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The Argus

Since 1954



**Gaze on the Star of Our Destiny,
Look for It in Our Hearts**

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

The Human Footprint pt. 4: Future

Despite the darkness of the night before, the sun rises again in the early morning. When I face the rising sun in the vortex of life, I usually look at it with a reproachful regard, feeling bitter towards it for its heartlessness. The ancient Greeks, who are the greatest group of philosophers in human history, explain the sun's pitilessness through the god of the sun, Helios.

Helios emerges from the eastern edge of the world each dawn, driving a chariot drawn by four winged steeds. After he reaches the farthest west, he climbs into a great golden cup and comes back to his palace in the east. This daily voyage around the world is so arduous and tough that other gods cannot dare to try. Besides, the horses pulling the chariot have fierce tempers and are disobedient to anyone except Helios. He has no choice but to drive the sun wagon.

However, his son Phaethon proudly volunteers to drive the chariot. He was obsessed with being recognized as the son of Helios and told his father that he wanted to drive the sun wagon by himself for a day. Knowing the dangers of the carriage, Helios was surprised by Phaethon's wish. Yet, Helios had no choice because it came after he had promised to grant Phaethon any wish.

Helios, who failed to persuade his son, otherwise, was compelled to let Phaethon drive the chariot and repeatedly ask him to never get off the beaten track. However, Phaethon's power was not enough to control the bad-tempered horses at will, so the sun wagon eventually went badly off the rails, leaving the whole world in disaster. As the supreme god Zeus was unable to remain a mere spectator, he ended the chaos by sending down a lightning bolt to Phaethon.

Phaethon is often interpreted as the fool, who acts with reckless bravado and draws ruin upon himself. Indeed, the scene where Phaethon obstinately continues even when Helios is worried and encouraging Phaethon to change his mind is enough to stir up the frustration. But the fact that we should not forget is that Phaethon is the only one who dared to drive the sun wagon, which even the gods could not do. Although he did not have complete control, his ambition deserves praise.

The fearless desire to go beyond one's limits is the driving force that leads man to be reborn as a virtuous person, even though the man breaks down into charred ruins in the process and falls into the river. The human footprint is a repetition of failures decorated with the successes which have often followed. Humankind has challenged the limits, keeping them locked up by fighting against all the restrictions. If you are complacent in reality, nothing changes. Look at the people who are constantly agonizing and contemplating. Verweile doch! Du bist so schön! ☹

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By Na Geum-chaе
Editor-in-Chief

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Rolling into the Roaring 20's!

Humanities Building Finally Gets Elevator

The Humanities Building is under construction due to its new elevator, and the construction is scheduled to end on Feb. 20.

Due to the construction, the exit at the back is temporarily suspended, and access to the area surrounding construction is restricted. The construction period, Nov. 1 to Feb. 20, seems to be set over the winter vacation to minimize the inconvenience of the students.

The Humanities Building is an important building of HUFSS that holds a lot of classes every day. All six floors and two stairwells are always crowded with HUFSSans, especially after classes. The need for an elevator in the Humanities Building has always been raised. Starting next semester, HUFSSans' steps toward the humanities will be lighter. 🙏

By Park Yeo-nu
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HUFS Debate Team Wins First DECOS 2019



▲ Representatives from the member universities of SUN participate in the English debate contest.

HUFS debate team, formed by an audition process, became the champion of the first Debate Contest of SUN (DECOS) 2019 held at the University of Bucharest, Romania

from Oct. 7 through 11.

Yuliana Reyes, a member of HUFS debate team and the president of HUFS Debate Society (HDS), said, “We were very nervous. The Romanian team was more experienced than us. Some of their debaters were even national selection debaters. The final round was competitive and intense, but thankfully we won.” She added, “At first we could not believe it. We were in shock. However, later we felt a sense of happiness and relief. We really wanted to do good for our school and we were happy to do that.”

DECOS is going to be held annually dealing with global challenges, diplomacy and cooperation. It plans to provide a place of discussion for Silk Road Universities Network (SUN) students. 🙏

By Kim Se-chan
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HUFS ISO Makes Bridge Bus Tour



▲ ISO members and Bridge Bus Tour participants smile for the camera.

HUFS Global International Student Organization (ISO) held the second annual “Bridge Bus” tour, an excursion to Deoksugung Palace and National Museum of Korea on Nov. 16.

Shin Ye-seul, an organizer of this year’s Bridge Bus, said, “The unique feature of Deoksugung Palace is that the traditional and modern buildings blend together perfectly,” and added, “Unlike other popular places such as Gyeongbok Palace, being somewhat unfamiliar to foreigners also played a role in deciding Deoksu Palace as our destination.”

Dana, a Kazakh exchange student, said, “I joined ISO to learn more about Korean culture and make memories with friends. Bridge Bus tour was so exciting that I could achieve this goal.” 🙏

By Kim Do-kyung
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Three Famous Public Figures Visit HUFS

Yoo Seong-min, a congressman of Bareunmirae Party, Lee Guk-jong, the renowned head surgeon at Ajou University Hospital's trauma center, and Seo Kyung-duk, a professor at Sungshin Women's University, visited Centennial Complex in Global Campus to give special lecture to HUFSSans.

Politician Yoo gave a lecture under the theme: "What future do you dream of?" Dr. Lee talked about the society in which we live and what HUFSSans should do in the near future. Last but not least, Professor Seo gave HUFSSans advice on how to prepare for a globalized world.

General Student Council (GSC) of Global Campus hosted this event to offer a unique opportunity for HUFSSans to meet celebrities who are hard to meet in person. Han Jun-hyuk, the GSC president, commented, "What we requested to them was sharing their own stories which would be helpful for rookies, having just taken their first steps into the 'real world.' We would be ecstatic if HUFSSans found enlightenment through these lectures." 📷

By Kim Ji-hyeon

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HUFS' Software Convergence Major Gets Momentum



▲ A total of 35 universities have been selected as SW-oriented university by the first half of 2019.

HUFS joined as one of the five 2019 software (SW)-oriented university conducted by the Ministry of Science and ICT (MSIT). It has been four years since HUFS requested to participate in the program.

Kim Nak-hyun, the professor of the Division of Computer & Electronics System Engineering, said, "This will be a big opportunity for HUFS' Software Convergence Major to remedy its shortcomings and launch many programs."

This decision from MSIT will take effect in 2020. The Software Convergence Major is planning to involve all students to attend industry-university projects and internship. It is expected to construct great scale of infrastructure in the long term. 📷

By Yoo Chan-heum

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HUFS Renames the Name of Colleges and Departments

On Sept. 18, HUFS administration announced that two colleges and two departments' names will be changed to strengthen the competency of the university through the expansion of educational content and form, and establish ground for future curricula.

Earlier, there had been complaints about the incomprehensibility of the names of several majors. Therefore, to resolve the matter, the "College of Chinese" and "College of Japanese" will be changed to "College of Chinese Studies," and "College of Japanese Studies." As for departments, the "Department of Persian" and "Division of International Sports and Leisure" will be revised to "Department of Persian and Iranian Studies," and "Division of Global Sport Industry."

In concurrence with the change, one of the administrators commented, "Overall, the revision was made to clearly represent majors," and added "Right now, only the names will be changed, but we hope that this lays the foundation of both departments and colleges to increase future opportunities for students." 📷

By Mun Ji-hyun

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By Park Chang-hwan

Associate Editor of Theory & Critique Section

Nov. 19, the school administration removed several “daejabos” which declared support for the ongoing protests in Hong Kong. According to the university’s official daejabo explaining their stance, the daejabos that were removed came from external groups. They had deemed them disruptive and unfit for the educational environment. In the posting, they revealed the banning of external groups posting daejabos and proceeding with activities that have any relation to the Hong Kong protests. This decision shocked many students as daejabos function as a forum of free student communication.

What is a “daejabo?”

Meaning “large wallposter” in Korean, daejabos are large posters containing messages written in large letters. They are posted across bulletins and highly visible walls throughout the campus grounds to voice opinions and bring attention to important issues. Normally, anybody and everybody in the campus community is allowed to post a daejabo.



▲ The university’s official daejabo was posted on Nov. 19.

What led to this ban?

On the week of the 18th of November, a number of daejabos declaring support for the protesters of Hong Kong were posted throughout the campus. These posters were vandalized—some torn down and some overlaid with anti-Hong Kong messages written in Chinese.

This kind of situation is not limited to the HUFS campus, however. All throughout Korea recently, when a group of university



©Anonymous HUF Sian

▲ HUF S staff were seen taking down the daejabos on the morning of the Nov. 19.



©Yonhap

▲ There was a press conference on the Nov. 20.

students posted daejabos or put banners up to express their solidarity with Hong Kong, they were met by unfriendly vandalism or personally motivated, unsolicited takedown.

At HUF S, the vandalized daejabos were fixed with tape and reposted. However, on the 19th, the university took down the daejabos related to Hong Kong. Though the university claims that daejabos posted by external groups were the only ones taken down, there were student witnesses who said anonymously that under instruction of the university, staff indiscriminately tore down other official daejabos. The university's daejabo took their place.

How did people react?

On the 20th, the day after the removal, the Emergency Planning Committee (EPC) issued a statement on the situation. "In the morning of Nov. 19, excepting the Global Student Council (GSC) election posters, the university removed all posters off the GSC bulletins. The university persisted with the position that they were removing all daejabos related to the 'Hong Kong democratic struggle' and the 53rd GSC EPC strongly opposed the removals as daejabos stand for freedom of speech. Despite having voiced strong opposition, the EPC is deeply disappointed in the university's unilateral enforcement of the removals." In the statement, the EPC expressed that the university's actions were undemocratic in nature.

In the morning of the 20th, a few communities within HUF S got together to condemn the actions of the university, holding a press conference. They called for an apology from the university, declaring the actions of the university undemocratic. They contended that while other universities are opening platforms of conversation for the discussion over the support of Hong Kong, HUF S is the only one that has removed the setting for conversation. They asked that the university take back the banning and for such a thing to never happen again.

HUF Sians posted subsequent daejabos criticizing the school's actions. Many condemned the university's banning. One anonymous posting titled, "An Open Society and its Enemies," pointed out that the people who posted the daejabos that were removed are ultimately students of HUF S. It also asked the question: "Is the university really going through with this ban to better the educational environment on campus?" This was regarding the school administration's failures to provide adequate places to study during the currently on-going construction of the new library building. The post expressed that as students were not generally provided with a "healthy education environment" prior to this happening, it is difficult to understand why the school cares suddenly. Besides this, a freshman posted a daejabo titled, "Freedom to HUF S, and HUF S to Freshmen." The poster expressed the absolute need for the university to redefine who they consider "outsiders," which was among other actions needed to ensure a safe and unoppressed platform for free speech on campus.

The daejabo poster whose post had been removed reposted a daejabo supporting Hong Kong, right next to the university's own daejabo. The poster revealed her name and contact, making it clear that she is a HUF Sian.

The silencing of a few individuals showed that multitudes will come out to protect the rights of those who are silenced. While the university's stance remains unchanged at the point The Argus writes this article, the string of events has shown that HUF Sians are not afraid to voice their opinions. HUF Sians have made it clear that free speech on campus grounds ought to be an indiscriminate right.

The Argus stands in solidarity with free speech. ✉

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From the Dawn, the Light Extinguishes Darkness

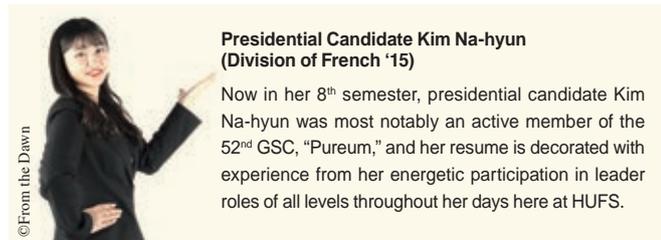
By Park Chang-hwan

Associate Editor of Theory & Critique Section

Tuesday, Nov. 26, the HUFS Central Election Commission held a public hearing for the candidates of the 54th Seoul Campus General Student Council (GSC) election campaign. With only one team of candidates running for office this year, the spotlight was on presidential candidate Kim Na-hyun (Division of French '15) and vice candidate Kim Min-yeong (Language and Trade '18).

At the hearing, HUFSSans questioned the candidates regarding their campaign pledges, ranging from that of the selection of the HUFS President, to a variety on education, culture, lifestyle, general student rights and solidarity.

The official slogan and campaign name is: "A dawning change of HUFS, From the Dawn." Shortened to "From the Dawn," the name represents a start to action, where darkness is driven out by the light of dawn.



Presidential Candidate Kim Na-hyun
(Division of French '15)

Now in her 8th semester, presidential candidate Kim Na-hyun was most notably an active member of the 52nd GSC, "Pureum," and her resume is decorated with experience from her energetic participation in leader roles of all levels throughout her days here at HUFS.



Vice Candidate Kim Min-yeong
(Language and Trade '18)

Now a sophomore in her 4th semester, vice candidate Kim Min-yeong played a crucial role as the president of the Language and Trade student council "WISH," and has also been dedicating her time to HUFS student society.

The main objective of "From the Dawn"

One of the most important goals of the candidates is securing the students' place in the HUFS President selection process. The presidential candidate commented, "This issue has long been discussed, and this moment unconditionally needs to be the time for action. In 2021, the next HUFS President will be decided. 2020 will be pivotal to establishing any kind of cornerstone for the student vote."

Concerns over the weight of the student vote falling short of that of the professor vote were voiced. The candidate said, "While we will call for an equal vote, it is nonetheless crucial that



▲ Vice candidate Kim Min-yeong (R) answers a question alongside presidential candidate Kim Na-hyun.

©The Argus/Park Chang-hwan

students gain voting power in the first place."

The French major added, "If the university administration and professors are unwilling to cooperate, I am completely unreserved in entering into a hunger strike for an indefinite period. That, for me, is the gravity of this issue."

Pressing Issues

Another important issue that the candidates emphasized was their pledge on improving living conditions around the campus. The presidential candidate said, "One of the key prerequisites for a good study environment is shelter. This GSC, should it be elected, will work with surrounding schools to establish a system that provides affordable housing to university students in the region."

Communication with foreign HUFSSans were a key point. Vice candidate Kim Min-yeong said, "Foreign HUFSSans are fellow members of the GSC. We thought it necessary to directly provide any information that comes from the GSC – to make sure no one is marginalized for being a foreigner." While the candidates are aware of the many different languages foreign HUFSSans speak, they decided to limit translation to English deeming it the lingua franca.

Regarding on-campus racism, the candidates admitted the importance of racial awareness and the need for more understanding. The vice candidate said, "We see possibilities, such as working with the GSA and the Office of International Admission Affairs to come up with better solutions."

Besides these, the candidates were asked on their thoughts about the school's elevator situation, the heating and a/c time extensions, the flawed course registration system and a number of other pressing issues.

All in all, candidates Kim Na-hyun and Kim Min-yeong showed conviction throughout the hearing, most notably when the presidential candidate declared the lengths she will go to protect student rights. Whether it comes down to the hunger strike or not, the candidates have made it clear that they will go the ends and call for what is best for HUFSSans. 📧

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You Never Walk Alone

By Yoo Chan-heum

Staff Reporter of Global & National Section

“Come to HUFSS, Meet the World” If you are a HUFSSan, you must have heard of this slogan at least once. As such, the representative image of HUFSS reminds us of harmonious coexistence with international students, along with HUFSS’ currently teaching 45 characterful languages. However, if you look at most important notices in HUFSS, they are mostly written in Korean. So, where can international students find out about major notices? For international students who are in such a difficult situation, the Global Students Association (GSA) helps them adapt to HUFSS. Students often overlook their efforts, so we met with Dean, the president of GSA, to find out about GSA’s activities to alleviate the inconvenience of foreign students.





▲ GSA's representative, Dean shares information about GSA with The Argus.

©HUFSS GSA

coming up with ideas for events and organizing it. The Finance Team is accountable for our GSA budget and the budget we get from the OIAM. All the event we prepare have to pass our Finance Team because we have to use our limited budget effectively across the semester. The Design Team is in charge of GSA's social media accounts such as Instagram, Facebook, Email and Kakao yellow. Through this team we communicate with international students and we deliver our message to them. The Translation Team is responsible for all the documents and important notices we translate from Korean to English or Chinese. All four teams have very specific jobs. In this way, we can work efficiently since we had divided our work like this.

Can you briefly introduce GSA?

GSA stands for Global Students Association, it was founded at the end of 2016 by a group of international students here in HUFSS. We are a student council working with the Office of International Admissions and Management (OIAM) to help international students. We organize many events throughout the semester and help international students in academic and administrative works as well.

What was the purpose of GSA's establishment? Can you also explain how GSA is organized?

The GSA was founded by a group of international students supported by OIAM. The purpose is to serve international students here in HUFSS and focusing on regular international students. We are having a general meeting once a week and a separate team meeting once a week as well. Currently, we have 4 teams: Organizing team, Finance Team, Design Team, and Translation team. The Organizing Team is responsible for

How did you join the GSA?

When I first enrolled at HUFSS, I met some GSA members and had the chance to talk to them at the orientation. I knew from that moment I wanted to join GSA. It seemed fun working with a group of people with such diverse backgrounds and the ideal of helping international students. So I applied for the next semester when I saw the recruitment poster immediately.

Could you please elaborate on GSA's activities? What distinguishes it from other department's student council?

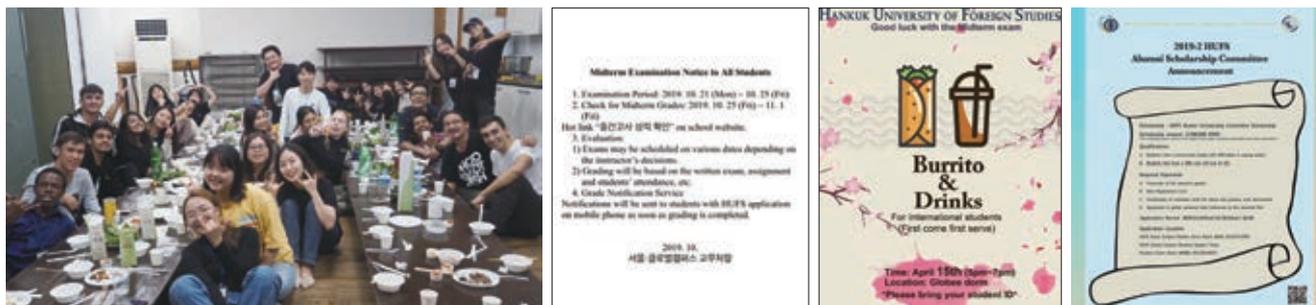
The reason we organize activities is to create something for international students. We wanted to provide a place for them to socialize, meet new friends, and therefore to adjust the campus life better. Every semester we start with orientation and then MT trip, welcome party, cultural experience trip, and so on. It varies every semester. We always tried to come out with something better events to organize. But activities are just a small part of what we do in GSA.

Our university usually post important information only in Korean, so many international students miss those notices. Therefore, we have a translation team in the GSA that translates the notices from Korean to English and then sends them to international students by Email or sometimes posts them on our social media accounts. Like I said earlier, we also have a new Finance Team this semester that is in charge of our banking account and aims to get outside sponsorship. This semester a Korean musical store sponsored us with some guitars, all of which were given to our international students as prizes at our GSA events. We also managed to get more scholarships for international students this time by working with other organizations and offices.



▲ GSA serves for International Students and helps to adapt to HUFSS.

©HUFSS GSA



▲ GSA is doing many activities like MT trip, translation job, snack event and attracting scholarships.

What was the most difficult part of the work in GSA?

We have four different teams in GSA with 17 members this semester. Each team had their own difficulty, I think. When working together, conflicts of opinion are hard to deal with, But we do that to encourage our members to speak out and challenge each other. While it is difficult, it is also what makes GSA great because we listen to a different opinion and try to improve the GSA every semester.

Does the GSA have any plans for preventing racial discrimination in the future?

We will continue to work with each department and OIAM office to report such issues if they occur again. If the university does not respond and start improving on such critical matters, then we are planning on more dramatic measures such as reporting it to the press.

Is there anything you want to say to HUFsans?

Our university has one of the most diverse groups of students in Korea. Of course, it can be challenging for the staff and student councils in each department. We understand the limitations and also we do not expect things will become better overnight. But I think it is up to us. HUFsans will make here better and make the changes around here instead of waiting for it to happen. So, please be kind to one another and make thing better together.



@HUFs GSA

What was the most memorable work in GSA this year, and why?

As the president of GSA, the most memorable work we did this semester was to stand up for international students when a Korean professor discriminated against Chinese and Japanese students in the class. We are fully aware of the historical and political issues between Korea, Japan, and China. But it is unacceptable for a university professor to

▲ GSA fights with racial discrimination by announcing an official statement.

publicly discriminate against students in the class. After we confirmed this issue, we filed a complaint to the professor and asked that he should apologize to the students in the class. I personally also sat down with him and talked about this problem. A week later the professor apologized and decided to resign next semester.

There is an old saying “Rome is not built in a day.” Like this, the harmony between international students and Korean students at HUFs was not built in a day. It was built through the effort of the organizations like the GSA behind the scenes. However, we still have a long way to go to improve this relationship. Only HUFsans can play a leading role in solving conflicts within the university. Just like what Dean said, “Make it better here and make the changes around here, not waiting for it to happen.”

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A Midsummer War Swaying the Destiny of Mankind

By Kim Min-ji

Associate Editor of Culture Section

Modern man spends a day paying for public transportation on his cell phone instead of with a credit card, has dinner thanks to the recipe which his refrigerator provides, and does not have to turn out the lights thanks to his bed that recognizes a person lying down and turns out the lights instead. The age of the Internet of Things (IoT) is approaching, in which it is as if things are performing convenient functions for people by talking to each other. But what happens when the IoT and artificial intelligence (AI) combine to dominate the world? With the movie “Summer Wars,” The Argus predicts the near future of IoT and AI.

What is IoT?

The Internet of Things (IoT) is a system of interrelating computing devices, mechanical and digital machines, objects, animals or people. Unlike the traditional Internet where only computers and mobile phones are connected, IoT is an Internet where everything that exists in the world is connected, including desks, cars, bags, trees, and pets. It is available to transfer data over a network without requiring human-to-human or human-to-computer interaction. Sensors are attached to objects and data is sent and received in real time via the Internet.

What is AI?

In computer science, artificial intelligence (AI), is intelligence demonstrated by machines, in contrast to the natural intelligence displayed by humans. In 2016, a match between AlphaGo, a computer program that plays the board game Go, and Lee Sedol, a human professional Go player, made headlines around the world.

Introduction to “Summer Wars”

“Summer Wars” is a 2009 Japanese animated science fiction film directed by Mamoru Hosoda who is famous for “The Girl Who Leapt Through Time.” It is a story of Kenji who is falsely implicated in the hacking of a virtual world, called OZ, by an insane AI named Love Machine. With the virtual world OZ in turmoil, Kenji and Natsuki find a way to stop the rogue computer program from causing any further chaos and finally save the world together.



▲ The image of the virtual world “OZ”



▲ People can freely make avatars of their choice.



▲ The avatars can travel freely around the world including Egypt, Rome, and New York in OZ.



▲ Sports zone allows avatars to enjoy sports.



▲ There is also a department store, so avatars can enjoy shopping.



▲ The avatars can visit their local district offices and government offices in OZ.

World connected as one with OZ

Summer Wars is set in the future, an era of IoT that connects the world with a single network and allows people to do everything with a simple handset operation. The story unfolds in two opposing spaces: the virtual world OZ and the rural real world Ueda. OZ, an Internet virtual world, is closely linked to the military and administrative functions of each country, as well as public services such as transportation and firefighting. It also handles important state secrets. In OZ, more than one billion people worldwide join together and each person has an avatar which represents them. A great number of people around the world all have OZ accounts, regardless of age, gender or nationality.

People log on to OZ through computers, cell phones, Nintendo, and TV. They receive many of the services they need in their daily lives, including shopping and health care checks. As soon as people wake up in the morning, they log on to OZ and check their health status through their avatars. Office workers who have to go back and forth between U.S. and Japanese clients do not have to worry about travel time because their avatars leave for a business trip through OZ instead. Companies around the world open branches in OZ and people can also start-up a business there. Various administrative and local governments in OZ also keep related windows open, allowing quick handling of various civil complaints including taxes. People who want to enjoy their leisure life to relieve stress can always enjoy music, movies, and travel packages. They also shop for furniture, cars, food and they can even make real estate contracts. OZ also has the world's top luxury brands, which allows them to choose clothes and check the size through their avatars.

 World in chaos of OZ

Kenji, a high school student who works part-time at OZ's internal system management office, goes with his school senior, Natsuki, to Ueda one day because of her demand for him to pretend to be her fiancé. Having spent a hectic day surrounded by a large family gathering for the 90th birthday of Natsuki's great-grandmother, Sakae, Kenji receives a suspicious e-mail from OZ when he goes to bed. Without suspicion, he decodes 2,056 letters in the message and sends the answer to OZ. What Kenji solves, however, is the password for the authority to manage OZ.



▲ OZ has been hacked, paralyzing traffic in the real world.



▲ The water pressure goes up and the drain bursts.



▲ The avatars in OZ have become so absorbed by Love Machine that they can't control themselves.

The next day, terror occurs when the firewall of OZ collapses. The real world, under the influence of OZ, is in great turmoil and a state of emergency is declared. Love Machine, an experimental hacking AI that is being developed by a robotics lab in the U.S., is the perpetrator. It has a level of high performance that humans cannot control. Traffic accidents occur because traffic lights are not functioning, and all public transportation systems are paralyzed. The GPS crashes, causing ships to move to the wrong places, water pressure rises freely, and gas pipes become imperiled. Sakae, who is not in good health, even dies of angina due to the malfunction of OZ. It is because the alarm that usually alerted Sakae whenever a problem arises in heart rate, blood pressure, and fever, does not sound.

Having authority over an OZ account gives one the power of a real person. It means that stealing an account of the head of a waterworks enables manipulation of the water system, stealing an account of the National Railroad Administration enables control of the direction of the train, and stealing an account of the president even enables a nuclear missile launch. Love Machine is growing stronger by hacking into numerous OZ accounts and making 412 million accounts, which is 38 percent of the total, his own. The situation gets worse and Love Machine is about to drop an asteroid probe into its nuclear facilities. Eventually, the Japanese asteroid probe Arawashi starts falling out of the sky.

 Mankind eventually defeats AI

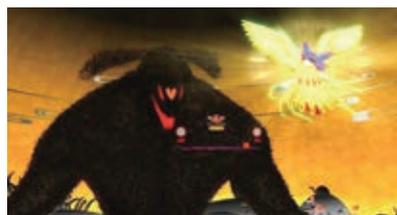
To prevent damage from the asteroid probe's impact, Kenji successfully unlocks the codes and controls to change its path and leads it to fall into a vacant area, while Natsuki competes with Love Machine. They have a go-stop card game match. Compared to Love Machine which has 400 million accounts, Natsuki's 74 accounts are ridiculously insufficient, which put her at a disadvantage. Then people all over the world who are watching go-stop on their cell phones and laptops hand over their



▲ Kenji is decrypting a code to change the path of the asteroid.



▲ Love Machine hacks into numerous accounts and has enormous power.



▲ Thanks to people all over the world giving Natsuki their avatars for help, Natsuki's avatar upgrades and she confronts Love Machine.

accounts to Natsuki. With 150 million accounts gathered for her, which is 13.837 percent of OZ's total accounts, Natsuki's avatar becomes more powerful. In the end, Love Machine loses and collapses.

Meanwhile, Wabisuke, who created Love Machine, appears to be entirely avoiding responsibility. He is the half-granduncle of Natsuki. He is the illegitimate son of Natsuki's great-grandfather and was adopted by Sakae, whom Wabisuke cares for deeply. He inputted a desire for knowledge into Love Machine and sold it to the United States Armed Forces for a test run at a high price. He is proud that he has confirmed that his experiment is successful, even though he did not know that Love Machine would be used for hacking OZ. He also shows no sense of responsibility, adding, "Love Machine will be equivalent to the military!" However, after hearing of Sakae's death, Wabisuke helps Kenji and Natsuki stop Love Machine's tyranny.



▲ Natsuki is playing the final go-stop match against Love Machine on her cell phone.



▲ People worldwide are watching the match between Natsuki and Love Machine on their electronic devices.



▲ Natsuki, Kenji, and their families are happy together to bring down Love Machine and restore world peace.

Outlook toward the future of mankind with technology

Summer Wars illustrates how violent things get when information is monopolized by a minority or one. OZ is like another reality that is closely connected to the real world, not a disconnected virtual world. OZ monopolizes information as it serves as a control tower for overall social functions. As such, OZ provides convenience for mankind. However, problems arise when OZ becomes indispensable to mankind. Even though humans develop IoT and AI to benefit humans, they can operate outside human control.

Although technology is very powerful, there is one thing that infinite technology cannot keep up with compared to humans. It's emotion. People all over the world readily share their accounts with Natsuki to protect each other's friends and family from danger. Even Wabisuke, who initially remained indifferent, actively helps eliminate Love Machine after hearing of the death of his beloved family. As such, humans have their own ability to feel and reason. We must value and protect our feelings, thoughts and empathy so that the world will not be conquered by the creatures that human beings have created. The human point of view and interpretation, which is derived from millions of years of evolution, will leave humans as human beings and machines as machines.

Facebook CEO Mark Zuckerberg once said that the virtual world OZ is the ultimate evolution of SNS. This means that OZ is not a system that is far from today's reality. It also means that the war in OZ could soon come to us. Of course, it is difficult to stop the progress of technology, which continues to progress ever faster. The more advanced the technology, the more human beings should try to maintain their humanity. If a machine with cold parts like Love Machine tries to start a war, let us melt its cold intention with a warm heart. 

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What Makes Foods without Meat Attractive?

By Kim Ji-hyeon and Park Chang-hwan
 Staff Reporter of Culture Section
 Associate Editor of Theory & Critique Section

What do you think of food without any meat? Some people will think that it will be very healthy while others do not prefer eating food with absolutely no meat. The recent trend in Korea is a significant increase in the number of vegetarians. One will notice that the variety in diet is on the rise, and naturally, restaurants and cafes that cater to specific diets are on the rise. The Argus visited vegan restaurants and a cafe to take look at the very place vegetarians find to suit their dietary needs and discover what kinds of food people can have there.

Who is vegetarian?

The International Vegetarian Union defines vegetarians as “people who do not eat meats from land animals and fish that live in the sea and river. However, some do consume milk and eat eggs.” Vegetarians are divided into eight types depending on the extent of their vegetarianism.

Type	Fruit, Grain	Vegetable	Milk, product	Eggs	Seafood	Poultry	Meat
Fruitarian	O	X	X	X	X	X	X
Vegan	O	O	X	X	X	X	X
Lacto-vegetarian	O	O	O	X	X	X	X
Ovo-vegetarian	O	O	X	O	X	X	X
Lacto-ovo-vegetarian	O	O	O	O	X	X	X
Pesco-vegetarian	O	O	O	O	O	X	X
Pollo-vegetarian	O	O	O	O	O	O	X



How do vegetarians eat hamburgers?

The hamburger is a food that we can eat easily in fast food restaurants. It is hard to imagine a hamburger without meat. Perhaps, many people think that vegetarians do not eat hamburgers for this reason. However, thanks to ingredients that are different, vegan burgers are possible. In a vegan burger, bread is made of brown and white rice. Patties are made by a mixture of wheat, rice, tofu and beans instead of meat. In the vegan bakery “Yummyyomil,” which is near Hapjeong station, the reporter could try the vegan burger.

The reporter entered the bakery and ordered the “barbeque burger.” In a barbeque burger, there was a patty which looked like meat. Truly, at first, the reporter could only assume that it was not a vegan burger. Though unbelievable, the patty was textured vegetable protein, which is a vegetarian source of protein and carbohydrates. Its likeness with meat is so great that it is known for its similar texture and appearance. Many people, including the reporter himself, can not so easily distinguish it with actual meat. In the restaurant, the reporter met Monica, who introduced herself as a vegetarian. For readers of The Argus that are not vegetarian, a question may arise: What kind of people look for this kind of eatery? Well Monica answered, “I was a vegan ever since I was a little kid. I was naturally inclined to food that does not contain meat. The great thing about a place like this is that it satisfies my needs as a vegetarian all the while satisfying my desire for hamburgers. Needless to say, the burger is pretty spot on and allows me to enjoy a burger without burdening my values.”



©Kim Ji-hyeon/The Argus

▲ Besides hamburgers, there were several types of bread in “Yummyyomil.”



©Kim Ji-hyeon/The Argus

▲ There are no patties made of meat in a vegan burger.



Various types of vegan foods are on the rise

The vegan food culture is not entirely limited to food that is produced specially for vegans. There are types of foods in the world that naturally have a very vegetarian diet. One of these is food from Thailand. Thailand, as of recent, is a pretty popular country in Korea, with its culture and identity in the media limelight. As a result, Thai food has been pretty popular in Korean as well. The thing about Thai food is that their very nature allows it to be easily transitioned into a vegan dish.

There is a Thai place in Mangwon-dong named “Mongthai” that does this. Customers have the option to enjoy vegan Thai meals. When ordering the food, all they need to do is notify the waiter their preference. Including “Tom Yang Gung,” a very popular Thai dish, visitors can easily eat vegan. When they order the vegan menu, the meat and seafood ingredients are replaced with vegetables and beans. For example, the Tom Yang Gung contains seafood originally, but without compromising the identity of the dish, the ingredients are swapped with vegetables and beans.

The reporter entered the restaurant and ordered the vegan Thai mushroom stir-fry. While enjoying a hearty vegan meal consisting of mushroom, vegetables and rice, the reporter came across a vegan enthusiast, Chris Da Canha. He said, “I definitely enjoy vegan foods. One great thing about Thai food is that meat is not the main ingredient in their dishes, so their non-vegan versions are not too different from their vegan versions. It is this characteristic that sets apart vegan Thai food from other types of veganized foods.”



©Kim Ji-hyeon/The Argus

▲ There were not any seafoods and meats in fried rice.



©Kim Ji-hyeon/The Argus

▲ You can have vegan Thai foods if you choose vegan option in “Mongthai.”



©Kim Ji-hyeon/The Argus

▲ There were various kinds of vegan desserts including vegan cake.



©Kim Ji-hyeon/The Argus

▲ You can have various kinds of vegan desserts in “cook and book.”



Vegan desserts prepared for the vegetarian!

There is a café where vegetarians can enjoy desserts made just for them. Once impossible for vegetarians, thanks to this café, they can now enjoy universal delicacies such as ice cream, cakes and muffins. The café named “cook and book” is making various kinds of vegan desserts such as vegan muffins, vegan cakes and vegan tofu brownies with ice cream. Chun Soo-mi the writer of “Sweet Natural Baking” and owner of this café said, “I coupled my interest in cooking food and dessert with organic ingredients with my studies to cook professionally.” Thanks to Ms. Chun, vegans are able to have the same kind of desserts as anybody else. These kinds of breakthroughs in vegan culture can help streamline it into the mainstream.

The reporter ordered a vegan cake. By appearance, again, the cake did not indicate its “vegan-ness” at all. The animal-based creams usually used in a cake was replaced by cream made from tofu and almond milk. Of course, even cow milk was excluded from the ingredient, making it completely vegan. There was a customer happily chowing down the vegan desserts, though the reporter later found out he was not vegan. Requesting anonymity, he said, “Though I am not a vegetarian, I recently gained interest in vegan desserts because I heard that they were very healthy. They do away with factors that make the average dessert unhealthy by replacing all the fattiness with healthy material. This is an ultimate win for those seeking out healthy food.”



What kinds of hardships do vegans face, and how are the vegan restaurants helping?

Veganism is a lifestyle that many people choose because of their values and preferences. Because of this lifestyle, people do run into situations that are uncomfortable to them. Whether it is because our existing food culture is so suited towards meat-lovers or because of society’s lack of consideration for different values, the fact remains that vegans face difficulties when keeping true to their values. The Argus interviewed individuals who frequent places like the ones mentioned above to show to readers the need for an increase in vegan-friendly environments.

Lee Jae-yeon (HUFS Department of Spanish ‘17)

I used to have recurring stomachaches. After reading the book “Fit for Life”, I came to know the cause and realized the extreme danger of meat consumption. Shortly thereafter, I introduced the book to my father, who had to take regular medical check-ups due to the nature of his job. He took the message of the book to heart and now maintains a strict vegan diet. Needless to say, his health improved, and the medical results confirm it! Despite these successes, there are hardships. Outings, that I unfortunately cannot avoid, usually take place in Korean barbeque joints. I usually end up eating the limited veggies on the table, like bean sprouts, and end up having to eat again at home. Though there is a rise in vegan places in Korea, it is still not too accessible. Because of this, I sometimes frequent places out of my day-to-day travel radius.

Park Soo-yeon (Ewha Womans University Division of International Studies ‘17)

Early this year, my friend came back from a trip to Canada and announced she was pescatarian. I did not understand her at first. And then, I was asked out by a guy at a vegan restaurant. He was vegan and sent me a video with a lecture on veganism. It showed how animals were severely abused in the meat industry, and how excessive levels of meat consumption led to increased levels of greenhouse gases in the atmosphere. After thinking the reasons through, I cut meat off. However, I feel like a burden at times now when eating with non-vegetarians, having to explain myself each time. Many vegetarian/vegan meals also happen to be more expensive than the typical meal. Affordable meals are low-quality. There are not many options in Seoul in general, but I do try to go to vegan restaurants or cafes like We Saladu a few times each month.

The growing vegan culture calls for food culture to become more and more vegan-friendly. And why not? It is healthy, clean and not much different from the food you and I already know. When tired of your everyday food, why not visit a vegan restaurant and help the cause? 🌱

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Thirst for Their Oasis

By Oh Ju-yeong

Associate Editor of Global & National Section



It has now been two months since the movie “Joker” released. In cities around the world, several people have been wearing the “Joker” clown makeup; the stark white face and creepy red grin. They did not take to Halloween parties, but to protest sites. The Joker, featured by DC Comics in 2019, is described differently from the previous Jokers. The movie describes how the main character who is oppressed by an unequal social structure becomes the Joker. Of course, it is hard to justify the atrocities and extreme actions that the Joker committed. However, the emotion that he felt from the social injustice and inequalities may be similar to the felt and circumstances of demonstrators against governments around the world today.

Many protests that we often see on news reports in each country are ongoing now for a variety of reasons. The Argus looks at what appears to be common among the protests and what causes these protests macroscopically, not just focusing on the fragmentary reasons. Also, The Argus investigates how protests will change in the future, and then, we pose what we should do about the forthcoming situation.

With Every Fiber of Their Beings



▲ Protesters flood streets in Hong Kong, Lebanon, Chile and Bolivia to raise their voice.

Phenomenon 1 Start with a cry for political liberty

About five months after firing a live warning shot into Hong Kong’s air on Aug. 25, the sound of the shot still persists. The current Hong Kong protest is the longest period of unrest in Hong Kong’s history. The current series of protests have now outlasted the “Umbrella Movement” that lasted for 79 days in 2014.

The protests started in June after the government planned to pass a bill that would allow suspects to be extradited to mainland China. Hong Kong, which was a British colony until 1997, is part of China under the model “one country, two systems.” Under this model, Hong Kong has a high degree of autonomy, and people have freedoms unseen in mainland China. However, if the bill had passed, it would have enabled anti-Chinese political activists or critics of the system of government to be repatriated to China. Many people feared it would undermine the city’s freedoms and judicial independence. Therefore, the citizens poured out into the street to argue the bill’s injustice, but they face peril like injuries and even death caused by the repression. Eventually, the bill was withdrawn but the protests continued, having evolved into a broader revolt calling for direct elections for the city’s leader and other demands. Hong Kong citizens are taking to the streets again today filled with the smell and smoke of tear gas and fire for the democratization of Hong Kong.

Phenomenon 2 Start with a cry demanding a solution to poverty

In Lebanon, tens of thousands of Lebanese protesters formed a 170-kilometer-long human chain on Oct. 27,

stretching the length of the country from Tripoli in the north to Tyre in the south. The trigger for the protest was that the government had announced a \$0.20 daily charge on voice calls made through WhatsApp and other apps on Sept. 17. In fact, the government had announced its plan to declare an economic emergency on Sept. 2 and imposed taxes on cigarettes, then subsequently a value added tax (VAT), this time even on an app frequently used by Lebanese citizens. As the protesters flooded the streets and it grew into the largest anti-government protest in Lebanon’s history, Prime Minister Saad Hariri resigned to take responsibility. However, the public’s anger over the economic difficulties has not subsided, and the protests seem to be continuing, with criticism for the government and demands for solutions to financial difficulties.

Chile is also staging massive protests for similar reasons. The protests began with a student-led demonstration against transport fares. In early October, the government announced that the metro rush hour prices would rise by 30 pesos (US\$ 0.59), but Santiago’s Metro system is already one of the most expensive in Latin America. Also, Chileans were already frustrated with the increasing cost of living, low wages and pensions. As the violent demonstrations continued, Chile’s government cancelled the Asia-Pacific Economic Cooperation (APEC) summit and the 2019 United Nations Climate Change Conference (COP25) as host with the aim to restore order and address popular domestic concerns.

Phenomenon 3 Start with a cry for anti-corruption

Citizens who demand that the government solve economic inequality also bring awareness to the seriousness of the government’s corruption. On Oct. 1, the Arab Spring finally arrived in Iraq. Large-scale demonstrations broke out against the government, pitting thousands of young protesters in Baghdad. The protesters argued that they lived in poverty because of the government’s corruption. The protests are the largest in Iraq since President Saddam Hussein fell in 2003.

Bolivia also has been rattled by protests since its presidential election on Oct. 20. During the election count, the results were inexplicably paused for 24 hours. Then, the final results showed that President Evo Morales who had stayed in the presidency longer than any other current head of state in Latin America pulled off another victory. The citizens and the opposition party alleged fraud, and they took to the streets to accuse him of undermining democracy and trying to extend the tenure of his rule. Police also joined protests in several cities over

the disputed re-election of Evo Morales. Eventually, he announced his resignation in a television address on Nov. 10.

As such, these antigovernment demonstrations around the world have erupted for different reasons. But if you look into them, you can notice that they have similar aspects. They began out of criticism of the incumbent administration and demanded for proper actions from the government. Furthermore, these demonstrations got the modifiers like “of all time” and “maximum number.” This means that the existing figures, including the scale and period of the previous protests, have been updated and recent demonstrations are set aside from previous protests. Why do the recent wave of protests occur frequently, mobilize large crowds in a short period, instantly spread to the nation, and take on more various forms?

Cause 1 Universalization of social media

Most people in today’s society have an inextricable connection with social media platforms like Facebook. Social media has become a new source for news, as people can easily get the progress of demonstrations more rapidly and simultaneously. Regarding the Hong Kong protests, we could easily see images and videos describing massive crowds and big clashes between protesters and police by clicking on hashtags like “#SaveHongkong,” and “#FreeHongkong” In Chile, a video on orchestra performance of “El pueblo unido, jamás será vencido!” (“The people united will never be defeated.”) to protest against the government spread worldwide through social media. Other countries, likewise, share posts about demonstrations through social media, which tends to facilitate political participation.

In this way, social media can draw immeasurable attention and support from around the world fast, broadly, facilitate political participation and mobilize large crowds.

Lew Seok-jin, a professor of the Department of Political Science at Sogang University said, “The rapidity and scalability of social media can result in ‘becoming out of state supervision,’ ultimately leading to mobilizing large crowds. Photos and videos of the protests were immediately and easily accessible because they were uploaded on social media platforms where the government cannot control all of this information. Social media also enable the “weak tie” effect which is the proposition that acquaintances and strangers are likely to be more



▲ Dozens of people in Poland have signalled their support for Hong Kong's protest by forming “Free Hong Kong” flash mob.



▲ “March for our beloved” song resonates across Chater Garden, located in the Central District of Hong Kong.

influential than close friends in making massive protest. Although the protests are composed of strangers, they can feel solidarity by already sharing the information of the protest and then recognizing that they march for the same purpose. Therefore, as the “weak ties” predominate on social media, it can mobilize large crowds.”

Cause 2 The role of the successful protest in igniting another protest

Successful protests in neighboring countries also affect the occurrence and aspect of demonstrations in other countries. The candlelight protests, first lit at Gwanghwamun Square on Oct. 29, 2016, eventually impeached former President Park Geun-hye, changing the political paradigm of South Korea. Foreign presses were surprised and highly appreciated that candlelight demonstration. This anti-government protest might have paved the way for the Hong Kong protest.

On June 30, Apple Daily, one of the newspapers in Hong Kong, posted a video of a Korean candlelight vigil, while notifying the public about a massive protest occurring the next day. The video showed South Korea’s candlelight protests for the presidential impeachment in 2016, and Hong Kong protests. The video concluded with the message that “Hong Kong can do it, too.” At a rally on June 14, Hong Kong social activist and singer GUM GUM sang “A march for our beloved” in Cantonese and Korean. She further boosted the atmosphere during the protest by introducing the song as “a representative song

that has constantly been sung during the pro-democracy movement in Korea and was also sung by one million people at Gwanghwamun Square to impeach former President Park.”

Shin Jin-wook, a professor of the Department of Sociology at Chung-Ang University, said, “This can be explained by the concept of ‘diffusion,’ which means that symbols of resistance and social movements, ideology and behaviors are easily spread all over the world. And then, they go through a ‘learning’ process, but transfer differently considering their social context, not just like the origin. Sociologist Charles Tilly had already discovered that since the emergence of the social movement in the 19th century; it has a ‘modular’ characteristic in various forms of groups. For example, a protest and a petition. The Arab Spring in 2010-11 directly affected Spain’s ‘Indignados movement,’ in May 2011, and Spain’s movement affected the Occupy Wall Street (OWS) movement in the United States from September to December of that year.” He continued, “If there was a successful movement in any other country, it gives people who model it a ‘motivated power’ and a kind of ‘expected sense of efficacy.’ This means that the expectation that participating in this resistance will bring us a change in reality encourages us to get involved in the protests.”

Cause 3 Youth suffering from poverty

The youth (ages 15-64) are the main leaders of recent anti-demonstrations occurring around the world. They have lived under pressure from unprecedented extreme polarization. This characteristic causes many young people to take to the streets.

According to “World Employment and Social Outlook Trends 2019” published by the International Labour Organization (ILO), young people (ages 15–24) are significantly more likely than adults to be unemployed, exhibiting an unemployment rate of 11.8 percent. Also, it indicated that the problem of working poverty is even more severe among young people, and more than one in three young workers in low- and middle-income countries were living in extreme or moderate poverty in 2018 – a much higher rate than for adult workers. As a result, many current protests are rooted in shared grievances about economic inequality and jobs. Indeed, Greg Wilfang, a social worker, and Doug McAdam, a professor of Sociology at Stanford University, argued in their 1991 paper “Distinguishing Cost and Risk in Sanctuary Activism,” that young persons who have neither family nor any employment constraints generally participate in

political activities more freely.

Also, their movement could be interpreted in terms of a “life-cycle effect,” which explains how people’s behavior changes predictably as they get older. A paper, “Political Action: A Theoretical Perspective,” written by Kaase, Max, and Alan Marsh in 1979, shows that people in their early 20s have the strongest potential for political protest in terms of the “life-cycle effect” because people of that age are full of vigor and physical mobility. This paper implies that young protesters march actively and even radically.

Circumstances where protests cannot make positive change

Limitation 1 Chaos caused by two sides of social media

Social media has not only had a positive effect on demonstrations. It can also confuse the public by producing fake news. This was remarkably evident in the Hong Kong protests. Fake news incited protests to further the split in society and fuel antagonism between different groups, mainland China and protesters, which could make people gradually lose trust in the governments of their countries and demonstrators. On Aug. 19, Twitter announced that it removed 936 accounts that originated in mainland China and were part of a coordinated attempt to undermine the “legitimacy and political positions of the protest movement.” As social media develops, there is a high probability of producing various fake news, causing chaos when nobody knows the source of information.

Also, demonstrations based on social media have another limitation, which is that it could be temporary. According to “Small Change: Why the revolution will not be tweeted,” as reported by Malcolm Gladwell, a Canadian journalist, social media could work based on a virtually weak tie because users are considered individually and there are no leaders on a broad network.

Professor Lee said, “Social media is just a necessary condition that allows the protests to expand, not a sufficient condition for the demonstrations to occur. A protests leads to success only under the sufficient conditions. One of the conditions is that the protest revolves around a sufficient issue. Just necessary conditions cannot lead to a successful demonstration.”

Limitation 2 Danger of policies that quell the public sentiment

The massive and aggressive protests must have become a threat to nations and their governments in the short term. Governments cannot overlook their power, and thus are more likely to make rash decisions that contradict the current economy only to meet protesters' demands or soothe protesters. But the populist governments, which had already implemented expansionism, could fall into a deeper pit due to their misjudgment without considering their national economic downturn. Lebanon's Government 5Y Credit Default Swap (CDS) reached 1,334 basis points (bps) on Oct. 25, which surged 13.5 percent from Oct. 17. If the CDS goes up, there is a possibility of defaulting on its growing debts. As the anti-government protests were raging in Lebanon, the government withdrew tax hikes and announced some policies to soothe the public on Oct. 21. However, while Lebanon suffered financially, and on top of that the policy of retrenchment was suspended, it raised concerns that the government could default more on its debt. Currently, Lebanon's government debt is estimated at 155 percent of its GDP. The fiscal deficit also amounts to 10 percent of the annual GDP. Even before the protests, the CDS had already risen by more than 70 percent since the end of last year. In this way, these policies that were decided hastily will have trouble solving the root of the problem, and protests will occur again.

Limitation 3 High technology that can raise hay during protest

The coming society is under the universalization of the Fourth Industrial Revolution, and innovations will be

developed. But these could negatively affect the aspects of upcoming demonstrations.

For example, there is an app made by "Tsunami Democràtic," a Catalan protest group advocating for Catalan independence to coordinate protests in real-time depending on people's locations. Also, the app, for those who do not own it, is accessible using QR codes that are shareable to up to 10 users. This kicked off on Oct. 14 with the mass occupation of Barcelona's airport. The app made it possible for protesters to download a boarding pass for an afternoon flight so they could get through airport security checks. Although few protesters managed to enter the terminal through this app, some 10,000 people gathered outside, preventing airline crew from getting to work and forcing the cancellation of over 100 flights.

There was a incident of drone protests that interrupted Britain's public service sector. On Sept. 11, Heathrow Pause, a splinter of the Extinction Rebellion movement claimed that the newly built runway in Heathrow Airport caused environmental pollution and intended to fly the drones in the airport's 3.1-mile (5km) exclusion zone, potentially disrupting hundreds of flights on Sept. 13. Drone protests can cause major problems in airport operations, such as flight cancellations, posing a threat to passengers' safety. The protest group said it had attempted three drone flights on Friday, with at least one successful, and then, 19 activists were arrested by Sept. 14. If creative innovations are used during protests, we cannot predict the aspects of the protests that technological innovation will bring and do not know what damage they will cause.



The movie "Joker" raises the question, "Do humans really want 'good'?" and "Is it not a concept defined by society?" Before the main character, Arthur Fleck, turned into the Joker, he once thought that if he worked diligently and did not give up hope, he would achieve his dream. This idea is not much different from ours, living in reality. Perhaps for a long time, he and we might have considered that it was "good" to observe the rules which are implied social contracts to make everyone safe, and do what we have been forced to do. However, various hardships we face in reality allow us to look into "our real intentions" that were hidden behind the "good." What do we really want?

There could be some extreme anti-government protesters around the world with frowning faces. But the one thing we know is all protesters are showing "their true intentions" behind the "good" with all their strength. Even in the coming society, we will constantly face the challenge of how to consider them. Will we regard them as rioters or revolutionaries? Or will we choose another option? It is up to us. 

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Give Blood to Free Donor Dogs!

By Yoo Chan-heum

Staff Reporter of Global & National Section

“Is there anyone who thinks we do not all have souls?” This was a question thrown out by Kathy, the cloned human in Kazuo Ishiguro’s novel, “Never Let Me Go.” In the novel, most of the human clones end their life after four to six organ transplants. They prove their “value” through that process. The clones do not resist their destiny, but they fear the parting with their loved ones and feel the same emotion like “real” humans.

The novel’s background seems like a future society that will never come, but it is happening in our society. Not clones, but dogs called “donor dogs” are living in the novel’s society. But there is still a glimmer of hope for dogs. An organization called Korean Canine Blood Donor Association (KCBDA) is helping donor dogs with a companion dog blood donation campaign. The Argus met Kang Boo-sung, the representative of the KCBDA to find out about their activities, goals and values.

What is a Donor Dog?

A donor dog is a dog that supplies blood transfusion to injured or sick dogs. Donor dog does not mean a dog that has chosen to donate blood voluntarily by the dog owner, but only dogs that are raised for blood transfusion. Large dogs such as Shepherd and Retriever are mostly adopted as donor dogs. Korea has a small number of donor dogs at several university hospitals. But most of the donor dog-breeding and dog blood is handled by Korean Animal Blood Bank, which is a private company.

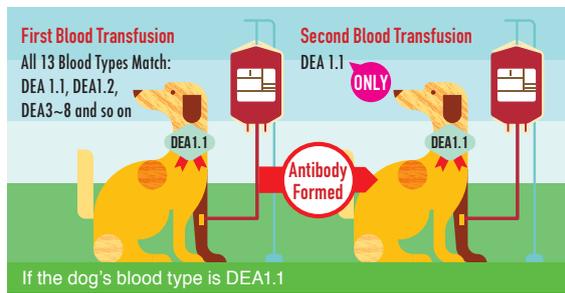
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▲ Donor dogs are prisoned in cages and treated unethically.

Do dogs have a blood type? What dogs can give a blood donation?

In the first blood transfusion, dogs do not have the rejection of heterogenetic antibody like human, so they can receive blood regardless of the blood type. But after the first process, the antibodies are formed. From the second time, the antibody responds to the transfused blood and rejects other blood that does not match its blood type.



▲ Dog's blood transfusion turns tricky from the second time.

The qualification for dog to give a transfusion is like this.

- **Age:** Two to Eight
- **Weight:** Above 25 kilograms. Because of the weight, the blood donations are usually from large dogs such as Shepherd and Retriever.
- **Health Condition:** Dogs that got rid of heart worms, taken regular vaccination, and passed the health medical examination.



▲ Large dogs such as Labrador Retrievers can donate blood.

©Wikimedia Commons/Djmirko

The Argus: Please introduce yourself and the Korean Canine Blood Donor Association (KCBDA).

Kang Boo-sung (Kang): Hello, I am Kang Boo Sung, the representative of the KCBDA. KCBDA is an association organized by the dog guardians who want to solve the donor dog problem. In July 2017, we started to help companion dogs donate blood, and in October 2018, we officially founded the association.

▶ Kang Boo-sung is the leader of the campaign and the founder of KCBDA.



©KCBDA

guardian who suggested the topic, “How can I solve this problem?” He said, “If companion dogs donate blood, it can be solved.” I looked it up with interest, and I thought, “The case of donor dogs can be solved if our dogs donate blood.” So the large dog conservation group gathered and started an event-style campaign to give gifts, cheer and encourage their dogs to donate blood instead of doing it in a heavy atmosphere.



©KCBDA

▲ KCBDA is a group of dog guardians who support the blood donation campaign.

The Argus: How did you found the KCBDA?

Kang: In 2017, I was hosting a companion animal related podcast program “Dog Voice.” The topic of the program in July was about donor dogs. At that time, most of the dog guardians including myself were not aware of donor dogs’ existence. We were very shocked by it. After the program, I asked the

The Argus: Then KCBDA must be doing a lot of activities to decrease donor dogs and increase blood donation from companion dogs. What activities KCBDA do?

Kang: In short, our goal and activities are simply encouraging companion dogs to donate blood. First of all, we advertise the existence of donor dogs for people who know nothing about them. But we thought just advertising about their poor situation and appealing to emotions can’t make things better for the dogs. So we are putting more time and manpower to blood donation campaign than just advertising about donor dogs.

In order for dogs to donate blood, they need a hospital in which to donate blood. Currently, hospitals that can help people donate their dogs’ blood are concentrated in Seoul, so people



▲ DOgNOR campaign visits participants throughout the country.

living in rural areas are not able to donate blood even if they wanted to. Therefore, we are signing MOUs with local hospitals to make it easier for people who want their dogs to donate blood in the provinces.

The DOgNOR campaign started with a similar purpose. Because there were only one or two local hospitals to help blood donation at the time, it was difficult to donate blood. So I thought it would be nice to have a car that can provide a service to those who want to participate in the campaign with their dogs. In the meantime, we got a call from Hyundai Motor Co. They wanted a campaign for companion dogs and our campaign caught their eyes. They contacted us and wanted to help our campaign. With their kind support, we got a blood donation car. Now DOgNOR campaign goes all over the country. We announce the date and location in advance, visiting the place with a car to facilitate companion dog blood donations.

🐾 The Argus: What are the most memorable moments from your supporting activities?

Kang: I feel most proud when companion dogs' blood



▲ The donated blood of companion dogs can save sick dogs.



▲ If more dogs donate blood, more dogs can be saved.

saves other sick dogs. In fact, not long ago, buying blood from the Korean Animal Blood Bank in Gangwon Province was the only option for blood transfusion. If the blood was right for the dog, it would be great. But if the dog's body rejects the blood, there was no other way to cure the dog. However, after companion dogs started donating blood, if the blood of the donor dog was rejected by the sick dog, the sick dog can still be transfused and treated. A few years ago, there was a dog that needed a blood transfusion. She had a disease that required blood transfusions annually, and at that time, her body rejected all the blood from the donor dog. Our association heard the news and we sent the blood of three dogs that matched her blood type. Fortunately, the last blood we sent matched her and now she is so healthy that she does not longer need blood transfusions. There have been other cases like this, and more are constantly coming out; cases like this really fuels us to encourage our campaign to get more large dogs to donate blood.

🐾 The Argus: What difficulties have you experienced during the campaign?

Kang: People who are working for our association are volunteers and have their own jobs. Also, since they are not employees, they do not get paid for any of their activities. So most of them are taking their precious time and money for the association. This was hard for us in the early stage of the campaign. Also, the thought of "Will many people participate in this campaign?" made us nervous. But as I said earlier, all the members of the group were proud that sick dogs were saved through our campaign activities, so we were able to continue the campaign in spite of the hard times.

🐾 The Argus: Some people worry that the blood donation of companion dogs can be harmful to them. Also, some of them even claim it is an act of animal abuse. What do you think about their opinion?

Kang: I think people who do not fully understand the blood donation process say that. If you know about the blood donation process, you will realize that the idea of cruelty to animals is wrong. Currently, only healthy dogs donate blood after a health check-up so it does not affect their health.

Also, as I checked with some veterinarians to ensure safety of our program, the dog's blood is regenerated every three months. Blood donation activities promote the production of red blood cells in dogs, while also promoting metabolism, which helps them to stay healthy. Of course, when dogs donate blood, they can be stressed by needles.



©KCBDA

▲ The needle can add stress to dogs, but it does not affect them that much.

However, since blood donation is restricted to once a year, the stress from blood donation is never enough to be animal abuse. Rather, I think just keeping donor dogs to draw blood out for other sick dogs is an act of animal cruelty.

🐾 The Argus: You have been doing this campaign for companion dogs' blood donation for some time now. What did you achieve so far through the campaign?

Kang: In the early days, I did not really imagine that the campaign would grow this big. Currently, about 90 dogs have donated blood, and 200 dogs are on standby. Also, seven hospitals have signed MOUs. Moreover, not only Hyundai Motor Co. but also many sponsors to support the campaign, allowing us to launch a campaign on a larger scale.

🐾 The Argus: What do you think is the significance of this campaign activity and how can it contribute positively to society?

Kang: Our goal is to give freedom to donor dogs, but also to give healthy blood to sick puppies. The blood of a donor dog is normal in numbers. But the stress to donor dogs that have their blood drawn three times a year can't be compared to a companion dog that donates blood once a year. Also, unlike companion dogs that are cared by the guardians with exercise, good feeding, and with care and affection, donor dogs are trapped in a cage and have their blood drawn without being fed well. That is why companion dog blood is better at healing sick dogs. So donating companion dog blood can not only increase the effectiveness of treatment, but also reduce the cost of animal health care overall.

It can also change how the large dogs are perceived. In Korea, there are many people who are afraid of large dogs. Thus, some owners of large dogs even have to walk their dogs late at night when nobody can see them. I think it is an opportunity for the awareness of big dogs to change more

positively because only large dogs can donate blood based on the necessary conditions.

🐾 The Argus: If you want to suggest any ideas to promote the campaign to a public institution, what would you suggest?

Kang: It would be nice if the local government could create a support center for companion dogs to donate blood. Currently, there is a private support center in Gangwon Province. But if each of the local governments creates and operates a support center, it will be easier for local residents to access the blood donation campaign and to provide blood where it is needed, like the Red Cross. If we have that kind of help, I think it can really help the blood donation campaign to settle down in our country.

🐾 The Argus: Is there anything you want to say to the readers of The Argus?



©KCBDA

▲ KCBDA is working to build a support center for dogs donating blood.

Kang: I want you to know that there are donor dogs and companion dogs that donate blood, and they are not the same. If in the future, when your dog or your friend's dog is sick, please insist that you would only take blood from a hospital that gives companion dogs' blood, rather than a hospital that gives donor dogs' blood. If you advertise our campaign like that, it will become a trend someday and solve the problem of donor dogs. I hope that you keep your eyes wide open for this kind of matter.

In the novel "Never Let Me Go," nobody eventually helps the human clones. No one escapes or gets treated like real humans. But novels can be rewritten in reality. All you need is just a little bit of attention and action. If you do that, we might live in a world where nobody even knows about the donor dogs in a different way. 🐾

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©The Lobster/ Yorgos Lanthimos

Can the Erotic be Ruled Out?

By Kwak Hyun-jeong

Associate Editor of Theory & Critique Section

As we progress as a species, questions surround the evolutionary vision of human existence. Probably, many of our answers have a lot to do with sex, the unbridled biological instinct that fulfills the necessary dives to procreate and bond. This meaning, humans may be programmed to maximize their genes' chances of survival, unbeknownst of how highly strategic and rational the natural selection is. Up to this day, the invention of euphemisms and censorship has offered us a conviction that the ritualized love named couplehood is a supreme institution that distinguishes us from beasts. Then, does sex without “why” spells the end of civilization? At this point, *The Lobster* (Yorgos Lanthimos, 2015), a movie that navigates the horrors of government-mandated love, figures whether symbiotic love can exist without perilous sacrifices to one's sense of self. With Christmas, a.k.a. the season for the love birds, coming up soon, *The Lobster* has come to desecrate it. The Argus delves into the details this film holds onto—perhaps, a new story that predicts how we might have sex in the near-future.



©The Lobster/ Yorgos Lanthimos

▲ According to the laws of the city, David is taken to the hotel.



©The Lobster/ Yorgos Lanthimos

▲ David gets undressed and leaves his personal belongings to the waiter and a maid, who store them in the box.



Loner-hating society: Marriage is a true order of humanity

In a somewhat futuristic dystopia, humans are tasked to be in relationship or else they are considered to be unworthy as a human and animalized ungently. Obviously, surgical procedure precedes the supposed transformation, with surgeons peeling back human skin, removing the heart and the brain, and bleeding the corpse for blood to be given to the city's hospital. The singles are true outcasts in the city, a big brother police state where officers demand marriage certificate from passerby. While there are pairs who meet certain criteria, there also is a group of renegade “loners” living in celibate packs in the nearby forest, who have fled from the enforced monogamy of the social order. In the middle, there stands a government-run resort that rounds up those who end up being single whether by design or accident— widowers, divorcees, and those who could not find a good match — to register as a temporary resident. The place rehabilitates singles in order to return them to the city re-coupled and resume their lives within the system. These three recognizable, but quirky settings are deployed in the course of the film to champion the idolization of a marriage for good health and physical safety.

The lust, infatuation, and even true love have been made clinical as, nothing more than secondary emotion that should be edited out accordingly to guard the so called “authentic personhood.” The relentless pursuit of our aspirations to be the paragon of animals adheres to the everyday rules this alternate world portrays. Especially, the situation facing our protagonist David— the only man who bears an actual name in the film — as a divorcee is heartbreaking. His wife went off for another man, and he is assigned to be one of those enervated singles that are imprisoned in rehabilitation institution: the couple-making hotel. Two men dressed as waiters ring the doorbell and ask his wife, “Which of these two gentlemen is the one you are breaking up with?” Fallen from the system's good

graces, David and his fellow hotel guests need to participate in peculiar check-in rituals that strips off anything that can make them an individual. They sit slumped in off-white underwear, waiting to be assigned a room.

Receptionist: Well, sir, you said you have never been on your own before, correct?

David: No, never.

Receptionist: Are you allergic to any foods?

David: No.

Receptionist: Your last relationship lasted how many years?

David: Around twelve.

Receptionist: Do you remember how long exactly?

David: Eleven years and seven months.

Receptionist: Sexual preference?

David: Women. However, I had one homosexual experience... in the past, in college. Is there bisexual option available?

Receptionist: No, sir, this option is no longer available since about last summer...due to several operational problems. I am afraid you have to decide right now, if you want to be registered as homosexual or heterosexual

David: I think I should be registered as heterosexual.

Receptionist: Any children?

David: No.

Receptionist: And the dog?

David: My brother. He was here a couple of years ago but he did not make it. You might remember him. Medium build, 48 years old, bald patch, blond.

Receptionist: I am afraid not, sir. (...) Shoe size, please.

David: 44 and a half.

Receptionist: 44 or 45? There is no half size.

David: 45.

Among the information David is asked to specify, there lies a binary structure that prefers to fit the residents into the either/or category than the both/and. This is a world that is open to any kind of partnership, gay or straight—a true moment of ambivalence. Here, being heterosexual is not compulsory, but it is compulsory to be sexual. It is even more eye-catching to



▲ There is only one chair at each table in the breakfast room, and the residents are all wearing identical clothes.

©The Lobster/ Yorgos Lanthimos



▲ The maid asks David to take off his trousers and sit on the bed. She sits on his lap and starts on moving so he gets an erection.

©The Lobster/ Yorgos Lanthimos

notice there are no half-size shoes in the hotel. Everything must be evened out. All of them are given identical, nondescript dress codes according to their gender and are asked of their choice of animal that they will be turned into should they fail to match with anyone. The hotel enforce rules that contradict with David's feelings.



Couple Making Hotel: We help residents to humanize their sexual desire

Welcome Booklet

- 1 Residents are allowed only by a finite number of days, 45, to find a suitable life mate. Single rooms are provided. Every morning, you should wake up to an announcement of how many days you have left. At night, you may buy oneself some time to stay by participating in daily-dart hunting expedition of the "loners," who has chosen a single life in the wilderness. With each kill, an extra day is added.
- 2 Similarities are prerequisite for matching. For example, being good at math, shortsighted, having a limp, having frequent, inexplicable nose-bleeds, or a beautiful smile. You will need to find a companion who is the same type of animal as you are. A wolf and a penguin could never live together, nor could a camel with a hippopotamus.
- 3 Daily activities are consisted to instruct how "everything is easier in pairs."
 - ⓐ Residents should spend first twenty-four hours at the hotel with one arm tied behind one's back, obliged to undress, and brush one's teeth without someone's help.
 - ⓑ Residents are only allowed to use the facilities for individual sports such as squash and golf. Basketball and volleyball courts are only for the couples.
 - ⓒ Residents should attempt a courtship like taking a stroll around the hotel, having a dinner and, attending mandatory dance parties each Saturday.
 - ⓓ Smoking is prohibited so that your breath should not smell when you kiss and you would be able to run longer

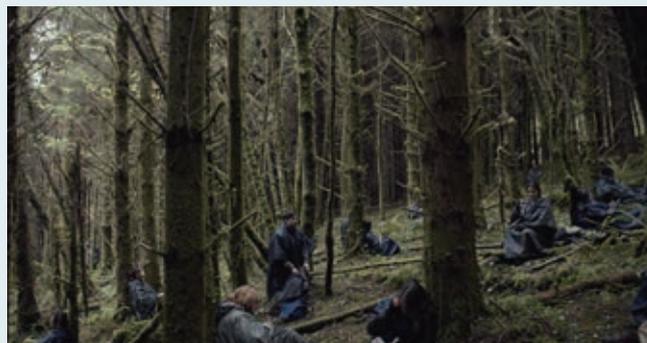
during the hunt without getting tired.

- ⓔ Sexual pleasure is prohibited. Male guests are dry-humped by the chambermaids, but teased short of orgasm. Those caught masturbating or lying about one's affection is sadistically punished in front of the public, by putting their hands in a toaster.
- ⓕ Afternoons are spent with attending instructional assembly; actors demonstrate pantomime of "the perils of solitude." A man dines alone, choking to death on a piece of meat; the man dines with his wife, and she saves him by performing the Heimlich maneuver. A lady walks alone, and gets attacked and raped; the lady walks with her companion, and the would-be rapist passes them by.
- 4 If everything goes well, with success in coupling up with somebody else, residents are expected to complete the tests, as to judge the validity of coupledness. The new minted couples are moved to a shared bedroom with a larger wardrobe and a larger bathroom, and must last two weeks together. For further two weeks, they will be transferred to "the yacht" in the bay to enjoy a honeymoon of sorts. The course of relationship is monitored closely by the hotel staff, which will assign children to those who argue too much. That will do to shut them up for a while, as people do not usually fight in front of their children.

This regimented schedule illustrates how absurd it would be to relate our sexual desires to the actual animal breeding cycle. Humans practice *Hunger Games*-style hunts, have no tears for the dead ones, and conform to the norms solely for their own survival. "In *The Lobster*, human relationships are veiled behind the fear of the hotel, and the probability of being turned into an animal if a match is not found. These pressures result not only in catastrophic fate, but also in the characters being together alone as the relation to one another is distant, realized through the mediation of the 'Hotel' and the 'Laws of the City' instead of real physical attraction or spontaneity in dialogue," explains Luna Hupperetz of Amsterdam University



▲ There are loners in *The Lobster*, and they are hunted like game for sport.



▲ Those wearing identical navy raincoats are the runaway singles, who have to survive the hunt everyday.

College. The impending doom likens humans to beasts, putting indelible stamp of one's lowly origin. Humans even encourages the point of superficiality in their rigid criteria to become a perfect couple. Never mind the world view, political stance, or spirituality, but the most surface level similarities that are encoded in DNA.

Luna Hupperetz adds, "The assessment-oriented mindset leads to an objectification of the potential partners, and it can be found in *The Lobster*, where the characters are simply portrayed as the short sighted woman, lispng man, nosebleed woman, the limping man and biscuit woman. The fundamental and plain nature of the characters' identities relates to the process of reification. In Marx's theory, the concept of reification describes a state of social consciousness in which human relationships become identified only through the mediation of objects, as a result of living in a society dominated by commodity production." What is worse, people even start to feign the matching characteristics. The film features a man who secretly bangs his head against tables and walls to couple up with a nose-bleeding woman. This kind of resigned stance shows the meaninglessness of social connections in this hotel.

It is no wonder why some orphans are locked behind railings in a large enclosure in identical clothes. They are also the tools to get the couples to stick together, waiting to be picked as an adoptee. Guess what one child said? "Hello. My parents split up two years ago. They are both animals now. I am ten years old. I am very good at algebra and even better at geometry. If you choose me, I'm 100 percent sure you will not be disappointed." He even pretends to be a loving child, telling the residents "I love you so much, daddy. You are so strong, stronger than any of my classmates' dads." It is a complete horror to hear his last shout. "If you don't pick me, I hope you die alone and that they find your body days after you die!"



Runaway Singles:

We forbid any type of romantic relationship

As his deadline nears, David escapes from the hotel into the woods. Contrary to the hotel's restriction, the "loner" community is autonomous and there is no time limit at being one. However, they turn out to be as intolerant as the hotel managers. Amorous liaisons are gruesomely punished, given the "Red Kiss, Red Sex." Those caught kissing get their lips slashed off with a razor, and are forced to kiss each other bleeding. So long as there is no touching or flirting, conversations are allowed. They dance alone wearing headphones, which is why they only play electronic music and not the blues. The loners even dig their own graves, and the loner leader instructs them to go straight to one's grave when they are expected to die from bleeding. She leads these refugee dissidents to raids against the hotel, to prove couple relationships are founded on lies and deceit. The leader tricks the hotel manager's husband into shooting his wife to save himself, but the gun is not loaded. She then leaves those two alone.

- Loner leader: Do you love her?
- Hotel manager's husband: With all my heart
- Loner leader: How much do you love her? On the scale of 1 to 15
- Hotel manager's husband: ...14
- Loner leader: 14 is a very impressive score. Who will be able to live on their own better? If this woman dies, do you think you manage on you own? Or will you get involve with someone else?
- Hotel manager's husband: No. I can live alone, but she cannot. I am on my own for hours while she is at the pool or at the bar. I like sitting in the room, it relaxes me, calms me, I like it a lot. I think you should kill her. I will not disappoint you.
- Loner leader: (Handing a gun,) Take it, shoot her!



©The Lobster/ Yorgos Lanthimos

▲ The short-sighted woman is deliberately blinded by the loner leader for the betrayal.



©The Lobster/ Yorgos Lanthimos

▲ David raises the knife to his eye to share similarities with his lover.

These survival instincts have formed a community that forcibly injects emotion or banishes it and numbs the individual. “The dominant model of coupling is spread thus through the mimesis of desire, but as René Girard has shown, this is fraught with animosity. Girard writes: ‘In human relationships words like sameness and similarity evoke an image of harmony. If we have the same tastes and like the same things, surely we are bound to get along.’ The problem emerges, however, when we share the same desires. It is desire for being that informs the mimetic structure and a perception that others have what we lack to make us happy: ‘The subject thus looks to that other person to inform him of what he should desire in order to acquire that being.’ With a societal structure in which everyone is required to be part of a couple comes the concomitant desire to be in one, to want what everyone else has, shown through the example of their desire. In *The Lobster* there is occasional rivalry for the same love object: David suspects that another loner likes his soul mate at one point and challenges him, going to great lengths to establish whether he is short-sighted or not,” says Sarah Cooper, a professor of Film Studies at King’s College, London.

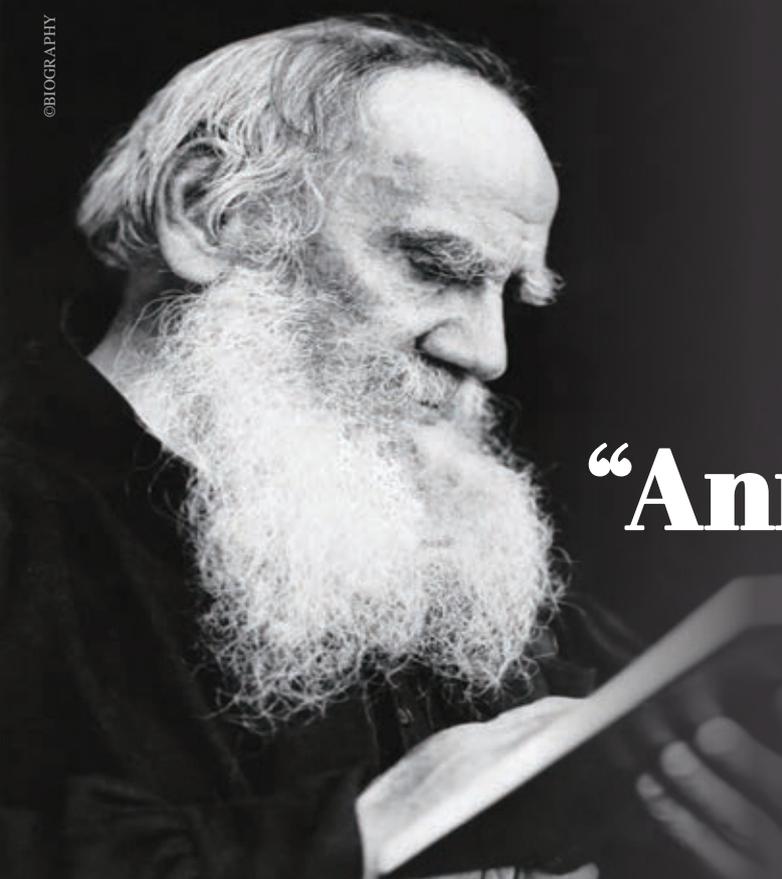
As Dr. Cooper tells us above, David did meet his mate— a short-sighted woman who shares similarities with him— and discreetly falls in love with each other (or believes he does).

The unexpected bond brings them a chance to live up as a real couple in the city. Hence, they plan to escape, but the leader detects their affair and has the short-sighted woman blinded under the guise of an operation to cure her short-sightedness. In revenge, David kills the leader and manages to reach the city with his lover. They stop by a restaurant where the audience learns that he prepares to blind himself for his mate. In the last scene, David heads toward the restroom and stands in front of the mirror. He hesitantly holds a steak knife in order to gouge his eyes out, but the screen goes black with no subsequent scenes.

Can this relationship really be a complete fairy tale? In the first place, if the short-sighted woman loved David one hundred percent, she would not have erased her short-sightedness for David. How astonishing is it to see her faulting the loner leader for not having picked David to be blinded? What would you do if you were David? First option: the romantic. You may go into the bathroom and blind yourself to be with the blind woman rest of your life, to live happily ever after. Second option: the cynic. You may sneak out of the restaurant through a window as she cannot see and grab a taxi to run away. Last option: love is blind. You come out of the bathroom and pretend to be blind. The woman cannot tell whether he shares the commonality with her or not.

Is human sexuality really no animal sexuality? The human life that *The Lobster* portrays has nothing to differ from what any other animal life may be. We survived as a species for the root of social ties lies in the loneliness, as the pain of being alone motivates us to seek the safety of companionship. Why struggle not to submit to zoological conversion, when in fact, you are already an animal? As anyone might have guessed, the movie gets its title from the animal choice David has made, *The Lobster*. “Lobsters live for over one hundred years, are blue-blooded like aristocrats, and stay fertile all their lives. I also like the sea very much. I water ski and swim quite well, since I was a teenager.” Even as an animal, David still want a life mate, bothers social position, and desires to be immortal. Maybe he is too humane. Look at your lover (or imagine one). Do you love them for love, or is it just instinct? Can you say for sure that you love them for their humanity, or are you just another animal, looking to mate? The Argus asks: Will humans ever be liberated from this upward struggle, the relentless pursuit of our aspirations? Does this mundane dystopia severely differ to our modern world? 🐞

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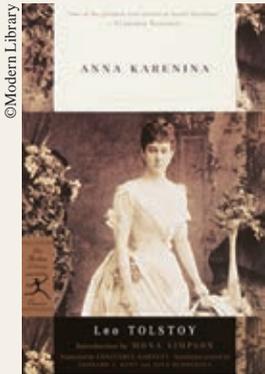
Tolstoy's Thoughts in “Anna Karenina”

By Mun Ji-hyun

Staff Reporter of Theory & Critique Section

December is definitely a month to settle down at home, wrap up in a warm blanket and read a novel. Wondering what to read? “Anna Karenina” by Leo Tolstoy would be a good choice. It is based on Leo Tolstoy himself and his deep insight of being in the aristocratic circles during the era of the modernizing Russian Empire. However, he well encompasses his ideas inside two interesting main characters in the book: Anna Karenina and Konstantin Levin. As we all know, Leo Tolstoy is known to suggest one of the most common questions of mankind, and “Anna Karenina” is one of the most renowned books. Thus, in celebration of Human Rights Day on Dec. 10., The Argus takes a glimpse into the philosophy of Leo Tolstoy, which proposes the reason for the existence of humanity through Anna and Levin, and goes on to analyze two characters’ psychological changes throughout the story.





“Anna Karenina (Анна Каренина)” and Leo Tolstoy

Leo Tolstoy (граф Лев Никола́евич Толсто́й) was a writer, revolutionist, educator and aristocrat at the same time. He was born in 1828 as the fourth son of Count Nikolai Ilyich Tolstoy. After his parents died when he was 9-year-olds, he was raised by his relatives. After encountering unbearable injustice and cruelty as a soldier, he started writing books to discuss morality. In “Anna Karenina,” published in 1877, Tolstoy created “Anna,” under the theme of “infidelity” common among aristocratic women at the time. Meanwhile, the story completes with Levin, a character with more of Tolstoy’s philosophy and thoughts.

Anna Arkadyevna Karenina (Анна Аркадьевна Каренина)

Anna Karenina is described as a beautiful and charming lady, who appreciates art and knowledge. She marries a middle-aged man named Alexei Alexandrovich Karenin, a high-ranking government minister from St. Petersburg. However, Anna dislikes falsity the most, so she despises Karenin for his fakeness as he always emphasizes social conventions and duties only to uphold his reputation in society. After visiting Moscow to help her older brother Stiva reconcile with his wife Dolly, she falls in love with Alexei Kirillovich Vronsky, a dashing young military officer. However, after her adulterous affair with Vronsky is discovered by St. Petersburg’s aristocrat society, Anna becomes socially exiled. Not being able to withstand social exclusion and Vronsky’s false virtue, she throws herself to the railroad tracks and commits suicide.

Konstantin Kostya Dmitrievich Lëvin (Константин Дмитриевич Лёвин)

Levin is a rural aristocrat, who proposes to Princess Ekaterina “Kitty” Alexandrovna Shcherbatskaya at her engagement party, but is rejected. Levin then lives day-to-day in despair, farms like his peasants, and wonders how to improve agriculture in Russia. One day, his brother Nikolai, with a sick body, comes to stay with him. Not long after, Levin comes across Kitty in the train heading home. After confirming their love for each other, Kitty and Levin get married. Later, fed up with people’s pretensions surrounding his brother’s death, Levin decides to kill himself. However, he sees Plato, a farmer, showing generosity to his peasants out of his good will, realizes the true meaning of life and devotes his life to reforming Russia and improving lives of Russian farmers and people.



▲ Anna does not receive proper affection until she meets Vronsky.



▲ Levin’s only older brother Nikolai is so drawn into liberalism, he does not care about his brother.

All happiness begins with family – Attachment theory

Family was everything to Tolstoy, and in even in Tolstoy’s autobiography “Tolstoy: A Russian Life” written by Rosamund Bartlett, he states, “After I lost my mother early in my childhood, the preciousness of the lost family was restored through my wife and children.” His thought about family are illustrated starting from his early novel, “Family Happiness,” and continues to “Anna Karenina.” The theme of every scenario in the novel eventually boils down to the importance of family and emphasizes that family bonds are the ultimate source of human happiness.

However, Anna and Levin appear as orphans who did not receive family affection when they were young. Surprisingly, like Tolstoy himself, Anna and Levin only have siblings and were raised by relatives. Likewise, Anna did not receive her family’s love, even from her one and only older brother, as he was far away in Moscow and married. As a matter of course, Karenin, her husband, was so stern and regimented that she could not feel any love from him.

Correspondingly, Levin only has an older brother named



▲ Based on the “Strange Situation Protocol” experimented by Marry Ainsworth, children who did not receive proper affection, later believe others will abandon or harm them in some way.

Nikolai, but he was so drunk with liberalism and bohemianism in his life that he could not care less about his younger brother. Levin feels deeply in love towards Kitty as the book describes, “Levin did not remember his own mother, and his only sister was older than he was, so that it was in the Shcherbatskys’(Kitty’s) house that he saw for the first time that inner life of an old, noble, cultivated, and honorable family of which he had been deprived by the death of his father and mother.” The book also depicts, “Marriage ... for Levin ... was the chief concern of life, on which all happiness depended,” and so to fulfill his happiness, Levin eagerly wants to get married. However, Kitty refuses his proposal, leaving Levin helpless and miserable. So, then what psychological flaws do these two characters have because they did not receive enough affection?

Their loss of parents seems to have a significant effect on their psychology. Ainsworth’s attachment theory suggests the nature of attachment varies depending on whether the self has received enough response from one’s parents; and if it has received enough response, it forms a “stable attachment” and, if not, an “unstable attachment.” The self who has formed a stable attachment has positive emotions such as trust or friendship, but the person who formed an unsteady ambivalent/avoidant attachment may, as an unfortunate consequence of being emotionally altered, be jealous and obsessively immersed in the partner. Likewise, Jang Hwi-sook, an honorary professor of the Department of Psychology at Daegu University said, “Attachment forms the basis for all human psychology. So, if the bonds with parents were insufficient during an early age, we attempt to fill this void later as adults, and we expect partners to meet our needs. But if the other person could not fill his or her deficiencies, we can feel deficient again and even feel anxious and depressed.” This attachment refers to a phenomenon in which a child tries to feel close to his or her parents and win love and recognition from them. Professor Jang further said, “Since Anna and Levin lost their parents when they were young, they show different types of insecure attachment. Anna seems to show the angry side as she expresses extreme jealousy and anxiety towards the end and constantly seeks connections with other people. Levin, on the other hand, displays the passive side as he could not approach others for comfort or intimacy.”



©British Lion Films & London Films

▲ Anna avoids Karenin while pitying herself that she is married to such man.



©Focus Features

▲ After being rejected, Levin returns to his land and considers his life and responsibility.



Humanity needs to take responsibility for their faults – Defense Mechanism

In Leo Tolstoy’s autobiography “A Confession,” he reveals that before writing “Anna Karenina,” he felt a sudden overwhelming fear and unspeakable terror in his sleep, and he realized that death was chasing after him. Tolstoy then finds enlightenment that humans should take responsibility and repent for their sins as well, as all humans die in the end. Therefore, in the book, he shows different consequences of the two characters depending on whether they accepted their responsibilities or not.

“Anna Karenina” describes the social circles of St. Petersburg as, “The highest Petersburg society is essentially one: in it everyone knows everyone else, everyone even visits everyone else,” which indicates that news of Anna’s adultery was easily spread among the circle. Karenin tries to warn her of this, but Anna acts composed and says, “What’s the matter? If you’re sure to say something, just say it. I just want to sleep, if you don’t mind,” and thinks “He doesn’t care what happens to me, but it is just that people in the social world noticing, that gets on his nerves. I was already abandoned by him earlier.” Then she pulls out one of her hairpins with an agile gesture. Even when Karenin says, “I have no right to interfere, but your actions are useless and harmful, and this is a matter of your feelings, and of your conscience,” Anna responds as if it is not her fault, and quickly sweeps her head with one hand to find the remaining hairpin.



©Verywell Mind

▲ Defense mechanism continues to be studied, but it is clear that people instinctively presents such actions to relieve their anxiety.

Morpheus

Anna Karenina, as an irresponsible character who does not follow her duty as a mother nor as a wife, but only follows her instinct, pays the consequence by destroying her family.

In contrast, after getting rejected, Levin still loves Kitty as the book demonstrates, “But Levin was in love, and so it seemed to him that Kitty was so perfect in every respect that she was a creature far above everything earthly; and that he was a creature so low and so earthly that it could not even be conceived that other people and she herself could regard him as worthy of her.” He feels that he and Kitty are not of the same class as he perceives her as more noble and perfect than him. Nevertheless, Levin does not blame his social background or others for his situation. Rather, he returns to his land, starts thinking of what he could do as a lord, and experiments with agricultural reforms. Even when his peasants do not easily agree with his ideas, he tries to cooperate with them as the book portrays, “I’m awfully fond of it. I sometimes mow myself with the peasants, and tomorrow I want to try mowing the whole day.”

Likewise, according to Sigmund Freud’s psychoanalytic theory, we unconsciously try to project humiliation and guiltiness onto others. However, this makes the subject fall into the state of self-pity as they believe the others are trying to put them down. Therefore, people who project their shame onto others tend to make their lives and others’ more miserable. However, further study by psychiatrist George Eman Vaillant indicates that those who use defense mechanism to optimize success in society, separate their feelings from others and try to fulfill one’s responsibilities, like Levin, individuals can develop into even greater selves. Shim Young-sup, the former president of the Korea Society for Image-cinema said, “Most people utilize various psychological systems to avoid feeling guilt or shame. They also use defense mechanisms to shift their responsibility to others and try to rationalize and nullify their wrongness. So, Anna’s action of pulling out a hairpin can be interpreted as the act of “Displacement,” and Tolstoy symbolically portrays Anna’s behavior in every corner, and delicately conveys to the reader the various social emotions that Anna has derived from her love affair with Vronsky.” The former president also said, “On the other hand, for Levin, the rejection from Kitty came to him as a shame, as it was recognized as a social gap between them. However, instead of projecting blame towards his background, he would rather work with peasants, try to abandon prejudices and develop himself.”

©Wikipedia



▲ Anna, full of herself, decides to follow her rationality and falls off the train track.

©Focus Features



▲ While death almost lures Levin, he escapes the temptation and decides to devote his life for others.



Goodness wins against reason - Narcissism

The story of “Anna Karenina” takes place during the Russian Empire when it was ruled by the Emperor Alexander II. The emperor executed radical reforms to assimilate Russia into European society and; he also brought “salon culture,” which was popular among Europeans at the time, to Russia. As time passed by, a salon became a place where aristocrats went to for unproductive, devious meetings. Living during the era, through the book, Tolstoy criticizes Russian aristocrats for their falsity and fakeness, and denotes how Anna and Levin realize the falsehood and pretension of the nobility and try to escape from it. By the end, through differentiating the process and epiphany of their enlightenments, he stresses that we should live for mankind through love and goodness.

In the book, Anna thinks, “...[B]ut I don’t like lying, I can’t endure falsehood, while as for him (her husband) it’s the breath of his life—falsehood. He knows all about it, he sees it all; what does he care if he can talk so calmly? ... No, all he wants is falsehood and propriety.” This shows that Anna abhors falsehood, and this was part of the reason for leaving Karenin. However, her love life with Vronsky was also a series of hypocrisies and contrived attitudes. Anna tries to imitate his



©Ivanovo Union of Art Museums

▲ During 18th century in Russia, aristocrats enjoyed going to the ball, which was to socialize with each other.



©DIRELT media

▲ The word “Narcissism” derives from the Greek myth where a charming young man “Narcissus,” after being rejected from the nymph “Echo,” falls in love with his own reflection in a pond.



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▲ Sigmund Freud postulates that becoming adults, “libido” emanates to objects, but at some point in life, adults project affection back on themselves.

attitude, but eventually sees herself falling into falsehood. Confronted by her action, she happens to read Hippolyte Tain’s book, “De l’Intelligence” and the quote, “Reason was given man to help him escape his anxiety.” Then following her reason, she decides to escape from a world full of deceit and falsehood by ending her life.

“Everybody was hoping he would die sooner or later. However, everyone hid their thought and gave him a bottle of medicine and went around looking for drugs or doctors. And Levin felt this falsehood very painful, as of his unique personality, he loves the sick man more than anyone else.” As seen from the quote in the book, Levin has a strong distaste for hypocrisy. He feels sick and tired of the manner of abominable people’s heartless affectation towards the death of his brother. However, his mind changes as he sees a farmer named Plato, who does not collect fees from peasants who could not afford to pay. Levin learns that what matters the most is not rationality but true love and good will. After that, he lets go of his “rationality,” unlike Anna who committed suicide, but instead becomes a true Russian reformer and dedicates his life to his country.

The two different endings depended on how much the two characters relied only on themselves. According to Sigmund Freud’s psychoanalysis, we all have libido—instinct energy for psychological activities or force— towards ourselves and it transfers to others as we grow up. However, if it is not accepted or retrieved, the self keeps libido to oneself and the state is called “Narcissism,” which means only “loving” oneself. Anna and Levin, who lost their parents, have unstable attachment and mostly have libido for themselves. Growing up, they respectively feel affection towards Vronsky and Kitty. In the case of Anna, she retrieves her libido from him as she gets tired of his fakery. She instead develops strong interests in herself, which put her into narcissism. By the end, she chooses death. Levin was attached to his only family, Nikolai, and he feels skeptical about his own life due to Nikolai’s death and the pretensions of his neighbors. Nevertheless, with his attachment to peasants and his attachment to Kitty, he chooses to live for others rather than remaining a narcissist.

Anna and Levin, they are the two figures that represent the mind of Tolstoy in “Anna Karenina.” Anna pays her price through death, but Levin overcomes psychological factors and becomes a humanitarian activist, realizing his dream. Tolstoy kept Levin alive, as he also wanted to be like him, and Tolstoy did so as well by living as a reformer for the rights of Russian serfs after he finished writing the book. Therefore, The Argus hopes that readers get one step closer to realizing the value of life through this book. 📖

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The Man Who Became God



By **Kim Min-ji**

Associate Editor of Culture Section

Have you ever wanted to be God? Have you ever wanted to have almighty powers? When things do not work out, how nice would it be to make a world that works the way you want? Everyone must have chased rainbows at least once. In the movie “Bruce Almighty (2003),” dreams become reality. It tells the story of a man who really becomes God for seven days.

 “I’m pushing 40, and what have I got to show for it? I’ve hit some kind of a ceiling here.”

The main character, Bruce Nolan, is a television field reporter for Eyewitness News in Buffalo who always desires to be the news anchorman. He covers the daily lives of his simple neighbors and entertains people with funny stories, but he is always dissatisfied with the little news he is given. His dream is to replace the soon-to-retire anchor, or at least convey the scene of a dramatic incident. Bruce is jealous of his fellow Evan Baxter, who monopolizes the serious news. On the other hand, Bruce’s girlfriend, Grace Connelly, who runs the nursery, is satisfied with her life. Grace has a warm heart to help the world in little ways every day. Grace always encourages Bruce to be a reporter who entertains others.

Bruce “I’ll never be an anchorman, not with this. The job is right there, but I cannot reach it. This is my luck. This is my luck!”



©NSTORE Cop.

▲ Being sick of the situation he is in, Bruce makes the mistake of sneering at his colleagues whose situation is better on a live broadcast.



©NSTORE Cop.

▲ Inside the building named “Omni Presents,” God is waiting to give Bruce his power.



©NSTORE Cop.

▲ Bruce uses his almighty powers to make everything he covers a scoop and becomes famous for the nickname “MR.EXCLUSIVE.”

“Like the great falls, is the bedrock of my life eroding beneath me?”

Then one day, a chance comes for Bruce. His boss assigns Bruce to cover the news live on the 23rd anniversary of the famous “Maid of the Mist” at Niagara Falls. Since live news is a must to become an anchor, he is happy that his promotion is just around the corner. He’s excited that his life will be on track now. But while he is out covering live news, the studio announces that the next anchor will be his rival, Evan. He feels the injustice and hurls abuses in front of millions of viewers on live television. Eventually, Bruce is kicked out of the broadcasting station.

Bruce “Some people are drenched, freezing on a stupid boat in a stupid hat while others are in a comfy news studio, sucking up the glory.”

Bruce’s adversity is described comically, but these scenes in real life are not so pleasant. That’s because we also encounter troublesome situations several times a day when things are not working out as we anticipated, and we rail at our fate like Bruce. To make matters worse, Bruce is hit by gangsters, his car is wrecked, he quarrels with his girlfriend, and his bad luck only continues. Just before he explodes in anger, he shakes his finger at the sky and blames God for his misfortune. He complains to God about his life from A to Z. At that moment, Bruce’s pager is beeping, but he ignores the strange signal coming from an odd number.

Bruce “God is ignoring me completely. God is a mean kid with a magnifying glass, and I’m the ant. He could fix my life if he wanted, but he’d rather burn off my feelers and watch me squirm. I’m not okay with a mediocre life!”

“When you leave this building, you will be endowed with all my powers.”

After ignoring the page from the unknown number several times, Bruce makes a call to the mysterious number. Beyond the phone, a voice guides the way for him, and Bruce arrives at a strange old building called “Omni Presents.” He meets an unidentified cleaner there. The cleaner surprisingly introduces himself to Bruce as God. God, who appeared in response to Bruce’s grudges, gives him almighty power. He comes to change Bruce’s pessimistic view that misfortunes never cease to occur to him.

Is it a dream or reality? Bruce is now an omnipotent being who can do anything at will. Bruce has been busy using his ability to fulfill his dreams rather than listening to people’s prayers. He makes Evan get the chop, and as he has long wished, Bruce becomes

Review



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▲ Bruce gives people all whatever they want. There are so many lottery winners that they are paying only 17 dollars per person and citizens discontented with very little prize money riot.



©NSTORE Cop.

▲ Bruce appreciates Grace, his beloved, who remains by his side.



©NSTORE Cop.

▲ Bruce, who gives up on being an anchor, is satisfied with his job, covering the small and funny routines of his neighbors.

an anchor. However, his carelessness destroys urban order and makes peaceful city turn into a quagmire, triggering riots. Even Grace leaves Bruce, exhausted by his petty pride. He goes to God to obtain help, and God reveals to Bruce one big truth: even though all people have the ability to create miracles themselves, they always want God to do it instead of them. Of course, God is right. Everyone would have countless times prayed to God before making enough effort to achieve something on their own.

God

“Parting your soup is not a miracle; it’s a magic trick. A single mom who’s working two jobs and still finds time to take her kid to soccer practice, that’s a miracle. A teenager who says no to drugs and yes to an education, that’s a miracle. People want me to do everything for them. But what they don’t realize is they have the power. You wanna see a miracle? Be the miracle.”



“You win. I’m done. I don’t wanna be God.”

Can Bruce find what is most precious to him? Bruce hands over the anchor position to Evan again and goes back to being a reporter, but he still has something to solve. There is one thing that cannot be solved by Bruce’s power. It is the free will of man. Bruce realizes that miracles are not grandiose, but that someone who is dear to him is to keep his side. In the end, God listens to Bruce’s prayer for Grace to be returned, and Bruce goes back to the life he had before becoming God. Something has changed, though; he is now content with the role of a reporter who delivers light news and loves Grace with all his heart. Bruce now no longer takes for granted Grace who is always supportive of him. Furthermore, every time he finishes the news, he shouts:

Bruce

“I’m Bruce Nolan for Eyewitness News with all the folks reminding you to be the miracle!”

“What kind of miracle would I make if I had superpowers?” It is a question that everyone would have thought about jokingly or seriously. However, a miracle is different from a magic trick. Unlike magic, which requires special spells, a miracle requires only our effort. A miracle is not a great thing. Nothing is more miraculous than doing one’s best in a given situation. So be the miracle! 🙏

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My Summer, But Your Winter

By Lee Jae-won

Editorial Consultant

The haps and mishaps of life often happen at the same time. This is what I felt while reading Kim Ae-ran's 2011 novel "My Palpitating Life." Her humorous writing style stood out in the tragic situation where a 17-year-old boy suffers from rapid aging. Upon meeting this boy, I became fascinated by Kim's distinctive literary skill. For those allured by the nation's most prominent writer, I would like to introduce another masterpiece of Kim.

"Summer Is Outside" (2017) is her latest collection of short stories. After reading it, you will not be surprised that it won the Dongin Literary Award, one of the country's most prestigious literary awards. My sister asked, "What is the book about?" I answered, "It is about those living in summer while their hearts live in winter."

Seven stories in this book show people who try to overcome the temperature difference of their minds. What does "temperature difference" mean? Although describing the concept this way may be unfamiliar, most of us have experienced such a difference. You feel depressed, yet the world around you seems to be fine without you. When your friend feels hopeless, you might be happy because of some good news. The intersection of comedy and tragedy comes to everyone's life.

Faced with this ironical intersection, neither extreme feelings nor hasty judgments are included in Kim's stories. Rather, she observes the characters' pain and translates their indescribable emotions into language. The following is my comment on the most impressive story of the book.

"Where Would You Like to Go?" depicts the life of a woman who lost her husband. Her husband, as a school teacher, lost his life rescuing his student during a school camping trip. The woman spends much of her time talking with SIRI, a smart AI system. She mentions that the AI seems more polite than people, who are aggressive and indifferent. This moment reminds us of some people using others' tragedies as a weapon, such as online haters' mean comments. Do we really live in the world without having a basic humane attitude towards each other? In current South Korean society, we need to be a human who respects others also as humans. Let us hear the final message of the main character.

"I was still angry at the fact that you had abandoned your life saving someone else's life. (...) However, an image flashed in my mind where you found a drowning student there that day. It was a picture where one life saw the other life with frightened eyes. At the very moment, could my husband do anything else? Maybe on that day, that hour, there, was it that 'life' rushed into 'life', not 'life' rushing into 'death'?"

Viewing the drowning student just as an object, the student's place becomes the death zone. But if you understand the student is also a human being, his place changes into where one saved the other. The lesson is clear. How you think about others makes where you are. 

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Raise Your Head and Look to the Sky

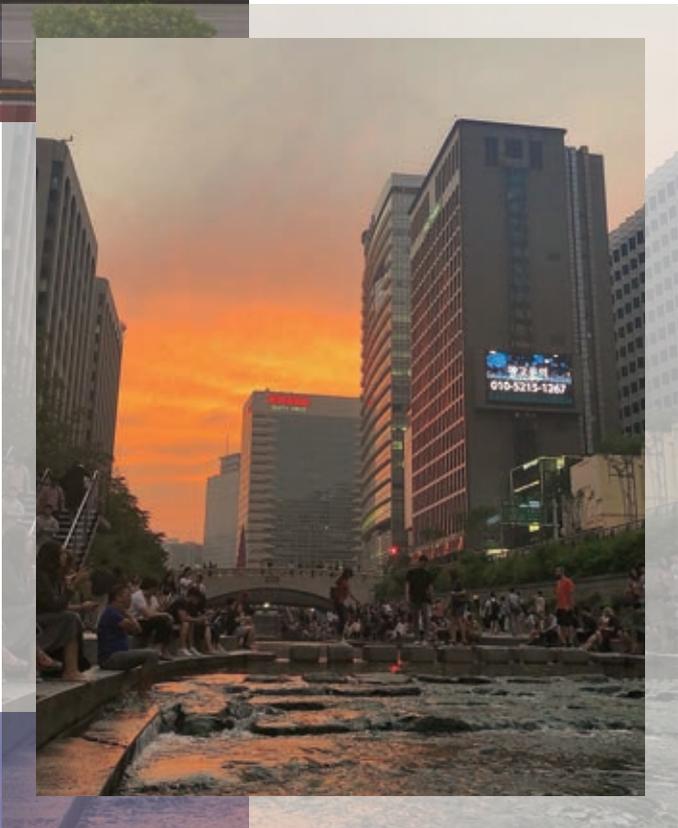
By Kim Min-ji
Associate Editor of Culture Section

The sunset in Seoul has many colors. Sometimes yellow, orange, pink, and red. The glow of the setting sun transforms a normal place and ordinary time into precious memories. Is there a more romantic moment than watching the beautiful sunset with someone you love?



In front of the stone wall of Gyeongbokgung Palace

One day in the summer, which was hotter than usual, we lost our destination. We plopped down on a random bench by the street. Then a pink cloud over the stone wall across the way greeted our eyes. A quiet stillness prevailed and it drew us into nothingness of thought. After just sitting and watching the evening glow for a few minutes, we went back on our way.



At Cheonggyecheon Stream

The sound of murmuring water, the soft melody flowing from the violin, the ruddy sky, everything was perfect. Dipping our feet in the stream and watching the red glow, our hearts were also burning together. The sound of the violin caressed our ears, and we were like the main characters in a movie. At the moment of sunset, everyone there was looking at the same place. Not the smartphone, but the sky and the lover next to each other.



At Gyeongui Line Forest Park

We were walking along the street, where car horns, dogs barking, people's laughter and various sounds mingled together. As soon as we lifted our heads and looked to the sky, we stopped walking. Attracted by a cloud which looked like cotton candy, we captivated by the moment. Nothing was heard. Only you, me and the cloud seemed to exist. ☺

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Which Coffee Shop Should I Choose



By Xinran Dong

For various reasons, we would like to go to the coffee shop to talk with friends or to study. Sometimes it is because the atmosphere in a coffee shop is better, or it is because there is no other better place to go. Therefore, by visiting several stores, The Argus hopes to help you do a simple evaluation about the coffee shop near our campus. Open this page whenever you do not know where to choose.

Island B

©Xinran Dong/The Argus



- Address: 4-7, Hwiggyeong-ro, Dongdaemun-gu, Seoul
- Business hours: Mon-Fri 10:00-23:00, Sat-Sun 12:00-23:00
- The index suitable for studying alone: ★★★★★
- The index suitable for discussion: ★★★
- The atmosphere: The cafe is divided into two floors. The ground floor is more suitable for discussion, while the basement floor is more suitable for self-study. The atmosphere is calm because of the peaceful background.
- Store features: There are tables and lamps on the basement floor for individual study.

Flat people

©Xinran Dong/The Argus



- Address: 39, Imun-ro 25-gil, Dongdaemun-gu, Seoul
- Business hours: Mon-Fri 9:30-19:00
- The index suitable for studying alone: ★
- The index suitable for discussion: ★★★
- The atmosphere: The café is always occupied with people and full of loud noises like an orchestra. The area of the store is relatively small, which is more suitable for two or three people to chat after meal.
- Store features: It is suitable for chatting without the burden of disturbing others.



Complete coffee

- **Address:** 6-14, Imun-ro 9na-gil, Dongdaemun-gu, Seoul
- **Business hours:** Mon-Fri 8:00-23:00, Sat-Sun 11:00-23:00
- **The index suitable for studying alone:** ★
- **The index suitable for discussion:** ★★★★★
- **The atmosphere:** The space here is relatively small, and the discussion sound is relatively loud. The indoor lighting is not that bright so it is more suitable for talking with friends, or having a simple group discussion.
- **Store features:** The coffee making area at the front desk is retro and professional.



©Xinran Dong/The Argus



Melting Pom

- **Address:** 264-410 Imun 1(il)-dong, Dongdaemun-gu, Seoul
- **Business hours:** Mon-Fri 10:00-2:00 (night), Sat 10:00-12:00 (noon)
- **The index suitable for studying alone:** ★★
- **The index suitable for discussion:** ★★★★★
- **The atmosphere:** The coffee shop is on the ground floor. The decoration is pink and warm. It is a great place to study or hang out with friends, but not suitable for intense group discussion. Thus, I recommend you to study alone or chat softly with your friends.
- **Store features:** There are pets in the store, and places to study in bed.



©Xinran Dong/The Argus



Gosoun cafe

- **Address:** 8, Hwigyeong-ro 2-gil, Dongdaemun-gu, Seoul
- **Business hours:** Mon-Sun 11:30-22:00
- **The index suitable for studying alone:** ★
- **The index suitable for discussion:** ★★★★★
- **The atmosphere:** The store is suitable for group discussion and chatting with friends. We can have a seat on sofa, and the area of inn is big. Because of the voice of discussion and communication, it is not suitable to study alone. There are various menus, soufflé is the representative menu of this café.
- **Store features:** The style of the store is antique, suitable for going with friends.



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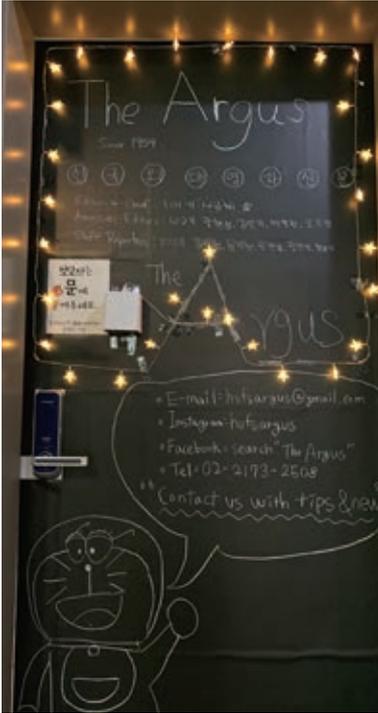


Nolsoop

- **Address:** 4, Cheonjangsan-ro 7-gil, Dongdaemun-gu, Seoul
- **Business hours:** Mon-Sun 10:00-1:00
- **The index suitable for studying alone:** ★★★★★
- **The index suitable for discussion:** ★
- **The atmosphere:** The atmosphere in the store is relatively warm, and there is a double-layer reading space. It is suitable for reading comics and studying. The environment is quiet so it is not suitable for discussion and conversation..
- **Store features:** Comic books are available in the store, but it is a little bit expensive for individual study.



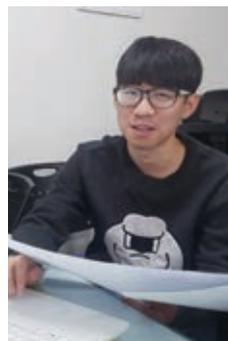
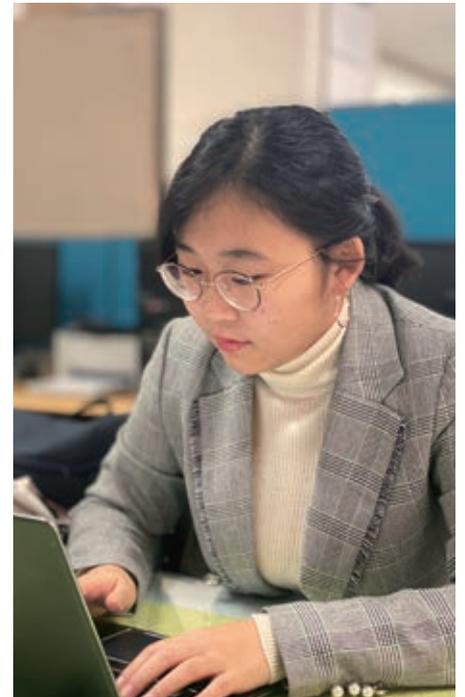
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Rolling into the Roaring 20's!

What is it that makes our twenties beautiful?
It is energy, the beauty, that envelopes us during this age.
To spend this age at The Argus was not decided on a whim.
We were cautious but determined in our decisions—so much so that we would fight, get disappointed, and often frustrated.
However, through all this, we stuck together as one and we now close the year off.
I applaud you who took on the challenge through the tough times as I now say goodbye to an all the more precious year of my twenties.







#Future

The time that will come after the present
or the events that will happen then

From Oxford English Dictionary

Na Geum-chaе

"Broaden your minds. Use your Inner Eye to see the future."
- Hermione Granger

Kwak Hyun-jeong

We survived from The Argus, again.
"It has been one hell of a year. I have worn the seasons under my sleeves, on my thighs, running down my cheeks. This is what surviving looks like, my dear."
-Michelle K.

Kim Min-ji

It is time to say goodbye to The Argus.
The Argus was a big challenge for me a year and a half ago, and now it is like a family. That is why I am afraid of life without The Argus. But now seems to be the time to try something new. Thanks for encouraging me to head for another path. I'm looking forward to my future painted in different colors.

Park Chang-hwan

The bitter will go and the sweet will come, but it is because we tasted the bitter that the coming sweet is sweeter. Let's look not to the bitterness, but the sweetness to come! With this frame of thought, the future is amazing. Just think about it. We can only move towards a brighter future, and truly, I think we always have and will.

Oh Ju-yeong

To deal with the future is to deal with uncertainties. The shape of the world to come will be composed of the unknown which we have not experienced at all. Yes, the fact can horrify us. However, treating uncertainties is a difficult but necessary task that cannot be ignored. Because we are and always will be starring roles in society. And I have one more thing that I'd like to say. I guess it's time for me to say farewell even if I do not like it. However, this goodbye is not a sign of me departing from my lovely fellow and The Argus forever. Wherever you are, you will always be in my heart. Our memories of yesterday will last a lifetime.

Kim Ji-hyeon

Time flies and it is the last month of 2019. For last two semesters, I could think about my future again and again. The Argus was special to me since I experienced lots of things. How about making some plans for the next year with The Argus?

Mun Ji-hyun

One semester for me passed very quickly with The Argus. I was able to profoundly think about various things, which will all be meaningful for my future. As of greeting 2020, what plans do you have in your mind?

Yoo Chan-heum

2019 is about to be over and we will meet 2020 soon. It was a year to remember for everybody in different ways. But the past is the past. What kind of person will you become in the future? What can we do to make a better future? Think about it with The Argus' December issue.