



KAUPA Letters

Journal of the Korean American University Professors Association



Korean American University Professors Association
북미한인교수협회
February 2023

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Bangjin Cha (Photography)

Artist URL= <https://www.regent.edu/faculty/ph-d-young-b-choi/>

I. President's Message



The free exploring mind of the individual human is the most valuable thing in the world.

John Steinbeck (1902-1968)-

The new year of black rabbit started! I wish you are in a good spring semester with full energy and confidence.

As an incredibly unique interdisciplinary global professional organization, KAUPA is best suited to lead research, teaching, and service opportunities in Korean Studies. Because the scope of Korean Studies is very extensive, all the academic disciplines of KAUPA members are relevant to Korean Studies in a sense.

KAUPA started organizing KAUPA KS SIG (Korean Studies Special Interest Group). Your active engagement is highly encouraged, and diverse flagship activities will be planned and implemented accordingly as time goes by with your enthusiastic support. Your cooperation is always welcome and encouraged.

We are cohosting **the 2nd Dosan International Essay Contest DOSAN 2023** with Young Korean Academy (YKA). One essay of the essays submitted regarding realization of Dosan thoughts and YKA movement last year to DOSAN 2022 is introduced in this issue as the second prized essay. You are cordially invited to submit your essays this year.

A special article "**Memorial of Late Prof. Nak Ho Sung, Ph.D**" was contributed by Prof. Kang-Won Wayne Lee of University of Rhode Island. Dr. Sung was the KSEA 30th President (2001-2002) and the KAUPA 10th President (2005-2006). Prof. Joan Pi of Regent University arranged a very memorable Christmas concert in December 2022.

Exciting research papers are presented in the Research in Progress section. I contributed a paper "**An Analysis of Machine Learning Based Cybersecurity Breaches Handling Frameworks.**" I expect your enthusiastic contributions of exciting and challenging research results more.

An anonymous KAUPA member contributed an article "**It's Lunar New Year, not Chinese New Year, Stupid!**." Dedicated KAUPA columnist Prof. Yeomin Yoon of Seaton Hall University contributed an article "**Four No's!**" and "**Remembrance and Return.**" Another dedicated columnist **Dr. Semoon Chang** contributed "**The Chosin Few: Korean War in the U.S. Marine Museum.**" Another renowned KAUPA Columnist Dr. Chung Gil Lee contributed an essay "**우리 모두의 일.**" I contributed an essay "**Health First and Happiness.**" An

interesting essay from Korea, “언어 발명의 꿈” was contributed by Prof. Seungsuk Baik of Yeungnam University, Korea.

A world renowned Korean Canadian mathematician **Rimhak Ree (이임학: 1922-2005)** was introduced this time as a world renowned Korean Canadian pioneering researcher in mathematics.

The essay of Ms. Dorothy Joo Kowal submitted to DOSAN 2022 was introduced here with the title of “**Diversity, Equity, Inclusion and Justice Teaching and Learning Through the Lens of Dosan Ahn Chang-ho’s Thoughts and Philosophies.**” Dr. Don S. Lee contributed an article “고조선 마지막 수도 금미달 (今彌達).” The article “소로를 찾아서” was contributed by Professor Emeritus Hongkyu Park of Yeungnam University, Korea.

Starting from this year, KAUPA is selecting a renowned quality KAUPA Artist and giving an opportunity of introducing his/her master art piece photo as a cover of KAUPA Letters. You are highly encouraged to apply.

Thank you so much for all your precious contributions! Stay safe and healthy and I want you have a wonderful semester.

Stay safe and healthy!

Grace & Peace,



Young B. Choi, Interdisc. Ph.D.
Regent University
The 14th President of KAUPA

II. KAUPA Activities

The 2nd Dosan International Essay Contest (DOSAN 2023)



인사말씀

한동안 세계인은 한국인의 우산속에서 살아갈 것 같다. 한류와 한국의 뛰어난 기술력이 세계를 지배하고 있다. 세계사는 무한경쟁, 약육강식으로 형성된다. 그러나 세계는 오랜동안 한국인의 손을 통해 움직여질 것이다. '애코노믹 애니멀'로 세계를 쥐락펴락하던 일본이 이렇게 쇠락할 줄을 누가 알았겠는가? 무엇이든 영원할 수가 없다. 그것이 세상의 이치이다. 우리도 이를 잘 알아야 할 것이다.

1963년, 흥사단은 청소년 아카데미운동을 시작하면서 제 2의 부흥기를 이루었다. 국가 경제개발의 첫출발과 함께 도산선생의 가르침은 경제발전에 정신적인 원동력이 되었다. 무에서 유를 창조해야 했고 역사를 통해 보듯이 모든 역사는 흥망성쇠가 있고 영원할 수가 없다. 일찌기 안병욱교수는 내가 디디고 있는 땅에서 1등 국민이 되고, 참주인으로 살아가는 것이 진정한 도산선생의 가르침이라고 일러주셨다.

그러나 땅속의 용암이 분출되듯이 오늘날 한국은 점차 국운이 쇠고 있다. 세계곳곳에서 러브콜을 받으며 젊은이들에게 한국은 [코리아 드림]으로 불리고 있다. 이러한 현상은 한마디로 놀라운 일이고 기적에 가깝다.

올바르고 지속적인 성장을 위해서는 훌륭한 조연자와 새로운 도덕적 가치 그리고 정신적인 자양분이 필요하다. 그 길을 또다시 도산의 말씀속에서 찾고자 한다. 그분의 말씀은 시대를 초월한 진리이기 때문이다.

이에 흥사단 미주위원부에서는 제 2 회 “도산 사상의 현대화 및 세계화”라는 주제로 대학생, 대학원생, 그리고 일반인(교수포함)을 대상으로 [도산 국제 수필 공모전] DOSAN 2023 를 주최하고, OC 흥사단과 KAUPA 가 공동주관으로 준비하고 있습니다.

많은 관심과 적극적인 협조를 부탁드립니다.

2022 년 11 월 22 일

OC 흥사단(Orange County, USA) 이 창 수 지부장
KAUPA(북미한인교수협회) 최 영 배 회장

- 본 행사에 동참(기부)을 원하시는 분은 다음을 참조해 주시기 바랍니다.
수신: Hung Sa Dahn(DBA OC Hung Sa Dahn)
주소: James Lee(이창수)
8180 Glasgow Green, Buena Park, CA 90621, USA
(기부자 이름으로 수상하며, 도산선생을 기리는 '기념품'을 증정예정)

DOSAN 2022 심사평

제 1 회 국제 <도산 정신> 공모전에 국내외 전역에서 총 9 분이 작품을 보내 왔습니다. 원래 공모전 공고에 대학생/대학원부와 일반부를 나누어 각기 당선작을 뽑기로 했는데, 이번 공모전에는 대학생/대학원부의 응모자가 없는 관계로 일반부 응모작만을 가지고 심사에 임했습니다.

9 편의 응모 작품 가운데 7 편은(한국 2 편, 미국 5 편) 한글로 쓴 작품이고, 나머지 2 작품은 영어로 쓴 작품이었습니다. 9 편 모두 우열을 가려내기 힘든 좋은 작품이어서 심사위원들이 심혈을 기울여 작품을 읽고 분석하여 개별적인 의견 수렴을 거쳐 최종 Zoom 모임에서 입상자를 선정해 냈습니다

우선 작품 내용을 중심으로 심사하고, 한글/영어권, 국내/국외 형평성 까지도 감안하여 정성껏 심사에 임했습니다. 그 결과, 도산정신을 구현시키기 위해 흥사단이 처한 현실적 문제점과 개선방안을 구체적이고 합리적으로 심도있게 제안해 주신점을 높이 사서, 당선작에 <도산사상의 실천적 방안>을 쓰신 ‘김 상안’ 응모작을 뽑기로 심사위원의 일치로 모았습니다. 다음 가작으로 한국에서 응모한 ‘도산사상의 실천방안 모색’(김 용환), 영어권의 ‘Diversity, Equity, Inclusion & Justice...’(Dorothy Joo Kowal), 도산의 인품과 삶을 주제로 쓴 ‘바다위에 있는 산’ (배 수지)등, 세편의 작품을 입상작으로 선정해 냈습니다.

그외 입상작에 못지않은 수준 높은 작품을 내주신 나머지 다섯분 응모자에겐 감사하는 마음으로 전원 ‘참가상’으로 우대해 드리기로 결정을 보았습니다. 아울러 바쁘신 가운데 심사를 맡아주신 세분의 교수님을 포함한 여섯명의 심사위원들과 이 고귀한 상을 공동으로 기획하고 제정해 주신 ‘이창수’ Orange County (OC) 흥사단(YKA: Young Korean Academy) 지부장님과 재미한인교수협회(KAUPA: Korean American University Professors Association) ‘최영배’ 회장님께 깊은 경의를 드립니다.

끝으로, 심혈을 기울여 응모해 주신 아홉분의 지혜가 흥사단의 차세대 ‘도산 정신’구현에 자양분과 밑거름이 되어 우리 사회가 보다 밝고 따뜻한 세상이 되는데 기여할 수 있게 되기를 기원합니다.

2022 년 11 월 18 일

심사위원장 김재동 (Young Korean Academy)

심사위원 오명자, 김인배 (Young Korean Academy)

서문섭, 강석, 오태환(Korean American University Professors Association)



All the submitted essays were published as a single book above. You can access it freely at the KAUPA homepage as a pdf file. Please click [here](#) to download it directly.



2023

도산의 한민족경영

The 2nd Dosan International Essay Contest

의의: 도산 사상의 현대화 및 세계화

응모기간: 2023 년 1 월 1 일 - 9 월 30 일

시상일: 2023 년 도산탄신일

수필주제: 대학생: 한류(韓流)와 도산 안창호
 대학원생: 도산 사상의 현대화 및 세계화
 일반: 도산 사상의 실천적 방안

응모전 안내: <http://ykausa.org/> 또는 <http://kaupa.org> 홈페이지 참조
 수필 (논문 포함) 응모: dosanessay@gmail.com

주최: 흥사단 미주위원회

후원: LA 총영사관, 북미한인교수협회 (KAUPA), YTV America, 대한인국민회 기념재단, 도산 안창호 기념사업회(미주), 안창호 기념사업회(서울), 흥사단 본부(서울), SBS, 조선일보, 중앙일보, 한국일보
 For more information, please contact at hashimaptg@hotmail.com or kaupahq@gmail.com

주관: OC 흥사단 (Orange County, USA), KAUPA (북미한인교수협회)

도산의 한민족경영

제 2 회

“도산사상의 현대화 및 세계화”에 대한 국제 수필 공모전

The 2nd Dosan International Essay Contest on “Modernization and Globalization of Dosan Ahn Chang-Ho’s Thoughts”

(DOSAN 2023)

- 의의: 나라와 겨레의 원대한 미래를 제시한 [도산의 삶과 꿈]
다양하고 급변하는 오늘날의 세계 속에서 민족의 선각자 도산 안창호의 업적을 재조명하고, 그의 사상과 정신의 현대화와 세계화를 위한 [Dosan Essay Contest]

1. 수필 응모 요령

1. 한글 또는 영문으로 작성 (MS Word 형식으로 제출)
2. A4 용지 기준: 대학생 (최소 10 매), 대학원생(최소 20 매), 일반(30 매 정도)
3. Font size: 10 double spacing
4. 폰트: 영문/Times New Roman, 한글/Malgun Gothic (맑은 고딕)
5. 수필 제출처: dosanessay@gmail.com (2023 년 9 월 30 일 마감)

수필 주제: 대학생: 한류(韓流)와 도산 안창호

대학원생: 도산 사상의 현대화 및 세계화

일반: 도산 사상의 실천적 방안

2. 상금

- a. 대학생: 각 \$1,000 (2 명)

- b. 대학원생: 각 \$2,000 (2 명)
 - c. 일반인: 각 \$3,000 (2 명)
 - d. 가작: 각 \$500 (각 그룹별 3 명)
- (상품 및 기념품도 증정)

3. 추천 도서 목록

아래 단체들의 웹사이트를 참고하길 바랍니다.

아울러 이메일을 통하여 응모 신청 접수자에게 전자도서(e-book)인 **'도산 명언집(Dosan Words Collection) 김상안 편집/최영배 번역, 2021**을 인터넷을 통하여 무료로 우선적으로 배포합니다.

1. 미주 도산기념사업회

[http://www.okpedia.kr/Contents/ContentsView?contentsId=GC95100825
&localCode=naw](http://www.okpedia.kr/Contents/ContentsView?contentsId=GC95100825&localCode=naw)

2. 도산아카데미

<http://www.dosan21.kr/>

3. 도산안창호선생기념사업회

<http://www.ahnchangho.or.kr>

4. 흥사단 미주위원회

<http://yka.org>

5. 흥사단 본부

<https://yka.or.kr>

아울러 도산관련 도서를 다음과 같이 추천합니다.

1. Tosan Ahn Ch'ang-Ho: A Profile of a Prophetic Patriot, Hyung-chan Kim, Academia Koreana, Keimyung-Baylo University, 1996.

- <https://www.amazon.com/Tosan-Ahn-Chang-ho-profile-prophetic/dp/0930216083>
2. Love Yourself, Love Others – Dosan’s Way to Leadership, Suh Sang-mok, Ahn Moon-hye (authors), John Cha (translation), Bookkorea, 2011.
<https://www.amazon.com/Love-Yourself-Others-Korean/dp/B07X4ZTH94>
<http://www.hanbooks.com/loyolootdowa.html>
 3. 증보판, **안도산전서**: 주요한 편저, 흥사단 출판부, 1999
<http://www.kyobobook.co.kr/product/detailViewKor.laf?barcode=9788988930335>
 4. **도산 안창호 평전**, 신용하 저, 지식산업사, 2021
<https://www.aladin.co.kr/shop/wproduct.aspx?ItemId=261945388>
 5. **도산의 향기, 백년이 지나도 그대로** – 안창호의 세계와 사상: 윤병욱 저, 2012
<https://m.kyobobook.co.kr/digital/ebook/ebookContents.ink?barcode=4808965239345>
 6. **민족의 스승 도산 안창호-그 생애와 사상**: 안병욱 저, 흥사단 출판부, 2010
https://www.yka.or.kr/html/info/book_search.asp?skey=&sword=&category=&page=219&sdate=&edate=&no=42
 7. **도산의 인격과 생애**: 장리욱 저, 흥사단 출판부, 2010
<https://www.yka.or.kr/html/alim/news.asp?no=8605>
 8. **흥사단 인물 101 인**: 흥사단 출판부 2015
<https://www.yka.or.kr/html/info/column.asp?no=13225>

9. **도산 안창호**: 이광수 저, 흥사단 발행, 2013

https://www.yka.or.kr/html/info/book_search.asp?no=5

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2005

<http://www.kyobobook.co.kr/product/detailViewKor.laf?barcode=9788957340141>

2022 년 11 월 22 일
흥사단미주원부 위원장 서 경 원

진리는 반드시 따르는 자가 있고, 정의는 반드시 이루는 날이 있다. (도산의 말씀)

2023 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, 2023 (Late applications 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: Two endowed scholarships are provided by the following donors:

1. K. Wayne Lee: 12th President of KAUPA
2. Jae K. Park: 13th 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):

- 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).

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 2023 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.



CALL FOR PAPERS

KAUPA Letters

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

- a) highlight 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. 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 or Vice President and Academic Director Dr. Seok Kang.

You are cordially encouraged to submit.

Research Paper Format for KAUPA Letters

Author Name¹, Co-Author Name²

¹Affiliation, ²Affiliation

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 itself in drafting a paper.

One column format is also fine if you like.

You should left- and right- justify your columns. Use automatic hyphenation. Please adhere to US English spelling conventions.

III. ILLUSTRATIONS

You can include a maximum of one figure and one 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.

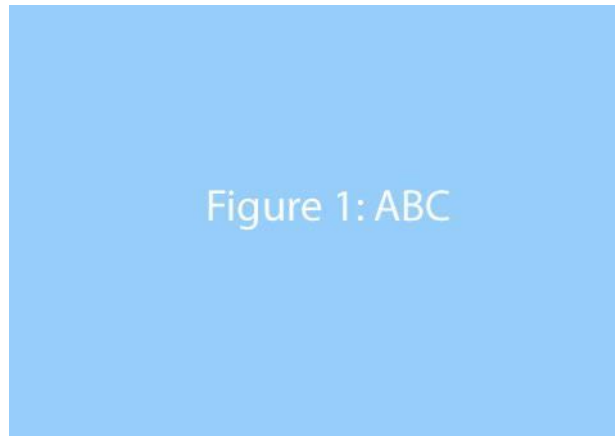


Figure 1: ABC

Table 1: Font Styles for Print-Ready Paper

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

III. KAUPA Member News

Memorial of Late Prof. Nak Ho Sung, Ph.D.
The 30th KSEA President (2001-2002)
The 10th KAUPA President (2005-2006)

By

Kang-Won Wayne Lee, Ph.D., P.E., F. ASCE
University of Rhode Island
The 36th KSEA President (2007-2008)
The 12th KAUPA President (2014-2017)

Professor Emeritus Nak Ho Sung of Tufts University passed away in Korea on October 22, 2022. He is a beloved husband of Prof. Emeritus Chong Sook Paik Sung of University of Connecticut and is loving father of Andrew J. Sung and his wife Jinsil of Lexington, MA. He is also survived by two grandchildren, Marcus and Alexis Sung.

Dr. Sung was born in Seoul, South Korea in 1940. He graduated from Seoul High School in 1960 and attended Seoul National University, where he graduated with a BS degree in Chemical Engineering. He obtained a master's degree in Chemistry from the University of Chicago in 1967 and his Ph.D. in Mechanical Engineering from M.I.T. in 1972, where he met and married his wife, Dr. Chong Sook Paik Sung.

From 1978 to 2013, Dr. Sung was a Professor of Chemical and Biological Engineering at Tufts University and served as the Department Chair from 2007-2011. He also founded the Laboratory of Materials and Interfaces at Tufts, created several new materials sciences courses and supervised dozens of undergraduate research and Masters and Ph.D. thesis projects. Many of his former students have gone on to become Professors or other leaders in their respective fields across the world. Over his prolific career, he published more than 100 technical papers and chapters, edited a book, and held multiple patents. Dr. Sung was also an active member of many professional organizations, but none more so than the Korean American Scientists and Engineers Association (KSEA), where he served as the 30th KSEA President and continued to support the organization well into his retirement. Dr. Sung also served as the 10th President of **Korean American University Professors Association (KAUPA)**. During his career, Dr. Sung was awarded several honors, including being inducted as an elected member to the prestigious Korean National Academy of Engineering and receiving the National Medal of Honor in Science and Technology with highest distinction – the highest national honor bestowed upon individual scientists and engineers in South Korea.

Dr. Sung was beloved by his friends, family, students, and colleagues, both locally and abroad. He was an avid golfer and was always willing to give tips to anyone he played with. He appreciated all types of cuisine and took great pleasure in eating well with his family. In particular, he adored his grandchildren and loved watching them play baseball, softball, and golf.

A memorial service was held at the Douglass Funeral Home, 51 Worthen Rd. in Lexington, MA on Tuesday, November 15th at 3pm. In lieu of flowers, his remaining family recommend donating to the KSEA Scholarship Fund in Memory of Professor Nakho Sung here: https://www.paypal.com/donate/?hosted_button_id=ZM3BEELSDZABE

In 1997, a financial crisis (IMF trauma) started in Korea, and KSEA encountered a real hardship in fund raising since then, causing a severe problem in 29th Administration. Also, a technology espionage issue on artificial diamond manufacturing between IL-SIN Industry and GE triggered an FBI review of many science and engineering organizations tied to foreign nationals, and this led to FBI interviews of some officers and members of KSEA. This created undue concerns on many members, especially those working in Government and Federal labs, and the membership of KSEA dropped significantly. Both factors negatively impacted on KSEA, and member participation experienced a substantial downfall. Major concern when he became the 30th President in 2001 was how to restore the stature of KSEA and strengthen the organizational infrastructure, thereby sustaining a healthy growth of KSEA. Top priority was fund raising. Second was to create new programs, thereby increase the member participation in KSEA activities. Third was to enhance services to the community.

Although I met Prof. Sung before through High Scholl Alumni Association, I had an opportunity to work with him more closely when I work as a Publication Director (Editor in Chief) for KSEA Letters. As a part of an effort to increase membership and member participation, *KSEA Letters*, the only official publication, was published in *five issues*, a record in KSEA history, including the Memorial Issue for Professor Inyong Ham (Vol. 30, No.2). Thus, extra efforts were made by the Publication Directors under his instruction.

The 2001 US Korea conference (UKC) organized by KSEA in collaboration with KOFST and KUSCO was held at M I T in Cambridge, Massachusetts on August 10-12. I had another opportunity to work as Local Organizing Committee Chair, and the meeting was a great success, attended by more than 400 people, 100 from Korea and 300 from U.S. and over 260 people have presented technical papers in 4 Symposiums with 24 Technical Sessions, 3 Special Forums, one Workshop and a Career-Job Fair. Attendance was the largest up to year 2001, and we were able to draw a broad support from many Korean organizations, and the level of interest on KSEA affairs from Korea appeared to be resurrected. Industry sponsors and exhibitors expressed their satisfaction. UKC 2001 contributed very much to the revitalization of KSEA. A major grant from SK Telecom enabled to support travel expenses, and the participants enjoyed free meals, Friday Gala dinner, sponsored by LG, and Saturday lively entertainment of Boston Harbor Cruise dinner, sponsored by SK Telecom. Three-day program was run smoothly, thanks to the efficient work coordinated by staffs from HQ and New England Chapter and Local Organizing Committee members. Proceedings of the conference were made available in CD form for the first time.

Inauguration of National Mathematics Competition (NMC) was launched on April 20, 2002. This event became most popular activity among young Korean Americans and their parents. NMC became a KSEA signature program, making important contributions to KSEA publicity, the local Chapter vitality, member participation, and to community service.

For the first time in 30 years, KSEA officially launched Annual Awards (KSEA Letters Vol. 30, No.4, p8), starting with Outstanding Service to KSEA Award and Entrepreneurial Award. Inaugural Awardees were Dr. Hyung-Sup Choi (former Minister of MOST), Dr. Seung-Soo Han (former Prime Minister, Chief of Staff to the President of ROK, Chair of UN), and Prof. Shoon Kyung Kim (1st President of KSEA). Dr. Byiung Jun Park and Dr. Steve Kim were recognized for their entrepreneurial achievements.

A campaign for creating private donor named scholarship was successful in generating two accounts. “*Chunghi Hong Park Scholarship*” has been endowed with \$50,000 to support women students and “*Yohan & Rumie Cho*” Scholarship was endowed with \$25,000 to support students in Information Science and Technology area. Effectively, these scholarship fund increased by more than 50%.

In December of 2001, a special workshop was held at HQ for three Committees, Long Range and Planning, Rules, and Award & Discipline, as a part of a strategy to strengthen the authority and responsibility of the Committees. The workshop generated many ideas for strengthening KSEA.

On October 18, 2001, KUSCO Board, led by the Chairman, Dr. Jung Duk Kim (KOSEF Director), proposed a major by-law change to transform KUSCO as an independent U.S. entity, and in the process, KSEA’s involvement, well defined in the original by-law, is completely eradicated. This shocked everyone and 30th Administration coordinated an all-out fight, and eventually revived the KSEA-KUSCO relationship, including retention of two Board seats from KSEA.

The Chapter President Committee was created to effectively support the activities of Chapters and Branches and better communication between HQ and Chapters and Branches. Lastly, not least the Young Generation Leadership Forum was held on May 11, 2002 (Please see the picture below). Overall, 30th Administration made a significant impact on restoration of KSEA stature and enhancement of the organizational infrastructure. It was my pleasure and honor to be part of the KSEA 30th Administration, the experience helped me to jump up KSEA to one of best Korean American organizations when I became the 36th KSEA President in 2007.



Prof. Sung also served as the 10th President of **KAUPA** from January 1, 2005, to December 31, 2006. Prof. Jung-ho Kim of University of Maryland continued serving as Financial Director, Prof. Hae Soo Oh of University of North Carolina - Charlotte served as Publication Director, and Prof. Ki-Hyon Kim of North Carolina Central University continued serving as Conference Director. A 2-day Conference with a theme of “The U.S.-KOREA Relations in the 21st Century: Challenges and Prospects” was held jointly with International Council on Korean Studies (ICKS) at George Washington University on October 6-8, 2006. Professors Yoon-Shik Park and Dr. Soon Paik were program Co-Chairs.

When I accomplished my job successfully as the 36th KSEA President on June 30, 2008, Prof. Sung introduced the 11th **KAUPA** President, Prof. Sunwoong Kim in 2012.

Through the strong leadership of past presidents and officers, and more importantly, the passion of its dedicated members, the **KAUPA** has become one of the most versatile professional organizations. By encouraging and facilitating academic research and scholarly cooperation among its members, especially in the area of Korean American (K-A) studies and Korea-North America relations, KAUPA has promoted and facilitated academic exchanges of scholars and scholarly works between North America and Korea with such sponsored programs benefitting both its members and Korean-Americans alike through Newsletters. To make KAUPA more encompassing and at the same time, discipline specific to our respective members and colleagues (while remaining relevant to the Korean communities in North America), venues were expanded to cover both topical and inter-disciplinary conferences, symposia, and workshops. Thus, it promoted participation of myriad of K-A professors in various fields of accomplishment. For example, 17 KAUPA and 3 family members made to the Dokdo Opinion Leaders trip to be familiar with real issues through the invitation of Dokdo Foundation on July 22-25, 2014.

To strengthen connections with existing K-A professional societies, **KAUPA** promoted an open environment that reflects a professional association exuding quality reputation. This was accomplished by the type of events and conferences, distinguished guests, speakers, performers, and artists. Such

quality was also reflected in new relationships that KAUPA forged with professional societies elsewhere, e.g., KSEA and recognition that KAUPA garnered from accomplishments. Eventually, this effort translated into more outstanding professors joining as members. Further these changes also created more incentive for existing members to actively participate in activities. ROK Ministry of Foreign Affairs (MOFA) invited Dokdo Island and East Sea experts to form a network and to uplift the understanding of Dokdo Island and East Sea issues through working with KAUPA and respectful experts. Delegates included 6 KAUPA members and 6 non-Korean Heritage scholars who have expertise in International Law (Maritime or Ocean Law), History, International Politics and Geography. Ten delegates met with Korean experts including members of Korean Society of International Law, made presentation for and discussion with them about the Dokdo and East Sea issues in depth in Seoul on December 7-13, 2014, at the Northeast Asian History Foundation (NAHF). They wrote papers for Proceedings, and some of them wrote journal papers.

KAUPA and KSEA jointly carried out a database project for KOFST in May 2015. To expand membership, KAUPA was more proactive in reaching out to K-As whose primary or sole mode of communication is English, i.e., 1.5 and 2nd generations. **KAUPA** expanded current programs for such inclusion which should ensure healthy continuum.

On June 6, 2015, **KAUPA** successfully held an International Conference on Dokdo at Omni hotel in Providence, Rhode Island as can be seen in two pictures. Titled “Sovereignty over Dokdo from the Historical, Political and Cultural Prospective,” this conference covered myriad of issues on Territorial and Maritime concerns. The conference was jointly organized by KAUPA and Northeast Asian History Foundation (NAHF) and supported by The University of Rhode Island (URI). The conference started with the introductory remarks by NAHF Ambassador for Geographic Naming Euy-Sang Yoo. More than 60 scholars attended the conference to share their ideas in two sessions and a roundtable discussion. KAUPA was particularly pleased to have significant number of representatives from U.S. Naval War College and Roger Williams University Law School. The keynote speaker was Prof. James Kraska from the Stockton Center for the Study of International Law at U.S. Naval War College. His speech was titled as “The International Law of Territorial and Maritime Disputes in East Asia.” The event also included special music program by four distinguished KAUPA members: Profs. In Dal Choi, Youngsuk Kim, Woonjung Kim and Ryu-Kyung Kim. Following the event, Honorable Consul General of Republic of Korea in Boston Song Jun Ohm hosted the banquet. The above tasks were accomplished because KAUPA had talented members who have both knowledge and skills to pull off the challenges. The common interest to promote the betterment of our society through KAUPA would build a formidable coalition consisting of both the K-A and Korean Canadian (K-C) Professors. We indebted all these successes to late Prof. Nak Ho Sung.

KAUPA also found avenues to continue strengthening our financial stability. One of initiatives was a named KAUPA Scholarship. KAUPA looked for an individual (or member) and/or agency who would donate \$30,000 for this wonderful cause. To celebrate the 30th Anniversary in 2016, the scholarship committee (SC) chaired by Prof. Kee Bum Kang of Naval Postgraduate School selected two graduate students who want to pursue an academic career at universities in the United States or Canada. Consequently, the 12th Executive Committee (EC) awarded scholarships to two outstanding graduate students: Mr. Daejin Kim of Georgia Institute of Technology and Ms. Jieun Park of Western Michigan University Law School. These scholarships were awarded with a check of \$1,500 each on May 5, 2017. The General Assembly was held at the KSEA HQ on August 13, 2017, and Prof. Jae Kwang Park of

University of Wisconsin - Madison was elected as the 13th President. Some key members who attended the General Assembly had an opportunity to take a memorable picture as can be seen below.



The 12th Executive Committee aggressively worked to increase our **KAUPA** membership. Fortunately, second Vice President for IT, Prof. Wooseb Jeong (Dean of Library and Information Management at Emporia State University) worked as a web master. His participation undoubtedly disseminated and exposed our existence exponentially beyond existing circles. KAUPA has been maintaining the online directory which information has been collected mainly through online search of published material. To have an accurate and up-to-dated information, Prof. Young B. Choi of Regent University continuously updated Directory and created a Facebook account. Prof. Jae Kwang Park continuously updated membership database with support from Oversea Koreans Foundations (OKF) and Korean Institute of Science and Technology Information (KISTI). In addition, KAUPA provided financial support to K-A professional organization, e.g., Korea-America Association for Geospatial and Environmental Sciences (KAGES). KAUPA also reached out to K-As whose primary means of communication is English, e.g., President Mun Y. Choi of the University of Missouri System and Prof. Tom Oh of Rochester Institute of Technology, Prof. Philip Kim of Harvard University and Prof. Eugene Y. Park of University of Pennsylvania et al. One of activities was forming an environment for better scholastic and career development for excellence, e.g., Nobel Prize winning level. KAUPA members and students helped the committee to invite Honorable Former UN Secretary General Ki-Moon Ban to the Ogden Lecture Series at Brown University, Providence, RI at 4pm on Monday, February 26, 2018.

In summary, we will not forget his vivid contribution to K-A societies through KSEA and **KAUPA** and will miss him long time. ***

Professor Joan Pi of Regent University Arranged A Christmas Concert

REGENT UNIVERSITY

PROUDLY PRESENTS

A Christmas Concert

Tuesday, December 6, 2022 | 7 PM
Regent University Performing Arts Center
Doors open at 6:30 PM

SACRED MUSIC PERFORMED BY
Regent University Choir
Regent University Chamber Choir
Timeless Ensemble

RESERVE YOUR TICKETS TODAY
757.352.4245 | regent.edu/tickets | General Public: \$5 | Students: FREE



Regent University presented Christmas Choral Concert on December 6th, 2022, at the Dede Robertson Theatre in the Communication Building of Regent University Virginia Beach Campus. Arrangements of well-known and new Christmas carols performed by the University Choir and the Chamber Choir, along with the newly formed early music ensemble, *Timeless*, were shared with the audience and the world. We hope and pray those who listen will be blessed.

The concert was directed by Dr. Joan Pi, an assistant professor of music and director of choral activities at Regent University.

Here is the jpg file of the poster and the link to the Christmas Concert webpage: www.regent.edu/christmas

Joan Pi (이주연), DMA

Director of Choral Activities & Assistant Professor in Music
Program Coordinator of Music
Regent University School of Communication & the Arts
1000 Regent University Drive, COM 240, Virginia Beach, VA 23464
757.352.4049
jpi@regent.edu

IV. Research in Progress

Announcement

KAUPA Best Paper Award

KAUPA is selecting KAUPA Best Papers by evaluating the papers published in the Research in Progress section of KAUPA Letters. The following papers were selected as the KAUPA Best Papers in December 2022.

한국어과 활성화를 위한 방안

한승희, James Madison University

Institute of Korean Studies, Freie Universität Berlin, Germany

베를린 자유대학교 한국학과/한국학연구소

Moon-Sook Park, University of Arkansas

Please submit your research progress to KAUPA Letters.



An Analysis of Machine Learning Based Cybersecurity Breaches Handling Frameworks

Young B. Choi

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College of Arts & Sciences
Regent University
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Abstract

As diverse groups of security breaches are occurring in business enterprises, corresponding measures to protect them are necessary. In this paper, AI Machine Learning based security breaches handling concept is surveyed and an XAI(Explainable Artificial Intelligence) oriented Machine Learning based security breaches handling framework is explained.

I. Introduction

Fighting against security breaches has been a very critical security task for the business enterprises and many other organizations. The relationship between Artificial Intelligence(AI) and Cybersecurity, especially an approach using Machine Learning and Explainable Artificial Intelligence(XAI) technologies handling Cybersecurity breaches is introduced.

II. Artificial Intelligence and Cybersecurity against Cybersecurity Breaches

There are various ways that the Cybercriminals are learning about personnel and organizations. Dave Gruber explained the five ways Cyber-criminals learn about a person as the following:

1. Publicly available information
2. Socially engineered, electronic communications
3. Impersonation
4. Credential theft
5. Hidden rules [3].

To fight back against these security breaches, there are several ways. I introduced one of them in [5]. The main research trend fighting against Cybersecurity breaches these days is applying Artificial Intelligence technologies.

There are pros and cons of AI in Cybersecurity. The benefits of using AI technologies in Cybersecurity are big data processing, fast processing, and smart decision making and learning, etc. The challenges of using AI are false positives, insufficient high-quality data, untransparent decision making, outdated models, poisoning, etc. [1].

III. Machine Learning and Explainable Artificial Intelligence(XAI)

Explainable AI(XAI) is a framework to help understand and interpret the predications of AI algorithms [4] which can be applied to Cybersecurity breaches in the seamless flow starting from the point of detection to the point of resolution.

Among various AI technologies, feasibility of Machine Learning toward enforcing Cybersecurity breach handling capability with Explainable Artificial Intelligence(XAI) is noticeable in Cybersecurity industry [4]. As one example, Machine Learning technology can be used within security solutions to discover hard-to-detect anomalies and help empower humans to make better decisions.

Recently, the development of GPT-3 of OpenAPI is also quite interesting to watch. Especially, an intelligent natural language processing capability of GPT-3 AI Chat, ChatGPT is quite promising because of its potential to apply it in natural language-based Cybersecurity breaches handling [6].

IV. Analysis of Machine Learning Based Cybersecurity Breaches Handling Frameworks

Daniel Art, et.al identify common pitfalls in the design, implementation, and evaluation of learning based Cybersecurity systems. For a given security problem (a novel security breach), how a suitable security solution can be acquired? The authors showed four component processes of Machine Learning Workflow as the following [2]:

1. Data Collection and Labeling
2. Systems Design and Learning
3. Performance Evaluation
4. Deployment and Operation.

For each component process of Machine Learning Workflow, the corresponding common pitfalls were also identified respectively as the following 10 pitfalls [2]:

1. Data Collection and Labeling
 - a. Sampling bias (P1)
 - b. Label inaccuracy (P2)
2. Systems Design and Learning
 - a. Data snooping (P3)
 - b. Spurious correlations (P4)
 - c. Biased parameters (P5)
3. Performance Evaluation
 - a. Inappropriate baselines (P6)
 - b. Inappropriate measures (P7)
 - c. Base rate fallacy (P8)
4. Deployment and Operation.
 - a. Lab-only evaluation (P9)

b. Inappropriate threat model (P10).

By analyzing select 30 papers, the authors performed prevalence analysis by categorizing the security breach topics as the following [2]. The numbers in the parentheses are the frequency of corresponding security breaches:

1. Malware detection (6)
2. Network intrusion detection (4)
3. Vulnerability discovery (4)
4. Website fingerprinting attacks (4)
5. Social network abuse (3)
6. Binary code analysis (3)
7. Code attribution (2)
8. Steganography (1)
9. Online scam (1)
10. Game bots (1)
11. Ad blocking (1).

The impact analysis performed [2] also shows a result of four popular research topics in computer security: Mobile malware detection (P1, P4, and P7), Vulnerability discovery (P2, P4, and P6), Source code attrition (P1 and P4), and Network intrusion detection (P6 and P9).

The lack of transparency of AI technologies application in handling security breaches was proven evident. The researchers of Italy and they categorized Cybersecurity applications as Intrusion Detection Systems, Malware Detection, Phishing Detection, Spam Detection, Botnet Detection, Fraud Detection, Zero-Day Vulnerabilities, Digital Forensics, Cyber Physical Systems, Crypto Mining, and also showed relevant AI models and explanation methods respectively used for each application [4].

They summarized most used Cybersecurity dataset in the Cybersecurity application fields: Intrusion Detection Systems, Malware Detection, Spam/Phishing Detection, and Botnet Detection. The challenges identified were: 1) More formalism for XAI is needed. 2) The users must understand the XAI models. 3) Developing an increasingly high-performing but transparent XAI models is necessary. 4) An in-depth investigation of how pattern explanations can provide new attack surfaces for the underlying systems is needed [4].

V. Conclusion

An analysis of Machine Learning based Cybersecurity breaches handling frameworks is showing some insightful research results to consider in developing a feasible solution handling outstanding major Cybersecurity breach efficiently although still several challenges to resolve are remaining.

It would be necessary to do an in-depth analysis of the outstanding challenges of using AI technologies especially Machine Learning technologies in fighting against Cybersecurity

breaches. Recently published research results clearly show the feasibility that how feasible solutions to resolve Cybersecurity breaches can be developed. It will take time and strenuous efforts to achieve this eventual goal, but we have hope that at least we can minimize the damages of Cybersecurity breaches in the future with our best.

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- [3] Dave Gruber, When the Adversary Knows All About You... Personally – Defending Against Highly Personalized Attacks, Enterprise Strategy Group, October 2021.
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- [5] Young B. Choi, A Streamlined Network Management Approach using AI Based Network Automation Paradigm against Security Breaches, KAUPA Letters - *Journal of the Korean American University Professors Association*, Volume 8, Number 1, Korean American University Professors Association (KAUPA), pp. 48-51, October 1, 2020.
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V. Announcements

The 13th Kyung-Uhn Scholarship Speech Contest

On Korean History, Culture, and People

Date & Time: April 29, 2023, Saturday. At 1:00 PM EST

Location: Virtual

THEME for 2023

Korean Diaspora in the U.S.

(For more detailed instruction on the theme, refer to the back of this flyer.)

Application:

Eligibility: Students in Grades 9-12, Residing in the U.S.

Language: English

Length of Speech: 4- 6 minutes (Maximum 1,400 Words)

Process:

Submit **Application to Participate** by Monday, January 16, 2023

Submit **Manuscript for Speech** by Saturday, February 25, 2023

Please note that your manuscript will NOT be accepted unless you have submitted **Application to Participate** by the deadline specified above.

Early Submission of Manuscript: Monday, January 16, 2023 (for details, please visit www.kscholarship.org)

Awards & Scholarships:

Grand Award: \$1,500

1st Place: \$1,200

2nd Place (2 persons): \$1,000

3rd Place (3 persons): \$500

Manuscript Award (2 persons): \$500

Finalists: \$200

Inquiries:

website: <http://www.kscholarship.org>

e-mail: speech@kscholarship.org

text/phone: 734-657-6951/ 631-513-5438

Hosted & Sponsored by:

Kyung-Uhn Scholarship Association

Kyunggi Girls' High School AA of Greater NY

Supported by:

Korea Society
Korean American Association of Greater New York
Korean American Educators' Association of New Jersey
Korean American Teachers' Association of New York

Theme for 2023 Speech Contest

The year 2023 marks the 120th anniversary of Korean immigration to the US. On January 13, 1903, 102 Koreans, arrived in Hawaii to work at the sugar plantation aboard the S.S. Gaelic.

Since this first group of Korean immigration to Hawaii, there have been several waves of Korean immigration to the US reflecting Korean as well as US and world economy and politics. Each wave of immigrants faced different political, economic, and cultural difficulties unique to the time periods. Koreans in the US reach almost two million, 0.6% of the whole US population according to the US census of 2020,

Please study the history and the status of Korean diaspora in the US and answer the following questions in the box below. We recommend highly to read autobiographies, biographies, novels of Korean immigrants, especially those of early Korean immigrants. Some of these books will be provided in the reference list. For applicants of non-Korean heritage, you and your groups experiences in the US can be incorporated into your manuscripts. The key will be the comparison between the lives of Korean diasporas and you and your groups' experiences.

Korean Diaspora in the US

1. What motivated the Koreans to immigrate to the US since 1903, and how were they received by the US government and society?
2. How did they settle in the US? What were the lives of Korean diaspora like? Are they similar or different to your/ your family's experiences? How do they compare with the experiences of those from other parts of the world to the US?
3. Were Korean immigrants able to keep their Korean Identity and stay connected to their homeland, Korea? How do they compare with other groups of diasporas in the US?
4. What would be the contribution of Koreans diaspora to the US as well as to their homeland, Korea?

5. What have you learned from the history of Korean immigration to the US? What is the most important thing(s) you have learned from it? How will it help your life and of the Koreans in the US?

#5 is required and two or more of the rest of the questions should be answered in your manuscript.

Application Process

Application to Participate Submission Deadline - January 16, 2023 (Monday)

Manuscript Submission Deadline - February 25, 2023 (Saturday).

Early Submission is encouraged. If your manuscript is submitted by the early submission deadline of January 16, 2023, you will be invited to a writing workshop and have an opportunity to revise and resubmit your manuscript.

제 13 회 경운 장학회 응변대회

한국 역사, 문화, 인물



일시: 2023 년 4 월 29 일 (토) 오후 1 시 (동부시간)

장소: 비대면

2023 년 주제

미국속의 한국인 디아스포라

Korean Diaspora in the US

응모 안내

- 자격: 미국에 거주하는 9 - 12 학년 학생
- 사용 언어 : 영어
- 응변 길이 : 4 - 6 분 (글자수 한도 1400 자)
- 응모과정: 온라인으로만 가능 www.kscholarship.org

응모 신청 마감 : 2023 년 1 월 16 일 (월)

원고 마감 : 2023 년 2 월 25 일 (토)

응변대회 참여의사를 먼저 온라인 응모신청서를 통해서 신청해야 합니다.

응모신청서가 마감일까지 접수되지 않으면 원고를 제출할 수 없습니다.

조기 원고마감: 2023 년 1 월 16 일 (월)

조기원고 제출자들은 '쓰기 워크샵'에 초대되며, 참여후 원고를 수정해서 다시 제출할 수 있는 특혜가 주어집니다.

시상및 장학금

대상	\$1,500	3 등상 (세명)	\$500
1 등상	\$1,200	원고상 (두명)	\$500
2 등상 (두명)	\$1,000	본선 참가상	\$200

문의:

웹사이트 : <https://www.kscholarship.org>

이-메일 : speech@kscholarship.org

전화/문자 : 734-657-6951/ 631-513-5438

주최 : 경운장학회,

경기여고 뉴욕지구 동창회

후원: 코리아 소사이어티, 뉴욕 한인회,

뉴저지 한미교육자 협의회, 뉴욕 한인 교사회,

2023 년 웅변대회 주제

2023 년은 미국에 한국이민이 시작된지 120 주년이 되는 해입니다. 1903 년 1 월 13 일에 102 명의 한국인이 갤릭호를 타고 사탕수수밭에서 일하기위해 하와이에 도착했습니다.

하와이로의 첫이민이 시작된 후로 한국이나 미국, 그리고 세계의 정치, 경제상황에 따라서 여러 번의 이민자 물결이 있었습니다. 이 물결에 따른 그룹들은 미국에 도착한 시대에 따라 그 시대의 독특한 정치적, 경제적, 문화적인 어려움을 겪었습니다. 현재 미국 내의 한인들은 2020 년의 인구조사에 따르면 2 백만명에 달하고, 미국 전체 인구의 0.6% 에 달합니다.

미국내 한국인 디아스포라에 현황과, 역사를 공부하고 아래의 질문에 답하십시오.

여러분들에게 한국이민자들, 특히 초기 이민자들의 이야기를 읽기를 권합니다. 자서전, 전기, 소설들을 통해서 이들의 생활이 어땠는지 공부해 보십시오. 참고자료 리스트에 여러개의 책들이 포함되어 있으니 참고로 하십시오. 한국인의 혈통이 아닌 학생들은 자신이 속한 그룹의 경험을 토대로 하면 됩니다. 중요한 것은 자신과 자신이 속한 그룹의 경험과 한국인 디아스포라와의 비교입니다.

미국의 한국인 디아스포라

1. 1903 년 이후로 한국인들이 미국으로 이주한 동기는 무엇이었으며 그들은 미국 정부나 사회에서 어떻게 받아들여졌습니까?

2. 이들은 미국에 어떻게 정착했습니까? 한국인 디아스포라의 생활은 어땠습니까?
여러분이나 여러분들 식구들의 경험과 비교해 볼 때 많이 같습니까 아니면
다릅니까? 이들의 경험이 세계의 다른 지역에서 미국으로 이주해 온 사람들의
경험과는 어떻게 비교가 됩니까?
3. 한국인 디아스포라는 한국적인 아이덴티티를 간직하고 모국인 한국과 계속 연결된
생활을 하고 있습니까?
4. 한국인 디아스포라가 미국 그리고 한국에 끼친 영향은 무엇입니까?
5. 미국의 한국인 디아스포라의 역사와 현황을 공부하고서 배운 것이 무엇입니까?
그중에서 가장 중요한 것은 무엇입니까? 그리고 그 배운 것이 여러분과 미국내의
한국인들에게 어떤 도움을 줄 것이라 생각합니까?

5 번은 모두 답해야 하고, 나머지 문제중에서 두개 이상의 질문에 답하시면 됩니다.

응모과정

1. 참가신청 마감: 2023 년 1 월 16 일 월요일
2. 원고 마감: 2023 년 2 월 25 일 토요일
3. 조기원고접수를 권장합니다. 2023 년 1 월 16 일 월요일까지 원고를 제출한
신청자들은 “쓰기 워크샵”에 초대되어 원고에 대한 평, 조언을 듣고 다시 원고를
수정해서 제출할 수 있는 특혜가 주어집니다.

KAUPA Paperweight Designed and Laser Engraved for Membership Drive

Are you a distinguished KAUPA Lifetime Member?



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

The paperweight can be also used conveniently for your easy book reading.

KAUPA is also planning to send a paperweight to all the members who paid a regular membership fee of 2022. If you paid your annual membership fee of this year, you are quite eligible to receive it. Please send your office or home address to the KAUPA headquarters for delivery.

Your active cooperation in membership drive is cordially encouraged!

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 2023 (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. 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.

Subject: Spend a semester abroad at the best Christian university in Korea



Are you interested in studying abroad for a semester but a little hesitant to go to a foreign country by yourself when you don't know anyone there? What if you could spend a semester at the number one Christian university in Korea with other Regent students?

In the fall semester of 2023, just such an opportunity is available. Some Regent students are already planning to go that semester, including one who grew up on the campus and speaks Korean. More about that later. Let me introduce our university.

Handong Global University (HGU) is, first and foremost, a university with strong Christian values. In fact, our main building has the words "Handong God's University" emblazoned right across the front.



All faculty are committed Christians who strive to integrate faith and learning in every aspect of our lives. There are numerous opportunities to grow in faith including chapels, small-groups, discipleship training, mission trips, and much more.

An international experience without parallel. All students from the U.S. live in Carmichael Residence College which is a fully English language dormitory with students from around the world.



Every year, we have students from nearly 60 different countries and every continent living in this one dormitory and that doesn't include the hundreds of Korean missionary kids who grew up in many other additional countries. Located in thoroughly modern South Korea, HGU offers students a chance to understand Asian culture. Since Asia contains nearly 60% of the world's population and three of the top five economies, experience with Asian culture is one of the most valuable international experiences you can have.

A safe, comfortable, caring environment. If going to university in South Korea sounds too scary, you might be comforted to know that you won't be alone, not by a long shot. As a Christian university, we focus on community and every student will be part of a team of students along with a professor that is more like a family and meets frequently throughout the semester.



Many students make their best friends among their team. Carmichael team professors are almost all international faculty members, many from the U.S., like myself, who also live on campus and are readily available. Team professors are there to be mentors and give guidance and support. Our campus also offers a wide variety of dining options, including western style options. Violent crime is practically unheard of here.

World class education in English. Although one might think that attending a Korean university would mean having to learn Korean fluently, most international students at Handong take all of their classes in English. Nearly 40% of all classes at Handong are offered in English.

Very affordable. The cost at HGU is around US\$5,000 per semester including tuition, room, and board. So you could spend a semester at Handong for less than a semester at Regent.

Build confidence. Prepare for the future. While many U.S. universities have a number of international students, there is a big difference between meeting international students and *being* an international student in a new environment. There is something empowering and confidence building about gaining experience really living in a foreign country for an extended period of time (Trust me, I know). And while that might sound scary, know that you will be part of a caring community (students, faculty, and staff) that will support you every step of the way. Also, as I mentioned, some Regent students are already planning on coming in the Fall semester of 2023 including Samantha Lincoln (my daughter) who is a sophomore at Regent now but she grew up on the Handong campus from the time she was 2 years old so she can serve as a guide and answer any questions you have. I am also a Regent graduate but I've been serving here at Handong for over 18 years.

If all this sounds too good to be true, please [come hear about the opportunity at the Zoom session on Wednesday, Nov. 16th at 9pm](#) or contact us for more information. You can email me personally at slincoln@handong.edu. or Samantha at samalin@mail.regent.edu. We'd be happy to answer any questions you might have. Or check us out at our website at <http://www.handong.edu/eng/> , our Instagram <https://www.instagram.com/handongglobaluniversity/> , or our Youtube channel <https://www.youtube.com/c/HandongGlobalUniversity/featured>.

Yours in Christ,
Dr. Scott Lincoln
Director of International Affairs
Handong Global University

KAUPA Ambassador Program (KAP)

If you want to volunteer as a representative of your university or college, you are a particularly suitable 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 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 **Error! Hyperlink reference not valid.** 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 evidence of your service for KAUPA as a KAUPA Ambassador to your university/college.

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

to the President.

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 for your book promotion. For your information, WorldCat® is an especially 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 especially useful various 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 appeal to practitioners in the cybersecurity industry and college faculty and students in the disciplines of cybersecurity, information systems, information technology, and computer science.

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: *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: 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/book/9781420079783)

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 \(routledge.com\)](https://www.routledge.com/Building-Network-Capabilities-in-Turbulent-Competitive-Environments-P/book/9781420079783)

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](https://www.springer.com/9781493998441)

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](#)

[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=](#)

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>

Book Title: IMPOSTOR

Author(s): Lisa K. Son

Affiliation of the Author(s): Barnard College

Publisher: 21 세기북스

Publication Year: 2022

Relevant URL of the Book: <https://bit.ly/3Hy0E0V>

Book Title: 호모사이언스 - 과학 하는 여자들 2

Author(s): Eun-Suk Seo, et. al.

Affiliation of the Author(s): University of Maryland, College Park

Publisher: The Korean Federation of Women's Science and Technology Association

Publication Year: 2022

Relevant URL of the Book: More details can be found at https://lnkd.in/daFuyf_m and KSEA linkedin post: <https://www.linkedin.com/feed/update/urn:li:activity:6891905808477863936/>

Book Title: 로마네스크 성당, 치유의 순례

Author(s): Nanyoung Kim

Affiliation of the Author(s): East Carolina University

Publisher:

Publication Year: 2022

Relevant URL of the Book:

Book Title: K-pop Dance: Fandoming Yourself on Social Media

Author(s): Chuyun Oh

Affiliation of the Author(s): San Diego State University

Publisher: Chuyun Oh (First published by Routledge)

Publication Year: 2022

Relevant URL of the Book: https://www.amazon.com/K-pop-Dance-Fandoming-Yourself-Social-ebook-dp-B0B2G63TWB/dp/B0B2G63TWB/ref=mt_other?_encoding=UTF8&me=&qid=

Book Title: Voices of the Korean Comfort Women: History Rewritten through Memories

Author(s): Chungmoo Choi and Hyunah Yang

Affiliation of the Author(s): University of California, Irvine

Publisher: Routledge

Publication Year: 2022

Relevant URL of the Book: https://www.amazon.com/Voices-Korean-Comfort-Women-Rewritten-dp-1032230568/dp/1032230568/ref=mt_other?_encoding=UTF8&me=&qid=

Book Title: Healing Historical Trauma in South Korean Film and Literature

Author(s): Chungmoo Choi

Affiliation of the Author(s): University of California, Irvine

Publisher: Routledge

Publication Year: 2020

Relevant URL of the Book: https://www.amazon.com/Healing-Historical-Literature-Routledge-Advances-dp-1138580309/dp/1138580309/ref=mt_other?_encoding=UTF8&me=&qid=1665867097

Book Title: Dangerous Women: Gender and Korean Nationalism

Author(s): Elaine H. Kim and Chungmoo Choi

Affiliation of the Author(s): University of California, Irvine

Publisher: Routledge

Publication Year: 1998

Relevant URL of the Book: https://www.amazon.com/Dangerous-Women-Elaine-H-Kim/dp/0415915066/ref=sr_1_1?crid=2A7PNH0KSPQ0D&keywords=Dangerous+Women%3A+Gender+and+Korean+Nationalism&qid=1665867221&qu=eyJxc2MiOiIwLjg2IiwicXNhIjojMC4wMCI6InFzcCI6IjAuMDAifQ%3D%3D&s=books&sprefix=dangerous+women+gender+and+korean+nationalism%2Cstripbooks%2C62&sr=1-1

Research Funds

NSF and IITP

Special Guidelines for Submitting Collaborative Proposals under [U.S. National Science Foundation \(NSF\)](#) and the [South Korean Institute of Information & Communications Technology Planning & Evaluation \(IITP\)](#) Collaborative Research Opportunities

The KOREA Foundation – KF Application Portal

https://apply.kf.or.kr/main.nkf?lang=en_US

OKF(Overseas Koreans Foundation: 재외동포재단) - KOREAN NET

<https://www.korean.net/portal/index.do>

KOFICE(Korean Foundation for International Cultural Exchange)

<http://eng.kofice.or.kr/>

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. [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/>]

Job Opportunities

- Courtesy of [KSEA Job Opportunities Link](#)

VI. Essays & Poems & Novels

"It's Lunar New Year, not Chinese New Year, Stupid!"

By an anonymous KAUPA member

January 22 (2023), based on the western (or Gregorian) calendar, coincided with new year's day based on the lunar calendar. For the last (at least) twenty years, around a Lunar New Year's Day, I was busy correcting a linguistic error committed by many people, particularly students from China. I told them they used a misnomer called "Chinese New Year." I said that it is based on the lunar calendar (pronounced *yin li* in Chinese) and that the correct translation of the holiday's name is "Lunar New Year."

As an educator, I am deeply concerned that this glaring misnomer inadvertently and unsuspectingly fans the cultural chauvinism endemic to today's young Chinese and Chinese Americans, including students in my class. Some years ago, one undergraduate student from China walked into my office on the Lunar New Year's Day and told me that "An influential and respected newspaper in the State of New Jersey (meaning, *The Star-Ledger*) calls the lunar new year 'Chinese New Year.' We Chinese love it." In Shanghai in January 2020 (during my last visit to China), one Chinese MBA student asked me: "We Chinese celebrate the "Chinese New Year" for more than a week. How long do you Koreans celebrate it?"

Liang Qi Chao (1873-1929), a Chinese political philosopher and prominent reformist, deplored the Chinese tendency of *zizun wangda*(自尊妄大, 자존망대), literally translated as "self-conceited megalomaniac" bias. Such biases include claiming that China was the center of the world and that almost everything was invented or created by China. Using such a misnomer as "Chinese New Year" would only encourage the cultural chauvinism and imperialism deplored by this Chinese reformist a century ago and be detrimental to world peace in today's globalized environment.

Given that there is currently much ado in China for the rehabilitation and use of Confucius as a mask for propaganda^[1] and his teachings domestically as well as globally, the Chinese people should be reminded that this use of misnomer (even though they may "love it") goes directly against what their esteemed sage stated on the importance of "using right names (*zheng ming*, 正名, 정명)": "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success." (Confucius *Analects*, translated by James Legge).

The correct English translation of the name of the holiday celebrated for thousands of years in various (East and Southeast) Asian countries, in addition to China, is "Lunar New Year," which is based on Lunar Calendar. For thousands of years, the Chinese called Lunar New Year's Day *chunjie* ("Spring Festival"). In the Chinese language, there was no such expression as "Chinese New Year" or "Chinese New Year's Day" until Chinese chauvinists shamefully adopted the misnomer in recent years.

The origin of the Lunar Calendar can be traced back to the legendary era when there was no such entity as what is now called China or the Chinese. There was no exact concept of civilization or cultural entity known today as the Chinese. When people in Asian regions celebrated the Lunar New Year of their adoption as one of many festivals based on the Lunar Calendar, there was no "Chinese" as a cultural entity.

I ascribe some western people's tendency to use this misnomer mainly to the preponderance of Chinese (no matter where you are) and their vociferousness. Only the Chinese appear to celebrate Lunar New Year wildly and for the most prolonged period than any other Asian country. The dragon dance festival the Chinese put up during the Lunar New Year season in whatever cities they reside in large numbers draws the attention of many westerners, including Americans, who have no impending reason to delve into the origin of the Lunar Calendar. Contrastingly, other Asian countries modestly celebrate Lunar New Year by paying respect to ancestors (visit to tombs) and elders and having a joyous but subdued family gathering. Such a modest celebration hardly gets the attention of westerners, particularly their media, unless they have lived in these Asian countries long enough to understand their preserved customs and values.

To my knowledge, no resident of America claims to celebrate the "American New Year," on the first day of the western New Year. Although they would have the right to do so, the Jewish people do not call Rosh Hashanah "Jewish New Year." The Jewish people have good taste and good sense not to call the holiday "Jewish New Year," even when others attribute this definition exclusively to them. Around the world, the Jews refer to it as "Rosh Hashanah," which translates as "head of the year"-- a no-nonsense naming approach. Although the Greeks allegedly invented democracy, they have the good sense not to call it the "Greek political system." Similarly, no sensible Americans claimed (to my knowledge) that they celebrated "American New Year" on the first day of the (western) New Year.

China is rising and challenging the position of the US in Asia and the Pacific. So when Admiral Timothy Keating, the head of America's Pacific Command, met a senior Chinese admiral in 2008, he heard a surprising offer. Admiral Keating reported that his unnamed counterpart had suggested drawing a line down in the middle of the Pacific and added: "You guys can have the east part of the Pacific, Hawaii to the States. We'll take the west part of the Pacific, from Hawaii to China." It does not require profound geopolitical wisdom to figure out why China's smaller neighbors are now deeply concerned about the direction of China's rise and how a triumphant, hyper-authoritarian China would treat its smaller neighbors.

Traditionally, the dragon was the symbol of the power of the emperor (ruler) in China. Notwithstanding the claim that "China is rising peacefully," China's Asian neighbors seemed scared of the soaring Chinese dragon. All the people and mass media in the world, especially influential ones, should avoid fanning what Liang Qi Chao called the Chinese tendency of *zizun wangda*. They should use the correct expression "Lunar New Year" rather than "Chinese New Year." The former term is more inclusive, smacks less of domination by a majority ethnic group in East and Southeast Asia, and is consistent with the grounds of neutrality. Millions of other Asians will welcome it, for whom the English language is increasingly becoming a *Lingua Mundi* (global language).

I wish all the readers of the *KAUPA Letters* a Healthy and Worthy Lunar New Year!

[1](#) The Chinese government has established more than five hundred *Confucius Institute* in many countries including the US.

Editor's Note: *An economist in an emerging country who read "Strive To Benefit Humanity (흥익인간)" in the October 2022 issue wondered about "the lofty ideal's" implications to his country's economists. Letters shares below Prof. Yeomin Yoon's thoughts.*

Four No's!

Yeomin Yoon

Professor Emeritus, Seton Hall University

Economists doing research and teaching in emerging countries should forge a moral basis for their national economy and form a vision of how to construct a system of political economy that will achieve maximum well-being of the citizens and full social justice. In doing so, they should synthesize their normative value judgments with scientific perspectives in economics. Please note that we should take old, labeled models like capitalism and socialism for what they are -- modifiable constructs.

In your correspondence, you stated that you (and your colleagues) genuinely want to help your countrymen and women to flourish in a civilized, prosperous, and virtuous society. Therefore, I can summarize my thoughts: **Install without reservation and implement faithfully the following "four No's!"**.

No to an economy of exclusion

No to the new idolatry of money

No to a financial system that rules rather than serves

No to the inequality that spawns violence

Achievement of the above requires a paradigm shift, or a new deluge, in the teaching and practice of economics. Metaphorically speaking, economics is a fish that has jumped out of its pond and is now dying of thirst. Ethics is the water that gives life to economics. Per Aristotle, politics (that comprises economics or political economy) is the culmination of ethics.

One of the most significant challenges facing the young generations of the world in the 21st century, especially those in developing, emerging economies, seems to be how they can bring economics (and finance, a branch of economics) back to the pond where it rightly belongs.

In this context, allow me to quote from a virtuous/intellectual Korean warrior who saved his nation with his colleagues from a neighboring imperial country's brutal invasion in the 16th century:

One is to end one's life one day.

One's death and life depend on Heaven's will.

One should strive to live his life in a way that he can leave this world without regret.

You may ask, "**What is Heaven's will?**" To this Korean military leader and his devoted colleagues and followers, saving their countrymen and women from barbaric invaders was

Heaven's will. To the poet/historian/essayist known as "Chinese Solzhenitsyn," who has kept denouncing the Tiananmen Square massacre, "Heaven's will means preserving the truth for future generations." To this economist, spreading the primordial Korean ideal, "Strive To Benefit Humanity," to the world is Heaven's will.

All these interpretations by different persons who lived, or are living, in different ages or countries are compatible and mutually reinforcing. What is the "Heaven's will" that you (and your colleagues) want to act upon with your beloved homeland? At a minimum, I hope you agree that "maximizing profits subject to risk as *Homoeconomicus*" that is taught (and even advocated) in many Anglo-American economics (and finance) classes is not only incompatible with but also counters what you called "the lofty ideal."

Yeomin Yoon
KAUPA Letters Columnist

¹ According to Geoffrey Chaucer (1342-1400): "Truthe is the hyeste thyng that men [/women] may kepe." Indeed, East and West coalesce.

¹ South Korea has been implementing a rule similar to the U.S. version, notwithstanding the expected retaliation from China.

Editor's Note: Letters columnist *Yeomin Yoon* shares his missive of December 31, 2022, addressed (e-mailed) to all his nephews and nieces, with CCs to other relatives living and working in Korea.

Remembrance and Return

Yeomin Yoon

Professor Emeritus, Seton Hall University

Dear All,

On a day rapidly approaching the end of the Gregorian calendar year 2022, I am writing this letter --- wondering if we will greet tomorrow a "New Year" or the same old year that pretends to be a "New" one. But, then, I recall what my older sister, your aunt (Juho's mom), whom I call 만아당 누님, wrote in her letter that I received on December 31 a decade ago:

"When life jumps one day by itself up to the future, people shout, holding its tail, 'Happy New Year!' – newly repeating the same old feast and gestures... But, in this eternal present, isn't life one year after another? Isn't it the same year again and again?"

As some of you know, my older sister taught me ethics, history, and the Korean and English languages when I was an elementary school, middle & high school, and university student in Seoul. She was a strict teacher. For example, when I kept mispronouncing an English word, she practically "forced" me to repeat after her over and over again – sometimes more than a dozen times. Occasionally, she even corrected with her fingers the shape of my lips and the position of my tongue to make me pronounce it correctly. But, more than anything else, she inculcated this wayward soul with a Korean backbone, self-respect, ethics, and the history of where we all came from.

Without context, a man (or woman) is nothing Without origin, a man (or woman) is without context

While writing the year-end greetings to you all, I **remember and return to my days** (or my sojourn) **in America** that started more than a half-century ago. On the first day of my arrival in U.S. territory, i.e., in San Francisco, a total stranger Caucasian male (who was dressed like a Texas cowboy) asked me an out-of-context question: "Are you Chinese?" My answer: "No!" His second question: "Are you Japanese?" My second response: "Hell, No!" His third remark: "Oh, you must be a Korean." My last reaction: "Now, you are damn right – finally." This kind of "incident" was repeated after that wherever I went.

During the 1980s, I worked at AT&T as a senior economist. This "regulated monopoly" firm, then the largest corporation in the U.S. (in terms of assets, profits, and the number of employees), had wholly owned subsidiaries or branches in all American cities. So, I had opportunities to visit almost all major cities in the U.S. on business trips.

I also visited Japan frequently to help the firm organize and run overseas ventures as the firm began to make foreign direct investments. The first thing I noticed during my numerous trips to Tokyo, Osaka, and other major cities in Japan was the institutionalization of Japanese racism toward Koreans. Of course, the U.S. had (and still has) the problem of racism originating from slavery. But I was shocked at how rampant and intense the Japanese racism toward Koreans was – much stronger and more vicious than the racism I witnessed in America. Allow me to cite a few salient (the 1980s) examples below:

- The Japanese Ministry of Education forbade persons of Korean descent from teaching at public schools, even though Korean students often outnumbered Japanese students in certain areas. A case in point: A young woman of Korean descent in Nagano Prefecture passed the prefecture education board examination after five years of hard work and qualified as a public-school teacher. At that point, the Ministry of Education in Tokyo intervened to block her appointment. Asked to explain this discrimination, a high-ranking ministry official declared: "How can a non-Japanese teacher impart to the children a sensitive appreciation of the beauty of the cherry blossoms or the poignancy of the change of seasons?" (*Asahi Shimbun*, April 4, 1985). The "folly" of the education ministry official's "discriminatory remark" was as incredible as that of then Prime Minister Nakasone's remark that "the intelligence level of Americans is lower than that of Japanese because of the existence in the U.S. of minorities such as blacks, Mexicans and Puerto Ricans."

- A certain rental hall in Kyoto canceled a reservation a Korean couple had made for their wedding when it learned that the bride planned to wear the traditional Korean costume at the ceremony (*The Japan Times*, December 5, 1983). I was sure that the propriety of Western dress would never have been questioned. [You may wonder (as I do) how today's Japanese react to the K-fashion – 한복 fashion designs admired by many global citizens around the world.]

I often wonder how substantively the Japanese have changed since the 1980s. Consider the reality that they keep electing illiberal Liberal Democratic Party elites like Shinzo Abe and his followers as prime ministers and are still nurturing such extreme right-wing groups as Nippon Kaigi (Japan Conference), a hotbed of Japanese chauvinism and racism toward other Asians. Given such a sad reality, can global citizens expect Japan to *evolve*, i.e., *change for the better*? Even if the answer were affirmative, at what speed would the Japanese nation evolve? I wonder.

Fast forward to my post-AT&T days. I joined Seton Hall University as a faculty member in its school of business and a senior fellow of its Asia Center in January 1989. Later, when I organized a symposium on Confucius, some students thought I was a "Confucian Chinese." My able assistant tried to correct their error, telling my students that "he is a Mencian (Mencius) Korean." That created another problem. My students did not know, "Who the hell is Mencius?" I told my students that Mencius is China's Second Sage and that, more than two thousand years ago, he called for *minben zhengzhi* (민본정치, "people-based politics," or democracy in today's terms). The Chinese Communist Party uses the First Sage (Confucius) as a mask for its propaganda but downplays the Second Sage (Mencius) because the latter insisted that people, especially educated people, should rise, and kick out totalitarian rulers. Mencius even condoned regicide if a tyrant

refused to resign and ordered his police or soldiers to massacre the revolting people (recall what happened in Tiananmen Square on June 4, 1989). It is no wonder the CCP and the sycophant government officials shun (and are even afraid of) China's Second Sage.

I have visited China practically every year from May/June 1989 through January 2020 to teach and dialogue with as many Chinese people as possible. I did not meet a single Chinese who thought that I was an "American," although my interlocutors knew (or I told them) that I was an "American citizen." I wrote more than a dozen articles for the English-language daily newspaper with the largest circulation in China. When I coauthored with a Korean philosopher an op/ed piece titled "Abe's 'apology' lacks sincerity," a deputy editor of the newspaper (its headquarters was near the university where I was teaching) visited my office. He asked me to write the coauthors' full names in "your native language" because the newspaper wanted to translate the article into Chinese and put the Chinese language version on its website. When I wrote "김진태, 윤여민," he seemed puzzled and asked me to write them in "Chinese characters." I recall that my reply to him was: "Since I was a middle school student, I thought that the 'Chinese language' was too difficult to learn and became virtually a 'dead language' to people other than the Chinese; for Koreans, the ability to read/speak/write in 한글 and English, the two 'living languages,' would suffice for both daily life and moral/intellectual pursuits in the 20th century and beyond." Later, when I checked its web page, I found the newspaper Sinicized my coauthor's and my name as "freely" as it wanted.

Much later, I found that a Korean-language magazine published in Beijing, an affiliate of the English-language newspaper, translated the op/ed piece into Korean and published it. The Korean translation was excellent. It was faithful to the original article and rendered into educated people's 한글. That proved my long-held conviction that 한글 is so easy for anyone to learn and can become a global language (*Lingua Mundie*) if Korea is recognized as a land of peace, freedom (combined with ethical respectability), and high culture, including safeguarding the environment. Furthermore, such global recognition and respect would naturally follow if Koreans renew and **spread the noble ideal of Striving to Benefit Humanity (홍익인간) to the world, promoting the well-being of as many global citizens as possible in the 21st century and beyond.**

Perhaps, thanks (?) to my societal environment that frequently reminded me, "You are a Korean," the so-called "identity" problem that I have witnessed among many non-Caucasian immigrants (especially young ones) to America did not seem to affect me. My three children (your cousins) -- the oldest one came to America when he was four years old, and the two younger ones were born in New Jersey -- do not have such a problem, either. They know their origin -- where their parents, grandparents, and ancestors came from -- and seem knowledgeable enough about Korean history, culture, and language to keep their Korean heritage alive. I am "happy" (without any hedonistic connotation) that the Whole Person, whom I call my "one and only" daughter, has been teaching my two grandchildren (나리, 수혜) since they were three years old, 한글 and where they and their parents and ancestors came from.

Since my "retirement" from Seton Hall University in January 2022, I have been pondering the words of Admiral Yi Soon-shin (이순신). As we all know, he saved the Korean nation from the

Japanese invasion during the brutal "seven-year war" (1592-1598). He surmounted the extreme hardship inflicted on him and all the hanky-panky committed by the then-ruling Korean king and his clueless neo-Confucian power elites. So sadly, the king was so jealous of the respect and admiration displayed by common people toward this indispensable military leader that he had the latter imprisoned and tortured under the fabricated pretext of "treason."

Can I please translate some of Admiral Yi's words into English -- paraphrasing for myself?

우리의 삶에는 반드시 죽음이 따른다.

죽음과 삶에는 반드시 천명이 있나니,

사람으로 죽는것은, 진실로 아까운것이 없는것이다.

One is to end one's life one day.

One's death and life depend on Heaven's will.

Am I striving to live my life in a way that I can leave this world without regret?

You may ask, "**What is Heaven's will?**" To Admiral Yi and his devoted colleagues and followers, saving their countrymen and women from barbaric invaders was Heaven's will. To the Chinese exile (in Germany) I admire – a poet/historian/essayist known as "Chinese Solzhenitsyn," who has kept denouncing the Tiananmen Square massacre: "Heaven's **will means preserving the truth for future generations.**"¹ To your economist uncle, spreading the primordial Korean ideal, "Strive To Benefit Humanity," to the world is Heaven's will. All these interpretations by different persons who lived, or are living, in different ages or countries are compatible and mutually reinforcing.

As you know, I am a lifetime member of the Korean American University Professors Association and serve as a columnist for its journal, the *KAUPA Letters*. As such, I hope that the KAUPA initiates a **global organization**, say, a *Korean Professors International (KPI)*, utilizing its existing infrastructure and collaborating with as many people in the Korean diaspora worldwide as possible. Your cousin Gene (my younger son) proposed the name (which is short and easy to pronounce and remember). According to Gene, "KPI is a popular acronym in technology and business: 'Key Performance Indicator' – and a very positive association to draw upon." I agree.

Please allow me to move to two stories – first about another cousin, Wahn (Gene's older brother), and second regarding my "adopted families" in China.

Wahn moved from South Korea to Pennsylvania, where his father struggled as a graduate student. He also struggled a lot because he could not understand or speak a single word of English. I often saw him communicating with his neighbor kids with a "sign language" he created or by drawing pictures on a piece of paper. Fast forward to April 16, 2022, when I served as a guest speaker for an event held at the Korean Community Center in Tenafly, New Jersey. When I returned to my table after my speech, a Korean lady (sitting on my left) practically roared: "Your speech is excellent. You speak as well as your son did." At that moment, a memory flashed in my brain. She was the person who organized the New Jersey High School Teachers Conference to which

Wahn, then a Harvard freshman, was invited as the main speaker. I shot back: "Thank you, but he was a much better narrator than I am." The Korean gentlewoman was one of the organizers of the April 16 event. Her Korean mother and handsome Caucasian husband were sitting across the round table. Her daughter (sitting on my right), who graduated from Harvard last year, was one of the Award Recipients in the *Kyung-Uhn* (경운) *Scholarship Speech Contests on Korean History, Culture, and People* for American high school students that were held eleven times from 2011 through 2021. This story may reveal a pleasant side of the life of Korean immigrants in the U.S. But you should also know the unpleasant side. After sending three children to expensive private universities, they chose to attend, their parents became virtually *flat-broke*.

It was a great fortune, blessing, or good karma for me, as a university educator, to have had two outstanding Chinese students some years ago. When they graduated, they gave me a pair of scrolls of calligraphic artwork as a gift. I am still hanging the two scrolls on my office wall. If translated into English, the pair of scrolls states: "Books link the four seas. Friendship unites the five continents." Whenever I visited Beijing, I found time to have square meals with them and their families. I call them "my adopted families in China."

I do not know who adopted whom, and I don't care. But I am worried about the safety of these families when I read newspaper reports that Covid-19 infections are skyrocketing in China (as of this writing on December 31, 2022). Upon reading newspaper reports that the Chinese government will start allowing its citizens to travel abroad from January 8, 2023, a savvy neighbor college student made a seemingly sarcastic and concerned remark, "Professor, are they trying to globalize their virus infections?" But, she added, "I am glad the US government will impose a new rule." Starting January 5, all air passengers from mainland China would need proof of negative Covid-19 taken within two days of departure to board a plane to the US. This School of Diplomacy and International Relations student also wondered aloud if "the governments of China's neighbors like South Korea have the spine to do what the American government will do to protect the safety of its citizens."ⁱⁱⁱ

I want to end this unusually long letter with two wholehearted wishes.

Your three cousins in America, Wahn (완), Gene (진), and Kay (기), used to be my three "cost centers." Now, they have fully grown up and established themselves as professionals in their respective fields. They join their dad in wishing all cousins and relatives in Korea "**Healthy and Worthy 2023!**" Furthermore, they and their "fast-aging 아빠" wish and urge you all to **join the KAUPA as Associate Members**. By doing so, all of us can **work together to help the KAUPA and its Letters in "preserving the truth for future generations," and spreading the noble ideal, 홍익인간 ("Strive To Benefit Humanity"), to the world.**

I love you all!

Uncle Yeomin

Biographical Information



Yeomin Yoon, Ph.D. (corresponding author) is a professor emeritus at Seton Hall University, and a columnist for the KAUPA Letters, a journal of the Korean American University Professors Association. After spending 14 years as a senior economist and general manager of international joint ventures at one of the largest American corporations, he taught international finance and global business (multi-disciplinary course) for thirty-three years at Seton Hall's Stillman School of Business until December of 2021. Yoon also served as visiting professor at the University of International Business and Economics in Beijing and Seoul National University in South Korea. In addition, he served for eight years as a senior special fellow and academic

advisor of the United Nations Institute for Training and Research (UNITAR) for a program designed to train diplomats and other government officials of the U.N. member states on global economy and finance

The Chosin Few: Korean War in the U.S. Marine Museum

Semoon Chang

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



As you drive approximately 36 miles south of Washington DC on Interstate 95 you cannot help but notice a piercing slanted 210-foot column protruding into the air. You are seeing the entrance to the National Museum of the Marine Corps.

My 1959-class Kyunggi High School alums had sent three bouquets of flowers to the museum to continue to express our deep-felt appreciation of the U.S. Marines who sacrificed their lives at the Jangjin Reservoir during the Korean War. My visit to the museum was both an opportunity to visit the museum and to check on the bouquets that had been ordered from Korea. Annually we place a bouquet several times a year at the Korean War

Memorial in Washington DC, but this was the first time that my alums had sent flowers to the museum.

The Marine Museum set aside almost a third of its large space for battles during the Korean War. In the section describing the 1951 Battle of the Chosin Reservoir, you step into a room that is both chilled to simulate the temperature during the battle but also simulates the sounds of the battle. Separately from the main museum building, there is an independent monument along a walkway behind the building. The monument symbolizes the brutal Jangjin (called Chosin by Korean War veterans) Reservoir Battle that took place Nov. 27 to Dec. 10, 1950.

The engraved letters on the monument states that the monument “is dedicated to the United Nations Forces that participated in one of the most epic battles in history.” When the Battle started U.N. Forces were scattered over a distance of some 40 miles with major concentrations at five locations: East of Jangjin (Chosin), Yudam-Ni, Toktong Pass, Hagaru-ri, and Koto-ri. Major support was at Hamhung 78 miles away from the forward most units.

About 120,000 Chinese soldiers attacked 30,000 UN forces led by US marines, who successfully withdrew to, and eventually, from Hungnam Port to South Korea. The monument states that about 50,000 Chinese soldiers were killed; over 1,000 UN soldiers died, almost 5,000 UN soldiers were missing in action, and over 4,500 UN soldiers were injured during the Chosin battle.

The monument further states that “If this battle had been lost the Republic of Korea would have been doomed to communist rule. Chinese leadership believed if their forces could annihilate the 1st Marine Division, elements of the U.S. Army Division, and 41 independent commando, British Royal Marines, which were deployed around the Jangjin (Chosin) Reservoir, the United Nations would abandon the fight for the Freedom of Korea.”



The star of Koto-ri tops the monument. Many marines believe the star indicated divine intervention and it became the logo of the survivors of the battle who called themselves “The Chosin Few”.

No less than seventeen medals of Honor were earned during the Chosin Reservoir battle. The story of one of the seventeen medals is the basis of the 2022 movie, *Devotion*. The movie not only describes the close relationship between African American Navy pilot Ensign Jesse Brown, and Caucasian Lieutenant Tom Hudner but depicts struggles in the Chosin Reservoir battle. While providing air support to the besieged Marines at Chosin Reservoir, Ensign Brown had to crash-land his irreparably damaged Corsair war plane. In the midst of the brutal and ongoing attacks from Chinese soldiers, Lieutenant Hudner lands his plane in an attempt to save Ensign Brown.

Several months later, a heartbroken Hudner receives the Medal of Honor from President Harry Truman for his attempts to save Brown. After the ceremony, Hudner apologizes to Brown’s wife, Daisy, for failing to rescue her husband. The movie ends with a note that Brown's remains have never been recovered from North Korea.

I wish all Koreans and Korean Americans could visit the museum and see the movie *Devotion* to truly appreciate the sacrifices that UN soldiers made for us to enjoy the freedom today. My high school alums continue to send flowers to Korean War memorial sites to honor these soldiers.

Dr. Chang’s more articles contributed to The Korea Times also can be accessed by clicking [The Korea Times URL](#)



Health First and Happiness

Young B. Choi

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Time is more complex near the sea than in any other place, for in addition to the circling of the sun and the turning of the seasons, the waves beat out the passage of time on the rocks and the tides rise and fall as a great clepsydra.
— John Steinbeck, *Tortilla Flat*

The new year of 2023, the year of the black rabbit has finally dawned. We diligently exchanged New Year's greetings through social media. The most important part of New Year's greetings is the saying, "Have a lot of blessings in the New Year!"

Considering that the word 'Bok(복(福): blessing)' means happiness, it can be seen that most people place great importance on pursuing happiness and living day by day. What exactly is happiness? How can I say I am happy?

While reading the newspaper today, I accidentally read a research article on 'happiness' in a daily newspaper, and there was a Harvard University research article on happiness that has been going on for an exceptionally long time from the 1930s to the present. After closely examining and analyzing the results of continuous observation and research of carefully selected groups of people, it was found that in order for a person to be happy, 'relationship' is an especially crucial factor in a person's happiness rather than factors such as money, fame, or education.

People who maintain good relationships between individuals and family members, in organized societies such as workplaces, in communities such as villages, and with friends experience less depression or anxiety than those who live in isolation and are therefore healthier. It has been scientifically proven to be very convincing.

Of course, in order for an individual to be happy, a proviso was required that the basic economic conditions or medical environment should be satisfied within a certain limit, but there is a

problem with the conventional social wisdom that you will be happy if you graduate from a first-class school and live economically well.

As a necessary condition for such happiness, there is no doubt that health should be supported. My father always emphasized the importance of health throughout his life of fighting illness in his later years, practicing the four-character idiom '爲主健康' in calligraphy whenever he had a chance, and reminding him that health is one of the most important factors in life. I still remember clearly that he reminded me.

On the first day of this new year, my eldest brother in Korea sent me a calligraphy that my father wrote in 1975, '爲主健康', and memories of the past came to mind again. I try to write '爲主健康' character by character in calligraphy in order to catch my disordered mind and refresh my mind.

In order to maintain the health of the body and mind (considering it as a crucial factor to underpin a happy life), we need, of course, proper exercise, mindfulness, and a balanced diet. If you do what you love, be grateful every day, smile often, and think positively, think about whether you will become healthier and feel happier.

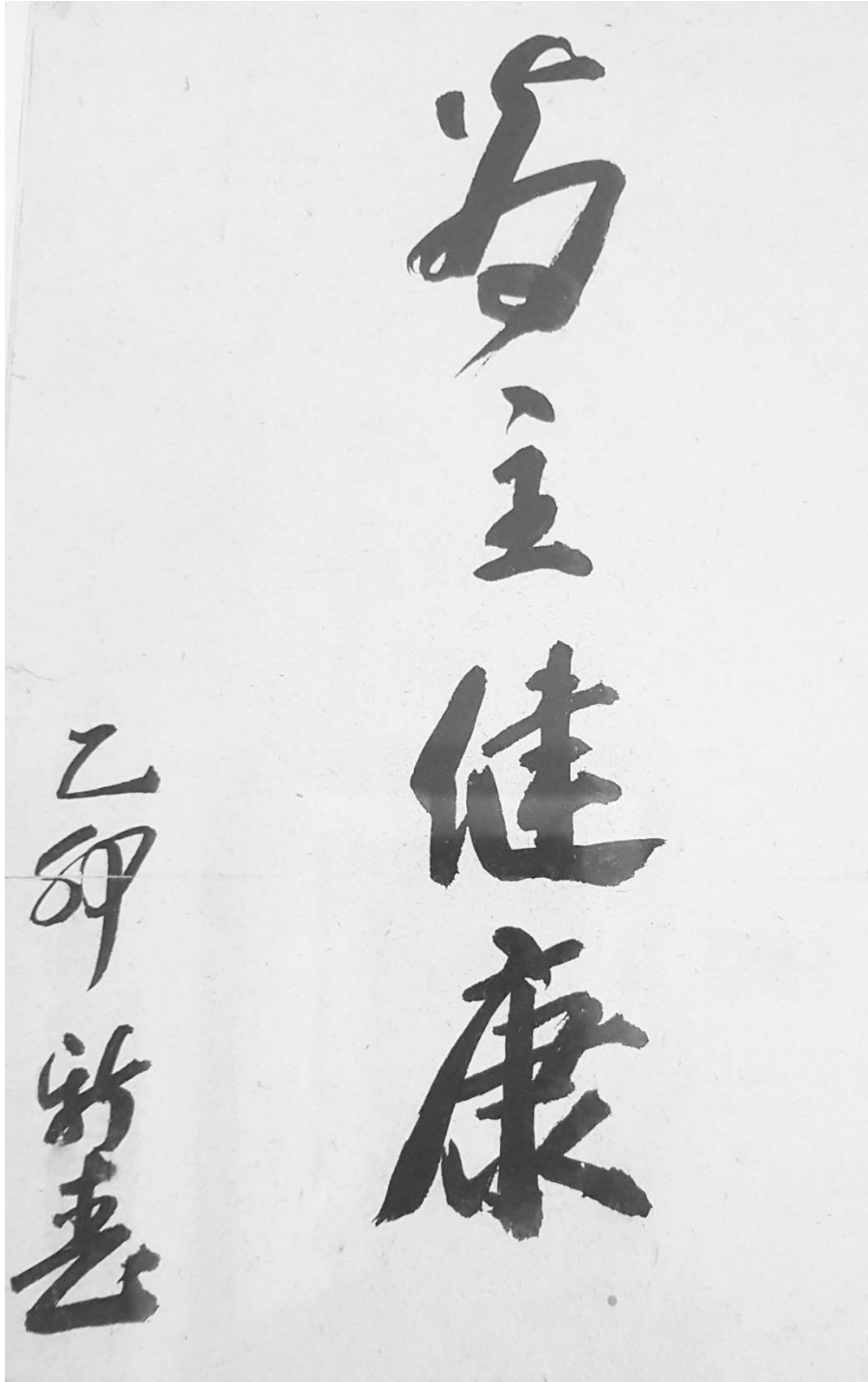
Citizens around the world have been afflicted with COVID for years, and watching and listening closely to the stories of countless people ending their lives, makes me think again about fundamental and important topics such as life and death, health, and happiness.

In the new year of 2023, I hope that all of you readers will live life vividly with the mindset of humbleness and that you will be able to spend the year in a healthy and happy way without letting go of your hopes even in various difficult circumstances. ***

한글 수필: URL= <https://www.ktown1st.com/blog/VALover/340556>

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.



為主健康, 星村, © 1975

우리 모두의 일

이정길

전남대학교 명예교수/수필가

세계 여러 나라의 대표들이 리우데 자네이루에 모여 지구의 온난화에 대한 조치를 강구하자는 안에 서명한 것이 30 년 전이었다. 2015년에는 파리 기후 협약이 맺어져 기후 변화에 대처하는 움직임이 한층 더 활발해지기 시작했으며, 2021년에는 온실 가스 감축에 나서기로 합의한 파리 협약의 신기후 체제가 시작되어 기후의 변화에 실제로 대처하게 되었다.

재생 에너지나 대체 에너지를 개발하는 데에 갖가지 방법이 동원되고 있다. 그에 따라 투자도 기후 관련 분야로 많이 옮겨 왔다. 2021년 11월 글라스고에서 열린 유엔 기후 변화 협약 당사국 총회 COP26에는 선명한 입장을 가진 각국의 대기업 총수들이 대거 참석했다. 기업들은 정부의 요구가 아니라 스스로 결정하여 클린 에너지 기술을 구입한다. 국가·경제 산업의 공기업 부문에 비하여 민간 부문이 더 강력하게 작용함으로써 2022년에는 대기업들이 정부가 하는 일에 영향을 미치고 중지시킬 만한 힘을 가지게 되었다.

경종을 울리기 시작한 지 오래인데다가 대처하는 움직임이 활발해지고 있음에도 불구하고 기후 변화는 악화 일로에 있다. 극단적인 날씨는 2022년에도 세계 곳곳에서 수많은 인명을 앗아가고 사회 기반 시설을 파괴한다. 가히 인류의 생존이 위태로운 지경이라 할 수 있는데, 이 지경이 된 데서 세상 어느 누구도 자유로울 수 없다. 지금은 너나 가릴 것 없이 모두가 반성하고 에너지 소비 행태를 바꿔 그에 대처해야 할 때다. 생명이 위협당할 때 사람은 아주 빨리 달라질 수 있다는 것을 최근에 신종 코로나바이러스가 똑똑히 가르쳐 주었다.

특별한 신분이나 지위에 있지 않은 보통 사람도 기후 변화에 대처하기 위해서 할 수 있는 일은 많다. 공기 오염의 주범이면서 기후에도 크게 영향을 미치는 자동차의 배기 가스를 줄이는 방법은 여러 가지다. 건강에 이로운 걷기나 자전거 타기에서는 탄소가

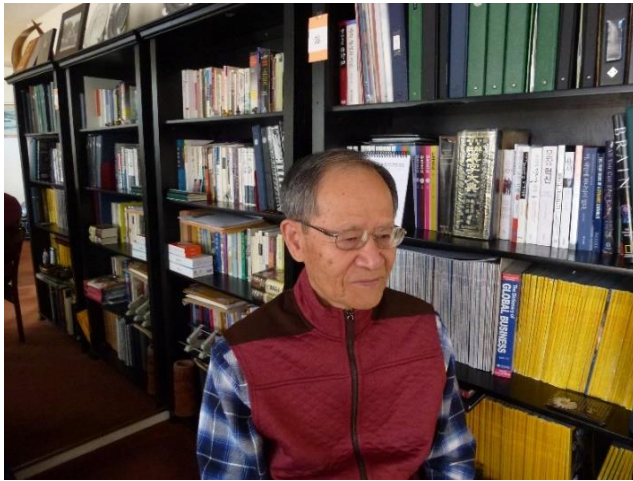
조금도 발생하지 않는다. 대중 교통 수단을 최대한 이용하고 카풀을 하면 돈도 절약된다. 가스 배출량이 적은 차나 일정 소비량의 연료에 의한 주행 거리가 긴 차 또는 휘발유와 전기를 겸용하는 차를 사용하고, 소형 화물차나 스포츠 카의 사용은 자제한다. 타이어의 공기압을 적절하게 유지하고 때에 맞춰 조율한다. 차에 무거운 물건을 싣고 다니지 않는다. 교통이 혼잡한 시간을 피해 운전하고, 일단 밖에 나가면 한꺼번에 여러 가지 일을 본다. 과속하지 않고 가속 페달을 불필요하게 밟지 않는다. 조금만 관심을 두면 운전 습관은 쉽게 바뀌진다.

식단에서 육류를 줄이는 것은 아주 좋은 아이디어로 자신의 건강은 물론 동물의 복지에도 기여한다. 극단적 채식주의자가 되라는 말이 아니다. 육류 소비량이 계속해서 늘고 있는 상황에서 그것은 가능한 일도 아니려니와 소가 배출하거나 퇴비 더미에서 발생하는 메탄 가스는 온실 가스 배출량의 4%에 불과해서 기후 변화를 막는 데에 크게 도움이 되지는 않는다. 하지만 연간 소득이 높은 나라에서 일반 사람들이 식생활을 육식에서 채식으로 약간만 바꿔도 농업 분야의 배기 가스 배출이 거의 2/3 나 줄어들고, 버려지기 쉬운 가공 식품이나 대량으로 주문하는 식품들의 구매를 줄이면 가구의 탄소 배출량도 크게 준다는 연구 결과가 발표되기도 했다. 지역에서 생산되는 식품을 먹으면 운송에 드는 에너지의 소비가 준다. 유기 농법으로 재배된 식품을 먹으면 화석 연료로 만드는 비료의 사용도 줄어든다.

절전, 절수, 재활용을 생활화하는 것이 바람직하다. 원료 · 에너지 · 식량 등의 자원을 아낄 줄 모르는 사람은 현대인 축에 못 든다. 세탁기, 식기 세척기, 냉장고는 '절전용' 표지가 붙은 것을 사용한다. 전구는 형광등이나 발광 다이오드 LED 로 바꾸고 사용하지 않는 기구는 플러그를 빼어 둔다. 냉난방 자동 온도 조절 장치를 알맞게 조절한다. 변기나 샤워어 장치를 절수용으로 바꾸고 정원용 살수기도 새지 않도록 잘 관리한다. 지붕에 태양열 발전 장비를 갖추면 전기료를 감해 주거나 면제해 주기도 한다. 무엇이든 고쳐 쓰고 잘 이용하면 물건의 제조 과정에서 나오는 배기 가스를 줄일 수 있다. 비행기 여행은 되도록 피하되 불가피한 경우 이코노미 클래스를 이용하라고 전문가들은 권한다.

가치를 상징하는 것들을 다음 세대에게 전해 주려는 바람은 인간을 특징지우는 심리적 및 사회적 특질 중에 가장 기본적인 특질이다. 사람이 동물과 다른 점 아니던가. 그것이 문화적인 전통이든 생애에 걸친 노력으로 얻은 유형 재산이든 상관없다. 지구는 후세들이 대대로 살 곳이다. 좋은 상태로 그들에게 물려주려면 우리가 지금 어떻게 살고 있는가를 알아차리고 마음을 굳게 가다듬어 모두 나서야 한다. 후세에게 어떻게 기억될 것인가는 중요한 일이다. 그들이 우리의 선견 지명을 예찬하기를 바라는가, 아니면 불안과 낙담 속에서 과거의 세계를 뒤돌아보기를 바라는가.

지구 온난화에 대처할 시간이 얼마 남지 않았다. 기회를 놓치면 되돌리기가 불가능할 수도 있다. 그 책임은 오로지 지금의 우리에게 있다. 일상 생활에서 온실 가스의 배출을 다소나마 줄일 수 있는 방법을 정확하게 알아서 거기에 동참하는 것은 도덕적 관점에서도 지극히 합당한 일이다.



이정길

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언어 발명의 꿈

백승숙

영남대학교 교양학부 교수

영화 <페르시아어 수업 **Persian Lessons**, 바딤 피얼먼 감독, 러시아, 독일, 벨라루스 합작, 2020>을 보러 부산까지 갔다. 어정거리다 보니 대구 상영일이 끝나 있었기 때문이다. 이토록 이 영화를 볼 수밖에 없었던 이유는 그 소재가 너무 독특해서이다. 언어를 발명하다니!

유대인 ‘질’은 나치수용소로 끌려가던 중, 한 배고픈 사람에게 샌드위치를 주고, 페르시아어 책을 받게 된다. 얼마 후에 동승했던 유대인들이 낙엽처럼 총구에 쓰러지는 것을 보고, 그는 자신이 페르시아인이라고 거짓말을 한다. 마침 그곳의 나치 장교가 페르시아어 교사를 찾고 있던 터라, 이때부터 질의 가짜 페르시아인 행세가 시작된다.

매일 4개씩의 단어를 만들어서 나치 장교 ‘코흐’에게 알려주어야 한다. 자신도 그 단어들을 암기해야 하는 난제 앞에서 그는 수용소에 있는 유대인들의 이름을 변형하여 새 단어를 만들어 나간다. 언어의 발명이 시작된 것이다. 이렇게 만들어낸 단어가 2840개. 이 숫자만큼의 유대인의 존재가 그의 머릿속에 기억된 셈이다.

오직 두 사람만 아는 언어로 코흐는 어느 날 시를 짓기까지 한다. 독일어를 사용할 때는 난폭하고 비인간적인 코흐가 새 언어로는 내면의 감성을 드러내기 시작한다. 질은 코흐에게 ‘평화’, ‘희망’ 등의 단어를 가르친다. 그들 사이에 가로놓여 있던 적대적인 권력 관계는 둘만의 언어 안에서 점차 인간적 관계로 변화한다. 질은 자신이 건넨 단어들의 의미

망 안에서 자신의 생명을 확보할 제3의 지대를 만들어간다. 코흐와 질 사이에 평화와 희망의 실개천이 흐르게 되는 것이다.

영화 <페르시아어 수업>은 오직 두 사람만 아는 가짜 페르시아어를 통해 자신의 목숨을 건진 한 유대인 생존자의 경험담을 소재로 하였다. 삶이란 언어를 전유해나가는 과정이다. 내가 타인에게 건네는 언어는 내가 창조해나가는 새로운 세계다. 질이 만약 다른 종류의 단어들을 가르쳤다면 과연 살아남을 수 있었을까? 무수한 낱말들의 숲속에서 그는 자신을 살게 할 생명의 언어로 적과 소통하였다. 언어는 사람을 창조하고, 죽을 것도 살려내는 힘이 있다.

오직 두 사람만 아는 언어에 대한 다른 영화로는 <나는 다른 언어로 꿈을 꾀다 I dream in another language, 에르네스토 콘트레라스 감독, 멕시코, 네덜란드 합작, 2017>가 있다. 이 영화는 멕시코의 정글을 배경으로, 맑은 공기와 새소리도 출연진으로 활약하는 생태주의적 장면들로 가득하다. 멕시코에서 사라져가는 토착 언어인 시크릴어를 배우기 위해 미국의 한 언어학자가 오지 마을을 방문한다. 마을에 남아 있는 시크릴어 사용자는 단 3명. 그나마 한 명의 여자가 죽고, 두 남자가 남는다. 그런데 그들은 지난 50년 동안 서로 대화를 하지 않았다. 언어학자 마르틴은 이들이 서로 대화하게 하려고 갖은 노력을 한다. 두 사람의 대화는 왜 끊어지게 되었을까?

이 영화에는 세 언어가 등장한다. 시크릴어, 스페인어, 영어가 그것들이다. 시크릴어는 스페인어에 눌렸고, 스페인어는 영어에 눌리는 중이다. 이제 멕시코의 젊은이들은 세계인의 절반이 쓰는 영어를 배워 미국으로 가고 싶어 한다. 시크릴어를 쓰는 사람들 사이에서는 고유한 그들만의 문화가 있었다. 시크릴어는 새들과도 소통하는 언어이다. 자연에 더 가

까운 언어였다. 이 영화에 등장하는 동성애 코드도 멕시코의 토착민들에게는 자연에 가까운 것이었다고 감독은 말하고 싶었던 것 같다.

한 여자를 두고 두 남자가 삼각관계에 빠졌었기 때문이라는 향간의 소문과는 달리, 두 남자의 관계 단절은 동성애와 관련된 것이었다. 멕시코는 스페인의 식민지가 되면서 제국의 종교와 언어도 받아들여야 했다. 에바리스토는 카톨릭 신부의 설교를 들으면서 이사우로의 사랑에 대한 강렬한 죄의식에 사로잡힌다. 그는 내면의 두려움을 감추기 위해 오히려 이사우로를 폭행하고, 마을에서 추방했다. 이사우로는 에바리스토와의 사랑에 충실하느라 스페인어 수업을 자주 빼먹었고, 시크릴어만 할 줄 알았다. 그에게 있어 사랑은 오직 에바리스토였다. 그는 평생 독신으로 살면서 대화 없는 인생을 살아갔다.

에바리스토의 손녀는 이사우로가 '부당한 고통'을 당했고, 이유 없는 미움을 받았다고 평가했다. 종교적 교리가 인간에게 얼마나 무서운 영향력을 발휘할 수 있는지 이 영화를 보고 실감했다. 제국의 종교와 언어는 토착민 에바리스토의 심연에 죄의식을 심어주었고, 그것을 회피하기 위해 그는 평생 동안 연인을 저주했다.

언어학자의 등장으로 인해, 그들 사이에 시크릴어 다리가 놓여진다. 영화의 결말 부분에서 에바리스토는 50년 만에 처음으로 시크릴어로 말한다. '나는 너를 사랑한다'고. 이것이 진실이었다. 스페인어로는 결코 하지 못할 말을, 최악의 말을, 그는 시크릴어로 할 수 있었다. 결국 두 사람은 시크릴어 사용자만이 입장할 수 있는 '이상향'으로 들어간다. 그들에게 있어 죽음은 종말이 아니라 새로운 이상향에서 그들 종족들과 재회하는 새 시작을 의미한다. 남미의 마술적 리얼리즘이 가미된 이 영화는 소수 문화를 짓밟는 주류 문화의 폭력성에 대해 고발하고 있다. 문화제국주의에 대한 비판이 이렇게 섬세한 영화적 방식

으로 이루어질 수도 있다니. 이 영화는 인간이 주류 언어에 적응하는 사이에 얼마나 처절하게 자기모순에 빠져드는지를 보여준다. 오직 두 사람만 사용한다 할지라도, 사랑을 말할 수 있는 언어가 진짜 언어가 아닐까.

이 두 영화에 관심을 갖게 된 것은 한국 소설가 김영하의 <오직 두 사람, 2017>이라는 단편소설 덕분이다. 중앙아시아 소수민족 출신으로 스탈린 치하를 피해 미국 뉴욕으로 이민 온 사람들 중에 한 가족이 남았다. 가족이 차례로 죽고 오직 두 사람이 남게 되었다. 그런데 나머지 한 사람마저 죽게 되면, 그 남은 사람은 얼마나 외롭게 될 것인가. 이렇게 매력적인 화두로 이 소설은 시작한다. 모국어를 쓰는 사람이 나밖에 없다면, 그 언어가 무슨 소용이란 말인가.

서두와는 달리 이 소설은 평범한 한국 가정을 배경으로 한다. 가족 중에서 유독 아버지의 사랑을 독차지했던 딸은 사십이 넘도록 독신으로 산다. 부모는 이혼했고, 소외되었던 다른 딸은 미국에서 성공적인 결혼생활, 사회생활을 이어간다. 그런데 어느 날 아버지가 죽자, 사랑받았던 딸은 형언할 수 없는 고독에 빠진다. 오직 두 사람만이 사용하던 언어를 더 이상 쓸 수 없게 된 것이다.

이 작품은 편애가 늘어뜨리는 긴 어둠에 관한 이야기이다. 오직 두 사람만의 언어가 낡는 병리적 현상에 대한 고찰이다. 언어란 모름지기 여러 사용자로 말미암아 그 본질적 효용성을 발휘할 수 있다. 작가는 언어가 보편적으로 통용될 때, 그 어떤 사랑도 영속적이 될 수 있음을 말하려고 한 것 같다.

세 작품 모두, 오직 두 사람만 아는 언어를 소재로 하여 소통과 사랑에 관해 질문을 던지

고 있다. 우리의 현실은 어떠한가. 좌파와 우파는 서로의 말을 들을 생각이 없다. 남성은 여성의 말을 알아듣지 못하고, 며느리는 시어머니의 말을 이해할 수 없다. 각자 자기 편 언어에만 익숙해 있기 때문이다. 새 해에는 각종 이념의 비무장 지대에, 소박한 탁자들이 차려졌으면 한다. 대화 끝에 무수한 변절자들이 탄생하길 기원한다. 나는 오늘도 평화의 언어를 발명하여 영세중립국의 추장이 되기를 꿈꾸고 있다. 외롭고, 높고, 쓸쓸한 길이 될 지도 모르지만.



백승숙: 영남대 교양학부 교수. 고려대 영문학과 학사, 동대학원 국문학과에서 현대희곡 석사, 영남대 국문학과에서 해방기한국희곡연구로 박사학위를 받았다. 한국문화의 세계화에 관심이 있으며, 최근에는 '이단아의 책임기'라는 유튜브를 통해 인문학 전반으로 그 관심사를 넓혀가고 있다.

VII. News

OPENAPI INITIATIVE

<https://www.openapis.org/about>

VIII. Useful Websites and IT Tips

KOREA Magazines

<https://www.korea.net/Resources/Publications/KOREA-Magazines>

IX. Pioneers

Rimhak Ree (이임학: 1922-2005)



A Korean-born Canadian mathematician who worked in group theory.

Source: <https://mathshistory.st-andrews.ac.uk/Biographies/Ree/>

X. Special Section

Diversity, Equity, Inclusion and Justice Teaching and Learning Through the Lens of Dosan Ahn Chang-ho's Thoughts and Philosophies

Dorothy Joo Kowal

Introduction:

As neither an undergraduate student or a graduate student, I write this essay in the spirit of respect, admiration, and with an offering of my sincere and humble thoughts on the correlation between Dosan Ahn Chang-ho's work as an activist and leader in the equity, inclusion and justice space in the early 1900's and the work of such leaders and educators now. As the Director of Diversity, Equity, and Inclusion at an independent college preparatory high school in Northern California, I found great comfort and meaning in the ways Dosan Ahn Chang-ho led through service, and purported the notion of independence, power, strength, and freedom as something that must be nurtured within ourselves before we can make national or even global change. In this essay I will connect my equity and inclusion work with young people in education to the thoughts and philosophies of Dosan Ahn Chang-ho and Heung Sa Dahn, as well as offer my ideas and opinions on the ways in which Dosan Ahn Chang-ho's thoughts can be utilized in mobilizing student leaders working for diversity, equity, inclusion, and justice. This essay may not feel as academic in nature as some, but speaks to my own experience developing young leaders in schools, my identity as a Korean American daughter of a 60 year long Heung Sa Dahn member, and an activist in my own right. I have spent most of my career mobilizing and inspiring student leaders towards growth in the following areas that can be aligned with or seen through the lens of Dosan Ahn Chang-ho's thoughts, teachings and philosophies:

- I. Affinity groups and empowering identity development
- II. Compassionate leadership of service in affinity
- III. Leadership that begins with internal character and self-awareness
- IV. Good character and "Sacred Unity" (allyship) as pillars of social justice-based leadership
- V. Facilitating brave spaces to ignite social change
- VI. The importance and fragility of democracy
- VII. Hope and joy as components of the marathon that is activism
- VIII. Pursuit of impeccable speech

I. Affinity Groups and Empowering Identity Development

When Dosan Ahn Chang-ho developed community organizations of like-minded individuals with a common set of values and principles, what we would call such groups today is "Affinity Groups." Affinity groups can be defined as a gathering of people with a shared identity, for example, race, ethnicity, religion, gender identity, etc... Affinity groups are for individuals who identify as members of the group and can speak to the experience of being a member of this group

from the “I” perspective. We self-segregate into unofficial affinity groups naturally, whether it is based on one of the above factors, or purely based on interests or values. In my work with students over the past three years we have developed race-based affinity groups to develop leadership skills and self-empowerment in a safe and brave setting. The three objectives of leadership development in these spaces include: developing self-awareness, developing awareness of others, and understanding bias, both implicit and explicit. Dosan Ahn Chang-ho was explicit in his belief in “character training.” In the affinity groups, students can express shared experiences of marginalization, stereotyping, microaggressions and in so doing, find their inner strength through vulnerability, communication, listening, and developing a greater depth of empathy and unity through this process. I believe that this is similar to what Dosan Ahn Chang-ho accomplished through Heung Sa Dahn in 1913. If we were to instill more of the Heung Sa Dahn spirit into our affinity group development at my institution, I would suggest that Dosan Ahn Chang-ho would have wanted to see affinity groups more intentionally through a strategic lens. Rather than an operational or tactical need to address student support, we would see our affinity groups as foundational to empowering student voices to move the needle on social justice outside our insular community. In practice, seeing the establishment of affinity groups for our school’s most marginalized populations as holding a greater purpose beyond our community’s needs, and envisioning what that would look like and mean, would bring in the spirit of Dosan Ahn Chang-ho’s teachings. This would benefit seeing our internal work as directly connected to the world outside of ourselves in a tangible way. Dosan Ahn Chang-ho never thought small or selfishly. His vision was always for the freedom and independence of all. In this spirit my strongest student leaders should hold as grand a vision as Dosan Ahn Chang-ho and consider allyship to others as a core value.

The Asian American identity development model offers yet another lens to see identity-based awareness as core to human emotional maturity (Kim J., 1981). Kim laid out a five-pronged model that was based mostly on Japanese Americans, but has resonance across other East Asian American identities. The stages include: *The Ethnic Awareness Stage*, *The White Identification Stage*, *The Awakening to Social-Political Consciousness Stage*, *The Redirection Stage*, and *The Incorporation Stage*. 70 years after Dosan Ahn Chang-ho came to California and saw the state of poverty of environment, spirit, and mind of his fellow Koreans in America, academics were just beginning to consider the need to understand the development of Asian identity, specific to living in a white country. In the type of diversity, equity, and inclusion education I am leading for teenagers today, we continue to go back to Kim’s model to understand the unique nature of being Asians in America, however, if we applied Dosan Ahn Chang-ho’s lens of personal development as a layer on top of Kim’s model, what could be learned? What I am promoting here, is the academic adoption of Dosan Ahn Chang-ho’s identity development concepts as counter or in congruence with existing models that appeared several decades later. For example, in the second to last stage: *Redirection*, Kim describes the following:

“ The Redirection stage means a reconnection or renewed connection with one’s Asian American heritage and culture. This is often followed by a realization of White oppression as the culprit for the negative experiences of youth. Anger against White racism may become a defining theme with increases of Asian American self and group pride.”

If I were to reconsider this statement with Dosan Ahn Chang-ho’s philosophy about character

development, I may replace “Asian American heritage” with “Korean heritage” and rather than “White” oppression, suffice to say “oppression” by whoever is holding power. The last stage, *The Incorporation*, is explained as follows:

“The Incorporation stage encompasses the development of a positive and comfortable identity as Asian American and consequent respect for other racial/cultural heritages. Identification for or against White culture is no longer an important issue.”

This last stage, is one that I see as holding even more congruence with Dosan Ahn Chang-ho’s goal of character training: empowered and self-regulated identity that comes from within, rather than in contrast to or in comparison to others, even if the others hold more power, privilege, wealth, etc...Holding Dosan Ahn Chang-ho’s thoughts on identity development as central to political activism and community organization seems like a natural connection to make, that modernizes the use of his teachings to potentially feel more relevant to young students today.

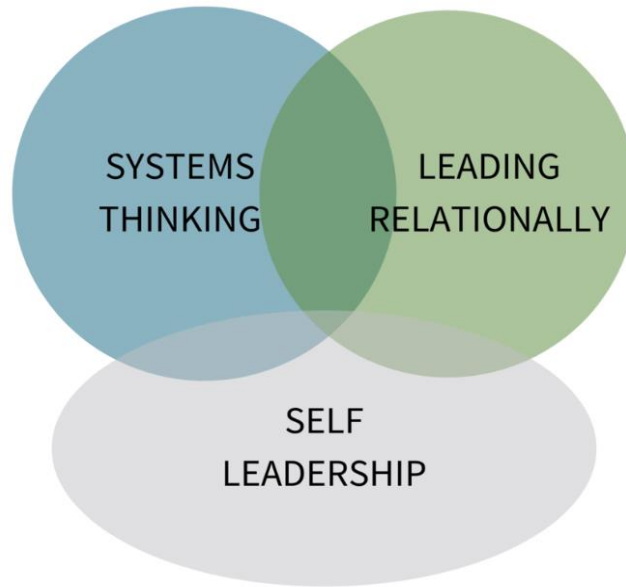
II. Compassionate Leadership of Service in Affinity

When I first read of Dosan Ahn Chang-ho’s service to his fellow Koreans upon his arrival to California, it brought tears to my eyes. I believe this to be for two reasons. First, his heartbreaking dedication to leadership of service, and secondly, his strategic approach that was rooted in compassion. In teaching students about race, class, and privilege in the U.S., there is now an academic commitment to discuss the farmworkers unions, community organizers Cesar Chavez, and Dolores Huerta. Living in Sonoma County, an agricultural region, my students are keenly aware of the plight of the local migrant who is picking grapes under severe climate conditions that have rapidly changed the landscape of California over the past five years. They see the systemic racism, classism and negative aspects of capitalism playing out before their very eyes daily. We discuss it in class. We talk about the bracero program of the 1940’s that temporarily allowed work permits to millions of Mexicans who were never paid, to “ease labor shortages,” and the united farmworkers movement of the 1960’s that led to more labor worker rights for some groups of people. Typically, the conclusion made by students is that while there has been progress in the rights of migrant workers, they have no power or privilege and continue to be disempowered, mistreated, and are seen as disposable by the agricultural industry. In academia, we approach this topic from a mostly systemic vantage point. We ask: “What are the systems that allow this to happen?” “Who does this benefit?” We do not tend to look at individuals being affected but look at the farmworkers as a monolith in need of policy and laws to have not just a better quality of life, but a fair and humane quality of life. If Dosan Ahn Chang-ho’s teachings and thoughts were applied in the teaching of this important part of American history, we would examine his approach of starting with individual care and education as the first step or foundation to create eventual systemic change. The model of thinking that would place the lens of Dosan Ahn Chang-ho’s approach explicitly alongside, or in conjunction with the following model of leadership would be as follows:

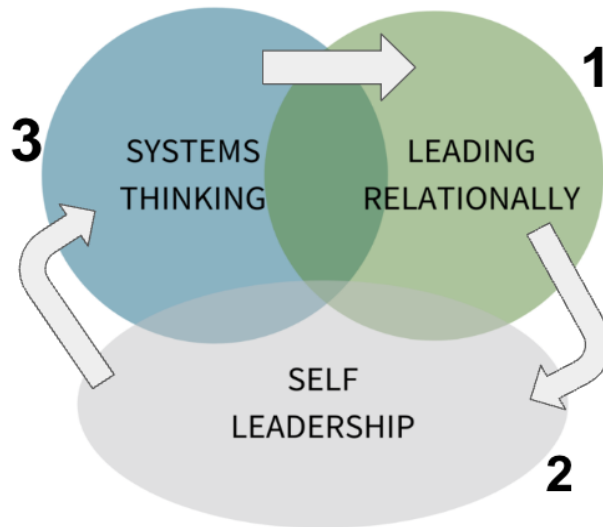
1. Compassionate Systems Leadership (<https://www.compassionatesystemsleadership.net/>)

The model of CSL as laid out by the BC Compassionate Leadership Institute’s Joanne Schroeder and Pippa Rowcliffe mimics much of Dosan Ahn Chang-ho’s approach and I doubt

these two Canadian directors of this institute knew anything related to his work or the work of Heung Sa Dahn. However, if we lay



Dosan Ahn Chang-ho’s way of working with the Korean farmworkers of the early 1900’s in California, the CSL model affirms his methods. I would only add arrows that would indicate the flow of this cycle with a clear starting point in the green area of “Leading Relationally.”



Rather than a static model, it is a cyclical and iterative one where with a strong, character conscious leader can begin at 1 with compassion oriented leadership, this will organically move the cycle to stage 2, where the relational leadership of stage 1 continues to infuse and inspire self-leadership in others with less power and privilege either economically, politically, educationally or otherwise. Leadership capacity is built within the community in the brave/safe space of affinity

in stage 2 to pave the path for stage 3, which is an eventual system impact to change policy and power structures that are hurting the most marginalized populations. The layering of these two models was not hard to imagine. In terms of a modernization of Dosan Ahn Chang-ho's thoughts and philosophies, or "realistic application" within the current context of national and global events and movements, I would suggest that more business leaders and business education leaders at institutions like but not limited to the Stanford School of Business, Harvard Business School, or the Wharton School of Business at the University of Pennsylvania take time to look at the real life application of the above model throughout Dosan Ahn Chang-ho's political and community organizing career. Currently, Stanford supports The Center for Compassion and Altruism Research. Their mission and vision is as follows:

"While science has made great strides in treating pathologies of the human mind, far less research exists to date on positive qualities of the human mind including compassion, altruism and empathy. Yet these prosocial traits are innate to us and lie at the very centerpiece of our common humanity. Our capacity to feel compassion has ensured the survival and thriving of our species over millennia. For this reason, the Center for Compassion and Altruism Research and Education (CCARE) at Stanford University School of Medicine was founded in 2008 with the explicit goal of promoting, supporting, and conducting rigorous scientific studies of compassion and altruistic behavior. Founded and directed by Dr. James Doty, Clinical Professor of Neurosurgery, CCARE is established within the Department of Neurosurgery. To date, CCARE has collaborated with a number of prominent neuroscientists, behavioral scientists, geneticists and biomedical researchers to closely examine the physiological and psychological correlates of compassion and altruism."

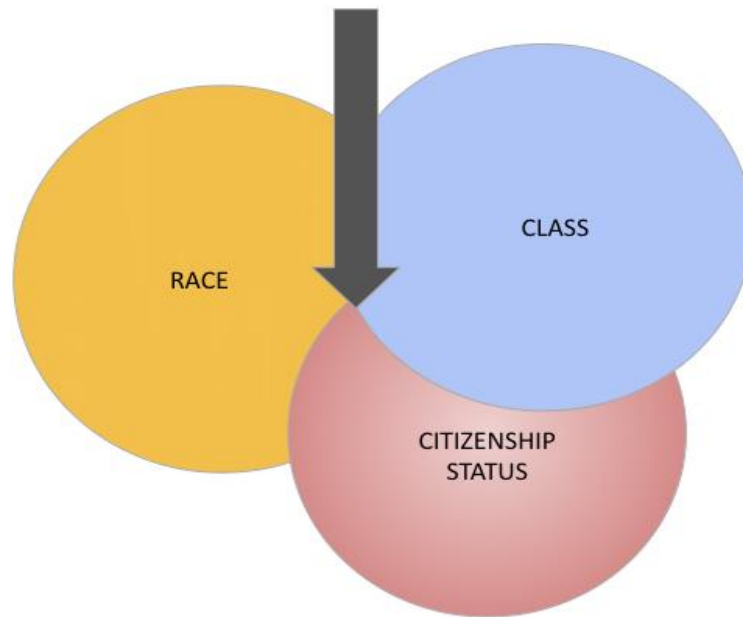
While this institute outwardly aligns itself with more medically related study, I would make two cases that the incorporation of Dosan Ahn Chang-ho's thoughts and philosophies throughout the coursework at Stanford's Center for Compassion and Altruism Research and Education hits both medically related discourse, as well as therapeutic rhetoric. In the first case, in recent years, more and more bills have been proposed that define racism and anti-identity politics as a public health crisis. As reported by Harvard's T.H. Chan School of Public Health:

Since 2019, policymakers from more than 50 American municipalities and three states have formally highlighted racism as a public health crisis. And on September 3, 2020, Rep. Ayanna Pressley (D-Mass.) introduced the Anti-Racism in Public Health Act in Congress."

The mistreatment of Korean farmworkers and the subsequent squalor of their living conditions and habits that so troubled Dosan Ahn Chang-ho, was rooted in racism. The root idea that the lives of Korean workers were of less value than white Americans and the notion that they would do the work white Americans were unwilling to do, for less pay and far less respect, is reflective of the racism of the time, and persists today with Central American migrant workers. I believe what Dosan Ahn Chang-ho was shocked upon witnessing the state of these Korean farmworkers and how unhealthy their lives had become on all three levels of the human experience: physically, mentally, and spiritually. Back in 1900, he saw the health crisis that was rooted in the bias held by American landowners and policymakers. His viewpoint is absolutely and completely relevant today, not only with regards to farmworkers, but all labor workers, be they construction workers, retail store workers, or even people in direct service positions in social services: jail and prison workers, etc....His solution was not to fight the bureaucracy. He and his affinity group of Koreans

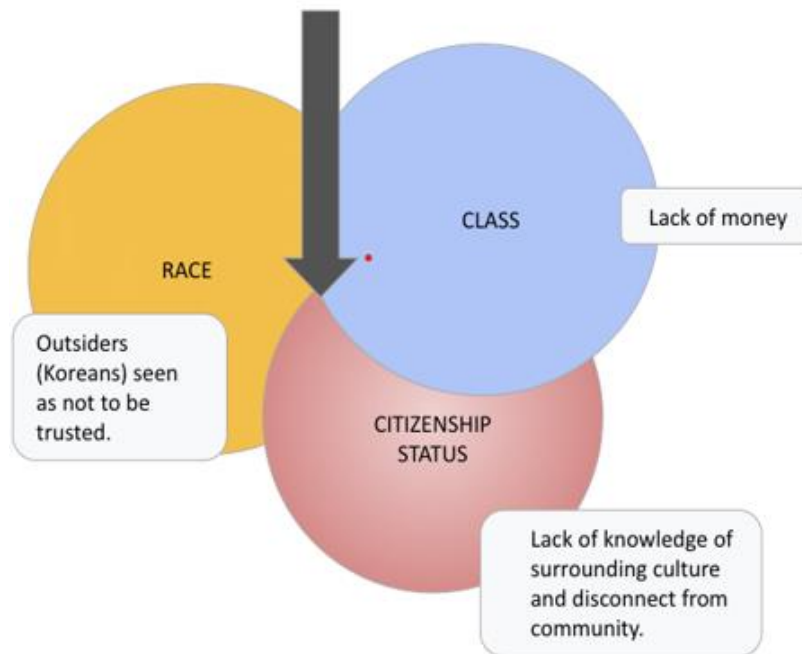
in the U.S. had too little power and were in too great a minority. Instead, he focused his efforts on compassionate direct service without any expectation to be personally compensated or repaid financially or otherwise. I was heart-struck to learn that he himself went into the impoverished homes of these early Korean immigrants to clean their floors, their bathrooms and give them the items needed to keep their bodies clean. He taught or re-taught them to be aware of food customs that were very different in the U.S. I cannot imagine this was an easy task. I also imagine at times it felt futile. But with time, this compassionate service allowed the self-leadership in these workers to emerge, because they started to respect themselves and their living accommodations. Why? It is because Dosan Ahn Chang-ho respected them first. He modeled a respect for their humanity when the white American landowners saw them as sub-human. They adopted this self-respect and self-leadership because Dosan Ahn Chang-ho modeled that they were indeed worthy and deserving of such. In the adjusted model of compassionate system leadership, I shared above, the central piece that ignites the cycle is relational leadership. Dosan Ahn Chang-ho was able to act on this stage of the cycle through building trust through affinity with his fellow Koreans. He saw himself as neither above nor below them. He merely saw it as his duty to help his brothers and sisters and trusted that this would someday set the stage for larger, systemic change in America as well as Korea.

Columbia School of Law Professor, Kimberlé Crenshaw “first publicly laid out her theory of intersectionality in 1989, when she published a paper in the University of Chicago Legal Forum titled “Demarginalizing the Intersection of Race and Sex. The paper centers on three legal cases that dealt with the issues of both racial discrimination and sex discrimination: *DeGraffenreid v. General Motors*, *Moore v. Hughes Helicopter, Inc.*, and *Payne v. Travenol*. In each case, Crenshaw argued that the court’s narrow view of discrimination was a prime example of the “conceptual limitations of ... single-issue analyses” regarding how the law considers both racism and sexism. In other words, the law seemed to forget that black women are both black and female, and thus subject to discrimination on the basis of both race, gender, and often, a combination of the two” (Coaston, J. 2019). Thirty plus years later, we are studying intersectionality as early as middle school in some cases, to teach students how the intersections of identity matter, particularly in the overtly biased systems that unfairly target people of color, women, and non-binary people. As I come to understand the early development of the American agricultural economies, particularly in California in the early 1900’s, I see clear intersections of identity that Dosan Ahn Chang-ho had to first understand and relate to, and then find a way to turn into strengths and sources of pride, much the way we do through social emotional learning curriculum in lower, middle, and high school’s today.



The intersections that resulted in a powerlessness that proved hard to overcome without the relational leadership of Dosan Ahn Chang-ho were race, class, and citizenship status. In Dosan Ahn Chang-ho's philosophy, these three areas would also be seen through the lens of his three key elements of power: money, knowledge, and trust.

The intersections of less power and privilege in the Korean identity in America at the time are elements of the living personal, economic and political experience. Overlaying Dosan Ahn Chang-ho's methods of advancement of the Korean farmworkers through addressing the lack of privilege and power in these three areas of identity can be linked to Crenshaw's definition and highly utilized theory of intersectionality. To make Dosan Ahn Chang-ho's teachings more accessible and relevant to today's youth who are actively engaged in the discourse and activism around diversity, equity and inclusion, I wonder about academics focusing on the



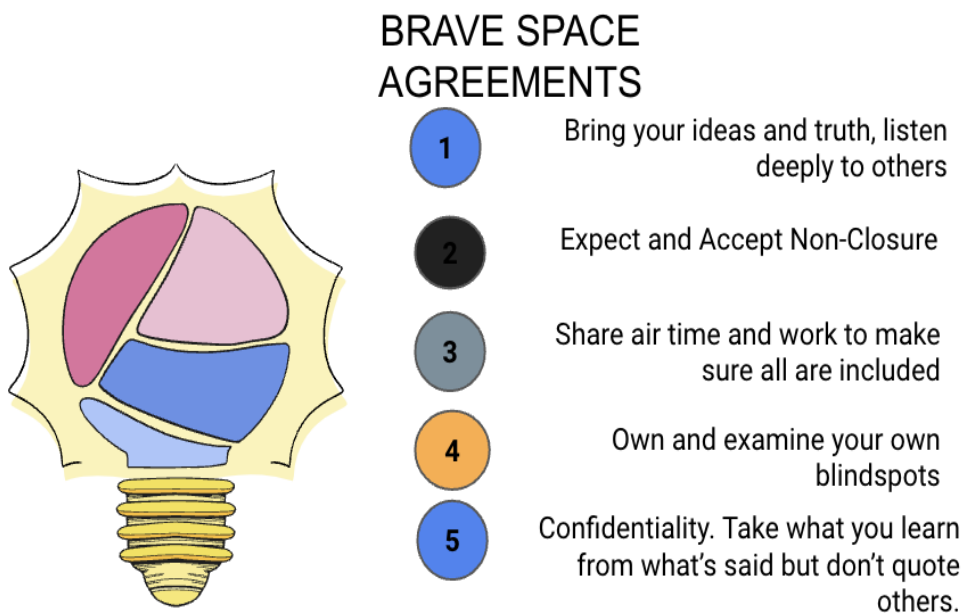
ways in which his theories and strategic plans connect to more modern-day legal terms like Crenshaw’s “intersectionality.” What would Dosan Ahn Chang-ho say about critical race theory? The Black Lives Matter movement? The Model Minority myth? As a high school educator, it takes great effort to ensure that the authors as well as historical figures we are learning about represent a diversity of identities. Except for ancillary mention of Asian American activists like Yuri Kochiyama or Grace Lee Boggs, there is hardly mention of Asian figures prominent in the fight for justice in the U.S., particularly during any period prior to the 1960’s.

III. Leadership that begins with internal character and self-awareness

Dosan Ahn Chang-ho is also credited with tending to the moral beliefs and values of his fellow Koreans. “Personality is the basis of everything we do,” and “Nothing could be successful without the ‘personal revolution,’” are examples of his tenets. In the history of the civil rights movement in the U.S., early Black leaders were spiritual and religious leaders as well as community leaders. Reverend Doctor Martin Luther King Jr. is most notable, but we could also include Reverend Jesse James, as well as spiritual/political leaders that are more controversial, such as Louis Farrakhan, the American religious leader of the Nation of Islam. The spiritual and personal character emphasis of Dosan Ahn Chang-ho’s work should be studied and seen within the context of other civil rights leaders with similar focus on personal and spiritual development as tied to political and societal engagement. The bias in western educational systems usually shows itself in there being an emphasis on questioning the political motives of leaders who overtly communicate about spiritual character and that they should be scrutinized and even because of suspicion or at least skepticism. Rhetoric that is overtly spiritual or religious can often be seen as controlling. It can even be seen as somewhat “cultish” to speak too overtly about how one should *think*, although American politicians do this all the time in more covert ways with rhetoric that is watered down but still serves a dog whistle for certain groups. I must admit that in my own research of Dosan Ahn Chang-ho and Heung Sa Dahn, this bias has cropped up in me

personally from an emotional and academic perspective. I have sometimes wondered if one person should have so much power and say in instructing large groups of people in how to think and act, even if I agree with the beliefs and values. My American upbringing has always centered freedom of thought and speech, which is a belief system that would counter Dosan Ahn Chang-ho's method in some ways as he created schools and curriculum to "train" personalities for what he believed would be the betterment of society. I also wondered about the social impacts of those who followed or did not follow his leadership. When I read his statutes and quotations out of context, as I am always reading his words in English translation, I feel in agreement. The concern here is that when I read his words, I accept that there is much lost in translation, and in most cases, I imagine I'm losing warmth and nuance, as the quotations often sound stern and controlling, and/or absolute. For example, in one text, Dosan Ahn Chang-ho is quoted as promoting "personality training." The translation here likely lacks depth and neglects that the English reader may interpret this as brainwashing of some sort. There is a dissonance I am conscious of as an English language reader and not a Korean language reader. Dosan Ahn Chang-ho's centering of moral integrity should be taught against the context of other leaders with similar methods with "nationalist" agendas, even if they are controversial in nature. History and Politics courses in high schools such as mine could examine Dosan Ahn Chang-ho's leadership against the more extreme versions of religious-spiritual-political leaders. We have much to learn from how these types of leaders can create positive change in a harmonious way rather than focusing on how they can sometimes ignite the extreme fringes who are easily impressionable and often very vocal in ways that promote harm (e.g. xenophobic policies regarding travel bans, anti-Asian rhetoric during the global COVID-19 pandemic, and anti-democracy demonstrations most violently expressed at the United States capitol on January 6th, 2021). Understanding that spiritually minded political and social leaders can be forces of good, would be a helpful reminder that power in the spiritually devoted is not always dangerous. To do this well and fairly with regards to Dosan Ahn Chang-ho, a thorough examination of how his words is translated must be prioritized.

Part of my job as a diversity, equity, and inclusion educator at the independent high school where I work, is to build capacity in student leaders who are in fairly early stages of their own identity development. The foundational principle of leading any meeting or group is what we call: Brave Space Agreements. At the core of these agreements is a mutual and unified assumption that all members/students will make a conscious effort to be aware of self and others. As I consider Dosan Ahn Chang-ho's schools of thought and character building that he created throughout his life, I wonder how these agreements would be translated to the specific needs of Korean citizens at the time. As a matter of teaching, in initiating a culture of Brave Space agreements, drawing connections back to historical activists who made self-awareness and sound character central value pillars of their work would resonate and ground student leaders, many of whom feel like lone pioneers in their communities. The following image is the key slide that is shown at the beginning of every diversity, equity, and inclusion student meeting, and every affinity group student meeting. These agreements, I believe, would be welcomed and supported by Dosan Ahn Chang-ho and Heung Sa Dahn members.



The rhetoric around activism, be it in academic, social, or even social media-based settings needs to be accessible, so we ensure all student leaders have as similar an understanding of the same principles as possible. This being the case, I believe a commitment to thoroughly going through written work by and about Dosan Ahn Chang-ho currently in Korean, should be translated with modern sensibilities by scholars who themselves are fully able to capture the nuances that do not seem to be present in the material I have come across regarding Dosan Ahn Chang-ho and Heung Sa Dahn. This would better complete the picture of his commitment to leadership rooted in internal character and self-awareness by matching the tone of language and word choice that better represents the spirit of his words. This is a point of dissonance that needs to be corrected to truly give life to Dosan Ahn Chang-ho's thoughts and the spirit, belief and values behind them. Dosan Ahn Chang-ho was known as a talented and effective orator. This is a hallmark of strong social justice leaders. Losing the eloquence that was present in his speeches due to dated or sub-optimal translation is an issue that seems easy enough to address to begin the process of initiating realistic use of his teachings in academic settings as well as settings focused on community organizing and justice initiatives.

IV. Good Character and "Sacred Unity" as Pillars of Social Justice Based Leadership

We have already examined the concepts of good character, character building and "personality training," but hand in hand with the concept of "unity," or "sacred unity," Dosan Ahn Chang-ho established the core principles for Heung Sa Dahn. In the spirit of language having nuance, synonyms for "sacred" include dedicated, venerated, and revered. In other words, a deeply respected sense of collective unity could be an apt interpretation of Dosan Ahn Chang-ho's words about principles of Heung Sa Dahn. When I consider how the spirit of this principle of "collectively respectful unity" resonates with my students who are social justice leaders, the

concept of allyship comes to mind. There are many ways to be **an ally**, defined by Merriam Webster as:

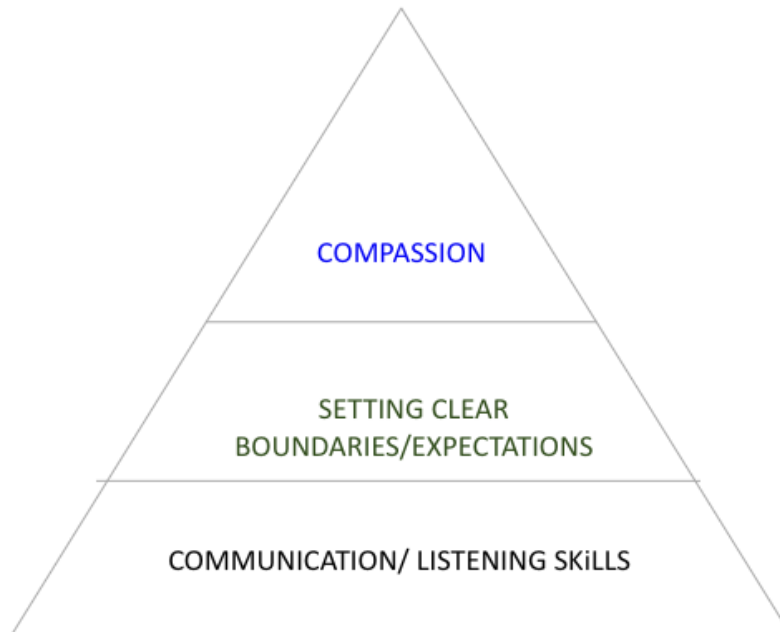
“...one that is associated with another as a helper; a person or group that provides assistance and support in an ongoing effort, activity or struggle.”

Allies in current social justice movements include Asians protesting for Black Lives Matter, and cisgender men and women fighting for lesbian, gay, bisexual and transgender rights. Allies can be outsiders to a particular affinity group like in the examples above, but allies can also be the role people embody for each other in spaces such as my diversity, equity and inclusion groups, student affinity groups, or early affinity groups like Heung Sa Dahn, who were united for a purpose and who were at the time marginalized and/or disenfranchised. When I read Dosan Ahn Chang-ho's words, “Sacred Unity,” I had an impulsive rejection of the word “sacred” being used as socio-political rhetoric. But if I define “sacred unity” as collective commitment to allyship, often of folks who hold less power and privilege, my heart and mind opens to this principle. Currently, on my school campus, student affinity group leaders of the following groups meet together regularly to support each other's groups: LatinX Affinity Group, Black Student Union, Multi-racial Multi Ethnic People of Color Group, Asian Affinity Group, LGBTQIA+ (Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Agender Plus) Affinity group, and the Jewish Affinity Group (includes those who are religiously or culturally Jewish). In addition to supporting each other as leaders across groups, there are always two leaders within each affinity group to bring a sense of allyship to at least the group leaders, if the members are not as far along on their character and identity journeys. The sacred unity or collective respectful allyship that has been built across these groups has been affirming to see blossom over the years. The commitment to building capacity in these leaders has paid off. The students holding these positions have developed in their own maturity as related to their identities, but also as leaders, orators, facilitators, and listener-observers. They began their high school careers feeling disenfranchised, othered, on the fringes, and powerless. Now their voices are elevated, they respect themselves, and the school community respects their efforts in leading the diversity, equity and inclusion journey at their collective school. When I consider each of my student leaders' individual growth and development, the word “sacred,” comes back to me in a welcomed way. Witnessing and having a part to play in young peoples' moral development is a unique and sacred gift, indeed. Although Dosan Ahn Chang-ho's rhetoric was theological, from the start, I would imagine that continually seeing the growth from the seeds he planted through Heung Sa Dahn and other methods, would make him a deeply faith-filled person.

V. Facilitating brave spaces to ignite social change

One of Heung Sa Dahn's goals and objectives is that: One shall practice love; love others as yourself; develop a community where love and compassion flourish. Without using the word “love” per se, which is challenging to use in school settings in the U.S., my student leaders have practiced the above principle of creating community that at its core, is rooted in the belief that belonging creates a sense of safety, which is essential to communities where all members thrive. Independent high schools in the U.S. are PWI's, white institutions, so belonging is most elusive to those students, faculty, and staff who do not identify racially as white, but identify as POC, people of color. Creating a space where all are loved, and all belong is challenging. We can start the process through the establishment of DEI, (diversity, equity, and inclusion) leadership

councils where students elect to take my course in group facilitation and leadership of diversity, equity, inclusion and justice focused student groups. The following chart shows the process by which to reach a point where compassion is a widely held value by all members of the community, which does indeed, connect to Heung Sa Dahn’s objective of creating communities based on principles of compassion and love.



This diagram shows the foundational aspects of establishing such spaces that I review in my curriculum. Here one can see that the foundation is fine-tuned communication skills that include active listening. Next comes the ability to set boundaries and expectations of the individuals and the group, and lastly, once the group can be seen and felt as a safe container, empathy and compassion are natural outcomes. Another way to visualize this is an iceberg, where empathy and compassion are what is visible and underneath the water line is the work and learning required to hold and maintain such empathy and compassion. As I consider how Dosan Ahn Chang-ho would scaffold his curriculum for student leaders today, I feel a profound assurance that he would not skirt away from the word “love,” in Korean or English. In a non-religious educational environment, teachers are under a microscope of scrutiny regarding language and content in the classroom. In my own personal experience at high school aged levels, teachers and administrators talk around words like “love” by using terms like “compassion,” “empathy,” “kindness,” and “care.” If I were to create a lesson around Heung Sa Dahn’s objective of “developing a community where love and compassion flourish,” I would be curious to know how students’ would interpret this as pertinent or irrelevant to their work as leaders and allies in this space.

VI. The importance and fragility of democracy

On January 6th, 2021, Americans were stunned by the brazen actions of fringe, far-right insurrectionists storming the Capitol. They were violently demonstrating the election of Joe Biden as the president to succeed Donald Trump. Everyday Americans had never seen anything like this

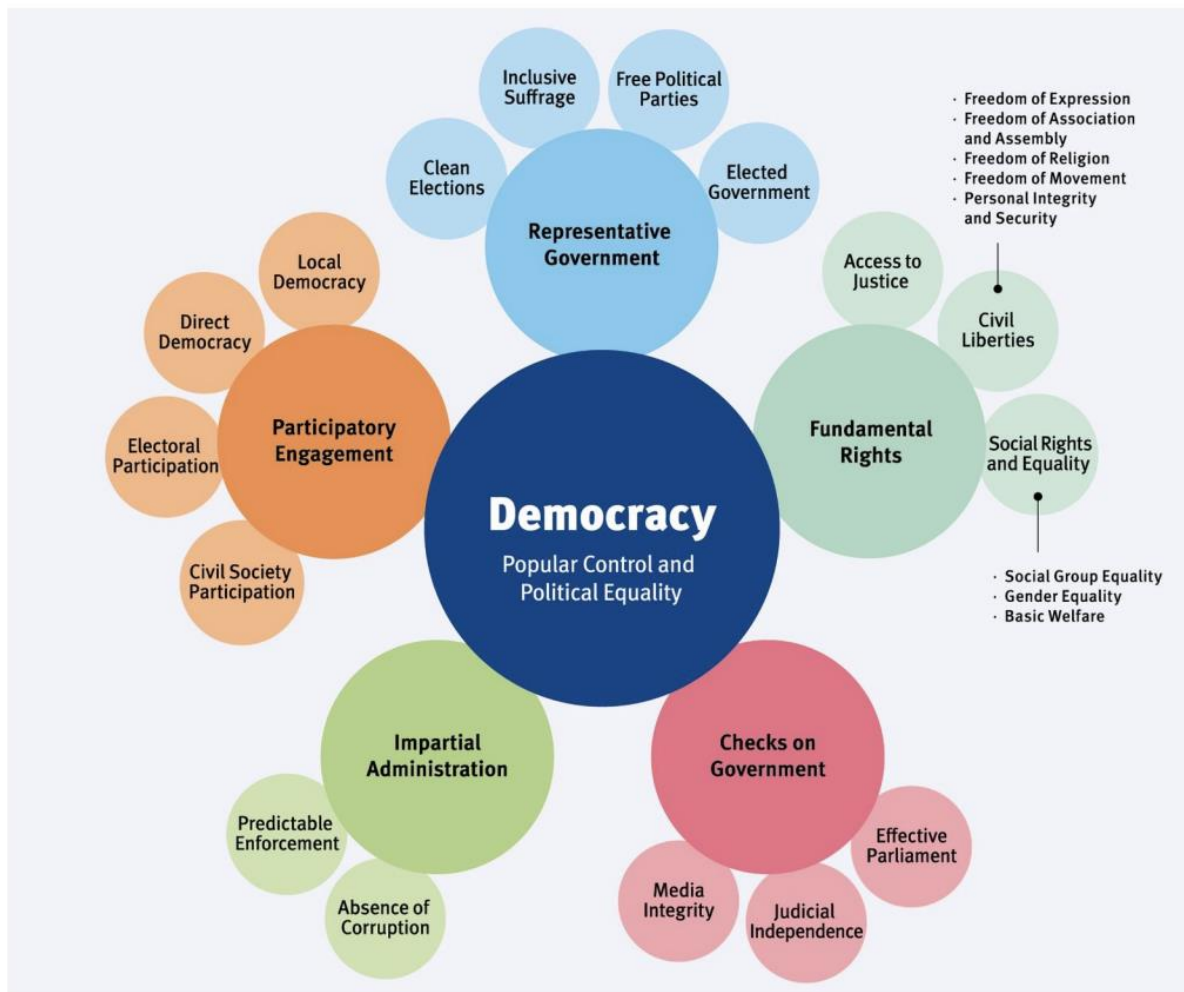
in our lifetime. It was frightening, deeply disturbing and a gut punch of the reality that our democracy is reliant on the belief that people believe in it and respect its rules. Some people feel that we came extremely close to losing American democracy that day, and with it, our national and personal identities. I can only imagine the feelings Dosan Ahn Chang-ho and his fellow Korean citizens felt when their democracy and national identity was stripped away from them in 1910, not to be regained until 1945. If Americans had lost our democracy back in 2021, what would be the responsibility of our student groups to create spaces where, like Heung Sa Dahn, those “aspiring for democracy could remake oneself by developing and adopting the values, virtues and morals befitting a modern democratic citizenry” (yka.org.kr). My student groups have taken for granted that democracy exists, even if they acknowledge the gross inadequacies of our government to have a truly equal democracy for all Americans. Providing Heung Sa Dahn as a case study for our students as a direct response to the Japanese colonization and their full-on war against Korean culture and traditions, would be an intellectual and relevant exercise against the backdrop of events that occurred on January 6th, 2021. Heung Sa Dahn’s overarching awareness of the delicate nature of democracy is validated by American civil rights leader, John Lewis, when he wrote:

“Voting and participating in the democratic process are key. The vote is the most powerful nonviolent change agent you have in a democratic society. You must use it because it is not guaranteed. You can lose it.” It’s almost as if he knew the future. He wrote those words on his deathbed in July of 2020, six months before the insurrection.

When learning about the Israel and Palestine conflict in American schools, we often ask students to consider the psychological impact of being from a country that no longer exists. We ask students what it means to have your homeland disputed, and your identity negotiated or erased as a result. For most, it is inconceivable. Empathy is hard to grasp onto in these conversations because the experience is so utterly foreign. It was not foreign to Koreans in 1910, nor is it now. Koreans, in my experience, are keenly aware of the delicate nature of their democracy and therefore their existence. When learning about the Korean war, Americans also feel distance, or lack of empathy, even though many relatives and ancestors may have fought in this war. To consider the annexation of half a nation to an authoritarian dictatorial rule is unfathomable. Teachers like me can consider bringing in these real-world examples, including the response by leaders like Dosan Ahn Chang-ho, and his philosophy surrounding the rebuilding of democracy and national and cultural identity for Koreans. After the insurrection of the U.S. Capitol, the window for understanding how to appropriately respond if we were to lose our democracy, has widened. This is in many ways a sad realization, but an important one, nonetheless. One would hope the Capitol insurrection, and the fact that our democracy remained intact, is still a cautionary tale to those for whom the fall of democracy would affect most: our children.

The International Institute for Democracy and Electoral Assistance provides the following conceptual framework of The Global State of Democracy in version 3 of their technical procedures guide titled “The Global State of Democracy Indices” (C. Tufis, 2019).

Figure I.1. The Global State of Democracy: Conceptual framework



This framework succinctly lays out the concept that every constellation of circles (attributes of democracy) must function so as not to overwhelm the “Checks on Government,” which is only as just as the people who are working in the spheres of media and the judiciary branches. Students should be asked to imagine every circle in this framework imploding. Where would community leaders need to start, at their own risk, to rebuild democracy? If it were me, I might suppose “civil liberties,” as did Dosan Ahn Chang-ho. After students are asked to consider this reality, Dosan Ahn Chang-ho’s strategy can be explored, investigated and ultimately translated to the present day. The glaring case study currently, would of course be Ukraine.

Throughout this essay, I have lauded Dosan Ahn Chang-ho’s strategic choice to start with the personal, the internal strength of character. But in reflection, at the time, there may have been no other choice. Regardless of this, his success in this approach should be studied and seen as a source of hope in times where citizens have been stripped of their freedoms, rights, and dignity. The dangerous tipping point that Dosan Ahn Chang-ho was witnessing before his eyes is the gradual and eventual self-adoption of the belief that certain individuals (Koreans) were not

worthy or deserving of such rights. Examples of this psychological phenomenon can be seen throughout American history and is examined in scholarly articles like Bertram Wyatt Brown's paper entitled: *The Mask of Obedience: Male Slave Psychology in the Old South*, published in *American Historical Review* (1988). In this paper, Wyatt Brown purports that there "is a conflict within his own personality; he recognizes **himself** as inferior," (p. 22). Upon arriving in California and seeing his fellow Koreans, Dosan Ahn Chang-ho saw a similar phenomenon happening when he witnessed the ways in which Koreans were living and behaving due to their indentured servant-like conditions. Essential questions that could guide related lessons could be phrased in the following ways: What does democracy truly mean when it only benefits those with privilege and power? Can it be called as such if for the individuals it disenfranchises and marginalizes, the effects are just as harsh as the complete dissolution of democracy (as occurred in Korea over 100 years ago)? What does it mean to be a truly democratic state for the nation as well as the individual? How is national culture tied to human culture? The guiding question in our world history and overall humanities arm of my school is: "How does geography shape culture?" As an add-on, in my classes, I could beg the antecedent question: "What shapes geography?" Short yet profoundly poignant answers could include climate change and global warming, slavery, war, genocide, xenophobia, power imbalances, economy and more.

VII. Hope and joy as components of the marathon that is activism

Given the chronic state of both existential and pragmatic crises over the years, most notably exemplified by the global COVID-19 pandemic, it is easy to lose hope. How do we inspire young people to carry on the fight for independence and justice for all (not just those already in power), communicate the seriousness of this pursuit, whilst also being careful not to inadvertently create cynicism or zap joy or belief in progress or change. The lift cannot feel so heavy that hope is hard to reach, and the joy of community organizing becomes elusive. This is where I believe Dosan Ahn Chang-ho's rhetoric that was spiritual in nature, uplifted Koreans who had lost hope in their country, and therefore themselves. The positive nature of Dosan Ahn Chang-ho's statement below (that is translated into English) is palpable:

"As the entire Korean nation believes in the independence of Korea, Korea will become independent. If the world's justice wants the independence of Korea, it will become the independence of Korea. Since Heaven commands the independence of Korea, Korea will surely become independent." In reviewing notable quotes of Dosan Ahn-Chang-ho, a scholar could categorize and isolate quotations that are positively and joyfully charged in nature, to give example of rhetoric that can invigorate the seriousness of a pursuit of justice, without being solely grave in tone.

Another examples is as follows:

"I really do not want Japan to fall, but to be a good country. It will never be in Japan's interest to violate the neighboring country of Korea. Rather than forcing 20 million people to include a grudge among the people, it would be a good thing for Japan to have 20 million people as a neighbor. Therefore, asserting the independence of Korea is for the peace of the East and even the welfare of Japan."

This positive framing of Japan is truly remarkable given the circumstances, but rather than add to

the darkness of despair, it brings a light to the humanity of Japan and the possibility and vision of being neighbors that mutually benefit from each other. In this quote, Dosan Ahn Chang-ho chooses to take the long view on Eastern global political relations, rather than a myopic and antagonistic one. Every civil rights leader must communicate hope that even if we do not make progress in our own lifetime, we must see the act of protest, the act of organizing or the act of training our own personalities and leadership capacities as worthy acts of social justice in and of themselves- that even if the projected outcomes are not laid out in our favor, the procedures and practices that ultimately construct activist work, are just as important as work that produces short-term wins. American political leader and LGBTQ+ activist, Harvey Milks is quoted as saying:

“Hope will never be silent.”

In other words, activism is hope, and hope is activism. In the case of my students, and in the case of Heung Sa Dahn’s early members, the leadership of the group provided methods of self-directed and self-focused activism that was truly an act of hope and rooted in a belief that eventually, progress would come, if not in our own lifetimes, in lifetimes to come.

When respected civil rights leaders pass away, a good portion of the world grieves. Many civil rights leaders of the 1960’s, such as John Lewis, are now elderly and have passed on. Women’s rights leaders like Ruth Bader Ginsberg, also have passed on, leaving holes in the fabric of social justice advocates that have garnered a significant level of power and privilege as related to the ability to fight injustice. Their parting words of advice have usually included words about keeping on in the fight to end injustice, because it is one that has spanned centuries. John Lewis left us such advice in an opinion editorial for the New York Times that went to print on the day he passed, July 17, 2020:

“You must also study and learn the lessons of history because humanity has been involved in this soul-wrenching, existential struggle for a very long time. People on every continent have stood in your shoes, through decades and centuries before you. The truth does not change, and that is why the answers worked out long ago can help you find solutions to the challenges of our time.”

John Lewis was adamant in his call to action, and shares that our actions are but one part of what has long since existed, and will continue to be one that is everlasting and ever ongoing. Towards the end of the essay, he also urges us to be the generation that has finally laid down “the heavy burden of hate.” Student activist leaders knowing their place in history alongside the likes of John Lewis, Ruth Bader Ginsberg, or of course Dosan Ahn Chang-ho, hopefully invites a sense of hope that they are not alone presently, nor historically, in the battle for equality.

When considering the type of social movement Dosan Ahn Chang-ho created, his efforts clearly fall into the transformative/revolutionary quadrant of sociologist David Aberle’s social movement quadrants.

Aberle's types

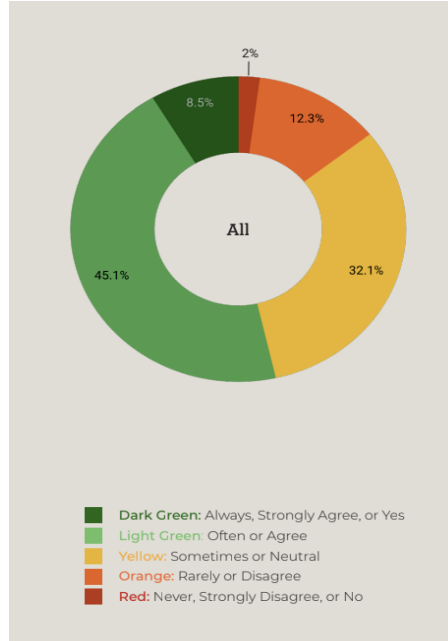
	Total Change	Partial Change
Individual Change	Redemptive (religious sects)	Alterative (personal improvement)
Social Change	Transformative (revolutionary, millennial)	Reformative (specific issues)

Such transformative and revolutionary change requires a long runway, although he had always hoped for as short a path to change as possible. The American high school cycle is four years long if the student graduates on time. Seeing gradual change that exceeds a four-year period to fruition is impossible for students who graduate and typically move away from their hometowns to pursue their college education.

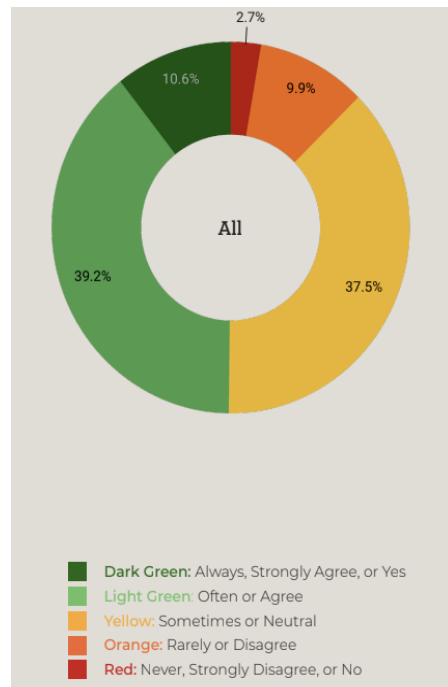
Working towards and hoping for change that one will never see is a lesson that is taught early in my activism clubs and courses. I constantly tell my student leaders that success is not measured in numeric outcomes of any kind, or in the creation of policies or practices only. It should be measured through analysis of the perception and feelings of belonging, inclusion and equity. That is sometimes the only tangible way for student leaders to see incremental growth that matters in the day to day lives of their friends and classmates, if DEI initiative timelines or runways exceed a four-year timeline. Due to this, constant inspiration and motivation is necessary. Inspiration can be found in the present-day actions and words of leaders, but also can be found historically, in even tougher times. Dosan Ahn Chang-ho's efforts to rebuild the identity of Koreans after the Japanese colonization of Korea should be one such example.

At my current institution we did develop methods of inquiry and data visualization to share with our community the perception of equity and inclusion among our student body. This drives the areas of inquiry and action we pursue as an institution moving forward. Such methods are easy through Google forms, data studio and excel spreadsheets these days. Surveying is as easy as an email and five minutes of clicking from a menu of Leichhardt scales that signify levels of agreement. In the early 1900's it wasn't so easy. To understand the zeitgeist of the community and to have one's finger on the pulse of society, one had to be engaged, present, and **in** community. Thus, the necessity for the various schools and community organizations Dosan Ahn Chang-ho founded, even if for nothing else, to act as a bellwether or temperature gauge. Imagine how progress over time, visualized, could inspire and inculcate hope in the communities of suffering Koreans at the time until 1945 finally arrived. Below you can see various charts from my current community's data collection regarding students' sense of inclusion and equity.

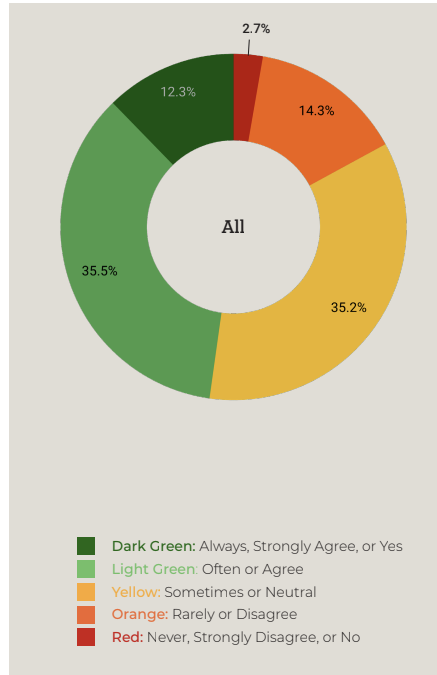
Statement 1: I feel connected to my school community.



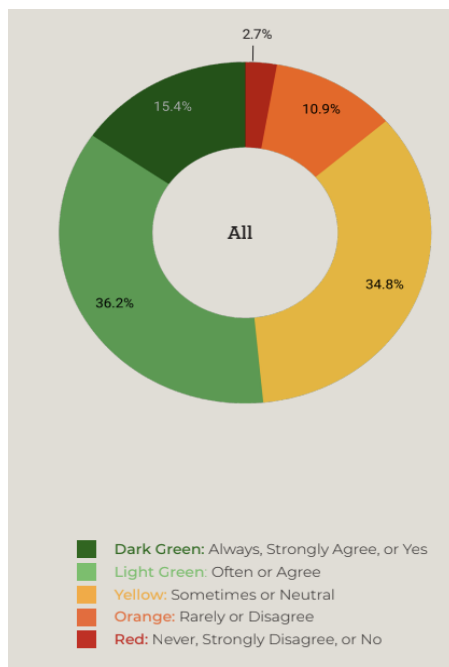
Statement 2: So far this school year, I feel different/other in this community.



Statement 3: I feel safe expressing my opinion, even when I am in the minority.



Statement 4: I see parts of myself reflected in school program (books read in class, lessons, theatre productions, etc..).



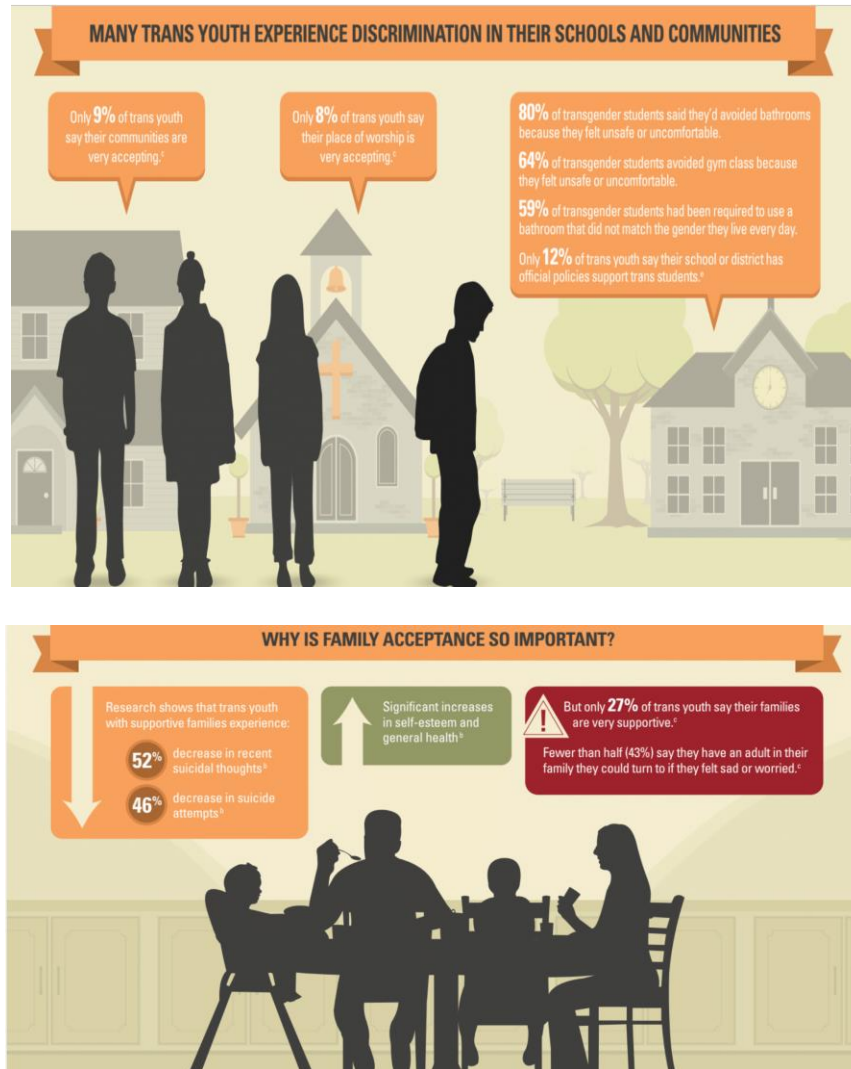
In total, we asked 12 questions and a set of identifier questions to better understand how certain groups felt against the entire student body as a whole. Again, all with the purpose of measuring progress over time, and to see if the tiny things were doing, even if we weren't seeing tangible

results, were reflected in the overall data of the inclusion survey. This measure served, over the course of two years, to allow our leaders to see that while the results of their hard work might be hard to grasp, something positive is indeed happening in our student body as related to equity, inclusion, and ultimately the feeling of belonging. Without similar tools, Dosan Ahn Chang-ho relied on communication that was clear, respectful, fierce, and consistent. He urged Heung Sa Dahn members to seek the truth and respect reality. This is the underlying principle of my school's inclusion survey and resulting data dashboard. Seek the truth, respect it, and act on what you are seeing. That principle alone as motivation for data collection, regardless of method, is powerful and should be attributed to Dosan Ahn Chang-ho to give credit to his language around why we must personally seek data, and to not seek it as purely an institutional exercise.

VIII. Pursuit of impeccable speech

Dosan Ahn Chang-ho preached integrity, honesty and sincerity. If one is to uphold and elevate these values, it comes to cross that one must be impeccable in these areas in speech and language. Understanding and using correct terminology, labels and vocabulary for various identities is something that is worthy of our effort, particularly as related to marginalized racial groups and transgender and gender non-binary people. Early in our curriculum, student leaders in the diversity, equity and inclusion group are educated by their peers regarding their preferred pronouns (e.g., she/her; he/ him; they/them, and more if we include neo-pronouns). By prioritizing the correct gendering and labeling of folks in the minority we are expressing that we see them, they are just as valuable as the majority, and they are worthy of being identified in the ways that affirm their own sense of identity. In this way, as Dosan Ahn Chang-ho implores us to do, we are sincere in our efforts of inclusion and “sacred unity.” The Trevor Project, a non-profit organization to support Lesbian, Gay, Bisexual, Transgender, and Queer + identifying teens administers a teen mental health survey yearly, as do other organizations like The Campaign for Southern Equality. In these surveys, the data resoundingly points to the need to include, respect, acknowledge LGBTQ+ identities in our families as well as institutions as a matter of health and survival.

The following images from *The Campaign for Southern Equality's resource titled: Supportive Schools for LGBTQ+ Students: A Guide to Policies and Best Practices* show us statistics around LGBTQ+ teen health and survival:



Data collected by the Campaign for Southern Equality shows the impact of supportive families on self-esteem and general health, as well as on statistics related to suicide and suicidal ideation. Imagine if there were school communities that prioritized the support of these students. We are beginning this process at my school through our student leadership, and where we begin is where Dosan Ahn Chang-ho would have wanted us to: with sincerity, integrity and honesty. For our students we merely layer this imperative onto our commitments of impeccable communication and brave space agreements that I discussed earlier in this essay.

Conclusion

I must admit to my beginner level knowledge of Dosan Ahn Chang-ho's life and efforts in the pursuit of re-establishing not only democracy in Korea, but the Korean cultural identity on a national and more importantly, personal scale. I share many traits with my father, a 60 year-long committed and highly involved and spirited Heung Sa Dahn member, that I noticed since I was in middle school. Since I was twelve years old, I always had a position on the student government at

my schools. Whether it was class president, student body vice president or editor of the high school newspaper, I couldn't help but to lead others. I felt called to do so, but I also always wanted to. My father has also always been a leader in his family, amongst his friends, and in his alumni organizations, not to mention within Heung Sa Dahn. Similarly, to my father, even amongst my friends and peers, I have a sense that I am looked up to for advice, wisdom and direction. I nurtured this part of myself by studying to get my Marriage and Family Therapist license (MFT) and earning a master's degree in psychology to become a licensed psychotherapist. Like my father, I am also deeply committed to my communities. There is a reason why I work in schools, and it's because of the joy and inspiration I find in multi-generational communities whose underlying purpose is to create leaders to make the world a better place. I find motivation in supporting young people to find their voice, develop their identities, and become allies for those who need it most. My father and I also share a work ethic that is what has enabled me, a forty-three-year-old mother of a five- and six-year-old who works two jobs, to write a thirty-page essay on a topic that I am only beginning to understand. When I consider our shared personal positive attributes, I can now, knowledgeably, consider these as similar to those of Dosan Ahn Chang-ho, and for this realization I am truly proud.

Professionally, I also see links to my work as a diversity, equity and inclusion practitioner, to that of Dosan Ahn Chang-ho, a charismatic leader, yes, but also a dedicated educator with a compassionate service leadership mindset. Teachers in America are under-paid, under-valued, and under-respected. Even in independent schools, we are reaching a point, economically, that only those who don't really need the income can afford to be educators. This is a dangerous path to go down because as a matter of survival, all all teachers will eventually be purely hobbyists or enthusiasts rather than true scholars. Dosan Ahn Chang-ho clearly did not establish his schools to gain property or earn a good living, in fact, doing such had the opposite effect. Recalling Dosan Ahn Chang-ho's journey and the "why" behind his educational commitment to young Koreans, I am inspired and reminded that my participation in the social justice journey that was established long before I or my father were born, is through my work as an educator, and any payment in that regard is truly a blessing and I welcome it.

If I were to change or incorporate three practices next week with regards to my part in the school's data, instructional or curricular systems it would be the following.

Curriculum change:

Incorporate the language and historical civil rights and social justice efforts of Dosan Ahn Chang-ho into my leadership curriculum to both inspire and make connections between historical and current day issues of human rights and democracy. Show and establish Koreans as activists which is a counter narrative to the model-minority myth.

Instructional change:

Consider ways in which to add student voices and community organizer voices to the classroom so that students are hearing from multiple perspectives and voices outside of my own. Consider older generations sharing their experience of social justice activism either as a participant or an observer. Instill a sense of respect for what older generations have been through and establish the timeline of activism in a way that goes both forwards and backwards in time.

Data systems change:

I would create a student team to review the data from our most recent student belonging/inclusion survey and gather information in focus groups on their thoughts, analyses and understandings of the student experience. In other words, capture qualitative data against the quantitative data that we have captured over the past two years. The spirit behind this would be to use data to promote community and understanding, and ultimately “sacred unity,” as Dosan Ahn Chang-ho has wisely asked us to do.

Many young people these days tell me they feel like the world is ending. They do not wish to have children because they do not feel confident that the world, they bring them into will not oppress them. They are facing existential crises and pragmatic ones that range from global warming and fossil fuels to the denigration of our human faculties to connect with each other peacefully and respectfully after seeing the deadly 2017 KKK march in Charlottesville, Virginia, and the Capitol Insurrection in 2021. They look to us, to me, to guide them towards hope and a possibility for a future that is peaceful and in John Lewis’s words, free of the “burden of hate.” When I put myself in the shoes of Dosan Ahn Chang-ho, I imagine that it did feel like the world was ending when the Japanese violently colonized Korea. People, particularly young people, needed hope, and he was wise enough to understand that such hope began with leaders like him believing in his fellow Koreans, and instilling in them self-awareness, respect, and kindness, to move forward as a group in the face of uncertainty (at best). I will carry forth this teaching from Dosan Ahn Chang-ho and through this essay feel invigorated to carry a light for my students even in the darkest of times.

The original essay contest question is: What is the realistic application of Dosan Ahn Chang-ho’s thoughts? I am torn because the realistic application feels so obvious. His teachings clearly resonate in my professional and content field on every level, from leadership development, to self-awareness, to activism education and community values. The pathway to application in curriculum is easy to imagine and execute. I want to reiterate the first step is to modernize the English translation of his writing, and writing about him, Heung Sa Dahn, and the historical context around his leadership in both the U.S. and Korea. The language must be accessible to young English readers and currently, this is not the case. Secondly, I would make the case to raise awareness of Heung Sa Dahn in Asian American Activist organizations that include high school aged members. Lastly, I would lean on one of Dosan Ahn Chang-ho’s principles of “sacred unity” or in my own words: “collective respective allyship,” and find ways for Heung Sa Dahn to support other community organizations and movements like Black Lives Matter. Heung Sa Dahn as an organization can show care, kindness, and respect for those outside of their affinity, who still share an experience of historical or current marginalization or in many cases, outright oppression.

When I consider Dosan Ahn Chang-ho’s legacy, it’s one that invokes those of us who identify as social justice activists to respond, and respond locally through educational avenues, and through empowering people of all ages through compassion and service leadership mindsets. I feel grateful at the end of writing this essay that I now have a deeper appreciation for Dosan Ahn Chang-ho, but more importantly, a deeper appreciation of my father’s commitment to Heung Sa

Dahn and his identity as a member of this organization. I am humbled by his continual commitment to Dosan Ahn Chang-ho's ideals, the service he continues to do for his community through technology support, his artistic woodcarvings, and his dedication to his community across all generations.

Resources not listed within text:

- Kim J. (1981) The process of Asian American identity development from Sue, et al. (1998). *Multicultural Counseling Competencies: Individual and Organizational Development*. Sage Productions. Thousand Oaks, CA.
- Coaston, J. (2019) The Intersectionality Wars. Vox.com
- Tufis C. (2019) The Global State of Democracy Indices. International Institute of Global Democracy and Electoral Assistance
- Wyatt Brown B. (1988) The Mask of Obedience: Male Slave Psychology in the Old South. *American Historical Review*

Dorothy Joo Kowal

Experienced Administrator | MA Counseling Psychology | she/her/hers | (415) 609-9233 | dotjkowal@gmail.com

Director of Diversity, Equity, Belonging and Inclusion experienced in using an equity and inclusion lens to effectively influence and create workplace culture, policy, and practice. Proven skills in **project management, surveying and data analysis, professional development training, DEI leadership curriculum development and coaching**. Proven success in **building inaugural DEI department, affinity groups**, and belonging culture with internal and external stakeholders

DIRECTOR OF DIVERSITY, EQUITY, and INCLUSION	2020-PRESENT
DIVERSITY, EQUITY, and INCLUSION TASK FORCE LEADER	2018-PRESENT
<i>Sonoma Academy, Santa Rosa, CA</i>	

Provide leadership and guidance to Head of School, Board of Trustees, Administration team re: and DEI strategic planning and operations.

- Researched, developed, recommended and implemented DEI roadmap to fulfill goals and vision for short and long term. Incorporate DEI goals into overall organization.
- Design and deliver professional development curriculum to drive DEI concepts, behavioral change competencies.
- Oversee affinity group development and facilitation.
- Communicate with administrators, trustee's faculty and staff re: DEI strategy, mission, and operational tactics and methods of measuring progress.
- Help cultivate culture of inclusivity and equity in learning/working from home environment during distance learning due to COVID-19.
- Advise and partner cross functionally with faculty and operational departments in DEI initiatives.
- Review and advise HR practices including employee identity data tracking, recruitment, hiring,

onboarding.

- Drive cultural community event planning, communication, marketing.
- Project manage inclusion dashboard data collection, analysis and corresponding report.

DEI CONSULTANT

2020-PRESENT

Coach leadership teams in areas related to diversity, equity, inclusion, and social justice. Clients include independent schools, parochial schools, and community-based organizations.

- Coach and mentor teams and leaders in best practices and policies regarding race, class, gender identity, culturally responsive leadership.
- Facilitate virtual and in -person professional development training, working with teams to design and curate programs specific to the needs, goals and challenges of an organization.

PRESENTER/FACILITATOR

2021-PRESENT

California Teacher Development Collaborative, San Francisco, CA

Design and deliver professional development programming for teachers and administrators.

- Create curriculum related to equity and belonging for virtual formats relevant to participants across the country.
- Programs include *Asian Educators for Black Lives Matter, Centering Equity in College Counseling, APISA Study Group:c Deconstructing the Model Minority Myth through Our Lived Experience*

DIRECTOR OF COLLEGE COUNSELING

2018-2021

Sonoma Academy, Santa Rosa, CA

Guided families in the college admissions process, asserting fit over brand, addressing barriers to access, and highlighting the individual behind the applicant.

- Visited colleges and universities to understand current admissions and campus climates.
- Interpreted college admissions data with a DEI lens and presented reports to key stakeholders.
- Developed and maintained strong relationships with key college admissions decision makers nationally, internationally.
- Coach and advise students and families regarding college choice and admission based on data and expertise in the field.
- Report out to internal and external stakeholders regarding college admissions statistics, trends, and predictions.

DIRECTOR OF GUIDANCE & COUNSELING

2018

Woodside Priory School, Portola Valley, CA

Oversaw student support teams in areas of academic, social and emotional well-being in grades 6-12 as related to learning differences, mental health diagnoses, behavioral concerns, and other SEL related concerns

- Advised school leaders on student wellness initiatives and programming.
- Researched and presented data regarding teen mental health and intersections of identity.
- Managed college counseling, academic resource counseling, and social-emotional

counseling depts.

- Provided social-emotional support and on-going guidance and counseling for students.

DIRECTOR OF COLLEGE COUNSELING 2015-2018

ASSOCIATE DIRECTOR OF COLLEGE COUNSELING 2013-2015

Woodside Priory School, Portola Valley, CA

DIRECTOR OF GUIDANCE AND COUNSELING/COUNSELOR 2010-2013

Mercy High School, Burlingame, CA

TEACHER, PSYCHOLOGY 2011-2012

Mercy High School, Burlingame, CA

CLINICAL EXPERIENCE

SF General Infant Parent Program, intern, San Francisco, CA

La Cheim Therapeutic Behavioral Services of Contra Costa County

New College Community Clinic, San Francisco, CA

Eden Counseling Services, Castro Valley, CA

Private Practice, therapist

EDUCATION and CERTIFICATION

Williams College, BA English

Argosy University / New College of California, MA Counseling Psychology

LMFT (Marriage Family Therapist), California Board of Behavioral Sciences

CONFERENCE ENGAGEMENTS

National Association of Independent Schools (NAIS Conference) *Social Justice Communication Philosophy & Strategy*, 2022

NAIS People of Color Conference, *Post Inclusion Dashboard: Becoming a Learning Institution*, 2022

EDGENUITY, Panelist, *Practical DEI Strategies for Administrators and Leaders*, 2021

EDGENUITY, Panelist, *Practical DEI Strategies for Teachers: Identifying Common Micro-aggressions and Implementing New Strategies to Foster Inclusion*, 2021

NAIS People of Color Conference, *Inclusion Dashboarding*, 2021

National Association of College Admissions Counselors (NACAC), *College Counselors as DEI Change Agents*, 2021

Carney Sandoe Women's (Re)Institute Conference *Keynote Speaker*, 2021

Carney Sandoe FORUM/Diversity, *College Counselors as DEI Change Agents*, 2021

ORGANIZATIONS/BOARDS

The Presentation School, Sonoma, CA, Trustee (2021-present)

People of Color in Independent Schools (POCIS) Northern California Board of Directors (2021-2022)

ARTICLES/PUBLICATIONS

Independent School Magazine: *Conversation: The power of affinity spaces for Asians, Pacific*

Islanders, and South Asians, Winter 2022 Kiddom.co: Teachers Should Say “Gay”: Supporting LGBTQIA+ Students in the Crosshairs of Anti-Identity Legislation, 2022 Kiddom.co: Supporting First Generation College-Bound Students, 2022
Independent School Magazine: *A Non-Traditional Path to Leadership*, Fall 2021
Medium: *The Self-Gaslighting of An Asian American*, 2021

고조선 마지막 수도 금미달 (今彌達)

Story about the Geummidal

Don. S. Lee, MD

Abstract: Monk Ilyeon left the story of Dangun Wonggeom and Gija who went to Joseon in 1046 BC, came back and met the first king of Western Zhou. No one has yet confirmed the birthplace of Joseon. Chinese claimed the capital of Gojoseon was in the current Pyongyang. By casting the conceptual net as wide as it can be under the spectrum of Time, Place and Events, I pull out a firm conclusion that Gojoseon had emerged in the place and era of Epic Flood in China. It was the dividing point of oral history to the written one and dawn of Chinese civilization. Gojoseon people were Scythian from the west, enslaved by alien Zhou clan and left original scripture in the NEA with archaic ideographs. Korean language is the trunk of Tungusic language remained. Chinese excavated Taosi (陶寺) in the Xiangfen County, Shanxi that is a part of the Hong-Shan culture from the North. But they claimed it as a part of Longshan Culture in Shandong Province. We have heard only one-side story from China. There ought to be other voices to assess the event. This essay illustrates the new method to study the history of NEA and trail of migration under panoramic view till Silla Unified Korea and Japan emerged. Gojoseon descendants spread out wide area in the NEA and through the sea rout as well. They left Totem poles in the new places. Sinja Village in Nepal is one example that Buddhism originated from the ancient Korean religion.

I 머릿말

삼국 유사에 단군조선의 [첫 수도는 아사달 평양이고, 마지막 수도를 방홀산(忽山) 또는 금미달 (今彌達) 이다. 금미달에서 1500 년 동안 나라를 다스렸다가 아사달에 돌아와 조용히 살다 산신이 되었다.¹ 이어 고구려는 고죽국이 옛적에 자기들 땅이라 침략 한다]는 문구가 있다. 인용한 얘기의 출처를 위서(魏書)라고 밝혔다. 전국시대 말기다. 금미달은 상나라 발생 이전 부터 있었던 동북 아시아에서 제일 오래적 수도다. 금미달에 관한 연구는 동북 아시아 상고사의 연구다. 이를 새로운 시각에서 살펴 본다.

¹. 三國遺事:都平壤城 始稱朝鮮. 移都於白岳山阿斯達. 名弓一作方忽山. 又今彌達. 御國一千五百年. 周虎王即位己卯封箕子於朝鮮. 壇君乃移於藏唐京. 後還隱於阿斯達為山神. 壽一千九百八歲. 唐裴矩傳云. 高麗本孤竹國今海州

금미달(今彌達)은 홍산 문화권에서 황하문명 발상지로 내려오는 중요한 통상로에 있었다. 진시황은 조(趙)나라와 연(燕)나라가 북쪽에 쌓았던 성을 이어 장성을 만들었다. 영정하(永定河)의 상류 쌍간하(桑乾河)가 지나는 중요한 통상로에 성을 쌓았다. 이곳에서 고구려와 수나라가 첫 전쟁을 했다. 임유관 전쟁이라 한다. 오늘의 지도로는 산서성 삭주시(山西省 朔州市) 동쪽, 오대산 국립 공원 서쪽 대현(代顯) 일대에 있었다.

금미달(今彌達)이 점령된 전국시대에 관한 일차 사료 기록이 많이 남아 있다.

황하문명 발생지는 국한된 작은 지역이었다. 그 곳 사람들 예맥족이 글자를 만들어 구전해 오던 얘기(瀟記)를 글로 남겼다. 예서(隸書)라 한다. 만든 글자에는 그들이 쓰던 어음과 뜻이 감겨 있다. 역사 시대의 시작이다. 현존하는 모든 사물에는 연혁(沿革; History)이 있다. 그 많은 사연을 모두 기록 할수는 없다. 역사서를 작성한 장소에서 멀리 떨어진 곳 사연은 알수 없었다. 이를 편의상 기록 되지 않은 사건은 Silent Majority (SMa-In), 글쓴 사람의 영역 밖은 (SMa-Out *알려지지 않은 대부분*)라 구분 한다.

중원에는 말이 다른 여러 민족이 살았다. 선진 문헌은 현지인의 어음을 가차 전주 하여, 육서(六書) 방법으로 글자를 선택 하고, 춘추 필법으로 문장을 만들었다. 육서(六書)란 대륙 륙자(陸)를 여섯 육자로 바꾸었다. 대륙, 즉 북쪽에서 홍산문화권을 이룬 사람들이 문자를 만들어 써 오던 방법 이란 뜻이다. 위진 삼국시대 까지 그러한 방법이 인용 되었다. 방법 또한 교묘하게 중원 위주의 역사관에 따라 춘추 필법으로 기록 했다. 수나라가 중원을 통일하고 각종 음과 뜻을 정리한 운서(韻書)가 나타났다. 당-송 시대 부터는 지금과 같이 글자 하나하나의 선택이 치밀해 졌다.그러한 방법으로 선진 문헌을 풀이 하여 고조선의 발생지를 찾지 못하고 기자가 갔다는 조선이 한반도라는 오류를 범했다. 기자는 산서성 태원 일대에 갔다 곧 되 돌아가서 주 무왕을 만나 홍범구주를 상의 했다.

중원 세력과 인접했던 사람들의 입장에서 보면, 중국사람들의 기록은 수사학(Forensic Science)적 관목으로 풀이 해야 한다.

상나라 북쪽에 있던 천독(天毒)이 상나라를 괴롭혔다.² 해지 연안에 살던 고조선의 지도자를 천독(天毒, 天毒)이라 했다. 이독이 천또깨비의 어원이다. 또한 서쪽에 나타난 불교 국가를 천독국(天毒國)이라고 했다. 금미달에 살던 사람들이 불교 발생지에 갔었다.

II 간략한 설명

필자가 첫 수도 아사달과 평양을 찾았다. 그 후에도 같은 방법으로 연구를 계속 하여 금미달이 있던 장소를 찾았다. 소진(蘇秦, ? ~ 기원전 317년?)이 활거 하던 시절이다. 전설의 고죽국을 금미달에 접붙여 산속에 있던 중산(中山)국 이라고 기록 했다. 전국시대에 그 지역이 조(趙) 연(燕)에 병합 되었다가 다시 기원전 223년에 진(秦) 나라에 점령 되었다. 고조선 세력을 막으려고 성을 쌓았다. 사마천은 방대 했던 고조선 영역을 둘로 나누어 서쪽 세력은 흉노(匈奴, 胡)라 하고 동쪽 세력은 동호(東胡)라 했다. 동호왕을 조선왕이라고 했다. 조선의 영역을 미지수천리(彌地數千里)라고 했다.³

장성의 서쪽은 옥문 대군(鴈門, 代郡), 동쪽 끝이 양평(襄平)이라 했다.⁴ 수경주에는 장성이 대군 쌍간하(代郡 桑乾河)가 지나는 옛적 탁록현 북쪽이라 한다.⁵ 사기 평준서에 오팡이 멸한 조선에 창해군이 생겼다 2년 후에 사라졌다. 한무제가 위만조선을 침략 하기 약 25년 전에 천진 일대에 조선이 있었다. 한서에는 예맥군 남여(穢貊君南閩)가 280,000명을 인솔하고 요동(遼東)에 들어 와서 창해군(蒼海郡)이 생겼다고 밝혔다.

창해군이 있던 곳을, 같은 시대에 살았던 두 사람, 즉 진수와 장화는 조선을 “州鮮國, 為鮮國”라고 기술 했다. 장화는 금미달 지역 태생이다. 처음으로 기자가 연 나라를

². 尚書 商書 微子: 天毒降災荒殷邦, 方興沈酗于酒. 山海經 海內經: 東海之內, 北海之隅, 有國名曰朝鮮、天毒, 其人水居, 佞人愛人. 太平御覽: 《括地圖》曰: 天毒國最暑熱, 夏草木皆乾。

³. 史記 蘇秦列傳: 且夫秦之攻燕也, 九原, 過代, 上谷, 彌地數千里, 雖得燕城, 秦計固不能守也。

⁴. 史記 匈奴列傳: 北破林胡、樓煩。而置雲中、鴈門、代郡。其後燕有賢將秦開, 歸而襲破走東胡, 東胡卻千餘里。燕亦筑長城, 自造陽至襄平。置上谷, 漁陽, 右北平, 遼西, 遼東郡以拒胡。

⁵. 康熙字典: 贅作鄣。又桑乾, 河名。即濕水。《水經注》濕水, 出鴈門陰館縣東北, 過代郡桑乾縣南, 又東過涿鹿縣北, 又東南出山過廣陽薊縣北。

벌(其後伐燕)하고 조선에 돌아와 바다로 도망 가서 위 선국(為鮮國)이 라고 왔다.⁶ 한서에 북방에는 호(胡)가 살고 조선이 바다안에 있다는 표현과 같은 뜻이다.

창해군이 있었던 발해만 서남쪽, 황하 하류에 이르는 늪지대가 삼국지 동이전에 나오는 왜인들이 살던 곳이다.⁷ 진수가 단석괴(檀石槐; 137 ~ 181)에 관한 설명을 할 때 나타난 한인(汗人) 이 망으로 생선을 잘 잡는다는 곳이다. 왜인들이 살던 곳을 한국(汗國)이라 했다. 삼국지 왜인전과 후한서 에서는 한(汗)자를 왜로 바꾸어 왜인(倭人) 왜인국(倭人國)이라고 기록 했다. 이러한 사실을 한서에서는 조선이 바다 안(朝鮮在海中)에 있다. 옛적에 공자가 동이 땅에 가서 살로 싶다 하던 사람들이 바다 속에 있는 왜인(海中有倭人)이라고 기록 했다.⁸

동한 말기(靈帝和光元年; 177년)에 해변에서 관(coffin)을 구했더니 살아있는 사람이 나와(我伯夷之弟孤竹君也) 나는 백이의 동생 고죽군이다" 라고 했다. 이는 여러 경외서(經外書) 문헌에 실렸다. 금미달에 살던 사람들이 발해만에 이르렀다는 뜻이다.⁹ 장화의 박물관(博物志)에는 倭 자가 없다. 한인(汗人, 韓人), 즉 조선(朝鮮)인 삼한 사람들을 왜인(倭人)으로 둔갑 시켜 동북아시아 한해의 동쪽 연안 사람들이 싸우게 만들었다.

III 노자가 예맥족 글자 시문(斯文)을 전했다

⁶ 博物志: 箕子居朝鮮, 其後伐燕, 復之朝鮮, 亡入海, 為鮮國. 漢書: 「南戎為越門, 北戎為胡門。」其後漢兵擊拔朝鮮, 以為樂浪、玄菟郡. 朝鮮在海中, 越之象也; 居北方, 胡之域也

⁷ 三國志 魏書三十 鮮卑傳: 聞汗人善捕魚, 於是檀石槐東擊汗國, 得千餘家. 然荒域之外, 重譯而至. 譯人傳辭, 皆跪, 手據地竊語. 廉斯鏹為辰韓右渠帥, 聞樂浪土地美. 吏譯轉有異同. 部從事吳林以樂浪本統韓國. 後漢書: 烏桓鮮卑列傳: 聞倭人善網捕, 於是東擊倭人國, 得千餘家

⁸ 漢書 志: 然東夷天性柔順, 故孔子悼道不行, 設浮於海, 欲居九夷. 樂浪海中有倭人, 分為百餘國. 其後漢兵擊拔朝鮮, 以為樂浪、玄菟郡. 朝鮮在海中, 越之象也; 居北方, 胡之域也.

⁹ 博物志: 大宛國有汗血焉, 天馬種. 漢魏西域時有獻者. 靈帝和光元年, 遼西太守黃翻上言: 海邊有流尸, 露冠絳衣, 體貌完全. 後翻感夢云, 我伯夷之弟孤竹君也, 海水壞吾棺郭, 求見掩藏. 民有襁裸視者, 無疾而卒.

금미달 일대 (彌地) 에 살던 사람들이 해하를 따라 내려와 발해만 연안에 여러 작은 국가들을 이루고 살았다. 그들이 세운 나라 이름에 미(xx 彌)자가 붙었다. 비미호 (倭女王卑彌呼), 미추홀(彌鄒忽), 신라와 백제의 옛적 이름이 보인다. 이는 모두 광개토대왕 비문에 적힌 여러 미(彌)자와 신라, 임나가라(任那加羅)가 인접해 있었다.

삼국지 동이전에 나타난 염사치 사건과 오림이낭랑(吳林以樂浪)에 관한 예기는 [백제 온조왕의 수도였던 대동강 하구 강서고분 유적지와, 그의 형 비류가 정착 했던 미추홀(彌鄒忽), 즉 천진항 사이에 활발했던 해상 교류]를 그렇게 기록 했다.

온조형 비류가 정착 했다는 미추홀(彌鄒忽)이 낭랑 남쪽 땅을 잘라 만든 대방 땅, 즉 천진항 일대에 있었다. 광개토대왕 비문에 "임나 가야, 미추성(彌鄒城), 양평, 염전의 북쪽" 이라고 실렸다. 이곳이 "신라, 백제, 가야 연맹, 왜라 부르던 사람들"의 옛 고향 이다. 박혁거세가 신라를 건국할 당시 벌써 고조선 유민들이 여섯부락을 이루고 살았다. 북명인 (北溟人)이 밭을 갈다 예왕인 (濊王印)을 얻었다. 돌산 (突山) 고허촌(高墟村) 이란 중앙 아시아 에서온 사람들이 살던 곳이다.¹⁰ 예맥족의 기원을 밝힌 글자다.

진시황(秦始皇)의 장성이 양평 (襄平) 에서 끝났다.¹¹ 전후한 혼란기에 김일제의 후손 공손도(公孫度)가 천진 일대, 요동으로 도망 가서 부여 왕실의 사위가 되었다. 공손도를 진수는 공손홍의 아들로 분장해서 사기 공손홍 편에 실렸다. 태어나지도 않았던 한서의 저자 반고의 예기를 인용 했다. 고구려 왕자 발기가 왕위 쟁탈전에 밀려 공손도 세력에 동참 했다. 그 후손이 연왕 (燕王) 공손연(公孫淵, ? ~ 238 년)이다. 사마의 (司馬懿, 179 년 ~ 251 년) 가 오환과 고구려를 비롯한, 여러 부족을 동원 하여 양평성에 웅거 했던 공손연 을 잡았다. 그곳에서 귀중품을 가져다 조위(曹魏)왕실에 바쳤다.¹²

이는 필자가 여러 사서를 종합하여 풀이한 결론이다. 당시 중원의 사가들은 글자 훈고학의 대가 였다. 글자 장란의 도사들이었다. 아직도 강단 사학계에서 고수하는 "1+1=2 이라는 자연 과학적" 방법으로 글자 풀이를 하면 진실을 찾을 수가 없다.

¹⁰. 三國史記 新羅本紀第一: 國號徐那伐。先是，朝鮮遺民分居山谷之間，為六村。是為辰韓六部。高墟村長蘇伐公望楊山麓。北溟人耕田，得濊王印，獻之。突山高墟村

¹¹. 史記匈奴列傳: 與荊軻刺秦王秦舞陽者，開之孫也。燕亦筑長城，自造陽至襄平。置上谷、漁陽、遼西、遼東郡以拒胡。《史記·高祖功臣侯表》襄平。《索隱曰》屬臨淮。

¹². 晉書: 東倭重譯納貢，鮮卑名王，皆遣使來獻。天子歸美宰輔，又增帝封邑。

진수를 출세 시킨 장화(張華)의 박물지(博物志)에는 대흥안령 북쪽과 황해 동쪽은 끝을 알수 없다고 했다.¹³ 진수는 통역을 사이에 두고 동이전을 만들었다. 한반도와 일본 영도에 관한 설명은 만주에 살던 노인들의 예기를 이중 삼중으로 들은 예기다.

공손연 당시 중국 동해안을 따라 강남에 있던 동오와 고구려의 해상 교류를 설명 했다. 삼국지 본문에는 장군 하달등 장병만인(將軍賀達等將兵萬人)을 인솔하고 태상 장미(太常張彌)가 공손연에게 많은 진귀한 선물을 주었다(乘海授淵) 했고, 같은 사건을 오서(吳書曰)에는 오나라 사절단 400 여명(官屬從者四百許人)이 공손연(公孫淵, 제위; 237-238) 영역인 갈석산 남쪽 양평(襄平)에 도착 했다.¹⁴ 공손연은 손권의 진의를 타진 하려고 사절단을 요동 여러 현에 분리시켜 감시 했다.¹⁵ 동오의 사절단 60 명을(黃彊等及吏兵六十人)요동에서 북쪽으로 200 리 떠러진 현토군(玄菟郡在遼東北)에 보냈다. 현토군에 배속 되었던 동오 사람 60 명이 공을 세우려고 그곳에서 반항 하다 실패 했다. 구사 일생으로 600 여리를 도망쳐서 고구려에도착했다. 자초지종을 알리니,고구려왕 궁(句驪王宮)이 이들을 후대하여 양평(襄平)항구를 떠나 동오에 돌려 보냈다. 동오에서는 큰 배를 만들어 많은 사람을 태우고 해안을 지나다 실종 되었다. 고구려에서는 작은 배를 만들어 안전 하게 항해 했다.

양자강 하구와 요동항 사이에 해상로가 위험 했지만 활발 했다. 손권은 진시황과 같이 불사약을 구해 오라고 갑사만인(甲士萬人)을 바다로 보냈다. 멀리 갔던 갑사는 돌아 오지 못하고, 겨우 대만섬(夷洲)에 들러 현지인을 포로로 잡아 왔다. 남쪽 해남도 에 갔었다는 기록도 있다. 이들이 해안을 따라 더 남쪽으로 내려 갔다.

후에 진서에는 신미제국(新彌諸國)이 해안을 따라 4000 여리에 흐터져 산다고 했다. 남조 역사서에는 왜오왕(倭五王)이 다스렸다는 여러 나라로 나타났다. 왜왕이 비미호(卑彌呼)의 후손이라고 밝혔다. 왜오왕(倭五王)이 임나가야와 신라를 포함한 7 나라 “倭百濟新羅 任那加羅秦韓慕韓” 라고 했다. 양서에는 왜왕이 다스렸다는 6 7 나라

¹³. 康熙字典:《說文》贅作輶。又桑乾, 河名。即濕水。《水經注》濕水, 出鴈門陰館縣東北, 過代郡桑乾縣南, 又東過涿鹿縣北, 又東南出山過廣陽薊縣北。

¹⁴. 三國志: 吳主傳: 特下燕國, 奉宣詔恩, 令普天率土備聞斯慶。」三月, 遣舒、綜還, 使太常張彌、執金吾許晏、將軍賀達等將兵萬人, 金寶珍貨, 九錫備物, 乘海授淵。吳書曰: 初, 張彌、許晏等俱到襄平, 官屬從者四百許人。淵欲圖彌、晏, 先分其人衆, 置遼東諸縣。

¹⁵. 康熙字典:《說文》贅作輶。又桑乾, 河名。即濕水。《水經注》濕水, 出鴈門陰館縣東北, 過代郡桑乾縣南, 又東過涿鹿縣北, 又東南出山過廣陽薊縣北。

이외에, 한반도 에서 왕모명진(王募名秦)이 처음 진통 2 년(普通二年)에 백제 사신을 따라 조공을 바쳤다.¹⁶ 현재 사용하는 신라(新羅) 와 임나 가라(任那加羅)란 이름은 “진한 모한秦韓慕韓” 과 같이 모두 중원에 있던 이름자다. 동이강국 백제(百濟)는 가라(加羅)를 부용국으로 한해의 해상로를 장악 하여 동서 양안에 있었다. 중국 강남 해안에서 한반도 서남 해안에 이르는 남방 황해 해상로는 부여씨가 세운 백제가 부용국이었던 가라국과 같이 479 년에 처음 왕복 항해에 성공 했다. 중원 세력은 수양제가 처음으로 같은 길을 따라 한반도 남단을 거쳐 구주와 유구를 다녀 갔다. 수서에 대만섬이 백제 영토로, 백제와 신라가 왜를 강국으로 만들었다고 기록 했다.¹⁷

지금 까지 동북아 역사 연구에서 등외시 했던 불교 경전속에서도 많은 역사적 사실을 찾았다. 간략하면 사 또는 시(斯)라고 부르던 예맥족 사람들이 운남성 으로 밀려 갔다. 그곳에서 히말리아 산맥 동쪽 수지(隨地; 따지, 땅)에 정착 하여 원시 불교가 나타났다.

동북아 전역에 예맥족이 흩어져 살았다. 그들이 사는 마을을 지나는 여울을 사수(斯水) 라 했다. 후한서(後漢書) 에는 시경(斯經), 시문(斯文) 과 시도(斯道)란 글자가 보인다. 공자가 주나라 중정에 세워 놓았던 동상 뒤에 세겨진 금인명(金人銘)을 읽었다. 글자가 시문(斯文)이라 했다. 예맥족이 쓰던 글자란 뜻이다. 공자가 살던 옛집 벽속에서 고문 상서가 나왔다. 공자 가어에 [비씨, 비씨궁 (費氏之宮) 하는 문구]가 있다. 예문지에는 비씨경과 고문(尙書?)이 같다 했고, 전한기에는 비씨경이 노고문과 같다(費氏經與魯古文同) 했다. 이를 빛을 숭상 하던 사람들이 사용 하던 글자라 해서(楷書)라 했다. 노자(老子)가 주나라 사관(周守藏室之史)이었다.¹⁸ 공자와 노자는 예맥족이 쓰던 시문(斯文) 글자를 알았다.

¹⁶. 梁書: 新羅者, 其先本辰韓種也. 辰韓亦曰秦韓, 相去萬里, 傳言秦世亡人避役來適馬韓, 馬韓亦割其東界居之, 以秦人, 故名之曰秦韓. 其國在百濟東南五千餘里. 其地東濱大海, 南北與句驪、百濟接. 魏時曰新盧, 宋時曰新羅, 或曰斯羅. 其國小, 不能自通使聘. 普通二年, 王募名秦, 始使使隨百濟奉獻方物. 晉書: 分遣使者徵兵於鮮卑、烏丸、高句麗、百濟及薛羅、休忍等諸國, 並不從.

¹⁷. 隋書: 初平東夏, 人情未一, 叢臺之北, 易水之南, 西距井陘, 東至滄海, 比數千里, 舉袂如帷. 護兒率樓船, 指滄海, 入自涇水, 去平壤六十里, 與高麗相遇. 進擊, 大破之, 乘勝直造城下, 破其郛郭. 通典 漕運: 別以舟師濟滄海, 舳艫數百里, 並載軍糧,

¹⁸. 論語注疏 述而: 王弼云: 「老是老聃, 彭是彭祖. 老子者, 楚苦縣厲鄉曲仁里人也, 姓李氏, 名耳, 字伯陽, 諡曰聃, 周守藏室之史也。」云「好述古事. 我若老彭, 但述之耳」者, 言老彭不自制作, 好述古事. 仲尼言, 我亦若老彭, 但述之耳.

노자가 운남성을 지나 서쪽으로 가서 호를 가르쳐 불교가 나타났다. 백익의 이름 자를 따서 붙인 이족(彝族)이 치우천왕의 후손이라고 한다. 귀주(貴州)란 고귀한 사람의 후손이 사는 땅이란 뜻이다. 그들 고유의 표음문자로 분리 되는 이문자(彝文字)가 현존한다.¹⁹ 그러한 글자를 쓰던 사람들의 언어가 불교 발행지에 전해졌다. 예맥족이 옛적에 사용 하던 글자(가림토문자?, 녹도문? 蝌蚪文?) 가 이문자(彝文字)의 원조라고 본다. 예맥족의 언어와 옛 글자가 원시불교 발생지에 전해졌다.

맹자는 예맥(滅貊)족의 풍습, 시도(斯道)를 맥도(貊道)라 했다. 시/사(斯)자가 불교 경전에 많이 나타난다. 세존이 이르기를 예맥(滅貊 斯人)족은 나와 같은 종족(世尊曰; 斯人者我之族也) 이라 했다. 석가모니는 예맥(滅貊, 斯)의 외손이다. 어머니 마야부인(摩耶夫人)이 일찍 죽어 이모(姨母)가 길렀다. 마야란 "엄"이란 어음을 생략한 "엄마야"의 사음자다. 석가모니의 모국어(mother tongue)은 고조선 예맥족의 언어 였다. 그 언어가 불교 경전에 실려 전해 와 Pali (파리婆夷)Language 라 한다.²⁰

고조선 후예들이 북쪽으로도 올라 갔다. 시베리아 (Siberia)는 선비야(鮮卑也) 에서 왔다. 호주에서 Kangaroo 란 명사 발생과 같은 현상이 원시불교 발생지에서 나타나, Himalaya(흰머리아), Hindus (賢頭, 흰머리) Ganges River (降水)란 명사가 생겼다.

간략하면; 아사달을 훈역한 글자가 비구(比丘), 그 곳에 사원이 있었다. 그 사원에 사는 사람들을 비구니라 했다. 그 곳에 전해오던 전설을 인도 사람들이 듣고 처음 만들어진 기록이 대루탄경 (大樓炭經; 즉 큰 사원이 불에 탄 예가) 기록이다. 이 처참했던 현상을 표현한 글자에서 사자성어, 아수라장(阿修羅場)이 나타났다.

단군 왕검을 잃은 고조선 실향민이, 떠돌이 부여(扶餘, 浮游, 蜉蝣, 不與)의 어원이다. 그들은 계속해서 남쪽세력과 겨루었다. 금미달에서 돌아와 산신이 되었다는 단군을 미륵(彌勒) 으로 둔갑 시켰다. 부/불암(아사달)에서 죄수로 일했던 수미, 즉 부열에서 수미산(須彌山)이 나타났다. 수미산 (舊曰須彌)을 옛적에 묘고산 (唐言妙高山)이라 부르던 높은 산이라 하고, 동서 남북 네곳을 통치하며 수미를 보호하는 자를 사천왕(四天王)이라 했다.

¹⁹. 彝族: [Yi script - Wikipedia](#).

²⁰. 大唐西域記: 姨母所獻金縷袈裟。慈氏成佛留以傳付。若比丘比丘尼鄔波斯迦唐言近事男。舊曰伊菟塞。又曰優波塞。又曰優婆塞。皆訛也鄔波斯迦唐言近事女。舊曰優婆斯。又曰優婆夷。

계속되는 중원의 전란 속에 지나(支那) 라고 부르는 운남성 귀주 광동 광서 일대에 삼한의 후예들이 자의 또는 타의로 정착 했다. 백익과 같은 글자 뒹뒹할 이 이족(彝族) 이 치우천왕의 후손이라 한다. 이들이 수지로 올라가 귀한 손님으로 대우 받아 그 곳에는 오늘도 이해 할수 있는 한국어가 남아 있다. 한편 중국 동해안을 따라 동남아 해안으로 내려 갔던 삼한의 후예는, 운남성에서 매콩강을 따라 내려온 사람들과 같이 귀빈 취급을 받지 못했다. 그들은 한국어와 같은 어순을 쓰고 있다.

수지에서 나타난 원시 불교가, 운남성 사천성에 정착 했던 초기 도교(道敎)와 이론적 대화 교류를 통해 발전 시켜(Academic discourse) 오늘의 도교 경전이 나타났다.

인도 동남부에서 성장 했던 불교가, 운남성 육로, 또는 동남아 해상로들 따라 중국 강남에 전래 되었다. 그 곳에 정착했던 금미달 사람들의 믿음과 융화 되어 미륵불(彌勒佛) 이란 불교 선종(禪宗)의 한 종파가 나타났다. 황해(Yellow Sea) 남쪽 해로를 타고 한반도 남단에서 남방불교가 번창 했다. 미륵 신앙은 예맥족의 태고적 신앙 과 풍속(貊道, 斯道)이 도교와 불교를 거쳐 나타난 한국 최초의 신앙이다.

왜오왕(倭五王)이 다스렸다는 신라(新羅) 왕의 성씨를 김가(金可)라 했다. 태평광기에 김가전이 있다.²¹ 휴도왕(休屠王) 김일제의 후손이 화친 하여 공손도 세력이 나타났다. 이들이 김가로 기록 되었다. 신라의 제 일족은 김가(金哥), 먼 선조를 방이(旁兪), 수도를 의의(宜矣)라고 했다.²² 도깨비 방망이 방이(旁兪) 설화 내용에 누애와 코끼리가 나온다. 의의란 글자가 삼국유사에, 양평성을 평회성 의의 “平壤城. 宜矣” 라고 숨긴 글자다.²³

²¹. 太平廣記 金可記: 金可記, 新羅人也, 賓貢進士。性沉靜好道, 不尚華侈。或服氣鍊形。自以為樂。博學強記, 屬文清麗。 全唐詩 自淇涉黃河途中作十三首: 南登滑臺上, 卻望河淇間。竹樹夾流水, 孤城對遠山。秋日登滑台, 台高秋已暮。

²². 太平廣記 新羅: 新羅國有第一貴明鈔本「貴」作「國」。族金哥。其遠祖名旁兪。有弟一人, 甚有家財。其兄旁兪。因分居, 乞衣食。國人有與其隙地一畝, 乃求蠶穀種于弟, 弟蒸而與之。旁兪不知也。其後子孫戲錐求狼糞, 因雷震, 錐失所在。出《西陽雜俎》 @. 방이(旁兪)설화

²³. 三國遺事: 樂浪國前漢時始置樂浪郡。樂浪即平壤城。宜矣。故後代金氏諸王皆以末鄒為始祖。宜矣。意在斯焉古朝鮮王儉朝鮮。 三國史記: 中國史書也, 猶存楚語「穀於菟」、匈奴語「撐犁孤塗」等。今記新羅事, 其存方言, 亦宜矣。臣等以為新者德業日新, 則其為國號, 宜矣。

의성(宜城)이란 삼국유사에 실린 사언의 후손들(僞斯焉)이 사는 신선의 도성이라 했다.²⁴ 평회성을 사마천은 양평(襄平), 위서(魏書)에는 평양(平壤)이라고 했다.²⁵ 고조선 수도 뿐만 아니라, 지나(支那)라고 하던 남쪽 지역에 신라가 있었던 사실을 이렇게 은미하게 기록 했다. 후에 한반도로 건너와 신라에 처음으로 골품제를 부활 시켜 여왕이 나타났다. 연속극에 미실로 나타 난 김덕만(金德曼)이 진평왕과 마야부인 김씨(摩耶夫人 金氏)의 딸이다. 마야부인 김씨(摩耶夫人)이 석가모니의 어머니다.

중원에서는 전국시대 말기에 불교의 존재를 인식 했다. 태평광기에 보인다. 처음 나타난 곳이 금미달 지역이다. 올라 갔던 길을 따라 운남성을 지나 강남을 거쳐서 한반도에 이르러 미륵 신앙으로 나타났다. 중원을 통일한 수나라는 북쪽에 방대한 영역을 통치 하던 고구려와 세력 다투을 했다. 한국에서는 임유관전(臨渝關戰)이 진주강씨 기록에 실렸다. 임유관(臨渝關)이란 글자 속 “渝 濡 : 變 汙”에 장소가 나타났다.²⁶

변한(變汙, 弁韓) 이 다스리던 고죽국 이란 별명을 붙인 금미달(今彌達)이 있던 있던 곳이다. 또개비가 활을 지니고 사는 산 궁홀산(弓忽山), 방성(方城)이라고 했다. 이곳을 회복 하려고 고구려가 공격 했다. 임유관 전투에서 고구려는 수나라를 물리 치고 화해 했다. 중국에서는 임유관을 안문관(雁門關)으로 바꾸어 숨겼다.

III 금미달(今彌達)이 미륵(彌勒)의 어원 발상지

금미달을 진시황에게 빼앗겼던 고조선 사람들은 분산되어 북쪽으로 밀려 갔다. 진나라가 망하자 금미달 지역으로 다시 내려와 동서 진영이 서로 책임을 따졌다. 그 결과 기원전

²⁴. 康熙字典:渝:變汙也。一曰渝水, 在遼西臨渝, 東出塞。《水經注》宕渠郡, 蓋古賈國, 今賈城縣有渝水。本巴國。隋改爲渝州。《詩·鄭風》羔裘如濡, 洵直且侯。彼其之子, 舍命不渝。

²⁵. 魏書帝紀第五 高宗紀: 和平四年七月壬午 詔曰: 「朕每歲以秋日閑月, 命群官講武平壤。所幸之處, 必立宮壇, 糜費之功, 勞損非一。宜仍舊貫, 何必改作也。」八月丙寅, 遂畋於河西。

²⁶. 康熙字典:僞: 《唐韻》音匱。《玉篇》引爲價也。與郟同。縣名。《前漢·地理志》僞屬陳留郡。《註》同郟。又《國名記》僞, 郟姓。今襄之宜城, 楚之郟都。音焉。神仙名。《揚子·太玄賦》納僞祿於江淮兮。《註》二神仙名。三國遺事:意在斯焉古朝鮮王儉朝鮮

209 년에 모든 선우가 급습하여 동호왕을 죽였다. 사마천은 이를 쓸모 없는 땅 구대지(歐代地)의 소유권을 놓고 싸웠다고 했다.

새로 등장한 남쪽세력 총수 한고조 유방(漢高帝)이 금미달을 되 빼앗으려고 올라 갔다가 포위 당해 화친 맹약을 했다. 이를 마음의 사변(馬邑之變)이라 한다. 그 장소를 안문군 마음(雁門郡馬邑)이라고 현 중국 정부에서 밝혔다.²⁷ 금미달(今彌達)이 있던 곳은 수경주 보인다.²⁸ 중국 기록에는 임유관 전투가 발생 했던 곳을 골대 또는 골대성(滑臺城) 이라 했다. 수문제의 동생 양찬(楊瓚:550-591)이 한창 젊은 나이에 북쪽 세력 (獯虜間鬻)을 방어 하다 죽었다. 그의 고별사에 미달(彌達)이란 글자가 보인다.²⁹ 고죽(孤竹) 이란 어음을 차음전주하여 독고(獨孤)씨가 나타났다.³⁰

수모를 당 했던 유방이 이곳을 항산군(恒山, 常山郡)이라 명했다. 한경제 (景帝帝 劉啓, 기원전 188 년 ~ 기원전 141 년)가 중산국 (中山國) 으로 바꾸었다. 오호 십육국 남북조 시대에 고조선의 후예들이 그곳을 차지 하고 항주(恒州)라 했다. 주원을 통일 한 수나라 양제가 그 곳을 빼앗으려다 수모를 당했다. 이때 배구가 한 예기한 “高麗本孤竹國”문구가 전해 온다. 수양제가 그 곳을 개명하여 다시 상산군(常山郡)이라 했다.³¹

²⁷. 馬邑之圍 : 馬邑之謀 - 維基百科, 自由的百科全書 (wikipedia.org)。馬邑: 今山西北部朔州

²⁸. 藝文類聚 給事中: 誄】《宋顏延之給事中楊瓚誄》曰：瓚少稟志節，資性忠淳，永初之末，佐守滑臺，獯虜間鬻，劑剝司兗，瓚立乎將帥之間，以緝華裔之眾，疲困相保，堅守四旬，兵盡器竭，斃于旗下，非夫貞壯之氣，勇烈之志，豈能臨死殉義，以死償節者哉。烈烈楊子，在困彌達，力雖可窮，氣不可奪，義立邊疆。通典 兵五 明賞罰：後漢大將曹公每攻城破邑，得靡麗之物，則悉以賜有功者。若勳勞宜賞，則不驟萬金；無功冀施，分毫不與。

²⁹. 水經注 河水：河水又東，右逕滑臺城北，城有三重，中小城謂之滑臺城，舊傳滑臺人自脩築此城，因以名焉。通典：十六國前燕將慕容垂討丁零翟釗於滑臺。全唐詩 自淇涉黃河途中作十三首：南登滑臺上，卻望河淇間。竹樹夾流水，孤城對遠山。秋日登滑台，台高秋已暮。

³⁰. <https://zh.wikipedia.org/wiki/%E7%8D%A8%E5%AD%A4%E5%A7%93>
<https://ko.wikipedia.org/wiki/%EB%8F%85%EA%B3%A0>.

³¹. 通典 古冀州：鎮州今理真定縣。春秋時鮮虞國之地。左傳曰：「晉荀吳以上軍伐鮮虞。」注云：「中山新市縣也。」戰國時屬趙。趙之東恒邑也。秦屬鉅鹿郡。漢高帝置恒山郡，後避文帝諱，改曰常山郡，亦屬真定國。後漢屬常山國。後周置恒州，領常山郡。隋初廢，煬帝初州廢，復置常山郡。大唐武德元年復置恒州，或為常山郡。[鉅鹿郡 清河郡 涿郡勃海郡]

기러기 안자 안문(雁門)은 전국책에 처음 나타난다. 필자는 전국시대에 불교가 중원에 처음 알려 졌다는 논증을 했다. 불가에서는 그 곳에 있던 단군이 산신(山神) 되었다는 기록에 착안하여 미륵불(彌勒佛) 이라 했다. 또 두루미 미(彌)자를 기러기 안으로 바꾸어, 안왕 (雁王, 鴈王 鵝王)이란 칭호를 붙여 비불(譬 metaphor 佛)이라고도 했다.³²

한중 두 나라 기록에 고구려 장안성(長安城)을 별도로 썼다고 실렸다. 그러나 아무도 장소를 밝히지 못했다. 역사의 흐름을 살펴 보면 장안성(長安城)은 발해만 서쪽에 있었다. 축성한 시기가 남북조시대 말기 수나라가 중원을 통일 하기 전, 대륙백제와 고구려가 중원에서 넓은 영역을 통치 하던 시절이다.

중원을 통일한 수 문제가 고구려 평양왕(平陽王; 590 년 ~ 618 년)에게 사신을 보내 습작요동군공 (襲爵遼東郡公) 이라 하고 사신이 전한 외교문서에는 사배왕(使拜王) 이라 했다.³³ 왕의 아버지 평원왕(平原王) 또한 요동군공 이었다는 뜻이다. 수나라 이전에 있던 북제에서 붙인 요동군공(遼東郡公) 고구려왕이란 칭호를 계속 인용 했다. 고구려는 남북조 시대에 육로로는 서쪽세력과 중원 세력과는 해상 교류를 했다. 고구려는 제 24 대 양원왕(陽原王, ? ~ 559 년) 부터 제 26 대 영양왕(嬰陽王, ? ~ 618 년)이 수나라와 싸울 때까지 서쪽으로 넓리 진출하여 돌궐과 분쟁이 있었다.³⁴

당시 고구려 왕에게 붙인 여러 이름자가 또한 이를 입증 한다. 돌궐 세력을 막기위해 새로 썩을 쌓고 이름을 신성이라 했다. 이를 침략한 돌궐군을 백암성(白巖城)에서 물리 쳤다. 의문의 백암성과 고구려와 수나라와의 첫 전쟁이 발생한 임유관은 같은 곳이다. 한때 그곳에서 고구려군에 포위 당했던 수양제를 왕자였던 당 태종이 출군하여 풀어 주었다. 배구가 수양제 (隋煬帝)에게 바친 글에 나타난다. 옛적에는 고국국(孤竹國) 있던

³². discionary : 鴈王: 佛之異名。與鵝王同。以佛三十二相中。如鴈如鵝。鵝王: 譬佛也。

³³. 水經注 河水: 河水又東, 右逕滑臺城北, 城有三重, 中小城謂之滑臺城, 舊傳滑臺人自脩築此城, 因以名焉. 通典: 十六國前燕將慕容垂討丁零翟釗於滑臺. 全唐詩 自淇涉黃河途中作十三首: 南登滑臺上, 卻望河淇間. 竹樹夾流水, 孤城對遠山. 秋日登滑台, 台高秋已暮。

³⁴. 三國史記 高句麗本紀第七: 七年夏五月, 遣使入北齊朝貢. 秋九月, 突厥來圍新城, 不克, 移攻白巖城. 王遣將軍高紇, 領兵一萬, 拒克之, 殺獲一千餘級. 新羅來攻, 取十城郡

곳이라 했는데, 고구려 사람들은 자기들 선조의 땅이 이었다고 하여 자주 침입한다고 보고 했다. 고죽국과 임유관은 요서(遼西臨渝)에 있었다.

수 문제가 고구려를 치려는 계획이 있다는 소식을 접하자 598 년 고구려는 말갈병 1 만 명을 동원하여 요서 지역의 임유관(臨渝關)을 선제 공격했다.³⁵ 임유관(臨渝關)의 뜻을 보면, 유수(渝水)계곡 통로를 막으려고 만든 요새 였다. 설문해자(說文)와 북주(北周; 557 년-581 년) 관리의 신도비(神道碑) 에도 유관(渝關)이 산서성(在遼西臨渝)에 있다고 했다. 수양제가 옥문에서 돌궐군에 포위 당해 “煬帝於 雁門為突厥所圍”, 이세민이 구조대에 응모(太宗應募救援) 했다.³⁶ 한고조가 흉노에게 포위 당했던 곳이다. 그가 태종이 되어 고구려를 침략 한 첫 결전장이 같은 곳 백암성을 점령하고 읍은 시문이 극 고려 백암성소, 克高麗白巖城詔”다. 백암성에 관한 기록은 삼국사기 고구려 편에 많이 적혀 있다. 그 위치는 요하 서남쪽에 있어야 한다는 추리가 나온다. 송대에 편수된 태평어람에 나온다. 그 문구 “師次白巖城, 將軍李思摩中弩矢, 太宗親為之吮血” 를 보면, 태종이 작심하고 한번 혼내주어야 겠다고 처음으로 직접 관장한 전투다. 그곳 이름이 여러번 바뀌었다. 강희 자전에는 “漢中山郡, 唐改定州, 以安定天下爲名”라 했다.

금미달(今彌達)이 있던 곳은 수경주 보인다.³⁷ 중국 기록에는 임유관 전투가 발생 했던 곳을 골대 또는 골대성(滑臺城) 이라 했다. 수문제의 동생 양찬(楊瓚:550-591)이 한창 젊은

³⁵.三國史記 高句麗本紀第七: 三國史記 嬰陽王九年, 王率靺鞨之衆萬餘, 侵遼西, 營州摠管韋●擊退之。隋文帝聞而大怒, 命漢王諒、王世績王世積●

³⁶.舊唐書太宗上: 大業末, 煬帝於雁門為突厥所圍, 太宗應募救援, 隸屯衛將軍云定興營

³⁷.藝文類聚 給事中: 詠】《宋顏延之給事中楊瓚詠》曰: 瓚少稟志節, 資性忠淳, 永初之末, 佐守滑臺, 獯虜間鬪, 劑剝司克, 瓚立乎將帥之間, 以緝華裔之眾, 疲困相保, 堅守四旬, 兵盡器竭, 斃于旗下, 非夫貞壯之氣, 勇烈之志, 豈能臨死殉義, 以死償節者哉。烈烈楊子, 在困彌達, 力雖可窮, 氣不可奪, 義立邊疆。通典 兵五 明賞罰: 後漢大將曹公每攻城破邑, 得靡麗之物, 則悉以賜有功者。若勳勞宜賞, 則不驟萬金; 無功冀施, 分毫不與。

나이에 북쪽 세력 (獯虜間鬻)을 방어 하다 죽었다. 그의 고별사에 미달(彌達)이란 글자가 보인다.³⁸ 고죽(孤竹)이란 어음을 전주하여 독고(獨孤)씨가 나타났다.³⁹

이러한 사실을 은패 하려고 글자와 장소를 바꾸고 동생을 아들로 바꾸었다.

관자가 여주(餘州, extra state)라고 했던 곳은“소가 우는 소리, 馬/牟;móu mù mào”라고 기록 되어 오던 기마유목민족의 지도자를 북주후모(北州侯莫)라고 했다. 금국미란(今國彌亂) 문구도 있다. 서주 세력을 쫓아 버린 고조선 사람들(彌)이 중원을 석권했다. 하여 환공이 하소연을 해서 제후들의 협조를 얻어 북쪽에 있던 여주/북주 모가 다스리던 발조선 (發朝鮮)정벌에 나섰다가 활 한발 못쏘고 도망 쳤다. 그 후에도 미란(彌亂)이란 글자가 여러 시대 문헌에 실렸다.⁴⁰

산서성에 살던 고조선 사람들이 그전 보다는 더 좋은 획기적인 기술을 개발하여 좋은 철기를 생산 했다. 춘추시대의 말기 에는 철의 공급이 보편화 되면서 산서성 사람들 세가문이 철(鐵)로 만든 무기로 동주를 압박하여 제후의 반열에 들어 섰다. 철이 나는 지역을 해왕지국(海王之國)이라 했다. 해왕(海王)을 비주(非主), 범인군(凡人君) 또는 모비왕(莫非王) 이라는 등등 여러 글자로 기록 했다. 이 기술이 중원 전역에 퍼져 전국시대(戰國時代, 기원전 403 년 ~ 기원전 221 년)가 시작 되었다.

서주족의 노예로 취급 당했던 고조선 사람들이 왕검조선의 발생지인 하동 해지(解池, small salt lake) 일대를 되 찾았다. 이어 서주를 동쪽으로 쫓아버린 때부터 금미달이 남쪽 세력에 점령 당한 시기 까지를 발조선시대(發朝鮮 時代)라고 정의 함이 타당 하다. ***

³⁸. 水經注 河水: 河水又東, 右逕滑臺城北, 城有三重, 中小城謂之滑臺城, 舊傳滑臺人自脩築此城, 因以名焉. 通典: 十六國前燕將慕容垂討丁零翟釗於滑臺. 全唐詩 自淇涉黃河途中作十三首: 南登滑臺上, 卻望河淇間. 竹樹夾流水, 孤城對遠山. 秋日登滑台, 台高秋已暮.

³⁹. <https://zh.wikipedia.org/wiki/%E7%8D%A8%E5%AD%A4%E5%A7%93>
<https://ko.wikipedia.org/wiki/%EB%8F%85%EA%B3%A0>.

⁴⁰. 管子: 二年, 桓公彌亂, 又告管仲曰, 鮑叔謂管仲曰: 「異日者, 公許子霸, 今國彌亂, 子將何如?」管仲曰. 惡金以鑄斤斧鉏夷鋸櫛. 管子 輕重甲 管子對曰: 「吳越不朝, 珠象而以為幣乎! 發朝鮮不朝, 請文皮冠. 服而以為幣乎! 禹氏不朝: @: 紂政彌亂. 以彌亂發姦. 管子 海王. 管子對曰: 「海王之國, 謹正鹽筴。」請以令斷山木鼓山鐵, 今鐵官之數曰



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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 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.

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소로를 찾아서

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1. 소로에 대한 오해

요즘 한국에는 자연 운운하는 텔레비전 프로그램들이 많다. 그런 걸 만드는 자들이 몇 번이나 나를 찾아왔다. 나는 그런 프로그램에 나올 사람이 아니라고 하며 제발 오지 말라고 손사래를 쳐도 그들은 꾸역꾸역 왔다 가면서 몇 시간이나 나를 허비하게 했다. 그리고 그들은 항상 그걸로 끝이었다. 그런데도 여전히 다시 찾아오기에 앞 사람들의 행태를 말해주어도 자신들은 절대 그렇지 않다고 하면서 다시 찾아왔다. 그리고는 역시 무소식이었다. 왜 그러는지 모르지만, 이제 이렇게 공개적으로 밝히면 다시 안 올지 모른다고 기대해 본다.

그런 방송물을 만드는 사람들이나 소로와 그의 <월든>을 좋아하는 사람들은 대부분 소로를 깊은 산속 절간이나 수도원의 은둔자나 수도사처럼 말하는 경향이 있다. 그러나 소로가 지은 판자(통나무도 아니다) 오두막은 인적이 많은 골목의 낮은 언덕에 있고, 부근에는 유명한 낚시터가 있었으며, 철로가 부근을 지나서 누구나 찾기 쉬운 곳이었다. 산속이 기는커녕 평지로 이어진 마을에서 십리도 안 되는 거리에 있어서 반시간이면 마을 우체국에 닿았다. 소로가 매일 두어 시간 산책하는 길은 당연히 마을까지 몇 번이나 갈 정도로 가까웠다. 게다가 항상 너무 많다고 불평할 정도로 많은 손님이 소로의 오두막을 찾아

왔고, 그곳에서 스스로 음식을 만드는 일에 지치면 언제든지 마을에 나가 친구 집에서 밥을 얻어먹었다.

소로가 살았던 숲에는 누구나 자유롭게 다녔다. 자주 오는 사냥꾼, 스포츠맨, 벌목꾼, 지주, 남자아이들 등만이 아니라 마을 사람들도 자주 왔다. 술꾼들이 술을 마시다가 한밤중에 수영을 하러 오기도 했다. 소로의 밭을 보고 콩을 늦게 심었다고 참견하는 자들도 있고, 소로의 침대 시트가 더럽다고 불평하는 부인도 있으며, 숲에서 젊은 여성을 쫓는 악한 과 맞닥뜨리기도 했다. 소로 가족은 매주 토요일 오후 그의 오두막을 찾아왔고, 소로는 일요일마다 가족이 사는 집에 들렀으며, 마을 사람들을 위해 일을 해 하루 일당으로 1달러를 벌었다. 그러니 숲속에 집이 있다는 것뿐이고, 사실 그 전후처럼 사람들과 어울려 지냈다.

게다가 그 생활도 2년 남짓으로 끝났다. 44년 생애 중에 2년이었고 그 전후로는 숲속이나 산속에 산 적이 없다. 그러니 그 숲속 생활에 특별한 의미를 둔 것이 아니었다. 그가 그렇게 판자 오두막에서 산 이유는 그렇게 소박하게 살 수도 있고, 그렇게 소박하게 사는 것이 바람직하다는 것을 사람들에게 보여주기 위해서였을 뿐이었다. 돈이나 권력이나 기계 따위에 메이지 않고 자연 속에서 자유롭게 살면서 자급자족하며 그런 자유로운 사람들이 함께 모여 스스로 다스리는 자치를 하며 자연 속에서 자연과 조화롭게 사는 것이 가능하고 바람직하다는 걸 보여주기 위해서였다. 나는 그런 삶을 아나키스트의 삶이라고 본다. 아나키스트란 말은 흔히 무정부주의자로 번역되지만, 나는 그것을 삼자주의자-자유, 자치, 자연을 사랑하는 사람으로 본다. 그 무엇에도 메이지 않는 자유로운 사람들이 자급자

죽하면서 함께 어울려 세상살이를 의논하고 자연 속에 사는 것이 아나키즘이다.

소로를 '숲속의 성자'니 하며 신비화하는 경향에 대한 반론으로 나는 그를 아나키스트로 이해한다. 흔히 소로는 자연주의자, 비폭력주의자라고 한다. 맞다. 그러나 그는 자연주의자임과 동시에 문명주의자였고, 비폭력주의자임과 동시에 폭력주의자였다. 비록 그 문명과 폭력이 대단히 제한된 범위에서 인정한 것이었어도 말이다. 문제는 저항이지 그 방법이 폭력이나 아니냐가 아니다. 나는 그것이 악법에 대한 저항, 잘못된 중앙 집중의 권력과 자본에 대한 저항이라고 본다. 그런 점에서 나는 소로 사상을 자유, 자치, 자연에서 찾는다. 소로는 자연주의나 비폭력주의를 넘어서서 19세기 미국의 정치, 경제, 사회, 문화 모두를 거부한 사람이었다. 명실 공히 19세기 미국 문명, 자본주의 문명에 철저히 반대하여 자유, 자치, 자연의 삶을 살았다. 2023년, 내가 사는 이 나라 문명에 대해서도 철저히 반대하고자 이 글을 쓴다. 그래서 200년도 더 전 미국의 소로를 찾는다.

2. 황야의 무법자 소로

한국은 물론 동양에도 <월든> 정도의 '자연예찬서'야 너무나 많은데 왜 하필 양코백이 양키 책이냐고 얼굴을 찌푸릴 분들이 계시리라. 모든 게 양코백이 양키 판인데도 정신만은 그래서 안 된다고 하시며 개량한복을 입으신 '선비'가 아직도 많다. 그러나 나는 우리 전통의 자연예찬과 <월든>은 다르고, 특히 소로는 자연과 함께 저항을 말했다는 점에서 현저히 다르다고 본다. 그리고 그 저항도 단지 비폭력저항이 아니라 경우에 따라서는 폭

력저항도 포함한다고 본다. .

나에게 소로는 성자커녕 반역자이고, 성인커녕 무법자다. 영화 <황야의 무법자>에 나오는 주인공을 소로로 생각해도 좋다고 생각할 정도다. 물론 소로에게는 총도 말도 소도 없었고 씨가는커녕 시가레트도 피우지 않았지만, 돈에 미쳐 서로 싸우는 썩은 악당들을 미워하고, 그들이 함께 착취하는 원주민과 흑인노예의 편을 드는 점에서 그렇다는 것이다. 소로 생존 당시의 백인들은 모두 돈에 미쳐 싸우는 짐승들이었다. '돈에 미쳐 싸우는 짐승들'이라는 표현을 그리 이상하게 생각할 필요는 없다. 지금 대한민국에서 이루어지고 있는 하루하루와 같은 것이기 때문이다. 그러니 우리는 서부극에 나오는 악당들과 다름이 없다.

그 악당들이 괴롭히는 원주민과 노예들을 무법자가 돕는다면 과연 누가 무법자인가? 여하튼 소로는 실제로 도망 노예를 구출하고 캐나다로 도망시키기 위해 비밀리에 자금을 마련했으며, 밤에 숲을 이용하여 그들을 이동시키고 야간열차에 태워 보내는 서부활극의 주인공 같은 역할을 하기도 했고, 국가가 그 노예를 해방시키지 않는다는 이유로 납세를 거부하여 감옥살이를 하기도 했다. 그는 <시민저항> 첫 줄에서 선언했었다. "가장 적게 통치하는 국가가 가장 좋은 국가다"라고. 그야말로 무법자의 성경 말씀 아닌가?

소로의 여러 모습을 한 마디로 말하면 반지성주의다. 즉 대학교육에 의해 형성된 지성주의에 의문을 던지고 '삶의 예술'(the art of life)을 존중하는 것이다. 이를 <월든> 앞부분에서 소로는 다음과 같이 말한다.

‘자발적인 빈곤’이라고 불러야 할 유리한 고지에 오르지 않고서는 누구도 인간생활의 긍정하거나 현명한 관찰자가 될 수 없다. 농업, 상업, 문학, 예술을 막론하고 불필요한 삶의 열매는 사치일 뿐이다. 오늘날 철학교수는 있지만 철학자는 없다. 삶다운 삶을 사는 것이 한 때 보람 있는 일이었다면 지금은 대학 강단에 서는 것이 그렇다. 철학자가 된다는 것은 단지 난해한 사색을 한다거나 어떤 학파를 세우는 일이 아니라, 지혜를 사랑하고 그 가르침에 따라 소박하고 독립적인 삶, 너그럽고 신뢰하는 삶을 살아가는 것을 뜻한다. 철학자가 되는 것은 인생의 문제들을 그 일부분이나마 이론적으로, 그리고 실제적으로 해결하는 것을 뜻한다. 위대한 학자들과 사상가들의 성공은 군자답거나 남자다운 성공이 아니라 대개는 아첨하는 신하로서의 성공이다. 그들은 자기 조상들이 그랬던 것처럼 적당히 타협하면서 그럭저럭 살아가기 때문에 보다 고상한 인류의 원조는 될 수 없다.

“오늘날 철학교수는 있지만 철학자는 없다.”는 말은 단지 철학의 경우만이 아니라 모든 학문과 예술에 다 해당된다. 오늘날 교수는 있지만 학자도, 예술가도 없다. 오늘날 교수는 있지만 인간은 없다. 소로는 교수만이 아니라 대학 자체를 부정한다. 그는 하버드대학 출신이나 재학 중은 물론 평생 그 대학을 자랑하기커녕 극도로 경멸했다. 그곳은 규칙과 관습, 그리고 허용되는 이념만을 대변하는 곳이었다. 그래서 평생 그곳 동창회의 회원이 되는 것조차 거부했다.

<월든>에서 자기가 29달러 정도로 오두막집을 지은 것을 상세히 말한 뒤 하버드는 비슷한 크기의 방에 매년 30달러를 받는다고 비난하고 학생들이 자치적으로 관리한다면 비용

이 그 10분의 1로 줄어지리라고 본다. 하버드는 지금도 미국에서 가장 비싼 대학이 아닌가? 내가 하버드에 있었던 1989-90년의 1년반 동안 만난 한국유학생들은 대부분 한국의 갑부나 최고 권력자들의 자제였다.

여하튼 그 비싼 대학은 '삶의 예술'을 가르쳐주지 않으니 대학에서 공부하는 것보다 직접 인생에 뛰어드는 것이 가장 좋다고 권한다. 이런 소로에게 천재나 위인이란 도리어 보잘 것 없는 것이고, 원주민 인디언이나 농민들이 훨씬 훌륭한 사람으로 칭찬을 받는 것이 당연하다.

소로의 천재와 위인 비판은 대학과 문명과 산업 등에 대한 비판과 통한다. 그 모든 것은 지성의 소산이기 때문에 소로는 철저히 반지성이다. 그리고 소로는 <월든> 전체를 통해 지성의 향상이 아니라 내면의 각성을 추구한다. 이는 미국의 전통인 반지성=개성=인격 중시와 통한다.

소로 당대에 미국의 지성을 대표한 철학자는 에머슨이었다. 에머슨은 뒤에서 보듯이 소로의 선배이자 교사로서 그에게 중요한 영향을 끼쳤으나 사실은 그 두 사람은 서로 대조적인 사람이었다. 저항을 가르친 소로와 달리 자기신뢰를 가르친 에머슨은 뒤에 비합리주의 철학자 니체나 전체주의의 상징인 히틀러에게 영향을 끼쳤다. 반면 소로는 비폭력주의자들인 간디와 킹에게 영향을 끼쳤다. 19세기 전반을 함께 살았던 에머슨과 소로가 20세기사상의 중요한 기원이었다는 점은 대단히 흥미롭다.

3. 소로가 숲에 간 사연

흔히들 <월든>을 읽고 전원생활이나 귀농을 했다고 하는 사람들은 그 책을 무슨 성경처럼, 소로를 무슨 성인처럼, 도사처럼 받는 경향이 있다. 그러나 소로는 귀농커녕 전원생활 커녕 도사커녕 2년 정도 제멋대로 호숫가에 통나무집을 짓고 건들건들 놀았을 뿐이고 심심하면 마을에 와서 놀기도 했고, 그 사이에 세금을 내지 않아 감옥에 갇히기도 했다. 이는 남들이 오로지 돈벌이에 미쳐 달리 사는 방법이 없다고들 하는 통에 화가 나서 그렇지 않다는 것을 보여주기 위한 것이었지, 농촌에서 사는 것이, 농사를 짓는 것이 무슨 대단한 일이라고 소로가 생각한 탓이기커녕 도리어 전혀 생각하지 않은 탓이었다. 그는 무슨 일이든지 열심히 하는 것을 싫어했고, 1주일에 6일 일하고 하루 쉬는 게 아니라 하루 일하고 6일을 놀자고도 했다. 물론 그 말도 하나의 실험, 모험에 불과했다. 중요한 것은 오로지 돈벌이 물질주의에만 미치지 않고 언제나 정신적인 여유를 갖고 사는 삶이다.

소로가 숲 속에 들어간 것은 썩은 세상이 지겨워, 기계가 아닌 인간이 되고자 잠시 들어가 본 것에 불과했다. 게다가 당시의 숲이란 인디언이 숨어살거나 노예들이 도망치기 위해 숨는 음험한 범죄나 악의 소굴로서 신사숙녀 백인이 들어갈 만한 곳이 아니었다. 그러나 소로는 도리어 평생 그 우아한 신사숙녀들을 싫어하고, 학대 받는 그 원주민이나 노예들에게 공감하면서 스스로 그들처럼 언제나 모험과 위기와 발견을 찾아, 단 한 순간도 어떤 정형적인 생활습관에 매이는 것을 극도로 싫어하여 언제나 '멋대로' 살고자 한 반항자였고 반역자였으니 그 숲에 들어가는 것이 조금도 이상하지 않았다. 그에게는 자신이 옳다고 생각하는 정의에 따라 '멋대로' 반항하고 반역함이 인간다운 것으로서 이는 국민으

로서 법을 지키는 것 보다 앞서는 일이었다.

그러니 그는 숲 속 나무 밑에서 도가 저절로 찾아오기를 기다리며 불철주야 앉아 소위 도를 닦는다고 하는, 또는 밀도 끝도 없는 말을 주절거리며 선을 한다고 하는 신비의 도사가 아니다. 또한 나라의 임금이 귀양을 보내서 시골에 온 선비가 하염없이 그 임금을 그리워하면서 음풍농월을 읊었다는 저 귀거래사가 기생과 가야금과 함께 하는 자연도 아니다.

굳이 우리 역사에서 소로를 찾는다면 홍길동이나 임꺽정이나 장길산이고, 소로의 자연이라면 그 도둑들이 숨어 살던 자연이다. 그들은 자연에 대한 노래커녕 말 한 마디 남기지 않았으나 내가 이해하는 소로의 자연은 그런 도둑의 자연이다. 물론 소로는 도둑이 아니었고, 특히 떼도둑이 아니라 어디까지나 홀로였었다. 그야말로 고독한 '황야의 무법자' 한 사람이었다. 무법자가 떼를 지우면 그건 떼도둑 패거리에 불과하다.

소로에게는 특히 불철주야 도를 닦는 것처럼 고행의 노동을 강요하는 세상이 싫어 2년 정도 도망치다시피 하여 숲 속에 들어가 짐승처럼 뒹굴고 살다가, 당연히 다시금 그 생활이 지겨워지자 그곳을 떠나서 다시는 돌아가지 않고 다른 새로운 경험을 위해 떠났을 뿐이었다. 그런 그를 '숲 속의 성자'라고 하다니 나로서는 도저히 이해할 수 없는 말이다. 그는 성스럽기커녕 짐승스럽다. 성자커녕 야인이다. 그렇다. 소로는 들판의 사람이었다. 숲 속 보다 도리어 황야가 어울리는 사람이었다. 그야말로 고독한 황야의 무법자였다.

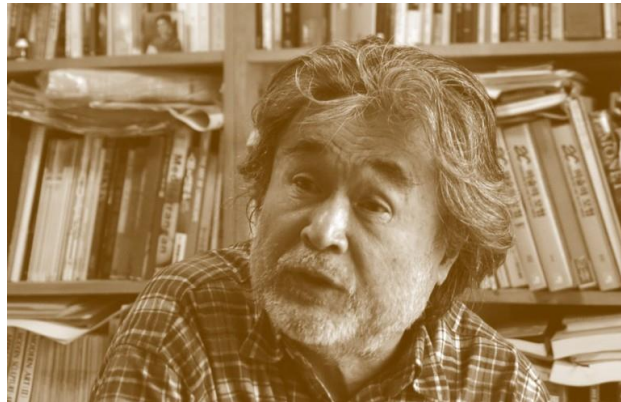
숲에 들어오기 전에도 그는 숲에서 도끼로 찍은 나무로 '멋대로' 만든 보트를 타고 강을 가로질러 그 원류를 찾아가는 위험한 모험을 했고, 그 뒤에도 수많은 강과 산을 탐험했다.

그는 대학교수커녕 서재에 앉아있는 나약한 학자인 적이 평생 단 한 번도 없었고, 언제나 모험을 하면서 그 모험을 토대로 삼아 글을 썼다는 점에서 헤밍웨이의 대선배였다. 그런 점에서 솔직히 말해 나에게 그에 대한 글을 쓸 자격이 있는지 사실 의심스럽고 부끄럽기도 하다. 특히 이런 글을 서재에서 쓴다는 것이 소로를 모독하는 것 같아 창피하기도 하다. 그러나 지금의 나로서는 그나마 최대의 행복이다. 내가 갈 숲 속은 이미 이 나라에는 없고, 도끼로 잘라 보트를 만들 나무도 오두막도 없으며, 그 보트를 타고 갈 강도 없다. 그래서 모험과 탐험이란 이 좁은 땅덩이에서는 구체적으로 느낄 수 없는 말이다.

소로는 평생 거의 무명이었다. 몇 번의 강연자로 인구 2천 명의 고향 콩코드와 그 주변 마을들에서는 조금 알려졌으나 그나마 악평이 더 많았고, 평생 동안 출판한 단 두 권의 책은 몇 년 동안 몇 백부 정도밖에 팔리지 않았으며, 몇 권의 잡지에 발표한 글들도 거의 인기가 없었다. 내가 사랑하는 빈센트 반 고흐보다는 나았지만, 평생 세상의 인정을 받지 못하고 살았다는 점에서는 마찬가지로였다. 아니 평생 세상의 인정을 받지 않으려고 세상과 거꾸로 '멋대로' 살았다는 점에서는 마찬가지로였다.

그러나, 그렇다고 해도, 나는 빈센트 반 고흐 그림이 세상에서 가장 비싸게 팔리는 것을 정말 싫어하듯이, 소로가 마치 구세주인양 받아들여지는 것도 정말 싫다. 나는 반 고흐를 좋아하고 그의 그림도 좋아하지만 그것이 세계 최고라고는 생각하지 않고 그만큼 좋아하는 화가나 그림이 더 많이 있다. 마찬가지로 소로가, 특히 그의 <월든>이 마치 세상을 구제라도 하는 성격이라도 되는 양 섬기는 꼴은 정말 싫다. 19세기 미국인 소로는 그 19세기, 그 미국이라는 조건의 제약에 분명히 메인 사람이었다. 그래서 가령 그의 평생 취미였던,

아니 가장 중요한 생활 자체였던 산책에 대해 쓴 아름다운 책도 그 내용이 단순한 '산책'이 아니라 '발걸음'(walking)으로서 동부에서 서부로 향한 것이라고 하는, 결국은 미제국주의의 발걸음일 수도 있었다는 점에서 문제가 있다. 이는 그의 책 여기저기에 나오는 이슬람이나 여타 19세기 당시에만 해도 아직 원시 야만이라는 평가를 받던 세계 여러 문화에 대한 편견에서도 여지없이 나타난다. 따라서 그 역시 전형적인 제국주의 작가이자 오리엔탈리스트라는 비난이 가능하다.



박홍규

영남대 명예교수(법학). 노동법 전공자지만, 철학에서부터 정치학, 문학, 예술에 이르기까지 관심의 폭이 넓다. 민주주의, 생태주의, 평화주의의 관점에서 150여권의 책을 쓰거나 번역했다.

XI. Books

Roundup of Korean American Literature 2021: 7 Novels, 2 Memoirs, and 2 Story Collections

- By BestofKorea
- December 18, 2021
- Article URL: <https://bestofkorea.com/roundup-of-korean-american-literature-2021/>

Directory of the 14th KAUPA Administration Leaders (1 of 3)

Position	Name	Affiliation	E-mail
President	Young B. Choi	Regent University, VA	ychoi@regent.edu
First Vice President	Munsup Seoh	Wright State University, OH (Emeritus Professor)	munsup.seoh@wright.edu
Second Vice President	Seok Kang	University of Texas at San Antonio, TX	seok.kang@utsa.edu
Secretary- General	Tae (Tom) Oh	Rochester Institute of Technology, NY	tom.oh@rit.edu
Financial Director	Sylvia Kim	Fresno Pacific University, CA	sylvia.kim@fresno.edu
Regional Leaders Northwest	Sam Chung	City University of Seattle, WA	chungsam@cityu.edu
Southwest	Jaeyoon Kim	Point Loma Nazarene University, CA	jkim@pointloma.edu
North Central	Munsup Seoh	Wright State University, OH (Emeritus Professor)	munsup.seoh@wright.edu
South Central	Seong Nam Hwang	Southeast Missouri State University, MO	shwang@semo.edu
Northeast	Angie Y. Chung	University at Albany, SUNY, NY	aychung@albany.edu
Central East	Jung-lim Lee	Delaware State University, DE	jlee@desu.edu
South East	Bomi Kang	Carolina State University, SC	bkang@coastal.edu
Canada West			
Canada East	Sohee Kang	University of Toronto Scarborough	sohee.kang@utoronto.ca
Planning Director	Seong Nam Hwang	Southeast Missouri State University, MO	shwang@semo.edu
Membership Director	Seong Nam Hwang	Southeast Missouri State University, MO	shwang@semo.edu
Assistant Membership Director	Jinho Kim	University of Houston Downtown, TX	kimj@uhd.edu
Scholarship Director	Jung C. Lee	Milwaukee School of Engineering, WI	lee@msoe.edu
Technology Director	Munsup Seoh	Wright State University, OH (Emeritus Professor)	munsup.seoh@wright.edu
Academic Director	Seok Kang	University of Texas at San Antonio, TX	seok.kang@utsa.edu

Directory of the 14th KAUPA Administration Leaders (2 of 3)

Position	Name	Affiliation	Point of Contact (e-mail)
Specialty Leaders			
Agriculture			
Anthropology			
Arts	Taehee Kim	Sam Houston State University, TX	thkim@shsu.edu
Business	Hyuna Park	Brooklyn College of the City University of New York, NY	hyuna.park38@135ansfiel.cuny.edu
Dentistry	Mary Kang	New York University College of Dentistry, NY	marykang@nyu.edu
Education			
Engineering	Woo Hyoung 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
Law & Politics			
Letters & Science	Kyongseon Jeon	Columbus State University, GA	jeon_kyongseon@columbusstate.edu
Life Science			
Literature	Sharon Kim	Judson University, IL	skim@judsonu.edu
Medicine			
Music	Ryu-Kyung Kim	University of Dayton, OH	rkim03@udayton.edu
Nursing	Chin S. Park	New York University Rory Meyers College of Nursing	cp116@nyu.edu

Pharmacy			
Public Affairs			
Public Health			
Sociology	Angie Y. Chung	University at Albany, SUNY, NY	aychung@albany.edu
Statistics			
Veterinary Medicine			

Directory of the 14th KAUPA Administration Leaders (3 of 3)

Position	Name	Affiliation	E-mail
KAUPA Founding Fathers	<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
Former Presidents			
The 1 st President	Seong Hyong Lee	Appalachian State University	
The 2 nd President	Tae-Hwan Kwak	Eastern Kentucky University	thkwak@hotmail.com
The 3 rd President	Yun Kim	Utah State University	
The 4 th President	Eui Hang Shin	University of South Carolina	agnesschang@gmail.com
The 5 th President	Ki-Hyon Kim	North Carolina Central University	khk@ncu.edu
The 6 th President	Youn-Suk Kim	New Jersey Kean University	
The 7 th President	Hang Yul Rhee	West Virginia Shepherd University	hangyulrhee@yahoo.com
The 8 th President	H. Thomas Han	UCLA	hahn@seas.ucla.edu
The 9 th President	Yoon-Shik Park	The George Washington University	prof_yspark@yahoo.com
The 10 th President	Nakho Sung	Tufts University	nsung@tufts.edu
The 11 th President	Sunwoong Kim	University of Wisconsin at Milwaukee	kim@uwm.edu
The 12 th President	Kang-Won Wayne Lee	University of Rhode Island, RI	leekw@uri.edu
The 13 th President	Jae Kwang (Jim) Park	University of Wisconsin-Madison, WI	jkpark@wisc.edu
KAUPA Columnists	Heejung An	William Paterson University of New Jersey, NJ	anh2@wpunj.edu

Semoon Chang	University of South Alabama, AL (ret.)	changsemoon@yahoo.com
Young B. Choi	Regent University, VA	ychoi@regent.edu
Paul Chonkun Hong	The University of Toledo, OH	Paul.Hong@utoledo.edu
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 (Professor Emeritus)	ykim@mansfield.edu
Don. S. Lee (Invited.)	George Washington University, Washington, D.C. (ret.)	mosollee@gmail.com
Steven J. Park (Invited.)		stevensunnypark1955@yahoo.com
Hong-Kyu Park (Invited.)	영남대학교 (Professor Emeritus.)	hkpark@ynu.ac.kr
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	
Yeomin Yoon	Seton Hall University, NJ (Professor Emeritus)	yeomin.yoon@shu.edu

The KAUPA Lifetime (Tenured) Members

Alphabetical order according to last name

As of February 1, 2023

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, TX	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
Yumi Hogan	Maryland Institute of College of Art, MD	Art
Gene Kim	University of Texas – Austin, TX	Ophthalmology
Helen Kim	The University of Alabama at Birmingham, AL (ret.)	Pharmacology & Toxicology
Jaeyoon Kim	Point Loma Nazarene University	History
Jinchul Kim	Salisbury University, MD	Art
Jinho Kim	University of Houston Downtown, TX	Business Analytics
Sylvia Kim	Fresno Pacific University, CA	Accounting
Yanghee Kim	Northern Illinois University, IL	Education
Youngsuck Kim	Mansfield University of Pennsylvania, PA (ret.)	Music (Voice)
Jaeju Ko	Indiana University of Pennsylvania, PA	Chemistry
Insup Lee	University of Pennsylvania, PA	Computer Science
Jay Kyoon 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, CA	Public Administration
S. Moon		

Won Gyun No	Rutgers University, NJ	Accounting
Inhwan Oh	University of Phoenix	Organizational Leadership
Tae (Tom) Oh	Rochester Institute of Technology, NY	Electrical Engineering
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, AR	Music (Voice)
Jae Hyeon Ryu	University of Idaho, ID	Soil and Water Systems
Eun-Suk Seo	University of Maryland, MD	Physics
Munsup Seoh	Wright State University, OH (ret.)	Statistics
Lisa K. Son	Barnard College of Columbia University, NY	Psychology
Seong-Moo (Sam) Yoo	The University of Alabama in Huntsville, AL	Electrical and Computer Engineering
Ina Yoon	University of Windsor, ON, Canada	Piano
Yeomin Yoon	Seton Hall University, NJ	Finance and International Business
TOTAL		40 Members

- **Boldface shows members recently qualified.**

Please let us know if your name is missing although you paid your lifetime membership fee e-mail: kaupahq@gmail.com.

The KAUPA Ambassadors

The following members were appointed as KAUPA Ambassadors.

- 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
- Sukhwa Hong, University of Hawaii at Hilo, HI
- 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
- Eunyoung 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
- Jinchul Kim, Professor, Salisbury University, MD
- Jinho Kim, Assistant Professor, University of Houston Downtown, TX
- Kristine Kim, Associate Professor, Kennesaw State University, GA
- Nanyoung Kim, East Carolina University, NC
- Ryu-Kyung Kim, Senior 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
 - Seung Lee, Professor, Long Island University Post, NY
 - 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)

TOTAL: 69 Ambassadors

New KAUPA Members

Alphabetical order according to last name

During the period December 1, 2022, to February 1, 2023, the following professors joined KAUPA and/or paid an annual regular or lifetime membership fee.

Name	Affiliation	Major(s)
Junbum Shin (Regular Member)	Oregon State University, Oregon	Graphic Design 12/12/2022
Yong Hwan Kim (Associate Member)	Chungbuk National University, Korea	Korean Philosophy 12/19/2022
Jongyeop Kim (Regular Member)		12/26/2022
Seung-Lae Kim (Regular Member)	Drexel University, Pennsylvania	Decision Sciences and MIS 1/9/2023

The following professors joined KAUPA and/or paid an annual regular or lifetime membership fee.

Name	Affiliation	Major(s)
Myungseob Kim (Regular Member)	Western New England University, Massachusetts	Civil & Environmental Engineering 10/23/2022
Jun Kim (Regular Member)	Florida Polytechnic University, Florida	Environmental Engineering 11/28/2022
Joan Pi (Lifetime Member)	Regent University, Virginia	Music 2022

북미한인교수협회 (KAUPA): 세계를 선도하는 한인학자들의 요람

북미한인교수협회 ((Korean American University Professors Association: KAUPA, 회장 최영배 (Regent University 교수))는 1986 년에 북미에서 학술활동 중이던 교수들이 공동연구, 후학지원, 그리고 네트워킹 구축을 위해 만든 단체로, 미국 버지니아의 Harrisonburg 에 있는 James Madison University 에서 1985 년 10 월 12 일 맨처음 세명의 한인교수가 의기투합하여 첫 모임을 갖고 출범하게 되었다. (Appalachian State university 이성형 교수, James Madison university 최인달 교수, University of South Carolina 신의항 교수)

이 후 회원들의 많은 관심과 협력으로 협회는 빠르게 성장하여 이제는 미국과 캐나다를 비롯하여 한국에서도 활동하는 학자들까지 모두 5,300 명 이상의 회원으로 구성된 국제적 학술단체가 되었다.

KAUPA 는 회원들이 모든 학문 분야에서 활동하고 있기 때문에 공동연구를 위한 기반이 잘 갖추어져 있다. 21 세기의 연구 형태는 여러 분야가 통합돼 학제간 또는 다제간 공동연구가 대세가 되고 있어서, 이러한 추세에 KAUPA 가 의미 있는 역할을 하고 있고 앞으로도 활동이 더 활발해 질 것으로 기대되고 있다. 공대 뿐만 아니라 인문대, 사회과학대, 이과대, 의치대, 경제경영대, 법대, 사범대, 음대, 미대, 신학대등 거의 모든 분야를 아우르는 교수들이 함께 활동함으로써 자신이 가지고 있는 학술적 역량을 마음껏 발휘할 수 있는 튼튼한 기반을 가지고 있는 종합적인 전문학술단체이다.

공동연구와 학술활동의 좋은 예로 지난 2 년 동안 모든 분야의 교수회원들을 대상으로 종신교수직 임용심사를 성공적으로 마치는 방법에 대해 세미나를 개최했으며, 각종 연구재단의 연구비를 지원 받을 수 있는 방법에 대해 성공 경험을 나누는 발표회도 개최하였다. 이를 통해 협회는 각자 자기 분야의 장점을 적용시켜 종신교수직 임용심사나 연구비 신청에서도 좋은 결과를 얻을 수 있는 기회를 회원들에게 제공하고 있다.

KAUPA 는 각종 사회적인 문제에도 학술단체로서의 목소리를 내고 있는데, 코로나 이후 빈번하게 발생하고 있는 아시안에 대한 혐오범죄를 규탄하는 차원에서 지난해 패널발표회를 개최하기도 하였다. 패널 발표 내용을 요약하여 성명을 발표하였으며, 또 그

내용을 학회에서 발행하는 전문학술지인 KAUPA Letters와 협회 홈페이지를 통하여 홍보하였다.

KAUPA는 후학양성에도 적극 매진하고 있는데, 장학금 (이강원교수장학금, 박재광교수장학금 등)을 출연하여 정기적으로 교수들의 추천을 받아 엄격히 심사하여 학부생들과 대학원생들에게 매년 장학금을 수여하고 있다. 이러한 활동은 북미를 비롯하여 전 세계에서 활동하고 있는 한인학자들에게 자부심을 키워주고 있다. KAUPA는 회원들의 소속감, 학문의 질도 높일 수 있는 여러가지 기회를 제공함으로써 이들이 자신의 각 학문분야 발전에 기여함은 물론 사회에서도 중요한 역할을 할 수 있도록 적극적으로 돕고있다. 아울러 KAUPA는 고국의 한인학자들 내지 북미한인학자들이 노벨상을 비롯한 각종 저명한 상들을 받을 수 있도록 긍정적인 환경을 조성하는 데에도 힘을 쓰고 있다.

KAUPA 회원들의 사회적 기여는 이미 여러 분야에서 서서히 나타나고 있다. 대학 총장으로서, 학장으로서, 거대 연구 프로젝트의 책임연구교수로서 학교에서, 그리고 각자의 전문분야에서 국내적 또는 국제적으로 점차 중요한 역할을 수행해 나가고 있다. KAUPA는 앞으로 그 활동영역과 기여범위를 점차적으로 확장하여 궁극적으로는 세계한인교수협회 (Global Korean Professors Association)가 되기 위해 부단히 노력하고 있으며, 우선적으로 미국이나 또는 한국에서 전세계의 한인교수들이 한자리에 모여 학술회의를 다시 개최하게 되는 날을 고대하고 있다.

북미한인교수협회 (Korean American University Professors Association: KAUPA)의 웹사이트 주소는 <https://kaupa.org/>이며, 협회의 활동에 관심있는 대학생, 대학원생, 그리고 대학 교수 및 연구원, 사무직원들 뿐만 아니라 협회의 설립취지에 동감하여 협회에 가입하시거나 또는 협회를 재정적으로 후원하고자 하시는 여러분들은 다음의 웹주소를 이용하시면 됩니다. (<https://kaupa.org/become-a-member/>)

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