

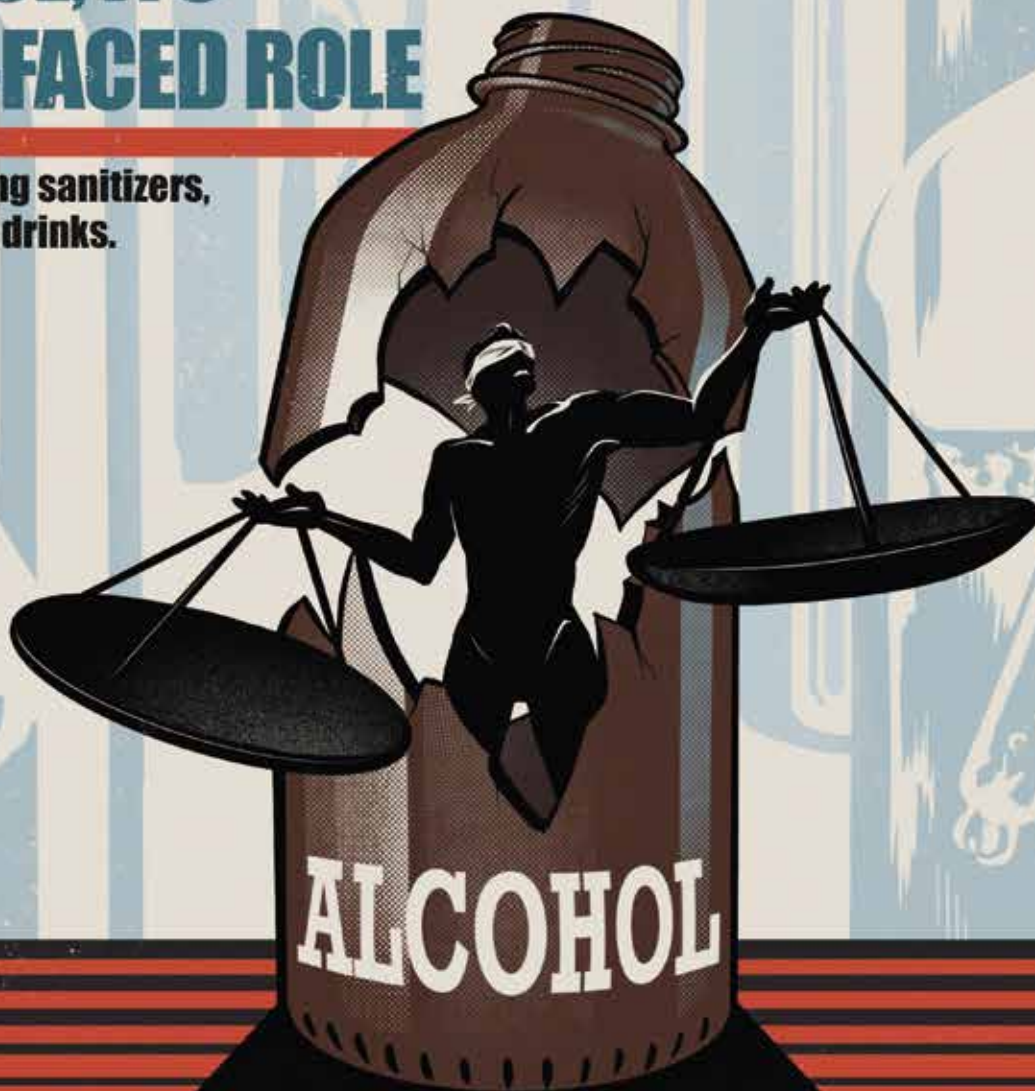
The Argus

No. 517 APRIL 12, 2021

Since 1954

ALCOHOL, ITS JANUS-FACED ROLE

in manufacturing sanitizers,
cosmetics, and drinks.



The Argus unveils a candid perspective
on the versatility of alcohol.

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

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Editorial

What is on the Flip Side

As a senior in high school on the first day of class, my teacher Mr. M told us to take out a piece of paper and write down our “merits” and “areas for improvement.” I did so without much thought, but he added, “did you notice how I said ‘areas for improvement’ instead of ‘disadvantages’?”

I was never good with word play, but strangely his words continued to circle in my head after so many years. He kept encouraging us to think more positively, which I considered to be impossible, especially when exams were coming up - not to mention that this was my last year before college. Regardless of how difficult it was to think positively, his word play remains in my head even all these years after graduating high school. What is the difference between the ways of seeing a glass “half-full” and “half-empty”?

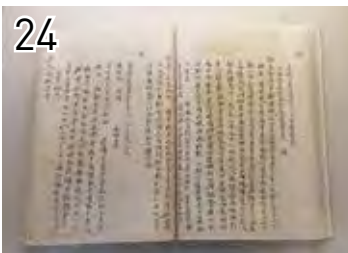
Everyone is aware of the cliché that there is more than one side to a story. One may be positive whereas the other negative. It does not always have to be divided into good or bad, but what is important is that we tend to easily ignore what seems to be underneath. This month’s Cover Story, “Lab of Janus,” tells two different stories about the usage of alcohol. Through the article, one can realize the hidden usage of alcohol and how easily we can find it in our daily lives: from hand sanitizers to makeup, alcoholic drinks, and more. However, do not take what is common for granted. The April issue tells us a story regarding why we should be thankful for what we take for granted, but at the same time why we should take caution. Not only does this idea of Janus apply to alcohol, but everywhere in our daily lives. Everything depends on how we choose to perceive it and take action, so read with us.

Old habits die hard. I myself have a difficult time trying to think positively or look at the other side of the coin, but I am trying to make small steps; trying to pick myself up when I fall into a pit of pessimism or telling myself to stop and look at the bright side when I am going around in circles in a Möbius strip of worries. There is always more than one side to a story, and I hope readers look around at their surroundings from a different angle and question what is in front of them. Ask “Is this really every aspect of it? What could be the other part of the story that I might be missing?” It is always good to keep your eyes open. I keep trying to look at the situation from a different perspective wondering if there is more. I hope readers do too. ☺

By Jang Soo-hyun

Editor-in-Chief

장수현



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Cover Story

>> Alcohol is one of mankind's oldest inventions. From drinking alcohol to alcohol in sanitizers, it is used in various ways. Alcohol is a chemical that is closely related to daily life. However, it is so familiar that sometimes people forget the side effects. Starting from the simple question, "How can alcohol be a disinfectant?" The Argus analyzed the ambivalence in liquor, cosmetics, and disinfectants.

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Price Increase of Student Cafeteria

On Feb. 25, the Office of Administrative Support announced that the overall price at the student cafeteria located in the Humanities Building on campus would increase as of March 2. The increase results from the cumulative deficit and cost increases in food prices and labor costs.

The price of most of the items on the menu including those for breakfast, lunch, dinner, noodle dishes, toast, and so on, will be increased by 500 won, except ramen will be by 300 won. The office posted on the HUFs Notice Board, “The cafeteria has been making efforts to provide high-quality meals for students and members.”

An anonymous HUFsSan shared, “Since the student cafeteria was renowned for its good meals with reasonable prices, I came close to being disappointed when I heard the news of the price increase. However, considering the inflation, I think the price hike is acceptable and not a big burden. Furthermore, as I understand that the operation of the restaurant might not be sustainable due to COVID-19, I hope this decision will improve the situation.”

By Kim Yeo-won
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HUFs Selected for Student Career Exploration Support Project

On Feb. 25, HUFs was selected for the “2021 University Career Exploration Credit System” run by the Ministry of Education. HUFs will be receiving up to 120 million won (US\$ 106.2 thousand) for the budget. The system is meant to support the youth, especially university students, in their active and autonomous career exploration. According to the Ministry of Education, students will be given one credit per completed mission in their career exploration course. The acceptable credits in the system range from three, at minimum, to a maximum of 19. Students are allowed to get credits studying in other majors, including advanced courses in their own major.

HUFs plans to support the career searching project for students. An anonymous HUFsSan commented, “I am surprised to hear that the university provided such an opportunity. I hope the university makes more attempts to promote the project, to let more students learn about the program.”

By Nam Gyeong-eun
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Conflicts Between Regulations at HUFs

On Feb. 19, “From the Dawn,” the 54th General Student Council (GSC) posted on their official Instagram account @hufsstudent that Kim Na-hyun, Student President was informed by the school that she was not able to act as the official student president. The university also added that she cannot participate in any school meetings in the role of the student council president, due to her student status and related school regulations. As of Feb. 19 Kim’s status became “a student with the graduation delayed.” According to Article 47, Clause 1 of the HUFs regulations, the student members organizing the GSC must be enrolled as current students.

However, Kim is still serving her term as acting president, based on the “regular member registration system,” which is included in the GSC regulations. It is allegedly claimed that the organization can have associate members as well, and that associate members refer either to students with their graduation delayed or to students on a leave of absence. The associate members are eligible to every right as regular members: they are eligible to vote at GSC meetings, to make motions to be voted on. There have been online petitions among students during March, from March 3rd to 5th and 11th to 15th. The movement seems to be a reaction to protect the autonomy of student organizations.

By Nam Gyeong-eun
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Rental Service Resumed with New Graduation Gowns

On March 7, the General Student Council (GSC) has designed new graduation uniforms and resumed the originally canceled rental services for graduating students. GSC “From the Dawn” fulfilled her election pledge regarding the “production of a signature gown only for HUFSSans.”

Graduation gowns are being replaced for the first time in decades, and GSC tried to make the graduation gown to represent the identity of HUSFans. As the new graduation gowns are subject to future reform or an alteration in design, the future GSC will collect feedbacks and plan to reflect them into the new design.

Reservations for gown rentals are on the GSC’s website, on a first come first served basis. To prevent the spread of COVID-19, it also designated that the rental period and return be spread out over a total of four weeks, only available from Friday to Sunday.

An anonymous HUFSSan said, “I appreciate what the GSC is doing for the graduates because I was very discouraged by the cancellation notice. Also, the rental service available only at night is acceptable for office workers like me. Although the number of gowns is limited, I think it is understandable. I am looking forward to having a good time with my cohorts.”



▲ Graduates are given a new gown.

By Kim Yeo-won

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Professor Park Publishes a Book about ‘Comfort Women’

Professor Park Young-gyu, of the Division of Integrated Japanese Studies at HUFSS, published a book entitled, <No Statute of Limitations on the Issues of ‘Comfort Women’ in the Japanese Military Forces>, which is co-written by nine investigators from Korea, Japan, and Taiwan, including Professor Park and Professor Atsushi Koketsu, of Meiji University in Japan. The Japanese and Korean versions of the book are already released, and a Chinese version will be published soon.

The phrase “no statute of limitations” of the book title addresses the current situation with the decreasing number of elderly Korean victims, who survived sexual slavery in the Japanese Military Forces during World War II. Only 15 of the victims are still alive and their average age is 93. The phrase is meant to suggest the sustainability of the “Comfort Women” protests that will continue even after all the elderly victims pass away.

By Nam Gyeong-eun

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HUFSS Dorm Changes Refund Policy

Beginning this semester, HUFSS Dorm has changed its refund policy. Unlike last year, HUFSS has decided not to partially refund the dormitory fee according to the number of days the dorm facility was not occupied by the student. This semester, students who decide to withdraw their deposit will be moved to the back of the waiting line if they want to reapply for living in the dorm facility. Some HUFSSans have decided to pay the full boarding expense due to the uncertainty about whether the university will resume offline classes anytime soon.

By Lim Chae-lynn

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News Briefing

By **Jang Soo-hyun**
Editor-in-Chief

LH's Breach of Trust

Korea Land & Housing Corporation (LH), responsible for Korea's public housing and development projects, is embroiled in a massive scandal involving employees purchasing land using insider information. Currently, more than 20 employees are under investigation for purchasing land in the Gwangmyeong and Siheung area of Gyeonggi Province, before the government announced their plan to start a housing project. Two suspected employees have been found dead before formal allegations began.



©OSGeo

On March 16, President Moon apologized and pledged to root out corruption in the housing market. The public is enraged after the dishonesty of government officials has been revealed. Additionally, closing in on the Seoul and Busan Mayor by-election on April 7, this incident has catalyzed the opposition party's surpass of the ruling party's ratings. Some critics say the scandal is a part of the lame-duck phenomenon for President Moon who has one-year left in office.

Who Will be the Next Seoul Mayor?



©Yonhap

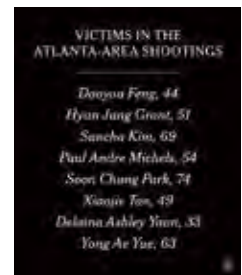
On April 7, Seoul will be voting for their new mayor. From the ruling Democratic Party of Korea, the former Minister of SMEs (small and medium-sized enterprises) and Startups, Park Young-sun is running for the Seoul mayoral by-election. Oh Se-hoon, from the opposition People Power Party, who has served as Seoul mayor from 2006 to 2011, is also running for election. Candidate Oh became the single candidate after winning the bipartisan primary competing with the People's Party Chairman Ahn Cheol-soo.

The Seoul mayor seat has been left vacant since the death of the previous mayor Park Won-soon in July, who was accused of sexually assaulting his assistant. This mayoral election for Seoul citizens, home to 10 million people in a country of 52 million, could be a key barometer for the upcoming presidential election in 2022.

#StopAsianHate

On March 16, eight people were killed at three massage places at Atlanta, Georgia. Six of the victims were Asian descendants, and seven were women. The public is enraged, saying that it was an act of hatred against Asians.

U.S. President Biden and Vice President Harris canceled other plans and headed down to Georgia to alleviate suffering. The president urged people to stand "together against hate, against racism, the ugly poison that's long haunted and plagued our nation."



©The New York Times
Instagram @nytimes

Admin Order of PCR-Testing Foreigners Withdrawn

Seoul decided to withdraw its administrative order to mandate that all foreign workers get Coronavirus-tested. The decision came after receiving criticism from foreigners, medical workers, and the human rights commission.

The original order came into effect after mass infections took place in workplaces among groups of international workers. They promised not to check whether they are illegal immigrants assuring them their identities will not be disclosed, prioritizing the virus tests. Nevertheless, the move was followed by criticism that it is a violation of human rights and discrimination against race and the international population.

Prime Minister Chung Sye-kyun said, “We will learn a lesson from this incident and implement quarantine measures with sensitivity.”

©Yonhap



Harry and Meghan Spill Their Royal Struggles



©Sky News

The Duke and Duchess of Sussex, Harry and Meghan Markle revealed some secrets regarding the British Monarchy

during a TV interview with Oprah Winfrey on March 7.

Meghan shared that she felt unsupported when experiencing suicidal thoughts while pregnant with her son Archie. Meghan said, “Nothing was done.” Racist comments were also made towards Meghan and her unborn son, asking the Duchess of Sussex “how dark their son Archie’s skin might be.” As for Harry, he is wanting to become a tech executive in Silicon Valley.

Amid the controversy regarding the British Monarchy, Buckingham Palace released a statement on behalf of the Queen, saying, “Harry, Meghan, and Archie will always be much loved family members.”

Netflix Cracks Down on Password Sharing

Netflix decided to strengthen regulations to detect shared accounts with friends or relatives. Originally, Netflix only allowed sharing among families living under the same roof.

Some users may see a sign saying, “If you don’t live with the owner of this account, you need your own account to keep watching.” Netflix is asking users to verify they are authorized to use the account by sending texts or email to the account holder.

Netflix’s new policy is still in its beginning stages and is only being testing on a limited number of users, but if you are using your dad’s friend’s sister-in-law’s account, it might be time to pay up!

Social Distancing Extended

On March 26, Prime Minister Chung Sye-kyun announced to maintain Level 2 of social distancing measures for another two weeks in Seoul and Gyeonggi Area, whereas other regions will maintain Level 1.5 of social distancing. Some experts believe it is too early to ease social distancing policies as the third wave of the virus is not yet over. From the first week of February to the end of March, daily cases remained in the 300s and 400s, and most of the cases were from Seoul.

Although the government is maintaining the policy to prohibit the social gathering of five or more people, they are allowing gatherings of eight if they are blood-related family members. In addition, restaurants and cafes are now allowed to stay open until 22:00, from to the previous 21:00 limit.

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‘Musok,’ 4400-Year-Old Shamanism in Korea

By Choi Yea-jin

Associate Editor of Culture Section

If the Western world has tarot cards, Korea has Musok. Occasionally, the debate over the origin of Korean culture and identity is suggested centering on some neighboring countries. However, one cultural aspect showing Korean identity is *Musok*, or Korean Shamanism. It is different from China’s Taoism or Japan’s Shintoism. Its origins began in the Gojoseon era, 4000 years ago, and it is still a familiar part of our lives today. One must make appointments a year in advance for famous shamans, and mobile apps for reading one’s fortune and divination are popularized in Korea. In this way, Koreans are living with or enjoying *Musok*. Since ancient times, Koreans have received spiritual comfort during rough times and have shared joy on good days through *Musok*.

The late Park Saeng-kwang, a painter known for applying Korean themes, produced works on *Musok* culture for the last five years of his life. He defined *Musok* as the root of Korean culture. Kyobo Art Space is holding an exhibition on Park’s *Musok* paintings to show what this means. Its objective is to reflect on the present through the works made 40 years ago, which sincerely portray what is Korean. The Argus hopes that as HUFsans experience this exhibition indirectly, they discover the value of Korean traditional Shamanic culture.



©Kyeonngi Ilho

◀ The Mudang is doing a ritual(gut).

Musok

According to the Encyclopedia of Korean Culture, the dictionary denotes *Musok* as Korean Shamanism and a religious phenomenon that is passed down by a shaman called *Mudang*. The shaman worships gods through the Korean traditional ritual called *Gut*. The gods in Korean culture and myth are very diverse including the gods of the mountain, heaven, star, and dragon. Also, shamans have different characteristics and names depending on the region. In the middle and north of the Korean peninsula, there are shamans named *Gangshin*. In the south, there are hereditary shamans

whose practice has been passed down for generations. *Gut* divides into two kinds: rituals for the gods of the home and rituals for the guardian of the village.

Musok was created by the religious consciousness of Koreans, especially the commoner. Therefore, it is deeply rooted in the spirit and identity of the Korean people. The first record of *Musok* appears when King Namhae was the second king of Silla Kingdom in the first century. However, the historical background of *Musok* began in the Bronze Age on the Korean Peninsula.

▶ Changdeokgung Palace in Seoul has a colorful *Dancheong*.



©Kookmin Ilho

Dancheong

Dancheong is a traditional multicolored paintwork, drawn on Korean traditional wooden buildings. It is based on blue, red, yellow, white, and black colors. It is mainly used to decorate Buddhist buildings and palaces, and the content of *Dancheong* varies depending on the type and purpose of the building. Korean ancestors believed that *Dancheong* prevented fire in the building. Also, they believed that the paintwork for *Dancheong* protected wooden buildings from rain, wind, and pests. Park Saeng-kwang mainly used the colors and patterns of *Dancheong* for his paintings.

ON THE WAY TO THE EXHIBITION



Entering the basement of the Kyobo Building in Gwanghwamun, the Kyobo Book Center is crowded with books. Among the signs designating the book genres, the reporter followed the arrow for Kyobo Art Space and reached a small exhibition hall. At the entrance of the exhibition, the intensely colored posters of the *Musok* exhibition of Park Saeng-kwang were attached. It was small enough to see all the exhibition halls at a glance, but Park's colorful paintings pleased the visitors' eyes.

Before entering the exhibition, The Argus interviewed Park So-hyun, a staff member of the exhibition. She said, "Visitors to the Kyobo Book Center stop by here. Usually, exhibitions held at Kyobo Art Space attract visitors in their 20s to 30s, but this Shamanic exhibition has had many visitors in their 50s as well. I can feel the energy in the paintings during my working hours. When I first viewed the artworks of Park, I felt that these paintings had not only strong themes, but also very intense colors." What is the energy of the paintings that she felt? How did artist Park come to paint such intense paintings? Let's look at Park's life and his style of drawing.



- ▲ Park's exhibition features a small but inspirational impression of space.
- ◀ The direction board towards the Kyobo Art Space can be found at the Kyobo Book Center.
- ▼ Intensely colored paintings can be seen from the entrance.

LIFE AND ARTWORK OF PARK SAENG-KWANG (1904~1985)



▲ A picture of Park Saeng-kwang was displayed at his posthumous exhibition.

The life of Park is divided into four periods. The first period was when he studied painting in Japan from 1920 to 1950. The second period was until 1974, when he mainly drew abstract paintings. During the third period in the mid to late 1970s, he switched back to drawing still lives. He also drew plain and decorative paintings tending toward the style of Japanese paintings. The fourth period, called Park's zenith, is when he pursued and drew in the Korean tradition from 1977 until he died. At that time, the Korean art world had a strong anti-Japanese sentiment. Park's paintings



▲ "East Sea Ilchuldo" was drawn in 1960 by artist Park.

were received as a Japanese style, and therefore they were taken poorly. From the fourth period, Park made a new attempt of Korean-colored pictures to express Korean historical subjectivity. Departing from the Japanese painting trend, he expressed a wide range of Korean spiritual worlds with traditional colors, taking the subjects of *Musok* (Shamanism), Buddhism, folk tales, and historical materials in Korea.

PARK SAENG-KWANG AND MUSOK



▲ Park Saeng-Kwang drew this painting named "Jeon Bong-jun".

Artist Park used his unique technique to express Korean elements such as peonies, butterflies, and birds with the intense color of *Dancheong*. In his late 70s, he began to intensively explore the subject of *Musok*. As a result, he combined Korean folk culture with magical entities and recreated a traditional Korean culture *Musok* as a painting. For Park, the *Musok* culture was not just religious, but the Korean identity and one of the roots from which Korean culture emanated.

MUSOK EXHIBITION SEEN BY THE ARGUS

Tiger 1984



©Park Saeng-Kwang

▲ This picture is named "Tiger."

When visitors enter the exhibition, one can see the "Tiger" first. Artist Park painted the tigers, which are the representative Korean animals, on a square canvas. Using square canvas was his unique characteristic. At that time, square paintings were very rare, but Park used formative elements (a square canvas) to express his paintings well. Park's works from the 1980s are characterized by rough and exaggerated lines. The reason is that Park, who was conscious of the detailed and flat Japanese paintings at the time, used a technique contrary to those. Through this process, Park studied the method of using *Dancheong's* color with a thick outline and began to freely draw the size of the object.

Musok 5 1982



©Park Saeng-Kwang

▲ "Musok 5" is one of Park's Musok series.



©Jemin Ilbo

▲ Like Musok, a Gut is held in Jeju Island.

This picture contains elements of *Musok*. One noticeable characteristic was the hands put together located in the center of the picture. Above the hands, there is a painting of a god located in the Shamanistic temple of Jeju Island in the 1900s. On the left, the person holding the instrument is a musician who plays music in the *Gut*. The woman on the right is a figure in *Portrait of a Beauty*, a representative Korean folk painting, in Park's style of painting. In addition, Park painted *Dancheong* at the top of his work to show the Korean tradition. Various Korean patterns, such as candles and flowers, were put in the paintings, providing glee to the viewer, as if searching for hidden details.

Mask 1983



©Park Saeng-Kwang

▲ The picture is named "Mask."

In the 1980s, Park left several paintings of masks while continuing his series of *Musok* because in Korean Shamanism, masks have been treated as a product of human will to communicate with a god. In particular, the blue color covering most of the painting expressed the human world full of sadness. Along with this, the elements expressing the complex destiny and story of humans are filled with pictures. It feels like the person wearing a mask is approaching viewers while hiding his emotions in the complex and sorrowful world. Masks have the meaning of concealing one's true face and emotions in Korean culture, and Park expressed this meaning through his paintings well.



©Cheonji Ilbo

▶ The real life appearance of the mask is in the picture.



Wooden Fish 1981



▲ The picture is named "Wooden Fish."

The title, Wooden Fish, means a fish made of wood. Park, who was interested in *Dancheong*, enlarged the *Dancheong* and expressed it as if it had been seen in the form of a fish. The most notable part of this painting is the phrase "four thousand three hundred and fourteen years" placed in front of the artist's signature. According to Park, this phrase is the period from the time Dangun, the progenitor of Korea began to rule this land until the time Park drew this painting. "No nation left history. No ethnic art left tradition. All ethnic arts are above their national traditions," Park said, explaining the phrase. Park deemed Korean culture as important enough to inscribe Korea's long history and traditions in his paintings.

Window and Musok 1982



◀ "Window and Musok" is representative work of artist Park.

In the 1980s Park was constructing the *Musok* series. According to the explanation of the exhibition, when viewing the paintings of *Musok*, *Musok* itself should be the focus rather than seeing the individual elements in the painting. This explanation is well applied to "Window and *Musok*," which is Park's representative work. In order to express the subject of Shamanism, of which one shaman is the center, Park focused on the figure who appeared to be a shaman. Also, the window was painted very large, and it shows how Park thought of the shaman. Park viewed the window as a channel through which human beings could go inside and outside at any time. In other words, he regarded *Musok* as a window that connected this world and the next, or man and god.

After viewing the exhibition, an interview with a visitor Kim Gwang-guk was conducted. Kim said, "I came inside because the distinctive colors caught my eye. I had never heard of artist Park Saeng-kwang, but I think he drew a lot of unique pictures. Through this exhibition, I came to think that *Musok* is a very special and impressive part of Korean culture. *Musok* and shamans often appear in movies and dramas, but I have never seen them as a picture."

As such, Korean Shamanism has become a unique tradition that often appears in movies and dramas, not a specific religion, because everyone, who cannot know the future, has a desire to know his or her future through Shamanism, and a desire to live a better life through Shamanism. Even people in their twenties are curious about their future life after graduation, and they are looking to Shamanism with uncertainty about the future, wanting to know if they will be successfully employed. Shamanism as a religion that can be relied on is important, but it is necessary to reconsider Shamanism as a cultural tradition that has inherited the culture of Korean people for a very long time. The Argus hopes that readers will discover the historical value of *Musok* through Park Saeng-kwang's *Musok* exhibition. 📖



©Daegu Art Museum

◀ Park Saeng-Kwang painted "Dangun" in 1970s.

©Indie Post



◀ Above is a Korean movie poster about *Musok*.
▼ The main poster of the exhibition *Musok*.
▼▼ *Mudang*(Shamans) often appears in Korean movies.

©Choi Yeon-jin/The Argus



©Vingle

Three Tastes of Liquor

By Lim Chae-lynn

Staff Reporter of Culture Section

What is everyone's favorite liquor? There should have already been many meetings such as school welcoming parties at this time of the year, but now it is impossible to drink with many people due to COVID-19. Due to the pandemic, young adults were never given the opportunity to enter the world of liquor. Even for non-freshmen, it is tough for HUFsans who like to party or enjoy the mood itself.

This article will focus on the famous liquor and drinking cultures of the three East Asian countries, Korea, China, and Japan. The Argus hopes readers will familiarize themselves with drinking cultures through this article. In addition, HUFsans who already love alcohol will hopefully learn something new about the cultures of the three countries.

[WARNING] THE FOLLOWING ARTICLE MAY NOT BE SUITABLE FOR THOSE UNDER 19.



Korean Drink: Soju

According to data released by the National Statistical Office of Korea in 2019, the total consumption of soju in Korea was 1.16 million kiloliters (kl) in 2011, which increased to about 1.3 million kl in 2019. This is the same amount as 3,636 million bottles when calculated by soju bottles. For those above 20, this number rises to 42.02 kl per resident, so this means in 2019 each person drank 87 bottles of soju.

What are some characteristics of the Korean representative liquor? Soju is a distilled liquor made from boiling grain or sweet potato; and Korean soju is a colorless, odorless small liquor with high alcohol content. Originally, only distilled liquor was classified as soju, but since the 20th century, diluted soju is now also included in the category of soju. Diluted soju is usually found in the commonly known green bottle. Although Korean soju is a type of liquor because it is highly commercialized, Koreans often think of a



▲ Green bottle is the signature of Korean soju.



specific brand, the green signature soju bottle.

Another feature of Korean soju is that it is inexpensive compared to the high alcohol content. While wine, which has a similar alcohol content, is often sold at very high prices, soju has maintained a price of about 1.7 dollars for decades. Myung Wook, a professor teaching the highest Level of Gourmet Culture at Sookmyung Women's University said, "It is easier to manufacture Korean soju because it is diluted, compared to distilled soju. Diluted soju is not easily damaged compared to other alcoholic beverages, so it is easier to maintain, which is why Korean soju can be so cheap." Thanks to the unique clean taste of alcohol and the low price compared to the high alcohol content, soju is loved by many Koreans.



A Country of Parties: Korea

"Tttalgi danggeun subak chamoe meron ~ game? [strawberry-carrot-watermelon-Korean melon-melon ~ game]" If one can read it automatically, they are accustomed to the drinking culture of Korea. In fact, drinking games are not the only culture in Korea. Professor Seraku Tohru, of the Department of Japanese Interpretation and Translation of HUFS, said, "Although games are a big part of life for young Japanese, they are not as diverse or widely used as among Koreans," and he pointed out that Japanese drinking games are different from those in Korea.

What should foreigners keep in mind at a Korean drinking party? According to drinking customs, the glass should not be filled before it is empty, this act is called *cheomjan*. Lee Kang-kook, a former official of foreign affairs, emphasized, "In Korea, *cheomjan* can only be allowed when the drink is dedicated to a deceased person. In addition, Lee mentioned the bottoms-up culture of Korea. "In the past, it was considered polite to drink bottoms-up. Although a large part of this culture has disappeared, if the person on the opposite side is your boss or older it is still considered polite to bottoms-up."



Behind Korea

In late Goryeo¹, the distillation technology of soju was introduced to Korea. The popularization of soju gradually progressed from the 1920s through the Japanese colonial era. At this time, a brewery system was created, and famous Korean drinking brands such as Jipseong Makgeolli and Jinro Soju were established. The beginning of the green bottle soju was completed during the Japanese colonial period.

Originally, soju was not a popular drink in South Korea. According to the records of the Joseon Dynasty² written during the Japanese colonial period, it was not easy to cultivate rice in the north, so most soju was consumed by the north and the south consumed makgeolli³ instead. Moreover, most heavy industries were mainly in the north and the light industries were in the south. Soju factories have capital-intensive characteristics, which is why they were mainly located in the north. For example, Jinro Soju, a famous soju company in Korea, was originally located in Yonggang, Pyongan-do, North Korea, but



▲ Many distilled soju has disappeared, however, disluted soju varified by area.

©kocis

later moved to South Korea.

Prior to 1965, all soju was distilled, but afterward, Korean soju started to change into diluted soju. Professor Myung pointed out the Grain Management Act⁴ strengthened in 1968 for that reason. Since then, many distilled soju brands changed to dilution, and Jinro also changed all of the company's systems to dilution. At that time, various traditional Korean sojus such as rice, barley, and glutinous rice soju have almost disappeared.

What are the origins of such culture? According to Lee Kang-kook, a former foreign affairs official, "Korea has been influenced by Confucianism since ancient times, and the concept of *Jangyu Yuseo* is deeply rooted in society." *Jangyu Yuseo* means that you have to respect the older person. "Therefore, there is still a recognition that regardless of alcohol tolerance, one cannot refuse a drink poured by an older person. Also, because of this idea, one should not leave any drink unfinished, so the bottom-up culture still remains."

In addition, Lee cited the collective consciousness and honor culture as a reason for alcohol games. "In Korea, even if one has a low alcohol tolerance, it is a shame to refuse drinks. If one refuses a drink, it ruins the mood of drinking parties. Since Koreans often gather for friendship, it is very inappropriate to refuse."

Japanese Drink: Shochu

Many do not know there is soju in Japan. It is called shochu. Some think that soju is a Korean drink and the Japanese liquor is sake. In fact, the word sake is a proper noun that refers to liquor. According to Professor Kim Dong-kyu of the Division of Japanese Language, Literature and Culture at HUFs, "Alcohol is sometimes called osakke in a formal way in Japan, but it is usually called sake." There is another reason why many people are confused: sake is sometimes called Nihonshu. This word refers to authentic Cheongju⁵ made from rice.

Among sakes, Japanese shochu is the same type of liquor as Korean soju, but there are various kinds. Shochu can be classified into two types: distilled from barley and distilled from sweet potatoes.

Professor Tohru said, "Unlike Korean soju, most shochu is not a dilution. Most brands follow distillation, a traditional method of making shochu, but there are still few diluted soju brands. Therefore, the price is much higher compared to Korea. Korean soju is loved by many people for a lower price; in the case of Japanese shochu, it has become popularized by taste."



- ▲ Kicchomu(L) is a famous shochu brand made with barley.
- ▶ Mao(R) is a famous shochu brand made with sweet potato.

Country of Freedom: Japan

The Japanese culture clearly contrasts with Korean and Chinese because it is influenced by Dutch treat culture. According to Professor Kim Dong-kyu, "Compared to the recent Dutch treat culture that began to settle among the younger generation in Korea, a few decades ago when I studied in Japan, the Dutch treat culture of Japan had already been established. It is a representative culture that appears in many other aspects of Japanese culture."

In Japan, *cheomjan* is considered the basic drinking etiquette. It is not a courtesy to have an empty glass. Kimura Ayana, a Japanese student in the Division of Media and Communication '20, said, "The empty cup in Japan indicates that there is no food or water on the plate meaning that the host is not working properly. In that sense, it is polite to fill every cup." Professor Kim added, "In Japan, there is the expression *Chilbu-palbu*. It means that when we fill the cup, we have to fill it up to 70 or 80 percent." The etiquette of *cheomjan* involves both the person who pours a drink and the drinker. When you drink the liquor, you should be careful to leave a little alcohol in the glass. If you finish the glass, it means you want to finish the meeting. If you do not want to drink anymore, you may empty the glass and turn it upside down.



Behind Japan

Among the thousand kinds of Japanese shochu, each shochu has its own awareness and history of Japanese alcohol. Professor Myung said, “Japanese bars have naturally been developed by the merchants, as commerce and marketplaces have developed. They had a systematic brewery culture, making and supplying alcohol. Therefore, Japan prohibited homemade liquor earlier than Korea and imposed taxes on alcohol soon after.” On the other hand, “Korea had a strong social recognition that alcohol should be made at home rather than purchased, so it was not commercialized.

Also, Koreans had contempt for people who sold alcohol, but Japan had craftsmanship in making alcohol. So the Japanese alcohol industry could develop in a better situation than in Korea.”

Professor Kim also explained the difference between Korean soju and Japanese shochu through history: “In fact, Korea has made soju since ancient times. Long ago, Korea had a famous soju by region, such as Andong Soju, and furthermore, there was a unique soju in each family. Every kind of soju was different because, in each house, they used different yeast and water. Therefore, the process of manufacturing soju was the secret of each house, and only the daughter-in-law could learn the method of manufacturing it.” But the traditional way of making soju disappeared over time and only diluted soju is left now. On the other hand, Japanese shochu is made in a traditional way of collecting actual alcohol through ingredients such as sweet potatoes, cassava, and yeast, by boiling them with fire and distilling them. Therefore, unlike Korean soju, Japan was able to make various kinds of shochu whose taste and flavor from basic ingredients remained intact.

Professor Kim cited Japan's individualistic social atmosphere as the cause of the Japanese Dutch treat culture. “Japan has developed individualism in part because of accepting Western culture during modernization.”

According to Kim, individualism in Japan is not just limited to spatial areas. “Personalism is a tendency to encompass both psychological and spatial areas. This is the tendency that the total does not infringe the area of the individual,” he said. “Do not interfere with each other and solve their own problems.” That is the Japanese culture.” In addition, infrastructure cannot be ignored in this drinking culture. Most Izakaya in Japan have a single person seat where you can drink alone, and even if it is not Izakaya, there are single person seats in most



©Boutique Japan

▲ Japanese enjoy thousands of shochu.



©justonecookbook

▲ Japanese eats Ochazuke after they drink alcohol. It helps stomach relaxing.



©amazonjapan

▲ Brazier that can use for one person in the Yakinikku restaurant.

restaurants or cafes. Even if you go to a Yakinikku restaurant, a Japanese-style barbeque place, one has its own brazier to grill meat.

On the other hand, just because Japan values freedoms does not mean they are selfish. For example, Professor Kim talked about the concept of Japan's Omotenashi, consideration, and courtesy for guests, friends, and opponents. The *cheomjan* culture mentioned earlier is one example of Omotenashi.



Chinese Drink: Mao Tai

China is a country that has many ethnic groups, diverse cultures, and various drinks reflecting its large area. Among the hundreds of famous liquors such as Xifengjiu of Xi'an, Maotaijiu of Guizhou, Fenjiu of Shanxi, and Luzhoudaqu of Sachuan, Mao Tai was selected as the representative of China. "Mao Tai is a famous liquor that started from a small castle in the southwestern part of China and is still exclusive in that region," said official Lee. "The manufacturer in the region has not yet revealed their recipe and method and this is why Mao Tai is still profitable."

Mao Tai is very expensive compared to other Chinese liquors, which were frequently consumed at diplomatic receptions, banquets, and by bureaucrats who consume large quantities of the expensive alcohol.

In modern China, the host was a very important factor. When China began to open economically, many hosts used alcohol to attract investment. Official Lee said, "One example that shows how important the host is regarded to be in China is the Waichiaopu, the diplomacy department in the Chinese region. When Waichiaopu hires the employees, Waichiaopu looked at was how fluently diplomats could speak English and how well diplomats could drink. Because they also had to drink as hosts, their ability to drink well was as important as their high language ability."



©CHRISTIE'S

▲ Mao tai is the liquor that represents china.



A Country of Great Lands: China

©Matadomnetwork



▲ Two chinese are drinking beer while making a eye-contact.

To talk about the overall drinking culture in China, the difference between China and Korea and Japan is that Chinese drink while they eat. Unlike Korea, which eats first and drinks later, and Japan, which drinks alcohol first and eats, China is characterized by drinking alcohol and eating a meal together. William Chen, a Chinese student said, "Chinese do not drink while moving to different places as people do in Korea. I usually drink alcohol while eating meals in one place." Zheng Manhui, a student of the Department of Chinese Interpretation and Translation said, "When I drink with my family, I often drink only alcohol. I do not have a meal, but I drink it with a basic snack."

Na Min-gu, a professor of Division of Chinese Language, Literature and Culture at HUFs mentioned that according to Chinese etiquette, they do not drink while turning the head to the side. "In Korea, it is considered rude to show the inside of your mouth to an older person. So they turn the head. But in China, when you turn your head, they think you do not want to drink with them. This is how they show their regards to the other parties," adding "Chinese toast culture also comes from this culture and is different from Korea and Japan. Unlike other countries where everyone sits down and talks to each other, in China one gets up and approaches the other party and toasts each person one by one. During this time, it is important to make eye contact and click the glass together. Moreover, when making a toast, it is important to

share good wishes. Chinese do not just drink liquor when they drink. By doing all these acts, they are sharing a kind of communication through alcohol.”



Behind China

Official Lee explained the starting point when Mao Tai became world-famous. The beginning was the International Liquor Fair at San Francisco in 1915. Mao Tai was not interested in famous critics when it first appeared at the fair. A Chinese official got mad at this situation and he broke Mao Tais’ bottle by throwing the bottle on the table. When the bottle was broken, the unique flavor of the liquor spread and people gathered toward the liquor. In the end, Mao Tai won the gold prize because of its unique flavor and taste. Both the anecdote and Mao Tai became famous.

Official Lee explains that the drink and toast culture in China. “Cheers refers to a continental broad-minded personality, and China has often made friends through alcohol and food because they have to gather lots of ethnic groups during history. They drink and cheer together and coexist.” The attitude of the Chinese who loves alcohol is also shown in the poem of Lee Baek, titled Jang Shin-ju, which means “have a drink.” Professor Na also adds, “Recommending a drink is an act that expresses the desire to amplify my joy and share my joy with the other party.”



©twgreatdaily

◀ The drawing and poem of Lee Baek show how chinese love drinking.

《將進酒》

李白

莫使金樽空對月

Do not leave a gold barrel under the moonlight in vain.

天生我材必有用

It was useful for heaven to send me to this land.

千金散盡還復來

Money is something that can be scattered and come back.

烹羊宰牛且爲樂

Let’s boil sheep and catch cows and enjoy it!

會須一飲三百杯

If you decide to drink once, drink three hundred glasses.



A drink will be more delicious and satisfying, if aware of the story behind the liquor. Korea, China, and Japan each has their own representative drinking customs with their distinctive liquor and culture. Now aware of the three East Asian countries, a drink will be consumed along with the rich culture and deep history. The Argus hopes once the end of COVID-19 comes that readers will visit the country to experience the culture first hand. 🇰🇷

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- ① A dynasty in which Wang ruled from 918 to 1392 for 474 years.
- ② A dynasty that ruled Korea from 1392 to 1910 for 519 years.
- ③ Korean liquor made by mixing yeast with glutinous rice, barley, flour, and water.
- ④ The law enforced during the Park Chung-Hee government. It was forbidden to make liquor with rice or barley because of this law.
- ⑤ The liquor made from rice, water, and yeast. It is clear and transparent.
- ⑥ Each person pays for their own entertainment, meal, and others.



The Kingdom of the Cookies

By Lim Chae-lynn

Staff Reporter of Culture Section

Cookie Run, a game with a unique setting in which cookies escape from a witch’s oven, is probably one of the games most current college students enjoyed as school children. The release of *Cookie Run: Kingdom* in January was a pleasant reminder.

How have our cookies changed after eight years? Cookies no longer escape from the witch’s oven. Instead, they came with a new kingdom, a new story. *Cookie Run: Kingdom* is about the story of the cookies after they escape from the witch’s oven, set up their kingdom, and begin a new adventure. The cute looks and settings are unchanged. Now it is time to meet the cookies. The Argus hopes that HUFsans will have a pleasant “snack time” reading this article. Let us jump into the sweet world of cookies.

• What drives people crazy about cookies? •

1) Nostalgia: *Cookie Run* has come back

The original *Cookie Run* game was easy to play. One could earn points as the cookies ran on the screen, and they were controlled with only two buttons to jump and slide. It would have been a difficult challenge to create such a simple manipulation game in the RPG genre. Most RPGs have difficult controls and the player must command character action carefully; this creates a high entry barrier for those who do not enjoy the early stages of gameplay familiarization. Nevertheless, *Cookie Run*’s spin-off game, *Cookie Run: Kingdom*, has transformed into a great RPG while maintaining a simple control format.

“This is a fresh challenge in that they have imposed a collectible RPG method into the *Cookie Run* franchise, which is consistently popular with mobile games users,” said Cheongbi, a blogger who specializes in games. In addition, regarding *Cookie Run: Kingdom*’s controls, “We have to control a character and defeat the various enemies to develop our characters in general RPGs. In the case of multiplayer RPGs, one does not have to control every character. However, we have to make a strategic combination of various characters and use them in automated game control. In the case of *Cookie Run: Kingdom*, it is a multiplayer RPGs, not a general RPG.”

The combat is divided into three categories: World Exploration, Wanted, and Arena, enabling subdivided battle play. In addition, in certain stages of World Exploration, there is added gameplay such as jumping and sliding, which is the original game style of *Cookie Run*, which triggers the nostalgia of gamers.

2) Decorating diary, phone, and then kingdom?

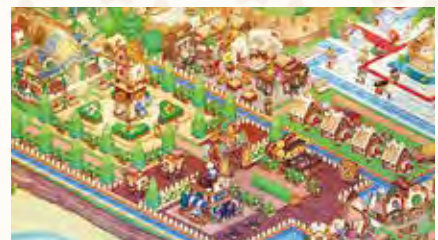
Instead of decorating personal diaries and cellphones, decorating the *Cookie Kingdom* is the new black. Unlike a general RPG which ends up only in the form of an adventure, *Cookie Run: Kingdom* has relatively casual gaming sessions. It has the advantage of easy control and a low entry barrier, but the most fatal disadvantage is that the game does not have enough content. Since the game can be cleared easily and players can effortlessly move on to the next stage, they spend significantly less time than they do in other RPGs.

How did *Cookie Run: Kingdom* overcome this disadvantage? It made players decorate their own kingdoms after they finished their adventures. “I like to decorate my kingdom, but I have to clear the game stage to make money to decorate it. So, I spend as much time clearing the game stages as



▲ Mid-stage courses use the original *Cookie Run* game style.

©Naver Café Cookie Run:Kingdom



▲ Users can design their kingdom freely.

©Naver Café Cookie Run:Kingdom

I do decorate my castle,” said Hong Se-yeon, of the Division of French Language ‘19.

In addition to the players who originally liked decorating, *Cookie Run: Kingdom* periodically gives regular decorating quests which encourage all players to decorate their kingdom. For example, there is a Decor Point System in the game. If players want to raise the level of the kingdom, they have to reach a certain amount of Decor Points. The Decor Points are given to players for decorating their kingdoms with various decors such as trees, sculptures, lakes, and tiles.

3) Cookies living inside the phone

The high user expectation, even before *Cookie Run: Kingdom*’s launch is because of the casting of voice actors. Unlike in the original games, cookies now have a voice, and user reactions were explosive.

Also, the featured stars are famous voice actors. In particular, Nam Do-hyung, who is famous for various roles in animations such as Conan, Mickey Mouse, Spiderman, and so on, played the Madeleine cookie. Each of the 38 cookies has its own unique voice actor with complete dialogues. All the dialogues of the first story areas were recorded, which also improved the overall completeness of the game.

In addition, the voices combined with character animations were synergetic in effect. Each cookie has a fitting character motion, which makes the cookies feel alive on the screen. The character motion is not just limited to world exploration; players can see various character motions that are designed to suit the characteristics of cookies even when they go back to the kingdom on the main screen. For example, the Purple Yam Cookie, which is always angry and always walks around the kingdom in a huff.

Hong said, “I think character motions are a set it apart from other games. Contrary to franchise characters other RPGs, I think *Cookie Run: Kingdom* is loved for its cute characters and animations.”



▲ Each cookie has a motion when they win or lose the game.

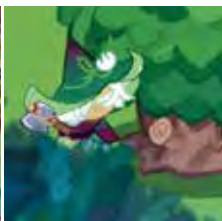
©Naver Cafe Cookie Run:Kingdom

©Naver Cafe Cookie Run:Kingdom

Inside the cookies



▲ The Herb and Clover cookies are eco-friendly, so they are sullen when players make them cut the roll cake tree down.



▲ Cookies sometimes come and go to see spiders on the withered trees.



▲ The bank robbers on Episode 3: Pilgrim’s Path were created with the motif of gingko nuts.



▲ Some cookies at the Arena are holding opera glasses in the audience seat.

How did *Cookie Run: Kingdom* come to dominate the game market in such a short time? There will be a lot of factors behind the craze including character design, its addictive game system, interesting story, or just because it is *Cookie Run: Kingdom*. While playing the game, The Argus hopes readers relief their stress by watching the sweat cookies run. Why not enjoy a pleasant teatime with a cute cookie as the warm spring wind of April blows? 🍪

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Alcohol Cuts Both Ways

By Kim Yeo-won

Staff Reporter of Theory & Critique Section

How does alcohol become hand sanitizer? Articles on liquor companies donating raw materials for alcohol are commonplace. Although it was not exposed much by the media, this good deed has been continued. Recently, it was reported by Jeju Maeil that a liquor company donated alcohol ingredients to the community for the third time. Alcohol is a chemical that is closely related to daily life. However, since people are familiar with it, the danger is often overlooked. Alcohol products can be used safely with just a little attention to the type of alcohol in them and how the alcohol is used. The Argus analyzed the ambivalence of alcohol used in various ways, such as in liquor, cosmetics, and medical supplies in order to encourage safe use.

(Chemical) Alcohol:

Organic Compounds with -OH structure.

Ethanol and methanol:

Ethanol (Ethyl alcohol, $\text{CH}_3\text{CH}_2\text{-OH}$) and methanol (Methanol, methyl alcohol, $\text{CH}_3\text{-OH}$) are have similar characteristics. Methanol is transformed into a substance called formaldehyde in the liver and is fatal to the human body. Ethanol, on the other hand, is absorbed into the body and changed to a relatively less toxic substance called acetaldehyde, which is safe for drinking. Ethanol is used as a basic ingredient in alcohol.

Classification of alcohol:

- i) Higher alcohol and lower alcohol depending on the number of carbon atoms
- ii) hydroxyl (1), dihydric(2), and trihydric(3) alcohol - depending on the number of hydroxyls (-OHs)



Alcohol that makes our lives safe and rich

01 Safe from diseases — medical supplies

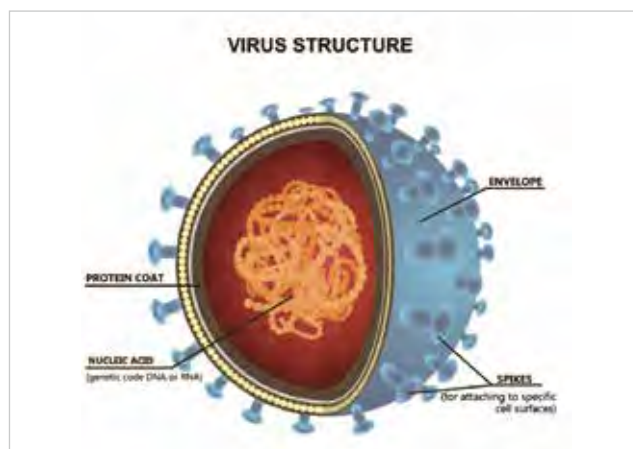
As the COVID-19 pandemic turned hand sanitizer into an essential product, alcohol has become a more common chemical in our daily lives. Alcohol is the most representative ingredient in medical supplies including hand sanitizers. The Argus examined the types of alcohol and principles of its use, starting with the positive aspects of alcohol in human health.

First of all, guess which alcohol is used in disinfectants? Ethanol or methanol? As mentioned before, methanol is not suitable for disinfection supplies in that it has toxicity and has industrial purposes. Next, the simplest reason ethanol is used for disinfection is that, it has a mechanism that kills germs or viruses. Alcohol has the characteristic of dissolving lipids made up of fat and of solidifying proteins. In detail, alcohol transforms proteins and melts the lipids that make up the bacterial cell membrane, destroying and melting the external protein structure, resulting in sterilization.

Choi Jae-hee, a visiting professor of Hufs who is a genetics expert said, “There are proteins in the cell membrane of bacteria, and viruses have protein shells.” Both of them are composed of proteins on the outer shell. In fact, a virus is not a living thing, so it does not have a cell membrane. One of its properties is to coagulate and denature proteins. In succession, it changes the genetic material of the exposed virus, making it ineffective. For example, RNA is the genetic material of the recent Covid-19 virus. It is exposed to the outside environment



▲ Hand sanitizers protect against infections.



▲ The virus has an envelope and a protein coat.

after meeting alcohol and becomes less functional.”

Then does ethanol have a greater effect as the concentration increases? In fact, ethanol, which is most widely used and has a sterilizing effect, is an aqueous solution of 70 to 80 percent concentration. The reason why ethanol of 100 percent purity is not used is that if the concentration level is too high, it will only solidify the surface of the bacteria, which blocks deep penetration. Lowering the concentration to 70 percent slows the rate of cell solidification, makes penetration into the cells possible, and has a great sterilization effect.

Ethanol can be useful or useless depending on the type of infectants: some bacteria, fungi, and viruses. Viruses are largely divided into two groups: enveloped and non-enveloped. Alcohol disinfection is effective on enveloped viruses. In other words, it is effective for bacteria and viruses with cell membranes or protein shells. As mentioned before, ethanol plays a role in suppressing bacteria by transforming the lipid film, the membrane surrounding bacteria or viruses, and the protein inside. For example, the family coronaviridae¹, which causes influenza viruses, SARS, and MERS, has a lipid film, which makes ethanol an effective disinfectant. On the other hand, it is not effective against viruses that cause eye diseases, cold viruses, or hepatitis viruses.

1. RNA virus that causes respiratory diseases such as nose cold in mammals and birds

02 Makeover of transparent alcohol — cosmetics

Is it true that alcohol included in cosmetic products can irritate the skin? Recently, the marketing term “Alcohol Free” has been prevalent. Then should customers avoid buying products with alcohol? Sort of. Going back to the definition of alcohol, alcohol is an organic compound with an -OH structure, which means there are many kinds of criteria dividing types of alcohol. Professor Choi said, “Just as there are various criteria for dividing people, such as gender or height, there are different kinds of alcohol according to the criteria for dividing alcohol. Among the several, ethanol is the most representative, which reminds people of ethanol characteristics.” Therefore, it seems reasonable to say that there are good as well as less preferred alcohol ingredients for the skin.

Accordingly, people might wonder which alcohol works better on human skin. When people think of products containing alcohol ingredients, they will conjure up the type of alcohol that gives them a cool feeling. Professor Choi said, “The volatility of alcohol that people commonly know is used in cosmetics. It is also used in cosmetic products because it causes the moisture on the skin to evaporate quickly, causing pores to contract.” However, as mentioned before, there are various types of alcohol and varying effects. But people usually think of ethanol of alcohol, the most common alcohol used in daily life, such as skin disinfectants. Because of this, people often perceive alcohol and ethanol as the same. However, it is necessary to recognize that alcohol is a larger category than ethanol, and in fact, cosmetics often use alcohol with various molecular structures. Among various alcohols, it is likely to be effective when the two hydroxyls and high-quality are included.

It is necessary to understand the effects of alcohol that have a positive effect on the skin and determine its kind in detail.



▲ Ethanol is used in various cosmetics.

©Madaracosmetics

First, alcohol sometimes gives a moisturizing effect. There is a prejudice that alcohol takes away moisture, but in the case of polyhydric alcohol, it can be used as a moisturizing cosmetic ingredient. Glycerin and butylene glycol are also moisturizing high-quality alcohol, such as cleansing alcohol, which is also alcohol that acts as a lubricant for skin cells softening it. Secondly, alcohol is used in cosmetics containing vegetable extracts. Recently, many cosmetics containing natural plant extracts have been released with alcohol instead of purified water. Butylene glycol, which is dihydric alcohol, is used for its extraction. Compared to purified water that simply removes impurities, plant extracts such as cica² help with skincare such as soothing and moisturizing.

03 A perfect match with cooking

One might have seen the use of alcohol in food on TV shows at least once. Like on the famous YouTube channel “Baek Jong-won’s Cooking,” many people can easily find cooking wine in recipes such as beef *bulgogi* and bean sprout *bulgogi*. Likewise, many dishes that contain meat and fish. Cooking wine is alcohol used to add flavor when cooking, and soju, *cheongju*, and *mirin*³ are used in Korea, and wine and beer are used in foreign cuisines. Alcohol is also known to remove the smell of food, so what is the exact role it plays?



©Blog-publix

▲ Alcohol can boost flavors.

Adding alcohol to dishes seems to be common around the world, so why do chefs use it, and what is the effect? The most important characteristic of alcohol in cooking is that it enhances the scent of food. The boiling point of alcohol is 78 degrees Celsius, which is lower than water, so it reaches our noses faster and gives off a strong scent. Water molecules composed of hydrogen bonds also attempt to bind together, while ethanol destroys the bonds and spreads the scent of

2. Centella asiatica, a good ingredient for soothing and moisturizing

3. It is a kind of cooking wine made by mixing steamed rice and rice with soju and squeezing them out. The alcohol content is about 14 percent. It is mainly used for cooking.

liquid into the air. The scent is a molecule that can be divided into water solubility and fat solubility — whether it dissolves in water or not. Alcohol is water-soluble, so the scent of melted ingredients in food easily reaches the nose. Therefore, people can sense the taste of food well through alcohol.

But there is one question. If alcohol strengthens the scent, would the smell also become stronger? Park Min-seok, CEO and chef of Full Love Eat, salad delivery service, said, “It is commonly known that drinking alcohol or cooking alcohol can get rid of the smell of food. This is correct in some ways, but the primary role of alcohol is to bring out more of the original flavor of the food. The functions vary depending on the type of alcohol. Colorless and odorless vodka, for example, increases the original scent of the ingredients, and in the case of wine, each of them adds its own scent of fruit. Cooking wine and *mirin* are also different depending on the product, but it also

enhances the taste.”

Alcohol is used in a lot of dishes for various purposes, but The Argus found out the most common and helpful use of drinks. First of all, soju is most widely used in meat and seafood dishes in Korea. When squid, octopus, or pork such as *bossam* or *jokbal* are boiled, alcohol takes away the smell of fat, and the taste of other ingredients are strengthened, making cooking as delicious as possible. Next, *cheongju* plays a role in the food, as well as the taste and scent, making it smooth. It also has an antibacterial effect when washing food with it, and when rice is cooked with old rice, red wine polishes it. Finally, when wine is added to heated foods, the alcohol evaporates and adds a fruit flavor to the food. When cooking seafood, white wine is much preferred. When it comes to meat or tomato sauce, on the other hand, red wine is better.



The dark face of alcohol

01 Sanitizers with the risk of accident

Medical supplies like hand sanitizers kill germs, but at the same time, it is easy to overlook that they are dangerous chemicals. Unlike methanol, ethanol is said to be relatively safe, but it can still have poisonous chemicals depending on how it is used. There is always a risk of fire because ethanol evaporates well and burns well. In particular, it is hard to notice the fire on ethanol that is transparent, so you may get serious harm if you approach it without knowing. In fact, many articles have dealt with hand sanitizer and fire, and the recent fire at a multiplex house in Mokpo and the fireplace mentioned by Oh Yoon-ah on the TV program “Fun Restaurant” have become issues. In addition to indoor fireplaces, it is necessary to be careful of fires, especially in cars in summer. The National Fire Research

Institute also asked for greater attention to be paid to the high temperature of direct sunlight and objects such as lighters. Likewise, in winter, it is necessary to be careful to ventilate a room often because it is hard for ethanol to escape if it is not well ventilated.



▲ Various disinfection tools come in handy.

©Gettyimagesbank

Ethanol can also be dangerous if it comes in close contact with body parts such as wounds or eyes. Have you had alcohol get into a wound when you sterilized your hands? As alcohol is highly stimulating, so it is better to use it to disinfect germs than to treat wounds. Ethanol may cause pain if it touches sensitive areas such as wounds, flesh, and mucous membranes⁴, but

it can also damage cells, causing bigger wounds. Hydrogen peroxide or povidone-iodine is more effective for everyday

4. A mucous membrane is skin that produces mucus to prevent itself from becoming dry. It covers delicate parts of the body such as the inside of your nose.

minor wounds, and alcohol disinfection is fatal in deep wounds like burns of more than two degrees. In addition, it is necessary to avoid the use on sensitive parts of the body, such as the inner skin and mucous membranes. Recently, automatic hand sanitizers have been placed in restaurants or multi-use facilities. However, this height was close to the eye level of infants and toddlers, raising awareness of ethanol again. For example, there have been eye injuries of children who tried to use a hand sanitizer on the elevators in Chuncheon and Daegu. According to the Ophthalmological Society of the American Medical Association, the number of accidents caused by hand disinfectants in children's eyes increased about seven times to 9.9 percent in 2020, compared to 1.3 percent in 2019.

Lastly, another problem is methanol included in disinfection supplies. Although methanol is toxic, it is sometimes inevitably used in the distillation process. The problem is that, unlike other products, there are no clear standards for the production of disinfection products. According to a study by the Department of Health and Safety at Eulji University, 33 of the 34 hand sanitizers on the market were found to have methanol. Among them, 14 products were found to contain more than 20 ppm⁵ of methanol content, the standard for wet tissues set by the Ministry of Food and Drug Safety. The reason why the methanol content of hand sanitizer is compared to the standard level of wet tissue is that there is no standard for the methanol content in hand sanitizer in Korea. It is necessary to establish a standard for the content of methanol in hand disinfectants. Furthermore, the government should take measures to manage raw materials so that the manufactured products contain a minimum level of methanol.



▲ Exposure to disinfectants can lead to cornea burns especially to the children.

5. Parts per million

02 Cosmetics, which can be a drug or a poison



▲ Neutrogena released alcohol-free toner.



▲ Alcohol-free cosmetic is one of trends.

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The marketing of “alcohol-free” products is prevalent these days. Then why did alcohol give a negative impression? In fact, ethanol, which can irritate the skin, is used, and it is the most representative type of alcohol. Look at the hydroxyl alcohol with “-OH structure” in the background knowledge box. These alcohols are familiar ingredients that immediately volatilize when applied to the skin, it is necessary to distinguish the differences between alcohols that function well and those that do not. Therefore, it is correct to prefer ethanol-free products rather than blindly preferring alcohol-free products.

Then why does some alcohol, such as ethanol, stimulate the skin and cause problems? First, let's think about the cool feeling we associate with alcohol. This is because the hydroxyl group of alcohol such as ethanol is hydrophilic. In other words, the aqueous-like property takes the moisture from our skin and then disappears, so it can quickly evaporate and give us a refreshing feeling. The problem is that it takes too much moisture from our skin. Alcohol plays a role in removing sebum from our skin, but at the same time, it can also take away the ingredients needed for our skin. As mentioned in the previous section on medical supplies, alcohol disinfects by dissolving the lipid components of cells. By the same principle, it works in cells of the skin barrier, and thus can remove excess sebum and moisture.

This can be fatal to acne-prone and dry skin. In addition to weakening the skin barrier, depleted sebum and moisture can act as irritants to the skin. In other words, as the sebum and moisture of the epidermis become scarce, the body thinks that there is something wrong with the skin and rather releases it excessively. Of course, depending on skin conditions, products containing ethanol can be appropriate.

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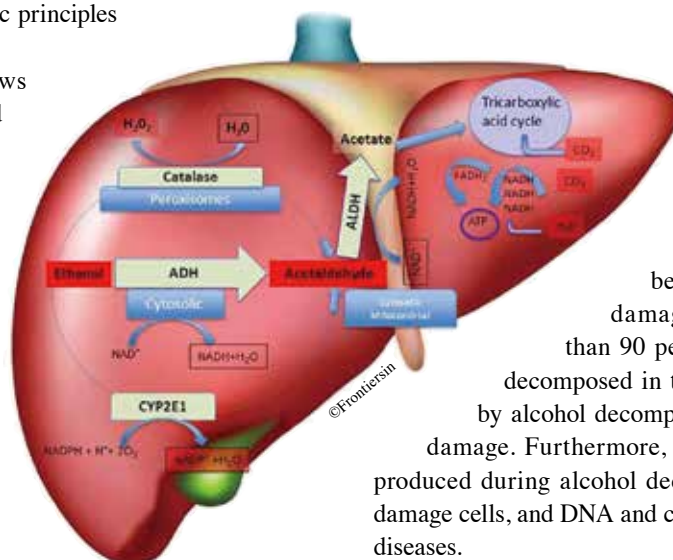
03 To drink — Do more harm than good

There is a saying, “Alcohol is the problem.” Everyone knows it because we do something strange if we get drunk, and it makes us regretful the next day. Furthermore, if you drink too much, you may get addicted to alcohol. Then why do we get drunk? The Argus finds out the genetic reasons we get drunk and the scientific principles of alcoholism.

First of all, everyone knows that drinking alcohol is bad for the liver. This is because the liver releases enzymes which decompose alcohol. Alcohol is decomposed in small parts of the stomach, and alcohol absorbed in the small intestine through the stomach moves through the blood vessels to the liver. Since more than 90 percent of the alcohol is decomposed in the liver, the liver is the most important organ for alcohol decomposition. Therefore, the reason why people feel drunk and hungover is due to the action of the liver; to be precise, it is the act of acetaldehyde (ADH). ADH is a breakdown enzyme for alcohol in the liver that stimulates nerves, accelerating vomiting and dizziness, pupil enlargement, heartbeat, and breathing. Therefore, it does not work well for people who often feel hangovers, and alcohol remains in the body, which stimulates the nerves continuously.

Therefore, getting rid of a hangover quickly depends on the function of ADH. This is also related to the reason people often relieve their hangovers with bean sprout soup or dried pollack soup. Bean sprouts contain a large amount of aspartic acid⁶ and vitamin C, which facilitates the alcohol

6. A nonessential amino acid that is a component of proteins and acts as a neurotransmitter



▲ Ethanol is decomposed by Acetaldehyde.

to break down components. It is also reasonable to think that glutathione⁷ ingredients in the dried pollack prevent the lipids and proteins of the cells from being damaged by acetaldehyde that helps with a hangover. The principles of hangover drinks are similar. Some products contain aldehyde decomposition enzymes in the drink itself, and others take advantage of the fact that pumpkin acids inhibit the production of ADH.

The serious problem is that ADH causes hangovers and such symptoms as facial redness, headaches, and vomiting. In addition, it is classified as a first-class carcinogen registered with the International Cancer Institute because it plays a negative role in damaging cells and DNA. As more than 90 percent of the alcohol ingested is decomposed in the liver, acetaldehyde produced by alcohol decomposition is a major cause of liver damage. Furthermore, reactive oxygen species (ROS) produced during alcohol decomposition, like acetaldehyde, damage cells, and DNA and cause various cancers and chronic diseases.



► There are various negative symptoms that occur after drinking too much alcohol.

7. It is important in biological oxidations and the activation of some enzymes.

It is not an exaggeration to say that alcohol is one of mankind's oldest inventions. This is because it has influenced human life for over 9,000 years, which is as long as human history. Alcohol used in alcoholic drinks, disinfectants, and cosmetics all look different, but the only difference is between additional materials, refining, or chemical processes. As such, alcohol depends on human intentions, from the manufacturing process to use. The Argus wants readers to have an unbiased view of the things that exist around us. 📖

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Vestige of the Greatest Admiral in Korean History

By Song Chan-ho

Staff Reporter of Theory & Critique Section

Do you know what is engraved on the 100-won-coin? It is a portrait of Admiral Yi Sun-sin. Yi Sun-sin was a general in the Joseon Dynasty, the last empire of the Korean Peninsula, whom many Korean people admire the most as a historic figure. His heroic footsteps constitute the core content in the regular curriculum of Korean history. Moreover, Yi's life was so instructive and inspirational that many of his sayings are often cited by Korean people today, and his biography has become a best seller among various media. The most well-known of such works is *Myeong-Nyang* (Roaring Currents), a movie from 2014 which nationally recorded the 17-million-viewer-mark.

In the light of this, as April 28 is the birthday of Chungmugong, (Yi Sun-sin's posthumous name) The Argus went to Asan in Chungcheong-do Province to visit Hyeonchungsa Shrine. At the place of respect for his honor and spirit, the reporter retraced the course of his life to share a beautiful and meaningful experience in the historical spot.

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► Yi Sun-sin is the most admired historic figure in Korea.



Entrance of Hyeonchungsa Shrine

Arriving at the shrine, The Argus found many people visiting the site for an outing or a short family trip. All visitors were strictly regulated, including temperature measurement and disinfection. The reporter had thought that Hyeonchungsa only referred to the shrine building of Admiral Yi, but in fact, it involves the whole place, including Chungmugong Yi Sun-sin Memorial Museum and a natural park. His shrine is called Hyeonchungsa Main Building, separately.

Stepping into the place, the reporter faced a neat and beautiful park. On the right side, there was an emerald pond and a white bridge crossing over. These were made following the figure of a pond in a royal palace, when the Hyeonchungsa Restoration Project was conducted in the 1960s.

At the left side of the entrance, there was a small hill leading to the Memorial Museum, where his precious relics were exhibited and educational programs were held. Curbing the reporter's enthusiasm of exploration toward the historic spot, The Argus headed for the old house of Yi Sun-sin.

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▲ The house Yi Sun-sin used to live was passed down to his descendants and their family until the 1960s.

Yi was born on April 28, 1545, in Hanyang, which is the old name of Seoul. After spending his early life in the capital, Yi Sun-sin and his family moved to this house situated in Asan, Chungcheong-do Province. He married his wife when he was 21. Originally he was preparing to become a scholar, but living with his wife, he changed his mind, and decided to become a soldier.

Preparing for years, he finally took the vocational test for the army for the first time, when he was 28. Unfortunately, he fell from a horse, and broke his leg. However, he did not give up, and continued putting a branch of wood over his broken leg. Though he failed to pass the test, after a few more attempts, he finally made it at the age of 32.

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▲ The Chungmugong Yi Sun-sin Memorial Museum is linked to the hill at the left side of the front gate.



Old house of Yi Sun-sin

His house was found when the reporter ventured inwards. It was forbidden for visitors to step into the house, but people could observe it closely. From a distance, the house seemed just small and old. Looking closely, however, there was a neat and relaxing aura surrounding it. The traditional pots and an old well remained intact. It is said that after the admiral's death, his descendants lived in the place for a long time until the 1960s when the restoration project commenced. Since then, it has been managed by the Cultural Heritage Administration as a historical asset.



Chungmugong Yi Sun-sin Memorial Museum

Leaving the old house of Yi, the reporter headed for the Chungmugong Yi Sun-sin Memorial Museum. This place exhibits the relics of Admiral Yi and legacies from the time of Japanese invasions of Korea. Also, various educational programs are held here. The Memorial Museum is divided into Building No.1 for Japanese invasions and the Joseon Navy, and Building No.2 for Yi Sun-sin's personal heritage.

The Imjin War: Japanese invasions of Korea (1592-1598)

Japan went through the warring states period for hundreds of years in the Medieval Ages. Toyotomi Hideyoshi ended the war and united the Japanese islands, rising to Kanpaku, the universal agent of the emperor. To calm down domestic unrest following the unification, he decided to divert it outside. Claiming that Japan needed a path to conquer Ming, one of the medieval dynasties of China, Japan provoked Joseon. Joseon did not relent, and broadscale invasions broke out.

Building No.1: The Imjin War and Joseon Navy

Turtle ship and Panokseon

The first thing the reporter found entering the museum was the Turtle ship, which symbolizes Admiral Yi and the Joseon Navy. Fourteen months before the war, Yi Sun-sin became the commander of the Left Navy in Jeolla Province. He foresaw that Japan would attack Joseon, and he prepared everything he could, including military training and facility maintenance. Construction of the Turtle ship, the first armored battleship in Korea, was a part of his efforts.

The Turtle ship's mission was to rush the enemies with the commencement of a sea battle. Due to the nature of an assault ship, it had a risk to be surrounded by enemies in all directions. To offset this, the battleship was armed with multiple cannons covering most sides. Additionally, to cope effectively with the Japanese naval force, he armored the ship with thick steel and sharp nails. Japanese naval troops featured small and quick battleships and tactics that approached an enemy's battleship quickly so that their troops could board to entice a hand-to-hand fight; hence, Yi's preparation worked well against such a strategy.

Meanwhile, Panokseon was the main force of the Joseon Navy. Panokseon was created to fight Japanese pirates who looted ordinary Joseon people living on coastlines. Panokseon was also equipped with a double-floor structure to prevent enemies from jumping into the ship, and it had wide shield boards, so rowers could drive the battleship safely. Furthermore, it deployed archers and artillery, and thus Panokseon could do strong standoff attacks readily.

Imjin Jangcho: Drafts of Imjin War reports of Admiral Yi Sun-sin

Imjin Jangcho is a set of war reports that Yi Sun-sin wrote during the Japanese invasions to submit to Seonjo, the 14th king of Joseon. The drafts of Imjin Jangcho are some of the most important historical records for the account of the Japanese invasions. This document consisted of the current state of the war, the condition of soldiers of the Joseon Navy, his military suggestion to the king, and more. Surprisingly, he included the details of the analysis of Japanese troops. Admiral Yi is said to have recorded 23 wins out of 23 battles, and the reporter guessed that this showed his prudent spirit of "Know thyself, know thy enemy. A thousand battles, a thousand victories."

Yi Chungmugong Jeonjindocheop: The Formation Tactics of Admiral Yi's battleships

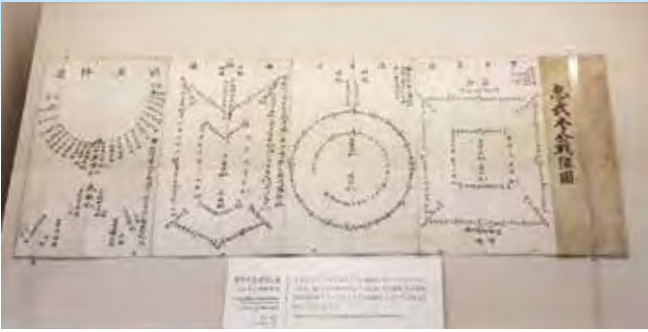
The Yi Chungmugong Jeonjindocheop was a document that recorded Yi Sun-sin's naval strategies. The tactics include "Hakik-jin," one of the most well-known historic tactics in Korea. Hakik-jin was named after its shape of formation, which resembled a crane.



▲ Turtle ship was the symbol of the Joseon Navy, and Panokseon was the main component of its fleet.

©Song Chan-ho/The Argus

©Song Chan-ho/The Argus



▲ Hakikjin, the formation which followed the shape of a crane was recorded in Chungmugong Yi Jeonjindocheop.

Admiral Yi applied this formation to the Battle of Hansan Island. After he spread the battleships in the shape of a crane, he used a decoy operation to entice the enemy. Then, when the Japanese naval force came, being tricked by an enticer, all of Joseon's battleships bombarded cannonballs at the enemies gathering together. Because the battleships of Joseon were spreading so widely, using Hakik-jin, they could not counterattack effectively. After this battle, in 1593, Admiral Yi rose to the position of Commander-in-Chief of the naval forces of the three provinces, Jeolla, Kyungsang, and Chungcheong.

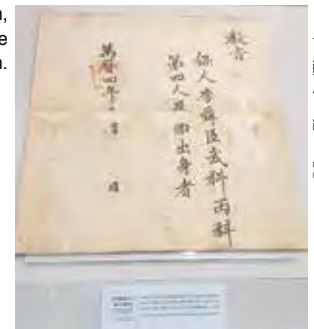
Building No.2: Admiral Yi's documents

Royal Certificate of Military Service Examination

The first document the reporter could find at the Building No.2 was the certificate that Yi Sun-sin received after passing his military test. This document was called a "red certificate" because it was made of reddish paper.

Despite being old paper, the happiness he would have felt upon going through the exam in spite of being aged and having hardships such as leg fracture, was felt through the display window.

► The certificate was given to Yi Sun-sin, when he finally passed the military service examination.



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Royal Edict of Reappointment issued to Yi Sun-sin

This document was issued by King Seonjo in 1597, to reappoint Yi Sun-sin as the Commander-in-Chief of the Joseon Navy. Yi Sun-sin was once removed by the King. When he took office as the supreme commander of the naval force, he tried his best to strengthen his troops and prepare for the next attack. But one day, the Royal Court of Joseon received intelligence that the Japanese troops would soon invade Busan. Accordingly, Seonjo ordered Admiral Yi to go to Busan immediately with his battleships.

However, this intelligence was wrong. In fact, the Japanese army invaded Busan earlier than what the report implied, and Admiral Yi knew it. Moreover, he understood that the Busan Sea was too dangerous in which to anchor and fight against enemies. Thus, he did not immediately follow the king's order, and spent time agonizing. In the meantime, Won Gyun, another admiral who had a bad relationship with Yi slandered him, saying that he could have eliminated the Japanese troops at Busan if he had led the Joseon Navy. Seonjo dismissed Yi Sun-sin, and appointed Won as the 2nd Commander-in-Chief. Yi Sun-sin, who was discharged by the king, was soon captured by the imperial soldiers and brought to the capital, where he would be tortured horribly for having ignored the royal command.

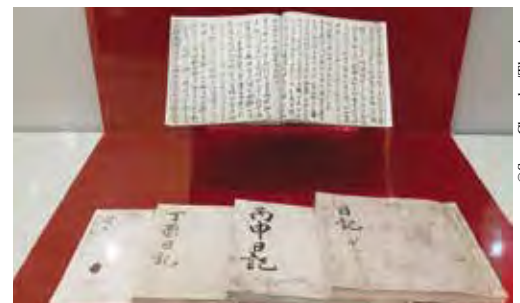
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▲ After Yi Sun-sin received the Royal Edict by King Seonjo, he was reappointed as the commander, rehabilitated from a commoner.

The Original Edition of Nanjung Ilgi: The War Diary of Admiral Yi Sun-sin

Nanjung Ilgi refers to the diary that Admiral Yi Sun-sin wrote during the Imjin War from 1592 to 1598. He recorded the details of enemies, and combat circumstance as the person in charge of the Joseon Navy. Also, he wrote his personal health condition and candid emotion as "human Yi Sun-sin." He wholeheartedly cared about his parents' safety and felt sorry that he could not look after his family from a distance. Also, he was worried about the extremely bad war situation he had to get through.



▲ Nanjung Ilgi is one of the most valuable historical heritage of Korea.

©Song Chan-ho/The Argus

The war diary is Kukbo No.76, the highest level of state-designated cultural property, and simultaneously, it was put on the UNESCO World Heritage list in 2013. A guide at the Memorial Museum explained, “Technically, the exhibited diaries are copies. When this museum was constructed in 2011, the copies of Nanjung Ilgi were made accordingly. The original books are kept in private.”



The main building of Hyeonchungsa Shrine

Passing through the Chungmugong Yi Sun-sin Memorial Museum and the legacies that contained his keen life and honored achievement, the reporter moved to the main building of the shrine, the place to respect his spirit.

The main building of Hyeonchungsa shrine was built to be dedicated to the spirit of Admiral Yi Sun-sin, located deep inside Hyeonchungsa. In 1643, decades after his death at the Battle of Noryang in 1598, his contribution was recognized by the royal palace, and in 1707, a shrine was established to honor his spirit under King Sukjong’s order. The road to this place was hundreds of meters from the entrance, so it was quite far away. When the reporter eventually found the Hyeonchungmun door, the entrance to Hyeonchungsa building, two more hills appeared. Around the time when the scent of incense could be smelled, the reporter passed through all the gates and finally reached Hyeonchungsa’s main building.

Entering the building, the reporter felt it was a tiny and quiet shrine, but still surprising in that the building seemed to show his triumphant spirit. His portrait was proudly enshrined in the center, and incense was installed in front of it, so people were burning it and praying before the shrine. Waiting in a queue to drop a handful of incense, the reporter stood in front of his picture and prayed for his invincible mind and soul.

©Song Chan-ho/The Argus



▲ The visitors are praying in front of Yi Sun-sin’s portrait, at the Main Building of Hyeonchungsa Shrine.

Chungmugong Yi Sun-shin is a hero of the turbulent times who saved the country from an absolute crisis, and hundreds of years after, he is still a great man nationally revered as an indomitable incarnation. On the other hand, however, he left his family behind and went to the battlefield, and it was palpable through his relics how much he missed them, and how he agonized over responsibility to protect his people in a losing situation. His feat must have been the product of not only leadership that led countless people, but also transcendental spirituality that overcame human emotions in desperate situations. He was willing to give his life to protect the country that abandoned him. Looking back on his work, the reporter somehow felt a sense of bitterness coupled with respect. This spring, The Argus hopes for readers to walk in the footsteps of Admiral Yi Sun-sin and have time to think about a hero, a war, and a human.

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Let the Butterflies Clear Their Tears

By Nam Gyeong-eun
Staff Reporter of Social Section



▲ Part of Gwanghwamun catches the eye on the way to the demonstration.

©Nam Gyeong-eun/The Argus

“**T**he things we were forced to suffer must be engraved in history.” These were the words of the elderly Kim Hak-soon, a human rights activist, and one of the victims of Japanese Military Sexual Slavery, known as “Comfort Women.” During World War II, women from dozen nationalities, including Korean, were taken by force as sexual slaves for Japanese Military Forces, one of whom was Kim. They were forcibly taken to the battlefield. A recent paper by John Mark Ramseyer of Harvard University incited great public rage globally. It discounted the victims as “prostitutes who have signed a labor contract.” The “Comfort Women” issues are already confirmed as both wartime sexual violence and a violation of human rights by the UN Committee on the Elimination of Discrimination against Women, (CEDAW) and the Human Rights Council. The Wednesday demonstration, which started in 1992, played a crucial role in this global recognition. The Peace Butterfly Network, which organizes the demonstrations, is an association of university students. The Argus jumps into the very scene of the persistent Wednesday Demonstration to wipe the tears of the girls’ wounded hearts.



Every Wednesday, at noon, there is the Wednesday Demonstration taking place in front of the old Japanese Embassy building. On the way to the embassy, one can see the noble Gwanghwamun Gate. This, a piece of evidence that illustrates Korea’s historic beauty, reminds us of the statement: “I am living proof,” spoken by the elderly Kim Hak-soon (Hak-sun) who is one of the victims of the Japanese Military’s sexual enslavement of women. On August 14, 1991, starting with her brave testimony, victims unveiled themselves one after another, proving Japan’s heinous war crimes. On the first day of January 1992, the first step toward solving the sexual slavery issue was the Wednesday Demonstration. The demonstration has kept its place and continues to take place until today, 29 years later. The Argus felt the echoes with sincerity during the Wednesday Demonstration.



▲ The 1482nd Wednesday Demonstration stays with the Statue of Peace.

©Nam Gyeong-eun/The Argus



The 1482nd Wednesday Demonstration, Echoes are Gathered.

Due to COVID-19, there were only a few university students and the supervisors of the demonstration participating offline. However, the demonstration was also held online, in a YouTube streaming channel. The demonstrators seemed not to be discouraged even by the pandemic of the century. It was “the 1482nd Wednesday demonstration,” held on March 10th, 2021. The host was wearing a blue beanie on her hair; the speakers, by appearance, were all different from those with orange, brown, and black hair to all different faces and different styles. However, during the 50-minute-long demonstration, from them all were the same voice. The voice singing the pain and bravery of elderly victims sounded more noble and solid than any other harmony. They seem to never stop; however harsh the situation may be.

The Wednesday Demonstration is an ongoing campaign held by the Peace Butterfly Network, an association of university students, for the elderly victims. Why students? “Solving the Japanese military sexual slavery problem is not just about a historical problem in the past but also about women’s rights,” said Kim Min-ju, President of the Peace Butterfly Network, from Seoul Women’s University. “[Japanese Military Sexual Slavery] problems come up in our very own lives because solving such issues will serve as a foothold for a decent human being. This is why they [the main protesters] are students,” she added. The action sympathizes with all the sufferings of the elders, without any consideration of personal interests or politics. They consider themselves voices for the victims, not as volunteer workers for “others,” but as working for “themselves,” even for “human beings.” The pure passion and warm insight of the students are the main source of energy of this campaign, which still stands in its place, almost 30 year later.

There was a young voice amongst the demonstrators. Park Seung-bae, a high school student, participated in the rally online. The speech he sent was full of pure heart, consoling the

victims. “There are victims, even some people have confessed their crimes, but there are still those who ignore their own sins.” A speech, read out for him, led the start of the day’s demonstration. They were around his age, or maybe younger, when the young, innocent girls of Joseon were taken by the Japanese soldiers. The soldiers fooled the girls with lies; “I will buy you a pretty dress if you follow me,” “I can make you a lot of fortune, come with me,” and took them on the military vehicles. The girls should have gone back to their parents for dinner, just like ordinary students do these days. They should have eaten a warm meal with their loving families. As we grow up experiencing the pure love of youth and meeting lovers, they should have met their lovers too, without any fear. Pretty young girls suffered from humiliating pain until they died, just because of the brutal desires of the Japanese Military.



▲ A member of Peace Butterfly Network is readjusting the Statue of Peace.



▲ Several members of Peace Butterfly Network are organizing posters for the victims' rights.



▲ The Statue of Peace stays still, gazing into the empty air.

©Nam Gyeong-eun/The Argus



Life of a Butterfly: Elderly Jeong Seo-un (1924-2004)

It was an ordinary Wednesday, with a fresh spring breeze. Even on the spring day in the beautiful sunshine, the tears were falling down. The rally gave a reading of the life of Jeong Seo-un, an elderly victim who has passed-away. “Miss, you only have to work at the factory for just a couple of years.’ Yes. I believed him. I volunteered.” How much did she want to set back the moment when she walked to hell by herself? Her testimony showed the fear of wartime even in the eyes of people without any experience of war.

“[They] took me to a hospital-like place in Jakarta. They must have twisted my wombs. They made me infertile.... The officers were drunk,

drawing out their long swords. They would kill me if I did not follow as they please....” The speaker’s voice slightly shivered. Listeners seem to feel the vast pain the victims would have felt in that hell-like place. The war crimes of the Japanese soldiers never seemed to stop. “I should just die,’ I thought.” All the wounds that never wash away on both her body and heart were delivered to the demonstrators.

“To whom..., where could I say all those words...” was one of the most shocking statements she said. The elderly Jeong Seo-un is just one of the victims who have given her testimony. Considering those unveiled victims who have suffered silently until they died, the reality with no sincere apologies, provokes indescribable anger and grips the heart. “They tried to kill us, sending us to the shelter. To get rid of future problems. I am one of those who survived.” She was nothing less than a survivor.



“STOP RAMSEYER”



▲ A man's anger toward the Professor Ramseyer is on the board in his hands.

One of the eye-catching sight of the 1482nd Wednesday demonstration was a phrase hanging on a man's neck, wearing a black leather jacket: “The Korean Government denounce Professor Ramseyer!” In his eyes, over the glasses, was both


anger and confidence at the same time. “Contracting for Sex in the Pacific War,” the controversial paper of Ramseyer, asserts that the Korean victims who were forced to serve as sexual slaves in the Japanese army were “prostitutes who have signed a labor contract.” In the paper, there were even opinions saying, the welfare and earnings of the “prostitutes” were better than those in Tokyo.

According to the speech given during the 1482nd Wednesday Demonstration by Lee Na-young, Chairman of The Korean Council for Justice and Remembrance for the Issues of Military Sexual Slavery by Japan (Korean Council), the “prostitution contract” of the Korean women during the war cannot be found anywhere in his paper, nor in our world. It never existed.

In fact, the root of this kind of history denial is already pervasive throughout society. “History denial in the academic field has already embedded itself in our society in Korea,” said Chairman Lee. Including Lee, the Korean Council, the Peace Butterfly Network, and people who support the victims made the next three statements: 1. We urge John Mark Ramseyer to withdraw the publication of his thesis and apologize to survivors. 2. We respectfully urge Harvard to denounce the thesis made by John Mark Ramseyer. 3. We request Elsevier (the publishing company) to withdraw the publication of his thesis.

As it was spoken in the speech of Chairman Lee, the voices requesting justice and the truth throughout the world must go on. “By piling hopes one by one, please make the common virtue of peace, coexistence, equality, and human rights,” said Lee, closing her speech. The Korean Council is refuting through its official website the history denial forces including Professor Ramseyer.

On the way back, there was a sense of both satisfaction and gloom. Surprisingly, there were a few voices criticizing the demonstrators with offending words. As it says in the speech of Park Seung-bae, there are still things going on that do not fit in our common sense. History is an epic of ours. History is a book of the truths with shared emotions and virtues of the human community. Anybody would experience anger rising from their stomach, when watching the truth distorted. At the demonstration on Wednesday, March 10, 2021, there were people who expressed their anger with bravery and consistency.

Humans are obligated to protect the nobility of the epic. “Our children deserve a more peaceful world,” said the elderly Gil Won-ok, one of the victims. What she says about peace is not just an absence of war, nor a simple apology. It is about permanent purity of peace and anybody would have a passion to keep their own footsteps on the path of such virtue. Starting from this warm spring, one by one, let The Argus and readers around the world complete eternal peace. 



▲ People can still see the warm feet of the Statue of Peace.

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The World of Wong Kar-wai: The Surge We Need

By Moon Chae-un

Argusian

Shanghai-born Hong Kong filmmaker Wong Kar-wai has earned his reputation for his signature style of filmmaking that ultimately got him to be one of the most influential directors working today. Seven of his best films have recently been rolled out as 4K restorations. He made some changes to his original work, from changing the aspect ratio to coloring in films. And yet, the dreamy lighting, highly saturated colors, mesmerizing soundtrack, and his own way of film editing always opens the door for the audience to activate all their senses and embrace the original masterpiece. Not to mention the outstanding technique, the story is also key in intriguing people. After watching his films, the audience might want to ask themselves, “Am I watching a movie or reading a book of poems?” In this review, The Argus muses over a few things that you can also relate to.

“No man ever steps in the same water twice, for it’s not the same river and he’s not the same man.”

~Heraclitus



©ACMI

» The Drifting Souls «

A sense of loneliness permeates his work. Characters in Wong's film incessantly feel isolated. They struggle to be connected, but things do not work out as they pictured. Every character goes through their own version of something. "Fallen Angels" focuses on the nocturnal life of Hong Kong and lonely people including drifters and outcasts. It seems hard for them to understand this ever-changing world. Sometimes, the closest they will get to any kind of intimacy is just walking past someone in the street. In "Chungking Express," there is this famous line, "At our closest point, we were just 0.01cm apart from each other," which signifies the physical gap between the plethora of passersby in urban areas that have little chance to get to know each other. As a way to escape from their solitude, there are a lot of contemplative narratives in his films. The most meaningful conversation characters have is not with each other, but it is with themselves. And, the audience is taken aback by such a personal revelation from someone whom they had just seen in passing every day. Wong amplifies the idea by creating a lot of movement that constantly breaks the audience's concentration. While characters are still and appear to be lost in their thoughts, the audience can resonate the most with the dominating pensive voiceovers.

» The Remains of Love «

Most of his films deal with people who lead a mundane life. It describes the well-choreographed routine that somehow causes them to feel repressed. They want to change, but it is not an easy job to do. They wait for something to nudge them. And it is mostly love that encourages them to break from their routines and start anew. However, it is also love that makes them vulnerable and gets them into trouble. In "Happy Together," a gay couple from Hong Kong leaves for Buenos Aires to renew their relationship, which eventually ends up a painful breakup. It is ironic to see the trip to better the relationship turn into a total catastrophe. Nobody forces them into the miserable fate that is out of their control. They made this happen. A lot of their hurt comes from expecting too much from each other. Po-ying was too impetuous, and Yiu-fai starts to see this relationship as some kind of obligation or burden that has been imposed on him. Even if they are so much in love with each other, love leaves them forlorn, helpless, and frustrated. Wong tackles missed opportunities in "In the Mood

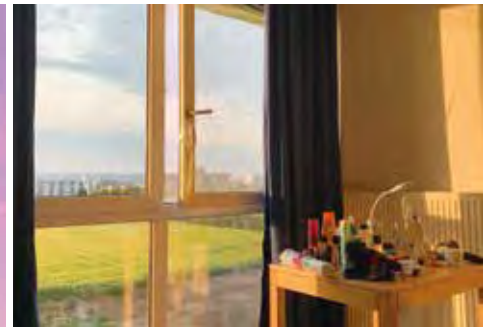
for Love." Starting out as neighbors living next door, the two main characters slowly develop feelings for each other after finding out their spouses' infidelity. However, their feelings remain platonic, for their desires go against traditional values. They are all in the mood for another love, but not in the mood for any further socializing because it is unrequited. This leaves the audience with the permanently unsolved question "What if?" "2046" is a sequel to "In the Mood for Love," and it focuses on the destruction that a broken heart can cause. Like many of Wong's romance films, it hinges on the tragedy of meeting the right person at the wrong time.

» The Tyranny of Memory «

They say the most wonderful gift time can bring is probably the ability to forget. The problem seems insurmountable at the moment, but time helps people get through. The interesting part is that there comes a point when people tend to glamorize the memory, saying that the past always seems happier in retrospect. The same applies to Wong's films, many of which are set in the 1960s Hong Kong when he was a child. The director also feels a pang of sadness over the past that no longer exists. The sense of nostalgia flows in "Day of Being Wild." Li-zhen always remembers the one minute spent with Yuddy. But despite this intense moment, time rushes by. In the ending scene of "In the Mood for Love," there is a quote that perfectly fits the relationship people have with memories. "He remembers those vanished years. As though looking through a dusty windowpane, the past is something he could see, but not touch." Memories are the only thing that keeps people bound to the past, and Wong's films are about the yoke of never being able to forget.

You cannot have regret for the things that already happened. All the pain, suffering, and the number of heartbreaks that sadden you even at the thought of it ... You have to live with them. Nevertheless, there is always a silver lining in every cloud. No matter what happens in your life, life goes on the way it does. Just like the saying goes, new water flows in and it replaces the old, continuously recreating the river. You are will never be the same after this. 📖

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By Jeon Nu-ri
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Two years ago, I had the best April in my life. On the first day of April 2019, I moved into my dorm room in Mainz, a small city in Germany next to Frankfurt am Main. The new, unfamiliar environment could have scared me, but things developed in the opposite direction – I fell in love with Mainz, quick as a flash. It took me no longer than a week until I felt like Mainz was my true home. There was no noise of cars honking, there were no streets jam-packed with people. Instead, there was the Rhine that shines and a walk along the river where I could hear the birds. There was nothing to worry about. All I had to do was to appreciate the golden, warm sunlight coming into my room through the huge window. I watched trams come and go. I sat outside under the clear blue sky breathing in fresh air, drinking wine. All I cared about was to think of ways to make myself happier. I feed on the memories of the time I spent in Mainz. When were you happy? Where is your happy place? 🍷

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Me: A Bum

By Park Chang-hwan

Editorial Consultant

The urge to stay in bed all day long and not do anything developed into a lifestyle as I wrapped up my studies at HUFS and readied myself for life after college. I set self-improvement goals with enthusiasm, but I just could not bring myself to pursue them when the time came to act. Each day would be full of broken promises to myself, and to numb myself, I would turn to short-term pleasures. Having been one of those bright-eyed kids, eager to learn something new and always having the drive to take on the next task, this lifestyle was a living version of hell. I could barely get out of bed every morning (or lunchtime, rather). I asked myself, “What happened?”


I first looked to people around me—especially those who have been by my side for the past few years. From what I gathered, it seemed that I had lost the industrious edge that one needs to survive in this competitive society. Then I looked inwards and found that I was very tired. The reserves of energy that once gave me passion were all depleted. Physically, my limbs felt like they were just hanging there, and my steps had lost their purpose.

In reflection, I realized I had burned myself out throughout the years. There was not a single semester or break where I was not working or engaging in an extracurricular activity or two. I would try to extend my schedule to fit all that I could physically do. In doing so, I was left tired and de-energized. I became a lackadaisical bum with exaggerated initiative.

Looking back now, I was almost running on empty as I neared my sophomore year. By the time junior year rolled around, it was just inertial force that kept me going. This could only be natural, however: four straight years of toiling through college, and before that, two extra years of studying for the college entrance exams, plus another three years of high school. For about nine years, life was fast-paced, so struggling through the last couple of years only makes sense.

I am fairly sure I did not rest properly either. I never knew what “rest” meant, so I would only emulate what others do to rest. Now I know it is the act of energizing one’s mind and body on one’s own accord. The only way for me to not be a lackadaisical bum is, for the time being, to be one because I realize now that it is one way to recharge.

Just for a little while, I will indulge myself in the joy of sleeping in on weekdays. I will happily do only a couple of things a day. I will not let myself get stressed by seeking work, but really take things one at a time. I was sick and tired of doing anything at all by the time my senior year was ending. Remembering this, I will keep things simple.

By society’s standards, I will lose out on some things. I will have fewer exam scores and licenses to show my worth, but considering the health of my heart and my mind, I have gained so much more. I have leisure in my heart and my thoughts are clearer. I am no longer the overenthusiastic bright-eyed kid, but someone who knows his pace and peace. This is a blessing in disguise, because, despite all this apparent negativity, I will soon be recharged and renewed. 

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#INFP

Soo-hyun: Many are surprised to hear that I am an introvert (I). I spend my resting hours in bed by myself, mostly watching Netflix. My intuition (N) and feelings (F) make me think more than needed, often unproductively. My train of thoughts keeps me occupied when I am alone. I easily perceive (P) and carry my thoughts into actions.

Chang-hwan: It takes a while for me to feel comfortable around people, but whenever I meet someone, I want to get to know them. I am on the border between ENFP and INFP. As I took the survey this time, I tried to be as honest as possible, and ended up with the label, "Assertive Mediator." Despite my efforts at being honest with myself, I cannot help but feel that I was inclined to choose answers that paint an image of who I want to be and not who I actually am.

#ISFJ

Nu-ri: To be honest, I am not sure that I am an ISFJ because this is the result I got four years ago. I think my personality changed a lot after meeting all kinds of people. Anyways, I am too lazy to do this test all over again so I will just stick to it. I really like being alone, pondering over random things that come to my mind. I am emotional and impatient. I am bad at handling stressful events. I do not like to feel rejected. I value politeness, responsibility, and sincerity. I used to be a timid kid but I am not anymore, at least I believe so. I try hard to be a better person but it is never easy.

#ENTJ

Yea-jin: Sometimes I get a little over-enthusiastic about MBTI personality type. When I was in my teens, I was an ENFP. A few years later, when I tested again in 2020, it turned out that my MBTI type was an ENTJ. I guess my personality changed as time went on. It was weird because I thought I had an introverted personality. However, even after several tests, my type resulted in ENTJ. Also, the characteristics of ENTJ and my personality are very much the same. So I came to admit that I am an ENTJ.

#ENFP

Chan-ho: I used to be an "MBTI believer," but I am not anymore. As time went by, I felt like I was judging people too much by their MBTIs, and I realized that was wrong. There are many things that are more important than MBTI. I think it is only meaningful when it is taken just for fun.

Gyeong-eun: "Uninhibited". This is the very word which explains all about me, who is an ENFP. Nobody can stop me. I am someone who is devoted to the things that catch my eyes. I might seem like a messy and lazy person, but I have my own rules for organizing things. I do not want to be stuck somewhere, where my eyesight is limited, even my ingenuine ideas. Sometimes, I just want to get rid of everything and find my own way for the things I am interested in. If I disappear anytime, do not panic! ;)

#ENTP

Chae-lynn: As the typical ENTP person, I am crazy with something knowledgeable. I love smart people, love to debate, and I love to figure out what the truth is. I am an extrovert, but ENTP is actually the most introverted type from all the other Extrovert MBTI types. So I have both an introverted and extroverted personality! Do not be surprised even if I look so depressed. That is just me sometimes!

#somewhere in the middle

Yeo-won: Maybe I am somewhere between ENTP and INTP. But I failed to take a leave of absence against my will.... That is why I am going to become "E" because I met many people these days. Actually I do not believe in MBTI, but people around me used to say that it seems to work. I guess it is because I am blunt in my personality and I like to do new things. It is a little bit of a problem (actually a lot) because I cannot handle what I do these days. I am trying to fix the habit of getting tired of something too easily, and the habit of not keeping in touch.





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