredients. Most Nyonya are trained from a very young age in order to develop good cooking skills.

There are certainly more fascinating stories about the Strait Chinese. Simply looking at its language, food, origins and interactions with other subjects under the British Malaya has already given us a clear picture of how the Strait Chinese functioned as a middle ground where different cultures bloomed. It is also interesting to see that

the Chinese consciousness that always applies to overseas Chinese did not apply to the Strait Chinese during the British Malaya. One reason we can draw for this is that the Strait Chinese came into contact with different subjects under the British Malaya, and the colonial context itself also strongly shaped the Strait Chinese’s identity.

MY YEAR AMONG THE KIWIS:

Experiences on my Exchange Program in New Zealand.

By Yeonju Kim



In 2014, I hiked through Hobbit villages, biked through mountains, kayaked with dolphins and discovered the world of the Maori. I gained all these experiences and memories in New Zealand where I spent one year as an exchange student. It was a completely foreign environment to me and I had no idea what to expect. All I knew was that New Zealand is located in Oceania composed of two islands, the North Island and the South Island, with 4.6

million inhabitants and six different ethnic groups. I initially only chose to go to New Zealand because of how little I knew about it and how geographically isolated it is. However, once there, I realized how incredible this country is. Living there as a student and travelling around every chance I had taught me a lot about New Zealand's rich history and culture. New Zealand does not seem to be the primary choice among exchange students, who usually prefer going to

North America or Europe. However I have come to realize that New Zealand offers things not found in other regions.

Christchurch

I was an exchange student at the University of Canterbury located in Christchurch, the largest city in the South Island that had just gone through several severe and damaging earthquakes in 2011. The city was in recovery and seemed quite empty at first but I discovered an interesting

side to the recovery process. In the city center was the Re:Start mall, an outdoor mall that has shops made from large and colorful empty shipping containers. The city council thought this could be a temporary solution to the damage from the earthquakes. The market-like mall was such a refreshing setting to shop and enjoy meals. It combined the lively side of a market and the order of a modern shopping mall, and it definitely contributed to the innovative and young



aspect of the city.

Despite the post-earthquake devastation, the city still maintained its cultural and adventurous appeal. The more research on activities I did, the more there was to discover. For instance, the Christchurch Farmer's Market took place every Saturday all year round. Not only did the friendly producers offer affordable quality farm products, they also shared great recipes and cooking tips with us. Christchurch also has many animal

attractions, The Willowbank Wildlife Reserve being my favorite. I had a chance to interact with the famous rare Kiwi birds and the friendly Kea birds, among other exotic animals. The encounter with the Kea birds was particularly enjoyable for me. Because the Keas do not have any natural predators, they acted like pet animals and their fearlessness was quite charming. In fact, being so used to city birds I was the one being a bit afraid in the beginning.



Christchurch also offers diverse cultural activities and learning experiences. For instance, the Living Maori Village, located inside the Willowbank Wildlife Reserve, is a place where visitors are able to learn about the traditional Maori culture through live performances, traditional dance shows, and a remodeling of the ancient Maori's harsh environments. Christchurch is a city in transition that has a lot to offer, whether it is for everyday life purposes

or one-time experiences, the city keeps its inhabitants active and satisfied.

Wellington

The capital of New Zealand, Wellington, was one of my favorite places to visit. Wellington is located in the North Island and is surrounded by a beautiful waterfront which adds to the city's charm. At the center of the city, there are numerous cafes and restaurants, bars and shopping avenues that all create a

vibrant, young and energetic aura. At the same time, the businesses were very welcoming and friendly; the service was always excellent, and the locals made me feel at home.

The Museum of New Zealand is also in Wellington, and offers tourists the history and cultural heritage of New Zealand, as well as expositions on diverse fields such as geology and the Antarctic continent—fields in which New Zealand is well known for, in terms of scientific

research and natural resources. I was particularly drawn to one exposition dedicated to the Maori. The presentation was very elegant, and I was impressed with the comprehensive display of traditional canoes, clothing, weapons and remodels of traditional houses. I personally found the setting of this section very interesting and realistic. The choice of light and the usage of the space all made this section look alive and real, and made the discovery of this unfamiliar world more gratifying and entertaining. The few days and nights that I spend in Wellington with a group of friends were quite special. Because our group was composed of six different nationalities, the decision-making process about which ways to go while traveling was, to say the least complicated and quite troublesome. However, in Wellington, the mood of our group was relaxed and more cooperative; everyone seemed to be satisfied with no argument. I believe the city had a lot to do with it, considering how comfortable and secure the locals and the general atmosphere made me feel. I really appreciated that Wellington is a place where you can experience the modernity and sharpness of a capital city and the warmth and tranquility of a small town at the same time.

Lake Tekapo

Tekapo is located in the South Island, about a three-hour drive south from Christchurch. This region is known for the lake that has an opaque turquoise color and the Tekapo hot springs. The lake was far more beautiful than the photographs I saw. With the lake's unique color, the whole scenery looked like a futuristic painting or a place from another planet. It is also in Tekapo where I did my first hike in New Zealand. Although it is supposedly an easy track, it was more difficult than I expected but physical effort was worth the breathtaking view. I felt a huge sense of satisfaction and peace when we arrived at the top of Mount John. From above, the lake's color was even more distinct from the rest of the landscape, which made it look even more unreal and graceful. After a long day of walking and hiking uphill, tourists usually treat themselves to a relaxing evening in the Tekapo hot springs. While bathing in hot waters outdoors is nice and relaxing, it was not the highlight of the night. After dark, the Tekapo sky was almost completely covered with stars and the Milky Way became visible, making the night very enchanting. The absence of city noise made this experience that much more special. To me, it was the

perfect way to balance the city with the beauty of Tekapo.

Kaikoura

Kaikoura is a peninsula also located in the South Island, about a two-hour drive, north from Christchurch. This is where I did the most memorable hike in New Zealand. Beginning from a large beach where many seals lounge about, the Kaikoura Cost track takes around half a day to finish. The seals are not afraid of humans and although not domesticated, are very comfortable around people. We were able to go extremely close to them, which was a completely different and exciting experience than watching them in a closed environment like the zoo. After passing through what looked like half of Kaikoura's seal population, we went up the hills. Given that the track is a full loop around a portion of the peninsula, hikers have a complete view of the surrounding waters and the seals below. Aside from the view, the track itself is quite fun and original. At some point, hikers have to pass through a field with numerous cows—also used to human presence—and a small village and forest leading back to a town near the beach of seals. The hike is not too difficult and is perfect to have a little



"The absence of city noise made this experience that much more special. To me, it was the perfect way to balance the city with the beauty of Tekapo."



adventure, considering the variety of nature's entertainment along the way distracting hikers from the physical pain. Kaikoura also provides other outdoor activities such as whale-watching and swimming with dolphins. I decided to go with sea-kayaking with dolphins, since the concept itself was new and exciting and also did not require prior experience. First, the instructors gave an introductory class on sea kayaking and went over the safety rules. Kayaking was difficult and more challenging than I remembered, but also necessary in order to encounter the dolphins. The landscape surrounding the sea was beautiful, which made the kayaking also pleasurable even without the dolphins in the beginning. After about half an hour, the group was far enough from the coast to meet the dolphins that suddenly showed up. The instructors told us that they always came around when they sensed human presence. The experience was quite surreal; it was as if the wild dolphins actually came to play with us. The dolphins swam very close to us, and many of them even jumped out the water right in front of us. Just like the feeling I got from the hikes, this encounter made the physical exertion worthwhile. The experience was a bit overwhelming and

gave me a moment of isolation from the real world. It was the perfect way to feel like a child again and enjoy an unforgettable and magical meeting with dolphins.

Hobbiton

The Hobbiton movie set was used for the Lord of the Rings film trilogy and the Hobbit films, which feature the small village of Shire. The set is located near Waikato, in the North Island. There are several types of guided tours provided by the attraction. My group and I visited the set on a two-hour, guided group tour that took us through the village. The tour guide is an expert on the set and shares a lot about the filming processes and the role of each component from the set. From details on the making of the tree leaves to the efforts to recreate the hobbits' houses as similar as possible to the books' descriptions, the tour was quite informative and far from simply an observational walk. The houses are extremely small compared to normal human houses, and the proportions are off, which can be quite disorienting but fun at the same time. Physically being in a movie set, especially an iconic fantasy movie set is quite an amazing experience. It allows movie fans to understand how

all the effects are created and appreciate the intensive work that went into the production of the movies. Visiting Hobbiton is definitely an experience that can be enjoyed by both children and adults.

While I only mentioned a few locations, there were so many other places and activities that I had a chance to experience while studying in New Zealand. The year I spent there as a complete foreigner has given me such exceptional and unique experiences in a safe and easy environment. The outstandingly beautiful and diverse landscapes, the vibrant and dynamic side of some cities, the mystical Lord of the Ring movie sets and the interactions with animals, make New Zealand, although a geographically isolated and small country, more than worthy of visiting. I will undoubtedly go back to visit or even reside in, and I recommend everyone to put it on their travelling bucket list, if not on their exchange program application sheet.



Happy Birthday, UIC

By Sewoong Lee

2015 is indeed a year of celebrations. Along with the 130th birthday of Yonsei, October marked the opening of the new Baekyangro (the main road of Yonsei). The year also marks the 10th year of Underwood International College. Ten years is a long time – and for UIC, it has been a dizzying decade of founding and expansion.

On October 28th, 2015, UIC held an anniversary ceremony to look back on UIC’s founding. Alumni, founding members, and students alike were all in attendance to bear witness to and celebrate the achievements that UIC has made in becoming the first and the best liberal arts college in Korea.

Ten years ago in 2005, UIC had its humble beginnings in a small corner of Theology Hall at the Sinchon campus. There was no dedicated building, there was no dedicated faculty.

The original class was a paltry sixty students, which pales in comparison to the numbers we see today as classes expand to several hundred students. What the intimate environment fostered ten years ago was a close-knit community that took pride in and encouraged passion, discipline, and the desire to learn. This tradition is still honored in spite of the explosive growth that UIC has seen. It is no wonder that UIC graduates have gone on to pursue masters and doctorates in world-renowned institutions or successfully land top-notch careers in various fields of work.

Most colleges like to mark the earliest possible date as their founding year. And while UIC received approval from the Yonsei University Board of Trustees late 2004, it chooses instead to mark 2005, the date when it officially became a

The logo features the letters 'UIC' in a large, bold, dark blue font. Below 'UIC' is the text '2005 - 2015' in a smaller, bold, dark blue font. The entire text is centered within a large, golden-yellow, stylized swoosh that curves around the text from the top and bottom, resembling a large 'U' or a protective shield.

UIC

2005 - 2015

'division,' as its year of founding. This is, of course, also in tandem with the 130th anniversary of Yonsei.

In 2006, Yonsei bore witness to the incoming class of six dozen students spread across five majors and one dedicated UIC faculty to handle them all. Professors from other departments filled in where there were gaps, almost making UIC a subsidiary college to existing departments. However, between 2006 and 2015, UIC underwent tremendous change. Recruiters worked endlessly snatch up top-tier professors from around the world, while at the same time recruiting crème-de-la-crème of Korea and the world's finest students. The solid foundation laid down strong roots that enabled the breakneck speed at which UIC grew. Today, UIC stands self-sufficient as one of the largest colleges in Yonsei. A mere decade later, there are hundreds

of successful alumni and over a thousand enrolled students in 16 majors across three separate departments, on top of 39 dedicated faculty members to congratulate UIC's 10th anniversary. No other college in Yonsei has undergone such rapid expansion. So while UIC may be one of the youngest colleges in Yonsei University, it is by no means the smallest – both in terms of size and achievements. Even so, UIC maintains its intimate environment with a low student-to-professor ratio, providing the ultimate environment for and allowing active participation and discussion in class.



Managing Time in the Palm of your Hands

By Dong Woo Kang

College and Smartphones

When not in the company of friends or professors, university students world-wide seem to always have their eyes glued to two things: their books and their electronic screens. Well, mostly the latter. So ubiquitous and crucial is the presence of smartphones and computers that to condemn their use would be meaningless. Rather, I suggest that the proper attitude would be to embrace their integral role in college students' lives and to take advantage of their capacity beyond simple communication devices or multimedia players. Here at Underwood International College, some professors have switched to primarily using digital textbooks for their classes rather than physical copies. Likewise, Yonsei University has recently introduced a digital attendance system using its Y-Attend smartphone app, which can function as a student's

ID card with a simple log-in. Moreover, even in their capacity as communication devices, these devices help connect students intimately outside the classroom. Through the numerous social networking services and instant messengers out there—such as Facebook or Kakaotalk—friends are able to share stress-relieving videos of silly cats, drone on about finishing bleak assignments, and socialize in ways that have come to shape the lives of tech-savvy millennials.

Though the functions of smartphones and other electronic devices seem infinite, many self-conscious individuals have found themselves distracted by these devices, perhaps unintentionally spending hours a day checking their phones or getting hooked on a video stream. Hence, they may mistakenly characterize their devices as major sources of distraction. Contrary to this belief however, electronic devices—smartphones in particular—can be great time-keepers and

schedulers. With each new generation of smartphones striving to be more user-oriented, the opportunities for users to uniquely center their lives on their gadgets have increased. One such aspect would be using phones as time managers. Countless apps have appeared that can help make better use of your time by reminding you to prioritize important work and limit other trivial activities on your phone.

The most useful of these have been note-taking apps and calendar apps. For college students, it is easy to get lost amid the barrage of new appointments, assignment lists, and due dates that rain down on them every day. Post-it notes have been reshaped into digital programs, some resembling their original, simple write-it-and-stick-it form, while others have been enriched with better functionality and sleeker designs. Calendars have also hit the app market, offering far more than a plain wall calendar. Though there are various other helpful apps available, such as timers, I want to concentrate on the two types previously mentioned and recommend the best from each field. Though my recommendations are mainly from personal experience, I have also based them on the reviews of professional critics and accounts from fellow UIC students. Whether you are already one of the many walking around campus viewing their to-do lists with these apps, someone looking for alternatives to their pre-downloaded schedulers, or a novice smartphone user, I hope the following will introduce you to the useful features of these apps and ultimately help you to lead a smarter life.

Evernote

Evernote may be an extensive app with abundant features, but in no way is it elephantine (unlike its suggestive icon). Ranked as one of the best note-taking/planner apps on the market, Evernote have been praised for its simplicity, accessibility, and its overall comprehensiveness by numerous tech blogs, as well as the electronics media outlet CNET. The business magazine Forbes even coined it as the app that “destroyed the notepad” in its April 3, 2014 feature of the eponymous parent brand. According to Forbes, 90 million people have come to use the green-color-themed note-taking app, with the brand constantly coming up with new features and devices that enhance its users’ experience. So, if you are not already one of the millions satisfied with the app, what are its perks?

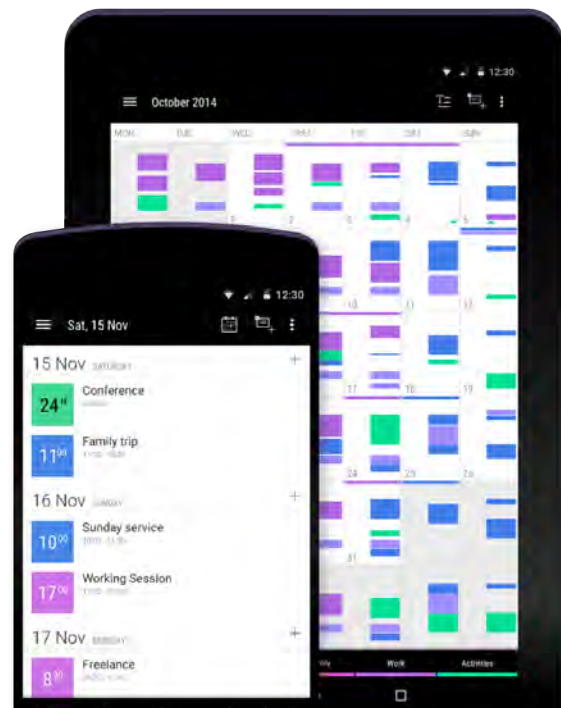
For one, Evernote allows you to save your notes in a wide array of formats. Users can save audio recordings, photographs, hand-drawn images, and other attachments as “notes”. These can be further catalogued into dates or separate notebooks, and prioritized with shortcuts. Thus, the app goes beyond being a simple post-it for your to-dos and performs as a multi-layered

digital notebook. If you choose to, you can handwrite a sudden burst of thought, record a voice memo, post a snapshot, and type out further comments—all in a single note! Of course, you could also stick to plain text notes. The app does not make your choice too complex, however, for its options are conveniently laid out and can be accessed with the single touch of a “(+)” button. Other features include the ability to chat and share your work with other Evernote users, though it may be better to leave this option for other instant messaging apps.

These notes can all be set to further notify users, using the “reminders” option. The phone will set off an alarm if a specific time is set on Evernote, and a check list will appear at the top of your screen to prioritize the impending task. For Android phones, notes can be conveniently viewed from a widget. Of course, how to use and view notes are largely up to the users themselves. The user interface may differ slightly by platform or phone, but Evernote’s simplicity and efficiency in design across all devices have ushered in praises from consumers and critics alike.

The biggest advantage to using Evernote may be its cloud syncing, or the ability to see and edit your notes whenever, wherever. With a single account, its users can access whatever they have written down on their phones from the Evernote website. As a college student, I have found this convenient when, for instance, using my phone to jot down elements to a writing assignment or taking a picture of an informative poster. I could later view these on my computer from the app website and continue working on my essay or download the picture for closer examination. There are numerous possibilities to cloud synchronization. Though there are other methods and programs I could have used to achieve this, it was convenient to just stick to Evernote.

One last perk to add would be that Evernote is highly



customizable. There are many apps that can be coupled with Evernote to improve performance, such as Evernote Clearly, which converts your notes into a much neater format for viewing. Miss the old-school way of doing things with a post-it? 3M and Evernote have teamed up to create the Post-it camera for Evernote, with which pictures are converted into searchable texts and can be programmed to be organized by paper color. All of this is for free—unless you wish to unlock even more amazing features with a premium account.

Business Calendar (Biz)

While Evernote is universally praised and widely used, the next app has been slow to gain recognition. Business Calendar's status as an Android-only app already significantly limits its availability to users. Furthermore, it is, like the name, targeted for business applications and may not be as sleek as its competitors. However, the calendar app does deliver on two points: efficiency and simplicity in layout.

More than a simple calendar, the app allows users to plan events for specific dates, set reminders, and create multiple calendars within it. For example, if a student wanted to create a calendar to mark school events only and another just for personal activities, he or she would simply need to make two calendars inside the app. The plans marked for each calendar would be distinguishable by the use of different colors. Additionally, when users mark an event on Biz, they can record information regarding the specific time, location, description, number of attendees, and more inside the neatly-categorized sections provided. The frequency of an event can also be set as a daily event or monthly appointment.

To further add to efficiency, the calendar offers a bird's-eye view of all of the planned events of the day, month, and year. It can also record plans for several years into the future. Daily events are listed neatly inside the cubes for each day, with further details such as specific times appearing with a tap on the box. The use of different colors per calendar further presents an easily identifiable picture of what needs to be done for school or personal life.

As for simplicity, Biz allows users to, as stated on its official website, "personalize everything." Though users can record the intricate details of their schedules, the app offers a neatly organized experience. There are no fancy, unnecessary icons or potential distractions. Its Android widget also offers convenient and quick access. This is the calendar that truly reflects the needs of those who demand strict, efficient use of time: namely, college students.

Best Method for You?

Though some may be satisfied using their pre-installed apps, such as S Memo for Android or Notes for iOS, the additional advantages of the aforementioned apps can significantly boost your ability to manage time. Technology is ever-improving, and today's tech-savvy students can benefit significantly by tweaking the way they have traditionally used their phones.

Of course, there are other methods students employ to keep track of their schedules. The trusty old tree-pulp-based planner is still widely used. I myself keep a physical calendar in addition to Biz, so I can manually check my schedule. Indeed, these traditional ways of keeping time can still be helpful, especially when digital software are susceptible to bugs, service outages, or even hacks.

Yet, they cannot quite match the flexibility of Evernote or the comprehensiveness of Business Calendar and other apps. The use of such technology will serve as a boon to your successful college career, especially when phones have become almost a part of one's identity. One may eventually find themselves having to use apps like Evernote if they want to transcribe their handwritten inked notes into digital documents.

However, these recommended apps are just that—recommendations. Although those showcased here are selected from personal experience and through the help of friends and experts, the best app is ultimately determined by the individual. Accordingly, time management comes down to you. Like Evernote's notifications, each schedule and each plan can be a "green-light" to happiness. Managed terribly, however, your fragile time will give in to the pressures of college life. Try to make the best of it by balancing work, study, and play. Such balance can be facilitated by detailing your life through notes and planners. Smartphones, already so prevalent in our lives, can assist you to adhere to your schedule. A phone, however, should never be strictly limited for such academic purposes; occasionally, it is perfectly fine to let loose, play the latest game or watch endless movies until the battery drains out. Life is what you make it.

"The use of such technology will serve as a boon to your successful college career."

THE MUST LIST

From the humble mouse to the majestic humpback whale, a vast array of creatures roam the earth and swim within the waters of our world. With over 10,000 species of animals being discovered every year and the total number of species being estimated between two million and fifty million, humans have yet to encounter all that Mother Nature has to offer. Some lurk in the darkest depths in the oceans while others soar through the skies. Some burrow themselves into intricate tunnels beneath the earth while some have become our closest companions. No matter where they are or what they look like, each and every animal is a miraculous embodiment of evolutionary ingenuity to admire and respect.

In this edition of the Scribe, our writers introduce one species of animal that has captivated their imagination. Whether it be because they have a special characteristic or they are secretly deadly or they just look too darn cute, these animals have been deemed worthy of being introduced. Some you may have seen before and some may be ones you could have never dreamed of. Hopefully you'll walk away learning something new about the world around us, spurring you to vow to work harder to preserve the wonderful planet we live in.

MUST SEE: The Red Stag

By Daniel Kim

Herbivores are looked down upon, mostly because they're on your dinner plate more often than in feature films. A cow (arguably) inspires the most joy to the average person when it is a steak (or several). Stags, however, seem to take exception to this; the image of the fleet-footed plant-eater, so sleek and sinuous, amidst a backdrop of trees is majestic in an oddly calming way. The image of power isn't unjustified, either: stags are excellent jumpers and swimmers, and the crown of antlers that juts from their heads is a weapon as much as it is a status symbol. The best part? Some stags consume meat when available. So they're intelligent as well!








MUST SEE: The Pigeon

By Dongwoo Kang

When city dwellers consider the fellow animals that have come to reside with them in their urban jungles, their typical visualization may be of a dog or a cat, maybe even a rat. However, one of the most ubiquitous of them all, the humble pigeon, has largely been ignored and even maligned. Many see these creatures as “rats with wings,” disease-infested nuisances. Yet, pigeons pose no more of a pathogenic threat than do common household pets. Furthermore, pigeons have inspired many creative minds, like Nikola Tesla. A pioneer of electricity and prolific inventor, Tesla was fond of pigeons, taking care of injured ones in his spare time and going as far as confessing his love for one particular bird in his writings. The famed artist Pablo Picasso also cherished these birds, using them as frequent subjects in his paintings and even naming his daughter Paloma, Spanish for “pigeon.” Even today, pigeons in the form of doves continue to inspire humans through their symbolization of peace, prompting us to relinquish hatred and embrace mutual respect. This winter while you enjoy your warm electric heaters, the paintings at the art gallery, or your peace of mind, rethink the pigeons as more than just pests. The next time you revile the innocent pigeon for its dirty feathers or the white marks it leaves behind, remember that it has made even bigger marks in history.



MUST SEE: Cats Only Have One Life

By Hyunsung Kim

As an old English adage goes, cats have nine lives. In Germany and Italy, cats have seven lives. In Turkey, the number of lives is six. Albeit the difference in numbers, old proverbs tell that cats have more than one life. The meaning behind these proverbs is that cats have amazing talent in escaping life-threatening crises. Their excellent sense of balance helps the cats land on their feet when they fall from elevated spaces. Plus, cats have two extra lumbar vertebrae (backbones) and one extra thoracic vertebra (chest bone) than humans. The extra bones result in the difference of flexibility, aiding the felines to slip through tight gaps. Despite these amazing physical features, cats do not come back to life when they are dead. The one and only life that cats are living right now is the life that we should care and protect.

MUST SEE: The Penguin

By Jaeyoung Yun

If anyone has ever watched Pingu, you'll understand what I mean when I say that I think penguins are one of the most adorable creatures on earth. I've always had a soft spot for penguins because of their close resemblance to someone I care deeply about, but they're also the winter animal, appearing in all sorts of Christmas cards and end-of-the-year adverts. The British department store John Lewis, famous for their annual heartwarming Christmas adverts, created a character called 'Monty the Penguin' for their 2014 advert, which featured a male penguin searching longingly for his other half.

The most familiar image we have of the penguin is no doubt the Emperor Penguin, which lives in Antarctica in temperatures as low as -60°C. The hardships that the male Emperor goes through in order to protect its egg before it hatches are, I'm sure, well-known to most of us. Just as penguins do for theirs, let's show that little extra care and love for our families too this Christmas.



MUST SEE: The Mantis Shrimp

By Jee Soo Lim

If there were ever a creature that could be the epitome of the term 'badass', it would be none other than the mantis shrimp. They have two raptorial appendages at the front of their bodies that they use to catch prey. How do they do this, you ask? These limbs accelerate forward at 1,500 Newtons of force in less than three-thousandths of a second, with the same velocity of a gunshot from a twenty-two-caliber rifle. This causes the water around them to boil, and when the bubbles pop, they create an undersea shockwave, and tiny bursts of light that burn at several thousand Kelvins. Most aquariums don't hold them because they are capable of attacking every other creature that share the same habitat and can even break the glass. Beware the mantis shrimp, for beneath their mesmerizing technicolored coats lies a deep and sinister monstrosity of terror.









MUST SEE: The Horse

By Juilie Joo

Many are under the impression that dogs are man's best friend. They obviously have not encountered the horse. From the days of chariot racing, to the cavalry's powerful warhorse, the farmer's helper, the carriage pullers, right up to the 21st century Olympic equestrian stars, the horse has accompanied man throughout history as a loyal and devoted friend. You may feel adoration and sometimes even obsession for your beloved pet animals, but there is nothing that surpasses the sensation of being in complete harmony with your very own Black Beauty. He feels your joy, your excitement, your fears, your stress—it's as if he knows you better than you know yourself. He can feel every flex of the muscle, every tension in your body and he responds accordingly. You, in turn, can feel his strength and spirit, his anxiety and his fatigue. He teaches you humility and your friendship will reach depths, unattainable in any other human relation. The unity between a horse and rider is beautiful and I urge everyone to experience this privilege if given the opportunity.

A polar bear is the central focus of the image, sitting upright in a snowy, arctic environment. The bear's fur is a mix of white and light tan, and it has a prominent black nose and dark eyes. The background is a vast, flat expanse of snow under a pale, overcast sky.

MUST SEE: The Polar Bear

By Jungwon Park


We rarely see them in person, but quite often in commercials with a Coke in their grasp. Polar bears debuted in Coca-Cola commercials in 1922 and have been cooling Coke in the Arctic for nearly a century.

As an expression of gratitude, Coca-Cola has been raising millions of dollars in funds for our furry white friends who are unfortunately in decline.

According to the World Wildlife Fund, polar bears are classified as a vulnerable species. Their misery is mainly attributable to rising global temperatures and the consequently melting glaciers. Although their main diet consists of seals, which they can smell even from a kilometer away, polar bears have a difficult time hunting in these wider open seas. Due to climate change in the spring, some bears spend time rolling in flower-beds instead of ice.

MUST SEE: The Goat

By Kathy Yun



Goats are largely overlooked as the favored farmland animal in comparison to sheep or llamas, which offer floofier coats and conventionally cute exteriors. Support the underdog by reconsidering goats as a bleating, scream-y gift to the earth. In fact, for completely different animals, the human may find much to respect about the goat. Goats are eminently relatable creatures – an appreciator of goats casts a fond eye for their complete disregard for polite animal behavior as they take running leaps onto every imaginable surface, screaming intermittently at both everything and nothing. Who cares about those humans watching and petting from the side of the field? Not the goat. The goat, it seems, will do whatever it wants, however it wants to. It will practice parkour on all your things. It will scream in your ear and take bites out of your hair. But it is adorable. You may never be able to summon the inner fortitude to refuse a baby goat as they smile at you and prance around with a delightfully carefree canter. Their unflagging spirit and perkiness is everything you could ever wish for in a physical manifestation of your inner child.

If this interests you, a simple youtubing of screaming baby goat vines can be an ideal starting point.



MUST SEE: The Kangaroo

By Min Jeong Kim

Kangaroos are mainly found in Australia and they are national symbol of Australia as they appear on stamps, coins, and postage cards. Kangaroos are social animals to live in groups called “mobs” of at least 3 or at most 100 kangaroos. Many know the fact that female kangaroos carry their young in their pouches. However, not many know that female kangaroos can determine the sex of their offspring. In addition, kangaroos are only large animals that hop with their hind legs as a means of travel. Even with hopping, kangaroos can travel more than 30 miles per hour and can leap some 30 feet in a single jump. Since they have stronger hind legs and large feet compare to their arms, they fight by kicking their opponents. Kangaroos and their young called joeys, are must-see animals when one visits Australia.



A large whale, likely a humpback whale, is shown swimming underwater in clear blue water. The whale's head and front flipper are visible, and it appears to be moving towards the left. The water is a deep, vibrant blue, and the whale's skin is dark grey with some lighter patches. The whale's head is in the foreground, and its body extends towards the right side of the frame. The background shows the surface of the water with some ripples and light reflections.

MUST SEE: The Whale

By Xu Chen

How many of you have been amazed by the whale's innocent and warm smiles while visiting the aquarium? At least, it amazed me when I was a little girl. The whale's evolutionary history as mammals, its distinctive intelligence and stories about it comforting people with autism all make it an adorable and special animal. What makes them more fascinating, however, is an unsolved scientific puzzle: why do whales beach themselves? This phenomenon was observed a lot of times globally. In 1754, over 30 sperm whales were found stranded on beach near a small gulf in France; recently, around forty whales were found stranded on the North Andaman west coast in the Bay of Bengal... Certainly, no one has been able to give a clear answer. One common argument scientists hold is that these groups suffered from an unexpected and sudden attack, such as a shark attack or a collision with a ship. More recently, scientists also suspected the influence of military sonar, which disrupts the whales' positioning system. With the development of science and technology, we may be able to figure out why soon. However, protections are urgently required.



MUST SEE: The Elephant

By Yeonju Kim

There is nothing like the experience of interacting with elephants. In fact, the numerous organizations offering encounters with elephants are a significant reason why tourists are drawn to South East Asia. Many of these attractions ignore the well-being and the needs of the elephants and mistreat them through violent methods of domestication that include depriving them of sleep and food, beating them, stabbing them with bull hooks, drugging them etc. There are elephant attractions that offer interaction with these beautiful creatures in a responsible and ethical way. For instance, the Elephant Nature Park is a rescue and rehabilitation center located in Northern Thailand that offers day visits and seven-day volunteer projects where volunteers get to experience a fuller bond with elephants. The Mondulkiri Project, located in Cambodia is another example; this sanctuary strictly forbids visitors to ride elephants. However the organization offers treks where visitors can walk alongside them and even bathe them in a waterfall. Another way to contribute to the prevention of elephant abuse is to make donations to organizations that fight for the protection of elephants before leaving the attractions.









MUST SEE: Gyeongbokgung Lions

By Jaeyoung Yun

If you've ever passed by the Gyeongbokgung Palace, you may have noticed the ambiguous gargoyles guarding the front gates. But what are they? Tigers? Lions? Dragons? According to ancient Korean records, these sculptures are, in fact, "unicorn-lions" or "omniscient mythical beasts," and can be easily identified as Haetae or Haechi in early Joseon architecture. These lions are covered in scales with a horn on its forehead, hence the "unicorn" reference. Legend says that they lived in the frontier areas of Manchuria, and were trusted to protect Hanyang—current day Seoul—from fire and natural disasters while maintaining justice and order. Having never seen an actual lion before, Joseon architects attempted to recreate the feline based on imagination and word of mouth. Since 2009, Seoul has officially decided to instate Haetae as the city's symbol in hopes of boosting its international image. Several counterparts also exist throughout Asia under different names: the unicorn-goat xiezhi of China and the divine sheep Kai-tsi of Japan.

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