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Editorial

Two Mistakes & Takeaways of This Month

While trying to decide which subject I wanted to write for the editorial, I sat down and wrote down all the things that occurred to me this month, coming up with off the top of my head things that I felt were memorable. I thought it would be a great idea to share two mistakes that turned into valuable life lessons and gave me the tools to change my inner narrative.

1. On managing time

Let us start with this question: "Are you good at managing your time?" As an expert time-consumer, my answer is, "No."

For the past three weeks, I was slammed with deadlines at work, and the midterm exams butted in right after I finished juggling the tasks. I remember telling one of my friends, "I have an exam tomorrow but I do not feel prepared at all. The whole point is that every exam is a roll of the dice because I always run out of time." No matter how hard I try or how many hours I work, I always end up being chased by time.

It is weird to see some people achieve more happiness and productivity in the same amount of time as everyone else, while I do not. To resolve this problem, I concluded that I only need to apply one powerful concept: giving myself a pause at the right moment. Resting is essential, especially when burnt out. Before getting to calculate how long it takes to work on my own schedule, I decided to spare some time only meant for resting, above all else. This small breakaway allowed me to be in control of my own time, and efficiently move on to the next step.

2. On spending money

The most dominant thing on my mind as a college student is not wanting to be a financial burden on my parents. Growing up, though my parents could afford to assist me, money was often a source of tension in my family. I developed a sense of frugality, but it did not serve me well after I moved to Seoul.

This city forced me to constantly buy impractical things. My brain has had a hard time telling the difference between what I actually need and do not need. No wonder I spent almost 200,000 won in just a couple days. That was the moment I felt the need to change my narrative on money.

Knowing how to manage money is extremely important in order to take ownership of life. I needed to work on approaching money in a completely different way. When I get an allowance from my parents, I will set aside some money, and never use it. Not only will it economize my money, but from a long term perspective, that money could be a great help on a rainy day. ☔

MOON
CHAE UN

By Moon Chae-un
Editor-in-Chief



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Cover Story

>> There are many people around campus that keep HUFSans' lives intact and convenient. We may encounter them on campus, but never get an opportunity to appreciate their hardwork. To celebrate Labor Day, the Argus interviewed some workers at HUFS and visited their work sites. Through this article, The Argus hopes it can be the glue to make their voices heard and get them the appreciation they deserve.

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News Briefing

By Moon Chae-un
Editor-in-chief

“How Come When It’s Us, It’s an Abortion, and When It’s a Chicken, It’s an Omelet?”

~George Carlin

The Constitutional Court overturned Korea’s decades-old ban on abortion on April 11, which had stated that it was unconstitutional to bar women from terminating a pregnancy as it violates women’s rights to make their own choices about their body.

Two articles in the Criminal Act that punish both a mother and doctor for an abortion procedure must be revised by Dec. 21, 2020, remarked The Constitutional Court. If no revision is made by the deadline, this 66-year law will automatically lose its legal effect starting Jan. 1, 2021.

The abortion ban was first introduced in 1953, with the establishment of the country’s Criminal Act. Since it bans abortions at all stages of pregnancy, with few exceptions, the ban has been criticized for its drawbacks.

“Pregnancy doesn’t come about by women alone, but the fact that only women are to blame makes the law very biased,” said a 50-year-old woman requested upon anonymity.



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“It Takes Two to Tango.”

~English idiom

One of the worst blazes in recent years, the wildfire that broke out in northern Gangwon Province on April 5, destroyed 250 hectares of forest and left many residents to cope with the aftermath of the disaster.

The fire started on April 4 in Gosung County, Gangwon Province, and spread to neighboring cities and counties of the city of Sokcho. Thousands of residents were forced to evacuate to emergency shelters that had been hastily set up nearby. The fire was put out, and relief goods and donations were sent to the area to recover the parched land.



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“The Bad News Is Nothing Lasts Forever, the Good News Is Nothing Lasts Forever.”

~J. Cole

Kumho Asiana Group’s board of directors decided on April 15 to sell off its core unit, Asiana Airlines, for the sake of regaining trust in the group. The country’s second-largest airline was put up for sale under a mountain of debt and pressure from creditors.

“Pain Is the Most Private Experience, but Its Causes, Whether Natural or Man-made, Demand Public Accounting.”

~Nancy Gibbs

On April 16, the fifth anniversary to commemorate the victims of Sewol Ferry disaster was held at 3 p.m. in Hwarang Public Garden in the city of Ansan, Gyeonggi Province.

Five years ago, the 6,800-ton ferry sank in waters off the southern coast on April 16, 2014, claiming more than 300 lives — most of whom were high school students on a field trip. A candlelight vigil was held at Gwanghwamun Square in central Seoul on April 13 to demand that the truth about the disaster be fully revealed and that those who were in charge be punished.



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“People Demand Freedom of Speech as a Compensation For the Freedom of Thought Which They Seldom Use.”

~Søren Kierkegaard

Since March, former members of some boy bands, including singer Lee Seung-hyun, also known as Seungri of Big Bang, have been booked by the police for distributing illegal content through a group chat with fellow celebrities.

Investigations are underway to fully unfold the hidden truth regarding the group chat.



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“It’s Coexistence or No Existence.”

~Bertrand Russell

In January, lawmaker Hwang Ju-hong tabled a bill aimed at requiring the government to put citizens’ international age in official documents and encouraging citizens to use their international age in everyday life, which is the first legislative attempt to abolish “Korean age.”

According to one of the world’s most unusual age-calculating systems, South Korean babies become one on the day of their birth and then get an additional year tacked on when the calendar hits Jan. 1.

This bill is an attempt to resolve confusion and inefficiency caused by the mixed use of this centuries-old age counting system. A parliamentary committee discussion and a public hearing on the issue are expected in coming months.



“History Is Who We Are and Why We Are the Way We Are.”

~David McCullough

Rwanda began a week of solemn ceremonies on April 7 to honor the lives of 800,000 Tutsi and moderate Hutus murdered during the Rwandan genocide, a three-month killing spree that took place 25 years ago.

The 100 days of slaughter began on April 6, 1994 after President Juvenal Habyarimana and his counterpart Cyprien Ntaryamira of Burundi, both Hutus, were killed when their plane was shot down over the Rwandan capital. The attackers have never been identified.



“Our Food Should Be Our Medicine and Our Medicine Should Be Our Food.”

~Hippocrates

One in five deaths globally is linked to poor diet, experts said, warning that overconsumption of sugar, salt and meat is killing millions of people every year due to malnourishment.

The latest study on global diet trends, published in The Lancet, showed that in nearly every one of the 195 countries surveyed, people were also eating too much of the wrong types of food. 🍌

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KOREA TRAVEL EXPO 2019



By **Gintare Ziceviciute**
Guest Reporter

For four days from April 4 to 7, Korea Travel Expo in COEX Exhibition Hall opened its doors for the 15th time. What distinguishes it from the previous ones, is now, for the very first time, the expo has invited foreign nationals to join the locals in representing Korean regions – and some HUFSSans gladly took the opportunity.

Korea Travel Expo is hosted by the Ministry of Culture, Sports and Tourism under the supervision of the Korea Tourism Association. It has been held every year since 2004 in order to increase interest in domestic traveling, encourage information exchange and ecotourism and help local economies, especially in lesser known regions of South Korea, which are often overshadowed by more popular tourist attractions. The exposition represents more than 150 local governments from cities and provinces throughout the entire country. Seoul does not participate in the event to give the “spotlight” to other places in the country.

Every year, the expo takes a different approach with a new theme, this year's theme being “What is the night trip of your life?” As the title implies, visitors of the exhibition encountered a lot of night imagery – stars and moon themed photo zones, telescopes, and promotions of night markets all around Korea.

During the four days of the event, visitors were exposed to cultural experiences, such as painting with botanical dye, calligraphy, activities for kids and so on. Visitors were also able to purchase locally produced items that are not available in Seoul, as well as witness dance and singing performances by both Koreans and foreign nationals.

Remarks from a HUFSSan

Tako Chkhartishvili, a Georgian exchange student at HUFS, who helped to represent Gyeonggi Province at the expo said, “The event was really enjoyable, and I consider it to be a great opportunity for me not only as a volunteer, but also for my professional career, as my major is related to East Asia. It broadened volunteers' knowledge a lot, especially about areas outside Seoul – we learned what they do, what they are famous for and so on. It really had it all – entertainment, engaging activities and interesting performances. We got to wear Hanbok, Korean traditional clothing and present different regions. Some of us even did that in Korean, which is amazing, considering we come from all over the world and learned the language out of love for the culture and the country. I would gladly agree to participate again and again if I had the chance.”

Such travel exhibitions are crucial to help local tourism grow. It is admirable that this year, the organizers of the event took it one step further by introducing the concept of foreign exhibitors to help attract more people and encourage information exchange not only between cities and provinces within South Korea, but also between South Korea and other foreign countries. 🇰🇷

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Two Voices on One Pitch

By Jang Soo-hyun and Park Chang-hwan

Staff Reporters of Global & National and Theory & Critique Sections

The HUFS World Cup match between the College of Chinese's Feihu Football Team and Football Club Global Student Association (FC GSA) took place on April 3, 2019. The match ended in a loss for FC GSA. Following the match, there was strife between the referees and the players of FC GSA. On April 5, 2019, the Foreign Studies Broadcast System (FBS) released a broadcast report covering the testimony of the head referee of the match in question. In the video, the head referee revealed that he witnessed racist and rude behavior of the FC GSA players and fans and that he himself felt humiliated. FBS also included a short quote from the president of the Global Student Association (GSA) in their report. On April 11, 2019, FBS followed up with a broadcast interview of the head of FC GSA and the head of the Office of International Affairs.

The Argus interviewed the GSA and FC GSA to introduce to readers who they are and further shed light upon their stances.

Interviewees

- Fernando Checa, FC GSA Vice Captain (Division of International Studies '17)
- April Collare, GSA President (Dept. of Spanish '17)
- Moon Byeol, GSA Executive Secretary (Dept. of Spanish '16)

The Argus: What is GSA?

April: GSA is the Global Student Association, which is for regular international students, unlike the International Student Organization (ISO), which is for exchange students.

The Argus: Is FC GSA a part of GSA?

April: We are two separate groups. Though associated, FC GSA has their own events that the GSA has no control over.

The Argus: Could you share your stance about the incident?

Fernando: As a team, we had a long conversation about the incident and as co-captain of FC GSA, I am speaking on the behalf of the team.

When the game ended, many of us were upset because of the result itself. That resulted in misbehavior like cursing and screaming. With regards to this, we want to make it clear that we were never trying to curse at the referee, but rather, it was mainly for us, it applies for the people supporting us because that is how soccer goes. We cursed because we played soccer passionately. It was never towards the College of Chinese or the referee.

After the game, we went to the center to shake hands. We went straight to the referee, not screaming or cursing. But the referee said that we were misbehaving throughout the game and told us that he would make sure that we would not participate in the next HUFS World Cup. FC GSA found it discriminatory.



▲ Moon Byeol, April Collare, Fernando Checa (R) flatter The Argus with their sunshine smiles.

The Argus: Did the FC GSA apologize to the Chinese Department?

Fernando: After the game, Valentim Aurelio Dias Jamba, the captain of FC GSA, and I went straight to the College of Chinese side to apologize for the misbehavior and screaming, but not for racism which we are being accused of.

The Argus: Was there racism?

Fernando: The players were never racist. The players who misbehaved on the pitch are going to be punished within our team, but we cannot apologize for what we do not represent.

The Argus: Are you aware that the head referee presented a testimony?

Fernando: Yes, we had it translated and read the whole thing. It is true that we behaved inappropriately at the pitch, and we are really sorry. We apologized for our bad behavior in terms of cursing. However, I think there is a misunderstanding about what happened in terms of what the referee perceived. The referee said that we were making monkey sounds. We did scream but it was not a racist thing. We screamed because we were passionate. We do not consider it to be a racial gesture. One of the complaints

I heard was that we said “Ni Hao.” They are the College of Chinese, so when we shook hands with them before the game, we said “Ni Hao.” This action is not discriminatory at all. To us, it is just like others coming to us and speaking to us in English. Again, in terms of racism, we cannot apologize because we were not racist.

The Argus: In the testimony, the head referee said that he has been judging the soccer game for two years. Was there anything particularly different this year that made the referee upset or partial?

Fernando: I cannot think of any reason. Being a referee is not easy, especially playing with international players since we are very passionate about soccer. I think Koreans, in that regard, are very disciplined and well organized when playing soccer. They do not really scream and are very well-behaved. The referee should not perceive this difference as a racial thing, but should see it as a cultural misunderstanding.

The Argus: Was the head referee's testimony and the FBS report after the apologies?


Fernando: Yes. I apologized right after the game was over, and I talked to the referee. The referee was angry but I was upset too, but since I knew he was the referee of the match, I went straight to him knowing our behavior was not acceptable. Dias went straight to the College of Chinese and to the referee to apologize.

The Argus: How did the FBS approach GSA?

April: The FBS asked for a statement. FC GSA told us that they didn't perform acts of racism and that is what we told FBS because we believe FC GSA and we support them.

Byeol: Also, we were informed by the FBS in the evening the day before the article was published. We felt this was not a reasonable period of time.

April: Yes, they did not talk to FC GSA. They only talked to GSA, so when the article came out, FC GSA was unaware of it.

Ultimately, all sides involved in this incident share the opinion that racial discrimination is unacceptable at HUFS. The misunderstandings harbored negative emotions for both sides. The stance of FC GSA is clear—there was a cultural misunderstanding. This perhaps led the referee to think that he was subject to racism. The GSA and FC GSA do not stand for racism, and besides this, FC GSA is apologetic of misbehavior on the pitch. All parties acted in the heat of the moment, but at heart, share common values. 

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Chilgung: Traces of the Seven Royal Concubines

By Na Geum-chae

Associate Editor of Theory & Critique Section

Among the 27 kings of the Joseon Dynasty, how many kings did not have concubines? Except for the 13th king, Myeongjong, and 18th king, Hyeonjong, it is recorded that all kings had one or more concubines. The concubine was a formal position, which had a specific hierarchy, but was subject to many restrictions. Because of the unequal relationship between the queen and the concubine, the position was limited so as to be beneath that of the king's wife. For example, the concubines were not allowed to put their names on the royal shrine, Jongmyo, where the king and queen's memorial tablets are enshrined. There is, however, a royal shrine for the seven concubines who were excluded from the royal family. This shrine is called Chilgung. To mark Parents' Day in May, The Argus visited Chilgung and looked deeper into the concept of "Hyo," filial piety, as well as the lives of the royal concubines from this era.

What is Chilgung?

Chilgung is a royal shrine dedicated to the seven concubines who gave birth to some of the kings of the Joseon Dynasty. It is located in Gungjeong-dong, Jongno-gu, Seoul. Originally, each of the shrines was placed all over the Seoul-metropolitan area. However, after King Yeongjo, the 21st king of the Joseon Dynasty, built a shrine called Yuksang-gung for his mother, the memorial tablets of the other concubines were moved to Yuksang-gung and became Chilgung. Yeong-bin Yi and Su-bin Park are enshrined together in one building, in addition to Suk-bin Choi and Jeong-bin Yi. Thus, Chilgung is made up of five shrines in total.

The composition of Chilgung

Shrine	Royal Concubine	Husband	Son
Yuksang-gung	Suk-bin Choi	Sukjong (19 th king)	Yeongjo (21 st king)
Yeonho-gung	Jeong-bin Yi	Yeongjo (21 st king)	Jinjong
Jeo-gyeong-gung	In-bin Kim	Seonjo (14 th king)	Wonjong
Daebin-gung	Hui-bin Jang	Sukjong (19 th king)	Gyeongjong (20 th king)
Seonhui-gung	Yeong-bin Yi	Yeongjo (21 st king)	Jangjo
Gyeong-u-gung	Su-bin Park	Jeongjo (22 nd king)	Sunjo (23 rd king)
Deog-an-gung	Sunheon Gwi-bi Eom	Gojong (26 th king)	Crown Prince Ui-min

* King Jinjong, Wonjong and Janjo were posthumously honored as kings of Joseon.

The lives of the royal concubines of Joseon

There were two main ways to become a concubine: Gan-taek and Seung-eun. First, Gan-taek was conducted by selecting the best person among a number of candidates. Royal elders were the examiners of the Gan-taek process. On the other hand, Seung-eun was a process whereby a woman who had caught the king's attention slept with him and she was subsequently appointed to be a concubine. Thus, Seung-eun was a very irregular and unpredictable happenstance.

The fundamental reason why concubines existed was to give birth to children who would perpetuate the family line. Ironically, however, concubines were unable to fulfill their maternal roles as mothers to their children. The sons and daughters of the concubines were considered the children of the queen consort and they were given designations above all noble titles: "Gun" to sons and "Ong-ju" to daughters. Therefore, the children of the concubines had to serve the queen as their mother and the concubines could not comfortably talk with their children because of their lower ranks.

The appellations of the concubines had changed a little, but these were relatively fixed since the completion of Gyeongguk-Daejeon, a collection of codes and rules. The highest rank of the concubines was "Bin" and the prefix in association with the character of the concubine was attached to those who are ranked as Bin. For example, Hui-bin means radiant-bin and Suk-bin stands for pure-bin. In addition, when naming the concubines, the concubine's rank was placed in front and her surname followed.



A journey to Chilgung »

Coming out of Gyeongbokgung Station via exit three and walking along the road for about 15 minutes, the reporter reached the Chilgung information center at Mugunghwa park. It was not a difficult place to find, but the reporter noticed a heavy police presence, unlike that at other historic sites. After giving some brief personal information at the booth, the reporter received a pass and could enter Chilgung, following the directions of a plainclothes police officer.

"Welcome. Are you here to take pictures?," said the cultural heritage commentator, who was waiting in the front yard of Chilgung-proper, to the reporter with a camera on his shoulder. "Be careful when taking pictures because Chilgung is adjacent to the Blue House. This police officer will accompany us to deal with any unforeseen circumstances." After hearing some tour etiquette from the commentator and having a casual greeting with the plainclothes, sunglasses-wearing police officer, the 50-minute journey to Chilgung began.

As soon as the reporter entered Chilgung, an antique building came into view. "First, let me tell you about "Song-juk-jae" and "Pung-wol-heon." This building was a place where the kings would calm themselves down before the memorial service." The stone steps, which looked like a staircase in front of Song-juk-jae and Pung-wol-heon, also drew the reporter's eye. That was a kind of stone step called "Ha-

ma-seok,” used to get off of a horse. “Yeongjo, the 21st king of Joseon, was known for visiting Chilgung 247 times during his 51-year reign.” About 300 years ago, Yeongjo would dismount from a horse here and walk in to see his mother after cleansing his body and mind in Song-juk-jae and Pung-wol-heon. The king’s love for his mother touched the reporter’s heart.



▲ Song-juk-jae and Pung-wol-heon are located in the same building.



▲ Ha-ma-seok is a stone step that was used in the Joseon Dynasty.

©Na Geum-chae / The Argus



Yuksang-gung and Yeonho-gung: The shrines of mother-in-law and daughter-in-law »

The reporter could see the shrine after crossing a wooden bridge next to Song-juk-jae and Pung-wol-heon. The last entrance to the shrine, Sam-mun, was composed of three gates standing in a row. The interesting part was that the middle one was higher than the other two. “The middle gate and its path are for the dead, so follow me this way, please.” Following a Confucian rule of entry, “Dong-ip-seo-chul”—meaning “Go in by the east gate and out by the west gate,” the reporter entered through the east gate.

The signboard of this shrine read Yeonho-gung. The reporter, who had expected Yuksang-gung, approached the shrine. The reporter could find the signboard of Yuksang-gung hidden behind that of Yeonho-gung only on closer approach to the shrine. “Yuksang-gung and Yeonho-gung were combined into one shrine in 1870. When our ancestors united the two shrines, they placed the elder’s signboard behind that of the younger personage in accordance with Confucian etiquette.” Unfortunately, the shrines were closed except during the memorial service, so the reporter could not see the memorial tablets in person. However, the reporter could imagine the inside of the shrines through the explanation and guide board.

“In the Joseon Dynasty, there was a rule called “Seo-sang policy.” It means that the memorial tablets of elders are to be enshrined in the west. Therefore, the tablet on the left is for Suk-bin Choi and the other one is for Jeong-bin Yi.” The most intriguing part was the relationship between these two concubines. Suk-bin Choi was Yeongjo’s mother, while Jung-bin Yi was Yeongjo’s concubine. “There is no exact record of why the two tablets were enshrined together. However, many people guess that it is stemmed from their close relationship compared to other concubines.” Imagining a mother-in-law and daughter-in-law talking in a friendly manner, the reporter moved to the western section of Chilgung.



▲ Suk-bin Choi and Jeong-bin Yi are enshrined together in one building.



▲ The signboard of Yuksang-gung is hidden behind that of Yeonho-gung.

©Na Geum-chae / The Argus

Follow-up information

Suk-bin Choi: Cinderella of Joseon

Suk-bin Choi, who is enshrined at Yuksang-gung, lived a similar life to that of Cinderella. She was a musuri, a handmaid who was in charge of all of the palace chores. However, she became a concubine through Seung-eun from the 19th king, Sukjong, and was promoted to the status of Bin. Exactly what kind of life she led before entering the palace does not remain on record, but it is believed that she was from a very poor and humble family. After becoming a concubine, she strengthened her position by giving birth to three sons and her second son, Yeon-ying-gun, later became King Yeongjo. Therefore, Suk-bin Choi was truly a Cinderella of the Joseon Dynasty who experienced life from the bottom of the social ladder to that of birthing the highest-ranking member of the royal family.



Naeng-chen and Naeng-chen-jeong: The filial piety of King Yeongjo to his mother »

Coming out through a side door of the Yuksang-gung and Yeonho-gung, Naeng-chen, a well covered by a circular lid and Naeng-chen-jeong, a smallish house attracted the reporter's attention. "Naeng-chen was used by King Yeongjo, and Naeng-chen-jeong was a place where Yeongjo prepared his mother's ancestral rites and rested. Yeongjo hung his portrait at Naeng-chen-jeong as he wanted to be with his mother all the time." Although Suk-bin's humble origins could have complicated Yeongjo's rule, he served his mother with great filial piety and love. Visualizing Yeongjo, who would have missed his mother at Naeng-chen-jeong, the reporter thence took steps toward other shrines.



▲ Naeng-chen was used by King Yeongjo.



▲ There used to be a portrait of Yeonjo at Naeng-chen-jeong.

©Na Geum-chae / The Argus



Daebin-gung: The shrine of a concubine who achieved her dream »

The western wing of Chilgung was arranged in a linear pattern consisting of three shrines, with Deog-an-gung being the first. "The original area of Chilgung was larger than this, so the three shrines at the back were all located independently like Deog-an-gung. However, the area of Chilgung was reduced due to the construction of a road and the shrines were moved to their current location at that time." The most impressive one among the three shrines attached together was Daebin-gung in the middle. This was because the reporter felt a slight sense of difference between this shrine and the other two.

The commentator asked as if she had read the mind of the reporter. "There are some unique characteristics on Daebin-gung. Would you like to guess?" The guide kindly gave a reply when the reporter mumbled an answer. "First of all, the pillars of Daebin-gung are round-shaped, unlike other shrines which have square pillars. The stairs are also one step higher than the other shrines on both sides. In addition, the decorations on the doors of Daebin-gung are more colorful than those of other shrines."

To understand these peculiarities of Daebin-gung, the reporter had to know about the life of Hui-bin Jang. "The Queen In-hyeon was abolished by King Sukjong and Hui-bin Jang became the queen from 1689 to 1694 with the affection of Sukjong. However, Queen In-hyeon was reinstated and Hui-bin Jang was demoted to concubine because of Jang's severe jealousy towards other concubines such as Suk-bin Choi. Eventually, she was killed under the charge of cursing Queen In-hyeon to death."

Hui-bin Jang is the only concubine crowned queen in the entire Joseon Dynasty. Although she died dishonorably, her life as queen for five years and the fact that she is the mother of King Gyeongjong, did

not change. Thus, there are distinctions in her shrine. There is no way to check whether Hui-bin Jang was a demonic woman or a pathetic woman used as a political scapegoat. Hearing about her life, which had been dominated by the degree of love from the king, the reporter felt pity for her.

Follow-up information

Yeong-bin Yi and Su-bin Park: Mothers who lived different lives

The relationship between Yeong-bin Yi and Su-bin Park is that of grandmother-in-law and granddaughter-in-law. However, their lives were completely different. Yeong-bin Yi, the mother of Jangjo, had one son and six daughters, but six of them, including Jangjo, died before her death. In particular, Jangjo frequently clashed with his father, Yeongjo, due to the differences in personality and political views. Jangjo even suffered from mental illness caused by the heavy pressure on his father's expectations and engaged in various crimes and misbehaviors. In order to protect her daughter-in-law and grandson, who later became King Jeongjo, Yi was forced to plead with Yeongjo to kill her son.

On the other hand, Su-bin Park died in 1822 after seeing her son ascend to the throne in 1800. She had a son and a daughter, one of whom was Sunjo, the 23rd king of Joseon. After the death of Su-bin Park, Sunjo set up a funeral parlor inside the palace and wore white clothes for three years after the funeral, which is the same procedure for the queen's funeral. Not only was she not short-lived but also did not see her children die unlike others. Thus, she enjoyed life as a mother and as a concubine.



Deog-an-gung: The shrine of the last concubine of Joseon »

After stepping out of Jeo-gyeong-gung, Daebin-gung and Seonhui-gung, the reporter could find Deog-an-gung. "Although her status was a concubine, Sunheon Gwi-bi Eom performed the role of queen since the death of Empress Myeong-seong, the last queen of Joseon. She is also famous for donating a lot of land to Sookmyung Women's University with her great interest in women's education." Unlike the other three shrines, Deog-an-gung has remained in relatively good condition. The reporter passed through the Sam-mun in front of Deog-an-gung after finishing the tour of Chilgung's western area. Song-juk-jae and Pung-wol-heon appeared over the wall on the left in a moment. Finally, the reporter arrived at the place where he had met with the commentator, and the 50-minute tour of Chilgung came to an end.



▲ Daebin-gung has distinct characteristics from the two shrines on either side.



▲ The concubine of King Seonjo, In-bin Kim is enshrined in Jeo-gyeong-gung.

Hyo, meaning "filial piety," is one of the virtues left in our society, transcending time and space. Chilgung is a place where visitors can look at the ancestral rites of the Joseon Dynasty and witness the Hyo of Joseon's kings. In addition, it is a meaningful place where concubines, who were forced to live a passive life under the absolute orders of the kings and queens, exist as the main characters. However, unlike Jongmyo Shrine, which has been listed as a UNESCO World Heritage site and recognized for its value, Chilgung has been excluded from the attention of people. The Argus hopes that the historical value of Chilgung is recognized by the public and reborn as a new landmark representing Hyo. 📖

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Puppet Show of a Pathogenic Family

By Kwak Hyun-jeong

Staff Reporter of Theory & Critique Section



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All human beings are born as ascribed members of society, bound to their social affiliations. The basic societal unit, family nurtures normalized individuals who conform to modern societal and behavioral norms. On the contrary, imagine an unorthodox household that non-conforms and attempts to confine their grown children within a fenced perimeter. These subjects would have to exist in the domain of mendacity, their self-consciousness and self-distinction taking place only in any possible logic of discordance.

This is a masterful portrayal of the Greek film *Dogtooth* that encapsulates inquiries of whether we have been actors (or not) on the stage of life subscribing to conformist behavioral patterns. The *Argus* entertains the idea that we need intellectual courage to invest in a given position in this social construction called reality, to escape from the doctrine of community custody. In response, *The Argus* explores the cinematic universe of the movie through the Lacanian theory, looking into the lifelong process of inheriting and disseminating norms, customs, and ideologies.

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DOGTTOOTH

2009 • Drama / Thriller • 1h 37m

Director Yorgos Lanthimos

Rotten Tomatoes 92%

Synopsis

WARNING: The contents of this film are disturbing. Viewer discretion is advised.

Nobody is allowed to infiltrate the cloistered life of one unnamed family; run by a protection mechanism of extreme obedience created by a dominant paternal. This human laboratory can only be collapsed when one's "Dogtooth," the canines, falls out. The parents do not care how aged their children are, who look to be in their 20's, redefining the conditions of maturity with family standards. The siblings—beyond the designation of elder daughter, son and younger daughter—are taught with fallacious explanations for natural phenomena. However, the elder daughter rebels by risking DIY-dentistry and runs out of the gateway. Unfortunately, she hides in the car trunk, tied with father's doctrine that edicts: "to leave the house in safety one should use the car and that one can learn to drive when the dogtooth grows back."

Lacanian theory

Dr. Jacques Lacan, the most important contributor of psychoanalysis since Sigmund Freud, asserted that a child's acquisition of language occurs in the context of interactions. He structured the infant development stage into three fundamental complexes that represent the family relationship: the weaning complex related to the mother, the inferiority complex towards siblings and the Oedipus complex with the imago of the father.

In Lacan's theory, the primitive phase begins when the womb generates. This causes the separation from the mother and shatters a child's illusion that the mother is always there for them. Then with the presence of a father, the child's confusion intensifies. That is the moment when the love towards the mother, the idealized figure, turns into obsession, leading the child to long for the state before birth.

The complex of intrusion happens when a child finds out there is another one to share the mother's love. Growing up, the feeling of jealousy helps the child to recognize him or herself. Scholars call this the "Mirror stage." "That image is me. I am tall. I have black hair. I can touch my toes" etc. is always dependent on the language we have available to us at the time, which means our understanding of ourselves and our bodies can change through time. This tells us that the initial encounter with the mirror is never truly or wholly us, but a misrecognition we can never fully know," elaborated Mark Ranger, an autism practitioner at the Southern Autism Practice. The imaginary murder of the sibling is actually a disguise for the sophisticated mental identification of self by distinguishing from the other—in this case, the sibling. Naturally, the capacity for speech will develop, requiring the symbolic representations to articulate the adopted beliefs of their own. Thus, in this regard, the phallic mother gets repressed into the unconscious as "incest is imaginary in Lacan's terms because it is an attempt to bypass the fundamental symbolic prohibition," explains Todd McGowan, a professor at the University of Vermont.

This is how the structure of Imaginary Order, the fundamental narcissistic world that a child creates in one's fantasy for oneself and one's ideal object, gives a way to the Symbolic Order, the pre-established world that greets the subject by the web of signification and language. Hence, the phallic symbol plays a function of signifying all signifiers of the familial network by granting the child a specific position as someone's son or daughter. Lacan introduces this as a doctrine of paternal metaphor, namely the Name-of-the-Father, as he saw the father as the first representative of the demarcated world of grown-ups, regulating all the repression of desire between the ego and the mother. Here, the Oedipal identification goes through the child as the symbolic father castrates the child through the subject's insertion into language. In detail, the Oedipus complex is used to describe the child's experience of having erotic attachment to one parent and hostility toward the other, originating from the Greek myth of Oedipus, who killed his father and married his mother. It demonstrates the determinative dimension of human experience through the familial relationship; as Lacan stated, "man's desire breaks out from the desire of the other."



▲ Dr. Jacques Lacan was a major figure of psychoanalysis.

Look into Dogtooth

Scene #1

Imaginary Order of the autocratic household

"In Dogtooth, the parents attempt to keep the children in an imaginary isolation away from the external influence of the Symbolic Order. It is interesting that the girl can only escape by undergoing a self-castration or symbolic loss. Freud claims that the loss of a tooth stands in for castration in dreams. And castration is what occurs (for both sexes) through entrance into the symbolic order. There would seem of imaginary and real in the children's imprisonment," says McGowan. The act of liberation itself tells you the name of the title. The family life in the film is maintained by the phobic mythology that traps the children in a parentally determined state of immaturity.



▲ The elder daughter is practicing self-castration from her parents' cultivated world, freed from being trained like a dog.

At the scene where we see the father at the dog training facility, from a dialogue of the dog trainer, it becomes all clear about the method which works for the children's education. "A dog is like clay. Our job here is to mold them." Lacan clearly argues that for the children to move out from the pre-linguistic Imaginary Order into the Symbolic, it is inextricable for them to encounter the domain of the father. The patriarch of Dogtooth works as the Law, but is trying to create a world without castration fixing the innocence of the adult children by using this Symbolic realm. But such a world may insulate subjects from the Real as well. It would be right to say that breaking from this regime is touching the Real in Lacan's sense, even though it comes via the outside world and it is different.

Like the girl who sets up psychotic retreat from the Symbolic structure, the subject is always alienated from the determination of signifiers and thus of society. When one's thought is true to serve as a principle change, this stands in a contradictory relationship in that it works through the failure of society to work perfectly as we humans are both the product and negation. "I could either argue the father traps children in an imaginary order that does not allow them to enter into the larger symbolic order, or he establishes a distinct symbolic structure away from the social order and traps them inside it. I would lean toward the first one, but with the provision that one is always in the symbolic order, from the point of birth (and even in the womb). The symbolic order shapes the imaginary retreat from it," interprets McGowan.

Scene #2

Tormenting language variations



▲ Based on the vocabularies children learned from the recording, it is natural to watch scenes like the youngest daughter asking for a phone on the dinner table, and her mother handing over a salt shaker in response.

In the opening scene of the film, a recording of a female voice that gives lessons of a series of "today's new words" flows out. For instance, "Sea" is the leather chair with wooden armrests like the one in the living room. Consequently, such scenes that depict the children sometimes picking up new words from elsewhere, when the parents were caught off guard and innocently asking them its meaning take place. One might expect these cases to have fazed the parents, but they adroitly ask from whom children heard these words and redefine with recognized signifiers into radically different signifieds.

"Each unsomething thus becomes a something: the flowers one has already picked from the garden; the well-worn seating in the living room. In other words, these critical efforts to read the new language argue for a parental strategy of bridging, or a collapsing of the distance between, the known and unknown world, a coming-closer of language—its literal domestication—and one that suggests a sufficiency to language: it names what the children already know, names what they have already seen," elucidates Eugenie Brinkema of MIT.

This is particularly tied to Lacan's point about language shaping the growth of the child. Lacan inherited Freud's discovery of the Unconscious and it shows that there is always another meaning or interpretation that comes from the Unconscious we try to repress. That is why Lacan valued the signifier over the signified, showing the role of metonymy and metaphor in any act of speech. He believed that we are born into the "bath of language," which means that our parents speak about us before we are even born—a space is made for us in language. We do not grasp the language enough to challenge the limits of this space until we reach the age of the children in Dogtooth.

“In the film, the words for certain objects appear as tormented language variations but this shows exactly the power of the signifier over the thing it signifies. There is play and slippage between signifiers that allows us to create realities of our own. In this way, we all interpret the world in our own singular ways. Within language, the subject vainly tries to represent itself. The subject is an effect of the signifier, put into language,” explains Ranger. That way, we can become ourselves rather than just accommodating the language of others, which has always come with unconscious meaning or importance from that side as well.

Scene #3

Bruce's transitional encounter of the real world




©Dogtooth

▲ Bruce progresses to enter the symbolic order of the outside of the autocratic household.

The only child that ever shows any sort of disbelief at anything that happens around her is the elder daughter, Bruce. At the start, the family members are all nameless but the elder daughter grants herself a name: Bruce, which is the name of the shark in the movie *Jaws*, by telling her younger sister to call her so. She recognizes the power of having names by performing cunnilingus to Christina, who visits periodically to keep a lid on her brother's raging sex hormones, in exchange for the VHS tapes: *Rocky 4*, *Jaws*. Oddly, the father is unconcerned about providing any incestuous measures to satisfy his two daughters' sexual desires, neglecting to imagine Christina might tempt the daughters. The elder introduces this body licking act to her young sister, and at this point we can face these girls' infant sexuality being displayed like animals.

As the father wise up that these uncanny behaviors are generated from the outsider, he punishes the visitor and Bruce with violence. He fears the outside influence and assign the elder to substitute Christina's role; to incest with her brother. This must have been the catalyst for the elder daughter to take actions to leave the house, detecting that something is going wrong. As Ranger remarks, this phenomenon proves that “in terms of RSI, it is important to remember that the Real always returns. It usually takes the form of violence, often physical or emotional. The Real are the things we cannot understand through the rules of language associated with the Symbolic.”

The point of this alienation is not a loss of what one has but the vehicle to freedom and that the girl must speak another language that shows she is alienated from herself. “Without alienation, we remain within an imaginary circle that allows us no possibility for freedom. But freedom consists always in speaking someone else's language. The idea of escaping alienation is the ultimate trap,” explains McGowan. Thus, the long take of the trunk which inhibits the girl because of her lack of knowledge tells us that “you are not speaking with a tongue that is not your own” may be the message of this meticulous linguistic project.

What is it that Lacanian psychoanalysis has to tell us about our real world? Sheila Kunkle, a professor at the Metropolitan University answers that, “Thinking there is a “real world,” that is somewhere “out there” beyond our reach to conceive of is not so helpful; rather, our very “real world,” itself is incomplete, filled with contradictions, and accessible to us through fantasies, which frame our desires, and also our experiences of enjoyment.” Such unsettling films like *Dogtooth* make inquiries upon the world, whether or not we are encouraging convenient lies at the expense of obvious truths. The *Argus* anticipates our readers to be the self-seeking customers who grasp their living environments and continue on productive pursuits in the essential functions of language beyond the human dialogue: the social order. 

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HUFS' 24 Hours: Tracing the Path of What the People Do for HUFS

By Oh Ju-yeong
Staff Reporter of Global & National Section





One day at the Global Campus

This map illustrates the Global Campus. The reporter's footsteps are marked on the map. Following the steps, we can see where people who will be introduced on this article are working.

We have probably run into the workers at HUFS. Since HUFSans are busy with their daily lives, they forget who is nearby working for the facilities and educational sites of HUFS. Is it possible to understand them just by looking on the surface? To mark Labor Day, The Argus looks into their working environments and their stories.



1 The reporter meets a cleaner in Dormitory A at 6:25 a.m.



2 The reporter meets a cook in the cafeteria of Welfare Building at 3:30 p.m.



3 The reporter meets a bus driver at the bus stop at 5:50 p.m.



The beginning of the morning: her busy footsteps start in morning

AM 6:25

At 6:25 a.m., most people are in sweet sleep. But from this early morning, there was a woman who was bustling on the first floor of Global Campus Dormitory A. The woman, who looked about 155 centimeters tall, was heading for somewhere with a trash bag her size. She went into the restrooms on the first floor.

"Someone threw up in here again," she said.

Anyone seeing vomit might be annoyed, but her voice was not an irritating voice. It was muffled with the sound of spraying water and washing the floor.

She introduced herself. She is Seo Yeon-ok and is 61 years old. She has been working for over five years at HUFS.

She said, "My job is to beautify and clean the first floor of Global Campus Dormitory A. You can understand I clean all things on the first floor. I take a break around 1 p.m. and do my rounds two times a day."

In the meantime, the floor was so clean that no one could notice that someone had vomited on the floor. The garbage in the restroom was in a large plastic bag, and she was cleaning hair from the sink. The reporter expressed appreciation for her ability to finish cleaning the restroom quickly in this short period of time.

"It is not much of a surprise. It is nothing, having worked this long in the field."

She moved to a smoking booth outside the dormitory with her brisk gait. There was phlegm and saliva on the floor of a smoking booth where there should be just cigarette butts. As if this situation had not happened once or twice, she wiped the floor with a mop and bleach.

"It is hard when I face squeamish situations because I am human. But it is one of my duties to clean the area. So, I try to enjoy my job. If I work in a bad mood, I do not enjoy my work, and those who see me will not be happy."

The reporter asked her what her work at HUFS means to her.

"Because I did not receive much education, I think students are admirable and proud that they came to study at HUFS. I am fully satisfied that students study hard here where I work and enter society to get a job. Whenever I meet each student, I pray for them in my heart with the following prayer. 'I hope they study hard and get a good job.'"

When some students say hello to me or say "Thank you for your hard work," I am more energetic and active because I can feel the students' kindness toward me, and it brings joy to my work. When I start working with a mindset that the work is for students, I am willing to wipe twice although I only have to wipe once. I enjoy coming here to do work in the morning."

After that conversation, she said goodbye. "You woke up mighty early. Why don't you go back to sleep?" she added and moved to clean up the hallway carrying a big mop. Her bright smile and positive energy grant us a lively start to the day.



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▲ She is cleaning the restrooms on the first floor.

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▲ She is cleaning the hallway carrying a big mop.



The most seniority at the Snack Corner: her cooking is filled with love for HUFS

PM 3:30

The cafeteria is a place that HUFSSans visit often during the day. Many students gather by two and threes and the sound of their eating and chatting fills this wide place. The cafeteria in the Global Campus, where people crowd in at lunch time, became quiet from 3:00 to 4:00 p.m. Now it seemed like the people who worked in the kitchen were eating a late lunch. Some people were cleaning the tables and the floor, and some were washing the dishes.

The reporter approached a woman resting in the snack corner kitchen and asked her to introduce herself. “I am Kim Young-soon, am 67-year-old, and I have worked for 10 years at the snack corner here.”

The reporter was surprised about how many years she had worked at HUFS.

“I wholly manage and run the snack corner’s kitchen, like preparing ingredients of foods and cooking snacks such as ramen etc. I usually cook about 350 servings from 7:30 a.m. to 6:30 p.m.” She asked the reporter to look at the Nagasaki spicy seafood noodle soup poster posted on the wall. “It is a menu item I launched for the snack corner. I thought students would like it if there were a variety of options. Why I wrote “Mami Snack” is because I want to provide warm and good food to students with a motherly mindset.”

During the interview, two students came to the window with meal coupons for ramen. When she took them, she turned and boiled the ramen. She called out to students, “Guys, the food for number two is ready.”

The reporter looked around the kitchen. The food ingredients, the dishes and the garbage were organized well respectively in places. She pressed the call button, the number two and served the ramen to students who got the ramen at the snack window.

And she said, “Enjoy your meal.” with a warm greeting to the students.

Sticker number two that was written on the call button was so worn away that the number written became invisible. This seemed to prove that she had worked there for a long time pressing the call button over and over.

The reporter asked her what the charm of the job was. “One thing I love about my job is the responsibility that I have as a chef to serve better food to people who taste my food. I do not think it is a job that can be done well without responsibility.

Students, faculty and professors spend a lot of time at HUFS. Thus, we provide at least two out of three meals a day for them. People usually get energy when they eat tasty food. Therefore, I try to serve good food for them. It requires a lot of responsibility in making food, but it is not that this responsibility burdens me. It makes my heart flutters and makes the job appealing to me. Having the responsibility to make delicious food, I often look up many recipes and talk about recipes together with the staff. Through this process, I am better off than doing it all on my own.

The energy which comes from the young and the good scenery of the Global Campus is why I do my work with vim and vigor. The energy that HUFSSans have is energetic and bright. I get the young energy from them by talking to them and being in their presence. Also, the Global Campus also has beautiful sights. I feel it makes me healthy. The energy makes me love my job more.”

She finished talking and went back to make the food that had been ordered again. Leaving the cafeteria, the reporter could hear the “Ding Dong” sound. Usually we do not feel anything when we hear that sound, but as of today, it seems that the sound will be welcome.



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▲ There is a sign of Snack Corner in the cafeteria.

©Oh Ju-yeong / The Argus



▲ A poster about Nagasaki spicy seafood noodle soup is attached on the wall.

©Oh Ju-yeong / The Argus



▲ She is picking ingredients to cook the ordered ramens.



The best driver who drives shuttle bus Number 44: shuttle bus comes to get us

PM 5:50

“Please get on and off the bus. Do not forget anything when you leave the bus.” His announcement was delivered via microphone again today on a shuttle bus on the Global Campus, which was bursting with students after class. The bus passed the dormitory and space opened up gradually. The school shuttle bus that left the dormitory and went out to downtown Mohyeon was empty only after two stops.

The driver said to himself, “Now that the weather has gotten warm, the days are longer.” His words filled the empty space of the shuttle bus. He introduced himself as Lee Hyun-soo, a 69-year-old who drives school shuttle bus number 44 on the Global Campus.

“I have worked for four years on the Global Campus. There are only four school buses designated to run on campus. We have a total of six stops on campus where we pick up students.” He went back to school from downtown Mohyeon. Some students got on the bus and said to him, “Hello.” or “Thank you for your hard work.” He also greeted the students with a bright smile.

The reporter asked him if he had any difficulties. “It leaves something to be desired. We have to pick up students quickly because there are many students who want to ride at each stop, and there are only four shuttle buses on campus. But people usually use the front door to take the bus, and not the back door. Even if I open the back door at the same time, the students usually stand in a long line to enter through the front door. That prolongs the time at one stop.

Some students come running to get on the bus even when the bus has left the stop. I want to let them ride the bus. But if I stop in the middle of the road, students can get hurt. So, I can not stop the bus anywhere except at the designated stop. Whenever some students who do not know that kind of situation blame the bus drivers, I feel sad.”

The reporter asked what it means to him to work at HUFS. “I think working here requires more delicacy. HUFSans will study hard saving their time, so I want to get as many students as possible on my bus and move them quickly and safely. To do so, it seems necessary to carefully grasp students’ situation such as their exam period, travel time, and the most frequent riding time. And personally, I feel refreshed when I see the open nature of the Global Campus. Before I worked for HUFS, I drove Seoul’s intra-city bus from Seoul National University Station to Jongno. It made me feel empty to see only the high-rise apartment buildings and traffic jams. But I think my work is good now because that does not happen here and I feel relaxed.”

He continued, “I am grateful that I can work at a job I have been in for a long time to this age.”

The reporter who got off at the dormitory stop looked at the shuttle bus going away. The dusk of the evening was falling gradually. Even if there might be only one person left who wants to take the shuttle bus, the shuttle bus briskly goes to the campus to pick someone up.



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▲ He is standing on the stairs of school shuttle bus number 44.

©Oh Ju-yeong / The Argus



▲ He is driving the bus toward downtown Mohyeon.

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▲ He is checking students getting off the bus.

Since we were getting to know people working for HUFS and HUFSans today, we were wrapping up a day at HUFS well. If we have taken their existence for granted in our hearts, through this article the reporter hopes it will be a day for us to express gratitude for them, whether they are visible or not. How about delivering warm words with a smile when we encounter them today? They may just make their days energetic. 📸

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The Seaweed Is Always Greener in Somebody Else's Sea

By Jang Soo-hyun

Staff Reporter of Global & National Section

Many would have heard of K-Pop and K-beauty, but have you heard about K-FISH? Seaweed, tuna and sushi are frequently enjoyed seafood, but readers may be unaware of the international popularity of Korea's marine products. Seaweed, tuna, oysters, fish cakes, abalone, sea cucumbers, red crabs and dried seaweed are just a few of the main products of K-FISH that are not only enjoyed domestically but also exported to several international countries. As a reminder of the importance of the sea industry and in celebration of Marine Day on May 31, The Argus looks into K-FISH marine products' success, reasons and further development.

WHAT IS K-FISH?

©K-FISH



K-FISH
KOREAN SEAFOOD

▲ The logo of K-FISH.

K-FISH is a consolidated brand of seafood created to achieve global competitiveness and lead improving the quality of Korea's seafood. Korea's Ministry of Oceans and Fisheries (MOF) gathers companies to be a part of the seafood brand. For companies to be a part of the brand, K-FISH, they must go through an application process and quality inspection of areas such as sanitation, disease prevention, production facility quality management and more. After the final evaluation and post license monitoring, a company may be registered as a part of K-FISH. The MOF had compiled US\$2.38 billion of earning of K-FISH in 2018 and aims to achieve US\$2.5 billion in 2019.

Noteworthy K-FISH products

Tuna, number one seafood revenue generator

Tuna is also called the chicken of the sea for its similarity in taste of chicken. The tuna exported from Korea also has a high demand because of its nutritional values. In particular, the processed canned tuna which is more convenient to consume and has only minor differences in nutrients makes it a “healthy easy food.” Although tunas are difficult to catch in the seas of Korea, Korea’s greatest seafood revenue is made from tuna exports.

The Overseas Market Research Center organized by the Korea Maritime Institute stated that Korea’s number one export revenue is tuna, and Korea exports 10 percent of the tuna traded in the world. The Korea Trade Statistics Promotion Institute announced that exports of tuna reached US\$617.68 million in 2018.

Kim Il-gyu, head of public relations office in Dongwon Group, Korea’s number one canned tuna production company, stated that “Owning one of the world’s best tuna fishing fleet and leading tuna technology, Dongwon Group catches the largest amounts of bonitos, a type of tuna, in the world. In addition Dongwon harvests bluefin, big-eyed and yellowfin tuna. Dongwon Group possesses high quality equipment to preserve its tuna that it would not cause any damage. Also fishing boats are equipped with cooling facilities that preserve cool tuna.”



▲ K-FISH has a large global network as it reaches out to different parts of the world.

Gim, Korea's World's best export to the world

Gim, also called “Haetae” for its similar appearance to a rock by the sea, is also called “laver” in English and “Asakumanori” in Japanese. As sales of Korean laver increase, the name of laver in the global market is also changing and is more commonly going by the name “gim.”

There are two types of gim exported: seasoned and dried. Seasoned gim is made with mixed oil and salt and is seasoned and baked; gim is often consumed as a side dish. Seasoned seaweed is drawing attention in countries such as China and Russia with trends in food consumption to improve living standards. Dried gim is marinated and eaten

as a dry side dish but is gaining large popularity in Japan because of its use in sushi.

Cho Seo-la, a Korean-Japanese student majoring in International Studies said, “The general market sells Korean gim and it is easy to find Korean gim used in triangle kimbap in convenient stores.”

The Korea Laver Association recorded a revenue of more than US\$525 million in 2018, which is a 2.4 percent increase from 2017, when the country gim’s revenue recorded about US\$513 million. Korea Argo-Fisheries & Food Trade Corporation confirmed that Korea exported gim to 102 countries in 2018, with 22.4 percent to Japan, 18.1 percent to the United States and 16 percent exported to China.

Fishcake, open possibility for large growth

Fishcake, omuk in Korean, is a processed seafood product made of ground white fish and ingredients, such as potato starch, sugar and vegetables. In South Korea, fish cake is one of the most popular street foods and is also enjoyed as a side dish and in soup.

The growth of the fish cake market also leads to economic development. According to the MOF, the fishcake industry showed remarkable results in job creation as there were only 6,500 employees in 2007 which soared 73 percent to 11,300 employees in 2016. Also, the nation’s export of fish cakes jumped 2.6-fold from US\$22 million in 2008 to US\$57 million in 2017. In particular, exports of fish sausages, exports surged by a factor of 308 from US\$70 thousand and US\$21,567 thousand in 2017.

Previously, fish cakes were commonly consumed as a side dish; however, the fishcake market expanded and created small varieties of other types of fish cakes, such as premium or healthy fish cakes, as consumers’ interest and demand for fishcakes have increased recently. Green Village, a brand specializing in healthy food, will introduce new kinds of fish cakes, such as crab meat and vegetables sausages in line with the trend.

Why is K-FISH so special?

Government's assistance: gained reliability from strict inspection

The government's help is playing a large role when it comes to the success of K-FISH. To secure the safety and ensure the reliability of Korean seafood, the MOF is strictly managing a seafood traceability system. Since 2008 The National Fishery Products Quality Management Service has implemented the seafood traceability system to record and manage the history of information including production, processing, distributions and sales of domestic fishery products so that consumers choices can be ensured.



▲ A image used by MOF to introduce the seafood traceability system.

The attached barcode on the fishery products has been applied to help consumers to know where, when and through which distributors the products are being sold. By using an application and checking the distribution history, consumers can see the history of marine products.

The system implemented to provide safe food for consumers has shown achievements as gim produced in Korea is recognized for its' high quality in the global market and acknowledged for its a clean production environment and excellent processing technology. In the "Report on Consumer Status of Marine Products in Major Countries_Germany" (2018) published by the MOF, the number one reason for buying and consuming Korean fishery products was for "quality (hygiene and freshness)," which was chosen by 24.5 percent of those surveyed. Korea tries to enhance the international competitiveness of its domestic fishery products by abiding to the international standards in terms of sanitation.

Environmental advantage: appropriate geographic characteristics

As a peninsula, Korea being surrounded by water on three sides has created a unique nest for various marine animals to live.

First, the East Sea is where the cold current flowing from the north and the warm current flowing from the south intersects. When the two currents meet, the cold current with high density moves down the turbulence, creating an environment where water's dissolved oxygen content increases and plankton becomes abundant. The active circulation of plankton creates a rich and nutritional region that is a well-suited habitat for a diverse range of fish.

Next, the Yellow Sea is globally well known for its large gap of ebb and flood. Due to the large changes in tides, there is a tideland marsh that has abundant seashells and octopuses.

Finally, the south sea of Korea is advantageous for farming for its large numbers of cape and bay.

In addition, according to Statistics Korea (KOSTAT), the fishery production marked 3,743 thousand tons in 2017, which increased by 14.5 percent from 3,269 thousand tons in 2016. The fishery production of "Coastal and Offshore Fisheries" showed an increase due to rising resources of warm current fish species, which was caused by higher water temperatures in coastal and offshore waters. The fishery production of "Shallow Sea Aquaculture" showed an increase due to the expanded production capacity of shellfish and seaweed and a favorable trend in aquaculture.

In which direction should we go now?

Continuous R&D

The MOF is further investing in research and development to reflect the global food market trends such as healthy and tailored premium products. The MOF is planning to develop new products and carry out specific marketing to achieve more than US\$100 million in exported items such as seaweed, tuna, abalone, oyster and fish cakes. The MOF is focusing on tailoring products for customers overseas.

Song Min-young from the Department of Hindi '17 said, "Recently I went to Insa-dong and was surprised to see a variety of new flavors of gim such as green tea, kimchi, chocolate and more." In Korea, gim is often consumed as a side dish in main meals. However, overseas it is better known as a healthy snack. The size of the gim snack market reached US\$93 million as of 2012, with annual growth recording 20 percent.

Park Jung-in, the assistant manager of the promotion team at Samjin Food, number one fishcake production company in Korea, said “The reason that sushi, one of the most popular Japanese food, was successful in the world market was because not only did it sell sushi, but it also created a settle sushi culture. Just as fishcake bakery products have changed the perception of fishcakes, fishcakes have the potential to settle into a culture. Although fishcakes are a processed food, Samjin Food will work for fishcakes to become a part of a consumption culture such as bread and coffee.”



▲ There are a variety of fishcake choices.

Achieving environmental longevity

The Korea Fisheries Resources Agency strives for sustainable use of marine resources and works to maintain a healthy and rich fishing grounds. The Korea Fisheries Resources Agency is creating a coastal marine ranch that is a project to create a model of a sea ranch suitable for the characteristics of each area. The agency plans to promote the production of fishery resources and revitalization of the local economy through the creation of resources for coastal fisheries. In 2006, it settled in four cities of Gangneung, Gunsan, Geoje and Seo-gwi-po and by 2020 plans to settle in a total of 50 potential locations.

There is a necessity for ocean and seashore reforestation projects to reduce excessive pollutants flowing into coastal waters. Also, it is important to enhance the effectiveness of ocean reforestation by exploring new types of marine plants that can adapt to the rising sea temperature caused from the global climate change. For example, the artificial reef projects are man-made structures placed in the sea to attract, protect, and cultivate marine organisms. That is one of the main methods of creating marine resources, utilizing the environment and characteristics of marine life.

Raising awareness through advertisements

The Korea Fisheries Association is promoting for an export marketing, national brand creation and management, and supporting the acquisition of international certification in order to explore overseas markets for Korean fishery products. K-FISH's brand and product promotion videos are translated into various languages, and K-FISH also features in promotional videos during commemoration of the PyeongChang Winter Olympics.

Moreover, the MOF is trying to widen the scope of opportunities for overseas consumers to directly consume Korean fishery products. On Aug. 23, 2018, MOF launched a snack sets consisting of fish cakes, soft drinks and popcorn at 10 of the Chinese movie theaters (CGV). In particular, the MOF is planning to increase recognition of fish cakes through discount events and advertisements in CGV. The MOF plans to promote Korean fishery products in a variety of other ways, including participating in the Singapore beer festival as “gim-mac,” seaweed and beer in Korean, and linking them to overseas Korean restaurants.



▲ A capture of the K-FISH promotion video at the PyeongChang 2018 Winter Olympics.

Ariel was constantly unsatisfied with the ocean she was living in, and her friend Sebastian the crab was trying to tell her that the seaweed is always greener in somebody else's lake. A lot of people say that Korea is a country without any natural resources; however, natural resources are not always minerals and oils but can also be marine products. Korea's oceans are filled with a diverse range of marine animals that have been one of our main sources of food for the past few centuries. Sometimes we forget to be thankful for what we are given, and take things for granted because Korea's seaweed may look greener from somebody's else sea. 🐞

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A person stands on a sandy beach, holding a large sign above their head that reads "beachcombing". The person is wearing a dark jacket with orange accents and dark pants. The background shows a beach with some distant structures and a clear sky. The person's shadow is cast long on the sand in front of them.

beachcombing

The Meeting of Jeju and Jaeju: rebirth of marine garbage

*Jaeju means talent in Korean

©Jaejudojoa

By Jang Yu-jin

Associate Editor of Culture Section

If you have traveled to Jeju Island, you have probably visited the beach at least once. Jeju Island is famous for its beautiful beaches and seaside activities. However, the sea of Jeju Island has gradually become more and more polluted. In fact, the amount of garbage collected from the Jeju coast has increased from 9,600 tons in 2012 to 14,000 tons in 2017.

A group of people have gathered to solve this serious problem. They are called “Jaejudojoa,” and they are trying to solve the problem of sea litter through “beachcombing” and artistic activities. The Argus met Choi Yun-a, co-representative of Jaejudojoa, and listened to what they are doing and how they contribute positively to the environment.



▲ Members of Jaejudojoa are posing for a picture.



▲ Jaejudojoa held a beachcombing festival called "Sea that Wished" in 2017.

WHAT IS BEACHCOMBING?

Beachcombing is the act of picking up things that drift up on the beach along the shoreline from the sea, and those who perform these actions are called "beachcombers."

The Argus: Please introduce yourself and Jaejudojoa.

Choi Yun-a (Choi): Hello. I'm Choi Yun-a, co-representative of Jaejudojoa. Jaejudojoa was organized in 2013, and consists of six members (Kang Min-seok, Kim Seung-hwan, Shin Hwa-jung, Yu Ro-sa, Cho Won-hui, Choi Yun-a). Members also work in illustrations, glass crafts, design, photography, video, performance production, accounting, woodworking and workshop training. We meet with people who love the sea through beachcombing and try to solve the problem of sea waste, which has accumulated continuously, by transforming it into a kind of cultural art.

The Argus: How did you start to do this job?

Choi: In 2012, we first met at Hansupul Haenyeo School*. For 16 weeks, we learned how to swim under the sea from incumbent Haenyeos, female divers. It was beautiful to see the sea under the surface of the water. At the same time, we found out that sea waste was constantly pushed into the sea, and discovered garbage more easily than fish or seafood.

When the program schedule of the school was over, we all wanted to live in Jeju for a longer time; we wished that the seas would always be beautiful and healthy. These like-minded people gathered together, and so we made Jaejudojoa.

* Hansupul Haenyeo School in Gwideok2-ri, Hallim-eup, was founded on the idea of informing the gradually disappearing culture of Haenyeo. People go into the sea without breathing equipment and learn how to collect seafood under the sea, as well as learn about Haenyeos' songs and history.

The Argus: How does sea waste turn into artwork?

Choi: We make products with materials such as glass, driftwood, plastic and Styrofoam, all of which come from waves, sand, and the wind. Making artworks from sea wastes takes a lot of time and effort than making artworks with new materials. In the case of sea glass, which is the main material that we use, we have eight steps or more, including washing, drying and cutting. It takes a long time to make it, but we make artwork with the idea that if we consider worthless things precious, it can become a jewel and shine more beautifully than new items.

The Argus: Please introduce typical projects of Jaejudojoa.

Choi: When we started the projects, we decided upon which trash to focus, so we had set up a multi-year plan. It was glass in 2014, driftwood in 2015, plastic in 2016, and fishery waste in 2017. In accordance with each theme every year, we hold creative activities and exhibitions with various artists.

We hold two beachcombing festivals annually. In May, celebrating "Marine day," we open a festival called "Sea that Wished." It is a festival for which many people collect sea waste and participate in upcycling workshops, performances and markets. In October, the festival mainly consists of works from artists who participated in the Jaejudojoa residency program.

In the summer of 2018, a week-long "Jeju-sea residency program" was held. Eight art teams that passed contests all over the country made creative projects on the theme of the Jeju sea environment, staying in Jeju for one week. The results of this project were exhibited at the beachcombing festival in November.

The Argus: Have any changes come about through the projects?

Choi: Various movements for solving the sea waste problems in Jeju Island are taking place. Also, the perception of beachcombing, which was an unfamiliar concept, has spread gradually. A lot of people are aware of the problem of sea



▲ The left side of the photo is the sea glasses that are not processed, and the right side is the sea glasses that are smooth after processing.



▲ This is a frame made with colorful sea glasses.

waste and there are efforts to solve the problem with concrete action methods that people can do.

For example, we conduct the beachcombing festival at Geumneung Beach every year. We have already been doing this for the past five years, and the number of participants is increasing every year. Besides, many people, as well as market sellers, enjoy the festival by bringing tumblers or personal dishes instead of plastic disposable cups or containers. I think many people feel that if each person suffers a little inconvenience, we can all enjoy the sea together.

The Argus: Do you have any difficulties in operating Jaejudojoa?

Choi: It is difficult to balance in terms of social and economic values. Developing a sustainable economic model is still a challenge for us. The current members of Jaejudojoa are working on lot of things at the same time in addition to Jaejudojoa's activities, due to economic problems or changes in their lives. Therefore, we are wondering constantly how we can balance our social values and economic values and make our environment healthy.

The Argus: What did you find enlightening about the environment while working in Jaejudojoa?

Choi: As I was reflecting on the projects, I realized that there were respective roles and ways to solve the garbage problems. When the perception and action of government, business, civil society, village, and individual are together, we can solve any

problem. I felt that it is very important for people to constantly talk and act in each place.

Furthermore, I am gradually becoming familiar with small practices for the environment in everyday life. For example, I always try to carry a tumbler at all times, or at least to use eco-friendly products, and to bring shopping baskets and multi-use containers when going to a mart.

The Argus: What are the future goals and plans of Jaejudojoa?

Choi: Jaejudojoa wants to improve the quality of the sea by combining our talents with the talents of more people. At the same time, we would like to develop a sustainable economic model more actively without losing the philosophy and identity of Jaejudojoa. In addition, I hope members to live healthy lives. I believe that our mission and vision should go with personal happiness!

The Argus: Finally, do you have any messages to convey to visitors to the sea?

Choi: I think the most important thing that can help to solve the problem of the sea waste is for individuals to be more conscious about their consumption patterns and to show more interest in protecting the environment. Therefore, I hope more people to sympathize with our story and cherish Jeju Sea. After all, change starts from within. Please continue talking and acting on how to make a healthy sea with your own talents and methods.

For us, the sea is considered a place of healing, but the sea may suffer from people's needs. If you go to the sea and look around rather than just enjoying it, you will find that the garbage that we did not care about is widespread.

Jaejudojoa, trying to solve these pollution problems through art activities, is not only improving the marine environment but is also having a good influence on society. The reporter hopes that all of us will emulate the virtuous actions of Jaejudojoa and take care of the ocean to make it more beautiful. 🌊

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“What’s So Good about Staying Anxious?”

By An Kwan Ho

Argusian

Senior. I hate that word. Not just because I am one of them, but my anger rages from pointless things connected to it.

For seniors, it is officially prohibited to say, “I am not sure what to do,” when people ask about plans after graduation. For many believe seniors must have finished preparing for their future, no mercy is left for those without the must-have-by-now ambition. Having nothing other than a shameful reply, they can only feel inferior to their ready-made peers.

Sound familiar? That is because we all share similar stories. We live up to a primetime (what people say) for doing things in our lives: entering university at 20; possibly getting married in around our early 30s; at last relaxing in a park nearby on weekends in our peaceful 70s. We strive to, if not expect to, tailor our future to the so-called “decent life.”

Still, having plans itself falls short in giving enough consolation. We know all too well that the best-laid plans do fall apart. When going all out for our goals, there are too many what-ifs on our way. Then, we start to falter on our yellow brick roads, questioning, “What if I cannot make it?”

This gets even worse for those victims, who have already hit rock bottom. Having a dream is more like an ugly nightmare than a fantasy to whoever witnessed that misery called, failure.

In the beginning, everyone starts off by fancying a better version of myself in their future. It is so fascinating to see our accomplished selves, it is too difficult to resist embarking on new challenges over and over.

But once again, we end up finding nothing has changed at all. Our dream is still too far off. After a couple of more frustrations, we only discover our worry-ridden souls surprisingly dark, twisted, and powerless.

At this point, we can possibly diagnose a common illness from the fog-shrouded future—anxiety. Upon the principle that the future is synonymous with uncertainty, hardly do we harbor a perfect sense of confidence on what would possibly come across. Thus, we barely see the bright side no matter how promising our future might be.

Being an ordinary person, full of mistakes, we do not see the best way to solve the problem. We thereby try to get rid of our misgivings or to pretend as if they do not exist. Just like we say, “Ignorance is bliss,” we often pick up fake solutions that extend our time in a more convenient way.

I agree. It is tempting to believe as such. But for our own sake, let me make this clear: Reality does not really care about us nor stays apart from anxiety. We are no less vulnerable to be swamped with our worries, and we cannot

entirely oust it from our lives. However skillful we are in deceiving ourselves, we cannot deal with the very source of pain. As long as we are on a step behind our future, there is NO place we can hide from it.

“FUTURE = UNCERTAINTY = ANXIETY”

* Embrace it. You cannot escape from this.

I know. This sounds discouraging. The underlying idea, in fact, is more of hope.

My point is, we should focus more on what deserves our struggle. We cannot do away with ever-haunting anxiety. Still, we can retrieve our upper hand over our suffering by fully embracing our limitations. Take a moment and ask yourself. Is there any point in shedding our tears on things beyond our hands? By isolating ourselves from those distractions, we may now concentrate on what is on our hands—the present.

The only way we can make our tomorrow better is to keep seeking what might be done for today. The most self-destructive part of the anxiety is it blinds us about our immediate priority. Nothing changes for sure, by just weeping over how miserable our pain is.

Just because I obnoxiously lectured about anxiety so far, that does not mean I do not suffer from it. In fact, I am the last person you would like to be.

I stumble every day, covering myself with badly swollen scars all over me. I thus live in fully-charged anxiety, and I am quite sure this will not get any better throughout my life.

I do get hurt all the time; however, I do not fear it anymore.

I was once that overly anxious kid whose worries eventually have went way beyond one's control. Any sort of professional help barely worked on me. And it only made me get weaker, relying on something else. Then, another brand-new fear caught me: this life, stuffed with medications, would last forever. To win this game, I needed a much stronger remedy.

So I made the hardest decision of embracing the holy truth:

LIFE SUCKS.

The only difference compared to the old-fragile-me starts from not controlling what I cannot control. Instead, I started to embrace my anxiety and see it as my own opportunity to grow stronger. Once I see myself fighting against even harsher challenges, now I welcome injury.

To get back to the point, what my past angry years taught me is: Let the anxiety prey on you.

You may draw your future in the best way of which you could only imagine in your dreams. And you may suffer from the byproducts stemming from the fear of losing it.

However, herein lies the magic.

While you screech in pain, none of your efforts can be spared to fight against that miserable today. The belief—someday, these challenges shall be conquered— gives you the strength to take one last step forward, even when you are beaten, broken, and wretched.

Again, there is no hideout from anxiety, and it will never happen. No matter how painful it is, just embrace your inner turmoil until you reach the dream moment. Thereby you will keep pushing yourself into a new and higher level. When the job is done, finally at your destination, then you may let anxiety free.

I will not say this always guarantees a massive success. For the worst scenario is likely to be at anytime. But if you ought to suffer anyway, is it not more worthwhile to have today's struggle for a better tomorrow? Once you see what is so good about staying anxious, trust me. Your golden day is not far away from there. 🙏

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A tilted silver picture frame is placed on a sandy beach. Inside the frame, the text "Welcome to Sokcho" is written in a large, black, serif font. The background of the frame shows a clear blue sky and a greenish-blue ocean with white waves crashing onto the shore. The frame is tilted at an angle, and its shadow is cast onto the sand.

**Welcome to
Sokcho**

*Where the blue
Donghae greets you*


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The Walk Between the Touched and the Untouched

In the city of Sokcho lies a huge lake known as Yeongnang Lake. Yeongnang Lake played a large role during the fire that broke out in Gangwon Province on April 4 and 5 as helicopters used the water from the lake.

However, Yeongnang Lake itself sustained damage from the fire. Walking around Yeongnang Lake, to the left there were fallen burnt trees and the smell would make you frown, to the right there was the untouched lake shimmering with the reflection of the sun.

To the left, the burnt houses and what was left of them shocked each passerby. At the same time on the right, one could not take their eyes off of the blooming cherry blossoms.

Walking along the Yeongnang Lake was walking between where the fire had reached and where it had not. Both caught one's attention in different forms but soon one hopes the touched will quickly return to that of the untouched. 

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