



# KAUPA Letters

*Journal of the Korean American University Professors Association*

[KAUPA.ORG](http://KAUPA.ORG)



**Korean American University Professors Association**

**북미한인교수협회**

**October 2021**

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*For your any questions, please send your e-mail to KAUPA Headquarter at [kaupahq@gmail.com](mailto:kaupahq@gmail.com).*

**Cover: Neither Thought Nor Non-thought (非想非非想), Huh Hwe-Tae(허회태), © 2016**

Korean Paper (“Hanji”) and Mixed Media, 80cm x 90cm

Emography URL= <https://www.youtube.com/watch?v=dYLrIFuUENI&feature=youtu.be>

Artist URL=<http://moosan.net>

## I. President's Message



*All of life is a constant education.*

*- Eleanor Roosevelt -*

Now, we are getting into autumn. I wish all of you stay cool and healthy with your family with love.

We selected the 2021 KAUPA scholarship recipients and announced. Please see the page 10 for more details.

We had the 2021 KAUPA Day on August 3, 2021, 1-5 PM (EST) virtually and invited prestigious Dr. Sungkwon Kang as a keynote speaker. The title of keynote speech is "Joy of Learning & Sharing." The topics of tenure, promotion, and research funding and book publications were discussed with social networking music event. The 2001 KAUPA Best Teaching, Research, and Service Awards were presented with a sponsor's gift to the award recipients. The Best Presenter and Best Participant Awards were also selected.

A dedicated KAUPA columnist, Prof. Yeomin Yoon, contributed an essay, "*Enable the People to Say, 'Amazing: We Did it, All by Ourselves!'*" and renowned invited KAUPA columnist, Dr. Semoon Chang contributed an essay "*Tips to Professors Managing Money.*" Dr. John Jae-Dong Kim contributed an essay "*역경과 도전.*" Professor Hyeseon Kim contributed an article "*Korean Wave during the Era of Social Media.*" I contributed an essay "*내마음의 韓詩: 愛.*"

Exciting research papers were presented in the Research in Progress section. I wish to express my sincere thanks to the following contributors: Sharon Kim (Judson University), Ishle Yi Park, Josephine Nock-Hee Park (University of Pennsylvania), Immanuel Kim (George Washington University), Peter H. Lee and Mickey Hong (Los Angeles City College), John J. Han (Missouri Baptist University), Nara Yoon (James Madison University), Joan Pi (Regent University), and SeaHwa Jung (University of Findlay).

Renowned great figures will continue to be introduced. 도산 안창호 was honored in this issue. A renowned Dosan researcher Byungwook An in Los Angeles contributed a precious article '*도산의 한민족경영.*' Dr. Don S. Lee contributed an article "*New Study Method: A Series of Syllogism.*"

Thank you so much for all your precious contributions! Stay safe and healthy in changing weather.

Grace & Peace,



Young B. Choi, Interdisc. Ph.D.  
Regent University  
The 14<sup>th</sup> KAUPA President

## II. KAUPA Activities



Korean American University  
Professors Association

Founded in  
1986

### 2022 KAUPA Scholarship Announcement

Founded in 1986, the Korean American University Professors Association (KAUPA) is a non-profit organization consisting of Korean-descendant professors in North America, with the common interest of promoting the betterment of society through their talents and expertise.

KAUPA is committed to helping students with their educational expenses while attending school in North America. The awarded amount of each scholarship will be dependent on the budget available for each academic year.

**Application Deadline:** September 1, 2022 (Late application will **NOT** be accepted!)

**Sources of Scholarship Funds:** The KAUPA scholarships are entirely funded by the annual membership fees and endowed funds. KAUPA may receive additional scholarship funds from industries, governments, organizations, and other various sources.

**Sources of Endowed Scholarships:** Three endowed scholarships are provided by the following donors:

1. Yung Bog Chae: 4<sup>th</sup> Minister of Science and Technology in Korea
2. K. Wayne Lee: 12<sup>th</sup> President of KAUPA
3. Jae K. Park: 13<sup>th</sup> President of KAUPA

**Qualifications of Applicants:** KAUPA scholarships will be awarded to Korean descendants who are pursuing an undergraduate or graduate degree at a college or university and aspiring a career in an academic field in North America. A Canadian or US citizenship is **NOT** required.

### Application Information

The applicants should submit a single **compressed .zip file** containing all of the following materials directly to the Scholarship Director Dr. Jung Lee ([lee@msoe.edu](mailto:lee@msoe.edu)):

- Scholarship application form (Please download and use this [fillable PDF file](#));
- Transcripts;
- CV or resume;
- An essay for this year's prompt (submit a 1-page .docx file; use the Calibri font of 11 pts and a single line spacing): **"How to better promote the awareness of rising anti-Asian hate violence in your community"**; and
- Three letters of recommendation; the recommenders may email-submit their letter directly to the Scholarship Director Dr. Jung Lee ([lee@msoe.edu](mailto:lee@msoe.edu)).

The General Scholarships are open to undergraduate and graduate students in all majors. While the area and qualification of the Endowed Scholarships are chosen by the donors, the endowed scholarship candidates are selected from the same pool of the general scholarship applicants by the



Scholarship Selection Committee and the donor(s).

**Awardee Selection:** The Scholarship Selection Committee members will consist of at least five KAUPA members. The Scholarship Director will form the committee. President and Vice Presidents may be asked to join the committee.

**Selection Criteria:** The criteria for KAUPA scholarships may include, but are not limited to, the following:

- Prior academic performance;
- A personal essay submitted with the application;
- Three letters of recommendation from the professors of the applicant (and/or others who have first-hand knowledge of the applicant's capabilities);
- Additional biographical information regarding the applicant's career, academic and other relevant experiences, supporting materials for competition participation, financial need; and
- The Scholarship Selection Committee's conclusions as to the applicant's motivation, character, ability, or potential.

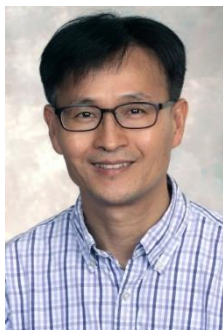
**Awardee Announcement:** The recipients of KAUPA scholarships will be announced in September 2021 through the [KAUPA Facebook](#) and the [KAUPA website](#). In addition, the list of the scholarship recipients will be sent to the KAUPA members, who may notify their institution's recipient to their respective college or university.

**Qualified Expenses:** Educational, living, and travel expenses incurred while attending an educational institution, including:

- Tuition and fees for enrollment and attendance;
- Course-related expenses – fees, books, supplies, and equipment required for taking the courses; and
- Room and board, travel, research, clerical assistance.



## 2021 KAUPA Scholarship Recipients Announcement



**Jung Lee, Ph.D., M.S.**

*Associate Professor of BioMolecular Engineering, Milwaukee School of Engineering, KAUPA Scholarship Director*

The Korean American University Professors Association (KAUPA) is a non-profit organization of Korean-descendant professors in North America, with the common interest of promoting the betterment of society through their talents and expertise. KAUPA is committed to helping students with part of their educational expenses while staying in North America.

The 2021 KAUPA scholarship applications were received by September 1, 2021, and their evaluations were concluded by September 12, 2021, by the Scholarship Committee of seven KAUPA members. We are pleased to announce the three recipients of the 2021 KAUPA scholarships:

Han Nah Park, the *recipient of the 2021 K. Wayne Lee Endowed Scholarship* (\$1,000)

Eun Jin Kwak, the *first recipient of the 2021 KAUPA Scholarship* (\$500)

Ji-won Lee, the *second recipient of the 2021 KAUPA Scholarship* (\$500)

The personal essays submitted by the three selected recipients for the prompt of the 2021 KAUPA scholarship application, titled “*How to better promote the awareness of rising anti-Asian hate violence in your community,*” are featured in this issue of the KAUPA Journal.

*How to better promote the awareness of rising anti-Asian hate violence in your community*

Han Nah Park

*MS student in Education, Harvard University*

*How to better promote the awareness of rising anti-Asian hate violence in your community*

Eun Jin Kwak

*PhD student in Financial Planning, Housing, and Consumer Economics, University of Georgia*

*How to better promote the awareness of rising anti-Asian hate violence in your community*

Ji-won Lee

*PhD student in Sociology, University at Albany, SUNY*

**How to better promote the awareness of rising anti-Asian hate violence in your community**

**Han Nah Park  
C.A.S. in School Counseling  
Harvard University**

2021 was a year marked with heightened and unprecedented attention towards individuals of Asian backgrounds – due to the catastrophic pandemic and the uncovering of already existing systemic and internalized racism towards Asians in America and all over the world. However, increased attention doesn't necessarily equate to attentive listening and true bearing of witness and care. Violence manifests in many forms – through actual physical harm such as the Atlanta shootings, through brutal racist slurs targeted to belittle and dehumanize, and through suffocating inaction and deafening silence. Racist acts and hate crimes have existed far before this past year, but the instances have recently drastically increased. How are we to better promote the awareness of these rising anti-Asian violence in our communities?

To address this question, one wonders why this question needs to be asked in the first place. The reality is that cruel hate crimes have been significantly increasing in the past year. People have been murdered. Why is there a *need* to promote more awareness of these hateful incidences in the first place? Why is there a *lack* of awareness of these horrific events? Why the indifference and horrific silence displayed by sometimes even people in our own communities? Media does an excellent job spreading news, but often does not help the individual contextualize and see these events personally. Sometimes it seems like far away issues. News headlines convey facts, but often just portrays that – facts.

One way, I believe, that we can start to promote awareness of the rising anti-Asian hate violence in any of our communities – is to start being honest with our own experiences and stories. How are we affected by these events? In what ways do we see our parents, friends, and siblings in the mediatized hate crimes? How have our early experiences with the color of our skin affected our growth and wellbeing? What is the narrative that your family encompasses? When we start telling *our* stories – we invite others to bear witness and behold our pain and sorrow – events that have shaped us to be who we are. I believe this starts with being honest with ourselves about how and what we feel. We need to tell ourselves that shame has no place in our personal stories – each one of them holds power to catalyze change and promote awareness for the horrific realities that are increasing in recent times.

For me, I know it starts with validating and understanding how my diasporic Korean upbringing impacted my view of self, the world, and others – and letting my close friends know when I am struggling. My pain and fear is very valid. Only when we allow ourselves to validate our own experiences – that they are worthy to be listened to, shared, and beheld – we uncover our realities for others to bear witness to. Only then can more awareness increase and can our voices be heard. We are responsible to and for ourselves and others. Sharing our personal stories can be a powerful medium to bridge the gap between factual news headlines and real human experiences.

**How to Better Promote the Awareness of Rising Anti-Asian Hate Violence in Your Community**

**Eun Jin Kwak**  
**Financial Planning, Housing, & Consumer Economics**  
**University of Georgia**

According to *NBC News* (2021),<sup>1</sup> while overall crimes fell by 7% in 2020, hate crimes against Asians rose by 150%. Although hate crimes targeting Asian people is not new, the country has seen an alarming rise in violence, especially amid the COVID-19 pandemic. As an Asian studying in the United States, I confess to being afraid to go out or even to walk across campus. My attitude and behavior are something new and shared by many Asian students. There is a palpable fear that I, or one of my friends, maybe a victim based entirely on the color of the skin. As someone studying at the University of Georgia (UGA)—close to where the Atlanta spa shooting happened in March 2021—this topic is something I think about daily. In this essay, I propose three actions to stem the tide of anti-Asian violence: (1) using school resources, (2) engaging more actively in public discourse, and (3) engaging with victims of hate crimes.

First, secondary and post-secondary schools should be encouraged to get involved in anti-violence public service. Consider UGA, there are more than 800 student organizations, most of which host events on- and off-campus regularly. It is important for those in the Asian community to get involved in these organizations to promote anti-Asian hate crime issues. There is various information about Asian hate violence, more than the hate crime incident itself, that can be shared, such as the history of Asian discrimination in the United States and the dissemination of education or training materials. School organizations provide an ideal platform to share concerns related to Asian hate crimes. Asian student leaders are in ideal positions to use a multilevel approach to spread awareness of race-based hate crimes through community-based education that can help create a network of awareness in order to protect everyone in the community. Cooperating with student organizations can not only provide an easy way to gain an audience within the community when hosting a program or an event but also allow Asian students to present their perspectives to the larger student body in a more friendly, inclusive manner.

Second, it is imperative that Asian students, like me, spend more time engaging in public discourse in the community. This is not always easy, primarily because of cultural and social norms that often lead Asians to avoid public conflict. However, a more active voice among the Asian population is one way to help stem Asian hate violence. Such discourse can include writing letters to the editor of newspapers and letters to elected officials. A well-written letter may be one of the most effective ways to communicate with non-Asian audiences and elected officials. Related to this, Asian students can take direct action through blogs, video blogs, and peaceful gatherings. Another facet of this strategy involves tasking Asian Ph.D. students to use their analytical, empirical, and research skills to quantify the impact of hate on Asian individuals and families. This approach can move the debate about violence away from pure emotion to one based on facts and reason.

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<sup>1</sup> Yam, K. (2021, March 9). Anti-Asian hate crimes increased by nearly 150% in 2020, mostly in N.Y. and L.A., new report says. *NBC News*. <https://www.nbcnews.com/news/asian-america/anti-asian-hate-crimes-increased-nearly-150-2020-mostly-n-n1260264>

The third aspect of my proposal involves engaging with victims of hate crimes (regardless of if I am offered a 2021 KAUPA scholarship, I plan to take this action this year). Hyun Jung Grant, Soon Chung Park, Suncha Kim, and Yong Ae Yue, who were Korean victims in the Atlanta spa shootings, deserve more than a mention in someone's blog. Their lived experiences need to be shared within the broader community. This is something Asian students, like me, can help with. Volunteering to support nonprofits, charitable organizations, or social initiatives in the area, such as Asian Americans Advancing Justice Atlanta, the Asian American Resource Center, the Korean American Coalition Metro Atlanta, the Asian American Advocacy fund, and Atlanta's National Asian Pacific American Women's Forum Chapter is one small way that those who are dedicated to protecting the civil rights of Asians can be supported.

I do believe that these three strategies can help reduce anti-Asian violence. This is needed if I ever hope to live in a community that has a no-tolerance policy regarding hate crimes.





**How to better promote the awareness of rising anti-Asian hate violence in your community**

**Ji-won Lee**  
**Sociology**  
**University at Albany, SUNY**

When anti-Asian racism began to surge after Trump labeled COVID-19 the “China virus” in March 2020, I initiated and joined related research projects about how people and media make sense of hate violence. At the same time, as a Korean international student, and like many other Asians in the US, I had in-depth conversations with other Asian and non-Asian colleagues about the nature of and solutions for anti-Asian hatred. Through these experiences, I have come to believe that sharing “multidimensional portraits”<sup>2</sup> of Asians while practicing empathy is important for enhancing awareness, in both Asian and non-Asian communities, of anti-Asian violence.

I started believing in the importance of exposing people to the others’ unfamiliar opinions in an empathetic atmosphere when interviewing Korean international students about anti-Asian hate violence. At the first stage of 1-on-1 interviews, two of my interviewees expressed contrasting viewpoints on anti-Asian hatred. Student A condemned racism by mentioning his own experience of hearing racial slurs on the street. The other interviewee, student B, thought that violence against Asians was overreported and that, in any event, any violence that did occur was not because of the victims’ race but because of the unstable mental status of perpetrators. The interesting moment occurred when A and B talked together in a focus group interview that followed. In that meeting, student A shared his unpleasant experience of being mocked by random people. B did not oppose A’s perspective. Instead, he expressed pity for what A had gone through and shifted his view about anti-Asian racism somewhat as he came to partly agree that this was a real problem.

I have often recalled this moment because it is the only moment in which I saw a person change her or his mind on this sensitive topic. Other conversations I have participated in or observed usually ended up realizing how different the interlocutors were. Just like A and B before the group meeting, I saw that even people interested in the violent incidents happening to Asians disagreed when interpreting these incidents. The complexity increased when anti-Asian and anti-Black racisms were discussed together after the killing of George Floyd on May 25, 2020. All these conversations helped me to see people as individuals who had their own views based on their life histories. However, I still wish we could find the sweet spot—that place of empathy—in which it is possible to acknowledge the anxiety that Asians in the U.S have experienced. If I look back, I see that these relatively “unsuccessful” conversations happened when people could not feel free from the pressure of being judged. In contrast, the interviewees who joined the focus group described above felt relieved since they knew I was there to listen (not judge), and I restated this purpose at the beginning of the meeting.

In the upcoming academic calendar year, I want to share the broad range of Asian experiences with my communities and to do so using empathy toward my audiences. My communities are the University at Albany, New York, where I mainly research and teach now, and

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<sup>2</sup> I borrow this term from sociologist Forrest Stuart’s *Ballad of the Bullet: Gangs, Drill Music, and the Power of Online Infamy* (Princeton University Press, 2020).

South Korean academia, where my other colleagues live. First, at my university, I will initiate a conversation on anti-Asian violence in my lectures or daily interactions. I will begin by listening to their thoughts first. Then, when they feel that I'm listening to them, I will introduce why I think the topic of anti-Asian sentiment is important and share some sociological research showing the marginal position of Asians in the US beyond the pandemic context. Second, for my colleagues in Korea, I will remotely share how recent researchers and media in North America have interpreted the relationships between Koreans, Chinese, Asians, and other races. For instance, an English-language article I translated into Korean was about the relationship between the rise of the Asian American movement and its complicated relationship with the Black Lives Matter movement.<sup>3</sup> I will continue this kind of effort by translating articles and discussing them with Korean audiences during Zoom talks.



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<sup>3</sup> The original article was Dr. Wen Liu's "Complicity and Resistance: Asian American Body Politics in Black Lives Matter" (*Journal of Asian American Studies*, Volume 21, Number 3).

## CALL FOR PAPERS

### KAUPA (Korean American University Professors Association) Letters

KAUPA seeks “Research in a Nutshell” papers that will be published in the upcoming issue (a template attached) of the KAUPA Newsletter. The purpose of this CFP is to provide KAUPA members with an opportunity to

- a) showcase their topnotch research and
- b) expect collaborations for future projects among interested members.

KAUPA welcomes members’ research studies summarized in one or two-page that can deliver key findings and implications.

The summary needs to be easily understandable by readers from different disciplines.

Topics encompass from Engineering to Natural Sciences, Human Sciences, and Liberal and Fine Arts, etc. The overall structure of a summary consists of a) Introduction, b) Related Studies, c) Methods, d) Findings, e) Discussion, and f) References.

The submission due date is always open. Please send your submission to Dr. Seok Kang at [academic@kaupa.org](mailto:academic@kaupa.org). Please use a template on the following two pages - **Research Paper Format for KAUPA Letters**.

For additional information regarding the CFP, please contact KAUPA President Dr. Young Choi ([ychoi@regent.edu](mailto:ychoi@regent.edu)) or Academic Director Dr. Seok Kang.

***You are cordially encouraged to submit!***



## Research Paper Format for KAUPA Letters

Author Name<sup>1</sup>, Co-Author Name<sup>2</sup>

<sup>1</sup>Affiliation, <sup>2</sup>Affiliation

### I. INTRODUCTION

These instructions give you basic guidelines for preparing a publication-ready 1 or 2-page paper for the KAUPA Newsletter.

Please follow these instructions as closely as possible to assist in publishing a uniform digest. These instructions have been prepared in the preferred format.

### II. HOW TO FORMAT THE PAGE

#### *A. Page Size and File Format*

Prepare your paper on a Letter size paper 8 1/2" x 11" (21.5cm x 27.9cm). Do not use A4 size paper, as this will cause formatting problems. **Submit the Microsoft Word file of your paper.**

#### *B. Fonts*

Best results will be obtained if you use Microsoft Word or a word-processing program with several font sizes. Try to follow the font sizes specified in Table 1. As an aid to gauging font size, 1 point is about 0.35 mm. Use the Times New Roman font.

#### *C. Margins and Formats*

In formatting your paper, set the top margin to 0.85 inch (22 mm), bottom margin to 1.25 inch (32 mm) and left and right margins to 0.9 inches (22.8 mm). The column width is 3.22 inches (82 mm) with 0.3 inches (7 mm) space between the two columns. It is best to simply use this template.

*One column format is also very fine if you like.*

You should left- and right- justify your columns. Use automatic hyphenation. Please adhere to American English spelling conventions. Please do not number this page.

### III. ILLUSTRATIONS

You can include a maximum of 1 figure and 1 table as needed. Figure caption should be below the figure; table caption should be above the table.

### IV. ACKNOWLEDGEMENTS

Add appropriate acknowledgements as needed.

### V. REFERENCES

1. Authors, “Title of the Article,” *Reference Information such as Journal or Conference Proceedings*, Vol. X, No. Y, pp. 0000-1111, 2013.



Figure 1: ABC

Table 1: Font Styles for Print-Ready Paper

Size	Bold	Italic	Text Type (example)
14	<b>Yes</b>		Paper Title
12	<b>Yes</b>		Presenter's Name
10	<b>Yes</b>		Co-Author's Name
10			Affiliations
10	<b>Yes</b>		Headings ( <b>SUMMARY</b> )
10		<i>Yes</i>	Subheadings ( <i>B. Fonts</i> )
10			Main Text



### III. KAUPA Member News

#### Professor Joan Pi Was Appointed as an Assistant Professor in Music of Regent University



Dr. Joan Pi was appointed as an Assistant Professor of Music, College of Arts & Sciences, Regent University in Fall 2021 semester.

Dr. Pi comes from many places including Texas, New York, Connecticut, Montreal (Canada), Seoul (South Korea), but most recently from the greater Richmond area, VA. She taught choral/vocal music at middle school, high school, and college for seven years while in Texas. Since moving to Richmond, Dr. Pi served as the Director of Music Ministries at Three Chopt Presbyterian Church (Richmond, VA) for almost ten years where she directed the Chancel Choir, the Worship Band, the Children & Youth Choir, the Handbell choirs, and several musicals/plays and oversaw the Audio/Visual team. She also taught Music classes and co-directed the Choir at John Tyler Community College (Midlothian, VA) for three and half years prior to coming to Regent.

She loves collaborative works with other local church choirs and presented major choral works such as Handel's *Messiah*, Mendelssohn's *Elijah* to name a few. She also directed two of Puccini's operas, *Gianni Schicchi* and *Suor Angelica*, with a chamber orchestra when she was an Interim Director of Choral Activities/Visiting Assistant Professor at Texas A & M University-Kingsville. Dr. Pi also has been a frequent guest singer of several professional/semi-professional choral ensembles for over twenty years.

Dr. Pi holds a Doctor of Musical Arts in Choral Conducting from Stony Brook University (Stony Brook, NY), a Master of Music and an Artist Diploma in Choral Conducting from Yale University (New Haven, CT), a certificate in Sacred Music from the Institute of Sacred Music at Yale, a Bachelor of Music in Music Education (Choral Music/Voice) from McGill University (Montreal, QC, Canada). She also held a Teaching License in Music in Texas and Virginia.

Praising God through singing, playing instruments, conducting, and teaching has been the center of her life, and she continues to answer God's calling by sharing the musical talents, which God has granted to her, with others. Dr. Pi and her husband, a pastor and military chaplain, reside in Virginia Beach, VA and have one elementary-aged child together.

#### Graduate Online Certificate Program in K-16 Online Learning



Professor Heejung An of William Paterson University created a new program and she is currently recruiting students. This program will run entirely online.

William Paterson University of New Jersey has a new graduate online certificate program in K-16 Online Learning that consists of 4 courses (12 credits), suited for (a) K-12 teachers, supervisors, curriculum

developers, and administrators; (b) instructors, instructional designers, and educational technologists in higher education institutions; and (c) instructional designers and trainers in corporate settings. Contact the Program Director Dr. Heejung An ([anh2@wpunj.edu](mailto:anh2@wpunj.edu)) for more information.

Website: <https://www.wpunj.edu/coe/departments/elps/programs/certificate-programs/cert-in-k-16-online-learning>

Related Resource:

[4 Ways to Incorporate More Asian American Perspectives Into the Curriculum | Edutopia](#)



## IV. Special Feature: Literature and Literary Studies

### Special Feature: Literature and Literary Studies

Sharon Kim  
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#### Introduction

Ironically, the KAUPA publication called *Letters* rarely includes anything by those who specialize in letters: professors in literary studies or writing. For this reason, I have taken time to assemble this special issue on literature. A thriving Korean American literary culture will include poets, novelists, and essayists; translators between Korean and English texts; scholars of literature; and literary critics who freely explore and assess all literatures.

The following pieces address these different areas.

“Railroad.”

Poem reprinted with permission by Ishle Yi Park

“Introducing Korean American Literature.”

Josephine Park, University of Pennsylvania

“Cultural Translation: Making North Korean Literature Speak English.”

Immanuel Kim, George Washington University

“Pioneer: Peter H. Lee.”

Mickey Hong, Los Angeles City College

We also feature a work-in-progress by John J. Han, Missouri Baptist University, on mystery fiction.

Below, I have provided a list of recommended readings, for KAUPA members who wish to explore Korean and Korean American writing.

The Korean American list is limited to just one author for each genre. These are the works I consider to be the best in each category, considering the quality of the writing, the skill with which the author mediates Korean experience to a non-Korean audience, and both critical and popular recognition.

The Korean Literature list begins with anthologies that provide a broad sampling of traditional Korean literature and modern Korean literature, translated into English. I then include two longer works, one pre-modern and one contemporary.

Of course, there are many fine works that have been left out. The list is severely edited down, but I welcome other suggestions from KAUPA professors for future special issues on literature.

Although I read Korean and Korean American literature for pleasure, my formal scholarship has focused on other areas. Yet I have felt keenly the absence of literary contributions to KAUPA *Letters* and have been interested in assembling this special feature. My hope is that future issues of *Letters* will include more pieces by our colleagues in literary studies. Many thanks to Ishle Yi Park, Josephine Nock-Hee Park, Immanuel Kim, Mickey Hong, and John J. Han for making this special feature possible.

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### Recommended Reading:

#### Korean American Literature

KAUPA members unfamiliar with Korean American writing can begin with the following works:

1. Autobiographical Essay. "What I Want the Woman Behind the Counter to Know." By Min Jin Lee. *The New York Times*. May 14, 2020.

Min Jin Lee is the author of the best-selling novels *Free Food For Millionaires* (2007) and *Pachinko* (2017), but it is this essay that expresses most deftly the heart of Korean American aspiration and solidarity, even in the face of barriers to their achievement.

2. Early Novel. *East Goes West*. By Younghill Kang.

Younghill Kang (1898-1972) is the first Korean American novelist. *East Goes West* (1937) follows young Chungpa Han as he emigrates from Japanese-occupied Korea to the United States in the 1920s. Well-steeped in both Asian and Western literary cultures, this novel anticipates many issues of identity and assimilation that Korean-American writers explore today. Kang's skill as a humane social observer, literary realist, and informed mediator between east and west remain unmatched.

3. Contemporary Novel. *Native Speaker* or *The Surrendered*. By Chang-Rae Lee.

Chang-Rae Lee is the most well-known, accomplished, and critically acclaimed of the living Korean American writers. In *Native Speaker* (1995), Henry Park, the son of working-class Korean immigrants, is a domestic spy sent to gather information on a Korean American politician. Exploiting his ethnic background to gain the politician's trust, he soon develops conflicting loyalties that exacerbate the tensions in his own existence: his uneasy relations with his Korean father, his Anglo-American wife, his dimly understood heritage, and his lost mixed-race son. *The Surrendered* (2010) begins in Korea during the Korean war, then follows a former Korean war-orphan and an American veteran as they reunite decades later, coming to terms with buried trauma and unresolvable loss. *Native Speaker* is more famous, but *The Surrendered* offers a profound vision. *The Surrendered* was a finalist for the Pulitzer Prize in 2010.

4. Short Story Collection. *Yellow*. By Don Lee.

Don Lee is a third-generation Korean American writer. *Yellow* is a collection of loosely interconnected short stories set in Rosarita Bay, a fictional town in California. Portraying the lives of young Asian Americans in search of love, purpose, and peace with their hybrid identities, *Yellow* has won the Sue Kaufman Prize for First Fiction from the American Academy of Arts and Letters and the Members Choice Award from the Asian American Writers' Workshop.

5. Poetry. *The Temperature of This Water*. By Ishle Yi Park.

Born in South Korea and raised in New York, Ishle Yi Park was the Poet Laureate of Queens, New York from 2004-2007, the first woman to take on that role. Her first book, *The Temperature of This Water* (2004), contains both poetry and prose and won three literary awards. She is a noted spoken word performer, touring internationally and appearing on HBO's Def Poetry Jam (2002-2007). She is also a singer with three albums. She currently lives in Hawai'i with the name Lani, short for Kehaulani, whose meaning matches her Korean name 이슬.

6. Cultural Criticism. *Minor Feelings: An Asian American Reckoning*. By Cathy Park Hong.

*Minor Feelings: An Asian American Reckoning* (2020) is a collection of essays that address race and racism in the United States, as manifest in personal experience, social settings, cultural productions, and theoretical discourse. Hong was previously most well-known as a poet.

## Korean Literature

KAUPA members unfamiliar with Korean literature can begin with these works:



1. *An Introduction to Classical Korean Literature: From Hyangga to P'ansori*. Edited by Kichung Kim.
2. *Modern Korean Literature: An Anthology*. Edited by Peter H. Lee.
3. *Memoirs of a Korean Queen*. By Lady Hong. Edited by Choe-Wall Yang-hi.

Also published as the “Memoirs of Lady Hyegyeong,” this 18th century non-fictional account covers the events leading to the execution of Prince Sado, a brilliant man and psychopathic killer. Written by Prince Sado’s widow, the work is unusual in its time for its female authorship, its use of the Korean vernacular, and its psychological analysis.

4. *The Vegetarian*. By Han Kang.

This contemporary novel recently won a prestigious international literary award, the 2016 International Man Booker Prize, so among literary people in the United States and Europe, it is currently the most well-known of the recent South Korean novels. The novel centers on a woman who suddenly decides to become a vegetarian, which causes serious rifts in her family and exposes long-standing problems in their social set. The narrators change at different segments in the novel, presenting the points of view of the husband, the vegetarian, the brother-in-law, then the sister.

I welcome alternative recommendations and suggestions for future lists.

A fuller overview appears below in Josephine Nock-Hee Park’s “Introducing Korean American Literature.”

If you are interested in editing next year’s special issue on Literature, please contact KAUPA President Young Choi.

Sharon Kim

## Railroad

By Ishle Yi Park

One day I will write a poem  
about my father as a mountain,  
and there will be no shame for the dynamite  
and the blasted hole, the pickaxes and steam drills  
paving their own resolute path,  
for the railroad ploughed through his core,  
for shattered rocks, for pungent scent of pines.  
My father will be a mountain surrounded by wind  
that wears him down as slowly as marriage,  
as America, as time. But he is still  
a man and a mountain: drilled, hammered, alive,  
unaware of all who love him from the far track.

Reprinted with permission of the poet

## Introducing Korean American Literature

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I'd like to open my overview of Korean American literature with Catherine Chung's extraordinary 2012 novel *Forgotten Country*. The story opens with one sister searching for another, but when the missing sister is located, midway through the novel, we discover that no single truth explains her departure. Their reunion reveals a familiar, sisterly enmity: the hurt between a dutiful daughter and a more daring one. Their rivalry repeats a pattern of good sisters and lost sisters that extends through their family and traces back, through the devastations and divisions of modern Korean history.

*Forgotten Country* moves through familial and historical treacheries to explore the complex dimensions of grievance. Jeehyun's search for her sister instigates the narrative, but a graver danger emerges: her father is diagnosed with late-stage cancer, and the family follows him to Korea, where he goes in search of new therapy. As the family weighs this treatment, the novel depicts the brutality of the political strife that send them abroad: *Forgotten Country* is shot through with a history of political repression, and it comes to an uneasy rest with her father's difficult homecoming. At the novel's conclusion, Jeehyun regards her father's gravesite and worries "that the grave looked too shallow" (280) and she recalls her grandmother's caution that "the dead rise with the rain" because "[t]oo many people had been improperly buried during the Korean War. Near the sites of big battles, corpses would float to the surface" (205). Jeehyun's deeply personal terror is inseparable from the active traces of war, and Chung's novel is remarkable for conveying one family's story within a felt understanding of modern Korean and Korean American history.

Political grievance weighs heavily on Korean American literature, an immigrant canon inflected by a complex nationalism variously marked by decolonizing fervor and cold war integration. Korea was long unknown to America, even as GIs and ROK soldiers fought side by side in the 1950s -- and so Korean American writers have often had to educate their readers on distinctions between East Asian nations and their diasporic populations. Not every Korean American writer has taken on the burden of Korean history, but virtually every Korean American expressive work has had to do some explaining of it. The profusion of literary works produced by Korean Americans today runs the full gamut of modern aesthetic production, from realism to experimental verse, but they continue to reckon with a turbulent modern history that still makes news in the grim fantasies played out in the North -- even as the South gleams with excess.

I want to provide a brief overview of the Korean American literary canon, from the earliest literary renderings of Korean American experience in the first part of the twentieth century to the flowering of Korean American literature in the twenty-first. My reading of this varied field marks out key strands in this literary genealogy, from the first, pioneering narratives that have blossomed to renderings of multi-generational immigrant lives, to the exigencies of

modern colonial and neocolonial history, concluding with the special resonance of the orphan, whose experience spells out the intimacy between Korea and America.

Pioneer Younghill Kang presides over Korean American literature. Kang arrived in New York in 1921, and he pores over his first years in the new world in his 1937 autobiographical novel *East Goes West*, a sequel to *The Grass Roof*, an account of his childhood in Korea published by Scribner's in 1931. *East Goes West* did not enjoy the acclaim of his first -- and significantly more disciplined -- memoir; it was not until *East Goes West* was reissued in 1997 by Kaya, a small press devoted to Asian American literature, that its significance was fully appreciated. The peripatetic exploits of a learned yet penniless wanderer, *East Goes West* is an extraordinary portrait of 1920s America in the grips of both a resurgence of nativism and a fascination for the Orient.

The astonishing career of Kang's protagonist Chungpa Han marks a dramatic divergence from the lives of the fellow Koreans Han meets upon his arrival in New York. He is singular in his adoption of America in an era when so many Koreans abroad were consumed by a fierce nationalism instigated by Japanese annexation. From New York, Han endures a bitter year of study in Nova Scotia, followed by the coldness of Boston, where he has gone to continue literary study. He ventures ever southward, to work in a Philadelphia department store, and, in the final portion of *East Goes West*, he finds himself touring with an African American Christian sect. The book concludes with lively accounts of Han's exploits as a hitchhiker in brief and telling scenes that display a narrative voice sharpened and adapted to an America "I now knew rather well" (344).

Firsthand accounts of lives more representative of the pioneer generation of Koreans who settled in the US and its territories are rare, but in 1986, Asian American historian Sucheng Chan was entrusted with a memoir by Mary Paik Lee, then eighty-one, who documented her full and difficult life. Published as *Quiet Odyssey*, Lee's significant document of her family's hardships in agricultural labor along the west coast is direct and heartfelt. Over the course of her long life, Lee achieved a measure of prosperity, yet her story is pointedly not a celebratory one: near the end of *Quiet Odyssey*, she reflects that "Ever since 1950, the new Korean arrivals have been from educated, high-class backgrounds. Life in America has changed so much that they don't understand the hardships we old-timers had to go through in this country" (128). She has composed her story to be a potent reminder of this forgotten past. Lee's story bears no resemblance to Chungpa Han's exploits on the other coast, and the Korean American writers in their wake have tacked between the singularity of literary lives and the difficult realities of immigrant survival.

The vast majority of immigrant novels are composed by latter generations, able to regard pioneer experiences and delve into nuances of belonging that their predecessors were often not permitted to entertain. Chang-rae Lee's 1995 debut, *Native Speaker*, was hailed as proof that Asian American literature had matured. *Native Speaker* was received as a watershed in American literature, and Lee's status has been solidified by a steady output of novels. This first novel arguably remains his most significant because in it Lee transformed the immigrant coming-of-age novel into a grown-up story of betrayal.

The central drama of the novel is the treachery of Lee's protagonist, Henry, a corporate spy who undoes a fellow Korean American, a rising political figure in New York. Over the course of the story, we discover that Henry's betrayal follows a pattern established by his father, a New York grocer who belongs to a class of immigrant business owners who exploit more recent arrivals as they make their way from the ghetto to the suburbs. Against the identifiable and indomitable contours of Henry's father, John Kim, the community leader and father figure that Henry ultimately takes down, remains an improbable fiction. This figure of integration is not permitted to break an immigrant mold that Henry's father and Henry himself preserves.

Turning to the particular weight of history in Korean American literature, I feature two instigating literary works: Richard E. Kim's *The Martyred* (1964) and Theresa Hak Kyung Cha's *Dictée* (1982). Both mine aesthetic modes in order to present selves fractured by coercive political acts. *The Martyred* presents a ROK Army officer assigned to intelligence in Pyongyang during the brief window of the war when US, ROK, and UN forces occupied the northern capital. Kim shows us the three months of this operation through a strange tale of martyrdom, in which Christian sacrifice shatters religious belief. Kim dedicated his novel to Albert Camus, signaling the universal dimensions of its deeply interiorized dilemma. Channeling a high literary tradition, *The Martyred* transcended an unpopular war to become a critically acclaimed bestseller in 1964. Despite its initial reception, however, *The Martyred* fell out of print – to be reissued in 2011, as a Penguin Classic.

*Dictée*, a meditation on occupation and war in Korea, has had a transformative effect for experimental writing and visual art. An avant-garde filmmaker and theorist deeply invested in French poststructuralism, Cha's work demonstrates a profound and somber consumption of the aesthetic and philosophical scene of the late 1970s -- and *Dictée* is notable for its wealth of literary, filmic, and cultural allusions. Plunged within Eastern and Western classical traditions, *Dictée* presents a near-bewildering array of cultural resources, but at its core is a presentation of a voice silenced by the politics of modern Korean history. Cha's multiply resonant text was published in the year of her shocking murder, and it garnered little attention until the 1990s, when, as a result of fervent appreciation in artistic and scholarly circles, *Dictée* was enshrined as a key exhibit for tying aesthetic adventure to historical trauma.

Korean American literature is presently being transformed by the narratives of Korean American adoptees, whose lives are obviously inseparable from modern Korean history and yet have been sundered from it. Jane Jeong Trenka's 2003 memoir *The Language of Blood* is a pioneering text that drives toward her eventual return to Korea, where she is reunited with her birth family. Upon her homecoming, Trenka discovers shared familial gestures unbroken by the distance between Seoul and rural Minnesota, where she was raised. Few adoptees return to such a welcome, and Trenka's forceful voice is that of a misplaced soul who has found her proper home – a rarity in adoptee narratives. The cultural assumptions and political interventions layered onto Korean American adoptee journeys render them formidable challenges to literary representation. American fantasies of adoption as rescue, particularly on the international stage, pose acute challenges for adoptees seeking to tell their stories, and South Korean attempts to acknowledge these adoptees are as pernicious: state-sponsored "homecomings" coopt them to cover for a longstanding policy of social management that shipped off its most vulnerable populations.



I will conclude this very cursory sketch of Korean American literature by gesturing toward two celebrated literary voices who are presently transforming American literature and cultural studies: Min Jin Lee and Cathy Park Hong. Min Jin Lee's 2017 *Pachinko* is a page-turner that unfolds an epic, multi-generational tale. Its landmark presentation of Zainichi experience has brought a new focus on the interplay of colonial and neocolonial relations in modern Korean history; in casting Korean immigrant experience in Japan, this family saga uncovers a minority experience with global resonance.

In the crisis of anti-Asian racism made all too visible in the pandemic, poet Cathy Park Hong's *Minor Feelings: An Asian American Reckoning* has emerged as a key text. Hong's piecing narration indicts a history of exclusion and violence in a collection of essays that details personal and cultural wounds of Asian American experience. Her "reckoning" critically features a reassessment of Theresa Hak Kyung Cha's violent death, interrogating the disappearance of Asian American women in our culture. Amid the of brutalities of 2020, *Minor Feelings* emerged as necessary reading.

There was a time early in my scholarly career when I could plausibly claim to know the field of Korean American literature – but such a claim would be folly today, when Korean American writers and artists appear throughout the American literary scene. And Korea's rise on the world stage, particularly in the realm of popular culture, has instigated a global presence that my very brief overview is utterly incapable of capturing. Nevertheless, I hope that I have conveyed the contours of Korean American literature by touching upon key works whose innovation and significance have come to shape American literature.

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**Josephine Nock-Hee Park** (Professor of English, University of Pennsylvania) is a member of the faculty steering committee of the Asian American Studies Program, and she specializes in modern and contemporary American literature and culture, with an emphasis on American poetry and Asian American literature. She is the author of *Apparitions of Asia: Modernist Form and Asian American Poetics* (Oxford 2008), which reads a modern history of American literary alliances with East Asia and was awarded the Literary Book Award by the Association for Asian American Studies, and *Cold War Friendships: Korea, Vietnam, and Asian American Literature* (Oxford 2016), which examines Asian American subjectivities shaped by wartime alliances in Korea and Vietnam. She is the co-editor of *Asian American Literature in Transition, 1930-1965* (Cambridge 2021), with Victor Bascara, and *Ezra Pound in the Present: Essays on Pound's Contemporaneity* (Bloomsbury 2016), with Paul Stasi. She has served on the editorial boards of *American Literature*, *The Journal of Asian American Studies*, *PMLA*, and *Verge: Studies in Global Asias*.

## Cultural Translation: Making North Korean Literature Speak English

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*Notes from a Translation Conference at York University, Canada  
April 23, 2020*

The question of translating North Korean literature is neither the language nor the cultural references that distance the non-North Korean reader from the original text. Rather, the problems are with the text's translatability and readability in the target language. The two Koreas have been separated for over seventy years, and the language has evolved during that span. With the transformation of the two countries' language, there are cultural references that are embedded in the language, which requires a keen understanding of the culture. However, these two problems are less of an issue than the practice of translating and reading North Korean fiction.

Before examining which texts are translatable, the questions that need to be raised are "How to read North Korean fiction," "What makes certain texts unique over others," and "What can we learn about North Korea from these texts" among others. Understanding the practice of writing fiction for North Korean writers has shaped my methodology of reading North Korean fiction, thereby determining which texts to translate. It is commonly understood that the veneration of the leaders, Party, and the nation is a necessary condition in writing fiction because of their ubiquitous presence in narratives. If we were to accept this premise, then the answers to the questions stated above are: 1. All North Korean literature is produced to build the personality cult of the leaders; 2. There is nothing unique about North Korean literature; and 3. There is nothing we can learn about the culture that is different from what we already know about the country. It is difficult to imagine that North Korea would produce the same type of literature for the past seventy-five years. In fact, these claims are not only irresponsible but deeply negligent of the changing literary culture that has happened over the years.

We have to understand that the practice of writing about the leaders was implemented in the late 1960s, and even then, not all writers in North Korea ever mention the leaders in their stories. It is not mandatory to write the leaders into the narrative. There are specific reasons why a writer would mention the leaders. It is important to assess the context of the mentioning of the leaders in the stories rather than dismissing North Korean literature as a whole for simply mentioning the leaders. Thus, the methodology of reading North Korean texts is carefully identifying when, where, how, and why the leaders appear in the narrative. This practice of writing literature, for me, is what makes certain stories unique in North Korea. The writers, especially the veteran writers, have honed their craft in developing narratives that reflect their

personal background, their life experience, and their social observation, which allows readers (both North Koreans and non-North Koreans) to understand the cultural changes occurring at the time of the publication.

After reading through hundreds and hundreds of short stories and novels from the 1960s to the 1990s, I realized that I have created my own taste for certain types of fiction. Stories based on the Korean War or the military were not particularly interesting to me because of the lack of knowledge of the military culture. Stories about the agricultural sector were not interesting at all as I have grown up in a large city all my life and have no knowledge of planting crops and harvesting them. However, to be clear, this does not mean that these are terrible works of fiction. *Island Ablaze* (1952) by Hwang Kŏn takes place during the war, and it was adapted into a film called *Wŏlmido* in 1982. Kim Sam-bok's *Generation* (*Sedae*, 1985) and *Land* (*Hyangt'o*, 1988) are about the farming industry but were exceptionally written. Ri Hwa also writes about the agricultural world and is a celebrated writer in North Korea. I simply found myself increasingly attracted to stories about family, friends, and romance that take place in the city. This was one of the main reasons for liking Paek Nam-nyong's *Friend* (1988).

Paek Nam-nyong's *Friend* is one of the few North Korean novels that has reached an international audience. First published in Pyongyang in 1988, the novel was picked up by South Korean press Sallimtŏ in 1992, and French press Actes Sud published a translation by Patrick Maurus in 2011. One reason for this interest is surely the subject matter. In a review in *Le Monde*, Philippe Pons writes, "[*Friend*] is revealing of a literary approach that began in the 1980s, aimed at getting rid of 'socialist realism' and 'revolutionary romanticism' - idealizing the heroic struggle and sacrifice - to deal with the lives of ordinary people." Almost all of the North Korean writing we have access to in English translation is by dissidents or defectors. *Friend* is unique in the Anglophone publishing landscape in that it is a state-sanctioned novel, written in Korea for North Koreans, by an author in good standing with the regime.

But *Friend* is not only of interest for what it can tell an Anglophone reader about North Korea. It is a novel constructed on powerful dialogues, internal monologues, and strong personalities. Paek's Judge Jeong Jin Wu is concerned with the strength of the North Korean state, but he is equally concerned with universally thorny questions, like how to balance work and family life and how to allow adults, especially women, the self-determination offered by divorce without causing the affected children undue suffering. Household chores, and the social expectation that women will shoulder them even as they pursue careers outside the home, is a recurring theme. And as the work's title hints, *Friend* also explores the possibilities and limits of a helping hand, whether in the form of official government intervention or social or familial well-wishers, when an individual is struggling, or a marriage is on the rocks. That Paek's vivid psychological portraits also give readers a glance into a famously closed society is an unintended bonus.

Most of Paek's works reflect his tragic upbringing and difficult journey to becoming one of North Korea's most celebrated novelists. Born on October 19, 1949 in Hamhŭng City in South Hamgyŏng Province, Paek had not yet turned one year old when his father was killed during an American bombardment during the Korean War. Like most survivors of the war, Paek, his two older sisters, and his single mother lived in poverty. When Paek was eleven, his mother died of a terminal disease, leaving Paek to be raised by his older sisters. As soon as he graduated from high school, he entered the steel industry, learning to turn the lathe and work other heavy machinery. Although Paek claims that he had found his life's worth at the steel factory, his true passion was reading literature and writing short stories in his free time. These early stories were about his workplace and fellow workers.

After publishing his first short story "High-quality coal" (*Koyŏlt'an*) in a magazine, Paek decided to major in literature at Kim Il Sung University. He passed the entrance exam and was accepted in 1971. However, instead of moving down to Pyongyang, Paek continued to work at his factory in Hamhŭng to support himself and took long-distance learning courses. Every spring and fall, he would spend two months in Pyongyang attending classes on campus. During the rest of the year, he would work and study before going down to Pyongyang again. Paek graduated with a bachelor's degree in Korean literature in 1976 and joined the Chagang Province Writer's Union near his hometown.

While he was content with his job at the factory, he followed the Party's Three Revolutions campaign, which called on the people to study political ideology, acquire the latest technical skills, and raise their cultural consciousness through literature, cinema, songs, theater, and collective activities. Paek chose a career in writing to educate his readers on the importance of self-cultivation, which entails lifelong learning, serving the country and the people, abiding by Party doctrine, and participating in collective community initiatives.

After working at the Chagang Province Writer's Union for many years, Paek received an invitation to join the Writer's Union in Pyongyang. Paek, his wife, and three children moved to the capital city and adjusted to their new living conditions. However, tragedy revisited Paek when his wife died of brain disease, leaving him to raise his three children as a single father.

Paek was later promoted to the April 15 Literary Production Unit, an elite group whose primary task is to write historical novels based on the lives and accomplishments of Kim Il Sung and Kim Jong Il. These books are then published in a series called Immortal History and Immortal Leadership. The April 15 Literary Production Unit was conceived by Kim Jong Il during the mid-1960s and was tasked with producing the first novel in the series by 1972, in honor of Kim Il Sung's sixtieth birthday. That novel was called *The Year 1932*, and it recounted the formation of Kim Il Sung's anti-Japanese guerrilla army, which had been instrumental in fortifying Kim's political position during new country's formative years. Thereafter, the writers of the April 15 Literary Production Unit produced numerous novels for the series, which continues to be published to this day. Paek's contributions to the series are in the Immortal Leadership track and

include *A Thousand Miles to the East Sea* (*Tonghae ch'ŏnni*), *Prelude to Spring* (*Pomŭi sŏgok*), and *Inheritors* (*Kyesŭngja*).

It is important to understand the difference between the practice of including a cameo by the leaders in a novel and work of the April 15 Literary Production Unit. The Unit is tasked with the specific duty of delineating the historical accomplishments of the leaders. According to Paek, each writer in this group chooses a specific moment in the given leader's life, researches the relevant revolutionary exploits, and creates a realistic narrative that dramatizes the events.

In his work outside of the series, Paek demonstrates in his literary works how people deal with the most mundane (but ever so difficult) situations. "Servicemen" (*Pongmujadŭl*, 1979), "Workplace" (*Il'tŏ*, 1979), and "Young Party secretary" (*Chŏlmŭn tangbisŏ*, 1983) place the protagonists at the heart of workplace conflicts, where they must deal with coworkers who prioritize certain self-interest groups over the welfare of the collective. Both *After 60 years* (*60 nyŏn'hu*, 1982) and "Life" (*Saengmyŏng*, 1985) reveal political corruption among colleagues and their self-aggrandizing ambitions to succeed in life at the expense of others. The heroes in these stories do not transform society into a socialist paradise. Instead, Paek identifies these problems in his society and creates characters who struggle but eventually choose the righteous path without necessarily imposing the Party's directives as the only panacea. There are didactic, propagandistic elements, as there are in *Friend*, but Paek's first concern in the majority of his work is individual ethical responsibility, a topic applicable to members in any society, culture, or nationality. In short, *Friend* was culturally and literarily significant in North Korea.

After determining *Friend* to be translatable into English, the task of translating the text itself became problematic. There were largely three problems that I had to overcome: first, cultural references; second, filling in the lacuna; and third, dealing with the language. As the translator, I had to decide whether to remain faithful to the text or to experiment with creative license. Throughout the entire process of translating, I had to negotiate between the two ideas. On the one hand, I wanted my readers to fully grasp the culture of North Korea by keeping "..." in the dialogues or the moniker "comrade" before the characters' name. On the other hand, I wanted the novel to be readable by the Anglophone world. In the Western culture of writing literature, the "..." is never used by a character. In Korean literature (both North and South), the "..." refers to a character's inability to speak because of shock, anger, sadness, disbelief, etc. I have seen some translators keep the "..." in the translation, and I have seen others where the "..." has been replaced with what the translator believes the character is trying to express.

For example, in the original text, it says:

"Very well, Comrade Sun Hee, what is the reason for wanting a divorce?"

“...?”

The woman was dumbfounded by the judge’s question.

The “...?” is part of the dialogue in the Korean culture of writing fiction. In this instance, Sun Hee is dumbfounded by the judge’s question, which is explained in the following sentence. In my translation, I left out the “...?” and replaced “the woman” with Sun Hee because it does not sound right in English to say “the woman” when it is clearly Sun Hee.

Here is one more:

“How are you not on good terms with your husband?”

“...”

North Korean literature often does not identify the speaker at the end of the statement. In some works of fiction, the dialogue looks like a script from a play because it does not have any identification, which makes it difficult to follow who is speaking. In my translation, I added “said Judge Jeong Jin Wu” at the end of the question. I replaced the “...” with “Sun Hee did not respond.” In this particular case, Sun Hee is not shocked or in disbelief, but rather holding her emotions contained. A few lines down, she explodes and rants about her husband. The “...” is everywhere throughout the novel. In each instance, it is important to determine the character’s state of mind so that the translation could accurately convey the situation.

A more common cultural reference would be asking a child which parent he/she prefers. In *Friend*, the judge asks the child, “Hey, do you like your mother more or your father?” In Western society, this question is unheard of. However, in Korean society, this question is often asked to the child, putting the child in a moral dilemma of having to choose one parent over the other. It is a cruel question as the one who questioned the child finds pleasure in tormenting the child. In this instance, the question has to remain to show the Korean culture. It cannot be replaced with any other question.

The most common cultural reference in North Korean literature is calling women and men by their child’s name. Instead of calling the man “Seok Chun,” he is often referred to as “Ho Nam’s father.” Throughout *Friend*, men and women are referred to their child’s name, giving a sense of loss of identity. Again, in Western society, husbands and wives would not be referred to their child’s name. I had to make a decision whether to keep “Ho Nam’s father” or call him by his name “Seok Chun.” I’ve decided to refer to the man by his name so that English readers would



not find this jarring and strange. I have seen many translations of both North Korean and South Korean literature where men and women were referred to by their child's name. Although I believe that readers would understand the reference, I also believe that they would find it peculiar. The negotiation was between preserving the Korean culture or making it easier for Western society to read; I chose the latter.

One of challenges that I have faced when reading North Korean literature is the lack of character development, which results in flat characters. Many North Korean literary critics have mentioned this and have urged writers to create better characters. While *Friend* has well-developed characters (much more than most North Korean novels), there are moments that could have been further developed to make the reading more engaging. For example, on page 30, Seok Chun falls in love with Sun Hee after meeting once. Although the idea of "love at first sight" may be applicable, the sequence of the actions moves too fast. I asked Paek if he could've added more, but he did not respond. The entire novel is based on divorce. It is supposed to show how couples fell in love and got married. Since the falling in love aspect is so short, it does not convince the readers that their love was anything profound.

The schoolteacher is another character that lacks much development. She is hardly mentioned in the novel. When she does appear, her dialogue is too strong, distancing the readers from empathizing with her. On page 64, the narrator describes the hardship she had endured in 2-3 sentences. This is not enough to win over the readers. After talking with Paek, I added more about her life to delineate a more sympathetic character.

On page 160, the schoolteacher encounters the judge and complains about how it was his fault for divorcing a couple, leaving the children as victims of that divorce. She recalls a school picnic where her student Yeong-il is eating lunch with his sister away from the sight of other children. This is a lengthy passage that the schoolteacher recounts. I have decided to take that passage from a first-person point of view to a third person so that it does not look like the school teacher is telling the entire story. Another reason for doing this was because Paek does the same thing except he has the schoolteacher tell the story. It is strange for any readers to go from a first person to a third person by the very person who is telling the story.

In the story of the schoolteacher, she also mentions Yeong-il's stepmother, who is not developed at all. My description of the stepmother was based on the television dramas series that had been adapted from *Friend*. The series laid more emphasis on the characterization of the stepmother than the novel. As I described how I was going to delineate the stepmother, Paek had no objections.

The clearest example of inconsistency in the novel is when the judge smokes a cigarette. On page 158, the judge smokes a cigarette, but then on page 174, Paek writes, "From his backpack, he pulled out a pack of cigarettes and a match. He had wanted to smoke a cigarette ever since he had gotten out of the river, but the cigarette and match were soaked." This does not make

any sense. The temporality of smoking the cigarette is inconsistent. When I asked Paek, he did not even realize that he had made that mistake. He told me that it was probably because there was lapse in writing different sections of the novel.

This is a common occurrence and an issue in both North and South Korean practice of writing novels. Writers in both countries are considered venerable, and therefore editors take great caution when critiquing or editing the novel. Writers themselves also lack proof reading and self-editing. As a result, many novels from both countries contain moments of inconsistencies, lack of character development, and grammatical errors.

After translating the novel and having the reviewers read the text, I received harsh criticism for not making it “readable” in English. They found that my translation was too faithful to the original. Below are the reports from my reviewers:

#### Reader Reports

1. Tense: Korean texts are usually more fluid in tense than English texts—in Korean, a narrator often switches from past to present in the same paragraph. This is much less acceptable in English. There are not many instances in this novel, but where they exist, they are jarring. The tenses must be fixed.
2. Adverbs—the manuscript must be revised to remove the overwhelming number of adverbs that take the place of more sophisticated, literary language. The sheer presence of adverbs in every sentence makes for a very unconvincing read.
3. Repetition of words and expressions: “stood there,” “able to,” “seemed to,” “all”—these are words that exist in abundance in the Korean original, but make for very passive and weak English sentences. Many of these expressions can be simply eliminated or replaced by stronger constructs.
4. They do not read like native English and are wooden, more like a report than a work of literature.

A consistent style that I see in both North and South Korean novels is the over-usage of adverbs and passive sentences. It took me a considerable amount of time to rework the adverbs and convert passives sentences to active ones. My editor at Columbia University Press and I went through the translation and painstakingly corrected the text. During this process, my editor would make comments on the side that read: “This sounds more English.”

The most common error was the tense. *Friend* has many moments where there is a story within another story. There is one instance where there is a story within a story within a story. In

the original Korean, Paek uses simply the past tense. However, in English, this does not work. My editor and I had to change all the simple past tense to past perfect and make sure it read well. As one of the reviewers noted, in Korean, the writer would write in past tense, switch to present tense, and then back to past. While this may be common in Korean, it is jarring in English. For instance:

Jung Jin Woo hoped that it was not a serious love affair. It could have been irreconcilable differences or problems with her in-laws. He hoped that a petty argument was what brought her to the steps of the court. Many young newlyweds, who had entertained fanciful dreams of marriage and family in their youth, entered through the doors of the court with the most trivial of problems, claiming it as an intolerable misery.

The underlined sentence in the original is in the present tense. The idea is that the omniscient narrator is describing what the judge is thinking. The narrator then intervenes his own philosophy of life by switching to the present tense. The narrator is saying that newlyweds have fanciful thoughts about marriage without realizing the harsh reality of it. I had to change this sentence to past tense so that it reads well in English and remains consistent with the past tense. This is just one of the many times the narrator interjects his own philosophy of life in the text.

This is a common occurrence in North Korean literature because of the didactic practice of writing. It is not enough for the writers to create a story; he must also educate the readers. This omniscient voice of the narrator speaks in the present tense so that the readers can learn. Of course, this does not happen regularly in English literature. Unless it was out of design or a text like *Jane Eyre*, the narrator hardly pauses and speaks directly to the readers. In North Korea, it is not a creative design for the narrator to speak to the readers, instead is a common literary practice.

The challenges of translating a North Korean novel were not necessarily the different words that they use, but the illogical usage of them. Perhaps there are cultural elements that have been neglected from my part, but let's take a look at this example:

“부부간의 어떤 생리적, 육체적 부족점때문인가?...아니, 이 녀인에게는 아들이 있다.” (Literally: Is there a psychological, physical lack between the couple? No, this woman has a son.)

The second sentence does not logically follow the first sentence. A married couple could have psychological problems, which is not the way English readers would describe marriage.

Instead of psychological, the issue could be a lack of communication between the couples. The second part of this sentence is the physical lack, which most likely means a lack of intimacy. These two problems mentioned here are common problems in any marriage in any culture. The wording may be sloppy, but the meaning is conveyed. However, the second sentence is not logical at all: No, this woman has a son. In other words, lacking communication and intimacy does not necessarily have anything to do with bearing a child. Plenty of married couples that lack communication and intimacy have children. As a judge who takes pride in his logical thinking, this line of deductive reasoning is severely incorrect. I translated this section as follows:

*Why does she want a divorce? Is she not having a good sex life with her husband? Judge Jung Jin Woo thought. Or perhaps her husband is impotent. No, that can't be right. She has a son.*

I had to add "Or perhaps her husband is impotent" so that it makes sense that she is struggling with her sex life. If the husband is impotent, it would make sense that they don't have a child. Then the judge corrects himself by recognizing that he has seen her with a child, which means he can rule out the idea of impotency. As a translator, it was important to make the judge's line of reasoning sensible in English.

The other difficult is with idiomatic expressions. There are times when I replaced the North Korean idiomatic expression with English, such as: "As the old saying goes, a criminal always returns to the scene of the crime." In the original, it says, "The person who has done wrong limps back." The two expressions were so similar in meaning, I chose to use the English one. Then, there were times when I kept the original Korean because my editor thought that it would be nice to have some North Korean cultural expressions in the novel. For example, "As if they were two leaves on a branch, there was no way for her think about her son without thinking about her husband" and "Much like a fisherman trying to untangle knots in a fishing line, the indefinable burden of dealing with another family's misery frustrated Jung Jin Woo." The two expressions were "two leaves on a branch" and "fisherman trying to untangle knots." My editor and I agreed that the two expressions were clear enough for our readers to understand the expressions and the situations.

Finally, there is a word used in both North and South Korea that is extremely difficult to translate and make sense to English readers. The word is "spiritual" (jeongshin). By no means does spiritual here refer to a religious belief and something supernatural. It is what the Germans call Geist. This is difficult to translate from German to English, as there is nothing in English that is translatable. Hegel's *Phenomenology of Spirit* has always been a problem in English, and even the most recent translation *Phenomenology of Mind* does not quite capture the essence of Geist. However, Geist as jeonshin is commonly used in Korean. In a way it is literally "mind" and/or "spirit." For example, Koreans commonly say, "Jeongshin chalyeo!" to mean "Wake up!" or "Get

your act together” or “Think straight.” There are many ways of using the term “jeongshin.” Yet, in all of these examples, the word spirit or mind was never used. So, it is very difficult to translate jeongshin as spirit.

During Park Chung Hee’s regime, the word jeongshin was widely used in everyday life and in the military. It has a combative tone to it in the sense of collectivity, unity, and solidarity of soldiers. The Korean military continues to use this word today. The US military doesn’t, on the other hand. A commanding officer in the US army will never say, “Everyone, get your spirit together!” or “Single mind!” This sounds odd, and nobody would understand what it means.

In North Korea, the term jeonshin is also widely used. The society is already inundated with military terminologies such as battle (jeon) for any laborious work, struggle (tijaeng) for any work or discussions at the workplace, and many other adjectives to describe the society as the battlefield. Hence, jeonshin fits quite nicely with the militaristic culture. North Koreans are called to think in a unified manner, maintain solidarity, and move collectively.

This type of language is also in *Friend*. There are instances throughout the novel where militaristic language is used. But the most difficult to translate was jeongshin. The last part of the novel ends with the judge thinking to himself that Suk Chun and Sun Hee will reconcile their differences and that they will recommit their love for each other by having a “spiritual wedding” (jeongshinjeok gyeolhon). This is very difficult to translate and make sense in English because the word does not exist. My choices were: spiritual wedding, mindful wedding, collective wedding, solidarity wedding, or unified wedding. None of these works, and none of these delivers the intended meaning. In the end, I kept “spiritual wedding” as is (despite how odd it sounds) so that English readers could understand the oddity of it and decide that it is something beyond the physical world. If the readers interpret it as some religious, beyond this world marriage, then so be it. Nonetheless, it is something that is readable but utterly untranslatable.

**Immanuel Kim** (The Korea Foundation and Kim-Renaud Associate Professor of Korean Literature and Culture Studies, George Washington University) is a specialist in North Korean literature and cinema. His research focuses on the changes and development, particularly in the representations of women, sexuality, and memory, of North Korean literature from the 1960s to present day. His book *Rewriting Revolution: Women, Sexuality, and Memory in North Korean Fiction* explores the complex and dynamic literary culture that has deeply impacted the society. His second book called *Laughing North Koreans: Culture of the Film Industry* is on North Korean comedy films and the ways in which humor has been an integral component of the everyday life. By exploring comedy films and comedians, Dr. Kim looks past the ostensible propaganda and examines the agency of laughter. Dr. Kim has also translated a North Korean novel called *Friend* by Paek Nam-nyong.

**Pioneer: Peter H. Lee**

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K-Pop and K-Drama are now as mainstream as TikTok and Netflix, the platforms which have made them globally successful. However, Korean literature, especially premodern Korean literature, is a subject that still remains obscure outside the Korean peninsula.

Peter H. Lee is the pioneer who introduced Korean literature to European and American academia. After completion of the BA and MA, respectively, from College of St. Thomas and Yale University, he was awarded the Ph.D. from Ludwig-Maximilian University in 1958. His education continued in Switzerland, Italy, and England.

He was a professor at University of Hawaii at Manoa from 1970 to 1987, then at University of California, Los Angeles, until he retired in 2007.

He has authored sixteen books, many of which are textbooks for Korean literature courses in Anglophone countries. *A History of Korean Literature* (Cambridge University Press, 2003) is an essential volume in understanding Korean literary history from the 7th century to the present.

Lee has laid the foundation for Korean literature study—the topics ranging from the first recorded myths to shaman narratives to contemporary women’s poetry.

I can go on listing Lee’s eminence, but what is exceptional about his lifetime efforts and accomplishments is his sheer will and dedication in developing the field of study alone and from nothing. He had to conceive all parts—the translation, the history, and the comparative aspect to make connections with the Western canon.

Compiling anthologies are hardly exciting compared to producing the latest record-breaking music videos or multi-award-winning films. However, it is a job that must be done, not expecting any spotlight or applause, to create resources for those who wish to learn more about Korea beyond what is on trend.

Lee is the first to establish Korean literature scholarship in the West. He is also the last of the generation that experienced Korea under colonialism and Korea before division. His contribution to Korean studies deserves much attention and appreciation for providing the materials to discover the antiquity and continuity that resulted in Hallyu, the Korean Wave.

**Mickey Hong** is Professor, Director of the Korean Program, and Academic Senate President at Los Angeles City College.



## Mystery Fiction Is More than Entertainment

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Two colleagues at my university—a professor emeritus of psychology and an associate professor of English—and I are editing a collection of twelve critical essays on the moral dimension of modern mystery fiction. Tentatively titled *Certainty and Ambiguity: Essays on the Moral Imagination of Mystery Fiction*, it explores mystery fiction as a genre with moral intent.

Perhaps the primary reason for the enduring appeal of mystery fiction is that it speaks to a deep longing in readers for what often gets lost in modern and postmodern culture: to know what is true and just. In a society that often seems devoid of order, the reader desires, even demands, a clear verdict for wrongdoing and injustice and a vindication for innocent victims. This yearning in avid mystery readers points to the need for moral stories. The very notion of a solution in the context of mystery stems from a romantic view of the world in which all seemingly chaotic events can be brought into some order.

In addition, this collection reflects three new trends in mystery fiction. First, whereas Golden Age mystery fiction and mystery fiction up to around 2000 focus mainly on personal guilt, many works of recent mystery fiction center more squarely on societal guilt and systemic injustice. Second, more recent mystery writers look for ways to address the moral chaos or moral uncertainty in society. Third, moral intent is detected, but the nature of the avowed morality is not always clear in some works of mystery fiction.

Some chapters discuss classical British mystery writers, such as G. K. Chesterton, Agatha Christie, Dorothy L. Sayers, Graham Greene, Patrick Hamilton, and Ellis Peters. Others focus on contemporary writers in the United States, Japan, and the Philippines, such as Stephen King, Tana French, F. H. Bacatan, and Natsuo Kirino. Although the genre of mystery novels began in the United Kingdom, its popularity soared in the United States in the 1930s-1940s and is now popular all over the world. *Certainty and Ambiguity* pays homage to the British roots of the genre while paying attention to the genre's popularity outside the British Isles. Most contributors to the volume are English professors in the United States, but some chapters have been written by academics in England, Ireland, and Japan.

**John J. Han** (Humanities Chair and Professor of English & Creative Writing, Missouri Baptist University) specializes in twentieth-century American literature (esp. John Steinbeck and Flannery O'Connor), world literature (esp. Asian poetry), and poetry writing. Since 1986, he has taught a wide variety of college English courses, including American literature, multicultural literature, world literature, Asian literature in translation, and creative writing. In addition to delivering conference presentations and invited lectures, he dedicates his time to poetry writing, translation, and editorial work.

## V. Research in Progress

### Announcement

#### **KAUPA Best Paper Awardees of KAUPA Letters Volume 8, Number 6**

KAUPA selected the following three KAUPA Best Papers by evaluating the papers published in the Research in Progress section of KAUPA Letters Volume 8, Issue Number 6 which was published in August 1, 2021. KAUPA is awarding three KAUPA Best Papers per each issue. Please submit your research progress to KAUPA Letters.

The author(s) of the highest quality paper will be awarded also a gift donated by our corporate sponsor Mommy's Pot with a KAUPA Best Paper Award certificate. Professors Seong Nam Hwang of Southeast Missouri State University and Young B. Choi of Regent University were honored this time.

Congratulations!

***A Statistical Analysis of KAUPA Membership Profile***

Seong Nam Hwang, Southeast Missouri State University

Young B. Choi, Regent University

***Cybersecurity Readiness in Local Governments***

Jungwoo Ryoo, Penn State Altoona

***NFT: Emerging Application Trends and Some Outstanding Issues***

Young B. Choi, Regent University

## The Implication of Nonprofit Board Composition for CEO Compensation: Interlocking Directorates, Gender Diversity, and Governance Characteristics

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### Abstract

This article examines the relationship between executive compensation and board governance composition characteristics in nonprofit organizations. Drawn from a panel of nonprofits in three Upstate New York cities from 1998 to 2014, the analysis shows that chief executive officers (CEOs) compensation is significantly and positively related to board governance characteristics. The results reveal that CEOs enjoy more compensation when he or she holds interlocking directorships measured as serving on the boards in other nonprofit organizations, and when the nonprofits are served by busy boards where a majority of members serve on boards of multiple nonprofits. The analysis further shows that financial rewards offered to CEOs are contingent upon female gender diversity in the boards. These findings suggest that board composition plays a critical role in executive compensation setting, which has been understudied in nonprofit organizations.

### Introduction

Top management compensation practices have been controversial among policymakers, scholars, and practitioners in the nonprofit sector in the wake of excess salaries enjoyed by high-profile chief executive officers in tax-exempt organizations. As more attention is paid to the managerial compensation in the nonprofit sector grows, demands for research about its determinants and consequences rise as well. Empirical studies in nonprofit literature on executive compensation have offered evidence on factors associated with CEO compensation such as pay-for-performance, organization size, and sector (Aggarwal, Evans & Nanda, 2012; Hallock, 2002). Although findings from prior studies provide valuable insights, little research has directly focused on investigating the role of board governance that plays a critical role in the CEO pay-setting process. In particular, scholars have lacked theoretical understanding about how board composition characteristics shapes decision-making over CEO compensation. I bring a new perspective into the understanding of CEO compensation in nonprofit organizations through an examination of important characteristics of board governance.

Seminal studies in for-profit literature provide helpful insights for understanding a link between board-level characteristics and executive pay. In particular, a concept of “*interlocking directorates*,” which refers to the practice of members of an organization sit on the boards of other organizations (Mizruchi, 1996), can help scholars to explore relationship between executive compensation and overlapping board memberships. Interlocking directorates studies have begun to appear in the nonprofit literature only recently (for a review of literature, see Yoon, 2020), and

they do not explore how interlocking directorates shape executive compensation in nonprofit organizations. Furthermore, extant studies provide little evidence on gender diversity in nonprofit boardrooms where the composition of female members ranges from 48 percent for a board member to 72 percent for chief executive (BoardSource, 2017). To fill this gap, I take the first steps to examine the link between interlocking directorates, board gender diversity, and CEO compensation.

### **Interlocking Directorates, Gender Diversity, and Executive Compensation**

#### *Executive Compensation as a Reward for Board Capital*

Top executives often serve as boards of directors in other organizations because of their “board capital” that brings strategic values to the organizations where they sit on the boards (Harris & Helfat, 1997; Peng, Sun, & Markóczy, 2015). Growing evidence supports the idea that interlocking directorships held by executives constitute an important strategic resource such as shaping strategy and overall performance (Geletkanycz & Hambrick, 1997), serving as an important channel of organizational learning and diffusion of management practices (Shropshire, 2010). Furthermore, sitting on multiple boards itself can signal CEO’s competence and unique quality, such as reputational capital for monitoring effectiveness (e.g., Fama, 1980). Scholars suggest that interlocking directorships bring important managerial benefits that contribute to organizational performance, and thus they should be reflected in their compensation (e.g., Horton, Millo, & Serafeim, 2012). Therefore, I posit that CEOs who hold interlocking directorships receive higher compensation than CEOs who do not hold interlocking directorships.

*Hypothesis 1 (CEO interlock): CEO’s interlocking directorships are positively associated with compensation received.*

#### *Executive Compensation as a Result of Weakened Monitoring Conducted by Busy Boards*

While some scholars focus on examining the link between interlocking directorships held by CEOs and compensation received, other scholars pay attention to investigate the link between interlocking directorships held by board members and CEO compensation. The CEOs, for instance, might be generously remunerated when their boards consist of members who have limited time and cognitive resources to spend on monitoring functions. Drawing on agency theory (Eisenhardt, 1989), this perspective centers on the effectiveness of the monitoring function conducted by “overboarded directors” (Harris & Shimizu, 2004) who serve on too many boards, which detracts them from acting as an effective monitor of governance activities. Holding multiple board appointments may result in a reduced amount of time and cognitive capacity to administer board activities such as board meeting attendance and monitoring functions (Core, Holthausen, & Larcker, 1999). The CEOs may obtain excess compensation when their boards carry out poor oversight functions due to board obligations from many organizations where they also sit on the boards. Importantly, extant studies pay attention to “busy boards” in which a majority of individuals serve on three or more boards and provide empirical evidence showing that busy boards increase CEO remuneration (Handschumacher, Behrmann, Ceschinski, & Sassen, 2019). Given that the extent of busy boards is generally associated with weakened board governance, I expect a positive association between the extent of busy boards and CEO compensation.

*Hypothesis 2 (busy boards): The greater the level of busy board members in the boards, the greater the level of CEO compensation.*

*Effects of Busy Boards on Executive Compensation in Relation to Gender Diversity*

Building on the previous hypothesis, I further propose that a baseline link between busy boards and CEO compensation is moderated by gender diversity in the boardroom. Although gender diversity aggregated at the board-level has not been much studied in the nonprofit sector, guiding knowledge exists in for-profit governance studies (Perryman, Fernando, & Tripathy, 2016). These studies generally suggest that gender-diverse boards have higher levels of oversight, which could prevent CEO overcompensation (Adams & Ferreira, 2009). Women board members have been found to possess a higher level of educational attainment, professional experience and knowledge than their male counterparts, which may contribute to improved board decision-making, including having an open discussion about sensitive board issues such as setting CEO salary (Hillman, Cannella, & Harris, 2002). Applying these findings to the nonprofit sector, it follows then that gender diversity would be associated with CEO pay-setting. In turn, female board representation may negatively moderate the positive relationship between busy boards and CEO compensation.

*Hypothesis 3 (gender diversity): Gender diversity in the boards may moderate the baseline relationship between busy boards and compensation such that greater diversity will lead to reduced CEO compensation.*

**Research Design***Data and Sample Selection*

The study sample used in the analysis is a unique panel of 501(c)(3) public charities in three Upstate New York cities from 1998 to 2014 drawn from the IRS Form 990 tax filings. The dataset consists of two types of data, including board-level data and organization-level data. First, I use GuideStar to hand-collect board-level data reported in Form 990 tax filings (Part V in old form filed before 2008 tax years, Part VII in revised form filed in 2009 and later) such as names, titles, and compensation of more than 40,000 individuals listed in the filings, including board members, Chief Executive Officers (CEOs), and key employees. Second, I also use a variety of organization-level data compiled by the National Center for Charitable Statistics (NCCS) Core Files. I use unbalanced panel representing a sample of 322 nonprofits for the analytic model.

*Empirical Strategy*

I use linear regression model to test the baseline relationship between interlocking directorships held by CEOs and compensation received. I further investigate the busy boards hypothesis by testing whether the CEOs are generously remunerated when the majority of boards of directors have three or more board appointments. Finally, I examine whether the strength of the baseline relationship between busy boards and CEO compensation is moderated by female gender diversity.

For dependent variable, I use measures of compensation reported in the Form 990 filings (Part V in old Form 990 filed before 2008 tax years, Part VII in revised Form 990 filed in 2009 and later). To test first hypothesis, I create measures for interlocked CEO directorship that captures whether the executive has other board appointments in nonprofit organizations in the study sample. I use *Interlocking Executive*<sub>nt-1</sub> which is a binary measure for interlocked CEO directorships that captures whether a CEO in nonprofit *n* in year *t-1* has at least two board appointments in the study sample. To test second hypothesis, I use *Busy Boards*<sub>nt-1</sub> variable that captures the extent of overboardedness where the boards of directors consist of individuals

who hold multiple board appointments in nonprofit  $n$  in year  $t-1$ . Following research tradition, I use three board appointments as a benchmark for classifying busy board members. I construct numerical measures of busy boards by calculating the percentage of board members who have three or more board appointments. To test third hypothesis, I use  $Busy\ Boards_{nt-1} * Gender\ Diversity_{nt-1}$  variable that captures whether the proportion of females in the boards changes the strength of the relationship between busy boards and CEO compensation in a nonprofit  $n$  in year  $t-1$ .  $Gender\ Diversity_{nt-1}$  is a numerical measure for a nonprofit's composition of board members with respect to gender and is measured as the proportion of female members divided by the board size?

Finally, I follow research tradition and include organization-specific control variables.  $X'_{nt-1}$  is a vector of organizational characteristics including organization age, board size, financial size, CEO tenure, CEO duality, geographic location, and National Taxonomy of Exempt Entities (NTEE) category?  $\xi_t$  is year fixed effects that controls for unobserved differences across time, and  $\varepsilon$  is an error term. Standard errors are clustered by organization.

## Results

First, the empirical results in the main model present that interlocking directorship held by CEOs have positive and significant impacts on compensation received ( $p$ -value  $< 0.05$ ), rendering support to hypothesis 1. Analysis suggests that a nonprofit organization seems to acknowledge various board capital possessed by its CEOs, including professional experience, knowledge, and social connections, which is often measured in the for-profit literature as whether they are invited to serve on boards in other organizations. Second, the results show positive and highly statistically significant coefficient ( $p$ -value  $< 0.01$ ) for busy boards, supporting hypothesis 2. The busy boards appear to have a significant impact on CEO compensation, implying that executive pay is shaped considerably by oversight functions of the boards of directors. Of particular importance is the interaction term between busy boards and gender diversity, which shows negative and highly statistically significant coefficient ( $p$ -value  $< 0.05$ ). Consistent with hypothesis 3, these results reveal that the baseline strength of positive relationship between busy boards and CEO compensation is reduced as the level of female board representation increases. It suggests that female representation serves as an internal contextual variable that facilitates monitoring over executive compensation settings. These findings provide corroborative evidence to contingency-based model of executive compensation, in which the board's internal context effectively moderates the baseline relationship between busy boards and executive compensation. Clearly, some nonprofit organizations whose board members are sitting on the boards of many other organizations remunerate high pay to their CEOs. However, this overboardedness has non-monotonous impacts when the boards consist of higher rate of female members.

In sum, empirical evidence on CEO pay in nonprofits provides general support for theoretical explanations presented in the article—managerial pay is strongly related to key characteristics of board governance composition. The results are robust to alternative samples, including models with aggregate compensation paid to the top management in lieu of the compensation paid to the highest-paid individuals.

## Discussion and Conclusion

The study contributes to scholarship by offering a board governance model of CEO compensation, in which the composition of governing actors and board appointments influence

pay-setting process in nonprofit organizations. Study results reveal that the relationship between interlocking directorates and top management compensation is contextual – it is influenced by gender representation in the boardroom. The results extend the existing literature by exploring the moderating effect of board diversity and encourage investigation of when, how, and under what conditions does board connectedness shape executive compensation. Findings also provide insights to practitioners. The results suggest that weakened governance monitoring functions of busy boards increase CEO pay. Along with the increased calls for intensified scrutiny over governance, much of the debate related to CEO compensation has concentrated on the effectiveness of monitoring performed by boards of directors. On this account, nonprofit leaders should pay more attention to board development practices by screening the number of board appointments held by the individuals when recruiting new members to avoid overboardedness, which may weaken the monitoring quality of board governance activities.

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## When in Sorrow ... Sings the Song

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During the last ten years of ministry at a fifty-five-year-old American suburban church as the Director of Music Ministries, I must have attended no less than a hundred funerals. Although I would attend them as an extension of my ministry, I often leave the funerals blessed by meeting the deceased whom I have never known before or learning the things I did not know about those whom I have known through the memories of their beloved family members and friends. The best part of attending the funerals for a music director is that I got to collect hymns and spiritual songs that were requested to be sung during the funerals mostly by the deceased or by the family members who fondly remember the deceased through their favorite hymns. Interestingly or expectedly, many of these hymns and spiritual songs sing about the hope to meet the Lord when going home, heaven.

These funerals, at first, were a culture shock for me, who attended Korean Churches all her life before serving this American congregation. Sometimes, funerals in American churches are titled “A celebration of life.” Even though there is hope for the afterlife for Christians, the instilled cultural belief that many Koreans are inherited would focus more on sorrow than celebration. It would be disrespectful for one to laugh at a funeral in Korean culture as it is believed to be appropriate to cry or even wail during the funeral. However, in American culture, people laugh, visit with one another, and joyfully greet family and friends whom they had not seen for a long time. Again, at first, this ‘celebratory’ mood of the funeral seemed disrespectful to the deceased and their family members, but soon I learned this is culture for many American Christians, celebrating the deceased by believing they had joined the cloud of saints in heaven.

Alongside such tradition, not only “Amazing Grace” and “It Is Well with My Soul” were some of the most frequently sung hymns in the funerals, but also “Count Your Blessings,” “Leaning on the Everlasting Arms,” and “How Great Thou Art” would make into the collection as well.

However, even for American Christians, whose funeral culture has been more celebratory, there are times one could find very emotional and somber funerals. Sudden, tragic, and younger people’s funerals could be some of them. No matter what, losing a loved one is never easy. Therefore, in such instances, many people would agree that it could be devastating.

And, that is what happened to me in my last four months of ministry at this church. It was a rainy Saturday night in April when I noticed I had a missed call from the husband of one of my best

friends. He would rarely call me, especially not on Saturday night. He did not answer my returning call, but soon after, the pastor of my church called and informed me of the fatal accident of my friend, who was in her early 40's, mother of two pre-teens, and loving and compassionate pastor. I couldn't believe it, couldn't accept it, and couldn't process it. Throughout the last ten years, I thought I had learned the American way of facing death. However, I couldn't get myself into 'celebrating' her rather short life and tragic death. I cried all night agonizing over losing her. My heart was filled with thick sorrow that I thought I could never sing again.

The very next morning, I was at worship with puffy eyes. Thankfully, we were still refrain from singing in the sanctuary due to COVID restrictions, so all the hymns had already been recorded a couple of weeks ahead of time. I couldn't quite understand when I decided to record myself singing "My Tribute" by Andraé Crouch for this Sunday. The text was not quite aligned with the passage and sermon theme, but I felt the Holy Spirit leading me to choose this song, so I followed God's lead. Then, only that morning did I realize the very reason the Holy Spirit inspired my heart to record "My Tribute" for worship a month before. The entire congregation was deep in sorrow and despair once learning about her death overnight, and God prepared for us to meditate and sing "My (Shannon's) Tribute" in our hearts as the message was exactly what she has been preaching through her life, her ministry, her humbly serving the people of God with full of God's love in her heart.

The next morning, my husband left for a month-long out-of-state military training, and throughout the entire month, I couldn't help but singing whenever possible as it was the only way to calm my troubled heart. I pulled out the collections that I have kept for the last ten years, but when I started to sing them, they became a new song with a new meaning in my heart. The choir members, which include the husband of the deceased, would gather outside the church on Thursday evenings and sang together as we mourned together. We, as the family in Christ, witnessed the healing power of the Holy Spirit when praising God, who comforts those who mourn, in one voice.

During this time of sorrow, I received the news of acceptance to Regent University as the Director of Choral Activities which I was hoping to share with my dear friend, Shannon, as she would have been so happy for this news. One of God's calling for this new ministry is very clear to me that I need to share this new joy in my heart of singing the songs, the old songs that would become new songs, and the new songs, especially when in sorrow, with the students, with the faculty and the staff here at Regent, and with all others who I would be acquainted through this position that God has brought me into. My hope is for them to witness the healing power of the Holy Spirit and God's comfort when they or their loved ones are in sorrow as they would keep singing the name of Jesus Christ, our Lord and Savior, who knows our sorrowful hearts. Here is verse one and refrain of "Lord, from Sorrows Deep I Call (Psalm 42)" by Matt Boswell

and Matt Papa, one of the songs that describes my heart so well through this time of mourn.

Lord, from sorrows deep I call  
When my hope is shaken  
Torn and ruined from the fall

Hear my desperation

For so long I've pled and prayed

God, come to my rescue

Even so the thorn remains

Still my heart will praise You

|

|

And oh, my soul, put your hope in God

My help, my rock, I will praise Him

Sing, oh, sing through the raging storm

You're still my God, my salvation<sup>4</sup>

Joan Pi, DMA, is the newly appointed Assistant Professor in Music/ Director of Choral Activities at Regent University (Virginia Beach, VA). Regent University has launched a Bachelor of Music in Performance, Church Music, and Music Leadership and a Bachelor of Arts in Music Leadership as of Fall 2021.

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<sup>4</sup> Boswell, Matt & Matt Papa, Lyrics to "Lord from Sorrow Deep I Call (Psalm 42)," *Music Ministry*, 2021, <https://www.music-ministry.org/hymns/lord-from-sorrows-deep-i-cry-ps-42/>

## A Conductor's Brief Report during the Pandemic

SeaHwa Jung

Director of Choral Activities at the University of Findlay

Artistic Director of the Findlay Civic Choir

Worship Choir Director of College First Church of God

We, ensemble teachers and directors, live in difficult years. We did not really know what to do when the pandemic hit, and though over the course of the year I heard many success stories, I have chosen to write about my experience not because mine is another notable success story or something special, but because I hope to encourage you with the knowledge that you are not the only one struggling these days.

I direct three different types of choirs: a college choir, a community choir, and a church choir. When the pandemic appeared last year, I had no idea that it would impact my life as deeply as it has. By spring break in 2020, my university had closed the campus and switched all classes to remote learning. I had been busy preparing my college choirs for a concert, which was less than a month away, but with only remote learning for the rest of the semester, plans for the concert had to be abandoned.

There was ample evidence that singing together during the time of COVID-19 was dangerous, and I was at a loss as to what to do with my choirs. For a while, staying at home was okay, but soon the absence of live music in my life left me feeling worse and worse. My students reported boredom and depression, too, and they suggested a virtual choir experience. I hesitated to jump in right away because I felt so strongly that asynchronous performance was not fully musical, and because I did not want to confront even more technological obstacles than the ones already plaguing my other meetings and teaching. In the end, however, doing nothing was not a tenable option.

So far, I've created four virtual choir videos with all the choirs I direct: college, community, and church. The first one that I created with my college choir in the spring semester of 2020 was quite meaningful. Even though I considered it a flawed first attempt, I discovered that my students really enjoyed singing from home. They provided lots of positive feedback, reporting that they had felt a sense of accomplishment and a positive attitude, which was especially welcome during this difficult and depressing time. While the students were recording their video, they could laugh again and enjoy singing. My wife and I did, too (she helped sing the women's parts for the guide recording).

There are many downsides to creating virtual choir videos. First and foremost, it is not actual performance and cannot be the same as a live performance. The technical difficulty is also very annoying. I spent an enormous amount of time learning many kinds of video editing skills. There were countless times that I had to start over on editing the video because of technical problems.

As a result, I needed to spend some of my budgets to purchase software and upgrade my old laptop.

If you have ever tried to make a virtual choir video, you probably will agree that the most difficult part is syncing the sound and the singers' lips. I must admit that listening to the same music over and over in the process wore on me. I learned that to make the production easier and improve the quality of the video, it is necessary to prepare a good guide for the singers to follow. A well-marked score, well-sung guide recordings, and detailed directions are essential.

In my case, I prepared scrolling score videos with singing, so that my singers could record their own singing while watching the video. You can find many good tips for creating a virtual choir now, but for my first video, I had to figure out a lot of things for myself by watching YouTube. I had hoped that the situation with the pandemic would get better after the long summer, but that did not really happen. I am grateful that my church choir is now split into two groups and sings with masks and distancing, but I still felt disappointed that we had not been able to perform the music I had planned for Lent and Easter. My community choir had not rehearsed for months and had lost support from the local performing arts center because the center itself was struggling financially during the pandemic. Most of all, I was crestfallen that we would not be able to present Beethoven's *Mass in C*, which I had planned to perform to celebrate Beethoven's 250th birthday.

It was still a struggle at the university in the fall semester in 2020, too. Maybe I was waiting for guidance from the administration, but no clear guidelines or instructions for choirs were forthcoming. I had to remind myself that I am the leader of those ensembles, and I had to find my own way. We rehearsed in a larger space to support distancing, and singers were required to wear masks. I started the semester carefully with brief sectional rehearsals for two weeks to ensure everyone's health and safety. I also tried different types of masks for better projection and breathing. Fortunately, no one who participated in the activities and rehearsals of my choirs tested positive for COVID-19, though many students were occasionally quarantined because of positive cases around them.

The semester concluded with a live-streamed concert with masks and physical distancing. Even though I felt very grateful to finish the semester without any huge problems, I realized afterward that I had missed something significant: facial expressions! Because of the masks, I couldn't deliver my facial expressions to the singers, and they could not respond facially, either. I especially missed the students' smiles, and it was terribly sad to realize that I didn't really know what the freshmen's faces looked like because they had joined the choirs with masks on from the beginning of the semester! So, I suggested that we make another virtual choir video with the college choir and the community choir. It became a good collaboration and gave my community choir members a chance to sing again after almost a year of silence. Again, a virtual choir video cannot replace a live concert, but it is a way to show that our choral singing is still with us.

The pandemic continues to create hardship for choral musicians and music programs everywhere. We all were hopeful to have a better year in 2021, but the variants disturbed all the hopes. Even with widespread vaccines and improved treatments the world may not be the same in the future.



What I've learned is that whatever the circumstances are, we cannot just sit and wait for something to happen. We, as leaders and teachers, need to show our positive attitude as well as our good musicality, even when that means doing something that we don't especially like or that is uncomfortably challenging. Please know that you are not alone in this struggle, and let's take comfort in continuing to make whatever positive impact we can in the lives of our singers!





## VI. Announcements

### KAUPA Paperweight Designed and Laser Engraved for Membership Drive



#### *Are you a KAUPA Lifetime Member?*

A new KAUPA paperweight was designed by President Choi as you can see on the left. The paperweight newly designed and engraved on wood will be sent to the KAUPA Lifetime Members first. If you are a KAUPA Lifetime Member, please send your home address to the KAUPA Headquarters for delivery. The e-mail address is [kaupahq@gmail.com](mailto:kaupahq@gmail.com).

The paperweight can be also used as a bottle opener with magnet function conveniently.

KAUPA is also planning to send a paperweight to all the members who paid a regular membership fee of 2021. If you paid your annual membership fee of this year, you are quite eligible to receive it. Please send your home address to the KAUPA headquarters for delivery. Stay tuned!

Your active cooperation in membership drive is cordially encouraged!

### A New KAUPA Logo Redesigned

KAUPA designed a new logo by incorporating the year of foundation 1986 as the following.



### A Pilot Academic Exchange with Korean Universities: KAUPA-Korea Program

- KAUPA is recruiting members who want to join a pilot 'KAUPA-Korea Program' which can be implemented during the summer vacation of 2021 (tentatively) or through sabbatical opportunities as an invited or a visiting scholar to Korean universities.
- KAUPA will do the best to establish mutual relationships with Korean universities' international offices interested in joining the KAUPA-Korea Program.
- If you are interested in the program, please send an e-mail to the President ([ychoi@regent.edu](mailto:ychoi@regent.edu)) with your information, including a target Korean university, the period of stay, your website URL, etc. More details about the program will be announced later.

### KAUPA Ambassador Program (KAP)

If you want to volunteer as a representative of your university or college, you are a very good candidate as a KAUPA Ambassador of your institution. The initial term of appointment is two years, and it can be extended every two years.

The responsibility of an Ambassador is mainly key liaison work between KAUPA and your university or college.

KAUPA is planning to appoint one KAUPA Ambassador for each member institution. Your volunteering is highly encouraged. Please send your e-mail of intent to the address [kaupahq@gmail.com](mailto:kaupahq@gmail.com) or the President if you are ready to serve all the KAUPA members of your university or college.

If your volunteering request is accepted, a Certificate of Appointment will be sent to you from the KAUPA headquarter as an evidence of your service for KAUPA as a KAUPA Ambassador to your university/college.

The following members were appointed as KAUPA Ambassadors. Congratulations!

- Heung Joo Cha, Associate Professor, University of Redlands, CA
- Helen Cho, Professor, Davidson College, NC
- Ho Soon Michelle Cho, Texas Woman's University, TX
- Kyung Cho, Professor, University of South Florida, FL
- Won Cho, Professor, University of Alabama at Birmingham, AL
- Dong H. Donna Choi, Professor, Park University, MO
- Hyeri Choi, Assistant Professor, Idaho State University, ID
- Angie Y. Chung, Professor, University at Albany, NY
- Chan-Jin (CJ) Chung, Lawrence Technological University, MI
- Sam Chung, Professor, City University of Seattle, WA

- Misoon Ghim, Professor, St. Joseph's University, PA  
(Prof. Ghim was also appointed as a KAUPA Ambassador to the Asian American Music Society.)
- Hyo-Joo Han, Associate Professor, Georgia Gwinnett College, GA
- Seong Nam Hwang, Assistant Professor, Southeast Missouri State University, MO
- Yumi Hogan, Adjunct Faculty, Maryland Institute of College of Art, MD
- Paul C Hong, Professor, The University of Toledo, OH
- Kyong Seon Jeon, Professor, Columbus State University, GA
- K. Casey Jeong, Associate Professor, University of Florida, FL
- Sun-Ah Jun, Professor, University of California, Los Angeles, CA
- Eunyong Jung, Assistant Professor, SUNY Cortland, NY
- Bomi Kang, Professor, Coastal Carolina College, SC
- Jinyoung Kang, Assistant Professor, Mary Baldwin University, VA
- Seok Kang, Professor, The University of Texas at San Antonio, TX
- Albert Kim, Assistant Professor, Temple University, PA
- Bryan S. Kim, Assistant Professor, Syracuse University, NY
- Eunjin (Anna) Kim, Assistant Professor, University of Southern California, CA
- Jaeyoon Kim, Professor, Point Loma Nazarene University, CA
- Jeong-Hee Kim, Professor, Texas Tech University, TX
- Jinho Kim, Assistant Professor, Lewis University, IL
- Kristine Kim, Associate Professor, Kennesaw State University, GA
- Ryu-Kyung Kim, Lecturer, University of Dayton, OH
- Texu Kim, Assistant Professor, San Diego State University, CA
- Young Kim, Assistant Professor, Marquette University, WI
- Doyuen Ko, Associate Professor, Belmont University, TN
- Eun-Joo Kwak, Associate University, Mansfield University of Pennsylvania, PA
- Chong Kyoon Lee, Assistant Professor, James Madison University, VA
- Eun-Joo Lee, Associate Professor, East Stroudsburg University, PA
- Jaesub Lee, Professor, University of Houston, TX
- Jeonghwa Lee, Professor, Shippensburg University, PA
- Jung C. Lee, Associate Professor, Milwaukee School of Engineering, WI
- Jung-lim Lee, Associate Professor, Delaware State University, DE
- Sangwon Lee, Associate Professor, Ball State University, IN
- Soo-Kyung Lee, Professor, University at Buffalo, NY
- Woo Hyoung Lee, Associate Professor, University of Central Florida, FL
- Yong Gyo Lee, Associate Professor, University of Houston-Victoria, TX
- Jee Hyun Lim, Lehigh University & William Patterson University, NJ
- Jaewook Myung, Assistant Professor, Southern Methodist University, TX
- Hyuntae Na, Assistant Professor, Penn State Harrisburg, PA
- Gon Namkoong, Professor, Old Dominion University, VA
- Won Gyun No, Assistant Professor, Rutgers University, NJ
- Tae-Sik Oh, Assistant Professor, Auburn University, AL
- David C. Oh, Associate Professor, Ramapo College of New Jersey, NJ
- Tae (Tom) Oh, Associate Professor, Rochester Institute of Technology, NY
- Indy Nohjin Park, Associate Professor, Oklahoma City University, OK

- Insun Park, Assistant Professor, The University of Akron, OH
  - Moon-Sook Park, Associate Professor, University of Arkansas, AR
  - Joan Pi, Assistant Professor, Regent University, VA
  - Jinsook Roh, Assistant Professor, University of Houston, TX
  - Jungwoo Ryoo, Professor, Penn State Altoona, PA
  - Felix Jaetae Seo, Professor, Hampton University, VA
  - Seong Sub Seo, Professor, Albany State University, GA
  - Sangwon Suh, Professor, University of California, Santa Barbara, CA
  - Sung Un Yang, Professor, Indiana University Bloomington, IN
  - Soon Suk Yoon, Professor, Western Illinois University, IL
  - Yeomin Yoon, Professor, Seton Hall University, NJ
  - Misook Yun, Professor, Youngstown State University, OH
- (In alphabetical order of each ambassador's last name)

### KAUPA Columnist Wanted

Are you interested in writing your opinions or thoughts? If you want to contribute essays regarding your teaching and research or any interested areas to our flagship publication outlet *KAUPA Letters*, you are qualified to be a 'KAUPA Columnist.' Currently, the following nine members are serving as KAUPA Columnists:

- Professor Heejung An, William Paterson University of New Jersey, NJ, Education
- Professor Semoon Chang (ret.), University of South Alabama, AL, Economics
- Professor Young B. Choi, Regent University, VA, Computer Networking & Telecommunications
- Professor Paul C. Hong, The University of Toledo, OH, Operations Management and Asian Studies
- Professor Helen Kim (ret.), The University of Alabama at Birmingham, AL, Pharmacology & Toxicology
- John Jae-Dong Kim, M.D. (invited), Los Angeles, CA
- Professor Youngsuck Kim, Mansfield University of Pennsylvania, PA, Music
- Dr. Gyonggu Shin (invited), Gwangju International Center, Korea, English Literature
- Professor Lisa Son, Barnard College of Columbia University, NY, Psychology
- Professor Jongwook Woo, California State University, Los Angeles, CA, Information Systems
- Professor Yeomin Yoon, Seton Hall University, NJ, Finance, and International Business

(In alphabetical order of each columnist's last name)

We are recruiting KAUPA Columnists in more diverse academic areas. If you are interested, please send the following information:

- Your name
- Your e-mail address
- Your university/college name
- Your teaching/research or interested area(s)
- Your essay writing related experience

to the President or e-mail address [kaupahq@gmail.com](mailto:kaupahq@gmail.com).

The initial term of appointment is two years. We are planning to publish at least four issues of KAUPA Letters per year, so the maximum number of your essay contributions would be eight. You are cordially invited to apply.

### **Book Publications**

The following shows the books published by KUAPA members. If you publish your books, please let us know by sending an e-mail to [kaupahq@gmail.com](mailto:kaupahq@gmail.com) for your book promotion. For your information, WorldCat® is a very useful tool for your book publication and promotion.

WorldCat ® Source URL= <https://www.worldcat.org/>

WorldCat® can be used to find items in libraries near you. [Reference: WorldCat® homepage] For example, if you want to find an e-book “Selected Readings in Cybersecurity,” you type in the book title and will get a list of the libraries keeping the book near you. There are other very useful diverse features to retrieve for your book promotion.

The following show one example information generated by WorldCat® about the book “Selected Readings in Cybersecurity.”

### **Most widely held works by Young Choi**

#### **Selected readings in cybersecurity** (file)

3 editions published in 2018 in English and held by 163 libraries worldwide

This collection of papers highlights the current state of the art of cybersecurity. It is divided into five major sections: humans and information security; security systems design and development; security systems management and testing; applications of information security technologies; and outstanding cybersecurity technology development trends. This book will mainly appeal to practitioners in the cybersecurity industry and college faculty and students in the disciplines of cybersecurity, information systems, information technology, and computer science.

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Book Title: *Tablets in K-12 education: Integrated experiences and implications*

Author(s): Heejung An, Sandra Alon, and David Fuentes

Affiliation of the Author(s): William Paterson University of New Jersey

Publisher: IGI Global

Publication Year: 2015

Relevant URL of the Book: <https://www.igi-global.com/book/tablets-education-integrated-experiences-implications/104645>

Book Title: *Handbook of research on efficacy and implementation of study abroad programs for P-12 teachers*

Author: Heejung An

Affiliation of the Author(s): William Paterson University of New Jersey

Publisher: IGI Global

Publication Year: 2017

Relevant URL of the Book: <https://www.igi-global.com/book/handbook-research-efficacy-implementation-study/157701>

Book Title: *Selected Readings in Cybersecurity*

Author(s): Young B. Choi

Affiliation of the Author(s): Regent University

Publisher: Cambridge Scholars Publishing, UK

Publication Year: 2018

Relevant URL of the Book: <https://www.cambridgescholars.com/product/978-1-5275-1641-0>

Book Title: *The Demand for Life Insurance: Dynamic Ecological Systemic Theory Using Machine Learning Techniques*

Author(s): Wookjae Heo

Affiliation of the Author(s): (Affiliation when the book published) South Dakota State University, (Current new affiliation) Purdue University

Publisher: Springer

Publication Year: 2020

Relevant URL of the Book: <https://link.springer.com/book/10.1007/978-3-030-36903-3>

Book Title: *Building Network Capabilities in Turbulent Competitive Environments: Business Success Stories from the BRICs*

Author(s): Paul Hong and Young Won Park

Affiliation of the Author(s): University of Toledo

Publisher: CRC Press (Taylor & Francis Company)

Publication Year: 2014

Relevant URL of the Book: [Building Network Capabilities in Turbulent Competitive Environments: B \(routledge.com\)](https://www.routledge.com/Building-Network-Capabilities-in-Turbulent-Competitive-Environments-B/routledge.com)

Book Title: *Building Network Capabilities in Turbulent Competitive Environments: Practices of Global Firms from Korea and Japan*

Author(s): Paul Hong and Young Won Park  
Affiliation of the Author(s): University of Toledo  
Publisher: CRC Press (Taylor & Francis Company)  
Publication Year: 2012  
Relevant URL of the Book: [Building Network Capabilities in Turbulent Competitive Environments: P \(routledge.com\)](#)

Book Title: Creative Innovative Firms from Japan  
Author(s): Paul Hong and Young Won Park  
Affiliation of the Author(s): University of Toledo  
Publisher: Springer  
Publication Year: 2019  
Relevant URL of the Book: [Creative Innovative Firms from Japan - A Benchmark Inquiry into Firms from Three Rival Nations | Young Won Park | Springer](#)

Book Title: Rising Asia and American Hegemony  
Author(s): Paul Hong and Young Won Park  
Affiliation of the Author(s): University of Toledo  
Publisher: Springer  
Publication Year: 2020  
Relevant URL of the Book: [Rising Asia and American Hegemony - Case of Competitive Firms from Japan, Korea, China and India | Paul Hong | Springer](#)

Book Title: Friend: A Novel from North Korea  
Author(s): Immanuel Kim  
Affiliation of the Author(s): The George Washington University  
Publisher: Columbia University Press  
Publication Year: 2020  
Relevant URL of the Book: [https://www.amazon.com/Friend-Novel-North-Korea-Weatherhead/dp/0231195613/ref=sr\\_1\\_1?dchild=1&keywords=immanuel+kim&qid=1625839738&sr=8-1](https://www.amazon.com/Friend-Novel-North-Korea-Weatherhead/dp/0231195613/ref=sr_1_1?dchild=1&keywords=immanuel+kim&qid=1625839738&sr=8-1)  
<http://cup.columbia.edu/book/friend/9780231195614>

Book Title: Diffusion of Korean Popular Culture in Western Countries  
Author(s): Do Kyun David Kim  
Affiliation of the Author(s): University of Louisiana at Lafayette  
Publisher: Seoul National University Press  
Publication Year: 2021  
Relevant URL of the Book: <https://www.snupress.com/book/category?md=view&goodsidx=3213>

Book Title: Hallyu: Influence of Korean Popular Culture in Asia and Beyond  
Author(s): Do Kyun David Kim & Min Sun Kim  
Affiliation of the Author(s): U of Louisiana at Lafayette & U of Hawaii at Manoa  
Publisher: Seoul National University  
Publication Year: 2011



Relevant URL of the Book: <https://www.amazon.com/Hallyu-Influence-Korean-Popular-Culture/dp/8952112016>

Book Title: Health Communication Research Measures

Author(s): Do Kyun David Kim & James W. Dearing

Affiliation of the Author(s): University of Louisiana at Lafayette & Michigan State University

Publisher: Peter Lang

Publication Year: 2016

Relevant URL of the Book: <https://www.amazon.com/Health-Communication-Research-Measures-Kyun/dp/1433129027>

Book Title: Health Communication: Strategies for Developing Global Health Programs

Author(s): Do Kyun David Kim, Arvind Singhal, & Gary L. Kreps

Affiliation of the Author(s): University of Louisiana at Lafayette, U of Texas at El Paso, & George Mason University

Publisher: Peter Lang

Publication Year: 2013

Relevant URL of the Book: [https://www.amazon.com/Health-Communication-Strategies-Developing-Programs-dp-1433118645/dp/1433118645/ref=mt\\_other?encoding=UTF8&me=&qid=](https://www.amazon.com/Health-Communication-Strategies-Developing-Programs-dp-1433118645/dp/1433118645/ref=mt_other?encoding=UTF8&me=&qid=)

Book Title: *Understanding Narrative Inquiry: The Crafting and Analysis of Stories as Research*

Author(s): Jeong-Hee Kim

Affiliation of the Author(s): Texas Teach University

Publisher: Thousand Oaks, CA: SAGE

Publication Year: 2016

Relevant URL of the Book: <https://www.amazon.com/Understanding-Narrative-Inquiry-Jeong-Hee-Kim/dp/1452282781>

Book Title: *Understanding Narrative Inquiry: The Crafting and Analysis of Stories as Research (Chinese Edition)*

Author(s): Jeong-Hee Kim

Affiliation of the Author(s): Texas Teach University

Publisher: Psychological Publishing Co.

Publication Year: 2018

Relevant URL of the Book: <https://www.amazon.com/Understanding-Narrative-Inquiry-Jeong-Hee-Kim/dp/1452282781>

Book Title: *Literary Epiphany in the Novel, 1850-1950: Constellations of the Soul*

Author(s): Sharon Kim

Affiliation of the Author(s): Judson University

Publisher: Palgrave Macmillan

Publication Year: 2012

Relevant URL of the Book: <https://www.palgrave.com/gp/book/9781137021847#aboutBook>



Book Title: Innovative Learning Environments in STEM Higher Education Opportunities, Challenges, and Looking Forward

Author(s): Jungwoo Ryoo & Kurt Winkelmann (Eds.)

Affiliation of the Author(s): Penn State University Altoona & Valdosta State University

Publisher: Springer

Publication Year: 2021

Relevant URL of the Book: <https://link.springer.com/book/10.1007%2F978-3-030-58948-6>



## Research Funds

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## Journals

### ETRI Journal

*ETRI Journal* is an international, peer-reviewed multidisciplinary journal edited by Electronics and Telecommunications Research Institute (ETRI) in the Republic of Korea. The main focus of the journal is to provide an open forum to exchange innovative ideas and technology in the fields of information, telecommunications, and electronics. For the Aims & Scope of the journal, [click here](#).

[Source: ETRI Journal homepage at Wiley Online Library:  
<https://onlinelibrary.wiley.com/journal/22337326>]

### Journal of Global Awareness

The *Journal of Global Awareness* (JGA) is a scholarly forum for the exchange and dissemination of knowledge, expertise, and research focused on global awareness issues.

The journal aspires to enhance our understanding of political, economic, social, demographic, technological, and environmental issues among global community members. It provides a forum for the exchange of research and knowledge on issues related to globalization. The journal's goal is to promote awareness of the diversity of cultures within our global communities and to recognize that all human beings are included in the process of globalization and that we all must strive to increase sensitivity to issues related to this process.

Authors may submit scholarly manuscripts from a wide variety of relevant disciplines that stress the issues related to global awareness.

JGA is published biannually.

[Source: St. John's University journal homepage: <https://scholar.stjohns.edu/jga/>]

*J-Institute*

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	1 월	2 월	3 월	4 월	5 월	6 월	7 월	8 월	9 월	10 월	11 월	12 월
원고 마감		<b>2/10</b>			<b>5/10</b>			<b>8/10</b>			<b>11/10</b>	
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1. Religion and Economic decision making.
2. Post – modern Feminism.
3. Innovation economics
4. Migration and uneven development
5. Triple bottom Line in Sustainability
6. Neo-mercantilism,
7. Secularisation hypothesis
8. Capabilities and functionings
9. Populism in Management and Business Studies
10. Well-being
11. Constitutional economics
12. Economics of law
13. New institutional economics
14. Neuro economics
15. Economic analytics
16. Rationality and Bounded Rationality
17. Information asymmetry
18. Rent-seeking behaviour
19. Self-interest with guile
20. Ecocentrism
21. Nudge
22. Populist National Movement
23. Populism in the post COVID-19 world

**Populism in Management and Business Studies****Paul Hong\***

Global Supply Chain Management and Asian Studies

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**Paul Hong** is Distinguished University Professor of Global Supply Chain Management and Asian Studies at the University of Toledo, USA. His articles have been published extensively in journals including *Journal of Operations Management*, *Journal of Supply Chain Management*, *International Journal of Production Economics*, *Journal of Business Logistics*, *Corporate Governance: An International Review*, *Journal of Business Research*, *Journal of Service Management*, *Management Decision*, *Business Horizons* and *European Journal of Management*. Since 2012, he coauthored with Dr. Young won Park for several books including *Rising Asia and American Hegemony* (2020; Springer), *Creative Innovative Firms* (2019; Springer), *Building Network Capabilities in Turbulent Competitive Environments* (2012 and 2014, CRC-Taylor Francis). His research interests are in global supply chain management, entrepreneurial innovation, and interfaces of ToP and BoP. He is Corresponding Author. He can be reached <[Paul.Hong@utoledo.edu](mailto:Paul.Hong@utoledo.edu)>

### **Populism in Management and Business Studies**

Increasingly, populism is receiving attention in management and business studies (M&BS). M&BS populism is described both in positive and negative light depending on perceptions, impacts and contexts. M&BS populism for the needs of those who are not included in the perceived elite class establishment. M&BS populism usually combines elements of strong political stances opposing established norms of large government, business, and mainstream interests.

Specific terms related to populism in management and business studies are chosen based three criteria: (1) evidence of populism movement;(2) recognition in reputable publications (books and journals); (3) wide usage in management and business studies and organizational contexts.

Key topics include the following but not limited to:

- **Global Economies (e.g., Globalization, Nationalism, Top of Pyramid, Base of Pyramid, Micro-Financing, Global Supply Chain Management)**
- Market System Reform (e.g., Collective Actions, Market Populism, Occupy Wall Street, Middle Class Populism, Business Nationalism, Stakeholder Governance, managing diversity, inclusive workforce, Sensitivity Training, Identify Politics)
- Organizational Reform Movement (e.g., Corporate Activism, Stakeholder Capitalism, , Corporate Social Responsibility, Sustainability, Public-Private Partnership)
- **Investor Activism (e.g., Investor Populism/Valuation, Pop Finance, Crowd Funding, Investor Nationalism)**
- Technology-driven Innovation (e.g., Sharing economy, Co-value creation, Co-evolution, Open Innovation, Open Access, Digital Capitalism, Digital Transformation, Platform Innovation, Smart Cities, Disruptive Innovation),

### **Populism in Economics**

#### **Economics and New Populism: Concept Note**

In the twenty first century national systems, both economic and political, in various parts of the world have and are going through dramatic changes. There is a shift in the issues that attract the attention and responses of common people and policy makers. In the twentieth century attention of policy makers and debates as well as discourses in the public space had revolved around

economic redistributive conflict. However, emergence of populism, that has been brought about due to diffusion of social media, the internet and repeated financial crisis, shifted the focus of discourse from distributive issues to debates located in themes such as nationalism, social conservatism, and social progression. Putting it another way public debate and discussion has veered around two strands namely nationalism and social conservatism on the one hand and cosmopolitanism and social progressive viewpoints. In fact, these two have and are emerging as two opposing blocks in the way economic policy making, academic and intellectual discourse are shaping up.

These changes have been witnessed in no isolated manner across geographies but has pervaded into a global phenomenon covering South Asia, Far East Asia, Europe, North America, and South America. The finer nuances of these changes are the shifting of attention from traditional class struggle to simultaneous attention to conservative, progressive and cosmopolitan values systems. This creates a certain puzzle. Recent economic crisis that many economies witnessed undoubtedly shifted the focus back to the economic welfare state but through conservative channels which also condescend to shrinking the role of the economic welfare state. So new ideas about public versus private provisioning and about essential versus non-essential goods or services have beginning to get foregrounded. These changes imply shift in attention from class-based stratification to stratification located in cultural identities.

Ironically, these churnings are not restricted to the economic policy making elite but is spreading even among the common folk as it were, with mobilizations from the lower rung of the population. In other words, the demographic spread of such economic processes is public and people centric too. The introspection and questions that these changes bring about are very critical such that ideas, models, and conceptualizations in the science of economics need a very subtly nuanced reorientation. So, what are the turns, economics must take to accommodate these populist views? What are the opposing positions in the knowledge base of economics? Has economics taken cognizance of such populist and anti-populist thought patterns? How will it change or how has it changed the study of economics? These debates will be focus of attention in this section of the encyclopedia.

#### **Long Essay – (3000 – 4000 words)**

24. Religion and Economic decision making.
25. Post – modern Feminism.
26. Innovation economics
27. Migration and uneven development
28. Triple bottom Line in Sustainability
29. Neo-mercantilism,
30. Secularization hypothesis
31. Capabilities and functionings
32. Well-being
33. Constitutional economics
34. Economics of law
35. New institutional economics
36. Neuro economics

37. Economic analytics
38. Rationality and Bounded Rationality
39. Information asymmetry
40. Rent seeking behavior
41. Self-interest with guile
42. Ecocentrism
43. Nudge

### **Populism and Culture**

Concept Note: Then and Now.

Dr. Jose C C and Dr Vagishwari,  
CHRIST (deemed to be University).

Populism as an idea is as well as an intellectual discourse has consistently been confined with in the domain of Political Science, Cultural Studies or Sociology. Rarely have historians engaged with it actively. The absence of such an engagement is ironical, when the study of Populism stems from a certain historical rootedness and spans out into many arenas, ranging from politics to personal and individual family histories. The emphasis on community representations, culture as an important source for historical construction, the voices of the subalterns by various schools of History, ranging from the Annales to the Post-Colonial and Post-Modernist historians is an evidence of the possibilities of inclusion of Populism in History. The ideational approach by Cas Mudde who argued that ideas that underlie populism must be the sole determining factor in its understanding, rather than the economic systems or political events of the day, strengthens the urgency of the need for History's and Historians engagement with Populism.

Writings on populism have covered a wide spectrum of contesting and rejecting it to that of upholding the approach as the most egalitarian and inclusive one. Richard Hofstadter in his Age of Reform termed the populists as regressive losers in the process of Modernization. At the other extreme was Lawrence Goodwin who articulated the idea that the populist movement was one of the largest democratic mass movement in his Democratic Promise: The Populist Movement. In between these two swings are the ideas that populism needs to be reclaimed from the right wing, because structurally, it has more left orientation. History of 20<sup>th</sup> century world was dominated by these two ideological polarities, where Populism was represented by individuals such as Roosevelt, Peron, Mahatma Gandhi, Jayaprakash Narayan, to mass movements such as the anti-colonial struggles.

A major feature of populism has been the domination of Revisionist history, in all parts of the world. This revisionism has an ever-widening arch, that envelopes, individual political leaders such as Donald Trump, Nigel Farage, Political Movements and Protests, Local Histories, Oral Narratives, Urbanism, Visual and performing arts and many other spaces. This Revisionist trend combined with exclusionist policies are driving the policies and priorities of States and Societies all over the World in 21<sup>st</sup> century. The far right AfD party in Germany represents the populist stand of opposing immigration. Similar is the stance of Swiss People's Party, that has catapulted it into a mainstream political voice in Switzerland. The cry of Post-Colonial Studies is to reconstruct historical experience from non-Euro American centric perspective, has gained it



populist support. Hence this project intends to navigate amongst these extreme stands, exploring why and how Populism should be read in Historiography.

### **Then and Now (History):**

#### **Long Essay: (3000 words)**

1. Elites (aka: Social Class; Work Specialization; Social Structure – how elitism leads to populism in historical perspective) – Dr John Dean confirmed
2. Populist Leader (aka: Marie LePen, Nigel Farage, Donald Trump – How did they become populist leaders, populist policies) –**Dr. Paul Hong** (The University of Toledo, USA) confirmed
3. Digital populism (aka: online campaigns, twitter, Facebook, e.g., Jasmine revolution) –

#### **Short essay: (1000-1500 words)**

1. Government (types, democracy – electoral participation) - Sanjay Lal Senior Lecturer in Philosophy at the Department of Humanities at Clayton State University, USA – Confirmed. Suggested to write a long essay.
2. Language (aka: Native Language; Language Acquisition; Literacy) – Mithilesh Kumar (Dept. of English, Christ University).
3. Religion (aka: Organized Religion [excluding cults]) – Sindani KIANGU Professor of History, University of Kinshasa, DRC, 00243 81 513 2326, [kiangusindani@yahoo.fr](mailto:kiangusindani@yahoo.fr)
4. Social Media. Social Mobility. Strongmen (aka: The New Political Demagogues; Government –how populist measures create political demagogues) - Prof. Dr. Michael Allen, Professor at the Department of Philosophy at East Tennessee State University.  
*Logic of Populism and how this results in a Politics of Strongmen, adding relevant examples, both first and third world.*
5. Social Sciences in Education (aka: relevance of social sciences in education, shrinking of space) – Dr Anitha Kurup, NIAS, Bangalore

### **Populism in International Relations (Samples)**

#### **Populist Leaders**

Populist leaders: Vladimir Putin  
 Populist leaders: Donald Trump,  
 Populist leaders: Viktor Orban  
 Populist leaders: Recep Tayyip Erdogan  
 Populist leaders: Jair Bolsonaro  
 Populist leaders: Moon Jae in (Korea)  
 Xenophobia

#### **Short Essays:**

sovereignty  
new isolationism  
new nationalism

electoral behaviour,  
Political rhetoric  
Illiberalism  
authoritarian populists  
demagogues  
jingoism  
politics of exclusion  
Pluralism  
neo-sovereignty



*Encyclopedia of New Populism and Responses in the 21 Century*

Guidelines for Authors

Dear Author,

Thank you for agreeing to contribute to the *Encyclopedia of New Populism and Responses in the 21 Century*. These short guidelines have been organized to simplify the process of preparing and submitting your manuscript(s). Please take the time to read them carefully. You will find everything you need to know at a glance in the table below. Further details are given on the following pages.

*New Populism and Responses* mainly seeks to explain, define, and update the recurring forms of populism in the 21st century. Examples used in this Introduction are limited to English speaking countries. But populism's existent expressions are ecumenically global. Like any long-lasting perennial organism, it is sturdy and comes in a variety of forms adaptable to environmental changes. In political or cultural terms its expression has been neither exclusively left, center, nor right. Populism contains multitudes, dates back centuries before it was identified with its modern name.

Populism has become a hot button issue in the recent times. The UK's Sunday heavy *The Guardian* published about 300 articles in 1998 that used the term "populism" or "populist" and by 2016 its use had skyrocketed to over 2,000. And growing. Probably the single greatest catalyst to date that injected populism into the world's Internet common discourse, that infused it into journalism right, left and center and awakened populist political activism was the Great Recession of 2007-08 and the subsequent global deprivations it engendered. In today's world populism

promises to remain and renew its intensity due to the covid-19 pandemic's deleterious effects on most nations middle and low-income groups, specially minorities.

In sum, some reasons among many why it is time for populism to be relocated, identified, and given refreshed 21st understandings. It has a shifting nature among people, events, causes that constantly demands fresh studies. It is a social and cultural phenomenon both universal and. In our 21st century world it is a product of our shared cultures and each our own exceptional deep culture.

This Encyclopedia is unique in its composition as it includes all the major disciplines of Social Sciences and thus will be a one stop source of nine different disciplines looking at new Populism.

### Everything at a glance

<b>Aims &amp; Scope</b>	<ul style="list-style-type: none"> <li>• tertiary literature (digested knowledge/established information in the field)</li> <li>• stand-alone-article</li> </ul>
<b>Authors</b>	<ul style="list-style-type: none"> <li>• small number of authors (we advise no more than two per chapter)</li> <li>• Please include the name of all article authors in the correct order with their affiliations in the manuscript.</li> </ul> <p><i>Authorship changes are not permitted after a chapter has been submitted.</i></p>
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- **Journal article with DOI:** Slifka MK, Whitton JL (2000) Clinical implications of dysregulated cytokine production. *J Mol Med* 78:74–80. doi:10.1007/s001090000086
- **Book:** Smith J, Brown B (eds) (2001) *The demise of modern genomics*. Blackwell, London
- **Book chapter:** Brown B, Aaron M (2001) The politics of nature. In: Smith J (ed) *The rise of modern genomics*, 3rd edn. Wiley, New York, p 234–295
- **E-book:** Marius, A, Jonas, B (2012) Ionotropic glutamate receptors. Retrieved from <http://...> Sarah, A, Julia, B (2010). *Neuromuscular junctions*. doi: xx-xxxxxxx
- **Online document:** Doe J (1999) Title of subordinate document. In: *The dictionary of substances and their effects*. Royal Society of Chemistry. Available via DIALOG. <http://www.rsc.org/dose/title of subordinate document>. Accessed 15 Jan 1999

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**UT** THE UNIVERSITY OF  
**TOLEDO**

# NEW POPULISM AND RESPONSE OF 21ST CENTURY

**INTERNATIONAL VIRTUAL CONFERENCE**  
24<sup>th</sup>- 25<sup>th</sup> September 2021

CHRIST (Deemed to be University) Bangalore, India and The University of Toledo, Ohio, USA, together with other collaborating institutions, are organizing an International virtual conference on the theme: New Populism and Responses of 21st century.

The current conference seeks to define, debate and update the recurring forms of populism in the 21st century.

For more information visit:  
<https://npc.christuniversity.in/about>



## About the Conference

CHRIST (Deemed to be University) and The University of Toledo together with other collaborating institutions are organizing an International virtual conference on the theme: **New Populism and Responses of 21st century**. The current conference seeks to define, debate, and update the recurring forms of populism in the 21st century.

The aim of the conference is to bring the experts from the different disciplines to discuss around the theme, which will enhance the understanding of the changing facets of Populism. The outcome of these discussions will be converted into publications. The organizers are planning to publish a reference work and conference proceedings of the selected works. This will give an opportunity for the participating institutions to network and collaborate on research and publication.

## Organising Institutions



Christ (Deemed to be University), India



The University of Toledo, USA



## Conference Chairs



**Dr. Joseph Chacko Chennattuserry**  
Pro Vice-Chancellor  
Professor of International Studies, Political Science and History  
Christ University, India



**Dr. Paul C Hong**  
Distinguished University Professor  
John B. and Lillian E. Neff College of Business and Innovation  
The University of Toledo, USA

For further quires contact through [npc@conference.christuniversity.in](mailto:npc@conference.christuniversity.in)

**Conference: 2021 New Populism and Responses of 21<sup>st</sup> Century**  
**2020 GSCM Conference**

**Special Journal Issues: Journal of Operations Management**

**Books: Creative Innovative Firms (Springer, 2019) ;**  
**Rising Asia and American Hegemony, (Springer, 2020)**

## The 34<sup>th</sup> Rhode Island Transportation Forum

The 2021 Rhode Island Transportation Forum Committee invites you to submit abstracts for presentation at the 34<sup>th</sup> RI Transportation Forum on October 29, 2021. All abstracts must be submitted electronically to [leekw@uri.edu](mailto:leekw@uri.edu) by September 29, 2021. The Committee plans to accept at least 6 presentations and 12 posters, with the possibility of more if time allows.

### General Information:

Primary authors with selected Abstracts for **protium presentation** will be notified to prepare a full paper and 19-minute PowerPoint presentation (or pre-recorded presentation). An invitation to present at the Forum is contingent upon the acceptance of the abstract by October 4 and the submission of a 19-minute pp (or pre-recorded) presentation by October 15, 2021. Presenters will be required to present, prior to their (pre-recorded) presentation, with a 1-minute introduction (of themselves and team members?) and to lead 5 minutes Q/A session immediately following. Presenters will be given a 25-minute presentation block during the conference, 1-minute introduction, 19 minutes to present and 5 minutes for Q&A. Papers should highlight any participation or collaboration within universities, across universities, as well as with our State DOT and Industry partners. Papers should also describe impacts or potential impacts to our transportation infrastructure and systems.

Primary authors with selected Abstracts for **poster presentation** will be notified to prepare their posters for presentation. An invitation to present at the Forum is contingent upon the acceptance of the abstract and the submission of the poster electronically by October 15, 2021. Presenters will display their posters before 8 am on Friday, 10/29/21. The three best posters will be recognized by American Consulting Engineers Council (ACEC) RI Chapter. Posters will be reviewed by ACEC representatives by noon, and winners will be announced around 2 pm. Thus, it will be nice presenters will be next to posters except the Forum will be in the oral sessions. Posters should highlight any participation or collaboration within universities, across universities, as well as with our State DOT and Industry partners. Posters should also describe impacts or potential impacts to our transportation infrastructure and systems.

<b>Deadlines: Task</b>	<b>Due Date</b>
Abstract Submission	9/29/2021
Selection Notification	10/4/2021
Submission of pp (or Pre-Recorded Video Presentation)	10/15/2021
Submission of electronic posters	
RITRC Feedback for Submitted	10/22/2021
Presentations at The 34 <sup>th</sup> Transportation Forum	10/29/2021

Thank you and have a great fall.

Sincerely,

K. Wayne Lee, Ph.D., P.E., F. ASCE  
Professor III of Civil and Environmental Engineering  
Director of RI Transportation Research Center (TRC)  
Co-PI of USDOT Region 1 University Transportation Center (UTC) TIDC Grant  
Co-Founder of New England Transportation Consortium (NETC)  
The University of Rhode Island  
Fascitelli Center for Advanced Engineering, Room 206  
2 East Alumni Avenue  
Kingston, RI 02881

Tel: (401)874-2695 Fax: (401)874-2786

[leekw@uri.edu](mailto:leekw@uri.edu)

<https://web.uri.edu/ritrc>

### **The 2021 KOCSEA Technical Symposium**

Dear KOCSEA members,

The organizing committee of 2021 KOCSEA Technical Symposium is delighted to announce that the annual KOCSEA Technical Symposium will take place in Las Vegas on November 6-7, 2021. KOCSEA (<http://www.kocseaa.org/>) is an organization of Korean-American scientists and engineers in Computer Science and Engineering. The annual KOCSEA Technical Symposium is its flagship event that provides a one-and-a-half-day forum for top Korean-American scientists in Computer Science and Engineering at various career stages, in Academia and Industry, from the U.S. and Korea, to exchange innovative ideas, form new collaborations, and identify research and funding opportunities. Due to the pandemic, the symposium will be hybrid (both offline and online) but mainly based on the offline meeting. We will accept applications for regular talks and posters. The submission site will be available in a couple of weeks at the symposium website. We would like to encourage you to plan for participating and sharing your work and accomplishments with other KOCSEA members. The brief information of the symposium is:

- Event: The 21st KOCSEA Technical Symposium
- Date: Saturday, November 6th and Sunday, November 7th.
- Venue: University of Nevada, Las Vegas (UNLV)
- URL: <http://kocseaa.org/symposia/2021/>
- Contact: Mingon Kang (General Chair) and Kyu Hyung Lee (Program Chair)  
([kocsea.pc@gmail.com](mailto:kocsea.pc@gmail.com))

Additionally, we are awarding scholarships to a number of graduate students who participate in our poster session. Please encourage your students to apply for the scholarship ([kocsea.pc@gmail.com](mailto:kocsea.pc@gmail.com)). We will send you detailed information soon for participation as a speaker and scholarship.

We would greatly appreciate your participation and look forward to meeting you at the 2021 KOCSEA symposium.

Best regards,

Mingon Kang, Ph.D.  
General Chair, 2021 KOCSEA Technical Symposium  
Assistant Professor  
Department of Computer Science  
University of Nevada, Las Vegas  
Email: [kocsea.pc@gmail.com](mailto:kocsea.pc@gmail.com)

## UKC 2021

### Call for Papers

The 34th annual US-Korea Conference on Science, Technology, and Entrepreneurship (UKC 2021) is jointly organized by the Korean American Scientists and Engineers Association (KSEA), the Korean Federation of Science and Technology Societies (KOFST), and the Korea-U.S. Science Cooperation Center (KUSCO). It draws over 1,000 scientists, engineers, entrepreneurs, government officials, corporate executives, and policymakers. This year's conference, **UKC 2021**, will be held **Dec 15 – 18, 2021 at the Hyatt Regency Orange County in the Los Angeles area, CA**.

The UKC 2021 theme “**Pursuing Global Health and Sustainability**” reflects UKC's special multidisciplinary nature. UKC 2021 will provide a venue where convergence and innovation can be shared through interdisciplinary integrations. The program covers broad areas of science and technology, including but not limited to basic science, applied science, engineering, technology, entrepreneurship, and science policy.

### Symposiums

On behalf of the UKC 2021 Program Committee, we invite you to submit either **a one-page paper or a full paper** describing significant research findings, R&D trends, and future prospects of sciences and technologies in the technical groups listed below:

- A. Physics (PHY)
- B. Chemistry (CHM)
- C. Mathematics, Statistics, Geology, Meteorology, Astronomy, Oceanography & Others (MAS)
- D. Biology, Botany, Zoology, Biomedical Engineering, Genetic Engineering (BME)
- E. Agriculture, Ecology, Food, Nutrition (FAN)
- F. Medical Science, Pharmaceutical Science, Veterinary Medicine, Physical Education (MPS)
- G. Chemical Engineering, Textile Engineering, Nuclear, Petroleum, & Applied Chemistry (CHE)
- H. Mechanical Engineering, Aerospace Engineering, Naval Architecture (MAN)
- I. Materials Science, Metallurgy, Mining Engineering (MSE)
- J. Civil Engineering, Architecture, Environmental Engineering (CEA)
- K. Electrical and Electronics Engineering, Communication Engineering (EEC)
- L. Computer Science, Systems Engineering (CIT)
- M. Industrial Engineering and Management Science (IMS)

Papers should be submitted via respective links for a **one-page paper** or **full paper**. During the

submission process, a technical group (A through M) must be specified where the paper will be considered for a podium presentation or a poster. All papers must be written in English.

One-page papers will be reviewed and selected by each Technical Program Committee. Accepted one-page papers will be published in the electronic version of the UKC 2021 Proceedings.

Full papers will be reviewed by reviewers appointed by symposium chairs. Selected papers will be recommended to appropriate journals (i.e., UKC 2021 sponsoring journals) for consideration for publication. Abstracts of submitted full papers will be published in the electronic version of the UKC 2021 Proceedings. The authors will keep the copyright and only abstract (modified if needed) will be published in the UKC proceedings.

#### **A current list of supporting journals:**

- Journal of Intelligent Transportation Systems: <https://www.tandfonline.com/toc/gits20/current>
- Micro and Nano Systems Letters: <https://mnsj-journal.springeropen.com/>
- Industrial Engineering & Management Systems: <http://www.iemsjl.org/>
- Journal of Society for e-Business Studies: <http://www.jsebs.org/jsebs/index.php/jsebs>
- 한국전자거래학회지: <http://www.calsec.or.kr/journal/journal.php>
- KSCE Journal of Civil Engineering: <https://www.springer.com/journal/12205>

### EARLY PAPER SUBMISSION WEEKLY RAFFLE EVENT

In order to encourage the earlier submission of UKC papers, we will have weekly raffles at 12 pm on Mondays, starting August 16, 2021. We will draw two winners every week until the end of early paper submission (September 15). Winners will receive \$100 voucher toward UKC registration including meals.

#### **One-page Paper Submission**

#### **Full Paper Submission (EasyChair)**

#### **Fostering Innovation with Rising Experts (FIRE)**

The FIRE Symposium at UKC is the industry-specialized avenue of participation for attendees of the US-Korea Conference 2021 (UKC). It's the most popular networking event for technical and non-technical career professionals at the conference.

The FIRE Symposium focuses on serving undergraduate students, graduate students, professional students (medical, dental, pharmacy, etc.), recent graduates, and early-career professionals. The

Professional Symposium at UKC aims to provide attendees valuable and meaningful experiences for career and leadership development through specialized panels, workshops, and events. The FIRE Symposium is a separate application process from other symposiums and forums of UKC.

**How to Apply**

Online submission is available [HERE](#). Should you have any questions, please send an email to [\[YG@KSEA.ORG\]](mailto:YG@KSEA.ORG).

**Important Dates**

Call for Papers	Apr. 15, 2021
Early Paper Submission Deadline	Sep 15, 2021 (for registration discount)
Early UKC Fellows Application Deadline (Students and Early Career Professionals Only)	Sep 15, 2021 (for registration discount)
Paper Submission Deadline	Sep. 30, 2021
Acceptance Notification for Early Submission	Sep. 30, 2021
Acceptance Notification	Oct. 15, 2021
UKC Fellows Application Deadline (Students and Early Career Professionals Only)	Sep. 15, 2021
Registration Open	Oct. 15, 2021
Early Registration Deadline	Nov. 15, 2021
Online Registration Deadline	Dec. 1, 2021
Onsite Registration Open	Dec. 15, 2021

Should you have any questions, please contact us at [ukc2021@ksea.org](mailto:ukc2021@ksea.org).

[Call for Papers in PDF](#)

Sincerely,

Conference Chair, B. Brian Park

Program Chair, Jong Park

[ukc.ksea.org/ukc2021](http://ukc.ksea.org/ukc2021)



**Job Opportunities**

- Courtesy of KSEA Job Opportunities Link: <https://ksea.org/us/information/job-opportunities/>

**AAA Foundation**

The AAA Foundation is opening job positions: Senior Researcher and Researcher. See the link below.

<https://aaafoundation.org/jobs/>

Please contact Dr. Woon Kim ([elly9911@gmail.com](mailto:elly9911@gmail.com)) if you are interested.

Sincerely,

Younghun Bahk  
Secretary of General Affairs  
Korean Transportation Association in America





## VII. Essays & Poems

### Enable the People to Say, "Amazing: We Did it, All by Ourselves!"

**Yeomin Yoon**

*Professor of Finance and International Business at Seton Hall University*



As an economist and advisor to a UN agency, I used to organize seminars and workshops for government officials in Asia and the Pacific to attract foreign direct investment (FDI) for economic development. However, I took the pain to emphasize that policymakers should not forget about a more critical task than attracting FDI – mobilizing inactive domestic capital.

If 85 percent of the population holds its assets outside of the legal system so that the total value of the "dead" capital in the real estate market alone is worth 55 times the value of the foreign investment stock in the country, the leaders of the government need to trigger reforms. According to Hernando de Soto's estimates, the developing countries hold at least \$9 trillion in real estate alone in the form of "dead" capital.

When I meet economic policymakers of a developing country, I often quote a passage from a book that has nothing to do with economics. The book's title is *The Power of NOW: A Guide to Spiritual Enlightenment*, written by Eckhart Tolle, a philosophy lecturer at Oxford University.

A beggar had been sitting by the side of a road for over thirty years. One day a stranger walked by. "Spare some change?" mumbled the beggar, mechanically holding out his old baseball cap. "I have nothing to give you," said the stranger. Then he asked: "What's that you are sitting on?" "Nothing," replied the beggar. "Just an old box. I have been sitting on it for as long as I can remember." "Ever looked inside?" asked the stranger. "No," said the beggar. "What's the point? There is nothing in there." "Have a look inside," insisted the stranger. The beggar managed to pry open the lid. With astonishment, disbelief, and elation, he saw that the box was filled with gold.

The Peruvian economist de Soto is that stranger who is telling developing countries to look inside and mobilize inactive domestic capital they are sitting on. The leader's task in every developing country is to initiate and accomplish the necessary national reforms to activate such capital. The reforms include:

- Uniform law
- Enforceable contracts
- Debt collection mechanisms
- Proper documentation of property rights
- Specific standards and transparency in accounting
- Reasonably functioning, uncorrupted bureaucracies

Such reforms would enable developing countries to get the nation's law in line with how people live and work and transform what Dr. de Soto aptly calls the "dead" capital into "live" capital that would be utilized productively together with FDI.

I believe that one does not have to be a die-hard capitalist to say that, for the moment, capitalism, or the market system, if one is allergic to the "c" word, is the system that provides the tools to create massive surplus value. However, let me hasten to add that capitalism without a human face would be as detrimental to humanity as the debunked (e.g., Soviet) socialism without a human face was. If I quote a Hungarian saying, "In capitalism, men exploit men, and in socialism, vice versa."

It behooves for policymakers to heed the following (bullet-point) observations if they wish to keep the economic system of their country humane:

- The reality of human societies throughout the recorded human history is that the economy was naturally "embedded" in society, not the other way around.
- The economy is not (and should not be) autonomous, as mainstream Anglo-American economics assumes erroneously; it is (and should be) subordinated to society.
- The running of society as an adjunct to the market is wrong, never worked, and would not work in the future. It is inappropriate to have social relations embedded in the economic system instead of having the economy embedded in social relations.
- Politics (governance), culture (especially its educational components), and economic activities (production, exchange, distribution, consumption) are dimensions of human social existence. Sociality is a necessary form of human existence. Any social science (e.g., economics) that ignores human existence's social aspects is inadequate from its inception. [ I believe that Aristotle, as well as Confucius/Mencius, would have approved of the statement that there is one science of society with parts having different foci for heuristic rationale. The creation of schools of law, business, social work, etc., with the semblance of autonomy, is an unfortunate occurrence. I am one of the few voices crying in the wilderness. Some academic colleagues may agree with me, but they refrain from speaking out for fear of ostracism from their professions.]
- According to Aristotle, politics is the culmination of ethics and the master science, an integrated study of social life viewed as a complex organic system. Per Aristotle, economics is a dimension of ethics that posits the *summum bonum* for human society and describes the regional structure of human social existence.
- The economy exists for the human person, and not vice versa. The moral principles should shape all economic life. Economic choices and institutions must be judged by how they protect or undermine the life and the dignity of the human person, support his/her family, and serve the common good.

• At a minimum, leaders should not let the Theology of Neoliberalism displace the Theology of Saint Paul, as happened in America during the last four decades, notwithstanding ubiquitous churches. The former represents the economy *of the 1%, by the 1%, for the 1%* -- if I borrow the words of Robert Reich, a former US secretary of labor, "socialism for the rich, harsh capitalism for the many" (See his 2020 book, *The System: Who Rigged It, How We Fix It*.)

To keep the economy humane requires leadership. But the question is: how is a critical mass of leadership formed in a specific country at a particular moment in time? I confess that I do not know. How a critical mass of leadership is developed is a great mystery to me. If any reader of the *KAUPA Letters* happens to find the answer, kindly let me know. I wish to learn before I collapse eventually.

But at least I can share my thought on leaders or leadership by paraphrasing a passage from a great thinker of ancient China. According to the *Tao Te Ching* (道德經), a collection of thoughts of Lao Tsu (老子)<sup>i</sup>:

A *good* leader is one whom people respect and love.

A *bad* leader is one whom people fear.

The *worst* leader is one whom people despise.

An *enlightened* leader performs actions without unnecessary speech (that is, without resorting to propaganda or spin), and his people say, "Amazing: we did it, all by ourselves!"

What does an enlightened leadership entail in the context of capitalism -- regardless of whether it is practiced in the "one and only superpower" (USA) or the "superpower wannabe" (China), or anywhere else?

Arguably, the fact that capitalism has not created the political economy of a just and equitable society seems to be a historical verity. The inherent tendency of capitalism of growing inequality (along with its boom-bust economic and financial cycles) is attributable to the system's seeming unwillingness or inability to tackle the so-called "divergent problems."

Unlike "convergent problems," which are the problems that are distinct, precise, and certain beyond any reasonable doubt and can be solved by mathematics, quantification, measurement, and exact observations, divergent problems do not yield to ordinary logic. A salient example is the pair of opposites such as *Liberté* and *Egalité*. Whoever coined this slogan of the French Revolution (1779) insightfully added a third factor, *Fraternité*. Liberty and equality cannot be reconciled without the third "transcending" force -- brotherliness (or sisterliness).

Policymakers cannot solve divergent problems by relying on those economists who attempt to find answers by building mathematical formulae or models. Such issues should and can be transcended, however. A pair of opposites like freedom and equality cease to be opposites at the higher level -- the fundamental human level, where such higher forces as brotherliness, love, compassion, understanding, and empathy become available. And such higher human faculties can be generated only through education that develops "the whole human," not the so-called *Homo economicus* advocated or preached by mainstream Anglo-American economics and finance.

This mindset of "a rational agent who optimizes his utility under the given budget constraint" reduces humans to clever "economic animals." This gross reductionism refuses to accept the divergency of divergent problems. It causes higher human faculties to remain dormant and wither away, and when this happens, the "clever animal" is more likely than not to destroy itself. It is revealing that a recent study in the US finds that university students who take microeconomics become more selfish after taking the course.

As many correctly point out, capitalism has a remarkable capacity to lift people out of poverty. So, in a sense, there is no "economic" problem. But there are moral problems, which are not convergent but divergent problems that have to be understood and "transcended" by humans by becoming truly human by developing their higher faculties through proper education. Without them, there is no humanity, and humans (in the US, China, Korea, or any other country) will most likely be permanently subject to capitalism's dark, seeming "eternal verity" of highly unequal and unjust" political economy.

In the 21st century, leaders face the daunting task of facilitating humanity to achieve a workable balance of the three divergent issues, *Liberté, Égalité, Fraternité* in an environmentally sustainable global economy.

Do the leaders of the so-called "one and only superpower" or the "superpower wannabe" have the wisdom and willingness to become such enlightened ones as envisioned by Lao Tsu? If their answer is yes, I believe they should strive to educate their people to become "the whole humans," rather than the so-called *Homo economicus*. Under such leaders, the people will say, "We did it!" when they lead acceptable and sustainable living standards in a civilized manner. Furthermore, the people would believe firmly and speak with confidence that "Our future is in our own hands."

A precaution seems in order. Human history displayed many instances in which *bad* or *worst* leaders fooled their people with fake news, propaganda, spins, lies, damned lies, and statistics.

A notorious example is the following case from China: zhǐ lù wéi mǎ (指鹿为马)-- ["point to a deer and call it a horse."](#) This four-character Chinese proverb goes back to the first Chinese dynasty, the Qin Dynasty. This expression describes a situation where "black" is called "white" and vice versa to manipulate people. It was attributed to a figure by the name of [Zhao Gao](#) (赵高)<sup>[1]</sup> who was the highest-ranking eunuch and the prime minister for the second Qin emperor, Qin Er Shi (秦二世), who reigned from 221 to 206 BCE.

Zhao was very ambitious and had treasonous ambitions. He ruled with an iron fist; even the emperor was afraid of him. Feeling concerned about the growing dissatisfaction from the imperial court ministers, he wanted to know which ministers were absolutely "loyal" (or "disloyal") to him.

One day Zhao presented the emperor with a deer (dressed as a horse) but said it was a swift horse. "Prime Minister, you are mistaken. That is a deer." Zhao, prepared for this response, replied, "If that is the case, your majesty, ask the ministers of your court what it is." The supermajority of the ministers, however, didn't dare to disagree with Zhao. Instead, they, except a few, sang the same tune as the most powerful eunuch.

Such evil narratives as Zhao's above cannot fool a *whole human*. The latter is (and should be) knowledgeable and educated well enough not to be fooled by the former. The primary purpose of university education is to help each student establish a lifetime foundation for becoming the latter. Such people acquire *moral and intellectual virtues*, including strong backbones (self-respect and courage), as envisioned by Aristotle, Confucius/Mencius, and Saint John Henry Newman (who wrote a seminal book, *The Idea of a University*). Thus, at a minimum, fake news, propaganda, spins, lies, damned lies, and statistics cannot fool *whole humans*. Importantly, they enjoy the pursuit of justice, making society more civilized and humane.

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<sup>1</sup> See Chapter 17 of *Tao Te Ching* (道德經) translated by Gia-Fu Feng and Jane English. Vintage Books, Random House, New York. 1972.





## Tips to Professors for Managing Money

**Semoon Chang**

*Professor of Economics (ret.), University of South Alabama*



KAUPA professors, both young and old, are busy preparing lectures, writing research papers for publication, and taking care of family life. My belief is that these professors need to seriously think about managing family finance now so that they do not face any regrets when retirement approaches.

First, if an option is available for contribution to retirement savings—you want to contribute the maximum you can afford. You are not likely to pay income tax on your contributions, at least on earnings on your retirement savings. Note that your retirement savings will increase at a compound interest rate (interest on interest).

Be safe. Prepare estate papers such as Wills, and Powers of Attorney for both health and finance right away. Most likely, all of you will have long happy and healthy years after retirement; however, life could throw you a curve ball and you never know if or when that might happen. Critical point, you not only prepare these documents, but they must be completed by your signature. Do this at an attorney's office. It does not cost a great deal and could prove invaluable when needed.

When you look to purchase “big ticket items”, postpone the purchase until you have slept on the decision at least one night, if not two, before you buy them. If you are told that those items, or their sale prices, do not last beyond today, think hard to determine if you really need them right away. Most likely, no, you may not. Another sale will soon be coming.

When you use credit cards, make a note of the date, items/services purchased, and the amount so you are not surprised when you receive the credit card statement. The tighter your financial situation is, the more you may be surprised when the statement arrives.

Because of the high interest rates charged on credit card balances, it is important to pay the credit card debt in full, every month. By the way, if you have a bad credit rating and can no longer own a credit card, you can begin re-building your credit score by applying for a “secured credit card”. This can be a Visa or a Mastercard. Secured credit cards are available to those with bad credit records.

Sometimes, retirement accounts allow you to borrow money against the account. It is best to just forget about this option. Please do not touch your retirement savings. Also, do not cosign a loan for others, if possible.

I have mixed feelings about this widely popular suggestion of not co-signing for anyone. Many years back when I left Korea, my university in the United States required a document of financial

support in case I could not pay for my studies. My friend's father, who was a banking executive at the time, signed the document so that I could come to the U.S. for study.

When you have some extra money, a good investment is buying stock. Rather than buying stocks of one company, you may consider buying shares in mutual funds.

When I began my career, we opened a monthly investment plan to buy stock in a reputable company. Incidentally, the company is still doing well. The increase in asset value was not as high as I expected, at least, in part, because of the approximately 2 percent fee for handling the account.

To minimize the charges of management fees, you may consider buying shares in an index fund. Index funds are Mutual Funds in which the mix of stocks is pre-selected, making the judgment of investment brokers unnecessary. This leads to very low fees, often less than 0.5 percent.

Within the concept of an index fund, there are many different types. You may want to do research on your own so that you can select one with which you feel most comfortable.

Some people practice day trading. This means that you buy and sell stocks several times a day in order to make a profit from the changing prices within a day. Day trading is like gambling. You should stay away from it.

By the way, stocks represent actual ownership shares of the company. Bonds represent a contract that shows the company borrowed money from you. Stockholders are thus owners of the company, while bondholders are creditors of the company.

Stockholders earn money from quarterly dividends and rising prices of the company's stock. Bondholders earn money from interest but not from any changing prices of bonds. Bond prices vary inversely with expected changes in interest rates, making it difficult to predict. Playing with bond prices is highly risky.

Finally, on-line scams are so sophisticated these days, I am not sure of what would be the best way of not getting caught by one. If I have to select one caution to avoid on-line scams, I will say to check the email address of the sender. If you have any other simple ways of staying away from online scams, let us share them.

## 내마음의 韓詩: 愛

**Young B. Choi**

*Professor of Information Systems Technology & Cybersecurity, Regent University*



### 愛

愛行不破費 (애행불파비)

愛在萬倍利 (애재만배리)

愛顯官人心 (애현관인심)

愛添君子美 (애첨군자미)

惡者因愛好 (악자인애호)

好者因愛貴 (호자인애귀)

愚者因愛賢 (우자인애현)

賢者因愛利 (현자인애리)

王安石的 勸學文(권학문)에서 次韻하다.

### 사랑

사랑엔 아무런 비용이 들지않고

사랑엔 만배의 이로움 있다하네.

사랑은 사람의 마음을 나타내고

사랑은 군자의 고움을 더해주네.

악한사람 사랑으로 좋은이 될것이며

좋은사람 사랑으로 귀하게 될것이라.

우둔한자 사랑으로 현명케 될것이며

어진사람 사랑으로 이롭게 될것이라.



**Love**

Love costs nothing

Love has numerous benefits.

Love represents a person's heart

Love adds to the nobleness of a gentleman.

The wicked will become good with love

The good will become precious with love.

A fool will be made wise by love

A sage will benefit from love.

**愛**

愛は何の費用がかからず

愛円万の益いるね。

愛は人の心を表して

愛は君子の優良を付加する。

悪い人は愛でいいがなるで

良い人は愛で貴重になるね。

もっさり人は愛に賢明させなるで

賢い人は愛に利するなるからである。

**Amor**

El amor no cuesta nada

El amor tiene numerosos beneficios.

El amor representa el corazón de una persona

El amor se suma a la nobleza de un caballero.

Los malvados se volverán buenos con amor

El bien se volverá precioso con el amor.  
Un tonto se hará sabio por el amor  
Un sabio se beneficiará del amor.

## Liebe

Liebe kostet nichts  
Liebe hat zahlreiche Vorteile.  
Liebe repräsentiert das Herz eines Menschen  
Liebe trägt zur Noblesse eines Gentleman bei.

Die Bösen werden mit Liebe gut  
Das Gute wird mit Liebe kostbar.  
Ein Narr wird durch die Liebe weise gemacht  
Ein Weiser wird von Liebe profitieren.

Blog URL= <https://www.ktown1st.com/blog/VALover/17662>

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*Prof. Choi's more interesting essays, Korean/Chinese poems and photos can be accessed at  
<https://www.ktown1st.com/blog/VALover> freely.*

*His [recent book](#) "Selected Readings in Cybersecurity" was published by Cambridge Scholars Publishing Ltd. in United Kingdom in 2018. Currently, he is serving as a member of Advisory Board of Computer Science and Computer Security areas of Cambridge Scholars Publishing Ltd.*

## 역경과 도전

김 재동 (LA, 의사/수필가)



### -어둠속에서 별빛은 더욱 빛난다-

요즈음은 실로 ‘재난’의 연속이다. 판데믹 코로나 사태에 더해 주변에서 산불과 홍수로 재앙이 끊이지 않고 있다. 답답하다 못해 속수무책이다.

그렇다고 해서 지구를 떠날수도 없다. 어차피 살아야 한다면 방법은 단 하나다. 견디어 내는것 밖에 별 도리가 없는것 아닌가!

삶은 ‘도전’이다. 어렵다고 해서 피해갈수 없는 재앙이라면 견뎌내야한다. 미리 겁을 내거나 주저앉아 버리면 그걸로 끝장이다. 끝까지 버텨내면 살길이 트이기 마련이다. 모든것은 지나가게 되어 있기 때문이다. 절망도 고통도 심지어 병고까지도, 어느 스님이 말했듯이 “이것 또한 지나 가리라!”

이 얼마나 큰 위안인가! 듣기에는 지극히 소극적인 말장난 같지만, 눈 씻고 찾아봐도 이보다 더큰 위로와 힘이 될게 없을성 싶다. 알고보면 세계 2차세계대전도, 공포의 한국동란도 때가 되니 지나가 버리고, 언제 그랬었냐는 듯이 또다시 평화가 찾아왔다.

하여, 일단 참고 ‘견뎌’ 보는것이다. 코로나 바이러스도 언젠가는 사라질날이 있을거고, 미국 서부지역을 무섭게 달구던 산불의 화염도 꺼질 때가 있을것 이기에 말이다. 그때가 오면 분명 우리들은 또다시 움추리며 지내온 방콕삶이 있거나 했었냐는듯이, 산과 바다로 세상이 좁다는듯이 여행다닐것 아닌가?

원래부터 인간삶이란 그랬다는듯이 말이다.

### -유대인의 생존방식을 배워라-

빅터 M. 솔로몬이 쓴 <탈무드의 비밀>에 나오는 유대인들의 생존이야기다. 2천년간량 나라없이 떠돌던 유대인들은 살아 남기위해 그 어떤민족도 지닐수없는 불굴의 의지를 지니게 됐다. 하느님의 ‘선택된 민족’이라는 신앙을 붙들고 어떤 역경 속에서도 절대 체념하지 않고, 중단을 모르는 불굴의 의지로 쓰러져도 다시 일어나곤 했다. 그 결과 역사속에서 사라지지 않고 마침내 1948 년 이스라엘이란 국가를 재건해 냈다. 그리고 세계인구의 1% 미만인 그들이 노벨상 수상자의 40%를 차지한 우수성을 자랑하고 있다.

이와 같은 유대인들의 불굴의 의지와 자신감은 그들로 하여금 하나의 사업이 불타버리면 그와 때를 같이하여 다음사업을 생각하게 했고, 경영하고 있던 은행이 몰수되면 그 가족은 또다른 고장으로 가서 새로운 은행을 시작하게 만들었다. 이런 유대정신은 두려움 때문에 남이 감히 도전하기를 두려워했던 분야일수록 더욱 뚜렷한 성공을 가져왔다.

예를 들면, 영화산업은 완전히 유대인의 손에 들어가 있다. 그 당시 아무도 영화산업이라는 새로운 분야를 개척하려고 생각하지 않았기 때문이다. 더우기 금융분야에서는 대부분의 기존 은행들이 위험시하여 손을 대려고 하지 않았지만, 유대인들은 불굴의 도전정신으로 과감히 투자함으로써 금융계를 완전히 장악할수 있게 되었다.

### **-견딜수 있는 힘, 바로 ‘신앙’이다-**

속담에 ‘소도 부빌 언덕이 있어야 일어날수 있다’는 말이 있다. 누구나가 재앙과 역경속에서 버티고 견뎌 내고 싶은 마음은 굴뚝같겠지만, 문제는 부빌 언덕 아니겠는가! 인간이 무슨 힘이 있다고 혼자서 일어 날수 있겠는가! 연약한 인간에게는 그래서 역경과 재난 속에서 포기하지 않고 굳굳히 버텨낼 ‘기댈’ 힘이 필요하다. 그 기댈 힘이 바로 <신앙>이다.

신앙은 보이지 않는것을 볼 수 있는 믿음의 힘이다. 눈으로 보이는것이 전부인줄 아는 이에겐 그래서 보이는 것 만을 위해 목숨을 건다. 허나, 보이지 않는 영원을 볼 수 있는 자는 언젠가는 사라지고 없어질 순간의 것에 목숨을 걸지 않는다.

‘이것 또한 사라지리라’라는 말처럼 세상 것은 언젠가 사라지고 말 일시적이고 유한적인 것이다.

소유한다고 해도 언젠가는 떠날 것을 아는 자는 그것을 붙들고 목숨을 걸 필요가 없기에 어떤 처지에서도 담담하게 ‘견뎌’낼 힘이 생기게 되어 있다.

그 때문에 한번도 경험해보지 못한 최근의 코로나 판데믹 역경 속에서 우리가 지닌 ‘신앙’이, 어두울 수록 빛나는 별처럼 우리의 삶을 더욱 밝게 비추리라 확신한다.

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## Korean Wave during the Era of Social Media

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Korean and Korean Pop Culture  
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Korean Wave has been making the ripple effect since Psy's Gangnam Style song became an overnight sensation on YouTube back in 2013. Since then, Idol group-driven K-Pop became part of the Billboard Charts category. K-Dramas on Netflix, Hulu, and Viki (<https://www.viki.com/>) have become a household name during the unprecedented COVID pandemic lockdowns. In short, K-Content has shown a robust presence on social media – YouTube, Facebook, Instagram, Twitter, Naver's V-Live, Weverse (<https://www.weverse.io/?hl=en>) and Vlog.

What was the humble beginning of this phenomenon? Let's go back to the former President Kim Young-sam's government. 1994 saw the addition of the Cultural Industry department to the existing Ministry of Culture and Sports. The civilian government regarded culture not as an object of consumerism, but as an equally contributing agent of industry. Former President Kim Dae-jung who is known for his strong support for Culture learned about the Hollywood Blockbuster movie, Jurassic Park that earned around \$1Billion in the worldwide box office market in 1993. Inspired by this impactful story, President Kim's administration passed the Culture and Arts Promotion Act in 1999 and established the Ministry of Sports and Culture (Culture, Sports, and Tourism today) that set guidelines and promoted various initiatives. In other words, the Korean government has been playing an important role in supporting the culture industry and promoting Korean products overseas.

For the first time K-Pop fans, music video and its production quality are a significant factor until they can relate the lyrics to the struggles of their growing pain. Songs may be sung in Korean, but one cannot deny the universal appeal of displaying vulnerable feelings of coming-of-age struggles. Through BTS, fans can now enter the broad spectrum of Korean music such as rap, rock, ballad, hip-hop, and even trot/BBongjjak. Reality Variety Shows on music competitions not only showcase various participants but also their stories, struggles, and adaptation into their new homeland, Korea.

The keywords I am thinking of while writing this article are diversity, inclusion, and equity. We Koreans like to think being successful is to be recognized by the mainstream US media. What does that even mean, though? Korean culture is riding a wave of anti-Hollywood cultural trends. Turkish Dizi(dramas), Bollywood movies, and Chinese movies and dramas provide alternatives to Hollywood/US-driven entertainment products. Especially the appeal of the Korean dramas that feature multi-generational family dynamics appeal to many countries in Asia, the Middle East, South America, and ethnic groups across America. Through the clean-cut image of K-Pop, young adults dream of a better life in South Korea, not realizing that even Korean dramas are full of narrow and idealized images of modern Korea or beautiful historical fiction. However, Korean

content is a byproduct of Korean history, especially the legacy of the tumultuous democratic struggles since the liberation from the Japanese occupation in 1945 and authoritarian regimes. Nationalistic or homegrown cheer for domestic audiences can only go so far; directors and producers need to develop and deliver universal messages and hopes of each generation.

Language is a window and a gateway to culture. Those who love music will find BTS, Twice, and Black Pink, then expand to other music genres and something else. Regular drama viewers might find suggestions from Netflix and Hulu and join the whirlwind Korean drama landscape. Some with love for MMORPGs (massively multiplayer online role-playing games such as League of Legends) are connected with millions around the world with ESports competitions, Comic Cons, and KCON (<https://www.mwave.me/en/kcon>). Korean Webtoon, aka digital comics, is the new blue ocean for content providers to meet readers on the platforms like Webtoon (aka LINE Webtoon), Tappytoon, Kakao Webtoon through both online and apps. K-beauty is another industry and trend that shows technological advancement in traditional yet alternative ingredients in skincare and makeup. Learning Korean connects to one's needs to appreciate and become a content creator if one desires to do so. YouTubers in Korean-related topics are one of the popular content providers. As for Korean language and culture courses at the university level, 1403 courses are offered in 107 countries.

Sejong Institute Foundation is teaching Korean as a second language and deploying teachers to 76 countries as of 2021. The contents are cyber-Korean courses, cyber-Korean culture courses, and self-learning Korean courses for Korean language education. Courses are ranging from beginner, intermediate, to advanced. A growing number of universities now offer courses in Korean languages from beginner, intermediate, and advanced levels along with culture and history. Sejong Institute deployed trained teachers to countries where no certified Korean teachers are available.

As of December 2019, 74,357 students have enrolled in Korean Language and culture programs at Sejong Institute. Sejong Institute invites its best students to the cultural exchange program Korean Speaking contest. Some students continue to study Korean as a major and go back to their home country to teach Korean at the college level as Korean instructors and experts. Networking with these qualified instructors could determine the quality and success of the Korean program as a viable enterprise.

Another well-known online Korean content provider is "Talk to me in Korean." It is a subscription-based and guided Korean textbook. As of 2020, memberships come from 199 countries, the US as the number one enrollment with 17 percent, the Philippines as the second nation of eleven percent, and India with 10.2 percent. When it comes to Korean instruction, IT infrastructures provided more opportunities even during the unprecedented COVID pandemic as many students were able to participate online.

Currently, Korean as a heritage language is associated with affiliations such as churches, temples, and Korean Culture Centers. Many universities offer Korean language instruction as a standalone program at UCLA and the University of Hawaii at Manoa. Penn State offers Korean as a major and a minor through Asian Studies program. It is imperative to retain students enrolled in Korean 1 and 2 in the explorer courses by building a rapport between the instructor and students. Cultural



events such as Chuseok, Seolnal, K-pop dance competition, and Korean movie night would increase students' engagement and retention. Korean Content YouTubers' popularity and diversity signify the broad appeal and potential of Korean culture among expats who now call Seoul their home.

It has been quite an unexpected joyride for me to teach both Korean and Korean Pop Culture. My students with their unique paths and participation made the experience a lot fuller and richer. At the same time, it is the beauty of the Korean American experience – a tapestry of combined appreciation and respect for Korea and America as both countries celebrate shared history and culture as mutual beneficiaries.

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List of popular YouTubers.

Pony [PONY Syndrome - YouTube](#)

World of Dave [The World of Dave 데이브 - YouTube](#)

English man [영국남자 Korean Englishman - YouTube](#)

Sungha Jung [Sungha Jung - YouTube](#)



**VIII. News****September Logo Takeover: J. Stephen Lee of Portland State University**

J. Stephen Lee, a Portland State University faculty advisor at Comma on the ThinkNW logo on September 1, 2021.

Relevant URL: [https://thinknw.org/blog/Logo Takeover Artist J Stephen Lee](https://thinknw.org/blog/Logo%20Takeover%20Artist%20J%20Stephen%20Lee)  
(Source: ThinkNW)

## IX. Useful Websites and IT Tips

### Google Chromebook

Intro:

<https://en.wikipedia.org/wiki/Chromebook>

(Source: Wikipedia)

Official Site:

<https://www.google.com/chromebook/>

(Source: Google)



## X. Pioneers

### 도산 안창호 (1878-1938)

#### Father of the Korean American Immigrants and Patriot



#### 도산의 ‘한민족경영’

도산 안창호 (1898-1937)는 누구인가? 그는 19 세기말 개혁이 요구되는 격동기 속에서 빼앗긴 나라를 찾고자 좌절속에서 도전의 역사를 맞으면서 민족의 미래를 준비한 분이였다.

#### 1. 역사를 넘어 조국이 보인다.

조선왕조 말기는 시대정신이 없던 국가였다. 왕권을 지키고 현상유지하려는 수구세력은 국정을 이끌만한 비전과 통치권을 행사할 수있는 능력이나 국가를 방위하고 백성을 보호할 힘이 없어 백성과 정부가 유린되어 대한제국의 패망과 일제의 식민통치가 시작되었다. 그러나 나라가 일본에 침탈당하면서 개혁세력과 애국지사들은 깊은 좌절속에서도 비전을 가졌고, 본격적인 민족주의가 형성되었다. 이는 국가의 동질성을 높이고 정체성을 찾는 계기가 되었고 또한 국권회복운동으로 연결되었다. 이러한 가운데 도산은 20 세기 전반 한민족이 겪은 수난을 도전으로 당대와 역사를 뛰어넘어 조국의 독립과 민족의 방향을 제시하고 후대에 까지 영향을끼치게 되었다. 도산의 정신과 영향을 직접 접했던 1 세들 모두가 세상을 떠난 가운데에 서서, 도산의 역사성과 미래상을 어떻게 평가해야 할 것인가?

#### 2. 내가 아닌 우리의 세계...

도산은 내가 아닌 우리로 세상을 보았다. 도산의 정신에는 새로운 백성과 새로운 민족, 새로운 조국이 보였고, 새로운 세계가 있었다. 도산은 세상만사를 이상과 현실을 함께 수평선상에 놓고 문제를 풀어나갔기 때문에 그의 인격과 생애는 서로 일치했고, 과거와 현실과 미래를 꿰뚫어보는 예지와 통찰력이 있었다.

그는 우리가 세계 인류를 위하여 힘쓰는 길은 제국주의를 배격하고 민족주의와 세계주의를 융화하는 길이라고 했다. 그는 서로 공유하는 민주주의를 독립협회 시절부터 터득했으며 미주로 건너가면서 그가 만든 모든 조직에도 회원들의 공론을 통한 대의선거와 자유 민주주의를 중요시 하였고, 다른 민족이나 국가에 해를 끼치는 배타적인 민족주의는 인류의 평화를 해치며 결국 자민족의 평화를 손상시키는 악이라고 단정했다.

도산은 나라와 백성이 어둡고 고통중인 시기에도 비관보다 낙관을, 불평보다 측은함을, 손님이 아닌 주인정신을, 분리보다는 협동을, 무정한 사회를 유정한 사회로, 나와 우리와 사회 모두가 변화되어야 하며, 정의와 공정이 상식이 통하고, 모두가 일하는 사회가 나라의 독립과 국가발전의 미래임을 주장했다.

도산의 사상은 실천을 통한 행동과 도전을 요구했다. '너도 행하고 나도 행하고 우리 모두가 다 행하자.'라는 구호 속에서 민족의 진로를 찾았다. 서로 사랑하는 민족, 거짓없는 민족, 실력을 쌓는 것이 참된 독립국가로 자유와 평등을 누리는 민족으로 만드는 길이며 이것이 도산의 세계주의이다. 도산은 우리나라를 이상적인 국가로 만들어서 인류에게 모범을 보여주고 국제사회에서 영향력있는 발언권과 감화력을 가진 지도적인 나라가 되기를 바랐다. 그 이유로서 한국은 동서고금의 문화속에 가장 알맞은 반도의 위치와 기질을 갖춘 우수한 민족이기 때문이라고 하였다.

### 3. 도산은 한민족의 얼과 역사를 그리워했다.

한민족은 기원전 2333 년 고조선을 세웠고, 이 무렵 이미 청동기의 문화를 갖고 있었다. 4 세기말 고구려 광개토왕은 거란, 동부여를 정복하여 집안 수도를 중심으로 거대한 고구려 영토를 형성했다. 그후 고구려의 대조영이 발해를 건국했다. 신라가 당을 끌어들이지 않았더라면 중국과 맞먹을 만큼 큰 나라가 되었을 것이다.

20 세기초 일본에 침탈당하는 중에도 도산이 고구려가 지배했던 만주벌판에 독립기지와 한인 정착촌인 이상촌건설을 꿈꾸며 동부서주했던 것도, 이러한 한민족의 얼과 역사를 그리워했기 때문이라고 본다.

도산은 임시정부 시절에 우리는 본래 통일된 민족으로서 언어도 하나요, 문자도 하나요 라고 하였다. 정치적으로도 전통적으로도 통일된 중앙집권제 였다. 중국과 같이 주권이 여러지방에 나뉘진 지방분권제가 아니다. 일제의 핍박속에 200 만명의 한인들이 북간도와 서간도, 만주지역으로 집단이주를 하여 삶의 터전을 옮기게 되었지만 잃어버린 땅에 대한 역사와 민족의 욕망이 계속 잠재적으로 깔려있었다고 본다. 지난 2002 년부터 중국이 동북공정정책을 내걸고, 고조선, 고구려, 발해 등의



고대사를 중국의 지방정부로 왜곡하고 있는 것은 전 세계의 비판을 받아야 마땅하다고 본다.

#### 4. 한국에 신문명을 준 미국

도산은 “우리는 과거에 살 자가 아니라, 미래에 살 자외다.”라는 예언적인 말을 남겼다. 도산은 일찌기 19 세기 중엽 서력동점을 수용하지 못했던 대륙세력인 중국문화권에서 벗어나 해양세력인 서구문화권과 손을 잡은 것은 최선의 선택이라 했다.

한국은 일본의 메이지유신 이후 우리보다 1 세기 앞섰던 것을 따라잡고 앞서가고 있다. 해방 이전의 세대들이 후세들의 교육에 열정적이었다면, 그후의 신세대들이 서구문명인 민주주의와 과학문명을 적극적으로 수용하여 반세기 이상 미국을 롤모델로 삼아 전반적인 시스템을 받아들인 결과이다. 도산은 근세 한국의 문명은 기독교와 민주주의에 기초하고 있으며, 지난 30 년이래 한국에게 신문명을 준 자는 미국이다. 그것은 지난 100 년이상 우리 나라가 미국의 영향을 크게 받고 있었다는 뜻이다. 백선엽장군은 “6.25 전쟁은 국제전이였다. 해양세력인 미국의 힘을 활용해 대륙세력인 중국을 막아냈다.”고 술회했다.

20 세기 중반 남북한의 사상적 대립과 분열로 한반도에는 두개의 국가가 출현했고, 6.25 전쟁으로 초토화는 물론, 동족상잔까지 당했고 매우 깊은 상처를 남겼다. 북쪽은 공산주의 이념의 망령 속에서 3 대 독재세습하에 2,500 만 동족이 인간 이하의 생활을 하고 있다. 남쪽은 대한민국을 세워 싸우면서 쟁취한 자유민주주의와 산업화의 성공으로 세계 10 대 선진국이 되었다. 세계 유일의 분단국으로 75 년이 지난 지금까지 우리는 통일을 이루지 못하고 있다. 도산이 일제로부터 해방되던 건국초기에 생존했다면 통일된 하나의 국가를 만들기 위해 혼신의 노력을 다했을 것이다. 아니면 아마도 도산은 해방후 정치적 갈등 속에 희생되었을지 모른다.

#### 5. 도산사상을 통일운동의 좌표로 삼아야

6.25 전쟁의 비극을 국가발전의 기회로 만들었고, 우리는 강인한 민족성과 교육의 다변화로 국가발전의 성공을 이뤘다. 만일 6.25 전쟁이 역전되어 남한이 통일의 호기를 잡았다면 지금의 한국은 세계 5 대 강국으로 자리를 굳혔음을 충분히 예견할 수 있다.

현재 군사와 경제대국인 미국의 '팍스 아메리카나'의 슈퍼파워는 중국의 거센 도전을 받고 있다. 한국은 만만치 않게 그 사이에 끼어있다. 북한 역시 핵을 보유한 상황에서 복잡한 국제관계의 변수를 어떻게 풀 것인가는 당면한 과제가 아닐 수가 없다.

남북한의 양극화로 7 천만 동포가 핵전쟁의 불안속에 직면하고 있으며, 국제사회에서 유일한 분단국가로 되어 있다. 통일된 조국을 바라는 민족적 염원이 해결해야 할 최대의 과제로써 생전에 경계했던 사상과 이념의 대립이 도출되고 있는 현실이다.

보수와 진보가 갈리고, 있는 자와 없는 자의 갈등 속에서 국민복지와 경제적 평등을 요구하고 있다. 나라를 허위에 기초하지 말고 정치, 경제, 사회, 교육의 평등사회를 대공정신을 기초하여 고난의 역사를 치유하고 해결하려는 국민적 통합과 통일운동은 평생동안 도산이 부르짖었던 사상이다. 나라의 민주화와 산업화를 쟁취한 우리 민족의 저력을 도산사상에서 찾길 바란다.

경제적 성장을 넘어 성숙한 단계로 세상을 보는 눈이 필요하다. 한반도의 평화와 번영을 위하여 북한의 경제와 민생을 통일과 동일선상에 놓고 공동의 가치를 추구하는 남한의 여유있는 접근방법이 필요하다. "우리 민족은 하나요. 우리 국가도 하나이며, 세계에서 가장 좋은 국가가 될 것ियो."라는 선각자의 확신을 민족 통일의 좌표로 삼아야 할 것이다. 도산은 한국 근대사의 민족 사상가로서 독립운동은 물론이고 미주한인사회를 개척하고 인격혁명운동, 국민의 실력양성을 위한 흥사단운동, 경제운동 등 조국의 근대화와 미래의 국가건설을 준비한 인물이었다. 도산이 강조한 민족전도대업으로 나라는 독립되었으나 우리에게는 아직도 큰 과제가 남아있다. 우리는 조국의 통일과 성숙된 국민성으로 국가발전과 사상적 바탕을 도산정신에서 찾아내고 이들을 열심히 배우고 또한 실천해야 할 것이다.

9-20-2021

윤병욱 (尹炳旭) (흥사단 단우, 전 흥사단 미주위원부 위원장)





윤병욱은 충남 서산 출생으로 1962 년 고려대학교 정치외교학과를 졸업하고 경향신문 정치부 기자로 있던 1964 년 6/3 사태로 전국에 지명수배를 받았다. 1965 년 주미특파원으로 도미한 후 Bingham Young University 에서 신문방송학 석사 (1967), Yulin University 명예경영학 박사 (2004), World Mission University 명예사회인문학박사 (2007) 학위를 받았다.

2004 년 캘리포니아 주의회에서 '미주한인의 날'을 법제화 하는데 기여했으며, 미주한인재단 전국총회장 (2004-2006)으로 매년 1 월 13 일을 '미주한인의 날' (Korean American Day)로 제정하는 법안을 발의하여 2005 년 12 월 미연방 상하원 (결의안 SR-283, HR-487)에서 만장일치로

통과시키는데 공헌하였다.

#### 주요 이력 및 수상

흥사단 미주위원부 위원장

남가주 한인상공회의소 회장

남가주한국학원 이사장

한미동포재단 이사장

미주한인이민 100 주년 기념사업회 남가주대표회장

현재 미주한인재단 전국명예회장

대한민국 석탑산업훈장 (1978)

대통령포상(1982)

개척자상(2004)

미주한인의 날 대상 (2008)

세계한인의 날 대상 (2010)

캘리포니아 주지사 선정 공로상 (2004)

한인역사박물관 '미국 땅에서 역사를 만든 한인들'

'자랑스러운 미주한인 70 인' 선정 (2011)

#### 저서 및 편저

미주한인사회와 독립운동, 2003

나라 밖에서 나라 찾았네, 2006

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## XI. Special Section

### New Study Method: A Series of Syllogism

Don S. Lee, MD

Only handful of Chinese scholars had been involved in the hermeneutics (訓詁學) which could be interpreted as Philology or Exegesis. Yet details about the method has not been discussed well. Since the ancient scriptures were compiled lot of Phonetic Loan Characters (PLCs) and Phono semantic Matching Characters (PSMCs), scholars must take a series of interpretation namely “Search, Search, and Research; 찾고 찾고 또 찾다 결국 찾았다” to achieve the final goal. I wish to name the study method as A Series of Syllogism.

My new theory emerged along with my new life in the new world.

I choose six months research at the end of my training in the Indiana University Medical Center. I presented my proposal Biotransformation of Halothane ( $C_2HBrClF_3$ ) to both department of Anesthesia and Pharmacology. I argued that Bromide ought to be released first. Bromide could be measured by using the well-known method, incubation of Hepatocytes from the Rat Liver with agent.

It was a great success. My mentor recommended me to stay in the academic field and found the job in the GWU Medical center. I was hired as Assistant professor in the Tenure Track.

I was highly regarded academician and traveled around Asia and Europe. Well known sinologist(漢學者 강호석박사) working in the Library of Congress appointed me as a vice chairman of the “퇴계학회” in the region. Meanwhile, professor Yoon (윤내현) gave me his book (韓國 古代史 新論) as a gift. Those two events woke me up to look into the ancient scriptures and guided me to explore the Chinese hermeneutic (訓詁; Philology. Exegesis) which is forbidden to the Korean scholars. It is a maze in eyes of modern historian (實證史學) who adapted the western logic. They demand that interpretation of the classic scriptures should follow the “1+1=2” type of modern scientific method. In my view, it means “Do not interpret the classics written with lots of PLCs and PSMCs” by Chinese. Koreans ignored to search the birth place and founding father 壇君王儉, considered him as a mystical figure. They began at a wrong place, stepped in a wrong passage, and applied wrong method.

I set the objective [Search for the root] and retired from the GWU Medical School Faculty and pursue since early 2000.

My Don Quixote style mission emerged at the GWU campus while discussing various academician and conceptual issue with a group of Korean students in early 1990. At that time Japan was the rising star.

I had raised the question [How could Korea catch up Japan?] I was humiliated by them. They claimed that the subject is out of common sense. I stood up. That is the reason why I brought up this issue. You are the elite Korean came to America to learn for your motherland. It was a red meat to the hungry lions. Since then I have never attended annual GWU Alumni gathering, convinced that Korean scholars in the Northeast Asia could not get away from the millennia old geopolitics. I thought about my retirement plan, left GWU, went to Georgetown University, and consolidated my plan to step into the new academic field all by myself.

I declared my mission with a book “뿌리를 찾아서” in 2011. I stated my view with three prongs: suggestion to the junior faculties, story of my family and hometown. Lastly, Korean history. Gija (箕子) and Shijing (詩經 韓奕) to be explored to search the root of Korea.

The verse Marquis Hahn (詩經 韓奕) has Ideogram Yan(燕) in three places, but interpreted with different meaning. It doesn't make any sense. I found lot of swindles in the classic interpretation.

I struggled for decade. But it was the most productive period of scholarly life. Unlike medical school faculty, I could concentrate only one issue day and night. I saw the light at the end of tunnel, enable to draw the trail of migration that Korean ancestor took place.

As a visiting guest by the Korean government to commemorate 100 years anniversary [상해임시정부 수립 백주년 기념 행사], I announced my new theory at the Yonsei University which was arranged by the Prof. Lee (이승중) in the department of Philosophy.

Despite of public announcement and written note to the Blue House, none of the public media, even historians(강단사학가) in Seoul, who knew me well and informed in advance, didn't come. I am convinced that Korean historians couldn't get out from the geopolitics.

I presented my new theory as a book in 2019 by Xlibris.  
Ancient History of Korea. Mystery Unveiled. Second Edition.

I would like to ask you all to examine my research methodology.

#### Brief summary of my findings

동이 수령 백익이 단군왕검이다: 중앙아시아 유목민이 동쪽으로 와서 남만주 내몽고 경계지역에 홍산문화를 남겼다. 그 한 지류가 분수(汾水)를 따라 내려와 치수사업을 총괄 하던 동이 수령 백익(僉曰伯夷, 伯益)을 왕검(王儉)으로 옹립하여 왕검조선을 세웠다.

오늘의 해지(解池)연안, 산서성 운성시 (山西省運城市)가 왕검조선, 즉 고조선의 수도 평양(平壤)이었다.

산해경에 “東海之內, 北海之隅, 有國名曰朝鮮”가 왕검조선을 뜻했다.  
시경에 실린 “續戎祖考”는梁山 가까이 이수(伊水)가에 저 늪은이 라고 비하한 백익(伊耆, 古王者號)이 살았다는 뜻을 묘사한 문구다.

관자에 “발조선의 지도자를 복주후 모” 라 했다. 남쪽세력의 통치영역이 아니란 뜻이다. 양자 방언揚子方言에 실린 “燕代朝鮮洌水之間” 등등 여러 문구가 조선의 영역을 밝혔다. 전국시대 말기에 연후(燕侯)가 王이라 칭하고 조선을 치려 하여 대부 레를 보내 전쟁이 발생하지 않았다; “使禮西說燕, 燕止之, 不攻” 는 조선이다.

조선은 천진항으로 빠지는 해하 수계에 있었다. 전국시대 말기에도 만리장성 이남에 있었다. 사마천의 사기평준서에 “彭吳賈滅朝鮮”, 조선을 멸하고 창해군을 세운 곳이 발해만 서남쪽으로 확인 되었다. 그곳에 비류(沸流)가 정착한 미추홀(彌鄒忽)이 있었다. 백제, 왜, 가야, 신라의 발생지다.

### How to study History written ideograms?

Several steps are needed to start research. 찾고 찾고 또 찾다. 研究.

Curiosity is the Origin of Research. To achieve an objective, one curiosity after another, series of question and answers has to be connected accordingly. Research has been continued and will be keep on going to find the answer to the curiosity emerged. Research is A series of Syllogism. It is the backbone of civilization.

Earth could be turn around the sun. This new idea was considered as out of common sense and forbidden for decades.

As walking into the recovery room, I smelled anesthetic gas. It is obvious. Some of inhaled gas stay in the body for a long time. Some of the gas should be destroyed through the enzyme in the liver. By considering the characteristics of halogens on the periodic table, Bromide got to be the first detached from the inhaled halothane gas.

Legendary Gija (箕子), Shang dynasty, Battle of (牧野戰) and the Birth of Western Zhou is well known along with the name Joseon (朝鮮) that was used as a *tracer* to avoid any dispute.

Starting point: Hypothesis has to come from well confirmed facts. As a faculty member, I read good number of outstanding articles written by the Nobel laureates of physiology and medicine.

Next: ways and means to start the research subject? Yes, I am retired, capable to interpret traditional ideograms with Dictionaries.

Conceptual issues need to be discussed the objective and to extract conclusion. This is the mindboggling main huddle. They used lots of PLCs and PSMCs fool around with ideograms. They kept changing the names that is the target. The easiest way is to expand the conceptual fishing net as wide as it could be, so that No Fish Could be escaped. Yet behavior and scatter evidences could be noticed.

Conceptual frame (ancient events) should be in a given space and time. By looking over the issue under Anthropology, the events took place not in the Africa nor New Continent, but Northeast Asia.

A series of Syllogism. 찾고 찾고 또 찾는다. 研究. Korean word 연줄 meaning the string attached to the (燕) kite. Logogram “研” is another PLC of fake feudal state Yan by the Yan Creek written in the Classic: 康熙字典 六; 《水經注》河水又東北流, 歷研川, 謂之研川水. It has been dripped along the Yan mountains over millenniums of years to the Old Joseon territory. Pearls ought to be attached to the string to be a necklace. As seen in the golf tournament, they search the ball in an area over and over. As following the trail, everyone convinced that the ball ought to be that general area. That is the way to find [one stepping stone at the time in the mud] to connect the imaginary bridge that the Korean ancestors had gone through. The starting point and time are clearly written in the Book of Wei as the era converting oral history to the written one in the YRVC.

According to time and place, the event in Shijing (詩經 韓奕) is well described also. With all those stepping stones found through the trail of migration, I am convinced that the phrase “續戎祖考” means the Scythian(戎 as in Carl Jung), “奕奕梁山、維禹甸之、有倬其道” reveals the epic flood and the ancestor of marquis Hahn was the descendent of Baek-Ik(伯益), the founding father of ancient Korea, Old Joseon.

There are many such examples. The Skeleton Capital (骨都) that is another PLCs of Old Capital (舊都). Chen-shou made this unusual name to the capital of Wiman Joseon in the SW of Liaoning Province, Manchuria. Opening sound of Wu and Wie (우, 위; meaning above) is still in use. By connecting few stepping stone, it is apparent that the Wuhwan (烏桓, 烏丸) people came from the west built Wiman Joseon. Southerner invaded and massive killing took place. Local word of Skeleton Capital (骨都) could be the origin of Korean word “骨董品, 골동품” antique. Chinese use the word “雕玩之物.古玩” Instead.

Korean scripture recorded as Skeleton Capital related to the Black bird “까마귀”, commonly known as crow, raven “烏骨城, 訖升骨城”. It is related to the three-legged crow(三足烏), which has been placed on top of the carriage for deceased, referring the bird carrying the spirit far away to the heaven.

One of the most elusive ideogram in the history of NEA is the word Liao (요;遼水,遼河), meaning far away. Liaoning Province(遼寧) is the Far Away Paradise to the southerners.

History is the mother of All liberal Art and Sciences. We ought to examine every written record to remove the shroud that Chinese scholars had placed to conceal the facts related to their nemesis.

Brief summary of my findings in Korean language:

2021 (사)대한사랑,세계한단학회 국제학술문화제 5 일차 6 월 25 일 - YouTube.

단군왕검(檀君王儉)은 실존 인물이였다. The legendary Dangun Wanggeom was a real person  
« Lee Mosol's Book Collection (ancienthistoryofkorea.com)



*Don S. Lee, pen name "Mosol" was born in 1940, educated, received MD degree in Korea, came to US in 1970. He was trained in the Indiana University Medical Center, hold a faculty position in the George Washington University, and retired in 2010 from the Georgetown University Medical center.*

*He had learned to understand the Ancient Chinese classics in Korea, joined a group of Korean scholars interested in Neo Confucian Study; "Study of Toegye philosophy "退溪學," and served the position of vice president representing the Washington DC area for two years. He had been active in writing critical essays, and was formally recognized as a writer by the Korean literary circles in 2010.*

*Retired from GWU and Georgetown University in 2010.*

*2011: First Book in Korean "뿌리를 찾아서, Searching for the Root"*

*2013: Ancient History of the Manchuria. Redefining the Past. By Xlibris, USA.*

*2015: Ancient History of Korea. Mystery Unveiled. By Xlibris, USA.*

*2015 November: Co-author; Korean Heritage Room. Cathedral of Learning University of Pittsburgh.*

*2016 August 8th: 古朝鮮 찾기. In Search of Old Joseon. 책 미래. Seoul Korea.*

*2018 August 29th: Ancient History of Northeast Asia Redefined 東北亞 古代史 新論. By Xlibris, USA.*

*2020 October 29<sup>th</sup>: Ancient History of Korea: Mystery Unveiled. Second Edition. By Xlibris, USA.*





## XII. KAUPA Sponsors

### Mommy's POT

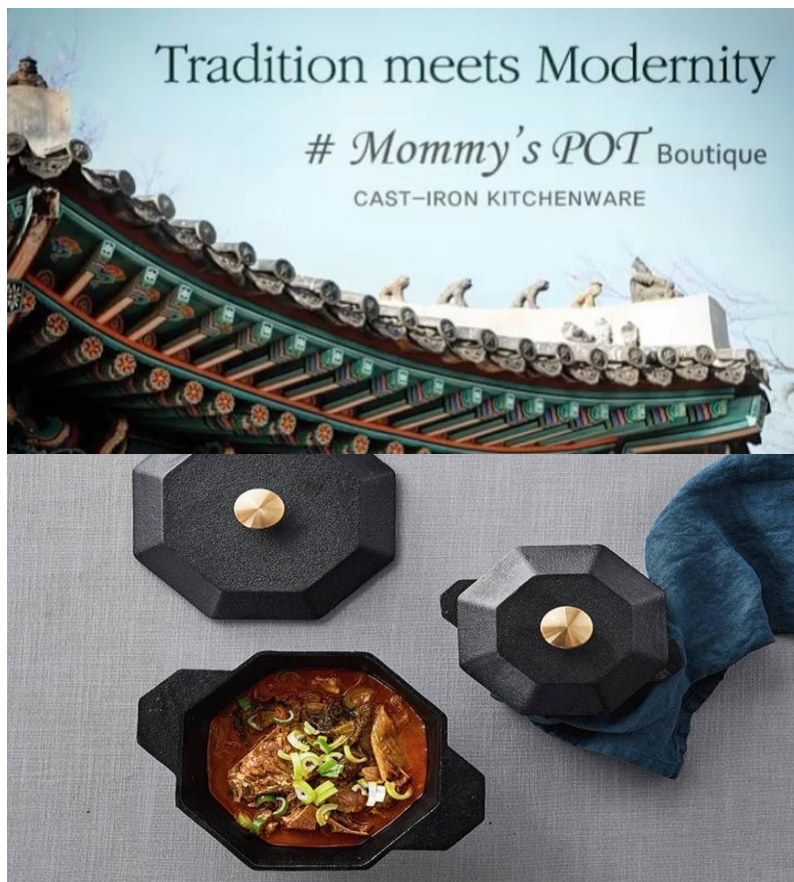
Inspired by traditional Korean Culinary of Cookware, Mommy's POT is Eco-Friendly Cast-Iron Skillet made by **Woman start up entrepreneur** in 2017. The entire process is hand-made by skilled Korean artisans at a small foundry in Korea. Mommy's POT is promoting the Zero-waste and Zero chemical from sourcing the pure iron ore to using recycle packaging without harmful chemicals.

Mommy's POT is sustainable design-oriented manufacture of cast iron cookware that believes Korean beauty can still be part of utility. Our designs are inspired by Korean historic sources but enabled by new technologies. Mommy's POT Cookware is both a Korean cooking lifestyle inspiration and tool, an investment you will never regret as it will last for generations.

USA Office: <https://mommypot.com/>

Instagram: [https://www.instagram.com/mommypot\\_official/](https://www.instagram.com/mommypot_official/)

Point of Contact: [mommypotinternational@gmail.com](mailto:mommypotinternational@gmail.com)







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### Directory of the 14<sup>th</sup> KAUPA Administration Leaders (1 of 3)

Position	Name	Affiliation	Point of Contact (e-mail)
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<b>Vice President 2</b>	Munsup Seoh	Wright State University, OH (Emeritus Professor)	munsup.seoh@wright.edu
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Canada West			
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<b>Scholarship Director</b>	Jung C. Lee	Milwaukee School of Engineering, WI	lee@msoe.edu
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<b>Academic Director</b>	Seok Kang	University of Texas at San Antonio, TX	seok.kang@utsa.edu



### Directory of the 14<sup>th</sup> KAUPA Administration Leaders (2 of 3)

Position	Name	Affiliation	Point of Contact (e-mail)
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Anthropology			
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Education			
Engineering	Woo Hyung Lee	University of Central Florida, FL	woohyoung.lee@ucf.edu
Hospitality & Tourism	Bomi Kang	Carolina State University, SC	bkang@coastal.edu
Human Ecology	Jung-lim Lee	Delaware State University, DE	jlee@desu.edu
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Public Affairs			
Public Health			
Sociology	Angie Y. Chung	University at Albany, SUNY, NY	aychung@albany.edu
Statistics			
Veterinary Medicine			



### Directory of the 14<sup>th</sup> KAUPA Administration Leaders (3 of 3)

Position	Name	Affiliation	Point of Contact (e-mail)
<b>KAUPA Founding Fathers</b>	<i>The first meeting was held on October 12, 1985, at James Madison University in Harrisonburg, Virginia.</i>		
Chairman	Seong Hyong Lee	Appalachian State University	
Vice Chair	In Dal Choi	James Madison University	choibaritone@gmail.com
Vice Chair	Eui Hang Shin	University of South Carolina	agnesschang@gmail.com
<b>Former Presidents</b>			
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The 3 <sup>rd</sup> President	Yun Kim	Utah State University	
The 4 <sup>th</sup> President	Eui Hang Shin	University of South Carolina	agnesschang@gmail.com
The 5 <sup>th</sup> President	Ki-Hyon Kim	North Carolina Central University	khk@nccu.edu
The 6 <sup>th</sup> President	Youn-Suk Kim	New Jersey Kean University	
The 7 <sup>th</sup> President	Hang Yul Rhee	West Virginia Shepherd University	hangyulrhee@yahoo.com
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The 11 <sup>th</sup> President	Sunwoong Kim	University of Wisconsin Milwaukee	kim@uwm.edu
The 12 <sup>th</sup> President	Kang-Won Wayne Lee	University of Rhode Island, RI	leekw@uri.edu
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	Helen Kim	The University of Alabama at Birmingham, AL (ret.)	helenkim@uab.edu
	John Jae-Dong Kim (Invited.)	Rancho Palos Verdes, CA	drjohnkim33@gmail.com
	Youngsuck Kim	Mansfield University of Pennsylvania, PA	ykim@mansfield.edu
	Gyonggu Shin (Invited.)	Gwangju International Center, Korea	ggshin@chonnam.ac.kr
	Lisa Son	Barnard College of Columbia University, NY	lson@barnard.edu
	Jongwook Woo	California State University, Los Angeles, CA	jwoo5@calstatela.edu



	Yeomin Yoon	Seton Hall University, NJ	yeomin.yoon@shu.edu
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## The KAUPA Lifetime Members

*Alphabetical order according to last name*

*As of October 1, 2021*

Name	Affiliation	Major(s)
Ann Chang	University of Nebraska-Lincoln (ret.)	Performing Arts
Semoon Chang	University of South Alabama, AL (ret.)	Economics
Ho Soon Cho	Texas Woman's University	Nursing
In Dal Choi	James Madison University, VA (ret.)	Music (Voice)
Young B. Choi	Regent University, VA	Computer Networking & Telecommunications Networking
Angie Y. Chung	University at Albany, SUNY, NY	Sociology & East Asian Studies
Chan-Jin (CJ) Chung	Lawrence Technological University, MI	Computer Science
Sam (Weon Sam) Chung	City University of Seattle, WA	Computer Science
Wookjae Heo	South Dakota State University, SD	Consumer Sciences
Gene Kim	University of Texas - Austin	Ophthalmology
Helen Kim	The University of Alabama at Birmingham, AL (ret.)	Pharmacology & Toxicology
Jinho Kim	Lewis University	Business Analytics
Sylvia Kim	Fresno Pacific University, CA	Accounting
Yanghee Kim	Northern Illinois University	Education
Youngsuck Kim	Mansfield University of Pennsylvania, PA (ret.)	Music (Voice)
Jaeju Ko	Indiana University of Pennsylvania, PA	Chemistry
Insup Lee	University of Pennsylvania	Computer Science
Jay Kyoony Lee	Syracuse University, NY	Computer Science
JungChull Lee		
Jung C. Lee	Milwaukee School of Engineering, WI	BioMolecular Engineering
Kang-Won Wayne Lee	University of Rhode Island, RI	Civil Engineering

Soomi Lee	University of La Verne	Public Administration
S. Moon		
Chul B. Park	University of Toronto, ON, Canada	Mechanical Engineering
Hong Y. Park	Saginaw Valley State University, MI	Economics
Jae-Kwang Park	University of Wisconsin- Madison, WI	Civil Engineering
Moon-Sook Park	University of Arkansas	Music (Voice)
Munsup Seoh	Wright State University, OH (ret.)	Statistics
Seong-Moo (Sam) Yoo	The University of Alabama in Huntsville, AL	Electrical and Computer Engineering
Ina Yoon	University of Windsor, Canada	Piano
Yeomin Yoon	Seton Hall University, NJ	Finance and International Business

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*To help us share your news on your recent academic, professional activities, achievements and other news of interest, email Young Choi, the KAUPA President and Professor of Regent University at [ychoi@regent.edu](mailto:ychoi@regent.edu) or [kaupahq@gmail.com](mailto:kaupahq@gmail.com).*

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