

# The Argus

First Issue Published July 1, 1954

Vol. LIV No. 413  
APRIL 1, 2008

# Justice for Part-time Professors?



HANKUK UNIVERSITY OF FOREIGN STUDIES

# Cover Story

Hankuk  
University of  
Foreign Studies

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## Justice for Part-time Professors?

There are about 70,000 irregular professors in Korea. Their basic rights and lives are ignored in university society. It is necessary for them to regain thier status as educators by revising the educational law. The story is on page 12.



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- 1 Round Talk – Students from the Dept. of India are practicing the traditional dance with passion.
- 2 Photo Essay – A man is walking along the greenhouse area which is faced with the prospect of leaving the residents’ roots.

# The Argus

ESTABLISHED 1954

Published monthly except the school holidays by and for students of Hankuk University of Foreign Studies. The Argus, the oldest campus English newspaper in Korea, pursues the highest standard of campus journalism.

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# Golden Saying | Editor-in-Chief

## All that glitters is not gold

– William Shakespeare

Most students of these days are not interested in after-school activities or in those things that they don't think would be helpful to their careers. However, the jobs and money that the students eagerly desire to gain are not necessarily all that good. William Shakespeare put it eloquently in "The Merchant of Venice," and his words are no less applicable here. This expression is to warn people that often those people or things that appear most attractive have no real value. While most students are studying to get good jobs, other HUFSSans get together and practice their performances and exhibitions. Even though the activities are not directly linked to getting high grades and improving their English, they do these extra-curricular activities because they like them, they wish to learn about other countries' traditional cultures, and cultivate their own talents.

Some students regard extra-curricular activities as wasting time. Obviously, good grades are useful and can be gold, even though they glitter. But there is gold to be found in not so obvious places too. The passion and dedication of students who find value in extra-curricular activities is gold too. One such students' story is on page eight.

# E d i t o r i a l

# Intellectual-oriented Campus


Universities these days are busy cultivating the talents of their students, whom we could call “Kkeoppittan Yi.” In English, the word translates to “Captain Lee.” “Kkeoppittan Yi,” which is actually a postwar novel of South Korea, deals with a man’s uncertainty in that he loses his identity leaning on the powers convenient to him. The hero of the novel, “Kkeoppittan Yi,” lives sumptuously piggybacking on pro-Japanese under Japanese colonial rule, pro-Soviet Union after the liberation of the North, and after coming to South Korea from North Korea he learns English to take advantage of the pro-American powers. It is no wonder that university students today might well be like “Kkeoppittan Yi,” in that they can speak English fluently, but are largely without other achievements, education, and a sense of Korean history.

Korean society has become so globalized that a self-proclaimed national university changed their motto to “Global pride.” Indeed, the main change on campuses across Korea in this so-called global age is the expansion of English lectures. It is not only so for the English Departments but for all university departments, regardless of the major, to have lectures taught in English. Additionally, some universities have declared that the opportunity to be a professor can only be realized if and only if the teacher can give lectures in English.

There is, however, one big issue that these self-styled “globalized” universities have perhaps unwittingly ignored. The universities have failed to promote the students’ scholarship. No question that the plans of universities in Korea for advancement in English are overflowing, but development for general scholarship are lacking, to say the least. These blind efforts to promote English interfere with students’ understanding by compelling us to use only English in our economics, mathematics, and other classes, which are hard enough for students to follow with explanations in Korea. Actually, it has been heard on campus that a professor regarded the university’s dictum about English immersion is absurd, and this professor said so in front of his confused students, “I don’t know how come I am teaching you mathematics in English,” he said.

To add to all of this, major universities of Seoul including Korea University reversed their former decision that they designate the subject of Korean History as a required subject for the College Scholastic Ability Test. They announced that it is because the new government will start a new policy for the university entrance examination. On the condition that most students are not interested in Korean History, this sudden decision by major universities can strongly influence students to look away from our history. How can the students compete with worldwide rivals on the global stage without knowing our national history and thus losing our identity as Korean?

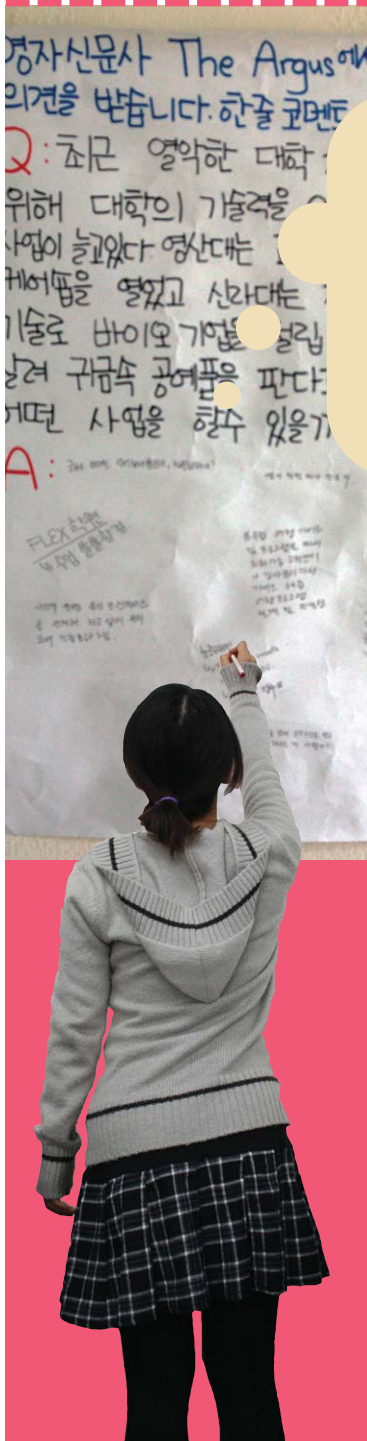
There is no difference between the universities’ policy and colonial peoples’ blind obedience to the language of those in power. It is a disgraceful attitude. If the universities are committed to train merely English-skilled students and have no concern about supporting students who devote themselves to academic study and an awareness of their history, Korea eventually will be an intellectual colony. Without question, language is an effective means of communicating information about the world. But it can never be the sole aim of students in their academic pursuits. English is an important enhancement, to be sure, but it can never be the core of our lives. That must remain in Korean.

Sure, language skill is vitally needed, it would be stupid to stop Korean from learning English. To truly upgrade Korea’s status in the world today, the universities must implement ultimate policies encouraging Korean students to study academic subjects. Additionally, the universities should promote students to have a variety of experiences instead of forcing them to spend all of their time preparing for English examinations. In addition, the supporting policies for scholars are expected to change our attitude towards “Kkeoppittan Yi,” from a talented to a stupid person. It is time for universities to cultivate campus intellectuals holding the future of Korea but studying and appreciating our nation’s past. Today’s university students in our nation will play a conspicuous part on the world stage. Thanks to well-educated students, foreigners could become more interested in learning not only Korean literature, but also the philosophical ideas, achievements, and maybe even the Korean language. 

*Editor-in-Chief*  
**Mun Hyeon-gyeong**

# HUFS Corporation Hired You!

## What Business Could You Propose?



### What if ...

Recently, to inferior the tuition fees, some universities with their unique characteristics opened a business of their own. For example, YoungSan University opened a beauty care shop with the professors, and KyungSung University specialize their own department, dealing noble metals and established a jewelry shop. **If HUFS is to open a shop of its own, then what would be the suitable areas?**

- 1... How about a FLEX academy? Not only HUFSSans have to pass the FLEX exam in order to graduate, some high school students can be advantageous.
- 2... English academy is the only way for HUFS to succeed in its business.
- 3... For those students who are capable of fluent speaking, an Eastern Europe tour guide program can be profitable.
- 4... How about open up world food restaurant?
- 5... Since HUFS is a university, opening up a business based on multiculture and language such as selling oriental foods or teaching traditional dances would be specialized.
- 6... Sell traditional objects, for example traditional craftwork, handkerchief, or toys with HUFS mark on it.
- 7... Send young students abroad for a short term through our school. Since HUFS has an image of internationalization, parents can be relieved.
- 8... Establish an English Academy to teach high school education, such as science, math, sociology etc in English.
- 9... Specializing HUFS' character, students can translate or interpret for other business corporations, of course with payment.
- 10... Open up a HUFS English town.

By Baek Song-hyun / The Argus

# Aramco Invites HUFs to Bilateral Cultural Exchanges

For five days, HUFs had a goodwill visit to Aramco, an oil company at Saudi Arabia. The president of HUFs Park Chul and 25 students from Department of Arabic were invited to Saudi Arabia by Abdallah S. Jum'ah, a President and Chief Executive Officer of Aramco. The students and the president Park Chul visited the Ministry of Education and King Saud University and had a conference about the interference between HUFs and Saudi



Strategy and Public Relations Team



Abdallah S. Jum'ah, a President and Chief Executive Officer of Aramco, the students and the president Park Chul mark a new years of ties.

Arabian universities.

This invitation was a gratitude from Abdallah S. Jum'ah and he last year received an honorary doctor degree in HUFs. In order to attend the invitation the students had to

pass a written exam and an interview. The schedules in Saudi Arabia were all planned by the president of Aramco, the oil company, at no charge.

**By Baek Song-hyun**

# First Dongari Exhibition Held

The exhibition of the *dongari*, which means an extra-curricular activity club was held for the first time in order to introduce every club in HUFs and invite the first year students to join as new members. Under the slogan "Our another story," 55 clubs which belong to eight categories, humanities and sociology, Christianity, volunteering, sports, religion, performances, and practical academy, took part in the exhibition for two days from March 12 to 13.

*Binubangul*, a volunteer club, performed blowing bubbles to inform the club name and attract the students. The club drawing animation and pictures, *Haegal*, displayed



Kim Min-ji / The Argus

*Dongaris* in HUFs are boasting each one's characteristic to freshmen.

their own works in front of their booth. *Chihun*, showed off their guitar skills to notify their characteristics to the freshmen.

"I would like to join at least one *dongari*. It would be interesting to meet and get along with new people. I have already chosen one while visiting several clubs. I am looking forward to participating in the club," said Jo Hye-rim (Dept. of Chinese-08).

"Until last year, each club informed themselves individually, so many freshmen

were hesitant in joining the clubs by themselves. To improve these problems, we held the exhibition like a department store with festival atmosphere in order to let the students feel free to join it. The students joined the clubs three times more than last year. Also, the exhibition has done some good in students noticing the kind of clubs that are in the school," said David Choi, the president of Union of Companion Circle.

**By Kim Min-ji**

# New Dorm Open

A new dormitory at HUFS, GlobeeDorm on the Seoul campus, is now open. The new dorm houses Korean students, foreign students, and foreign professors, and opened at the beginning of the spring semester 2008.

Globeedorm, located between Law School building and College of Social Sciences building, accommodates 662 HUFSSans. 62 percent of them are

undergraduates, including Korean and foreign students, and 38 percent are freshmen. It also provides residents with comprehensive services primarily related to daily living and study, and amenities such as laundry rooms, study rooms, and cafeteria, which are open throughout the year.

In addition, facilities for students, including club and department rooms, rooms for the Students Self-governing Association, and rooms for students who prepare for national examinations will soon move from the old student building to the low-rise part of GlobeeDorm. By providing students with various accommodations and amenities, GlobeeDorm will soon be the new hub of student activities at HUFS.



A new dormitory at HUFS, GlobeeDorm on the Seoul campus, located between Law School building and College of Social Sciences building.

By Baek Song-hyun / The August

By Jo Min-jeong

# HUFS-POSCO Asia Fellowships Awarding

On March 21, the annual POSCO Asia Fellowship Awarding Ceremony was held to give back

on how Korean students in 1960s and 1970s studying abroad were benefited from other countries in the Main Building, Seoul Campus. The total of eight students from the Graduate School of International Area Studies who are foreigners majoring Korean Studies and who are capable of teaching Korean when returned to their hometown.

“So the school and POSCO selected students from the third countries, especially from Southeast Asia” said Choi Hong-gyu, the head of the Graduate School of International Area Studies. The ceremony started by Choi Kwang-woong, the Executive Vice President of POSCO TJ Park



HUFS, POSCO and prize winners are celebrating the fellowships awarding.

Foundation, a congratulatory speech from Park Chul, the president of HUFS, and awarding prizes followed.

Strategy and Public Relations Team

By Baek Song-hyun

# HUFS Launches Protein Research

HUFS launched a protein research center for bio-industry, and had an opening ceremony at Udeok Hall and the college of Natural Sciences, Yongin campus on March 6.

HUFS president Park Chul, other officials including Gyeonggi Governor Kim Moon-soo, Yongin Mayor Seo Jeong-seok, and

many figures also attended in this service to pay a tribute to this achievement of HUFS.

The Protein Research Center for Bio-Industry launched at HUFS is an area designated as part of the Gyeonggi Regional Reserch Center first established by the Gyeonggi government in June 2007 to develop protein for bio-industry that will attract foreign investment and international companies. This center plans to develop a new industrial enzyme used in many different fields such as those of cleaning material, the manufacture of medicine, food science, and as a protein to control infection, which has the potential to protect people from many harmful and even lethal viruses. With the new Protein Research Center,



HUFS president Park Chul, other officials are celebrating an opening of Protein Research Center for Bio-Industry.

HUFS is stepping up its effort to help make a successful educational-industrial complex in Gyeonggi Province.

Strategy and Public Relations Team

By Jo Min-jeong

# What I Crave for

The lecture  
of walking  
pop artist  
Nancy Lang

By **Ha Kyung-hwan**

*Editorial Consultant*

**N**ancy Lang likes her nickname “the walking pop artists.” She is a leading artist of unconventional and provocative women, and she recently visited our campus. The General Women’s Student Council invited her to celebrate “International Women’s Day” on March 12. Being filled with artistic passion, she served as testament her life and dreams to HUFs students. To put it simply, she was really something.

Venice Biennale 2003 was Nancy’s debut as an artist. At an art show “Uninvited Dreams and Conflicts,” she set out to do a creative performance with a unique appearance. Though she was not formally invited to the event, she successfully came into spotlight with support from both local and overseas press. These days, the artist has accomplished firm position as a passionate and feminist icon of the times.

## Digest

“Art is not to imagine beauty but to beautify certain things. What I want to do in my work is to present unimaginable dreams and fantasies to my audiences that interest me that I feel we all share. I strongly want to give form to the shape of the dreams that people may have lost or forgotten about a long time ago. Certainly, I believe artists should love people and want the best for them and inspire them to strive for what is possible for them in their best dreams. This is why I am drawn to pop-art. I don’t want my life to be consumed by worries and anguishes. Those emotions will never pay to make other people happy.”

She points out that Picasso’s “Les Demoiselles d’Avignon,” “The Young Ladies of Avignon Street,” broke the basic principles of painting that had long dominated the medium. The painting has become a hallmark significantly remarked upon in the history of modern art in that it is one of the works by a major artist that helped shift the perspective of one vanishing point in a painting to multiple perspectives. Picasso, she goes on to explain, strongly influenced the way people look at the world through creating many and new visions in his work. In this, he successfully challenged the direction of the centuries old single perspective method of painting, calling attention to things and ideas in the world the old method could not do. Since then, modern art has sustained and unrestricted freedom much like a riderless horse. Painting, as well as other visual and performance art, has been fueled by uncountable trials and the unanticipated artistic experiments since then.

The work of Salvador Dali also strongly influences her. “His paintings are considered eccentric, unfamiliar, and uncanny, and his life was also surrealistic.



“ Art should be lighter,  
like a bikini.  
I wish that audiences enjoyed  
the pleasure of art much better.”



Ha Kyung-hwan / The Argus

He liked to astonish people. He also took risks. One time, he nearly died while wearing a space suit. It out-weighted by many kilograms and pulled him down to the ground, nearly suffocating him. Through his many trials, he knew well the way he could draw attention. He claimed our unconscious illusions and dreams should also be treated as normal, even crucial material in artistic activities. “This is why he inspires me,” she said.

Nancy cannot ignore Andy Warhol, either, who was a legendary American artist and a huge figure in Pop-art. Mass-manufactured products appeared with advent of capitalism, that seemed like a living organism in the state of wildness. Warhol put clothes of culture on commodities, and thus drew the public’s attention to them. With his quick wit, Warhol recognized that products are live organism, jumping over several steps of evolution. Now the products suited the clothes of civilization. And Nancy notices that it has only gotten more so.

In all likelihood, at least two conditions should be fulfilled if the artwork isto be considered a masterpiece. One is a new technique that has never been tried before. The other is that many works have to be produced with the same technique Though

“the customer is the king” is a very old slogan, people have the tendency not to admit this in regard to paintings. They continue their arguments with only their own languages, not recognizing how mass consumer culture has influenced even local customs and traditions, and thus is giving us unauthentic dreams, and drowning out what is real.

### Focus

What does Nancy Lang want to accomplish through her art? “I willingly take the trouble to break the idea of the barrier between art and fashion and between art and business,” she says. “When it comes to assessment of art, we are supposed to keep out of a good-guy and bad-guy frame, that kind of separation from art and other fields becomes meaningless.”


“Also,” she continues, “painters cannot exist without their networks, which communicate freely with both consumers and producers. On these backgrounds, the current painting scene might track back to the past when the customer, or patrons, commissioned painters to draw their pictures. I think this is an important lesson for artists to remember.”

Seen from this viewpoint, the

communication of paintings is the highest priority on her work.

“My opinion is based on the grounds that many people have enjoyed my work. I think an artist is always influenced by the fantasies and joining of time to satisfy the audience who suffer from the tumult and distraction of every life. I know that some critics do not like me. They criticize me for my blatant earth-bound desires in my work. I strain to get around their harsh words. Rarely do I have leeway to persuade them in the way they want.”

“Some people ask me if I am a pop artist who works for the popularization of art or an entertainer who goes with people’s capricious tastes. My answer is that I don’t care if only the audience will happy.” She is straight about her argument without any hint of hesitation.

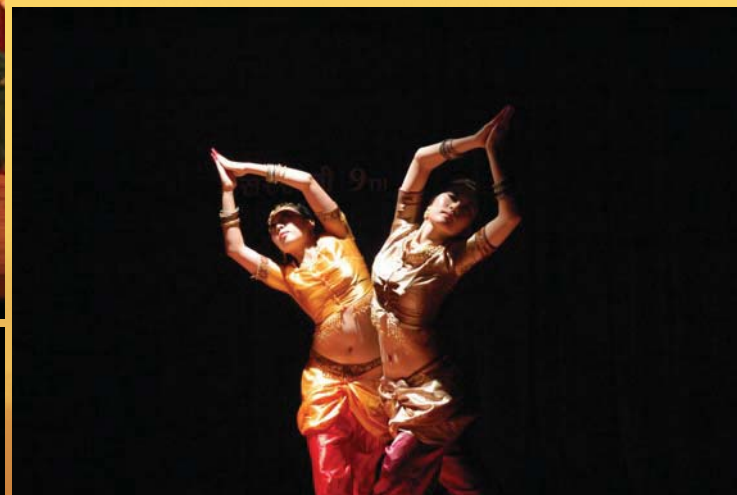
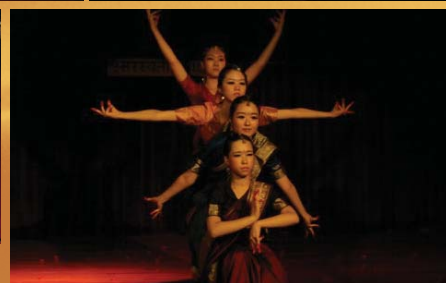
“Painting enriches the meaning of life. From this viewpoint, painting is an amusing and an overturning routine and ordinary work. Art should be light, like a bikini. In a state lighter than feathers, it could fly into anywhere. Not for me just for me, but I wish that audiences will enjoy the pleasure of art much more in times to come.” 

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# Bring out India Underneath Your Skin

By Baek Song-hyun  
Associate Editor of Campus Section



Where can you see and hear multiculturalism in Korea? The answer is right here at HUFs. As there are a lot of different language departments at our university, many traditional songs and dances can take place at one time, in one place. One of the popular traditional dance gatherings at HUFs is “Saraswati” from the Department of India. “Saraswati” celebrates the passion and love of dance. To find out more about “Saraswati,” a reporter of “The Argus” to interview a few of the members.

**Reporter (R):** What is the motivation for the members to join “Saraswati”?

**Jeon Eun-ji (Jeon):** When I was a freshman, I saw a “Saraswati” performance and at first sight the dance, the clothing, and the accessories drew me in.

**Lim Sook-young (Lim):** The charismatic and dreamlike movements and the music were the main attractions for me to join.

**Lee Joo-hyun (Lee):** I never danced before in my life and I thought this would be a great chance to have a new hobby of my own.

**R:** What is the main purpose and reason of “Saraswati”?

**Jeon:** What we do is dancing. In Korea no other Departments of India at other universities have folk dance groups. Through our meetings, not only can we learn the culture, but also we could spread the culture widely.

**R:** Through the dance, what are the characteristics of India that you have learned?

**Lee:** The folk dance movements are very unique in styles. While Korean dances are focused on emotional aspects, in India the movement itself is the essential part. The Indians give meaning to each movement, such as a flower or a deer. Through the dance I have learned about the composition of people and nature.

**Jeon:** Not only does Indian dance deal with human beings and nature, it also has religious meaning. While dancing there are some parts which describe the god which has two heads and several hands in one body. Since this god is very distinctive in its outer look, many of us have to play each arm or head to create one figure.



**R: What are some of the difficult things you do while dancing?**

**Jeon:** Actually, this is my first time dancing. I have a stiff body and I have to loosen up through stretching. Since yoga is important in India, many of the dance movements require flexibility. This has been the most difficult thing for me.

**Lee:** Indian dance is not as easy as it looks. After practice, my back hurts so bad that I can hardly even walk.

**Lim:** Since Indian dance is a composition of softness and charisma, it's hard to put both these qualities in one move. Not only does my back hurt from back flipping, also my pelvis.

**R: What have the members gained from practicing India's traditional dance?**

**Jeon:** As is common with other folk dance or folk song gatherings, preparing for the performance is the toughest part. For one performance we usually start practicing a month in advance. When we perform we don't just practice and dance in front of the audience. In order to actually perform we need an auditorium, lighting, and other things. Unfortunately, we can't afford to fully equip our performances only through our group fees. In order to perform, many friends and students in our department donate money to help us and we do appreciate it. Because of them, we can perform.

Also, if we have a stage, then we need the speakers, lights, and other things. Since we are all girls, boys in Department of India help to set up the stage. Through preparing for the performances, we learn that people live by helping others.

**R: What could a person learn about the culture of country by studying and practicing its traditional folk dances?**

**Jeon:** There are a lot of ways to know and learn other nations' cultures. People usually tend to study the culture through guide books or novels. From these, students do get an idea of those countries' cultures, and though they might be

good sources, they are at best second hand, and its mostly tourist information, not anything real about the people.

Through learning about and practicing traditional songs and dances, I can feel India directly through my body and can learn about the country on my own, not just through reports from other people's eyes.

**Lim:** Some students might think that knowing the foreign language is all they need to know so they can effectively communicate with natives of that country. But when I went to India, I found that the people were more surprised and pleased about me practicing the traditional dance than my speaking the language. There's a lot more to traditional dance than imagined, it's another way to communicate.

**R: What is the beauty of the traditional dance of India?**

**Jeon:** The hand movements in the dance interest me very much and I am always looking for that. By using our fingers we make images of flowers and animals. Also, while we dance we put red strips around our finger tips so that the audience can see our movements clearly, and the red strips also make the performers' hands more flowery. Through these hand movements I can feel how Indians consider the fine details.

**Lee:** For me the facial and eye expressions are the beauty of the traditional dance. In India, the eye is so sacred that there's even a dance only using eye expressions. For example, the performers just roll their eyeballs in some dances. While dancing by making different facial expressions, I can feel how Indians feel when they actually dance and these expressions contain India's uniqueness.

**Lim:** The dance movement, which is still but is yet dynamic, is India's character. In part of the performance, the lower part of the body is still, but the upper part is dancing with hands and waist. This is very dreamy and that's the charm for me.

**R: Were there any interesting episodes in your experience with Indian traditional dance?**



**Lim:** When I was a freshman, I had my first performance at Nami Island on “India Day” organized by the India Embassy last year. Since it was a huge celebration and my first time on stage, I made a lot of mistakes. After that experience, I began surfing on the web to learn more about our performance and found a related article saying, “The students from the Department of India Dance and Play of HUFs.” I was very puzzled and perplexed since the reporter could have been more precise in his reporting about our performance.

After a while I had a chance to work at an India food company with only Indians and one of them knew me and I was very shocked because I didn’t know him. It turns out that the company provided the food to the audiences on “India Day” and he saw my performance. He said he remembered because I had made so many mistakes and he took pictures of my performance because he thought it was so comical. He appreciated my attempts at the dance, though, and said the audience enjoyed it very much.

**R:** How would you describe Indian traditional dance in one word?

**Lim:** As I mentioned earlier, it’s like a dream and fantasy.

**Lee:** For me it’s passion and strength.

**Jeon:** When we dance we have to watch how light and shadow affects our movement and how they add to the beauty of the dance. I think the dance is like a shadow of my inner self reflecting not just the poses but more.

**R:** Does participating in traditional dance help you understand the language better?

**Lee:** The title of the dance is, of course, in Indian and knowing its definition helps you think about how to dance and I can capture the emotion better by knowing the language.

**R:** What other activities do you do besides the school performances?

**Jeon:** Since our extra-curricular work with Indian traditional

dance is the only such group in any university in Korean, we attend a lot of world traditional celebrations, such as “India Day.” Our seniors once appeared on a TV commercial. It was about India and they were dancing in the background. Also, we perform sometimes at Indian restaurants and sometimes appear on TV broadcasts.

**Lee:** Since we are a unique group in Korea, we get a lot of requests. However, we are students before we are dancers, so we can take every request.

**R:** Where do you get the clothes and accessories for dancing?

**Jeon:** We go to India at least once a year and buy clothes and accessories ourselves. We don’t go as a group but go individually on backpack trips, or go to study India. It’s better than buying similar clothing in Korea because with the stuff we buy here it feels like we’re just pretending. Also, through traveling we see a few traditional dance concerts and learn much from the dancers through enjoying their performances.


**R:** What is unique about the outer look of Indian traditional dance, such as the clothes?

**Lee:** The clothing is bright and is sparkles a lot. The dancers costumes emphasize bright colors in many different hues.

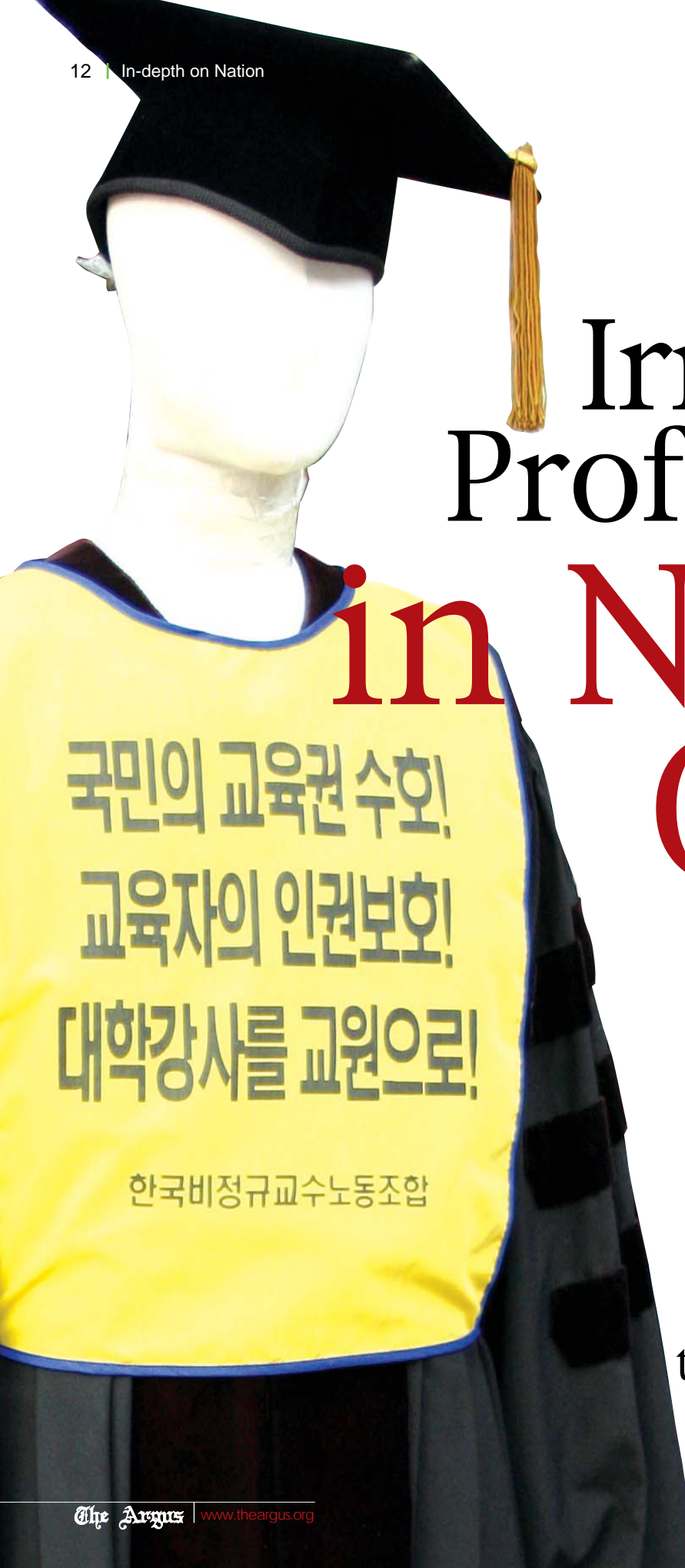
**Jeon:** While Koreans prefer an achromatic color, Indians love shiny colors, such as gold and red.

**Lim:** They try to decorate themselves as gorgeously as possible. From top to bottom on every finger and toe, they wear rings and numerous bracelets and anklets.

**R:** What are your plans for “Saraswati”?

**Jeon:** Next semester, we are going to have a subscription concert. On every stage we will perform new moves and we are going to learn another traditional dance, and maybe create one of our own. Through this we hope to spread the beauty of India. 

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# Irregular Professors, in Name Only

국민의 교육권 수호!  
교육자의 인권보호!  
대학강사를 교원으로!

한국비정규교수노동조합

Non-regular professors' rights are ignored and treated unfairly in universities

**By Kim Min-ji**

*Associate Editor of National Section*

**A**t a small tent near the National Assembly, two elderly people who were once a part-time professor have protested against the true education of university society for 193 days. In front of their little tent, there was a small space in memory of a deceased instructor, Han Kyeong-sun, who was deeply discouraged from her unfair life of a temporary teaching job. What is happening to them under the pretense of part-time professors behind their peaceful lecture in university?

### **Unreasonable educational law**

Do you know that a part-time professor is not recognized as a regular lecturer based on a higher educational law? As *Yushin* government, the notorious government by Park Chung-hee to perpetuate his dictatorial rule, has become more notorious since 1977, the professors were differently divided into regular and irregular professors in attempts to expel the intellectuals who resist against the government. Now under provisions of the law, regular professors in college are a professor, an associate professor, an assistant professor, and a full-time lecturer. Part-time instructors are excluded in this category and classified into the non-regular professors. Because of these provisions, they have had no legal basis to guarantee their status. Some lecturers have suffered from the ignorance from university and poor lecture environment.

### **Unstable status**

Part-time professors are not covered by social insurances, which include the national pension, health insurance, unemployment insurance, and worker's compensation. Some national universities support their unemployment insurance and worker's compensation recently, but few private colleges admit these basic right yet.

When it comes to the employment, unreasonable situations have risen with abuse of the university's authority under the law. "No contract for the lecture, no advance notice for dismissing in most universities," Kim Dong-ae, one of the protesters in the tent as a dismissal lecturer, said. "One day an assistant graduate student called and informed me of teaching for some hours the semester without any negotiation about time or subject. With only simple phone call, my lecture was settled. Then no one let me know whether I had my lecture next semester or not until the beginning of the lecture." Noticing her discharging, she got

hurt from the rude attitude of the assistant. Most universities have regarded these disrespectful actions as natural for decades, she said.

In case of the late Han, she taught the subject named practical English at one university on condition that she took the 12 credits a semester. When the semester started, she had to teach twice more lectures because one credit was admitted to be two hours, not an hour. After finishing the semester, however, she got paid in according to her 12 credits, regardless of her 24 lecture time. "It is very hard for a teacher to lecture about 24 hours for a week, especially in university where much time to prepare for the lecture is needed," said one irregular lecturer. "Even though the part-time professors take classes, about 19 hours a week, they get paid much lower than the full-time professors who teach about six hours a week." It makes the irregular professors discouraged, but most of them accept this inconvenience. That's because they are afraid of being dismissed every semester.

### **Discriminative treatment against full-time professors**

Teaching staff evaluation which most university students do at the end of every semester is applied differently according to the status of teachers. It is too generous to full-time professors, but too cruel to part-time professors. This evaluation more applies to the latter. When both get equally low grade from the evaluation, the full-time professors receive bad effect only a little, while part-time professors might be dismissed with no classes next semester. "When I took one lecture, the lecturer asked the students for grading good marks for his lecture so that he could have good reason to continue his lecture next semester. He was enthusiastic about teaching. I am pity for him to be treated partially from the full-time professor," one student talked about her non-regular professors' situation last semester.

Another unfair manner is seen in opening a class. "The lectures which are hard and bothersome for the professors to teach are naturally responsible for the part-time professors," Kim Young-gon, a member of the Korea Irregular Professor Union (KIPU), said. "Usually the professor chooses first what he wants, and the lecture cannot help choosing the remains whether he wants or not. Besides, when the professor is busy with working other things, the lecturer teaches his class instead of him," one lecturer who wishes to remain anonymous confessed.

Also, there is no professor office or staff lounges for the lecturers in some universities. They have an only small mail

box filled with reports.

**University students' opinion**

Then what do the university students think about their teachers? The Argus carried out the survey in order to find out what most undergraduates think about the part-time professors.

The first question that whose classes you would choose when there are same classes of regular and irregular professors aims to find out what standard the students set when they take classes. 78.3 percent of students responded that they would take classes whether the regular or irregular professors are competent teachers. Only 11.1 percent of them responded they take regular professors' classes unconditionally. According to the result, students do not decide their classes depending on the professors' class.

Besides, 70.3 percent of respondents think there are more proficient temporary professors than regular professors. Most students agree that all of the regular professors are not necessarily much more competent and most non-regular professors have enough ability to teach well. Some universities do not agree the proposal that the irregular professors have basic rights to be treated as much as the regular professors have. The reason they disagree is the irregular professors are not competent to teach students as good as the regular professors. Though, with students' point of view, their reason does not make sense and it

might be an excuse.

When temporary professors are superior to full-time professors, 29.2 percent of students think the temporary professors need to get more salary and 26.1 percent think they need a chance to be appointed as regular professors. 22.5 percent agree that having an authority to open classes next semester is needed. It demonstrates that higher income, chance to become a regular professor, and authority to open classes should be treated in accordance with the professors' abilities, not personal connections.


When it comes to the teaching staff evaluation, 72.8 percent of students think the evaluation result should apply to equally both full-time professors and part-time professors. 21.1 percent think it should be applied more strictly to the full-time professors. Unlike the students' responses, the evaluation is applied more strictly to the part-time professors in most universities. The universities need to change the application of the evaluation completely based on the study and ability without discrimination between the two. The dismissal of the incompetent professors in Korea Advanced Institute of Science and Technology (KAIST) is a good example. It is reasonable to apply the evaluation to both regular and irregular professors.

About half of the students recognize the discriminative treatment between full-time and part-time professors. They responded that part-time professors are treated differently in low income, unstable

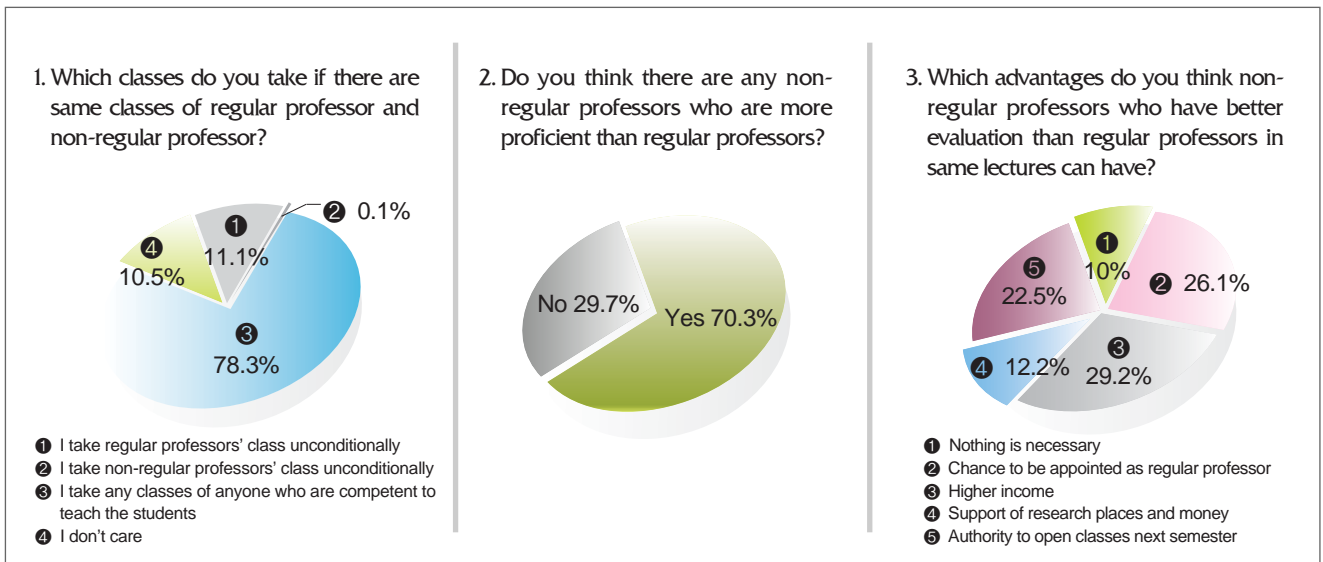
employment, insufficient support of their study, and authority to open classes. Other factors are following: regular professors are absent from class on their own authority, while irregular professors' attendance book has to be checked every time, full-time professors are guaranteed indefinitely although they do not teach well, while irregular professors are always nervous to be dismissed some day.

**Everyone's responsibility**

The protest movement in a tent in front of the National Assembly is continuing now. Only 10 irregular professors are struggling to regain the right status of 70,000 temporary professors. The educational law needs to be revised for their stable lives.

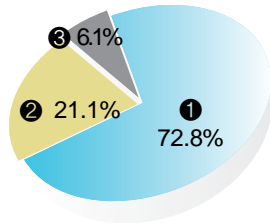
It is hard for them to influence the legislators to change the law by themselves. It is time for the students and regular professors to concern themselves about the irregular professors. KIPU suggests that the universities need to recognize the irregular professors' basic rights. For example, they should have the authority to open classes. Also, the union aims to abolish irregular status of these professors at the university. For the students, professors, and the university, all of them need to take responsibility for the rights and status of irregular professors. 

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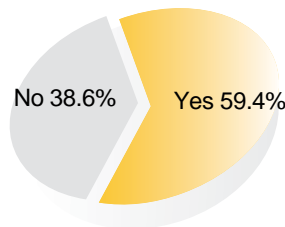


4. What do you think of the application of teaching staff evaluation?

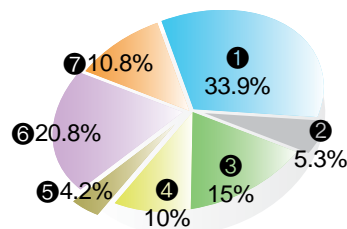


- ① It should be applied to both regular and irregular professors equally
- ② It should be applied more strictly to regular professors
- ③ It should be applied more strictly to non-regular professors

5. Do you recognize the discrimination between regular and non-regular professors?



5-1. In what aspects do you recognize it?



- ① Low income
- ② Evaluation is applied differently
- ③ Little support on study
- ④ Authority to open classes
- ⑤ No application of socially basic insurance
- ⑥ Unstable employment
- ⑦ Others

Survey of 360 students

## Interview

“Part-time professors do not study in order to make money or gain honor. We do study only with enthusiasm for learning, and teaching students. After taking a master’s or doctoral degree, we are likely to become irregular instructors. We, however, suffer from lots of burdens and low income. I have felt humiliated and disgraced and even get treated with contempt for the last 20 years as a lecturer. Some people advised me to change my job, but is it possible to learn a new skill for another job in one’s 40s? Most of us have lived repeated lives like going around in circles in hope that we would become regular professors some day.

Kim Min-ji / The Argus



Kim Dong-ae, the president of Special Committee to Struggle for Non-regular professors' Legal Status.

To keep a lecture lively, the environment where the irregular professors can study freely should be improved because each lecture must be based on the thorough study. Unless I do not understand exactly what I teach, I cannot deliver the proper, exact, and useful knowledge to my students. Study and research are our duty and right. Also, right compensation to the educational labor is necessary. Nevertheless, the condition has not been improved for these necessities for about 30 years since we are regarded as non-regular. For this reason, the ability to teach has been getting lower and the innocent students have gotten damaged from these bad condition.

As there are so many people who have master’s doctoral degrees from the university abroad, it is disadvantageous to become a regular professor, even a non-regular professor without degrees on university abroad. Besides, the number of undergraduates who are eager to enter graduate school has decreased gradually. It is related to the quality of higher education. How could the noble and creative lectures be trained and appear in this surrounding?

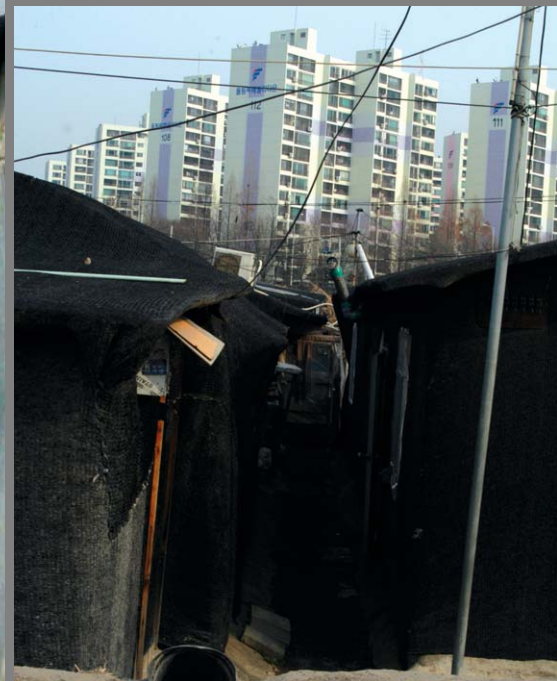
Essentially, the provision of higher educational law has basic fault, so that it should be revised for the instructor’s status. Universities have taken advantage of this rule for a long time and their practices have been regarded as right in college society. It is profitable for them to abuse the temporary instructors with low income and unfavorable conditions while they raise the tuition fee higher and higher every year. They have interest in only speculating on real estate and constructing more buildings spending money the students and their parents paid. I am sure that their crippled operation will cause serious damage to them. The university itself should be corrected and reformed through the amendment of the law. I have struggled for every lecturer in Korea. The problem is not just our own. The university students need to have concern about this situation. Under the restoring of the instructor’s legal status, the students might have enthusiasm for their study with higher quality of lecture. Moreover, abuses-plagued university society might be eradicated and there might be no more trade with the name of professor. Professors and other lecturers’ concern about this problem will be helpful to our struggle.

The struggle should be continued until our status gets back. It will be a hope of the 70,000 part-time lecturers. Then I would teach only when I become a regular lecture.”



# Isolated Houses in Exclusive City

These are the sights of “Ant Village,” located Jangji-dong, Songpa-gu, Seoul. All the houses in “Ant Village” are made of vinyl plastic. The greenhouse area, a so-called “vinyl greenhouse area,” is an alternate habitat for the low-income bracket who cannot get houses in the normal housing market. A man his way home treads with heavy steps because some of his neighbors were moved out of their houses and even his family was also forced to move out by government. Recently the residents of the greenhouse areas at Songpa-gu including the “Ant Village” were faced with the prospect of leaving their roosts in a corporate effort for a new town development. The poor who have made their livings as vegetable peddlers or daily workers are put in a miserable situation by the government’s preposterous demand for more and more land. The authorities of Songpa-gu seem to just wipe out the traces of poverty by merciless development. Under the policy, wealth-polarization is increasing faster. In these pictures, the situations are made obvious. Let’s examine the life of the greenhouse area’s people. A





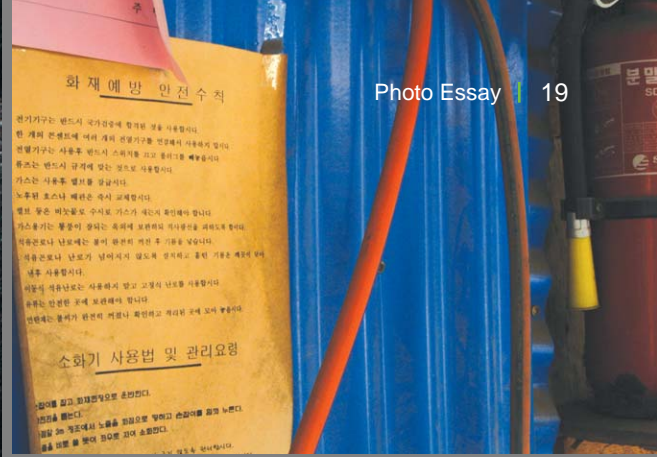
The grandmother walking with a stick said to "The Argus" reporter, "You don't need to take a picture because we are merely old people." The reporter couldn't help but be touched by her deep sight.



◀ The scattered shoes sorrowfully shown here are those of the greenhouse people who live in houses that are not even adequate enough for people to live decently.



◀ A lonely postbox stands. When is the time to receive a hopeful message the poor residents?



▲ The people of the greenhouse area have been required by law to put portable fire extinguishers in the area since a big fire broke out. It seems that the residents' life is as dangerous as sitting on a barrel of gunpowder. If a fire breaks out, whole the village of vinyl house area will ignite in a flash.



▶ The greenhouse area's houses stand roof to roof in a narrow alley.

▶ There are three more churches made of plastic greenhouse in the "Ant Village." Religion may be a consolation for the residents of the area who live in constant fear.



by Mun Hyeon-gyeong / The Argus

# Too Many Cooks Spoil the Soup

It's time to put a stop to the innerschool disruption

**By Jo Min-jeong**

*Editorial Consultant*


Over the issue on the designation of counsel by the board of trustees of HUFS foundation on March 1, the HUFS alumni association and members of the HUFS community, including students and professors, clashed head-on with the foundation. This conflict has become entangled. Raising different suspicions continuously about the designation, neither side has yielded to the other. Among the different voices, there is one voice, though, which is a calling for the resignation of the chairman of the board of trustees of the HUFS foundation, Lee Nam-ju. However, allegations about the process of selecting three nominees as new trustees have been the main topic in the heated argument and the foundation itself. The raised suspicions are: why does the board of trustees of the HUFS foundation select new trustees behind closed doors, and why does it exclude the president of the HUFS alumni association from being a new trustee, and why are two existing trustees serving two more terms, ignoring the nation's dictum that at least two people on the board should be contributors to the endowment of school.

The foundation flatly denied one of the allegations, saying that it excluded the president of the HUFS alumni association because he defamed the board's reputation by criticizing one of its former trustees. However, the foundation has not yet said anything about the others. Also, questions and refutations about the fairness of the process by both sides and controversies within the school have become bigger and more frequent.

It costs the school some trillion won to finance itself from its management, day-to-day operation, to its development under its long term plans. How will the school finance the budget under a poor foundation, poor subsidies, and poor donations from the government and

alumni? Will the school turn to the same old ways in raising money as it has done in the past? Which is through tuition fees? Tuition fees have been going to all kinds of projects throughout the years such as the construction of new buildings at the school. This is not what a normal school with a healthy foundation would do. In this situation in which HUFS' dependence on tuition fees is still high, this habit will be continued unless the interschool trouble between the HUFS alumni association, members of the HUFS community, and the foundation are solved as soon as possible, because their efforts only result in the waste of time and manpower, struggling with each other, instead of expanding the university's endowment.

Measures to stabilize the interschool trouble are urgently needed. Only making public this among the students and professors can be the way because their position stands at the intersecting point between the HUFS alumni association, members of the HUFS community, and the foundation, performing a central role to bring the opposing sides together. We should call an emergency committee to solve the foundation problems as soon as possible, and discuss the central operating body and the management of the HUFS' foundation. Also, public opinion on how to enhance transparency of the HUFS foundation management will be collected on a regular basis, depending on its original purpose, "a public foundation," which it became several years ago.

Currently, we need to remind ourselves of the saying, "Too many cooks spoil the soup," and that is really what is being waged at our school. This can be the president's opportunity to begin something for HUFS' real development, because the advancement of HUFS in all and various ways is our major concern, not the maintenance of the status quo. 

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# Why Morals?



**Yi Jin-nam**

- Vice president of Writing Education Society

An old man burned up Namdaemun, No. 1 National Treasure. He said he did so because he felt treated unfairly on the matter of his estates. The result of his demonstration cost immeasurable amount to say nothing of the reconstruction expenditures. Law can do nothing to him except sentencing several year imprisonment to him. There have been criminal psychologists' remarks on this matter, but no comment from the ethical perspective.

Only after the primary investigation, president Kim of Samsung Heavy Industry proposed 100 billion won for oil leakage at Taean peninsula. After 80 days silence, he said that it is the maximum he can do for that. Deals overshadow apology. Special prosecutors for the case, succession of management control at Samsung, confessed that they could not find sufficient evidences for negligence of duty. As a result, the investigation gave an indulgence to Samsung. Law justifies corruption. Law refused to take care of small stockholders who lost most of their money due to illegal internal transaction. Power wins justice.

Almighty legalism which says that everything could and should be determined according to law spread through the mentality in this country. People simply believe that it is allowable if an action is not illegal. Some seems to believe that any action is morally good insofar as it is legal. They seem to have no ability to distinguish morals from law.

The presidential election in Korea showed that economy eclipses morality. People say that they chose the leader who can regenerate the economy because economy is devastated during former regime, but they would choose the same even after the economic condition is recovered. Moral forgetfulness seems to

represent their mind. Morality is despised as "chicken ribs," something that one hesitates to even though it is of little interest. It is only a nagger for them. Under the efficiency-focused consequentialist environment, nothing else than money can draw attention.

Where is such a moral impotency derived? Two sources. The first is the rapid collapse of community and rampancy of individualism. The incubation of a new moral in a new climate never caught up with the speed of the change. Morality is not a necessary part of life for those who care only their own wealth, health and wellbeing. Moral vacuum has been a "natural" part of life in this society. With noisy MP3 players or portable game machines, young people isolated themselves from old people who speak loudly over their cell phones in subways. They ignore each other. In this sectionalized society, we do not have to keep morals to TVs or computers with which we usually dine.

The second lies in the failure of moral education. Moral education in this country has neglected to do its proper roles. Instead, it has often contributed to the justification of dictatorship. It did not teach students how to distinguish a good action from a bad one. It only tried to cram ready-made moral codes to them. People's inability to reason morally has been caused by philosophers who are responsible to teach critical thinking skills. The course of ethics before college is considered as a boring subject that forces students to accept anticommunism or to memorize philosophers' doctrines.



Me?

Taxidermied ethics is explicitly showed up when it is chosen as an elective course not as a compulsory one in high schools in this country. For education policy makers, ethics was seen as an needless accessory because it does not take one of the sections in Korean Scholastic Aptitude Tests for college entrance which is the *raison d'être* for high schools in this country.

These moral impotency leads to total moral crisis in this society. It is characterized with peripheral people who worship the four idols of Francis Bacon without reflection on their decisions. They do not distinguish happiness from pleasure. They identify wellbeing with money or muscular body. They are anxious to make a lot of money, but they never think over “why” except a simple assumption that money guarantees everything. They implicitly believe the old Machiavellian religion which says that end justifies the means even though they are not communists. They are fugitives who escape the terrible detectives of law. The society with which teem these kinds of people could be described as *bellum omnium contra omnes* (war of every man against every man).

Where can we find an exit from this endless enigma of war? Go back to the place where ethics was. Ethics is one of the major members of philosophy. Ethics is a part of philosophy which deals with human behaviors. Ethics is a philosophical study of morality. Morality is a criterion with which we determine right and wrong. Ethics is a kind of philosophical study, and philosophy is an activity to wonder, question and answer the problems around us and the world. Ethics, therefore, is an activity to question and answer the problem related to standards with which we can distinguish good actions from bad ones.

How can we perform this distinction? That is called “moral reasoning.” It is a process of argument that is composed of several propositions. It is a kind of construction which we build up with blocks of premises and a conclusion regardless of whether we follow utilitarianism, natural law theory or any other particular ethical theories. What is the actual performance of moral reasoning like? Let’s begin with the issues above. In the case of Namdaemun, we can infer as follows: from the Golden Rule which says “Do to others as you like to be treated by them”, we can draw major premise that arson is not morally allowable. We can safely say that burning up Namdaemun is a case of arson, which is minor premise. From these we can make the conclusion that burning up Namdaemun is not morally allowable. The conclusion commands us not to do that. In the case of



Seoul daily

Samsung’s management control, the major premise is that giving harms to others intentionally is morally bad. The minor premise says that inappropriate internal transaction falls into the case of giving harms to others intentionally. Therefore we can draw the conclusion that inappropriate internal transaction is morally bad. An old arsonist and the head of Samsung, both seem to lack this moral reasoning ability or at least to be negligent of being a good man. Ironically, the latter got honorary degree of Ph.D. in Philosophy from a college several years ago, which shows the fact that money kicks philosophy and ethics out of their proper places. Cart is put before the horse.

Business corporation as well as private person is a subject who should take moral responsibility. Every person should do moral reasoning in order to be moral. Therefore, companies need brains that can provide moral reasoning even though they are Microsoft or Samsung. If not, they will invite monstrous disasters in the future as we saw in Enron case. That is why many companies in the U.S. hire ethical counselors, and that is why most of MBA programs in America have business ethics professors. Moral in itself may not provide bread and butter, but without morals, we may not prevent our daily bread from spoiling during humid days. ☹️



# Tamed Media



By **Kim Jeong-eun**

*Editorial Consultant*

The Newspaper and Broadcasting Editors Association (TNBEA) published “The White Paper on the Roh Moo-hyun administration’s suppression of the press” on March 9. TNBEA related the actual circumstances of the suppression to the press by the new regulations for newspaper publishers and press media reform measures by the law. Roh’s administration used to refuse to reports critical to them be published and also did not approve of certain interviews or contributions by government employees. Also, the Roh government frequently cancelled many projects cosponsored with the media that had been established for decades.


Pressure on discussion by power groups ‘like the government’ is not the only matter of the mainstream Korean press. Abuse of freedom of the press should also extend to the university. Of course, HUFS’s press is no exception. “The Argus” and “Oedae Hakbo,” the Korean newspaper of HUFS, came to a crisis to change the composing shop without any valid reason early this year. The reason why we cannot renew the contract, despite the short time we had to prepare the magazine for publication, was by unilateral refusal of HUFS. Fortunately, the contract was renewed in barely enough time in February.

None of this, however, is over yet. A few days after the distribution of “The Argus” on March 3, with the cover article “Law School, Low School,” “The Argus” was informed that we need our professor permission before deciding on the main title of the magazine for the next month. Of course, if an article lacks of enough coverage, we should accept responsibility for its incompleteness. Editing and critical review may be necessary in such circumstances. None of this must end, however, in just a reexamination to prevent mistakes before publication. It should not be passed over that the press has the right to decide what is on the cover of magazine, for if it is, then it is a clear violation of freedom of expression.

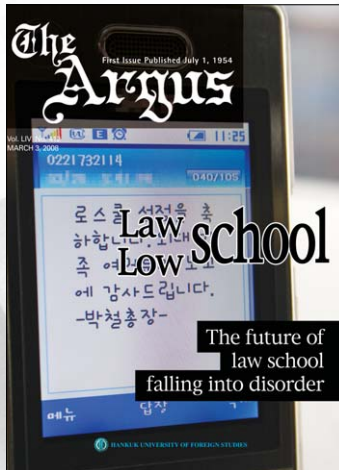
So, what about the domestic press of Korea today? Recent pressure on open and free discussion about critical issues shows the dark reality of our press. It is clear that we see close relationships between the Samsung Corporation and many media. There is a famous phrase, “The press can criticize the government but cannot speak ill of the Samsung Corporation.” Samsung’s trial to strangle the press has been trouble for a long time. To blame the media for disloyalty when it is just reporting the news honestly is well-established fact. For example, one of the Korea’s famous newspaper companies, the “Hankyoreh” and “Kyunghyang newspaper” have refused an advertisement of Samsung, so the ads with their two companies have been discontinued for over five months. In case of the “Hankyoreh”, it did not place an excuse advertisement about the oil spill in Taean by “Samsung Heavy Industries.” The matter occurred last year at SISA Press, one of the Korea’s top weekly news magazines, also showed the reality of violating the freedom of speech. At that time, Samsung’s managements lobbied to SISA Press for prohibiting an order to prevent the printing of their news, so some journalists at SISA resigned in protest.

Could the press be influenced by power and money? The press is also an enterprise. For that reason, they need capital to keep going. However, the fact is that the most crucial financial resource fro the press is from advertisements. It is a difficult matter, then, to be free from the wishes of an advertiser, especially one as big as Samsung. The media, after all, can be tamed by who controls the money.

A great obstacle to freedom of speech is not only the big companies. In the case of Korea, most main broadcasting companies are public and are invested by the government directly or indirectly, except for Seoul Broadcasting System (SBS). Also for Yonhap Television News (YTN), the main news channel in the cable broadcasting, Korea Electronic Power Corporation (KEPCO) is as a heavy stockholder. That is to say, the media in Korea has been faced with organizational contradiction from the beginning, and cannot be entirely free from the government or big business.

Since the 1980s, the media has been democratizing itself from political power, but the job is not over yet. Where is the end of the gag upon freedom of speech? What is at stake now is the roll of the media in our capitalist-dominated economy. As long as the press does not become independent of power structure, the media cannot discharge its duty responsibly. The press is responsible for keeping an eye on society as a watchdog, and the media should meet this obligation. It follows that the guarantee of independence is the necessary prerequisite for the freedom of speech in Korea. 

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# Review of The Argus

**A** If I grade “The Argus” last, I will give B+. The Argus dealt with quite many subjects as well as foci on HUFs. However, I wish the reporters could deal more deeply with the subjects not only dealing with many of them.

“Not Enough to Celebrate-Upcoming events obscure future of Law School” was the most interesting. I could get the information not only on good aspects of law school, but also on problematic aspects. It gave me more balanced view.


I hope that The Argus deals more with many controversial social, political, and economic issues and suggests the perspective of many universities.

I wish there are more sections that readers can participate in The Argus, for example, puzzles, quizzes, reader’s opinion. 

*Lee Hyo-jung  
Dept. of Interpretation and Translation-03*

**A** When I mark “The Argus” last, I will give B+. The kinds of articles are not various. I would like you to cover more various fields of articles. My favorite was “Sicken my Planet for Warming.” I learned the current issue, global warming, in more detail through the article. I was surprised that the damage from the global warming is much more serious than I expected.

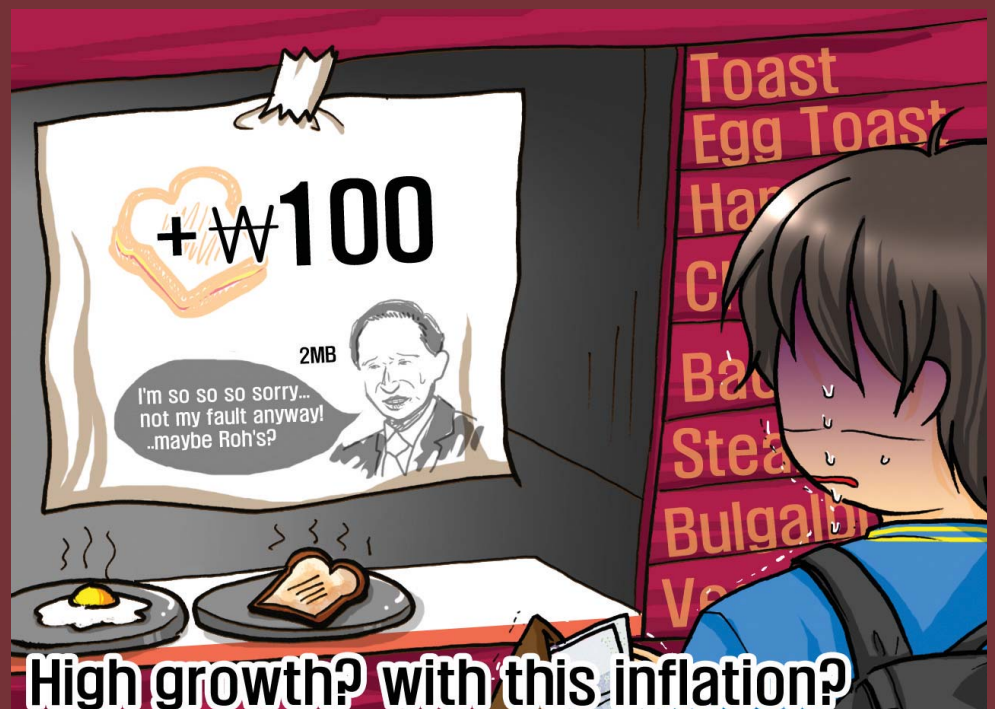
The article about the advantage and disadvantage of studying abroad will be very informative and helpful for the students who plan to study abroad.

I am looking forward to your wonderful articles. 

*Lee Jun-goo  
Dept. of Digital Information Engineering-07*



**Lee Soo-min**  
Cartoonist of The Argus



# How about Your Score of Conscience?



There will be a midterm exam in this month, April. It's a first test, and now is a first semester of the year of 2008. So, it's true that this exam is somewhat a burden on most students. The exam is an evidence of your sincerity; how have you done your best to every lessons. Therefore, you should go thorough the exam honestly and as you have done until now. Also, score should be estimated fairly more than anything else. However, it is true that there are many students who cheat in the exam. Such unfair practice committed frequently. To cheat in the exam is to act very badly. You should act on the square and follow the dictates of your conscience. Of course, that is at your discretion, but don't hit below the belt. <sup>A</sup>

By Kim Jeong-eun / The Argus



*The Argus*

[www.theargus.org](http://www.theargus.org)