



KAUPA Letters

Journal of the Korean American University Professors Association



Korean American University Professors Association

북미한인교수협회

December 2023

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For your any questions, please send your e-mail to KAUPA Headquarter at kaupahq@gmail.com.

Cover Page:

Title: Fallout (Installation view at Haggerty Museum of Art)

Material: Plaster, foam, wood, neodymium magnets

Year: 2023

Size: Variable (site specific)

Artist: Jason S. Yi, Milwaukee Institute of Art and Design (MIAD)

Artist URL=www.jasonyi.com

I. President's Message



“You can only understand people if you feel them in yourself.”

John Steinbeck (1902-1968)

We are gradually entering the gate of cold winter of our discontent. I hope you are well with your family in warmness.

Professor Jason S. Yi of Milwaukee Institute of Art and Design, Wisconsin, was selected as the recipient of the KAUPA Best Artist Award for December 2023. Congratulations!

Exciting research papers are presented in the Research in Progress section. Professor Jaeyoon Kim of Point Loma Nazarene University, California contributed a paper *“Unraveling the Enigma of the Gentry: A Historiographical Exploration of Late Imperial Chinese Society, Local Governance, and the Complex Role of the Elite.”* I contributed a paper titled *“Current Status of the U.S. IT Industry - NAViGATE 2023 Observation Report.”* Professor Hyun Jeong “Jenny” Kim of Washington State University contributed a paper *“Can Service Robots Perform Emotional Labor.”* KAUPA Letters is expecting you to submit your interesting and challenging research results as well.

Dedicated KAUPA columnist Dr. Yeomin Yoon of Seton Hall University contributed an article titled *“A Plea to The Republic of Korea’s Young Economists.”* Another dedicated columnist, Dr. Semoon Chang, contributed *“Madame President.”* Renowned KAUPA columnist Dr. Chung Gil Lee contributed an essay titled *“군사부 일체.”* I contributed an essay *“A Book Review: Sea of Cortez.”* An interesting essay, *“약을 악으로 갚지 말라”* was contributed by Professor Seungsuk Baik of Yeungnam University, Korea.

2023 Hanbok Events of James Madison University School of Art, Design, and Art History directed by Professor MiKyoung Lee was introduced in the News section. The invited scholars, 엄정옥 교수, 황선태 교수, and James Madison University Alumni Veronica Choi contributed precious articles with beautiful photos. Thank you so much for your contributions!

Professor An-Hyung “Alissa” Park was appointed as Dean of UCLA Samueli School of Engineering. The news of ‘Celebration of digitization of the Korea Times Hawaii’ was introduced by Professor Tae-Ung Baik of University of Hawaii at Manoa.

This issue introduced Best Website Designs to Inspire You in 2023 in Useful Websites and IT Tips section.

Nam June Paik (백남준: 1932-2006), a world renowned Korean American video artist creator was introduced this time in Pioneers section.

Professor Emeritus Hongkyu Park of Yeungnam University in Korea contributed an article

titled "하늘의 인문학." The article "Silla from Zhina (Southern China) to Korean Peninsula - 백제 부용국 신라가 대만섬에 있었다." was contributed by Dr. Don S. Lee.

Finally, the article "The Top 10 Most Popular Magazines in the US" was introduced for your fall reading selections in Books section.

KAUPA is continuously selecting renowned quality KAUPA Artists and giving them an opportunity to introduce their master artwork as a cover photo of KAUPA Letters. You are highly encouraged to apply if you are in Fine Arts discipline.

Thank you so much for all your precious contributions! I hope your fall semester is successful.

Grace & Peace,



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

II. KAUPA Activities

KAUPA Museum of Art (KMoA) Project

Dear KAUPA Members,

Greetings!

As part of our efforts to increase the visibility of the breadth of scholarship from our members, we are looking to expand our website to highlight scholarships from various fields.

We would like to invite you to share your art scholarship (exhibitions, publications, still images of artwork, etc.) with KAUPA for inclusion on the website.

If you would like your scholarship to be promoted and archived on our website, **please send us the requested items** to either kaupahq@gmail.com, KAUPA President Young Choi ychoi@regent.edu, OR KAUPA's digital curator Hannah Sions sionshk@jmu.edu:

1. Headshot
2. No more than 5 images to be featured (or 5 links if scholarship)
3. A brief write up/introduction of yourself and your scholarly interests (no more than 250 words)
or your school URL as an alternative (with one's own private website URL if it is also available).

Submissions will be accepted on a rolling basis; however, we hope to have a considerable archive by the end of the Fall 2023 semester.

To access the past issues, please click the URL <http://kaupa.org/newsletters/>.

Your contribution is highly encouraged!

Assistant Professor of Art Education
James Madison University
sionshk@jmu.edu

DOSAN 2023

Korean Diaspora & Dosan Spirit

Hung Sa Dahn USA (YKA USA)
Korean American University
Professors Association (KAUPA)

January - September 2023

Application:
dosanessay@gmail.com



The 2nd Dosan International Essay Contest



인사말씀

세계인은 한동안 한국인의 우산속에서 살아갈 것 같다. 한국을 향한 한류와 한국인의 뛰어난 기술력이 세계를 놀라게 하고 있다. 세계는 무한경쟁과 양육강식 속에서 살아간다. '에코노믹 애니멀'로 불리며, 세계를 쥐락펴락했던 일본이 이렇게 쇠락할 줄을 누가 알았을까? 무엇이든 영원할 수가 없다. 역사의 흥망성쇠를 우리도 잘 알아야 한다.

1963년 흥사단은 청소년 아카데미운동을 통해 제 2의 부흥기를 맞았다. 도산정신은 경제부흥에도 원동력이 되었다. 일찌기 안병욱교수는 "내가 디디고 있는 땅에서 1등 국민이 되고, 참주인으로 살아가는 것이 진정한 도산정신이라고 일러주셨다. 이제 해외동포 800만 시대를 맞고 있다. 국가발전도 골고루 균형성장을 이루고 있다. 이것은 폐허 속에서 80년만에 이룩한 기적과 같은 것이다.

올바르고 지속적인 성장을 위해서는 훌륭한 조연과 올바른 도덕적 가치, 그리고 정신적인 자양분이 필요하다. 그길을 도산의 정신과 말씀속에서 찾고자 한다. 그것은 시대를 초월한 진리이기 때문이다.

이에 흥사단 미주위원부(YKA)와 북미한인교수협회(KAUPA)는 '도산사상의 현대화와 세계화'의 일환으로 금년엔 [한민족의 다이나스포라(Diaspora)와 도산정신]이라는 주제로 제 2회 도산 국제 수필공모전 (DOSAN 2023)을 주최하고, OC 흥사단과 KAUPA의 공동주관으로 행사를 준비하고 있습니다.

많은 관심과 적극적인 참여를 부탁드립니다.

2023년 1월 1일

OC 흥사단 (Young Korean Academy 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)



All the submitted essays to DOSAN 2022 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.

도산의 한민족경영

The 2nd Dosan International Essay Contest (DOSAN 2023)

의의: 도산 사상의 현대화 및 세계화

응모기간: 2023년 1월 1일 - 2024년 3월 30일

시상일: 2023년 도산탄신일

수필주제: 한민족의 다이나스포라 (Diaspora) 와 도산정신

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

주최: 흥사단 미주위원회/북미한인교수협회 (KAUPA)

후원: LA 총영사관, YTV America, 대한민국민회 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 (YKA 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 Spirit” (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 영문(English)으로 작성 (MS Word 형식으로 제출해야함)
2. A4 용지 기준: 20 매 정도
3. Font size: 10 double spacing
4. 폰트: 영문/Times New Roman, 한글/맑은 고딕
5. 수필 제출처: dosanessay@gmail.com (2024년 3월까지 연장)

수필 주제: 한민족의 디아스포라(Diaspora)와 도산정신

2. 상금

- a. 금상: 각 \$3,000 (1 명)
 - b. 은상: 각 \$2,000 (2 명)
 - c. 동상: 각 \$1,000 (3 명)
 - d. 가작: 각 \$500 (4 명)
- (상장 및 상품도 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. (링크를 클릭 하시기 바랍니다.)

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 도산 관련도서를 다음과 같이 추천합니다.

1. **Tosan Ahn Ch'ang-Ho: A Profile of a Prophetic Patriot**, Hyung-chan Kim, Academia Koreana, Keimyung-Baylor 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), Bookorea, 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

10. 어린이를 위한 도산 안창호 이야기: 윤지강 글/원유미 그림, 아이들판,
2005

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

2023 년 4 월 23 일
흥사단미주위원회 위원장 림 관 헌

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

DOSAN 2023

도산 국제수필 공모전

한민족의 디아스포라와
도산 정신

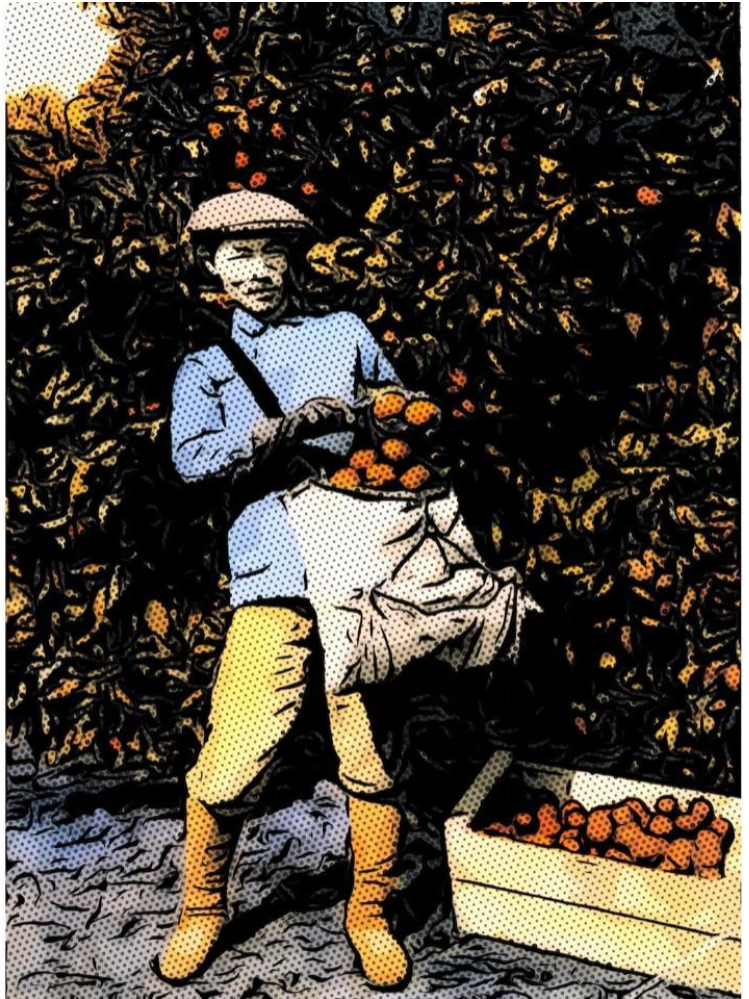
흥사단미주위원부(YKA USA)

북미한인교수협회(KAUPA)

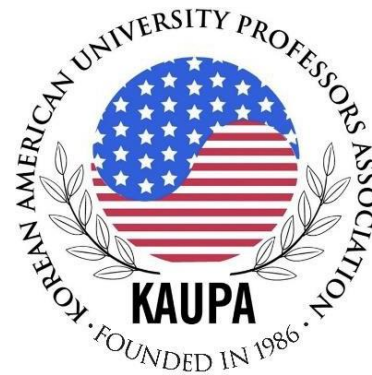
응모 마감일: 2023년 9월 30일

수필 응모처 및 문의:

dosanessay@gmail.com



제 2 회 도산 국제수필 공모전



DOSAN 2023 YKA-KAUPA Animation Contest

DOSAN 2023 Memorabilia



Image Design: Young B. Choi, Regent University
Wood Crafting: Shea Alexander, Alexander Brothers LLC, Virginia
Engraving: Thomas Gwin, Blue Ridge Engraving Co., Virginia
Sponsorship: YKA USA & KAUPA

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: The 12th President of KAUPA
2. Jae K. Park: The 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 2021 through the [KAUPA Facebook](#) and the [KAUPA website](#). In addition, the list of the scholarship recipients will be sent to the KAUPA members, who may notify their institution's recipient to their respective college or university.

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

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

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.

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. Please do not number this page.

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.



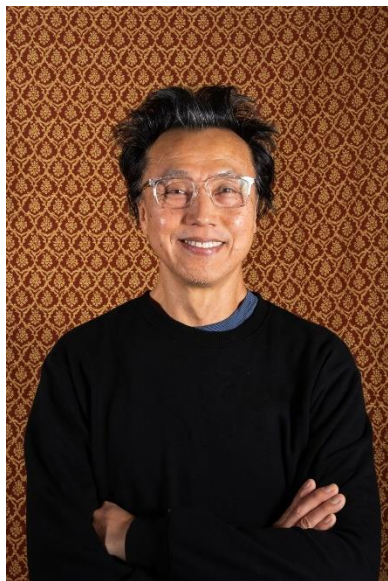
Figure 1: ABC

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

Professor Jason S. Yi / Visual Artist Best Artist Award Recipient of December 2023



Jason S. Yi is an interdisciplinary artist working in photography, video, sculpture, drawing, and site-specific installations. Immigrating from South Korea to the United States at an early age, his work is conceived through a bi-cultural lens and interrogates the notion of perception's equivalence to reality.

He has exhibited in national and international venues. His work was included in the international biennial exhibition at the Inside-out Art Museum in Beijing, Moran Art Museum in Seoul, Blue Star Contemporary Art Museum, Madison Museum of Contemporary Art, Milwaukee Art Museum, and the inaugural Sculpture Milwaukee, an international public sculpture exhibition. He currently has a solo exhibition, "Fallout" at Allen Priebe Gallery at the University of Wisconsin OshKosh.

His awards include Joan Mitchell Foundation Fellowship in 2016, two-time recipient of Mary L. Nohl Artist Fellowship both in the established artist category, and the Kamiyama Artist in Residence Fellowship, sponsored by the Japan Foundation. His works are included in the permanent public collections of the Milwaukee Art Museum, Museum of Wisconsin Art, Kamiyama Museum of Art in Japan, Korean Cultural Center in Los Angeles, Dennon Museum Center in Michigan and the Edward F. Albee Foundation in New York. Yi has participated in numerous artist-in-residence programs, including at MASS MoCA, Hotel Pupik in Austria, Kamiyama AIR in Japan, Joan Mitchell Residency in New Orleans, and Platform China in Beijing.

Jason S. Yi, currently lives in Milwaukee, Wisconsin, and holds the position of Professor of Fine Art at Milwaukee Institute of Art & Design.

www.jasonyi.com

jason@jasonyi.com

Director / Hawthorn Contemporary

www.hawthorncontemporary.com

Co-Founder / Plum Blossom Initiative

www.plumblossominitiative.org



“Fallout” 2023 (installation view at Haggerty Museum of Art)
Plaster, foam, wood, neodymium magnets



“Fallout” 2023 (detail view of installation)
Plaster, foam, wood, neodymium magnets



“Plume” 2021 (installation view at Dennos Museum Center)
Foam, wood, paint



“Plume 02” 2019 (permanent installation view at St. Kate Arts Hotel)
Foam, wood, paint

The Book “Cybersecurity Applications and Artificial Intelligence” by Dr. Young Choi was Translated to Six Different Languages



The book edited by Dr. Young Choi of Regent University and published on April 4, 2023, in English, “Cybersecurity Applications and Artificial Intelligence” was recently translated to six different languages of German, Spanish, French, Italian, Portuguese, and Russian. They were published on October 5, 2023, concurrently. The readership of the book is expected to grow by also covering non-English speaking readers around the world.

This book introduces recent outstanding Cybersecurity technology applications and Artificial Intelligence in English was translated to six languages as the following. Relevant URL: <https://www.morebooks.shop/shop-ui/shop/product/9786205522288>

- *Cybersecurity-Anwendungen und künstliche Intelligenz* (German version: 978-620-6-52604-9), Young B. Choi, Verlag Unser Wissen, Germany, October 5, 2023.
- *Aplicaciones de ciberseguridad e inteligencia artificial* (Spanish version: 978-620-6-52605-6), Young B. Choi, Ediciones Nuestro Conocimiento, Spain, October 5, 2023.
- *Applications de cybersécurité et intelligence artificielle* (French version: 978-620-6-52606-3), Young B. Choi, Editions Notre Savoir, France, October 5, 2023.
- *Applicazioni di sicurezza informatica e intelligenza artificiale* (Italian version: 978-620-6-52607-0), Young B. Choi, Edizioni Sapienza, Italy, October 5, 2023.
- *Aplicações de cibersegurança e inteligência artificial* (Portuguese version: 978-620-6-52608-7), Young B. Choi, [Edições Nosso Conhecimento](#), Portugal, October 5, 2023.
- *Приложения для обеспечения кибербезопасности и искусственный интеллект* (Russian version: 978-620-6-52609-4), Янг Б. Чой (Young B. Choi), Scientia Scripts, Russia, October 5, 2023.

More details about the six books recently published can be found at <https://www.morebooks.shop/shop-ui/shop/translation-bundle/f5c51010240>.

Relevant URL:

<https://ksealetters.com/2023/04/05/ksea-member-news-new-book-publication-cybersecurity-applications-and-artificial-intelligence-by-dr-young-choi/>

Professor Heejung An Published a Research Paper and Hosted a Conference

1. The study Professor An presented with the KAUPA members several years ago during COVID-19 was published as the following:

An, H., Mongillo, G., Sung, W., & Fuentes, D. (2022). Factors affecting online learning during the COVID-19 pandemic: The lived experiences of parents, teachers, and administrators in U.S. high-needs K-12 schools. *The Journal of Online Learning Research (JOLR)*, 8(2), 203-234. <https://www.learntechlib.org/primary/p/220404/>

2. The annual online educational technology conference.

THE 14TH ANNUAL WPU EDUCATIONAL TECHNOLOGY CONFERENCE (ONLINE)

Theme: ISTE's Role in Reimagining Teaching, Learning, and Leadership for K-12 Schools

Friday, November 17th, 2023, 8:30 AM- 3:10 PM, EST

<https://2023wpuedtechconference.weebly.com/>

Are you struggling to determine how to start technology integration in your teaching? Do you want to learn about the International Society for Technology in Education (ISTE) Standards for students, educators, and education leaders? This year's conference will help you gain familiarity with the ISTE Standards that provide guidance and competencies for learning, teaching, and leading in the digital age. Come join us to learn about using technology for learning that can create engaging and long-lasting learning experiences for all students. **Participants will receive 6.5 Professional Development hours.**

- **Keynote Speaker:** Allison Jonas, Coordinator of Readiness and Instructional Technology Integration at Los Angeles Unified School District
- [12 Breakout Workshops](#)
- **Registration:** <https://tinyurl.com/wpedtech>
- **Contact:** anh2@wpunj.edu

Heejung

Heejung An, Ed.D. (she/her/hers)

Professor

Department of Educational Leadership & Professional Studies

Director, [M. Ed in Curriculum & Learning: STEM / STEAM](#)

Coordinator, [Graduate Certificate Program in Online Learning](#)

Project Director, [Inclusive Arts Integration \(IAI\)](#) funded by the Dodge Foundation

William Paterson University

1600 Valley Road, Suite 4086, Rm #4090

anh2@wpunj.edu | 973-720-2280

[Faculty Profile](#)

IV. Research in Progress

Announcement

KAUPA Best Research Paper Award

KAUPA is selecting KAUPA Best Papers by evaluating the papers published in the Research in Progress section of KAUPA Letters.

Professor Jaeyoon Kim of Point Loma Nazarene was selected as the recipient of KAUPA Best Research Paper Award on December 1, 2023.

Paper Title: Unraveling the Enigma of the Gentry: A Historiographical Exploration of Late Imperial Chinese Society, Local Governance, and the Complex Role of the Elite

Please submit your research progress to KAUPA Letters.

Unraveling the Enigma of the Gentry: A Historiographical Exploration of Late Imperial Chinese Society, Local Governance, and the Complex Role of the Elite

Jaeyoon Kim

Department of History and Political Science

Point Loma Nazarene University

Abstract

This paper delves into the intricate dynamics of late imperial Chinese society and local governance, focusing on the enigmatic concept of the "gentry." The term "gentry" carries multifaceted connotations, applied to both individuals and families, with political, social, or economic significance depending on the context. Controversy surrounds the role of the gentry in Chinese local society, ranging from praise as influential figures to criticism as targets in anti-feudal movements. Nevertheless, it is widely accepted that the gentry constituted a pivotal social group in Chinese society, standing above the commoners.

To understand their influence, it is crucial to examine their institutional roles within the broader context of Chinese society. Historians have debated the concept and role of the gentry, exacerbated by variations in its definition across different historical periods.

The term "gentry" pertains to local elites who have acquired degrees through state authorities, extending beyond political bureaucrats to include former officials and potential officials who embody Confucian culture. These gentry were expected to maintain local political and social order and act as intermediaries between the government and local communities.

Another group within the local elite comprises large landowners and affluent merchants who, while fulfilling intermediary roles due to their financial resources, do not share the status of "*shenshi*." The status and authority of the "*shenshi*" were fundamentally politically grounded, distinguishing them from those who made financial contributions but did not actively participate in local leadership.

The local elite, or "*shenshi*," evolved over successive dynasties, marked by their cultural hegemony. Their culture encompassed literati activities, patronage, mediation of social conflicts, avoidance of physical labor, courteous social interactions, and public demonstrations of affluence, solidifying their status and influence within Chinese society.

I. Introduction

To gain a comprehensive understanding of the late imperial Chinese history, one must delve into the intricate dynamics of the social structure and local governance during that era. Within this context, extensive research has been dedicated to Chinese local governance and the concept of the "gentry." However, it's imperative to note that the term "gentry" demands meticulous definition as it carries multifaceted connotations. This ambiguity arises because it is applied to both individuals and families, and it can possess either a political-social or economic significance depending on the perspective of the user.

The role of the gentry in Chinese local society has long sparked controversy among historians. Interpretations vary from a favorable assessment of the gentry as influential figures and community leaders to an outright condemnation of the gentry, who were primary targets in anti-feudal movements. Despite these differing

viewpoints on the "gentry," there is a consensus that they constituted the most pivotal social group in Chinese society, standing above the vast majority of commoners.

The gentry were privileged by the government, engaging in social interactions with officials. They occasionally supported the Confucian state's principles and collaborated in maintaining order (while safeguarding their own positions). However, at times, some within this stratum pursued actions contrary to the state or its officials to protect their own interests. They facilitated public works that the state itself could not directly undertake, yet they could also disrupt local administrative order, necessitating state intervention to restore control.

Due to the intricate and multifaceted nature of the gentry's social activities and their profound significance, it is imperative to examine their institutional roles within the broader context of Chinese society to comprehensively grasp their place and influence.

II. The Founding of the "Gentry Debate"

Early studies on the Chinese gentry were primarily conducted in English, with the initial systematic investigations carried out by Chinese scholars based in American universities. These scholars adopted the English term "gentry" to translate the Chinese term "*shenshi* 紳士" in order to define the Chinese local elite. Notable figures in this first wave of research on the Chinese gentry include Chung-li Chang, Ping-ti Ho, and T'ung-tsu Ch'u. However, Brook (1993) argues that their studies tended to treat the gentry as a broad, generalized category rather than examining them as specific historical entities.

The primary objective of these scholars during this period was to unearth the entrenched conservatism within Chinese society that seemed to hinder China's modernization efforts in the face of Western imperialism.¹ Their focus was on exploring the internal dynamics of Chinese society to better understand why China struggled to adapt to the challenges posed by Western powers in the Nineteenth and Twentieth centuries. Instead of attributing China's difficulties solely to Western intervention, as Communist historiography did, these scholars turned their attention to rural elites and sought to identify the root causes of China's predicament within its own social framework.

The study of the gentry was well-aligned with modernization theory. According to this paradigm, countries like China were seen as failing to respond positively to Western influences not solely due to external imperialism but also because of rigid native social structures that impeded the introduction of modern Western institutions. The gentry emerged as a significant element of domestic social and political conservatism, seen as a barrier to modernization.² Consequently, research on the Chinese gentry during this period primarily focused on the late imperial era, particularly the Ming (1368-1644) and Qing (1644-1911) dynasties, and often employed the sociology of bureaucracy to explain the nature of power dynamics in Chinese society.³

Hsiao Kung-ch'uan directed his focus toward examining the local social context of the gentry and their

¹ Joshep W. Esherick and Mary Backus Rankin, eds. *Chinese Local Elites and Patterns of Dominance* (Berkeley: University of California Press, 1990), 4

T'ung-tsu Ch'u, *Local Government in China under the Ch'ing* (Cambridge: Harvard University Press, 1962), 169

² Timothy Brook, *Praying for Power: Buddhism and the Formation of Gentry Society in Late-Ming China* (Cambridge and London: Harvard University Press, 1993), 5

³ *Ibid.*, 5

relationship with the central state's political structure.⁴ It's important to note that the concept of the gentry was primarily defined in relation to the state rather than within society or the economy. It was understood as a group comprising individuals who possessed state degrees and acted as intermediaries in the state-society interaction on behalf of the state. During the 1950s and 1960s, there was a significant debate among scholars in gentry studies regarding its definition. Each scholar primarily relied on examination degree rankings to construct their own slightly varied models of gentry stratification.⁵

T'ung-tsu Ch'u made a fundamental distinction between the official and scholar gentry, as all gentry were considered part of the political order. The "official gentry" (traditional *shen* 紳) encompassed currently serving officials, retired officials, dismissed officials, and those who gained official positions through contributions. On the other hand, the "scholar gentry" (*shi* 士) included *juren* 舉人, *gongsheng* 貢生, *jiansheng* 監生, and *shengyuan* 生員.⁶ The *shi* were considered part of the gentry, while commoners constituted a separate group. Ch'u placed the "scholar gentry" in an intermediary position between the ruling class and the ruled. Their role was safeguarded by their legally protected access to local officials who shared their Confucian culture and training.⁷ Nevertheless, Ch'u remained faithful to the literal concept of the traditional *shenshi* vocabulary, as he included the "scholar gentry" within the gentry category.⁸

In contrast to Ch'u, Chung-li Chang sought to establish distinctions based on the actual functions performed by these groups rather than relying solely on traditional categories.⁹ Chang divided the gentry into "upper gentry" and "lower gentry." The upper gentry were differentiated from the lower gentry by their eligibility for official appointments, their leadership in social activities among the lower gentry, and the greater number of officially granted special privileges they held.¹⁰

At the highest level were approximately eighty thousand active and retired civil and military officials, including those who had passed the highest metropolitan level of the examination system and earned the *jinshi* 進士 degree (approximately two thousand five hundred individuals held the more prestigious civil degree).

⁴ As a result of these concerns, the analysis of the gentry that emerged from the scholarship of the 1950s and early 1960s tended to be fit well with the model of Chinese society favored by Weberian sociology. Weber (1951)* sought to compare China to Western Europe and to understand why China—with its enormous achievements in imperial governance, in Confucian philosophy, in the high culture of painting and poetry, and in such crafts as silk weaving and porcelain—had failed to break through into capitalist production and industrial modernization. This was a central concern of Weber's life work. He asked the same question of India, and like so many others he came up with the answer of caste. In China he focused instead on what he considered unique, unified Chinese elite, the literati, and the Confucian culture they embodied. He stressed the weakness of competing elites in China. The absence of a hereditary landed aristocracy or clerical hierarchy was one obvious contrast to Europe, but Weber particularly concerned with explaining the weakness of the bourgeoisie. Chinese cities were administrative centers dominated by imperial bureaucrats and Confucian scholar-officials, not self-governing communities of self-confident, world-transforming capitalist entrepreneurs. As a result, the Chinese scholar-official elite ruled uncontested and essentially unchallenged for centuries on end. The early studies on Chinese gentry continued the Weberian view of distinguishing gentry from Western elites and accepted the sociology of bureaucracy to explain the nature of power relation in Chinese society.

See Chung-li Chang, *The Chinese Gentry: Studies of their role in Nineteenth-Century Chinese Society* (Seattle: University of Washington Press, 1955), xiv-xvi

*Weber, Max, *The Religion of China: Confucianism and Taoism*, trans. Gerth, Hans H. (Glencoe: Free Press, 1951), 13-20, 107-108

⁵ Kung-ch'uan Hsiao, *Rural China: Imperial Control in the Nineteenth Century* (Seattle: University of Washington Press, 1960)

⁶ T'ung-tsu Ch'u, *Local Government in China under the Ch'ing*, 170-171

⁷ *Ibid.*, 172

⁸ Ch'u criticizes Chang's term "upper and lower" because it is not clear from the sources what these terms correspond to, and criticizes Ho's distinction and use of the term "ruling class" because it is unclear whether it corresponds to the traditional term *shenjin* (Ch'u, *Local Government in China under the Ch'ing*, 318-320)

⁹ Chung-li Chang, *The Chinese Gentry: Studies of their role in Nineteenth-Century Chinese Society*, 7-8

¹⁰ *Ibid.*

Around eighteen thousand individuals (combining civil and military) held the provincial *juren* degree but had not passed the *jinshi* examination or secured official roles. The lowest tier of the upper gentry consisted of *gongsheng* degree holders, numbering approximately twenty-seven thousand. Therefore, the total size of the upper gentry, which included those qualified for regular office appointments, was approximately 125,000 people during the pre-Taiping period.¹¹

The lower gentry had qualified to take the examinations that would grant them access to higher gentry status and official positions but were not yet eligible for regular appointments. There were two primary groups among the lower gentry: 555,000 *shengyuan*, who had passed exams at the county and prefectural levels (with 460,000 of them being civil *shengyuan* and the rest military), and 310,000 *jiansheng*, nearly all of whom had purchased their degrees. Consequently, the total size of the degree-holding gentry class in the first half of the nineteenth century amounted to approximately one million individuals, representing about 1.3 percent of the Chinese population when including their immediate families.¹²

It's important to highlight that both Ch'u and Chang concurred that the term "gentry" was applicable to local leaders, regardless of their economic backgrounds, whose status was legitimized by official degrees. This status was generally not hereditary, except for a few exceptional cases, although the sons of gentry members often had better opportunities to prepare for the examinations. Holding land was not necessarily a requirement for this status. According to T'ung-tsu Ch'u:

Both propertied and propertyless persons belonged to the same status group. While it is true that most gentry members did possess property, particularly landed property, the fact is often overlooked that many of them, as portrayed in the satirical novel *Ju-lin wai-shih* (*The Scholars*), acquired landed property after they had acquired gentry membership. In their case land ownership was the effect rather than the cause of status.¹³

Ch'u encompassed the entire gentry in his analysis, including officials who leveraged their official privileges to amass wealth. The *shengyuan*, in this context, exemplified a broader societal trend when they utilized their special status, distinct from commoners, to accumulate wealth through sometimes illegal means. Tax engrossment by the *sheng-jian* 生監 (*shengyuan* and *jiansheng*) was either enforced by officials in certain instances or carried out willingly.¹⁴

In contrast, Chung-li Chang argued that, while some high-level bureaucrats and upper gentry did own substantial amounts of land, the majority of the gentry did not own any land or, at most, had very small landholdings. Due to the practice of partible inheritance, most large landowners achieved their wealth within a single generation, often through holding office. The lower gentry, who did not possess landed property, primarily consisted of *sheng-jian*.¹⁵

Ping-ti Ho categorized *shengyuan* and *sheng-jian* within the commoner class but recognized them as "a privileged class among commoners and an important social transitional group."¹⁶ For Ho, the "official class" encompassed retired officials, present officials, expectant officials, *jinshi*, *juren*, *gongsheng*, and *li-gong-sheng*. Ho associated *shenshi* with official rank and ruling authority, which sometimes excluded *shih* (referring to *sheng-*

¹¹ Chang, *The Chinese Gentry*, 132

¹² *Ibid.*, 132-139

¹³ Chu, *Local Government in China under the Ch'ing*, 170-171

¹⁴ *Ibid.*, 185-190

¹⁵ Chang, *The Chinese Gentry*, 186-187

¹⁶ Ping-ti Ho, *The Ladder of Success in Imperial China: Aspects of Social Mobility, 1368-1911* (Columbia: Columbia University Press, 1962), 34-41

jian). He supported this theory by referencing lists of school and school land donors, under *shenshi*, which included only *gongsheng* and *li-gong-sheng* but not *shengyuan* and *jiansheng*. Ho emphasized the markedly lower social and institutional status of *sheng-jian* compared to other groups, a dimension not addressed in the traditional concept. Ho's approach presented an opportunity for reevaluating their status.¹⁷ Ch'u and Chang agreed on the exclusion of *sheng-jian* from the ruling stratum, although Ch'u's reasoning was based on political and institutional factors, while Ho stressed the social isolation aspect.

Chang, on the other hand, regarded the entire gentry as part of the ruling class, while Kung-ch'uan Hsiao emphasized the differing interests between the state and the gentry, or potential gentry (*dongsheng* 童生), who provided leadership in their local communities and served the local government. Hsiao argued:

Leadership in their home communities and services in the administration, however, did not make the gentry a part of the ruling class, nor cause their interests to become identical. In fact, as well as in theory, scholar-officials remained subjects of the emperor and, together with commoners, were subject to imperial control. Those who, in their capacity as government officials, functioned as mediums through which imperial authority was brought to bear on the masses, were at the same time a part of "the people" over whom and ostensibly for whose benefit the emperors ruled.¹⁸

Kung-ch'uan Hsiao further discussed the concept of "good government," which formed the basis of the gentry's political philosophy, in relation to imperial ideology. The rulers' ideology was rooted in the rationalization of paternalistic autocracy through the lens of "good government." The gentry found in this ideology a convenient theoretical defense of their economic interests against what they perceived as oppressive and violent officials. When their status was secure, the gentry accepted government control, but if circumstances changed, their relationship with the dynasty turned antagonistic. Non-official gentry members acquired their status to advance their individual family interests, not necessarily to collaborate with the government.¹⁹

Hsiao provided examples of instances where *shengyuan* humiliated county magistrates, such as leading a market strike due to dissatisfaction with flood relief or causing the destruction of prisons and official buildings when protesting the corvée for river works. He also recounted a mass revolt led by *sheng-yuan* that culminated in the killing of a county magistrate who was overly zealous in investigating the illegal activities of *shengyuan*.²⁰

Ping-ti Ho focused on the highly hierarchical structure of Chinese society and examined social mobility into the elite. He hypothesized that significant mobility into the elite class mitigated the inherent injustices of the hierarchical order and contributed to the continued dominance of the gentry. Ho's examination, using strictly quantifiable data, suggested interesting trends. He concluded that the numbers of doctoral graduates without evidence of even lower degree holders in their ancestry were highest at the beginning of the Ming dynasty, gradually stabilizing at a high level during the fifteenth and the greater part of the sixteenth centuries (at around 40 percent to 60 percent). However, these numbers began to decline significantly in the late sixteenth century and further dropped to a stabilized lower level of below 20 percent after the late seventeenth century. Ho pointed out that the reduction of degree quotas under the Manchus, combined with rapid population growth, disadvantaged the poor in competitive examinations.²¹

¹⁷ Ibid.

¹⁸ Kung-ch'uan Hsiao, *Rural China: Imperial Control in the Nineteenth Century* (Seattle: University of Washington Press, 1960), 505-506

¹⁹ Ibid., 503-510

²⁰ Ibid., 247-248

²¹ Ping-ti Ho, *The Ladder of Success in Imperial China*, 92-125

Ho's statistics on social mobility demonstrated that 62.8 percent of Qing *jinshi* had an ancestor within three generations who held a degree higher than *shengyuan*. This reinforced the observation about the limited mobility of *shengyuan* and *sheng-jian*.²² Their lack of mobility fostered a strong sense of solidarity among degree-holders, leading them to unite to protect their shared interests. In stressing the collective influence of the *shengyuan*, Ch'u has stated:

As the sheng-yuan(*Shengyuan*) were outside the power hierarchy, they were the least influential among the gentry. Any power or strength they had derived mainly from group solidarity and collective action-as, for example, in joint petitions, or mass refusals to participate in an examination. At times, acting as a group, they even defied and insulted the local magistrate, who often found it difficult to control or punish them. But as individuals, the sheng-yuan had little influence with a magistrate. Nevertheless, the strength and influence of the sheng-yuan should by no means be understood.²³

This passage asserts that the gentry shared a consciousness and interests and acted and thought differently from commoners.

In sum, the early studies on the gentry primarily concentrated on local leaders during the late imperial period in China. These local leaders acted as intermediaries between government administrators and the local communities they served. Their leadership roles were officially acknowledged through the degrees they earned in literary examinations. The attainment of higher degrees also made them eligible for government positions. However, when they occupied such official roles, they no longer retained their status as local leaders but became part of a distinct social group.

These local leaders were spread across cities and villages throughout the empire. They fulfilled dual roles as advocates for the local residents and as advisors to local government officials. They played a key role in organizing and often contributed to projects that benefited the local community, such as the construction of roads and dikes, establishment of schools, and philanthropic initiatives. In exchange for their services, they received various legal and economic privileges, honors, favors, and fees. These rewards not only made their position highly desirable but also provided or bolstered their economic support.

III. The "Gentry Rule" School

A significant transformation in the study of Chinese gentry emerged in the late 1960s, primarily led by Japanese historians, notably Shigeta Atsushi. Shigeta's work represented a departure from the Weberian emphasis on bureaucratic involvement and acknowledged the necessity of investigating gentry dominance within the framework of their economic and social foundations.²⁴

Shigeta's central inquiry pertained to the duration of the ancient state's influence. He underscored the considerable authority of state power and its pivotal role in shaping Chinese history. Shigeta contended that the enduring elements of ancient and traditional characteristics within the Chinese state persisted until relatively recent times. In his introduction he argues:

²² Ibid., 114-116

²³ Ch'u, *Local Government in China under the Ch'ing*, 177

²⁴ Atsushi Shigeta, "The Origins and Structure of Gentry Rule," in *State and Society in China: Japanese Perspectives on Ming-Qing Social and Economic History*, ed. Linda Grove and Christian Daniels (Tokyo: Tokyo University Press, 1984), 337-350. See footnote #4 for the Weberian influence.

The fact that the poll tax was not finally abolished until the early eighteenth century, when it was incorporated into the combined land and poll tax (*dingyin*), is evidence of continuity. The abolition of the poll tax indicated that the ancient and traditional elements had been removed from state power. The new tax system also implied changes in the nature of state power. Feudalistic land ownership had existed prior to the early eighteenth century, but the introduction of the combined land and poll tax meant that now the Qing state was dependent on feudal landlords for the collection of land tax.²⁵

In this sense, after the early eighteenth century the Qing dynasty, according to Shigeta, became a feudal state that was based on landlord land ownership. In such a feudal state despotic emperors were unable to ignore landlords.

In Shigeta's view, the gentry primarily comprised landlords, although the reverse relationship did not hold true; not all landlords could be categorized as gentry. After the early eighteenth century, when the Qing dynasty evolved into a feudal state rooted in landlord landownership, it was predominantly landlords who had the resources to pursue examinations and gain entry into the gentry class. Positioned at the pinnacle of society, just below the state, the gentry harnessed state authority to exert control over the entire non-bureaucratic stratum of society, which encompassed non-gentry landlords, tenants, and owner-cultivators²⁶.

Shigeta traced the ascent of the gentry from the mid-Ming era, elucidating how conflicts within the landlord-tenant relationship compelled the gentry to align with the state. Given Shigeta's emphasis on the significance of state power, it was only natural that he perceived the state as nurturing gentry dominance through tax exemptions and other privileges, although he did not rigidly confine their definition to that system. His analysis introduced the notion of a society governed by the gentry. Under the Qing dynasty, working through landlords, it was a society where the gentry held the top position just beneath the bureaucracy. This situation empowered the gentry to exercise authority over landlords, tenants, and owner-cultivators, thus proposing a concept more comprehensive than mere landlord control over tenants—a theory of gentry dominion over the entirety of non-bureaucratic society.²⁷

In contrast, Western scholars were slower to embrace this perspective. In the mid-1970s, certain American scholarship played a pivotal role in shedding light on the local origins of gentry power, distinct from state-granted status.²⁸ Land ownership, control over irrigation systems, local relief initiatives, and other community engagements consistently reinforced gentry dominion over local society. These works often viewed the interaction between state and elite as a zero-sum game, with the autocratic state seeking complete fiscal and coercive authority over rural society, while local elites, at times representing community interests and at times pursuing personal gain, aimed to curtail state interference.²⁹

Frederick Wakeman suggested a "dynamic oscillation" between integration into the imperial system and autonomy from it, a dialectic in which local elites and state functionaries counterbalanced each other's corruption to maintain overall order. James Polachek's account of the resurgence of gentry control immediately following the Taiping Rebellion affirmed Shigeta's thesis regarding the merging of rent and tax collection, further proposing that this fusion solidified the association between the gentry and the state,

²⁵ *Ibid.*, 335

²⁶ *Ibid.*, 336

²⁷ *Ibid.*, 335-380

²⁸ Frederic Wakeman, Jr. and Carolyn Grant, eds., *Conflict and Control in Late Imperial China* (Berkeley: University of California Press, 1975)

²⁹ Frederick Wakeman, Jr., "The Evolution of Local Control In Late Imperial China," in *Conflict and Control in Late Imperial China*, Frederic Wakeman, eds. Jr. and Carolyn Grant, (Berkeley: University of California Press, 1975), 4, 8

contributing to the radicalization of the peasantry in the twentieth century.³⁰ An evident consequence of this conclusion was an escalation in local protests, a fact corroborated by C. K. Yang's statistical analysis of entries in the Qing Veritable Records related to mass movements during the nineteenth century. As Yang's essay suggests, the gentry did not facilitate the task of legislating order; much like the Yamen officials who oversaw criminal activities, the *shengyuan* safeguarded a status quo encompassing both order and disorder, control, and conflict.³¹

Philip Kuhn's examination of gentry militia formation against the Taiping and other mid-nineteenth-century rebellions also spotlighted the declining central bureaucratic control over local society.³² Rural elites stepped in to fill the power vacuum created by the weakening of the imperial state, leading to the ascendancy of gentry managers who assumed increasing responsibility for local security, tax collection, and public works. The abolition of the examination system after 1905 triggered a quest for new forms of public involvement, culminating in the brief emergence of county self-government around the time of the 1911 Revolution. Nevertheless, during the first two decades of the republic, rural elites had to rely on more traditional methods to sustain their position, according to Kuhn. China's rural elite managed to endure into the twentieth century and, in some aspects, even reinforced their status within rural society.³³

IV. Gentry in Local Society

In the 1980s, the focus of gentry studies shifted from an emphasis on state control or state-certified elite status to a closer examination of the activities of elites within local society. This new perspective revealed diverse portraits of local elites, distinct from the conventional scholar-gentry archetype. For instance, Hilary Beattie's 1979 study on the gentry of Dongcheng (T'ung-ch'eng) county illustrated that participation in the bureaucratic system was just one facet of the wide array of social and economic strategies employed by local gentry to create and maintain elite status.³⁴

Beattie's research delved into topics such as social stratification, social mobility, and the socioeconomic roles of lineages in Ming and Qing China, primarily focusing on Dongcheng, a region located north of the Yangzi River, approximately a hundred miles from Nanjing. Her primary sources were genealogies, and she convincingly argued that the perspective of the Chinese elite from this vantage point differed significantly from the viewpoint of the central government. Beattie contended that defining elite status solely based on degree-holding was overly restrictive. Her exploration of prominent individuals and their lineages revealed a broader spectrum of local leadership, characterized by remarkable persistence in elite status. The same surname groups exercised dominance in Dongcheng society from the Ming to Qing eras. These groups intermarried and produced leaders (without degrees) responsible for important local welfare activities, as well as individuals who excelled in the civil service examinations. Land ownership and lineage organization emerged as key factors for the perpetuation of high status in this locality, serving as the foundation for ensuring that each generation could pursue advanced education crucial for winning degrees.

³⁰ James Polachek, "Gentry Hegemony: Soochow in the T'ung-chih Restoration," in *Conflict and Control in Late Imperial China*, 211-256

³¹ C. K. Yang, "Some Preliminary Statistical Patterns of Mass Actions in Nineteenth-century China," in *Conflict and Control in Late Imperial China*, 174-210

³² Philip Kuhn, "Local Self-Government under the Republic," in *Conflict and Control in Late Imperial China*, 257-298

³³ *Ibid.*, 297-298

³⁴ Hilary Beattie, *Land and Lineage in China: A Study of T'ung-ch'eng county, Anhwei, in the Ming and Ch'ing Dynasties* (New York: Cambridge University Press, 1979)

Beattie deliberately refrained from rigidly defining the much-debated term "gentry." Instead, she used "ruling elite" and "ruling class" throughout her book to signify the upper echelon of society, endowed with enough wealth to afford leisure, education, and the potential for wielding power at local or national levels.³⁵

One of Beattie's central arguments was that Ping-ti Ho and Chung-li Chang overemphasized social mobility in Ming and Qing China because they concentrated on a narrowly defined degree-holding elite. She sought to uncover the long-term strategies through which specific families maintained elite status over extended periods, a conclusion that diverged from Ho's emphasis on elite mobility. Nevertheless, the Dongcheng lineages included many humble households, and Beattie pointed out that for some sub-branches, the loss of close ties to their native area and the weakening of kinship connections, as well as declining interest in the lineage's collective fate, could lead to unfortunate results after a few generations.³⁶ This means that while a prominent lineage might endure for centuries, individual sub-branches within it might experience a sharp decline in status, leading to poverty, with partible inheritance playing a significant role in downward mobility.³⁷

The endeavor to contextualize the gentry within society, rather than solely in relation to the state, generated a fresh direction in gentry studies during the late 1980s. Mary Rankin's second book, *Elite Activism and Political Transformation in China, Zhejiang Province, 1865-1911* (1986), offered a historically embedded analysis of the social character and political influence of the late Qing elite. Rankin examined the gentry as a localized elite that provided essential non-bureaucratic services within local society.³⁸

Rankin's work provided detailed descriptions and insights into numerous aspects of the late Qing gentry. She argued that, leveraging the opportunities arising from increased commercialization starting in the mid-nineteenth century and post-Taiping Rebellion reconstruction, the social elite in Zhejiang significantly expanded its engagement in public but unofficial organizations. In the late 1870s, this expansion included interregional famine relief, followed by a stance opposing the foreign policies of the state in the 1880s. Later, the elite shifted towards Westernizing reforms after the Sino-Japanese War and was effectively ahead of the government as the court initiated substantial institutional Westernization after 1901. The court's reform, which emphasized centralization and preemption of unofficial reform organizations, clashed with the preexisting elite movement, which had accumulated decades of experience, organizational development, and skepticism about the efficacy of central authority.³⁹

A significant aspect of Rankin's argument is the continuity of this unofficial public sphere

³⁵ Ibid., 23-55, 111-126

³⁶ Ibid., 107-108

³⁷ Beattie's such observation on the mobility of sub-branches might not disprove Ho's contention that there was considerable individual mobility in Ming and Qing China. However, discussion of social mobility must distinguish between individual or household mobility and lineage mobility and status. Unfortunately, Beattie does not provide sufficient detail on the upward mobility of humble sub-branches.

In *Statesmen and Gentlemen* (1986), Robert Hymes asserts that the local elite enjoyed a relatively stable and continuous existence. He dismisses the issue of Ho's social mobility. Without a study of the personal and familial context within which each 'new' man on exam list reached office, one would be unable to convert rates of movement into office into rates of social mobility. But these considerations are wholly irrelevant if one grants that officeholders or degree-holders themselves (presumably together with their immediate families) constituted a separate social stratum resting above the larger society. This is the explicit burden, for example, of Ping-ti Ho's restrictive definition of 'elite.' (See Robert Hyme, *Statesmen and Gentlemen: The elite of Fu-chou, Chiang-hsi, in Northern and Southern Sung*, 272)

³⁸ Mary Backus Rankin, *Elite Activism and Political Transformation in China: Zhejiang Province, 1865-1911* (Stanford: Stanford University Press, 1986)

³⁹ Ibid., 1-33

concerning social composition and specific leaders. She stressed this point throughout her work, highlighting the remarkable cohesion of the late Qing elite, represented by the administrators of its public organizations. Despite new activities leading to increased residential mobility (e.g., from Zhejiang to Shanghai and back to Zhejiang) or involvement from different social groups (such as treaty port merchants and returned students), the overall elite movement successfully absorbed these changes. Its strength was not only derived from the new connections formed during the reform era but also, to a significant extent, from the extensive utilization of existing gentry and merchant networks in support of reform. Rankin also argued against the explanatory significance of divisions within the elite, such as national, provincial, and local categories, rural and urban components, upper and lower gentry, degreed and non-degreed elites, or progressive and conservative social groupings.⁴⁰

V. Local Elites and Elite Strategies

The concept of "elites" serves as a valuable tool for historians aiming to surpass the limitations of class analysis and modernization theory. In the book *Chinese Local Elites and Patterns of Dominance* published in 1990, eleven authors employ this concept to achieve a higher level of sophistication in explaining China's transformations and persisting characteristics.⁴¹ Drawing from extensive research conducted by Western, Japanese, and Chinese scholars over generations, the authors blend local fieldwork in China with comprehensive documentary investigations to present a coherent set of arguments informed by various social theories. These local elites are identified as "individuals or families that exercised dominance within a local arena."⁴² "Local" means at the county level or below, whereas an "arena is an environment, the stage, the surrounding social space...in which elites are involved" and which may be either geographical or functional.⁴³

Each of the eleven studies in the book is dedicated to a specific geographical area. While most chapters focus on the late Qing and Republican periods (1870-1940), the first two trace their elite lineages back to the fourteenth century, and the last three extend beyond 1940. Consequently, the volume primarily delves into local elites during the initial phase of China's challenging transition to modernity.

The editors aim to synthesize the arguments in their "Concluding Remarks," but the results are mixed. Their fundamental premise contends that, rather than distinguishing between feudal and bourgeois dominance or between traditional and modern mentalities, the best approach to understanding Chinese social history is by viewing "elites" as individuals dominating specific "arenas." These elites exhibit great flexibility in adapting their strategies to the available resources in their pursuit of dominance. Recognizing that these arenas overlap and that resources encompass wealth and power beyond a single arena, as well as mastery of certain social and political norms, enables us to uncover a range of diverse dominance patterns.⁴⁴

The editors conclude that the flexible adoption of a variety of strategies persisted into the Republican period, albeit with varying success. However, the presence of a strong, mobilizing state fractured the emerging "modern elite," rendering it incapable of survival. With this, the "cultural hegemony of the old

⁴⁰ Ibid., 136-169

⁴¹ Joshep W. Esherick and Mary Backus Rankin, eds. *Chinese Local Elites and Patterns of Dominance* (Berkeley: University of California Press, 1990)

⁴² Ibid., 10

⁴³ Ibid., 10-11

⁴⁴ Ibid., 305-345

Chinese elites" ended, leaving open the question of how many of their behavioral norms might endure.⁴⁵

Timothy Brook's book, *Praying for Power* (1993), follows a similar approach to the gentry, considering them as a social elite that upheld their dominance by harnessing cultural, social, economic, and political resources in local contexts.⁴⁶ Although the book includes insights on Buddhist monks and monasteries, its central focus is not on religion or its institutions.⁴⁷ Instead, it examines how monasteries were perceived and used by local gentry in the late Ming dynasty. The "local gentry" is defined as "the elite of late imperial China, whose formal status was based on performance in state examinations and degree titles."⁴⁸ In practice, only a few graduates had a chance at government appointments, so most were primarily concerned with achieving economic success in alignment with Confucian values. Their focus and prestige were localized, rather than national.

Brook argues that the gentry, with increased wealth from land and commerce but reduced prospects for bureaucratic positions, were eager to create a neutral space between themselves and the state. Patronizing Buddhist monasteries offered a culturally sanctioned means of achieving this and distinguishing the authentic local elite, characterized by wealth, refinement, and community involvement, from the emerging parvenu elite holding only the lowest civil-service degrees. Brook illustrates how Buddhism facilitated gentry culture in "defining elite status" and "seeking local autonomy from the late-imperial state."⁴⁹

In summary, the gentry's support of monasteries provided them with a public platform to transform status into power. By retreating into the monastic realm, the gentry projected themselves as a unified, cultured elite whose power emanated from their own actions rather than relying on the state.⁵⁰

VI. Conclusion

The concept and role of the gentry have sparked considerable debate among historians, particularly when applied to the Chinese context. This debate has been exacerbated by variations in the composition of the Chinese gentry across different historical periods. Scholars have used the term "gentry" in diverse ways, encompassing all families with substantial wealth or extensive landholdings, all officeholders and their families, all members of families that produced numerous officials, all individuals within the local community who enjoyed high prestige for several reasons, or some combination of these groups. Such inclusive definitions are well-suited for describing leading groups during times of political turbulence or when hereditary aristocratic influences are stronger.

Most of the studies on the institutional aspects of the gentry have been written in English, with the term "gentry" borrowed from English history to translate the Chinese term "*shenshi*." While the English term's meaning is synonymous with the Chinese "*shenshi*," the latter can be divided into two distinct concepts: "*shen*" (official gentry) and "*shi*" (scholar gentry). "*Shen*" refers to those holding official

⁴⁵ Ibid., 345

⁴⁶ Timothy Brook, *Praying for Power: Buddhism and the Formation of Gentry Society in Late-Ming China* (Cambridge and London: Harvard University Press, 1993)

⁴⁷ Ibid., 2

⁴⁸ Ibid., xiv

⁴⁹ Ibid., 125

⁵⁰ Ibid., 320-321

positions, but in a broader sense, it encompasses retired officials who maintain close ties to officialdom, officials on leave due to mourning, and degree-holders awaiting official assignments. When emphasizing the local residence of these "shen," the term "*xiangshen* 鄉紳" is commonly used.⁵¹

According to Huang Liu-hung's *Fuhui Quanshu* (1983), a handbook for local officials from 1699, the "*shenshi*" of a locality includes "*xiangshen*," "*juren*," "*gongsheng*," "*jiansheng*," military and civil "*shengyuan*," and more.⁵² This distinction between "*xiangshen*," those holding official posts, and the lower strata is apparent. Huang Liu-hung also suggests in a sub-chapter titled "Treatment of *shenshi*" that among the "*xiangshen*," there are those who have served as local officials, others who have returned to their hometowns on leave, and others who have retired from official positions to reside at home, emphasizing the need for proper courtesy in social interactions.⁵³ In this context, the term "*shenshi*" refers to "*xiangshen*," who hold official posts in places other than their native districts. The presence of both "shen" and "shi" elements has led to the confusion and debate surrounding the term "gentry" when applied to the Chinese context.

Therefore, the term "gentry" pertains to the local elite who have acquired degrees through state authorities via the examination system, school system, or purchase system.⁵⁴ This homogeneous group of Chinese elites extends beyond just political bureaucrats. It encompasses a wide range of former officials and potential officials, including those who have passed examinations and assimilated the ethics, cultural norms, and values of Confucian culture. When out of office and back in their home counties, these individuals are treated with respect, acknowledging their knowledge, potential influence with the bureaucracy, and typically substantial land holdings. These gentry were expected not only to maintain the local political and social order but also to function as intermediaries, bridging the gap between the emperor's minimal government and China's villages and townships.

Some scholars have more recently included another group within the local elite, comprising large landowners and affluent merchants who lack degrees but fulfill these intermediary roles due to their financial resources, which provide them with the necessary leisure and capital. However, regardless of their economic status, these merchants and landowners do not share the status of "*shenshi*." They may contribute financially to various aspects of leadership, such as funding irrigation projects, granaries, public works, temples, and philanthropic endeavors. Yet, they do not manage irrigation projects, public works, give lectures in academies, fulfill ideological functions in ceremonies, or mediate disputes. Most importantly, they are not positioned to function as intermediaries between the government and the people. As a result, they do not take on the critical leadership roles typically associated with "*shenshi*" and do not hold a significant place in the power structure of the community.

The key point to emphasize is that the status and authority of the Chinese "*shenshi*" were fundamentally politically grounded. Only those who achieved the status of officials or degree-holders could enjoy the privileges and authority of the "*shenshi*" and actively participate in their societal functions. It is vital to distinguish between financial contributions and actual local leadership to determine who constitutes the local elite within a community.

⁵¹ T'ung-tsu Ch'u, *Local Government in China under the Ch'ing*, 172

⁵² Huang Liu-hung, *Fuhui Quanshu (A Complete Book Concerning Happiness and Benevolence)*, trans. Djang Chu (Tucson: University of Arizona Press, 1983), 471

⁵³ *Ibid.*, 150

⁵⁴ Since the term "*shenshi*" has no equivalent in English, it would be better either to use the Chinese term or to designate this class in China as the "local elite," meaning a power group which controlled local affairs by means of informal power.

The local elite, or "*shenshi*," evolved over successive dynasties to develop a more defined membership and status. Their exercise of dominance was notable for its cultural hegemony. Cultural symbols and behavioral norms were the hallmarks of these elites, granting them social cohesion and highlighting their superiority. Their culture encompassed literati activities, but also extended to patronage, philanthropy, mediation of social conflicts, avoidance of physical labor, mastery of courteous social interactions, and public demonstrations of affluence.

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Current Status of the U.S. IT Industry - NAViGATE 2023 Observation Report

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Abstract

This report describes current status of the U.S. IT industry based on the attendance of the conference NAViGATE 2023 which is an IBM user conference held during October 9-11, 2023, at the Ocean Front Marriott Hotel in Virginia Beach, USA.

NAViGATE 2023 is an autumn conference led by COMMON, an IBM Technology User Community that IBM hosts every year. This year, it took place from October 9th to 11th at the Ocean Front Marriott Hotel in Virginia Beach, USA. It's worth noting that the same event will also be held in Virginia Beach next year.

NAViGATE 2023 provides education about IBM i, an operating system running on IBM's hardware platform POWER Systems, over 2.5 days. It includes new software releases and technical presentations. The event consists of over 100 sessions presented by industry experts covering various topics related to the latest IBM i and its associated themes. It also includes an expo where leading solution providers offer their expertise. Furthermore, NAViGATE 2023 offers a unique in-person networking opportunity for participants to interact, share knowledge, explore ways to connect the IT industry with universities and engage with a diverse set of attendees. For those involved in practical IT work, the technical materials discussed during the event can be conveniently downloaded from the following website, which will be very useful.

<https://navigate2023.sched.com/>

A brief overview of the technical content discussed by topic includes Client Connectivity, Database, Developing Business Skills, DevOps, Hardware, High Availability Resilience, IT Strategy, Networking, Personal Development, Program Testing, Programming Tools, Programming (Fundamentals, General, PHP, Python, RPG), Security, Systems Management, and Virtualization. Overall, it can be summarized as the ABC of the IT industry, namely Artificial Intelligence, Big Data, and Cybersecurity. I mainly focused on sessions related to Open AI, Security, Python, and Strategic IT.

I was invited by COMMON to participate in the event with one of my students. Through my participation, I want to briefly note what I felt, saw, or learned, and the insights gained from conversations with various attendees:

- The U.S. IT industry has steadily advanced in a highly systematic manner, building on the technologies accumulated in

the past.

- Rather than discarding old technologies, software, or legacy systems, the industry is continuously evolving by coexisting or integrating them with new technologies and systems.
- Global corporations like IBM collaborate with small and medium-sized enterprises, building a technological ecosystem and seeking mutual technological advancements.
- The IT industry collaborates with academia to ensure a continuous supply of skilled personnel and jointly participates in the development of advanced technologies for the future.
- Large corporations, while promoting their own interests, continue to share the latest IT technologies and information with small and medium-sized enterprises and society through events like User Conferences.
- Efforts are made to apply rapidly-advancing Artificial Intelligence (AI) technology to the design, development, validation, and management of IT software and hardware (Artificial Intelligence – A in the ABC of IT Industry).
- The aim is to create a complex and organic system, with databases at the core of the operating system, integrating vast data and multiple technical components (Big Data – B in the ABC of IT Industry).
- The security intrusion monitoring and response capabilities of operating systems are strengthened to minimize damage when security incidents occur by quickly responding using technologies such as artificial intelligence (Cybersecurity - C in the ABC of IT Industry).

Due to the impact of COVID, I had the opportunity to meet and have direct conversations with those working in the IT industry after a long time. I learned about new technologies and observed industry trends. This has helped me to start building a structured plan for how to improve the content I teach at school and what direction to take in the future. I believe that given the rapid pace of technological advancement, such efforts need to be more actively and frequently pursued in various IT fields. ***

한국어 Translation: <https://www.ktown1st.com/blog/VALover/343315>



Conference Hosting Hotel and Dusk of the Atlantic Ocean



Questions and Answering Session



Conference participants mingling in the solution vendor exhibition



Leisure amidst the conference in the peaceful seashore of Virginia Beach, Virginia

Can Service Robots Perform Emotional Labor?

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The concept of emotional labor was coined by the eminent sociologist, Dr. Hochschild in the early 1980s. Emotional labor occurs during service transactions. For example, contact employees working in hotels, airlines or restaurants are supposed to be cheerful and friendly. This behavior described as a “feeling rule” is critical for service firms to be successful. Service quality perceived by customers is largely determined by how contact employees perform their emotional acting, responding to customer requests. It is not uncommon to encounter demanding and rude customers. Experienced employees can read such customers and satisfy their whims. In the case of a service failure, these employees are often effective to turn around the situation to a favorable one and increase or maintain the customer retention rate. Gaining repeat business from customers and their positive word-of-mouth is a widely known recipe for success.

The recent pandemic has created an unprecedented challenge for the service sector with little revenue. A lot of service businesses, especially hospitality firms, were forced to close their doors while undergoing the pandemic. Hospitality firms slowly began resuming their businesses after a few years of struggles. Domestic and international trips have also gone up significantly. Despite all these positive business signals, hospitality practitioners, including hoteliers and restaurateurs are now facing a new problem. The phenomenon called “great resignation” (a.k.a. quiet quitting) is becoming prevalent in the U.S.A. Some say due to continued government stimulus checks, people are no longer motivated to work; others say people’s life values have changed as a result of the shocking pandemic. Whatever the reasons may be, hospitality firms are suffering from a severe shortage of labor.

To overcome this labor issue, hospitality companies are increasingly using service robots. According to Allied Market Research in 2020, hospitality practitioners invested about USD 295 million in purchasing and adopting service robots (e.g., concierge or reception robots, room cleaning robots, food delivery robots, and so forth) globally, and the market for hospitality service robots is expected to grow exponentially in the coming years. Let’s pause here for a minute. One essential question arises that any hospitality practitioners may ultimately have to ask themselves. Can service robots perform emotional labor confidently, which often gives a competitive edge to the hospitality company? The authenticity of emotional labor is known to be critical especially when

service failures occur. Can service robots show authentic emotions—authentic enough for customers to feel the robot’s apology is sincere? How much conversation or interaction is feasible to soften angry customers? When it comes to emotional labor, there is a lot to think about.

Hospitality firms may be able to improve operational efficiency by using service robots. However, when service robots make errors, these errors can frustrate customers and negatively influence the perception of service quality. How can service firms alleviate this negative effect caused by service robots’ blunders? There is a school of thought that the extent of human likeness matters. If customers receive a service from robots with a very humanlike look, are the robots going to be perceived as a great emotional actor, effectively recovering from their errors? We may also want to ask, should all human employees be substituted by service robots in the service industry such as hospitality?

If someone asks me about my preference, I will choose human employees to serve me. I cannot imagine staying in only robot-staffed hotels for multiple nights. I will miss warm, social human contacts. However, my college daughter, I can envision, may be excited, and enjoy robot hotels. I share with KAUPA readers what is taking place in the service sector, even hospitality businesses where operators often prioritize service excellence and allocate their large resources to customer service. The combination of labor shortage and advanced technologies, such as AI, has accelerated the service robot phenomenon. Although the landscape of the service industry is changing fast, the current form of service robots, in my humble opinion, still has a long way to go. They are very poor emotional actors. At some point, will service robots perform the interactive and interpersonal nature of service, required in the hospitality industry, in a perfect manner? Will robots become so interpersonal and responsive that I won’t miss human employees? I throw many questions rather than answers. Only time will tell....

V. Announcements

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.

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 Opinion 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 Opinion Columnist.' Currently, the following nine members are serving as KAUPA Opinion Columnists:

- Professor Heejung An, William Paterson University of New Jersey, NJ, Education
- Professor Semoon Chang (ret.), University of South Alabama, AL, Economics
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- 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)

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- Your teaching/research or interested area(s)
- Your essay writing related experience

to the President.

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Book Publications

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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: Artificial Intelligence in the Age of Neural Networks and Brain Computing

Author(s): Robert Kozma, Cesare Alippi Yoonsuck Choe, Francesco Morabito

Affiliation of the Author(s):

Publisher: Academic Press

Publication Year: October 30, 2018

Relevant URL of the Book: <https://www.elsevier.com/books/artificial-intelligence-in-the-age-of-neural-networks-and-brain-computing/kozma/978-0-12-815480-9>

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/9781420061111)

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/9781420061111)

Book Title: Creative Innovative Firms from Japan

Author(s): Paul Hong and Young Won Park

Affiliation of the Author(s): University of Toledo

Publisher: Springer

Publication Year: 2019

Relevant URL of the Book: [Creative Innovative Firms from Japan – A Benchmark Inquiry into Firms from Three Rival Nations | Young Won Park | Springer](#)

Book Title: Rising Asia and American Hegemony

Author(s): Paul Hong and Young Won Park

Affiliation of the Author(s): University of Toledo

Publisher: Springer

Publication Year: 2020

Relevant URL of the Book: [Rising Asia and American Hegemony – Case of Competitive Firms from Japan, Korea, China and India | Paul Hong | Springer](#)

Book Title: Friend: A Novel from North Korea

Author(s): Immanuel Kim

Affiliation of the Author(s): The George Washington University

Publisher: Columbia University Press

Publication Year: 2020

Relevant URL of the Book: https://www.amazon.com/Friend-Novel-North-Korea-Weatherhead/dp/0231195613/ref=sr_1_1?dchild=1&keywords=immanuel+kim&qid=1625839738&sr=8-1

<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 Tech 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 Tech 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-B0B2G63TWP/dp/B0B2G63TWP/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

Book Title: DOSAN 2022 Essay Collection
Author(s): Young B. Choi (Ed.)
Affiliation of the Author(s): Regent University
Publisher: Young Korean Academy USA
Publication Year: December 2022

Book Title: Look at This Man – National Teacher Dosan Ahn Chang-Ho (이 사람을 보십시오 – 민족의 스승 도산 안창호)
Author(s): Sangan Kim and Young B. Choi
Affiliation of the Author(s): Young Korean Academy, Regent University
Publisher: Young Korean Academy USA
Publication Year: February 2023

Book Title: Cybersecurity Applications and Artificial Intelligence
Author(s): Young B. Choi (Ed.)
Affiliation of the Author(s): Regent University
Publisher: Scholars' Press
Publication Year: April 4, 2023

Relevant URL of the Book

Book Title: We need Another Voice – Taoism to Zen Buddhism
Author(s): Mosol, Don S. Lee, MD
Affiliation of the Author(s):
Publisher: Xlibris
Publication Year: April 11, 2023

Relevant URL of the Book

Book Title: *Cybersecurity-Anwendungen und künstliche Intelligenz*
Author(s): Young B. Choi (Ed.)
Affiliation of the Author(s): Regent University
Publisher: Verlag Unser Wissen, Germany
Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Aplicaciones de ciberseguridad e inteligencia artificial*

Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Ediciones Nuestro Conocimiento, Spain

Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Applications de cybersécurité et intelligence artificielle*

Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Editions Notre Savoir, France

Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Applicazioni di sicurezza informatica e intelligenza artificiale*

Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Edizioni Sapienza, Italy

Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Aplicações de cibersegurança e inteligência artificial*

Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Edições Nosso Conhecimento, Portugal

Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Приложения для обеспечения кибербезопасности и искусственный интеллект*

Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Sciencia Scripts, Russia

Publication Year: October 5, 2023

[Relevant URL of the Book](#)

Book Title: *Digital learning in high-needs schools: A critical approach to technology access and equity in PreK-12*

Author(s): H. An & D. Fuentes

Affiliation of the Author(s): William Paterson
University

Publisher: Routledge

Publication Year: 2023

[Relevant URL of the Book](#)

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/>

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>.]

ETRI Journal Special Issue on **Next-Gen AI and Quantum Technology**

Quantum technology can improve the control level of a physical system to the quantum level by implementing functions and reaching a performance that are not possible using classical technologies. Quantum technology is evolving and showing an increasing impact on computing, communication, and sensing. It leverages the nature of basic science measuring with quantum-level phenomena and demands top engineering skills in various technical fields toward increasing the number of qubits and achieving simultaneous high-fidelity control of several qubits, which are essential to achieve a quantum advantage.

This special issue is intended to showcase the state of the art in various areas of quantum technology and related areas through contributions that involve theories, materials, devices, systems, and software. This Call for Papers welcomes original contributions that reflect the current state of research and trends. In addition, studies revealing the transverse and multidisciplinary nature of quantum technology are appreciated. This special issue covers various essential areas of quantum technology and recent research activities. The topics of interest include but are not limited to quantum technology and artificial intelligence (AI).

AI is pervasive in several fields and offers substantial practical benefits. Machine learning and deep learning enable machines to analyze large volumes of data, learn, offer recommendations, and make decisions. However, current AI and machine learning models are limited to solving specific problems in a narrow domain and present major limitations and diverse concerns. We look forward to receiving contributions in next-generation AI, which features better capabilities and addresses current limitations and concerns. To realize next-generation AI, researchers and developers are actively working in several areas, including enhanced explainability, improved trust and reliability, new AI paradigms (for example, federated learning, bio-inspired AI models, neuro-symbolic AI, and quantum AI), specialized AI hardware, software, and data models, enriched AI-human collaboration (that is, collaborative

intelligence), and artificial general intelligence. Overall, next-generation AI is a highly capable, exciting, and challenging subject.

This special issue examines quantum technology and next-generation AI from the viewpoint of advances and applications that will shape the future:

1. Quantum information, computing, simulation, and machine learning
2. Quantum cryptography and networking
3. Quantum sensing and metrology
4. Quantum control based on classical engineering
5. Quantum algorithms and software
6. Quantum entanglement and teleportation
7. Quantum materials
8. Ultralow-power RISC-V processors
9. Ultralow-power neuromorphic circuits and systems
10. Human-body communication circuits and systems
11. Advanced packaging technologies and system integration (including thermal management)
12. Devices and accelerators for machine learning
13. Processing-in-memory designs
14. Architectures for efficient AI computing
15. Domain-specific architectures of generative pretrained transformers
16. Supercomputer-class system management for training and inference using generative pretrained transformers
17. Ultralow-power computing to accelerate the execution of generative pretrained transformers on edge devices
18. Floating-point unit architectures for efficient computation of generative pretrained transformers
19. On-chip cache memory architectures for handling massive training data of generative pretrained transformers
20. Parallel-qubit simulation methods for quantum computing
21. Parallelization and optimization of quantum simulation using throughput processors (for example, GPU, NPU, GPT-NPU)

Important Dates (tentative)

Paper submission: March 10, 2024

First decision: May 20, 2024

Final decision: July 20, 2024

Publication: October 20, 2024

Paper Submission

Papers should be submitted at

<https://mc.manuscriptcentral.com/etrij> and adhere to the journal's [Author Guidelines](#).

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Ho-Young Cha, Hongik University, Republic of Korea; hcha@hongik.ac.kr

Guest Editors

Shiho Kim, Yonsei University, Republic of Korea; shiho@yonsei.ac.kr

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The Editorial Office can be contacted at etrij@etri.re.kr.

[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](#)

Conferences

GASI 2024

Conference Program Committee, Global Awareness Society International

www.GlobalAwarenessSociety.org

CALL FOR ABSTRACTS

32nd Annual International Interdisciplinary Conference

The Sustainable Development Goals and Global Progress:

Perspectives from the Multidisciplinary Village

Seoul, South Korea, May 23-25, 2024

The Global Awareness Society International (GASI) brings together multiple disciplines in its annual conferences to create a scholarly village in which we share ideas to make the world a better place. Our most recent conferences have used the United Nations General Assembly's Sustainable Development Goals (SDGs) to focus our awareness on the world's greatest needs. Recent events worldwide bring the SDGs to the forefront for scholars and practitioners to consider ways of ensuring social cohesion, economic prosperity and equity, protection of the environment, good health, quality education, and related aspects of well-being. With the UN setting a 2030 target date, nations, institutions, and scholars are assessing progress toward achieving the goals. Every discipline can contribute to solutions that move us toward the Sustainable Development Goals, and scholars in every field are encouraged to join our conversation. This year's theme is *The Sustainable Development Goals and Global Progress: Perspectives from the Multidisciplinary Village*.

We invite authors to propose abstracts for Paper or Panel Sessions. Undergraduate and graduate students may qualify for financial awards; registration may be discounted for first-time or underfunded applicants (see conference web page for details). Abstracts should align with at least one of the 17 Sustainable Development Goals listed below:

(1) No Poverty, (2) Zero Hunger, (3) Good Health and Well-being, (4) Quality Education, (5) Gender Equality, (6) Clean Water and Sanitation, (7) Affordable and Clean Energy, (8) Decent Work and Economic Growth, (9) Industry,

Innovation, and Infrastructure, (10) Reduced Inequality, (11) Sustainable Cities and Communities, (12) Responsible Consumption and Production, (13) Climate Action, (14) Life Below Water, (15) Life on Land, (16) Peace, Justice, and Strong Institutions, and (17) Partnerships to Achieve the Goals.

Conference sessions will be organized into 90-minute periods. Please apply to present in either of two alternate presentation structures. *Paper sessions* will be organized by the conference committee to include up to five individual 15-minute research presentations (each with a single or multiple authors) on related or complementary topics. *Panel sessions* will be designed by abstract submitters to include a number of discussants on a chosen research topic to be covered in roundtable, workshop, or related formats for up to 75 minutes. Both types of session will include at least 15 minutes of audience response for maximum participation. The session site is Ewha Womans University, in Seoul. Onsite presentation is preferred; a limited number of accepted presentations may be made virtually, via Zoom, for those unable to travel.

Conference Proceedings will be publishable online. This and other information about the GASI 2024 Conference can be found at: www.globalawarenesssociety.org/gasi-2024

To go directly to the abstract submission site, please visit: <https://forms.gle/oqmacrYwbfigzfKY8>

ABSTRACT SUBMISSION DEADLINE: November 15, 2023

"The 36th Rhode Island (RI) Transportation Forum was successfully held at the University of Rhode Island (URI) Memorial Union on October 27, 2023. This year's theme was "Intelligent Transportation Infrastructure and System for Eternal Peace and Prosperity." This year's Plenary speaker was Prof. Amy Epps Martin of Texas A&M University who is President of Association of Asphalt Paving Technologists (AAPT) and Prof. Michael A. Knodler of University of Massachusetts-Amherst who is Director of USDOT Region One University Transportation Center (UTC). We also had a wide variety of participants from transportation consulting firms, construction industries, agencies, and academia. This Forum was the 36th gathering after the establishment of our partnership among government (RIDOT and FHWA), construction industries (CIRI), consulting firms (RICE now ACEC) and URI in University's Centennial year 1992. Traditionally, this Forum was opened to all transportation professionals, particularly in New England."

VI. Essays & Poems & Novels

A Plea to The Republic of Korea's Young Economists

Yeomin Yoon

The KAUPA Letters Opinion Columnist
Professor Emeritus, Seton Hall University

[**Note:** Recently, a fellow economist, who earned a Ph.D. in economics in the US many years ago, returned to Korea, and taught at a leading university in Seoul, asked me to share with him my “unvarnished view” of the most crucial task facing young generations of Korean economists. The following is an edited version of what I told him. I shall be grateful if any Letters readers share their “unvarnished view”-- for the education of a person who wants to keep learning and educating himself regarding humans and their society until his last breath.]

I believe that one does not have to be a die-hard capitalist to say that, for the moment, capitalism, or the market system, if one is allergic to the "c" word, is the system that provides the tools to create massive surplus value. However, let me hasten to add that capitalism without a human face would be as detrimental to humanity as the debunked (e.g., Soviet) socialism without a human face was. If I quote a Hungarian saying, "In capitalism, men exploit men, and in socialism, vice versa." I believe that policymakers, if they wish to keep their country's economic system humane, should ponder on the following four observations:

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

The Republic of Korea should not make the same mistake the United States of America has made. During the last four decades, America let the Theology of Neoliberalism displace the Theology of Saint Paul notwithstanding ubiquitous churches. The former represents the economy *of the 1%, by the 1%, for the 1%*. Or, if I borrow the words of Robert Reich, who served as the US Secretary of Labor (1993-1997), the former stands for "socialism for the rich, harsh capitalism for the many" (See his 2020 book, *The System: Who Rigged It, How We Fix It.*)

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

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

Unlike "convergent problems," which are problems that are distinct, precise, and certain beyond any reasonable doubt and can be solved by mathematics, quantification, measurement, and exact observations, divergent problems do not yield to ordinary logic. The pair of opposites, *Liberté* and *Egalité*, is a salient example. Whoever coined the slogan of the French Revolution (1789) insightfully added a third factor: *Fraternité*. Liberty and equality cannot be reconciled without the third "transcending" force – fraternity.

Policymakers cannot solve divergent problems by relying on those economists who attempt to find answers by building mathematical formulae or models. Such issues should and can be transcended, however. A pair of opposites like freedom and equality cease to be opposites at the higher level -- the fundamental human level, where higher forces like brotherliness, sisterliness, love, compassion, understanding, and empathy become available. And such **higher human faculties cannot be developed by preaching the concept of *Homo economicus*** – the reductionism favored by mainstream American economics and finance to “keep the motivations of human beings pure, simple and hard-headed, and not messed up by such things as goodwill or moral sentiments” (See Amartya Sen, *On Ethics and Economics*). **The higher faculties can be generated and nurtured through education that cultivates the “Whole Human”** (전인, 쏘인; 지성/감성/의지를 균형있게 갖춘 사람).

The mindset of "a rational agent who maximizes his/her utility under the given budget constraint" reduces humans to "clever economic animals." This gross reductionism of humans refuses to accept the divergency of divergent problems. It causes higher human faculties to remain dormant and wither away, and when this happens, these clever animals are more likely (than not) to destroy themselves and their society. **It is revealing that a recent study in the U.S. finds that university students who take microeconomics become more selfish after taking the course.**

Servant leadership can harmonize freedom and equality through fraternity

In the 21st century, leaders face the daunting task of helping humanity to make the economy humane by achieving a workable balance of *Liberté* and *Égalité* through *Fraternité* in a sustainable environment. To do so requires

leadership. **What kind of leadership is called for?** In this context, let me paraphrase a passage from Lao Tsu (老子, 노자), a great thinker of ancient China. According to the *Tao Te Ching*, a collection of Lao Tsu's thoughts:

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

A *bad* leader is one whom people fear.

The *worst* leader is one whom people despise.

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

[See Chapter 17 of *Tao Te Ching* (道德經, 도덕경), translated by Gia-Fu Feng and Jane English. Vintage Books, Random House, New York. 1972.]

Servant leadership can achieve such a challenging task as harmonizing *Liberté* and *Égalité* through *Fraternité*. Under *servant leadership*, the people will say, "We did it!" when they achieve acceptable and sustainable living standards in a civilized manner. Furthermore, the people would believe firmly and speak with confidence that "Our future is in our own hands." **A servant leader is a truly enlightened leader.**

Do today's Korean leaders have the wisdom and willingness to become such leaders? If their answer is yes, I believe they should strive, first of all, to **educate the people to become "Whole Persons"** -- rather than "clever economic animals," the concept of which tragically has led to the so-called "happy [hedonistic] slave economic model" in both "one-and-only superpower" and "superpower wannabe," in the eyes of this student of political economy.

Becoming a Whole Person is a prerequisite to serving as a **Servant Leader**. What is a "Whole Person"? Such a person is like-minded with Confucius (孔子, 551 – 479 BCE), whom the Chinese people revere as their First Sage. A disciple once asked, "Master, what is the meaning of "knowing"? Confucius said, "It means *knowing humans*" (지인: 인간들의 됄됨이를 알아봄). According to China's First Sage, "knowing humans" is the supreme study, and cultivating students to become Whole Persons is the primary purpose of education.

[Today's education dominating in America and China provides Korean educators with valuable *fǎnmiàn jiāoshī* (反面教師, 반면교사). This four-character expression, translated as "Reverse Teacher" and allegedly coined or used by Mao Zedong, is often used in China. If paraphrased, the Koreans should "**learn reversely (or oppositely)**" from the "one and only superpower" and "superpower wannabe." In my eyes, the former's prevailing mode of education (based on the concept of *Homo Economicus*) has been producing "clever economic animals" for the last forty-plus years. In contrast, the latter's mode has focused on teaching primarily two things: (1) to be "obedient" and (2) to become "wolf warriors." The products of such education will most likely produce stultified citizens who do not hesitate to exhibit their inhumane values and misbehavior globally. I believe Koreans must and can avoid falling into such pathetic "Plato's Cave," if the Koreans want the world to recognize and respect them as civilized people. Korean educators should educate young students, more than anything else, to "be attentive, intelligent, reasonable, and responsible," regardless of their chosen profession.]

There are notable characteristics of a **Whole Person**. The Whole Person uses *informal* and *formal* narratives to convince people to perform actions. In both narratives, he does not rely on what **Mark Twain** (who I think is the most intelligent person America has produced) called "**three kinds of lies**" -- "**lies, damned lies, and statistics**," or "**dissembling**" (marketing tactics mixing or twisting a modicum of truth with lots of lies to sell products). **A Whole Person has an upright character, whose words are his bond in both personal and public arenas.** At the same time, he is proficient in "*knowing humans*." He is "true-to-life," or "realistic," as to human nature and struggles to cope with it as best as possible. Just as Confucius was fully aware and mindful of **the innately**

imperfect nature of humans two thousand and five hundred years ago, Whole Persons are aware and mindful of humans who are still a mixture of *good* and *evil*. But Whole Persons are not despairing of human prospects; they strive to tamp the latter -- speaking figuratively -- into a genie's bottle and promote the former to the extent possible.

Nowadays, all countries emphasize the importance of STEM (Science, Technology, Engineering, Mathematics). Allow me to cite an outstanding **Whole Person in STEM**: the late Japanese Professor **Junichi Nishizawa** (西澤潤一, 1926–2018) of Tohoku University, well-known in Japan as "Mr. Semiconductor." His lifetime research into semiconductor lasers, optical fiber, and optical diodes led to numerous achievements in optical communications and semiconductors. According to this Japanese electronics engineer/scientist:

"Only the ethical person is an upright human. Only such a human becomes a decent scientist or engineer. All scientists, engineers, and technologists should acquire moral virtues. That is why I have kept **reading more 'vertically'** (on humanities, philosophy, religion, history, and literature) **than 'horizontally'** (on engineering and natural science)."

The late Professor **Nishizawa** was **an exemplary Whole Person**. Allow me to rely on his philosophy to describe my profession in the context of American university education:

Many American academics in mainstream economics and finance do not realize that they have become unsuspecting agents of destruction by actively espousing theories that justify the commoditization of everything. Comfortably enclosed in their academic silo, these mainstream economists, who miserably failed to warn about the impending global financial crisis in 2007/8/9, continue speaking their code, establishing their status rankings and hierarchies in peer-reviewed academic journals, and persuading themselves and one another of their intellectual and professional merit. **They are bright, but the brightest or those so deemed "know one thing, but not two." There is an unkind word, "sophomoric," that is apt when applied to them.** Professor Nishizawa kept educating himself **"vertically"** (on humanities, philosophy, religion, history, and literature) so that he would not become a "sophomoric" engineer/scientist.

At least, **universities should not produce "sophomoric" graduates.** The primary purpose of university education is to help each student establish a lifetime foundation for becoming a Whole Person. Such a person acquires *moral* and *intellectual virtues* that include a strong backbone (self-respect and courage), as envisioned by Aristotle, Confucius/Mencius, and John Henry Newman (who wrote a seminal book, *The Idea of a University*). Thus, at a minimum, fake news, propaganda, and spins cannot fool citizens who have become Whole Persons. More importantly, a Whole Person contributes to society. Such a person also enjoys pursuing justice and makes society more civilized and humane, thus becoming a "maker" (giver) to the community, not a "taker" from society (parasite). Many university educators argue that developing technical competence is essential to finding a well-paying job after graduation. They should also claim (and teach) that the so-called technical or professional competence without proper moral caliber would lead to producing, at best, clever utility-maximizing "economic animals," or obedient "wolf warriors" who shout to the world, "Right or Wrong, My Country! My Country!"

If anyone wants to find some non-whole-person exemplars, look at the people on the center stage of America today:

1. The clowns in the US Congress.
2. The recent former president who behaves like a narcissistic, immature, and miseducated child.
3. The greedy CEOs who are raking in record compensation while refusing to raise the wages of their

frontline workers.

4. The spoiled financiers who want to make even bigger bets with other people's money.

These are today's versions of what Confucius and Mencius called *xiaoren* (소인, selfish, small-minded men and women) who would, more likely than not, destroy themselves and their society.

Forge a moral basis for the national economy

I have a plea to The Republic of Korea's young economists. Economists doing research and teaching 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 social justice. To do so, they should synthesize their normative value judgments with scientific perspectives in economics, keeping in mind that **old, labeled models like capitalism and socialism are modifiable constructs.**

Given that the young Korean economists genuinely want to help their countrymen and women to flourish in a civilized, prosperous, and virtuous society, I believe they should help to have the following "**four No's!**" installed and implemented faithfully for the Korean society:

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 "four No's" requires a paradigm shift, or a new deluge, in the teaching and practice of economics. One of the most significant challenges facing the young generations in the 21st century will be how they can bring economics back to the (ethics) pond where it rightly belongs. **A related challenge will be how they can effectively cope with massive resistance from vested interests when attempting to implement such a paradigm shift.**

Koreans should not repeat the same treacherous mistake Americans made during the past four decades -- the sharply rising concentration of incomes and wealth following the so-called Reagan/Thatcher Neoliberal Revolution in the 1980s. The persistent inequity results from massive deregulation through rampant lobbying by the moneyed class, loopholes in the international tax system that have favored enormous fortunes to the detriment of the general public and the common good, and the economy's over-financialization. The resulting economic system is the one where political power has increasingly fused with economic power through what former U.S. president Jimmy Carter aptly called "**legalized corruption.**" I hope the Korean political/economic system differs from that of America. If it does not, isn't it time for Koreans to rectify their system collectively for their well-being and future generations?

During my professional lifetime, I have had opportunities to visit both "developed" and "developing-emerging" countries. One sad thing I have observed is that so many economists and economic policymakers are locked in the economic model, which is focused obsessively on the short-term gain of the aggregate gross domestic product, neglecting to address the increasing inequality. They need to understand that **persistent inequality speaks to the urgency of the need for a paradigm shift in their political economy.** I hope the young Korean generations will be wise and courageous enough to create and implement a *Hallyu* political economy to protect their nation from "legalized corruption" that has produced a "morally polluted" national economy and pervasive inequality in America.

Additionally, every Korean economist should know that GDP calculations can become largely exercises in the statistical imagination (as is suspected of being common practices in certain hyper-authoritarian or totalitarian countries). **Even if their statistics are accurate, the GDP can be a poor measure of the citizens' overall economic well-being.** The GDP can rise because of arms races, stupid dam-building, or the over-building of high-rise apartment complexes, many of which end up being empty due to the lack of occupants. More importantly, a nation's GDP can rise because a small proportion of the population is getting richer while the vast majority remains in stagnant misery. Valuable as the nation's GDP is, as a rough measure of overall economic activities, it can easily become a fetish and quite misleading statistic. **Korean economists should periodically warn unwary citizens against the potential misuse of GDP statistics.**

There is no such thing as "Smith Problem"

Adam Smith, the founder of the economics of the modern world, wrote two well-known books: *The Theory of Moral Sentiments* in 1759 and, seventeen years later, *The Wealth of Nations* in 1776. Smith himself thought that the former was a better-written book than the latter.

I contend that miseducation in economics in the U.S. has occurred because many mainstream American economists have misunderstood Adam Smith, or partly because of the so-called "Smith Problem"—a perceived contradiction between his theories of *self-interest* derived from *The Wealth of Nations* and "sympathy" (or *empathy*) derived from *The Theory of Moral Sentiments*.

A common understanding by mainstream economists is that "self-interest" practiced by market participants will automatically lead to an optimum allocation of resources via the working of the so-called "invisible hand" of the market. I will first address what Adam Smith meant by self-interest and then the problem arising from emphasizing (or over-emphasizing) the role of the "invisible hand."

Self-interest can take many forms, one of which may be egotism. An egotist seeks his interest with no concern about the impact of his behavior upon others. But **Adam Smith's self-interest is rational (or enlightened) egoism that carries assumptions and principles.** It assumes (a) that all persons are disposed to act to satisfy their interests, but (b) that persons are rational enough to realize that they should not do to others what they do not want to be done to them (a "negative **golden rule**") and to agree to social rules that ensure the universal conformance with this principle. Smith's theory of empathy is compatible with egoism. Empathy is sensing affinity among humans. An egoist, by empathy, recognizes egoism in others. (Empathy should not be confused with natural benevolence.) **Empathy is the source of a sense of fairness that prevents people from harming others out of self-interest,** for they, by empathy, know that others would not want to be so harmed by them just as they want not to be so harmed. **Correctly understood, there must be no such thing as the "Smith Problem."**

Apparently and sadly, any relevance of ethics to economics has been ruled out in America largely due to mainstream economists' misinterpretation of Adam Smith. What mainstream economics has developed is pathetically similar to Bernard Mandeville's system of thought (the decadent life of the rich and super-rich is good for the economy because it creates jobs for servants, maids, cooks, gardeners, chauffeurs, etc.), which Adam Smith denounced. As a result, the study of economics has been uncommunicative with the moral science from which it originated. Contemporary American economics, in general, has shifted from a moral science to merely a mathematically allocative science. *The Hallyu economics* should avoid repeating the same mistake.

Does the market's "invisible hand" recast "self-love" into promoting public benefit?

The following is the famous paragraph that mainstream American economists love to quote from *The Wealth of Nations* to stress the working of "**self-love**" via the "**invisible hand**" of the market for the promotion of public benefit:

"It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their interest. We address ourselves not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages. Nobody but a beggar chooses to depend chiefly upon the benevolence of his fellow citizens."

Based on the above famous line of Adam Smith, mainstream economists love to emphasize that the market's invisible hand reshapes, converts, or recasts selfishness into public benefit. Interestingly, **Saint Paul** dealt with a similar topic. He also considered the relationship between intended and unintended good and evil and their impacts, but he dealt with the issue from the utterly opposite angle:

"I have discovered this principle of life – that when I want to do what is right, I inevitably do what is wrong... Oh, what a miserable person I am! Who will free me from this life that is dominated by sin and death?" (Romans 7:21- 25, *New Living Translation*)

As the Apostle Paul lamented, we often commit evil while we intend to do good. Remember this old saying: "**The road to hell is paved with good intentions.**"

What is the implication of these seemingly contradicting Adam Smith and Saint Paul narratives? My understanding or interpretation is that the market is a black box in which self-interest may or may not necessarily lead to public benefit -- sometimes to public benefit (or good) and some other times to disbenefit (or evil). That is why our society needs the *visible hand* of a competent, uncorrupt government that can supervise the workings of the market and **intervene if necessary to promote the common good**. Additionally, society needs Whole-Person citizens who regularly and diligently scrutinize how their government performs to promote the common good.

We should and can educate our descendants to become *Whole Persons*

Professor G.L.S. Shackle, an eminent late British economist, defined a "complete economist" as follows:

"To be a complete economist, a man (or woman) needs to be a mathematician a philosopher, a psychologist, an anthropologist, a historian, a geographer and a student of politics, a master of prose exposition, a man (or woman) of the world with experience of practical business and finance, an understanding of the problems of administration, and a knowledge of four or five foreign languages. All this in addition to, of course, familiarity with the economic literature itself."
[See G.L.S. Shackle, *Uncertainty in Economics and Other Reflections*, Cambridge University Press, 1968, p. 241.]

I interpret Professor Shackle's words as "**Strive to educate yourself *vertically***" (on humanities, philosophy, religion, history, literature, and so on) as Professor Nishizawa kept telling young Japanese scientists and engineers to do -- so that you can become a **Whole-Person economist**, rather than a sophomoric one. Professor Shackle's

(and Professor Nishizawa's) words will help rising young Korean economists avoid repeating the same gross intellectual mistakes mainstream American economists have made, including their purging of ethics from economics.

For those who regard Prof. Shackle's "mountain" as too high and steep to climb, allow me to end this essay by quoting from Mencius (맹자, 372-289 BCE) regarding education. The Chinese people honored him as their Second Sage for his development of orthodox Confucianism. More than two thousand years ago, the heir of the First Sage (Confucius 공자) likened education to climbing a tall and steep mountain. **Mencius claimed: "We cannot and should not flatten the mountain because students complain that the mountain is too tall and steep to climb."**

We should do our best to continue educating ourselves with all those teachings and pearls of wisdom provided by sages of East and West and educate our descendants to become Whole Persons regardless of their chosen profession. [END]

Biographical Information



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Madame President

Semoon Chang

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I recently had a wonderful opportunity to see *Evita* (the musical by Andrew Lloyd Webber and Tim Rice) at the classy Shakespeare Theatre Company in Washington DC. *Evita*'s name before marriage was Maria Eva Duarte. After her marriage to Juan Peron, she was known as Eva Duarte de Perón, or *Evita* (little *Eva*).

The show was absolutely magnificent. As a ballroom dancer myself, the dancing in the show was very beautiful and exquisite. When the actress Shereen Pimentel as *Eva* sang “Don’t Cry for Me Argentina” early in Act II, only a few in the fully occupied theatre gave her applause. Like those others in the audience, I did not applaud that particular song because her performance was so mesmerizing that I was rendered unable to respond and could only sit motionless. I also felt that applause was insufficient to appreciate her performance. Needless to say, the show received a standing ovation with more than one curtain call for Ms. Pimentel at its conclusion.

Note that I am not calling *Eva* my Madame President. I have someone-else in mind as explained later in this article,

Eva was born on May 7, 1919, in Los Toldos, Argentina. *Eva* was not a happy girl when young. Her parents were not married, her father had a wife and another family, and her family struggled financially.

When *Eva* was 15, she traveled to Buenos Aires to pursue an acting career. *Eva* attracted the attention of a rising political figure, Colonel Juan Perón. The two married in 1945. Peron was elected President and took office in 1946. *Eva* was active during the campaign and became very popular among people whom she addressed as *los descamisados* (“the shirtless ones” in Spanish). *Eva* was instrumental in carrying out many populist policies such as supporting unions, opening new hospitals, schools, orphanages, homes for the aged, passage of the women’s suffrage law, and more. The women’s suffrage law gave women the same right as men to vote in all elections.

Eva died of cancer in 1952 at the young age of 33. *Eva*’s life was the basis of a 1996 movie which starred Madonna. The Lloyd Webber/Rice musical *Evita* was first mounted in 1979. The “*Evita*” I enjoyed at the Shakespeare Theatre in October 2023 is the latest version. The signature song, “Don’t Cry for Me Argentina”, was described by critics as a ravishing musical moment. In my opinion, the entire production was superbly done and I was mesmerized by both the story and its depiction.

While I sat enthralled as “Don’t Cry for Me Argentina” was sung, my mind continued to someone I am calling Madame President. This lady’s life has been more eventful than that of *Eva Peron*. Her name is Park Geun-hye of South Korea. A possible movie and musical depiction of her life story sprang to mind.

Park Geun-hye was born on February 2, 1952, in Taegu, South Korea. She moved with her family to Seoul in the 1950s and grew up in the Blue House, the then South Korean presidential palace. In 1970, she graduated from Sacred Heart Girls’ High School and received a bachelor’s degree in electrical engineering from Sogang University in 1974. Unfortunately, that same year on August 15, her mother was killed in a failed assassination attempt against her father, President Park Jung-hee. This attack was carried out by an agent of North Korea. Geun-hye, at the young age of 22 supported her father by stepping into the role of Korea’s first lady. Her father, then President Park Jung-hee is widely known and respected as the architect of the South Korean “economic miracle”. This economic growth followed decades of postwar poverty. Tragedy again gripped her life when, on October 26, 1979, her father was killed by the head of the then Korean Central Intelligence Agency, Kim Jae-kyu.

In 1998, Park Geun-hye ran for election to the National Assembly as a candidate of the conservative Grand National Party. She won by a decisive margin. She was reelected for four more terms as a representative in the National Assembly (1998–2012). Her career suffered a setback in 2007 when she lost the party presidential

nomination to Lee Myung-bak who was elected as President. In 2011, she was appointed to head the ad hoc “emergency committee” and reformed the Grand National Party into the Saenuri Party.

In August 2012 the governing Saenuri Party nominated Park as their contender for the December presidential election. Her main rival was Moon Jae-In of the leftist Democratic United Party.

In December 2012 Park defeated Moon with a small majority of the popular vote in an election marked by high voter turnout. She took office on February 25, 2013 as the country’s first female president. For about a year, South Korea was in a revival mood. Her performance on the world stage, especially dressed in Korean traditional costume, was very effective as well as glamorous.

A disaster struck In April 2014. The ferry Sewol sank with more than 300 students inside. Instead of trying to find the exact cause of the disaster, the Korean political environment led to a political crisis that the opposition party skillfully manipulated. Soon after this disaster, the Prime Minister resigned. This resignation was followed by the resignations of President Park’s top National Security Adviser and the Director of the National Intelligence Service.

In the summer of 2016, Korea’s largest newspaper, Chosun Ilbo, reported that a member of Park’s administration had been threatening many large companies with the imposition of audits if they did not donate to two charitable foundations that were connected to Choi Soon-Sil who was a close friend of President Park. Aided by the herd-syndrome of Korean voters, the opposition party successfully began the process of removing her from power. On December 9, 2016, the National Assembly voted to impeach Park by an overwhelming margin. On March 10, 2017, Korea’s Constitutional Court upheld unanimously the parliamentary decision, and Park became South Korea’s first democratically elected president to be removed from office.

Park was arrested on March 31. The following month she was indicted on 18 charges relating to abuse of power in her role as President. The most serious charge, bribery, carried the possibility of a life sentence if she were found guilty.

On May 9, 2017, the election to determine Park’s successor was held, and Park’s 2012 opponent, Moon Jae-In, won the election. Two weeks later Park’s corruption trial began in Seoul. Park was held in detention during the trial. On April 6, 2018, Park was found guilty of corruption. This sentence carried 24 years in prison, and a fine of 18 billion won (\$17 million). In July 2018 another trial found Park guilty of illegal use of government funds and she was sentenced to an additional eight years.

The following month, an appellate court ruled that the April 2018 judgment had not considered the full scope of Park’s corruption and her prison sentence was lengthened by one year, and her fine was increased to 20 billion won, nearly \$20million. The sentences were to run consecutively rather than concurrently, so Park faced a total of 33 years in prison.

She was later granted a retrial and in 2020 her sentence was reduced to 20 years. These sentences were upheld by South Korea’s Supreme Court in 2021. In December 2021, President Moon granted a special pardon to Park who was released from prison later that same month on December 31.

From the distance in the United States, the whole process of punishing President Park seemed nothing but a sequence coming from herd-syndrome. Korean people were enjoying the cruel punishment of a globally popular Madame President who crossed minor infraction of laws, if not totally innocent. Even if all the accusations were true, Madame President was not involved directly and became a victim to political maneuvering by political opponents as well as political opportunists.

When Yoon Suk-yeol won the 2022 presidential election in March 2022, defeating the corruption-ridden Democratic Party candidate Lee Jae-Myung, South Korea began to provide the respect to Madame President that she had deserved for many years. South Korea's president-elect Yoon Suk-yeol met and invited Madame President to attend his inauguration. On October 26, 2023, President Yoon Suk-yeol attended a memorial service on the 44th anniversary of the death of former President Park Chung-hee, walking side by side with Park Geun-hye.

After seeing the dramatic presentation of Eva Peron’s life, I can envision a similar compelling and dramatic presentation of the life of Madame President who lost both parents in service of Korea. I believe her life story will be not only spell binding on its own, but can also embody the values that led to the many sacrifices by

so many who have contributed to the miraculous success of today's Korea in the world stage.

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

A Book Review: Sea of Cortez

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John Steinbeck, a prominent American novelist who wrote many novels, departed from Monterey, California, on a boat to collect marine life and seaweed along the way as he sailed south along the Pacific Ocean, eventually exploring the Gulf of California on the western coast of Mexico. He documented his experiences with fellow expedition members, including Edward F. Ricketts. Steinbeck also included photographs related to the expedition, as well as a substantial appendix containing relevant documents and materials.

Sea of Cortez was first published in 1941 by The Viking Press in the United States.

The Gulf of California, known in Spanish as Golfo de California or as the Sea of Cortés (Mar de Cortés), is a long body of water located between mainland Mexico and the Baja California Peninsula.

From March 11 to April 20, 1940, Steinbeck and his expedition spent about six weeks conducting marine life collection activities in Mexico, passing through the California coast. He detailed various events and also described his observations about Mexican culture, customs, religion, politics, and the people.

Through detailed observations of various species, Steinbeck explained their habits, characteristics, and how they coexist with other marine life. Initially, I found this book to be quite different from conventional novels in terms of structure and style, making it somewhat challenging to read. However, I became curious about the subtitle of the book 'A Leisurely Journal of Travel and Research,' which suggests a harmony between research and relaxation, showing how it can be achieved. This sparked my interest in reading the book.

While I usually read books for entertainment, reading books in different formats can also provide us with valuable knowledge. It broadens our perspective and can open our eyes to indirect knowledge acquisition and new fields of interest. Thus, I don't think reading such books is a bad idea.

In fact, the book addresses the seriousness of environmental pollution related to the pressing issue of global warming, which is a major concern today. The author raises concerns about various types of waste floating in the sea and emphasizes the need for humanity to make more proactive efforts to save the Earth.

Reading the content of this expedition and comparing it to the current situation, I believe it can help us gauge the extent of coastal degradation since then. The key question is how much more actively humanity should act to save the Earth. Given how the Earth is constantly being polluted due to human greed, it is essential to conduct ongoing research and take action to maintain a healthy life, both for us and the beautiful ocean, often referred to as the Earth's mother, along with its many marine inhabitants.

Solving these issues may take time and involve various difficulties, but not giving up and making gradual, positive changes in the direction of the Earth's future is essential.

한국어 번역: <https://www.ktown1st.com/blog/VALover/343417>

Prof. Choi's more interesting essays, Korean/Chinese poems and scenic and flower 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.

On April 4, 2023, his second book "[Cybersecurity Applications and Artificial Intelligence](#)" was published by Scholars' Press in Europe. More details about the book can be found by clicking [here](#) or accessing [KSEA Letters homepage](#). Later, [this book was translated into six different languages \(German, French, Italian, French, Portuguese., and Russian\)](#) on October 5, 2023.

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이정길

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근자에 학부모의 괴롭힘 때문에 극단의 상태에 이른 교사가 스스로 자기 목숨을 끊었다는 뉴스가 가끔 신문에 난다. 하찮은 일로 돈을 우리는가 하면 자기의 애는 특별한 아이이니까 함부로 다루지 말라고 협박한다. 그뿐더러 학생이 교사를 구타했다는 어처구니없는 뉴스도 번번이 실린다. 어쩌다가 이 지경에 이르렀는지, 나라의 앞날을 위하여 실로 통탄할 일이다.

나로 하여금 20여 년 전에 읽고 놔둔 책을 다시 집어 들게 만든다. 이케하라 마모루가 26년 동안 한국에서 살면서 느낀 점을 나름대로 적은 책이었다. 『맞아죽을 각오를 하고 쓴 한국·한국인 비판』(중앙 M&B, 1999) 이라는 희한한 제목으로, 나라는 무법 천지고 국민은 염치가 없다고 비판했다.

문인도 아닌 터에 책을 낸다는 것은 생각도 못했단다. 잘난 체하는 건 아닐까? 자기의 괴팍한 성미를 아는지라 내용에 독단과 편견이 들어가지 않을까? 걱정이 많았다고 한다. 한국인들이 일상 생활에서 보여 주는 모습을 속속들이 꿰어 본 다음 적은 느낌이였다. 서른여덟 가지로 나뉜 내용이 비난이라기 보다는 자신의 감정을 솔직하게 전달하는 건설적 비판이어서 고개를 끄덕이게 만든다. 제1장에 들어 있는 '망나니로 키우는 가정 교육'이 내 관심의 대상이였다. 자기가 당한 일이다 아파트 복도에 아무렇게나 팽개쳐져 있는 아이들의 자전거를 보고 가정 교육이 제대로 되지 않는다는 것을 느꼈다고 한다.

일본사람들은 자식을 밖에 나가 남에게 폐를 끼치지 않고 항상 감사하며 사는 사람으로 만들려고 애쓴다고 알고 있다. 아버지가 아들의 학교 교육이 잘못되고 있다 싶어 하루는 담임 선생을 집으로 초대했다. 일본의 수상인 그 아버지가 선생님 앞에서 무릎을 꿇고 깎듯하게 대접하는 것을 목격한 아들의 태도가 일변하여 학교 생활을 전에 없이 잘하게 되었다는 오래 전에 들은 이야기도 생각난다.

가정에서 일상 생활을 통하여 부모가 자녀에게 주는 영향 또는 가르침이 가정 교육이다. 우리의 그 교육은 흔히 태아에게 좋은 영향을 주기 위하여 임부가 정신적인 안정과 수양을 도모하고 언행을 삼가는 태교로부터 시작된다. 세 살 적 버릇이 여든까지 가기 때문에 어릴 때 배우고 익혀 사람이 타고나는 선한 본성을 지킬 수 있게 하려고 서당을 두었으며, 나중에는 학교를 세워 가르쳤다.

중국 송대에 주희가 마음을 닦고 행실을 바르게 하여 삶을 복되게 만드는 데에 필요한 옛 성인들의 가르침을 모아 『소학』을 만들었고, 그 책이 고려 말에 우리 나라에 전해졌다. 여러 가지 형태로 끊임없이 간행되어, 선비치고 그 책을 읽지 않은 사람이 없었다. 명륜편에 아버지는 나를 낳아 주고,

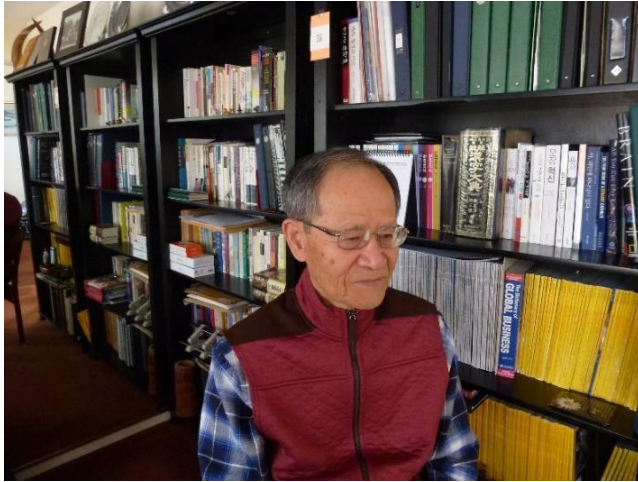
스승은 나를 가르쳐 주고, 임금은 나를 보호해 주어 세 군데서 생명을 받으니 그 셋을 똑같이 섬겨야 한다고 적혀 있다. 우리 나라에서만 사용되는 군사부 일체 君師父一體라는 말의 기원을 거기서 찾을 수 있으며, 다분히 교육의 중요성을 일깨우기 위해 생긴 말이라고 할 수 있다.

우리는 전부터 아름다운 그림이나 사진을 액자에 끼워 걸기도 하고, 붓으로 쓴 성인들의 교훈을 표구하여 벽에 걸어두고 분위기를 띄웠다. 더러 앞으로의 행동이나 생활에 지침이 될 만한 가훈을 만들기도 했다. 그런데 언제부턴가 교육의 방향이 완전히 비뚤어졌다. 과연 부모들이 자식을 어떻게 가르쳐야 하는지를 아는가, 아니면 생각이라도 해본 적이 있는가 의심스러운 세상이 되어 버렸다.

자식을 가르치는 일보다 더 어려운 일은 없다고 해서 그에 대한 의견이 분분하고, 관련된 속담이나 명언도 부지기수로 많다. 우리에게는 매로 키운 자식이 효성 있다는 속담이 있고, 서양에는 매를 아끼면 아이를 버린다는 속담이 있다. 매는 사람이나 짐승을 때리는 막대기·몽둥이·회초리다. 잘 되라고 매도 때리고 꾸짖어 키우면 자식도 커서 그 공을 알아차려 효도를 하게 된다는 것이다. 그러나 벌칙을 정하여 엄하게 처벌하는 것은 삼가고, 애정이 어린 마음으로 편안한 상태에서 훈육해야 한다. 심리학자들은 어른이 할 수 있는 가장 중요한 일은 애들의 말을 주의 깊게 들어 주는 것이라고 한다.

소가족 제도가 정착되면서 우리의 가정 구조가 삼각형이 되었다. 남편과 아내가 양쪽에 있고, 자식이 꼭지점에 위치하여 무게 중심이 된다. 겨우 한두 명만 낳기 때문에 모든 일에 자식이 먼저다. 불편을 덜어 주고 무한히 사랑하는 것은 당연하나, 그것이 자녀 교육의 다는 아니다. 감싸고 도는 것 만이 능사가 아님을 깨달아야 한다. 자식을 불행하게 하는 가장 확실한 방법은 언제나 무엇이든지 손에 넣을 수 있게 해주는 일이라지 않던가.

아무리 어려움을 당할지라도 자식은 꼭 가르쳐야 한다. 하지만 버릇없이 기르면 애물단지가 되는 것이 자식이다. 아이들은 부모의 말이 아니라 행동에서 배운다는 사실을 인식하고, 자식을 가르치는 올바른 법을 배울 필요가 있다. 죄인의 목을 베던 사람을 망나니라고 했는데, 망나니는 언동이 몹시 막된 사람이라는 뜻도 가지고 있다. 공중 도덕과 교통 법규를 준수하는 일은 어릴 적부터의 가정 교육에 달렸으며, 그 교육만 제대로 되면 온갖 사회 문제가 저절로 해결된다.



이정길

전라남도 나주 출생

전남대학교 농과대학 학사 1963

육군통역장교 중위 1967

호주 James Cook 대학교 석사, 박사 1978

전남대학교 수의과대학 교수 2007

전남대학교 명예교수, 미주 한국문인협회

악을 악으로 갚지 말라

백승숙

영남대학교 교육대학원 교수

네 개의 전쟁이 진행 중이다. 러시아/우크라이나 전쟁, 이스라엘/팔레스타인 전쟁, 수단 내전과 말리 내전이 그것들이다. 아마도 더 있을 것이다. 지구상에서 전쟁이 그친 적이 있었던가? 미국에 갔을 때, 외국인인 나에게 인상적이었던 것은 재향군인의 날(Veterans Day)이었다. 미국 사회에 뿌리내린 퇴역 군인들에 대한 존경과 국가 주도의 예우가 우리와는 차원이 다르게 보였다. 그 때 지인으로부터 미국은 대내외적으로 늘 전쟁 중이라는 말을 들었다. 한국도 외부에서 볼 때는, 일촉즉발의 전쟁 위험이 상존하는 나라일 것이다.

이처럼 현대의 시민적 생활에 대해 말하고자 할 때, 그 무엇보다 큰 현대성의 규정력으로서 '전쟁'을 꼽지 않을 수 없다. 평화 시기는 비전쟁 시기일 뿐이다. 한편, 전쟁이 계속 일어나고 있다는 이유로 인해 우리는 폭력에 대해 날로 둔감해지고 있다. 그리고 각 개인이 전쟁에 대해 개입할 수 있는 여지가 너무 적다는 사실은 놀라울 뿐이다. 그저 TV를 보면서 혀를 끌끌 차거나 연민의 눈으로 바라볼 수 있을 뿐, 대부분은 실제로 아무 일도 하지 않는다.

미국의 문명 비평가이자 작가인 수잔 손탁(Susan Sontag)은 그녀의 책, <타인의 고통 Regarding the Pain of Others>에서 현대의 시민들은 스펙터클이 되어버린 폭력의 소비자들이 되어버렸다고 진단한 바 있다. 국내의 조그만 정치적 사안에는 그토록 혈안이 되어 말을 쏟아내던 평론가와 지식인들은 지금 어디로 숨어들었는지? 그들도 외국의 전쟁에 대해서만은 단지 보기만 할 뿐, 발언하지 않는다는 것을 나도 느끼고 있다.

각 전쟁 당사국의 의사결정권자들은 전쟁의 폭력에 의해 죽임 당할 가능성이 적다. 그들은 현장에 있

지 않으면서, 정치적 명분을 위해 전쟁을 지속해나가는 경우가 많다. 그리고 어디를 둘러봐도 책임감 있는 국제적 중재의 노력은 찾아보기가 힘들다. 특히 21세기 들어서, 세계가 생각보다 남의 나라 전쟁에 대해 너무 조용하다는 사실은 전쟁 그 자체보다 더 공포스럽다. 단지 전쟁이 일어나는 그 장소만 예나 지금이나 한결같이 참혹하다. 전쟁의 양상은 여전히 대규모의 살상을 동반하고 있으며, 그 희생자는 주로 비무장 상태의 어린이, 여성을 비롯한 시민들이다.

실은 우리 자신을 향해 총구를 겨누고 있을 폭력에 대해 우리는 너무 아무 생각도 안하고 있는 것은 아닐까? 너무 아무 것도 할 수 없어서, 그것에 관한 사고조차 포기해버린 것은 아닐까? 폭력은 갈수록 인간 사회에 당연히 있을 수밖에 없는 요소로서 자연화(naturalization)되어 나가고 있는 개념 중 하나이다. 철학자이자 공공지식인으로서 한나 아렌트(Hannah Arendt)는 폭력에 대한 유기체적 유비에 대해 우려를 표명했다. 동물들의 세계에서 생존을 위한 투쟁과 폭력적 죽음이 자연스럽게 일어나고 있는 것처럼, 전쟁에 의한 인간의 죽음 또한 자연스러운 현상이라고 생각하는 경향이 있다는 것이다. 여기서 한 걸음 더 나아가 폭력이 창조성을 가져온다는 폭력예찬론도 있는데, 이에 대해서도 아렌트는 강하게 비판했다.

이 시대는 서사가 사라져가는 시대라고들 한다. 수잔 손탁이 말했다시피, 포토 저널리즘, 영상 저널리즘이 우리가 뭔가를 이해할 수 있는 여지를 없애버리는 대신에, 그저 탐닉해서 그것들을 바라보게만 하기 때문이다. 각 개인이 아주 작은 발언이라도 내놓는 것이 아렌트가 말한, 사회에 개입하는 '행위(action)'가 될 수 있다면, 나도 어설프게나마 비폭력에 관한 이야기를 시작해 보려고 한다. 아무 것도 안 하는 것보다는 나으니까.

구약 시대에는 '눈에는 눈, 이는 이로 갚으라'는 율법이 존재했었다. 당시의 종교문화적 컨텍스트로 보면, 이 명령에도 따뜻한 이웃사랑이 들어 있었다. 이가 부러졌는데, 이 뿐 아니라 가해자의 팔까지 부러뜨리면 되겠는가, 눈이 상했는데, 가해자의 목숨까지 빼앗으면 되겠는가. 그러니 과도한 사적 보복을 하지 말고, 피해에 상응하는 정도만큼만 갚으라는 인도주의적 내포가 이 율법에 들어 있는 것이다. 그러

나 신약 시대에 예수는 '악한 자를 대적하지 말고 오른편 뺨을 치면 왼편도 돌려대라'고 했다. 그러면 우리도 예수처럼 죽으라는 말인가? 칼과 총으로 덤벼드는 적에게 무방비로 있으면 죽기밖에 더하겠는가? 실제로 예수는 사형에 처해져야 할 그 어떤 구실도 발견되지 못한 상태에서 죽임 당했다. 그러나 다행히도 근대 법에서는 정당방위를 허용함으로써 폭력으로부터 최소한 자신의 생명을 지킬 수 있는 근거를 마련해 놓았다.

러시아정교회의 정치적이고 폭력적인 힘의 행사를 목격한 톨스토이(Tolstoy)는 '악을 악으로 갚지 말라'는 성경 말씀에서 비폭력주의의 근거를 발견하고 이를 실천하고자 했다. 그는 경전의 말씀을 곧이곧대로 수용한 것이다. 참으로 위험한 일이다. 그런데 그의 이 정직한 받아들임은 이후 사람들의 마음을 움직이기 시작했다. 진리 자체가 가진 역동성이 작동하기 시작한 것이다. 간디(Mahatma Gandhi)와 마틴 루터 킹(Martin Luther King Jr.) 등이 그 후계자들이다. 간디는 자신의 비폭력주의로 대영제국의 식민주의에 저항했고, 마틴 루터 킹은 미국의 공고한 인종차별주의에 균열을 가했다. 예수의 비폭력 정신은 이렇게 근대 세계의 정신문화 속으로 진입해 들어왔다.

실존주의 철학과 현대 신학에 영향을 끼친 키르케고르(Kierkegaard)는 '선을 행하고도 조롱 당하는 일'이야말로 기독교인이 살아가는 방식이라고 했다. 이 또한 예수의 가르침을 있는 그대로 받아들이고자 하는 자세에서 나온 말이다. 이러한 태도들은 경쟁이 치열한 현대 사회에서 개인의 삶에 적용하기 어려운 점이 있다. 그러나 그렇다고 이러한 표현들을 언급하는 것조차 경원시할 일은 아닌 것이다. 이집트의 피라미드에서 발견된 곡식의 씨가 수천 년 후에도 싹을 틔울 수 있듯이, 생명력이 있는 말은 우리의 삶을 전복시키고, 다시 창조하는 힘이 있다.

성인들이나 철학자들은 어떠한 사고를 극단으로 밀어붙여 순수성을 드러낸 경우가 많다. 그리고 그것은 우리의 삶을 정화시키는 효과가 분명히 있다. '악을 악으로 갚지 말라'는 말을 한 번도 들어보지 못한 사람과 이 말을 숙고해본 사람의 삶은 다를 수 있다. 들음은 행위의 씨가 된다. 우리 사회의 폭력을 뿌리째 뽑는 것은 어렵다고 할지라도, 어떤 말을 퍼뜨림으로써 사고의 방향을 바꾸는 것은 기대해도 좋

지 않을까. 이는 위의 말을 이 글의 제목으로 쓴 이유이기도 하다.

좀 더 현실적인 차원에서, 폭력을 막기 위해 아렌트가 현대의 국가들에게 주는 경고로 돌아가 보자. 아렌트가 그녀의 책, <공화국의 위기 Crises of the Republic>에서 폭력의 반대말로 가져온 것은 비폭력이 아니라 '권력'이었다. 제대로 작동하는 공화국의 권력이 감소할 때 폭력을 초대하게 된다는 것이다. 아마도 전쟁 당사국들 중에서는, 권위를 지닌 권력의 감소를 폭력으로 무마하려는 경우가 대부분이 아닐까 한다. 아렌트는 법치가 존중되지 않을 때 쉽게 폭력과 테러에 그 길을 내어줄 수 있다고 생각했다. 그러므로 권력을 자연스럽게 폭력과 묶어서 생각하는 사고의 습성을 버리고, 공화주의적인 권력이 생생히 살아 있는 국가를 유지하기 위해 우리 모두 노력할 필요가 있다. 삼권분립과 법치주의는 현재까지의 인류가 발명해낸 가장 현실적인 폭력 제어 장치일 수 있기 때문이다.



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

VII. News



James Madison University
School of Art, Design, and Art History
invites you to the...

2023 Hanbok Events

Hanbok Masterclass with Suntae Hwang and JungOk Um

Faculty and Student participation from ART392 and INDU404 courses
Duke Hall Rooms 2004, 2027, and 2029
November 4 - 11, 2023

Hanbok Saenghwal: Korean Fashion Then and Now

Lisanby Museum
November 7, 2023 - March 8, 2024

Hanbok Exhibition Reception with the Center for Global Engagement

Holland Yates Hall Lobby (2nd Floor)
November 10, 2023 | 4:30 - 6:30pm

Hanbok Masterclass Reception

Duke Hall Gallery Court
November 12, 2023 | 4-5pm

SADAH Annual Student Wearables Runway Show

Hanbok Highlight & Korean Dance and Music performance from Kate Kim and Jung-Hee Oh
Duke Hall Gallery Court
December 5, 2023 | 5-6pm

Sponsored by College of Visual and Performing Arts, Center for Global Engagement,
Madison Art Collection and Lisanby Museum, and School of Art, Design, and Art History.

MiKyoung Lee
Director of School of Art, Design, and Art History
College of Visual and Performing Arts

James Madison University
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Harrisonburg, VA 22807
Office: 540-568-7330
www.jmu.edu/arts

James Madison University에서 만나는 한복

엄정옥(영산대학교 겸임교수, 단아 대표) e-mail: nan-dana@hanmail.net

황선태(국민대학교 겸임교수, 한복문 대표)

버지니아의 JMU(James Madison University)에서는 한국의 한복전문가를 초청하여 Hanbok Event 2023을 마련하였으며 다양한 이벤트를 선보였다.

이는 JMU College of Visual and Performing Arts의 디렉터인 MiKyoung Lee (이미경) 교수가 주선하여 한복전문가로서 여러 국가에 파견되어 한복교육을 해온 2명의 전문가인 엄정옥(영산대 겸임교수, 단아대표)과 황선태(국민대 겸임교수, 한복문 대표)가 함께 하였다. School of Art, Design, and Art History의 제품디자인과 패브릭 전공학과 교과 수업시간 중 한복제작을 비롯한 한국의 복식문화에 대한 Hanbok Masterclass를 지난 11월 4일부터 10회에 걸쳐 진행하였으며 또한 [Hanbok Saenghwal: Korean Fashion Then and Now](#)라는 주제로 JMU 안에 위치한 [James and Gladys Kemp Lisanby Museum](#)에서 2023.11.7~2024.3.8일까지는 어린이옷을 비롯하여 조선시대의 의상을 재현 및 재해석한 다양한 복식들이 전시된다.

Hanbok Masterclass는 11월 4일 1회차에서 한국복식의 역사와 전반에 관한 이론을 학습한 다음 이후 학생들 각개인의 치수를 재어 12일까지 10회차의 교육시간 동안 본인에게 맞는 치마와 저고리를 완성하여 직접 입고 체험해 보는 시간을 가졌으며, 12월에는 학생들이 직접 만든 한복을 가지고 Runway Show도 진행할 예정이다. 학생들은 10회의 강의시간을 통해 20명이 넘는 학생들 중 1명도 빠짐없이 완벽히 한복을 만들어 내었고 Master와 함께 하는 마지막날인 12일의 Student Presentation and Reception에서 학생들의 의견을 종합해 보면 “한복 제작과정의 디테일에 놀랐다.” “다양하게 많이 배울 수 있는 좋은 기회였다.” “나는 선택을 받은 것 같다. 다른 학생들도 이런 기회를 가질 수 있었으면 좋겠다.” 등의 의견을 개진하여 학생들의 많은 긍정적인 의견도 확인되었다.

Hanbok Saenghwal은 돌옷으로도 착용되었던 여자아이의 치마와 당의, 남자아이 바지저고리와 오방장두루마기와 전복을 비롯한 다양한 쓰개류, 성인용 궁중 당의와 혼례복으로 착용한 활옷과 원삼들, 단령, 그리고 겨울용 전통한복과 배자 등 다양한 한복들에 대한 설명과 함께 약 3개월동안 전시되며, 각 복식들에는 조선시대에 사용된 다양한 직물이 재현된 형태로 볼 수 있어 사용된 직물과 직물에 나타난 문양에 대해 살펴보는 것도 재미있는 전시 볼거리 중 하나가 될 것이다.

JMU의 학생들이 한복을 주제로 전공과 관련된 학습을 하며 다른 국가의 문화도 경험할 수 있는 좋은 기회가 되었으면 하는 바램이다.



Lisanby Museum의 전시 작품들 I



Lisanby Museum의 전시 작품들 II



고름을 직접 매어보는 James Madison University 학생



학생들이 댕기를 직접 만들어 풀 코디 한 뒷모습



실습에 참가한 James Madison University 학생들이 자신들이 직접 만든 한복을 입고 기념촬영

Hanbok Class and Reception at James Madison University

Veronica Choi

The director of the James Madison University (JMU) School of Art and Art History, MiKyoung Lee greeted the JMU art students and volunteer translators including JMU art school alumni Veronica Choi and her family members.

The hanbok class was held in JMU Duke Hall fiber arts studio classroom led by three art professors, who were JMU Professor of Art Education Hannah Sions (KAUPA Lifetime Member), Dr. Jung Ok Um who is the president of Dan-A in Korea, and Professor Rob Mertens, Head of Fibers of JMU.

Hanbok simply means, “Korean clothes (www.vam.ac.uk).” *Jeogori* (저고리), a jacket for women that covered the chest, gradually shortened over time to ease movement. Throughout the Goryeo and Joseon dynasties, violet color indicated royal status. The color of an upper-class woman’s *jeogori* – let others know she had a son and a husband (kccuk.org.uk).

While the colorful hanbok was reserved for the royal family, most Koreans wore white hanbok daily. Wearing white hanbok was a sign of declaration of independence from other countries and being proud of the Korean heritage and national identity.

Dr. Um, the invited Korean hanbok professor, showed JMU students how to do measurements of their own body to make their own hanbok. Memorable artistic techniques in making hanbok were the backstitch, use of French curve ruler, keeping a crisp shoulder line and leaving the light silk fabric flat.

JMU students had a challenging time at the beginning to line up the edges of the fabric equally and doing the intricate math of body measurements, but with the help of Dr. Um and Professors Mertens and Sions, students were able to easily catch on and eventually make their own beautiful hanbok. All the JMU art students made diligent efforts to create their own hanbok masterpiece. One of the students whose name is Julie said, “I’ve learned that in Korea, babies wear hanbok on their 100th day birthday.” I, Veronica, was so amazed that a college student had such advanced knowledge of ancient history.

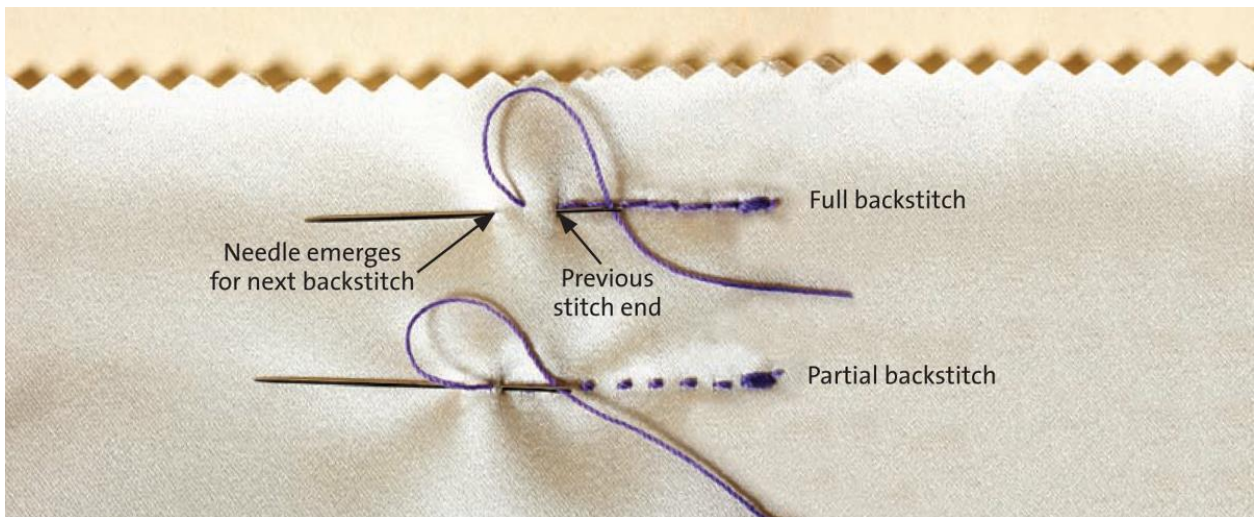
Red, black, yellow, blue, white colors were found in Korean hanbok and in wedding garments (Korea Herald). The traditional Korean design is where the left flap of the upper garment goes over the right flap. Korean hanbok is now worn in special holiday seasons and worn in funerals. The sleeve ends can be worn in a variety of dynamic colors as favored by the woman who wears the hanbok.

The Hanbok Masters reception audiences were warmly greeted and welcomed by the executive director of James Madison University Center of Global Engagement, Dr. Jiangyuan Zhou. Afterwards, Dr. MiKyoung Lee, director of JMU School of Art and Art History introduced the professors, volunteers and JMU students who took part in the hanbok class.

One important lesson that I have learned as a JMU art alumni is that in especially fiber arts, being patient in the progress of making artwork such as hanbok is crucial and paying attention to doing the right math and adherence to precise artistic techniques is necessary. ***



French Curve Ruler- works cited: Amazon.com

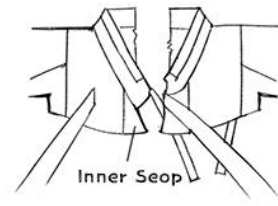
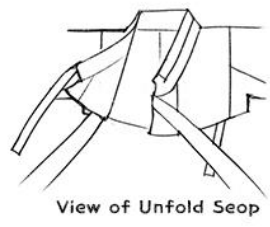
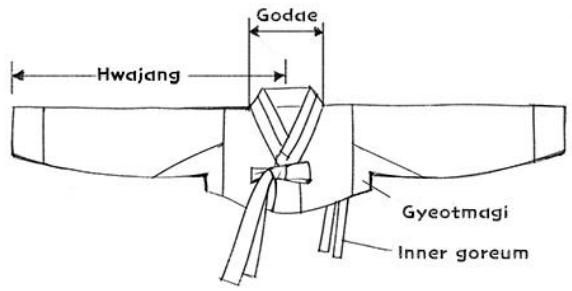
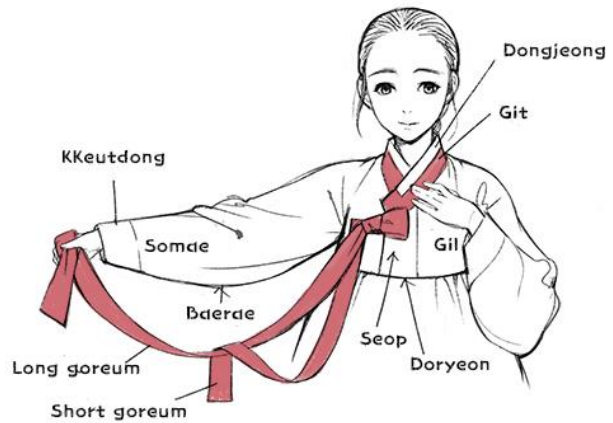


Backstitching- works cited: Threads Magazine



Korean Hanok, traditional home-works cited: cnn.com
 Edge of rooftop is the inspiration for the sewing of top of hanbok

Structure of Jeogori



Hanbok-works cited: Deviant Art by Woonnayoung

Professor Ah-Hyung “Alissa” Park was Appointed as Dean of UCLA Samueli School of Engineering

Relevant URL: <https://samueli.ucla.edu/leadership-alissa-park/>

Celebration of Digitization of the Korea Times Hawaii (한국일보 하와이)

Showcasing: Selected Issues of The Korea Times Hawaii

Deas CKS Ohana:

The Center for Korean Studies is extremely pleased to announce its completion of the digitization of the Korea Times Hawaii (1973-2010). In celebration of the completion of the digitization, the CKS presents:

“Showcasing: Selected Issues of The Korea Times in Hawaii (1973-2010)”

at CKS Lobby from November 15, 2023 to November 22, 2023.

The digitization of the Korea Times Hawaii has been done as part of the CKS digitization of Korean Diaspora Newspapers in Hawaii projects. The projects have been continuing for several years. So far, important Korean diaspora newspapers as below had been digitized and made available at the CKS

Website: <https://manoa.hawaii.edu/koreanstudies/ckslib/newspapers/>.

- The United Korean News (신한국보) (1909-1911)
- The Korean National Herald (국민보) (1913-1968)
- The Korean Pacific Magazine (태평양잡지)(1913-1930)
- The Korean Pacific Weekly (태평양주보) (1930-1970)
- The Young Korean (1921-1926)
- The American Korean (1929-1941)
- The Korea Times Hawaii (하와이 한국일보) (1973-2010)

The digitization of the Korean diaspora news media published in Hawaii is an important project for CKS, because they are the primary sources of Korean immigration history in Hawaii. This CKS digitized collection includes the newspaper copies issued from March 1, 1973 until November 28, 2010. This project was possible because of the generous support by the Korean American Foundation Hawaii (KAFH).

Please come and enjoy the Showcasing – Selected Issues of the Korea Times in Hawaii. Thank you!

Best regards,
Tae-Ung

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THE CENTER FOR KOREAN STUDIES AT THE UNIVERSITY OF HAWAII AT MĀNOA

The Korea Times Hawai'i

Showcasing: Selected Issues of The Korea Times in Hawai'i



November 15 - 22, 2023 · 8:30 a.m. - 3:30 p.m.
Center for Korean Studies Lobby
University of Hawai'i at Mānoa
1881 East-West Road



Center for Korean Studies
University of Hawai'i at Mānoa

The Center for Korean Studies events are free and open to all. For further information, including information regarding access for the handicapped, telephone the Center for Korean Studies at 808-956-7041. This event is supported by the Core University Program for Korean Studies (AKS-2015-OLU-2250005). The University of Hawai'i is an equal opportunity/affirmative action institution.

VIII. Useful Websites and IT Tips

Best Website Designs to Inspire You in 2023

By Adobe Experience Cloud Team

<https://business.adobe.com/blog/basics/best-website-design-examples>

IX. Pioneers

Nam June Paik (백남준: 1932 – 2006)

The Creator of Video Art



[Nam June Paik](#) in New York City, 1983. (Source: Wikipedia)

관련 기사

[제작에만 5년... '예술가' 틀 거부한 '인간 백남준'의 삶](#)

(출처: 동아일보, 2023년 11월 24일)

[Nam June Paik: Moon Is the Oldest TV](#)

(source: PBS, May 16, 2023)



Family of Robot: Baby

A Collection of The Art Institute of Chicago, USA

X. Special Section

하늘의 인문학

영남대학교 명예교수 박홍규

1. 윤동주와 송몽규의 하늘

나는 노을을 보고 밭에 가고, 노을을 보고 돌아오는 시골 생활을 24년째 하고 있다. 너무 슬퍼서 노을 보기를 좋아해 하루에 44번이나 보기도 했다는 어린 왕자와 달리 '하늘을 우러러 한 점 부끄럼이 없기를' 바라며 산다. 하늘은 내 양심의 거울이다. 양심만이 아니라 그리워하는 마음을 비롯하여 하늘은 항상 마음의 거울이다. 그래서 하늘은 마음이다. 기쁠 때도 슬플 때도, 좋을 때도 나쁠 때도 하늘을 본다. 내 마음이 변하듯이 하늘도 변한다. 아침저녁 노을도 항상 변하고 밤에는 없어졌다가 새벽에는 다시 온다. 그래서 하늘을 보면 무상이라는 말이 실감난다. 하늘 무서운지 모른다느니 하늘이 분노한다느니 하는 말이 있지만 나는 하늘을 무섭다고 느낀 적은 없다. 가끔은 하늘에 누가 있는 듯한 느낌도 받지만 그가 하느님인지 아닌지는 모르겠다. 그러나 그는 나에게 다정한 동무이지 무서운 절대자나 독재자는 아니다. 특히 하나의 신은 아니다. 평생 종교를 가져본 적이 없는 나에게는 그냥 다정한 하늘, 자연일 뿐이다.

나는 윤동주를 좋아하고 특히 그의 '서시'를 좋아한다. 1917년에 태어나 독립운동을 하다가 해방 직전에 옥사한 윤동주를 모르는 사람은 없다. 나는 어려서부터 이육사와 함께 그를 좋아하지만, 24년 전 시골에 들어와 살기 전에는 그의 '서시'를 제대로 이해하지 못했다. 그 뒤로 새벽이나 황혼 또는 한밤에 하늘을 자주 올려다보며 윤동주의 '서시'를 조금은 이해하게 되었다.

죽는 날까지 하늘을 우러러

한 점 부끄럼 없기를

앞새에 이는 바람에도

나는 괴로워했다.

별을 노래하는 마음으로

모든 죽어가는 것을 사랑해야지.

그리고 나한테 주어진 길을 걸어가야겠다.

오늘 밤에도 별이 바람에 스치운다.

나는 무신론자이지만 하늘이나 앞새나 바람을 비롯하여 모든 자연의 순수함에 대해 부끄럽지 않기를 바라며 살아간다. 그리고 새벽에 보는 로드킬에 죽은 동물들이나 내가 모르는 모든 죽음을 사랑한다. 그래서 로드킬의 살인자나 강이나 못이나 바다에 오염수를 뿌리는 공장이나 농장을 미워한다. 귀를 찢는 듯한 굉음으로 하늘을 찢는 비행기가 만드는 엄청난 공기오염도, 자가용들이 만들어내는 배기가스도 싫다. 식당이나 부엌이 만들어내는 음식쓰레기도 싫다. 가능한 한 스스로 키운 채소로 자급자족하고 걸거나 자전거를 타는 등, 소박하게 자율적으로 살다가 죽는 것이 내 삶의 모토다. 그래서 윤동주의 '서시'를 좋아한다.

그런데 윤동주의 '서시'에서 '모든 죽어가는 것'은 일제 하 우리 민족이고, '나한테 주어진 길'은 우리 민족을 위한 길이며, '오늘 밤' '바람'도 일제강점기를 뜻하며, 전체적으로 '하늘' '별'과 '오늘 밤' '바람'의 대립을 통해 일제강점기 하 지식인의 고뇌를 보여준다고 해석하는 견해가 일반적이다. 시인이자 독립

운동가였던 그의 시를 그렇게 보는 것도 무리가 아니겠지만, 지금을 사는 우리가 '서시'만을 보면 반드시 그렇게 보아야 하는 지 의문이 든다.

내가 가장 좋아하는 시구인 '하늘을 우러러 한 점 부끄럼이 없기를'이라는 문구는 《맹자》에서 따온 것이다. 그 책의 <진심(盡心) 상>에 나오는 '군자의 세 가지 즐거움' 원문은 다음과 같다.

孟子曰 君子有三樂而王天下不與存焉 父母俱存 兄弟無故 一樂也 仰不愧於天 俯不作於人 二樂也 得天下英才而教育之 三樂也

맹자께서 말씀하셨다. "군자에게 세 가지 즐거움이 있으니, 여기에 천하에서 임금이 되는 것은 끼어 있지 않다. 부모님께서 살아계시고, 형제들이 편안한 것이 첫째 즐거움이고, 하늘을 우러러 부끄러움이 없고 땅을 굽어보아 사람에게 부끄럽지 않은 둘째 즐거움이며, 천하의 영재를 얻어 그들을 교육함이 셋째 즐거움이다.

맹자가 군자의 세 가지 즐거움에 '천하에서 임금이 되는 것은 끼어 있지 않다'고 한 것은 권력욕을 부정하는 것처럼 보이지만, 맹자 자신은 공자와 마찬가지로 평생을 권력욕에 사로잡혀 왕도정치를 주장하며 천하를 주유했음을 생각해보면 그렇게 볼 수 있을지 의문이다. 군자에 왕은 제외되기커녕 군자의 표본인 성인이기 때문이다.

위 줄친 부분에 대해 정명도(程明道, 程顥, 1032-1085)는 "사람이 자신의 사욕을 극복하면 우러러 부끄럼이 없고, 굽어보아 부끄럼이 없어 마음은 넓어지고 몸은 짝 펴지리니 그 즐거움을 알 만하나, 사욕 극복하길 멈추면 굶주리게 된다."고 주석했다. 또한 임지기(林之奇, 1112~1176)는 "이 세 가지 중에 하나는 하늘과 관계가 있고, 하나는 사람과 관계가 있다. 그래서 스스로 다할 수 있는 것은 오직 우러러 부

끄럽지 않고 굽어보아 부끄럽지 않은 것뿐이니, 배우는 사람이라면 힘쓰지 않을 수 있겠는가?”라고 했다. 이는 동양사상의 천지인 사상에 입각한 것이다. 이러한 전통적 해석에도 참고할 점이 없지 않겠고, 운동주의 시구도 그렇게 볼 수 있겠지만, 그것이 '모든 죽어가는 것을 사랑' 즉 기후위기로 인한 생태의 죽음에 대한 사랑과 결부되는 점이 나에게 중요하게 보인다.

운동주의 고종사촌으로 평생을 동반자로 살다가 같은 감옥에서 옥사한 송몽규가 쓴 시에 '하늘과 더불어'라는 작품이 있다.

하늘-

엷히여 나와 함께 슬픈 조각 하늘

그래도 네게서 온 하늘을

알 수 있어 알 수 있어...

푸름이 깃들고

태양이 지나고

구름이 흐르고

달이 옛보고

너하고만은 너하고만은

아득히 사라진 얘기를 되풀고싶다

오오- 하늘아-

모-든 것이

흘러 흘러갔단다.

꿈보다도 허전히 흘러갔단다.

괴로운 思念(사념)들만 뿌려 주고

미련도 없이 고요히 고요히...

이 가슴엔 의욕의 잔재만

쓰디쓴 추억의 반추만 남아

그 언덕을

나는 되씹으며 운단다.

그러나

연인이 없어 고독스럽지 않아도

고향을 잃어 향수스럽지 않아도

인제는 오직-

하늘 속의 내맘을 잠그고 싶고

내맘 속의 하늘을 간직하고 싶어

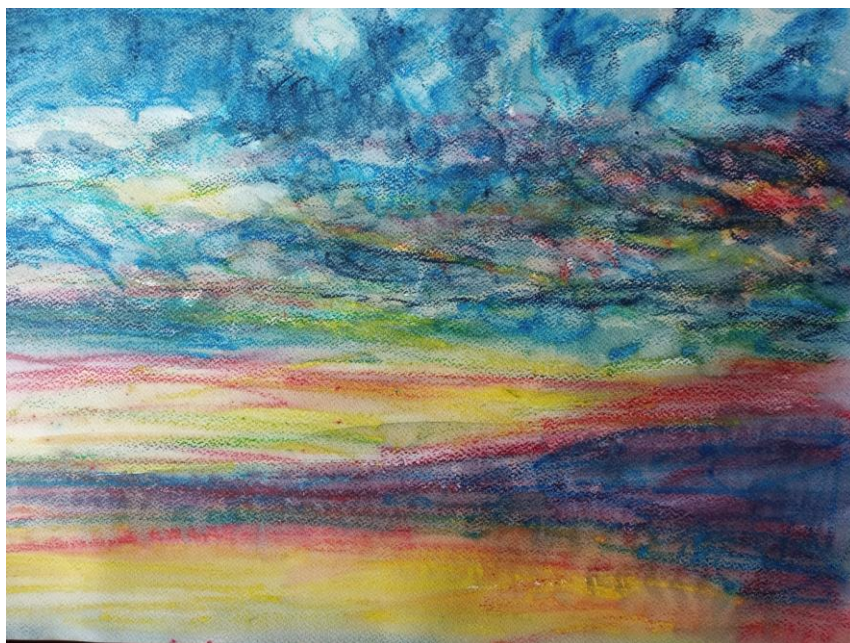
미풍이 웃는 아침을 기원하련다.

그 아침에

너와 더불어 노래 부르기를

가만히 기원하련다.

위 시에서 하늘은 슬픈 역사의 변화를 담고 있지만 여전히 '내 맘속의 하늘'이고 '미풍이 웃는 아침'이 오기를 기원하게 하는 존재다. 그 슬픈 역사는 일제강점일 수 있고, 아침은 해방일 수 있다. 지금 나에게 다시 각각 기후위기이고 기후정의일 수 있다. 그것을 가능하게 할 '내 맘속의 하늘'은 해방을 향한 순결한 의지, 정의를 향한 순수한 의지일 수도 있다.



영화 <동주>에는 중국으로 항일 운동을 떠나는 송몽규가 ана키스트들인 "바쿠닌, 크로포트킨, 전 세

계 인민을 하나로!”라는 대사를 외치며 환호하는 장면이 나온다. 그러나 그가 그런 말을 한 아나키스트로 볼 만한 객관적인 자료는 없다. 따라서 이는 사실과 다른 것이지만, 송몽규를 아나키스트로 묘사한 영화를 잘못이라고 볼 수도 없다. 송몽규를 아나키스트로 본다면 그의 하늘은 자유, 자치, 자연의 아나키즘을 뜻하는 것이 된다.

2. 나의 하늘 그림

시골에 들어와 농사를 짓게 된 24년 전부터 하늘을 쳐다보며 땅을 일구는 것이 버릇이 되었다. 그야말로 천지(天地)를 매일 온몸으로 보고 느끼고 알게 된 것이다. 잠자는 시간을 비롯하여 모든 생활도 천지의 변화에 맞추어졌다. 그래서 8시에 자고 2시에 깨어 5시에 밭에 가서 한 두 시간 일한다. 그리고 하루 서너 번 밭을 오가며 개와 닭들에게 모이를 주고, 날씨가 좋으면 밭에서 몇 시간을 지내며 책을 읽기도 하고 그림도 그린다. 그래서 그린 것이 하늘 그림이다.

내가 그린 하늘은 대부분 여명과 황혼녘이고, 대부분 흐리거나 비나 눈이 오기 전후이다. 그래서 대부분 어둡지만 그래도 한 구석에는 밝음을 남겨둔다. 요컨대 절망 속에서도 희망을-이라는 마음의 표현이다. 나는 최근의 기후위기를 심각하게 느끼고 있다. 이 시대의 가장 중요한 문제점은 지구의 오염화, 정치의 권력화, 사회의 양극화, 심리의 수동화다. 그림을 그리면서 그런 문제점을 의식하지만 그것을 의식적으로 표현하기란 쉽지 않다. 그러나 그런 점을 무의식이 아니라 적어도 잠재의식으로나마 가지고 그림을 그린다고 할 수 있다.

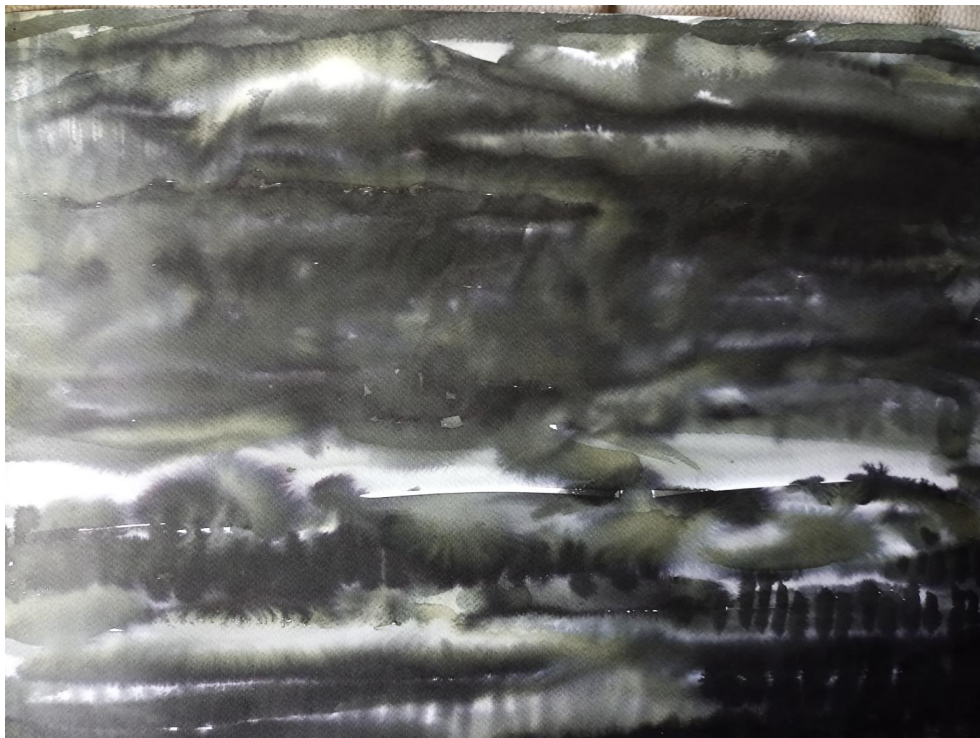
그림을 그리는 것은 전적으로 우연이다. 그러나 그림을 그리다보면 하늘과의 만남, 자연과의 만남이 나 자신도 그 일부이므로 필연이라는 생각이 든다. 그래서 하늘로 가고, 하늘에 뜨고, 하늘로 사라지는 느

김까지 받을 때가 있다. 하늘나라로 간다는 표현이 실감이 난다. 하늘은 항상 변한다. 하늘에게 불변은 없다. 하늘은 하나가 아니다. 절대도 없다. 그런데 왜 사람들은 하나님이니 하느님이니 하는 것일까? 하늘은 여명도, 노을도, 바람도, 눈비도, 그름도, 공기도, 태양도, 달도, 별도 모든 것을 포용한다. 그것은 언제나 변하고 없어지고 새로 생겨난다. 그야말로 무상이다.

내 집은 언덕 위에 있고 언덕 밑으로 밭과 못이 있다. 24년 전 처음 왔을 때 나는 밭에 오두막을 짓고 <월든>을 읽었다. 밭 주위의 못은 월든에 비교할 수 없을 정도로 작고 주변 풍경도 다르지만 그때 나는 소로 이상으로 행복했다. 그러나 몇 년 뒤 그곳에는 축사와 창고, 폐차장과 쓰레기 소각장, 고물상 등이 세워지고 1차선 자갈길이 길의 폭 그대로 2차선 포장길로 변하면서 교통량이 엄청나게 늘어났다. 처음에는 집에서 학교까지 3킬로미터를 자전거로 출퇴근했으나, 길이 2차선이 되면서 차도로 가득 차 자전거 출근은 죽음을 무릅써야 하는 위험한 길로 변했다. 그래서 주변 산길을 찾아 우회하여 홀로 걸어 다녔으나, 사유지를 지키는 사냥개들의 위협을 피할 수 없어 몇 년 만에 포기해야 했다. 이런 변화는 최근 한국의 변화를 압축한 것인지도 모른다. 육류를 비롯한 소비와 자가용을 비롯한 교통의 증가 등을 보여주기 때문이다. 가축공장에서 나오는 폐류를 막기 위해 시위도 했으나 아무 소용이 없었다.

내가 시골에 들어온 계기는 유기농 자급자족을 해야 한다는 생각이 들어서였다. 어릴 적부터 작은 텃밭이 있는 집에서 살아와 직장생활과 함께 시작한 아파트 생활이 너무나 싫어 20세기가 끝나기 전에 도시 아파트 생활을 그만두고 시골에서 농사를 지어야 한다고 생각했다. 그것은 육류나 우유를 비롯하여 공장식 식품을 포기하고, 어떤 화학약품이나 기계사용 없이 자연 식생활을 스스로 해결해야 자연생태가 유지될 수 있다고 믿었기 때문이다. 또한 자가용이나 병원 등에 대한 과도한 의존도 불필요하다고 생각해 자전거를 선택했다. 그래서 시골에 들어오기 9년 전인 1990년에 나는 <행복은 자전거를 타고 온다 : 마이카시대의 에너지위기론>, 그보다 3년 전인 1987년에 <병원이 병을 만든다>를 냈다. 그 뒤

로 미국을 비롯하여 외국에서 몇 년을 살았지만 운전면허증 없이 살았다. 나는 생태 운운하면서 도시, 그것도 서울의 고급 아파트에 살면서 자가용을 굴리며 육식 중심의 생활을 하는 것을 이해할 수 없다. 그래서 선택한 시골생활이었으나 시골도 생태 파괴로부터 자유롭지 못하다. 위 두 권의 책은 이반 일리치가 쓴 책들의 번역이다. 일리치는 자본주의는 물론 사회주의도 경제성장 신화에 젖어있다고 비판하면서 소박한 자율의 삶으로 되돌아가야 한다고 주장했다. 30여년이 지난 지금도 나는 그렇게 믿으며 그렇게 살고 있다. 그러나 나의 시골이 급변했듯이 한국은 물론 세계도 급변하여 코로나19가 생겨나고 마침내 기후위기가 기후파괴를 결과하기 직전에 이르렀다. 그래서 이제 나의 하늘은 암흑천지가 되었다. 나의 태풍 치는 하늘 그림은 온통 검다. 처음에는 채색을 했지만 마음에 들지 않아 묵화로 그렸다. 그 무렵 태풍 속을 힘겹게 걸어가 본 영화 <오픈하이머>의 원자폭탄 폭발과 그로 인한 파괴의 참상에 시달린 탓일까? 내가 하늘을 검게 그린 것은 그 본모습인 암흑을 그린 것이라기보다도 절망이나 슬픔을



표현하고자 해서인지도 모르겠다. 세상에 대한 절망인지도, 기후위기로 인한 절망인지도 모르겠다.

3. 천지인과 가이아

위 그림을 그리면서 어린 시절에 읽었던 <천자문>에서 '하늘 천, 땅 지 검을 현, 누를 황, 집 우, 집 주, 넓을 홍, 거칠 황'(天地玄黃 宇宙洪荒, 하늘은 검고 땅은 누르며 우주는 넓고도 크다)이라고 한 첫 문장이 생각났다. 하늘을 검다고 한 까닭은 무엇일까? 밤하늘이 하늘의 본색이라고 생각한 것일까? 한편 우주는 거대한 공간, 주는 거대한 시간을 뜻한다고 한다. 즉 우주는 시간과 공간을 뜻하며 천지를 비유한다는 것이다. 그 공간은 끝없이 넓고 시간은 인간의 힘으로 어찌할 수 없게 거칠다는 것인데, 이는 자연 속에서 인간은 무력하므로 순응해야 한다는 생각으로 나아가는 것인지도 모른다.

천자문에서 말하는 천지우주와 달리 동양사상에는 천지인(天地人)이라는 개념이 있다. 천지인이란 음양오행(陰陽五行)과 더불어 고대 중국 사상의 근간을 이루는 주역의 기본구조를 구축하는 원리로, 우주의 근원이자 변화의 동인으로 작용하는 세 가지 요소, 즉 천지만물을 창조해내고 운행하는 주체인 하늘과 땅에 만물의 조화와 질서를 주관하는 주체적 존재로써 인간의 역할을 더함으로써 완성한 개념이라고 한다. 천지인을 삼재(三才)라고도 하는데, 세 가지 중에서 지(땅)가 약화되면서 천(하늘)에 포섭되었다. 지가 완전히 사라진 것은 아니지만, 천과 인에 대한 독립적인 자격을 상실하고 천에 종속됨으로써, 그 뒤 삼재론은 천인론으로 사상적 구조와 내용이 바뀌었다고 한다.

동양의 천지인 사상과 유사한 서양 사상에도 많지만, 여기서 강조하고 싶은 것은 제임스 러브록의 가이아 가설이다. 고대 그리스인들이 대지의 여신을 부른 이름인 가이아(Gaia)로 은유되는 지구는 바다·대기·지각뿐 아니라 인간 및 기타 생명체들로 이루어진 살아 있는 유기체라는 것이다. 가이아는 지구와 지구에 살고 있는 생물, 대기권, 대양, 토양까지를 포함하는 신성하고 지성적인 즉, 능동적이고 살아 있는

지구를 가리키는 존재를 말한다. 가이아 이론은 지구를 단순히 기체에 둘러싸인 암석덩이로 생명체를 지탱해주기만 하는 것이 아니라 생물과 무생물이 상호작용하면서 스스로 진화하고 변화해 나가는 하나의 생명체이자 유기체임을 강조한다. 그리고 인간이 가이아를 위태롭게 만들 경우, 가이아는 지구를 건강하게 유지하기 위해 필요하다 싶으면 바로 그 인간을 희생시킬 것이라고 한다. 삼림의 벌목과 온실가스 배출이 지금과 같은 방식으로 계속될 경우 지구 생태계의 균형이 무너질 수밖에 없기 때문이다. 물론 지구 생태계가 급변하더라도 언젠가는 또다시 균형을 회복한다는 것이 가이아 이론이지만 새로운 균형을 찾았을 때도 인류가 지금처럼 계속 지구 위에 생존할 것이라는 보장은 없다고 본다.

동서양을 막론하고 농사를 짓는 사람이라면 하늘에서 햇빛이 쏟아지거나 비가 오고, 사람이 땅에 씨앗을 뿌리고 잡초를 뽑아주어야 먹을 것이 생긴다는 것을 만물의 원리, 최고의 원리로 모르는 사람이 없다. 그것은 뭘 배워서 아는 것이 아니라 인간이면 누구나 아는 상식 중의 상식이다. 남편은 하늘, 아내는 땅, 하늘과 땅이 낳은 사람이 자식이라는 상식도 있다. 하늘이 높고 땅이나 사람은 낮다는 것이 아니라 하늘과 땅이 합쳐져 새로운 생명을 낳는다는 의미다. '하늘을 봐야 별을 따지'라는 속담도 그래서 나온 것이 아닐까? 따라서 천지인이야말로 세상에서 가장 소중한 것이다. 상식이기에 진리인 것이다. 그래서 옛날부터 사람들은 하늘을 향해 절을 하고 하늘에 하나님이나 신들이 산다고도 생각했다. 비가 오지 않으면 하늘이 노했다고 생각해 기우제를 지내고, 땅을 기름지게 하기 위해 거름을 뿌리는 등 여러 가지 노력을 했다. 그래서 물을 소중하게 생각하고 똥오줌도 귀하게 모았다. 나도 그렇다. 물을 철저히 아껴서 목욕이나 샤워는 물론 세수까지도 함부로 하지 않고, 똥오줌도 거름으로 사용하기 위해 열심히 모아 밭에 뿌린다. 그렇게 하는 것이 천지인에 맞다고 생각하기 때문이다. 동양이든 서양이든 산업사회 이전의 농경 사회에서는 하늘과 땅과 사람이라는 세 가지가 가장 중시된 것이 당연했다. 그 이전의 수렵채취사회에서도 하늘은 중시되었다.

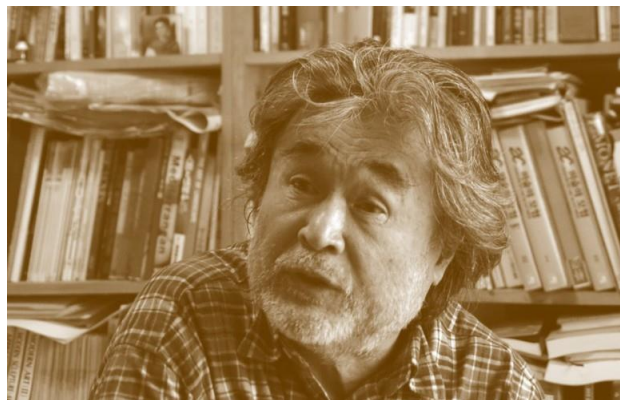
근대산업사회에 와서 우리는 천지인을 잊었다. 그 기점이 되는 1784년은 제임스 와트가 증기기관을 발명한 해다. 이때부터 증기기관 내부에서 화석 연료를 연소하는 방식이 개발되었고, 이후 나온 증기 보트나 기차, 그리고 증기를 동력원으로 하는 여러 산업이 탄생했다. 그리고 이 때문에 대기권에서 배출된 온실가스의 양이 대폭 증가하고 이산화탄소와 메탄의 대기 내 축적량이 증가하기 시작했다. 이처럼 인류가 지구 환경에 큰 영향을 미친 시기를 인류세(人類世, Anthropocene)라고 한다. 현재 우리는 인류세의 파괴적인 결과를 눈앞에서 목격하고 있다. 이상기후 현상에 관한 뉴스를 하루가 멀다 하고 접하고 있으며, 사회 전체가 저탄소 체계로 전환하려 발버둥치고 있다.

그동안 인류는 자유를 성취해야 할 중요한 가치로 추구하면서 이를 타인이나 그들이 만든 시스템이 강요한 부정의와 불평등, 억압, 획일성 등으로부터 벗어나는 것으로만 생각했다. 그러나 자유의 성취는 화석연료의 이용을 통한 문명의 발전과 깊은 관계가 있다. 즉 사회 정치 제도는 지구 환경의 물적 기반과 연관되어 상호 영향을 주고받으며, 사회과학과 인문학을 자연과학과 분리된 영역에서 그 자체의 법칙에만 따르는 것으로 볼 수는 없다. 이는 19세기에 자연과학과 사회과학, 인문학이 제도화되고 전문화되면서 분과학문 체계가 정립되었고 과학과 인문학은 서로 다른 방법론을 가지고 다른 대상을 연구하는 별개의 분야로 분리된 점의 근본적인 반성을 요구한다.

그러므로 인류세는 인간이 자연과 무관한 사회 속에서 살아온 것이 아니라 줄곧 지구의 물질적 조건 위에서 삶을 영위해 왔다는 사실을 자각하게 만든다. 그런 점에서 인류세는 주체적이고 자율적인 인간 주체가 역사의 주인공이 되어 환경과 비인간 존재들을 지배하고 통제함으로써 물질세계를 배경으로 인간의 이상을 성취하는 휴머니즘 시대의 이야기가 아니다. 인류세는 인간이 지금까지는 배경으로 치부했던 비인간 존재들이 무대 위에 한꺼번에 행위자로 등장하는 새로운 드라마의 시작을 알린다. 비인간 존재들은 인간이 완전히 파악하거나 이해할 수 없으며, 인간의 뜻대로 움직일 수 있는 수동적인 대상이

아니라는 점에서 그 자체의 행위성을 갖는다. 인간의 행동은 다른 행위자들에게도 영향을 미치며, 그들의 반응이 인간의 행동을 제한한다. 이러한 비인간 행위자들에 대한 인식은 인간을 세계의 중심에 놓고 자연환경을 단순히 인간의 필요에 따라 이용 가능한 자원으로만 보았던, 인간을 예외적이고 특권적인 존재로 보는 인간중심적 사고에서 벗어날 것을 요청한다.

이는 서양의 경우 기독교의 천지창조론의 반성을 요구한다. 린 화이트 2세(Lynn White Jr.)는 1976년에 쓴 유명한 에세이인 「우리 생태학적 위기의 역사적 뿌리」에서 유대교-기독교 전통의 인간중심주의가 “자연 사물의 감정에 무관심한 분위기에서 모든 자연을 이용하는 것을 가능하게 했다”고 주장했다. 마찬가지로 동양의 천인론에 대한 반성이 필요하고, 그 이전의 천지인론 또는 삼재론으로 돌아가야 한다. 다시 윤동주의 '서시'에 나오는 “죽는 날까지 하늘을 우러러/ 한 점 부끄럼 없기를”이라는 구절을 외면서 그 부끄러움이 생태위기를 사는 인류의 일원으로서 갖는 양심의 가책이 아니기를 빌면서 이 글을 마친다. 누가 뭐래도 작은 나의 발에서 유기농을 하여 자급자족하고, 자가용을 타지 않고 걸거나 대중교통을 이용하면서 소박한 자율의 삶을 꾸려나가는 것이 나의 행복이다.



박홍규

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

Silla from Zhina (Southern China) to Korean Peninsula

백제 부용국 신라가 대만섬에 있었다

이돈성

봄 춘 기: 간략 소개

한반도를 통일한 신라(新羅)는 옛부터 여러 글자로 기록 되었다. 광개토대왕 비문에 실린 신라 임나 가라(新羅 任那加羅) 와 같은 글자가 남조 역사서에 있다. 이를 왜왕 (倭王)이 다스렸다고 했다. 사기 평준서 (平準書)에 실린 창해지군 (滄海之郡) 지역을 광개토대왕이 정벌 했다.

전국시대에 고조선의 마지막 수도 금미달(今彌達)이 침략을 받아 셋으로 분산 되었다가 진시황 때에 완전히 정복 되었다. 그곳 난민들 (濊貊, 斯)이 발해만으로 내려와 여러 소읍 국가를 세웠다. 점차로 한해의 동서 연안을 따라 흐터져서 남중국 해안 4000 여리에 걸쳐 신미제국 (新彌諸國) 20여 국을 이루고 살았다. 이를 남조 역사서에는 왜 백제 신라 임나 가라 진한 변한 “倭百濟 新羅 任那加羅 秦韓慕韓” 일곱 나라를 비미호 (卑彌呼)의 후손 왜왕이 다스렸다. 그들이 동남아 번성 하던 남방 불교를 해안을 따라 올라와, 강남을 거쳐 한반도와 일본 열도에 전했다. 신미제국을 이루었던 부여(夫餘, 扶餘)의 후손들이 한해 남쪽 항로를 건너 한반도와 일본에 정착 했다. 중원에 남아 있던 사람들을 학가(客家 Hakka)라고 한다.

이러한 장구한 세월 속에 지역과 시대에 따라 어음 변화로 같은 사물을 여러 글자로 표기 했다. 섬(Island, 島)을 주 또는 염(洲州)자로, 위 또는 높다는 뜻을 상(于上相)자로, 강의 상류란 뜻을 상(湘)자로 기록 했다.

진시황이 발해(勃海; 勃 : 排也)의 봉래산에 신비스러운 약초가 있다는 방사 서시 (齊人徐市)의 말을 듣고 젊은 남녀 수천명을 바다로 보냈다. 오나라 손권(吳 孫權, 182년 -252년) 또한 신비의 약을 구해 오라고 명하여 갑사 만인 (甲士萬人) 을 바다에 보냈다. 이주(夷洲)에 갔던 사람들은 원주민을 잡아 돌아 오고, 더 멀리 단주 (亶洲) 로 갔던 병사들은 실종 되었다. 약초를 구하러 갔던 이주 (夷洲) 단주 (亶洲)를 양서와 통전에는 건모라 (健牟羅)로 기록 했다. 수나라가 중원을 통일하던 때에 이 섬을 백제 부용국 탐모라국 (擘牟羅國) 이라 했다. 중원을 통일한 후에 수나라가 처음으로 한해를 건너 한해 동쪽을 탐사 했다. 일본으로 가던 항로에 나타난 제주도를 모(牟)자를 빼고 탐라국(擘羅國) 이라 했다. 수서에 실린 일차 사료를 잘못 풀이 하여 대만섬을 제주도로 인식했다.

금미달을 떠나 동남아로 진출 했던 부여의 후손들이 개발한 항로를 따라 서구인이 1543년에 일본 열도에 이르렀다. 그 항로에 있던 대만섬에 기지를 만들고 1624년 경에 Formosa란 이름이 나타났다. 통일 신라 후기의 무장 장보고 (張保臯, ? - 846년?)가 해상권을 장악 했다. 한해를 누비던 대륙백제의 후손이 왜구 (倭寇)가 되었다.

여름 하 승: 역사적 전개

1. 전국시대 고조선의 마지막 수도가 금미달:

일연 스님은 출처를 밝히고, 고조선의 발생과 수도 이전을 남겼다. 이를 근거로 중원 기록 속에서 “동이 수령 백익(伯益)이 단군왕검(壇君王儉) 이었다”고 논증 했다.⁵⁵ 서쪽 에서 온 유목민 용(西戎)족이 흥산문화를 이루고 분수(汾水)를 따라 남쪽으로 내려와 치수사업을 했다. 책임자로 맡겼던 젊은 우(禹)가 너무 난폭 하여 밀려 나고 동수령 백익이 최초로 제정일치(祭政一致) 통치권을 인준 받은 단군왕검이 되었다. 용우의 아들 개(益乾啟位, 啟殺之)가 주동이 되어 백익을 살해하여 오랫동안 싸움이 있었다. 이를 황제와 치우의 싸움이라 한다. 탁록(涿鹿)이란 족쇄를 채운 돼지와 사슴 때란 뜻으로 고구려와 부여를 상대로 싸운 전쟁이란 뜻이다.

고조선 세력은 북쪽으로 밀렸다. 륵병(勒兵)이란 용어가 있다. 금미달(今彌達)에 살다 아사달에 돌아가 산신이 되었다는 마지막 단군을 불가 에서는 굴래를 단단히 씨운 지도자라 하여 미륵보살(彌勒菩薩) 로, 도가 에서는 큰 기러기 홍(鴻), 유가에서는 작은 기러기 안(雁)자로 바꾸어 안문(雁門) 관을 세웠다. 그곳에 상건하(桑干河) 가 지난다. 상간(桑干)이란 글자는 세 지도자를 뜻했다. 흉노, 부여, 고구려 의 세 지도자가 살던 곳을 지나는 여울을 상건하라 했다. 그 일대에 있던 금미달을 중산국이라 했다.

신목(神木)의 일종라던 부쌍(搏桑)을 음차하여 부쌍(扶桑)이라 했고, 훈역하여 양곡(暘谷)이라 했다. 논어에 당우지제 어시위성(唐虞之際 於斯為盛)이라 했다.⁵⁶ 즉 요순 시절에 예맥족이 번창 했다는

⁵⁵. 단군왕검(壇君王儉)은 실존 인물이었다. [The legendary Dangun Wanggeom was a real person « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#).

⁵⁶. 《說文》日初出東方暘谷，所登搏桑若木也 搏桑，神木，日所出也。杻一名櫨，今宮園種之，名萬歲木”“桑”은 약(若)으로香草名，即杜若北海海神名. 暘：日出也。从日易聲。《虞書》曰：「暘谷。」日初出東方湯谷，所登搏桑，叒木也。象形。凡叒之屬皆从叒

뜻이다. 그 곳에 환웅의 아들이 뜻을 두고 내려와 나라(意在斯焉古朝鮮)를 세웠다. 고조선 세력이 계속 북쪽으로 밀려 전국시대에는 산속(中山)에 있었다.

부쌍 이라 하던 지역에 공자가 복과 거문고 사용법을 배웠다는 조씨의 시조 양자(襄子)가 살았다.⁵⁷ 황제(黃帝)가 동쪽의 청구(靑丘) 땅에 이르러 자부선인을 만나 삼황내문(三皇內文)을 받았다는 곳이다. 이 지역을 삼한(三韓)땅 청구(靑丘)라고 했다.⁵⁸ 이 때 북쪽 세력을 이끄는 “세 지도자(三監, Three Leaders/ Hahn/Gahan, 三幹, 三韓)가 쌍간하(桑乾河) 유역에 나타났다. 이곳에서 “홍노 동호 북부여”의 지도자가 나타났다.⁵⁹ 청구(靑丘)란 곳을 람전(藍田山, 藍田, 藍田璧玉 藍三種. 令支縣之藍山) 이라 했다. 청출어람(靑出於藍)이란 사자 성어가 나타난 중산국이 있던 곳이다. 진수가 금미달 지역에 있었던 삼감(三監)을 삼한(三韓)으로 바꾸어 었다.

고조선의 발생지가 사마천의 고향이다. 아버지 태사공의 유언(意在斯乎)에 따라 온갖 고난을 격으면서 사기를 마쳤다. 사마천은 홍범구주 이윤유서란 글자를 바꾸었다. 홍범(洪範)을 “鴻範”, 구주(九疇)를 구등(九等), 이윤(彝倫)을 상윤(常倫), 유서(攸敘)를 소서(所序)이라 했다. 홍범(鴻範, 洪範)이란 “온 마을이 합심하여 치수사업을 하던 공공(共工)시절에 나타난 율법”이란 뜻이다. 이를 주관한 단군을 큰 활을 든 지도자 두루미 미(彌)자로 기록 했다. 부여를 상징하는 사슴, 산삼(山蔘)이 신선도와 십장승에 필수로 두루미와 부여를 상징하는 사슴이 실려 있다.⁶⁰ 시경에는 홍자 안자(鴻雁)가 많이 보이고, 홍안지례(鴻雁之禮)란 관습이 있다.⁶¹ 관자에는 금국미란(今國彌亂), 해양지국(海王之國)문구가 있다. 춘추전국시대 고조선 사람 들이 중원을 석권했다는 뜻이다.⁶²

2. 부여의 시말: 부여의 어원과 발생지는 황하문명 발생지에서 나타났다고 여러번 설명 했다.⁶³

57. [韓詩外傳](#): 孔子學鼓琴於師襄子而不進. [孔子家語](#) 辯樂解: 孔子學琴於師襄子.

58. [삼한\(三韓\)땅 청구\(靑丘\)의 새로운 고찰: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

59. [康熙字典](#) 藍: 染靑草也. 《詩·小雅》終朝采藍. 《通志》藍三種: 蓼藍染綠, 大藍如芥染碧, 槐藍如槐染靑. 三藍皆可作澱, 色成勝母, 故曰靑出於藍而靑於藍. 又《古今注》燕支, 中國人謂之紅藍. 又《說文》瓜苴也. 又《酉陽雜俎》藍蛇, 首有毒, 尾能解毒, 南人以首合藥, 謂之藍藥. 又鳥名. 《爾雅·釋鳥》秋鴈, 竊藍. 《註》竊藍, 靑色. 又濫也. 《大戴禮》文王官人, 藍之以樂, 以觀其不寧. 又地名. 《晉語》三卿宴於藍臺. 《水經注》新河出令支縣之藍山. 《杜甫詩》藍水遠從千澗落. 又《綱目集覽》伽藍, 梵語, 猶中華言衆園. 《通志·氏族略》戰國時中山大夫藍諸.

60. [홍범구주\(洪範九疇\) 이윤유서\(彝倫攸敘\)의 뜻: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

61. [毛詩正義](#): 《禹貢》注云: 「陽鳥, 鴻雁之屬, 隨陽氣南北.」不言陰者, 以其彭蠡之澤近南恆暖, 鴻雁之屬避寒隨陽而往居之, 故經云「陽鳥攸居», 注釋其名曰陽鳥之意, 故不言陰耳.

62. [발조선 시대\(發朝鮮時代\) « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#).

63. [부여의 시말: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

산해경에는 호부여지국(胡不與之國)이 실렸다. 서쪽에서 온 <오환족(烏孫, Scythian) 으로 그 일대에 살던 사람들과는 다른 떠돌이> 라는 뜻이다. 시경 조풍에 부유(蜉蝣) 편명이 있고, 순자에는 부유작시(浮游作矢)라고 했다. 떠돌이 방랑자란 뜻이다. 이들이 단군 왕검이 피살 당하자 분산되어 한 부류는 북쪽으로 밀려 갔다. 남쪽으로 피해 갔던 사람들이 토속 신앙을 인도 동북쪽에 전하여 원시 불교가 나타났다. 이를 신앙촌(Sinja village)이라 한다.⁶⁴ 원시 불교가 전국시대에 금미달 지역(燕都)에 들어 왔다. 그곳에서 신라의 초기 이름 시라(尸羅 斯羅)가 나타났다.⁶⁵ 금미달에 살던 마지막 단군을 굴래를 씨운 미란 뜻에 미륵(彌勒)이라하고, 그 전 단군을 전륜왕(轉輪王, 轉輪聖王)이라 하고 이름을 양거(襄佺)라 했다.⁶⁶ 수도 였던 양(懷山襄陵)을 떠나간 사람이란 뜻이다. 그가 글자를 만들었다. 금미달에 살던 예맥(濊貊, 斯, 泰, 黎)족이 발해만으로 내려 왔다. 오팽이 조선을 매달하여 창해군이 나타났다. 이는 한무제가 위만의 손자 우거왕의 영역을 침략 하기 20여년 전이다. 이를 후한서에 예군남여(濊君南閩)가 28만명을 이끌고 요동으로 갔다고 했다. 금미달 지역을 사마천은 미지 수천리(彌地數千里)라 했다.⁶⁷ 그로 부터 해하 수계에서 발해만 연안에 이르는 지역에 조선(朝鮮)이 있었다.⁶⁸ 전국시대 후기에 부여(夫餘)가 나타났다. 중원에 흐터져 살던 부여 후손의 유래를 광운에 “餘, 濊”자 설명에 있다.⁶⁹ “餘”자는 부열/설(傳餘)을 간략한 글자다.

[戰國策 燕策](#) :且夫秦之攻燕也，逾云中、九原，過代、上穀，彌地踵道數千里。

⁶⁴. [Sinja Valley - Wikipedia](#).

⁶⁵. [太平廣記 幻術一](#) 天毒國道人:燕昭王七年，沐骨之國來朝，則申毒國之一名也。有道術人名尸羅。問其年，云。百四十歲。荷錫持瓶，云。發其國五年，乃至燕都。喜術惑之術。於其指端，出浮圖十層，高三尺，乃諸天神仙。巧麗特絕。列幢蓋鼓舞，繞塔而行，人皆長五六分，歌唱之音，如真人矣。尸羅歎水為霧霧尸羅歎水為霧霧。閩數里間。俄而復吹為疾風，霧霧皆止。又吹指上浮圖，漸入雲裏。又於左耳出青龍，右耳出白虎。直入於口內。復以手抑膺上。而聞衣袖之中，轟轟雷聲。更張口。則向見羽蓋螭鵠。相隨從口中而出。尸羅常坐日中，或化為老叟，或變為嬰兒，倏忽而死，香氣盈室，時有清風來，吹之更生，如向之形。呪術術惑。神怪無窮。

⁶⁶. [大唐西域記](#):釋梵窣堵波前。是蓮華色苾芻尼欲先見佛化作轉輪王處。如來自天宮還瞻部洲也。時蘇部底唐言善現。舊曰須扶提。或曰須菩提。皆訛也宴坐石室。淨飯王太子捨轉輪王位。悲愍六趣苦行六年。證三菩提具一切智。是吾師也。 [全唐詩](#): 帝作轉輪王，師為持戒尊。

⁶⁷. [史記 蘇秦列傳](#): 且夫秦之攻燕也，踰雲中、九原，過代、上谷，彌地數千里，雖得燕城，秦計固不能守也。 [戰國策 燕策](#) :且夫秦之攻燕也，逾云中、九原，過代、上穀，彌地踵道數千里。

⁶⁸. [史記 秦始皇本紀](#): 車同軌。書同文字。地東至海暨朝鮮，西至臨洮、羌中，南至北向戶，北據河為塞，并陰山至遼東。 [史記 平準書](#)、彭吳賈滅朝鮮，置滄海之郡，則燕齊之間靡然發動。 [戰國策](#) : 北說燕文侯曰：「燕東有朝鮮、遼東，北有林胡、樓煩 [方言](#) : 燕代朝鮮洌水之間曰盱。

⁶⁹. [廣韻](#): 餘：殘也，又姓晉有餘顏又漢複姓三氏晉卿韓宣子之後有名餘子者奔於齊號韓餘氏又傳餘氏本自傳說說既為相其後有留於傳巖者因號傳餘氏秦亂自清河入吳漢興還本郡餘不還者曰傳氏今吳郡有之風俗通云吳公子夫概奔楚其子在國以夫餘為氏今百濟王夫餘氏也。 [廣韻](#) -> [去聲](#) -> [廢 穢](#): 濊：濊貊夫餘國名或作濊貊又汪濊。 [扶余国 - 维基百科，自由的百科全书 \(wikipedia.org\)](#).

3. 설문해자(說文解字)의 본 뜻:

훈고학에 필수가 되는 허진의 설문해자(說文解字)는 설/열(說)이 만든 글 문(文)을 풀이 했다는 뜻이다. 열(說)이란 부열(傳說)을 간략한 글자다. 부암(傳巖, 傳巖, 불함산), 즉 아사달(阿斯達) 에서 수미(胥靡) 로 일하던 사람 이 열 또는 설이라곤 읽는 부열(傳說)이다.⁷⁰ 사무원으로 기록을 하던 사람이란 뜻이다. 그가 남긴 설/열문(說文) 을 허진이 한자 한자 풀이 했다. 이를 창힐이 만들 었다고 한다. 당나라 때에 불교 스님들이 편술한 법원 주림 (法苑珠林)에는 창힐(倉頡) 이전에 고조선에는 거루선인(佉樓仙人 佉盧)이 쓰던 글자가 있다고 했다.⁷¹ 신라 초기 이름 또한 시로 (斯盧)다. 거루 선인이 예맥족 (斯)이란 뜻이다. 문수 (文殊)보살이란 글(자) 를 다루던 보살 이란 뜻이다. 거루란 고조선의 궁궐 대루각을 떠난 성인 이란 뜻이다. 이를 불가에서는 여러 글자로 기록 하는 가락국의 어원인 가라 (Khara 伽羅, 加羅)란 이름이 나타났다.⁷²

고조선 수도가 중원세력의 침략을 받아 패허가 된 상황을 모티브로 대루탄경 (大樓炭經)이 나타났다. 기세경(起世經)에는 제석(帝釋)이 환인(桓因) 과 천상의 패권 다툼을 했다는 기록이 있다.⁷³

거루선인을 루번(樓煩)이라 했다. 괴로움을 격던 루각이란 뜻이다. 임유관 즉 안문관 일대에 있었다. 금미달이 수란을 격던 시절에 살았던 맹자는 이루 상하 (離婁上下) 편을 만들었다. 남쪽 세력이 고조선 세력과 안문관 일대에 있었던 연(燕)과 역수(易水) 연안에서 겨루었다. 같은 글자를 불가 에서는 달리 풀이 했다.⁷⁴ 하여 “勃海”는 [밝은 해]란 뜻으로 조선 땅, 즉 아침이란 뜻이 있는 진 (晉; 明出地上, 晉)

⁷⁰. [史記](#) 鄭世家: 「高辛氏有二子, 長曰閼伯, 季曰實沈, 居曠林, 不相能也, 日操干戈以相征伐. 后帝弗臧, 遷閼伯于商丘, 主辰, 商人是因, 故辰為商星. [廣韻](#) -> [去聲](#) -> [廢](#) -> 穢: 滅: 滅貊夫餘國名或作穢貊又汪滅. [扶余國](#) - [維基百科, 自由的百科全書 \(wikipedia.org\)](#).

⁷¹. [佛學大辭典/文殊 - 維基文庫, 自由的圖書館 \(wikisource.org\)](#)

Mañjuśrī, 文殊師利之略, 舊稱文殊師利, 滿殊尸利, 新稱曼殊室利. 佉: 《內典》薄佉羅, 卽月支也. 又人名. 《法苑珠林》造書凡三人, 長曰梵, 其書右行. 次書佉盧, 其書左行. 少者倉頡, 其書下行. 又佉沙國, 卽疏勒也. 見《唐書·異域志》又神名. 《釋書》佛說彌勒成佛經, 其先轉輪聖王, 名儂佉. 有四種兵, 不以威武, 治四天下. 又《陀羅尼經》佉佉. 《註》文殊眷屬. 《又》佉佉佉佉. 《註》普賢眷屬. ◎按佉, 梵音去佐切, 見就形門. 今不從, 只以音和門, 丘伽切, 釋之爲是. [三國遺事](#): 慈藏法師西學. 乃於五臺感文殊授法詳見本傳文殊又云. 汝國王是天竺剎利種. 王預受佛記. 故別有因緣. 不同東夷共工之族. 然以山川崎嶇故.

⁷². [We Need Another Voice. Taoism to Zen Buddhism.](#) by Mosol Don S. Lee MD. Xlibris. April 11, 2023. Chapter 4: Birth of Buddhism and Spread. Epilogue: Geum Midal (今彌達) to Mireuk (彌勒) Faith.

⁷³. [논란이 많은 여러 가야의 실체. < Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

⁷⁴. [通典](#) 鹽鐵: 管子曰: 「海王之國, 海王者, 言以負海之利而王其業.」 [康熙字典](#):

《[前漢·地理志](#)》 薊南通齊趙勃碣之間. 《註》師古曰: 勃, 勃海也. 勃: 《[字彙補](#)》同勃. [法苑珠林](#): 八參磨濕嚙娑羯

의 영역 높은 산봉우리가 햇살이 비추었다는 뜻이다. 이 높은 세(三) 산에 신선(神仙)이 산다고 믿었다. 이를 바다로 인식하여 선남선녀 수천명을 배에 태워 바다로 보냈다. 그들이 배를 타고 떠난 지역이 산동반도 북쪽, 또는 남쪽 낭야대라 한다.

4. 금미달에 살던 사람들이 상형문자를 만들어 사용 했다. 대륙 사람들이 글자를 만들어 쓰던 방법을 육서(六陸書)라고 한다. 북쪽 대륙에서 내려온 예맥족이 사용했다. 예맥족을 천할 시(斯), 더러운 예(隸書, 穢書) 노예(奴隸: 直隸省, 隸省作晉) 등 여러 글자로 기록 했다. 번체자(繁體字)의 기원이다. 번(繁)자는 변한(弁韓)의 변이 와전되어 여러 글자로 적었다.

동북아 문명의 기틀을 닦은 사람들이라 예맥족을 태족(泰族)이라 했다. 이에 사람인 변에 태족(傣族)을 만들어 동남아 지나(支那)에 사는 소수 민족으로 풀이 한다. 지나에 사는 묘족(苗族) 이족(夷/彝族)이란 이름은 삼묘, 백익, 치우천왕과 같은 예맥(濊貊, 斯, 泰, 黎)계통이라 한다.

후한서(後漢書)에는 시경(斯經), 시문(斯文), 시도(斯道) 하는 글자가 있다. 단군설화에 “意在斯焉古朝鮮”라 실렸다. 환인, 즉 밝음의 원인을 불교의 창시자(桓因謂帝釋也)라 했다. 또한 옛 고문을 관람한 사람들이 새조자를 어찌언자로 오인(烏焉易訛。覽者諒焉)전주 했다. 시 오손족(斯烏孫族)의 땅에 관심이 있어서 보냈다고 풀이 했다. 논어등 유가경전에는 시문(斯文) 시도(斯道)란 문구가 있으나 풀이가 모호하다. 아사달의 천할 시(斯)자 예맥(濊貊)이 넓리 흐터져 살았다는 뜻이 시/사라(斯羅)의 어원이 되었다.

공자가어 관주(孔子家語 觀周)에 그가 읽었다는 금인명(金人銘)은 고조선 사람들이 쓰던 글자였다. 한서에는 금인명을 황제명(黃帝銘)이라 했다. 예맥족이 사용하던 글자로 환인의 가름침이 담긴 문구가 금인명이다.

금미달에서 글을 다루던 보살을 문수보살(文殊菩薩)이라 했다. 석가여래를 왼편에서 모시고 있는, 지혜를 맡아보는 보살이라 풀이 한다. 문수(文殊)란 글을 다루던 보살이란 뜻으로 거루 선인(佉盧, 佉樓仙人)과 같은 사람이다.

발해만 연안 천진 당산 일대에 백제 땅 맥국(濊國)이 있었다. 신라(新羅) 2대왕 남해차차웅 16년에 북명인(北溟人)이 발을 갈다가 예왕인(濊王印)을 얻었다. 그 곳에 [신라 가야 왜 백제 등등] 여러 소읍국가를 이루고 살았다. 금미달 지역 사람들이 발해만으로 내려와 두루미 미(彌)자가 붙은 이름이

많이 나타났다.⁷⁵ 삼국지 한전에는 큰 아들 비류가 미추홀(彌雛忽)에 수도를 정해 나타난 대륙백제을 만 백자 백제국(伯濟國)이라 했다. 광개토대왕이 이 지역을 정벌 했다. 광개토대왕 비문에는 미추성(彌鄒城)으로 색인 되었다. 미(彌)자가 신라 임나 가라(新羅 任那加羅)란 글자와 같이 색인 되었다. 이곳이 “신라 임나가라 백제”의 발상지다.⁷⁶

가을 추 전: 어원 풀이

1.가왜왕(假倭王)의 어원:

진수의 삼국지 동이전에 왜여왕 비미호 (倭女王卑彌呼)란 글자가 나타났다. 같은 사람을 가왜왕(假倭王)이라 하고 정시원년 (240년) 이라 밝혔다.⁷⁷ 그 전 (173년)에 왜여왕 비미호 (倭女王卑彌呼)가 신라에 사신을 보냈다. 거짓 가, 멀 하 또는 빌 가(假; jiǎ jià xiá; 夏, 假也)라고 읽는 글자는 사음자 로 [먼 하늘 나라]의 뜻이다. 백제의 최고 제사장 여자 무당을 비미호라 했다. 고조선의 수도가 있던 분수연안 도산(塗山) 청구(靑丘) 일대에 살던 구미호(狐九尾)가 발해만에 이르렀다.⁷⁸

영국 윌리엄 셰익스피어 (William Shakespeare)에 버금가는 문호 (글자 작란의 도사)가 중원에는 여러 시대에 나타났다. 순자와 사기에 애비부자 부여 (夫餘) 자가 있다. 진수는 재방변(扌, 手hand)을 붙여 부여(扶餘)를 부여(夫餘)의 다른 부족으로 사용 했다. 그는 또한 웃사람을 뜻한 큰/ 간/ 한(Khan干, 汗, 韓)을 왜(倭; wēi wō wǒ)라고 천시하는 글자로 바꾸었다. 지도자 가한(河干, 乾)을 한(韓) 또는 왜(僂倭)라 했다.⁷⁹ 옥편에는 왜(倭 : 音煨)에서 사람인 변을 불화 변으로 바꾸었다. 지도자가 괴로움을

⁷⁵. [十六國春秋](#) "涿鹿": 悉羅騰字叔龍范陽涿鹿人也. 酈紹范陽涿鹿人也仕寶濮陽太守 魏太祖定中山以郡迎降. 盧偃范陽涿鹿人也父諶晉司空劉琨從事. [魏書](#) 悉羅:時鮮卑在城者猶有千餘人, 暉令其帥悉羅騰、屈突鐵侯等潛告之曰: 「官今使吾外鎮, 聽舊人悉隨. 可於某日會集某處。」

⁷⁶. [광개토대왕 비문에 실린 임나가라\(任那加羅\)의 새로운 고찰](#) « [Lee Mosol's Book Collection](#) ([ancienthistoryofkorea.com](#))

⁷⁷. [三國志](#) [魏書三十](#) 倭人傳: 正始元年, 太守弓遵遣建中校尉梯儁等奉詔書印綬詣倭國, 拜假倭王, 并齎詔賜金, 倭王因使上表荅謝恩詔. 倭女王卑彌呼與狗奴國男王卑彌弓呼素不和, 遣倭載斯、烏越等詣郡說相攻擊狀. [三國史記](#) 新羅本紀第二: 倭女王卑彌乎遣使來聘

⁷⁸. [九尾狐 - 維基百科, 自由的百科全書](#) ([wikipedia.org](#)) [逸周書](#) 王會解: 麇麇者, 若鹿迅走 靑丘狐九尾. [郁離子](#): 靑邱之山, 九尾之狐居焉. [吳越春秋](#): 乃有白狐九尾造於禹. 禹曰: 「白者,

吾之服也. 其九尾者, 王之證也. 塗山之歌曰: 『綏綏白狐, 九尾癡癡. 我家嘉夷, 來賓為王.』

⁷⁹. [康熙字典](#) 韓: 《正韻》河干切. 《說文》井垣也. 幹聲. 又國名. 《詩·大雅·韓奕箋》韓, 後為晉所滅, 故大夫韓氏以為邑名. 曲沃桓公之子萬, 食邑于韓, 後分晉為國. 三韓, 國名, 辰韓, 弁韓, 馬韓也. 《韻會》秦滅韓

당한 다는 뜻이 있는 글자다.

건(乾)을 하늘 같이 여기는 지도자(天也, 君也)라 했다.⁸⁰ 진수가 왜인 이라고 비하한 글자는 하후씨 우(夏后氏 禹)란 글자와 같이 높다는 뜻의 사음자다. 경전 문헌에 실렸다. 산해경에 천독 왜인(天毒, 僂人) 하는 왜자가 높을 위(魏), 작을 미(微 wēi), 오/우(吳 Wú)로도 기록 되었다.⁸¹

삼국지에는 “어렵듯할 외, 가까이할 외, 친근하다”는 뜻이 있는 왜(僂 wēi) 자가 없다. 천시하는 뜻이 있는 왜(倭; wēi wō wǒ; short) 자로 동이전에 편명을 만들었다. 그 앞에 형용사로 “멀 하遐. 假” 라고도 읽는 글자를 “히 嘉”이라 했다. 부여(夫餘)는 원수 구(仇)자와 같이 중원 세력에 달갑지 않은, 도울부자 부여(扶餘)는 도움을 주는부족으로 사용 했다. 부여의 후손에 우문씨, 모용씨, 멀 하遐. 假자의 근간이 되는 단(段)씨가 있다.⁸²

비류(沸流 比流)는 천제(天帝)의 아들로 오룡거(五龍車)를 타고 하늘에서 내려 왔다는 해모수(解慕漱)의 후손이다. 비는 사음자다. 흐를 류자를 더했다. 햇살(Beam of light)이란 뜻이 있다. 환인(桓因)의 명에 따라 멀리 하늘 나라(빌가 멀하(假, 遐: xiá) 에서 내려와 예맥족(濊貊, 斯)을 다스렸던 지도자, 크고 높은 (僂) 해왕(解王, 海王), 한왕(汗王) 이란 뜻을 배가왜왕 (拜假倭王)이라 했다. 왕이 죽으면 [승하(昇遐) 했다]고 한다. 동북아에 나타난 천손강림(天孫降臨) 신화를 뜻한 글자다.

, 以國爲氏。《說文》本作韓

。《集韻》亦作榦幹。考證：[又三韓，國名，辰韓，示韓，馬韓也。見《後漢·光武紀》。] 謹按示韓當作弁韓，見後漢書東夷傳，光武紀本文無之。謹將示改爲弁。光武紀改東夷傳。

⁸⁰. [康熙字典](#) 藍：染青草也。《詩·小雅》終朝采藍。《周禮·地官·掌染草註》染草藍、蒨，象斗之屬。《通志》藍三種：蓼藍染綠，大藍如芥染碧，槐藍如槐染青。三藍皆可作澱，色成勝母，故曰青出於藍而青於藍。又《古今注》燕支，中國人謂之紅藍。又《說文》瓜苴也。又《酉陽雜俎》藍蛇，首有毒，尾能解毒，南人以首合藥，謂之藍藥。又鳥名。《爾雅·釋鳥》秋鷹，竊藍。《註》竊藍，青色。又濫也。《大戴禮》文王官人，藍之以樂，以觀其不寧。又地名。《晉語》三卿宴于藍臺。又山名。《水經注》新河出令支縣之藍山。《杜甫詩》藍水遠從千澗落。又《綱目集覽》伽藍，梵語，猶中華言衆園。《通志

·氏族略》戰國時中山大夫藍諸。 [逸周書](#) 王會解：揚州禺，禺，魚名，解險冠，發人。麇麇者，若鹿，迅走，俞人雖馬，青丘狐九尾，青丘狐九尾 北唐以閭，閭似險冠。

⁸¹. [백익\(伯益\)의 업적: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

⁸². [康熙字典](#) 假：借也。因也。《爾雅·釋詁》假，大也。《詩·大雅》假哉天命。又北假，地名。《史記·秦始皇紀》使蒙恬渡，取高關陶山北假中。又與嘉同。《中庸》作嘉。《毛傳》假，嘉也。

與遐通。《揚子·法言》假言周於天地，贊於神明。《註》假作遐。 [康熙字典](#) 倭：《玉篇》音煨。《說文》順貌。《師古註》魏略云：倭在帶方東南大海中，依山島爲國。度海千里，復有國，皆倭種。

홍산문화를 이루었던 동이의 유래와 분포를 왜인(倭人)전에 기록 했다.⁸³ 비미호의 후손이라 자처한 구주 태생 풍신수길(豊臣秀吉; 1537- 1598년) 이 한국 사신에게 전한 정명 가도 (征明假道)란 문구는 [명나라를 정벌하고 먼 하늘 나라에서 온 위대한 해왕 (解王)의 가르침에 따라 통치 하련다]는 뜻이었다고 본다. ⁸⁴ 임진 왜란전, 또 풍신수길이 죽은 뒤에도 왜인(倭人) 이 대만섬을 침략했다. 같은 글자를 남북이 음과 뜻을 달리 사용한 증거다.

2. 신라(新羅)의 어원과 분포

신라(新羅)란 “새로운 나라”란 뜻이다. 국호를 여러번 바꾸었다. ⁸⁵

신라의 창건자를 서쪽에 살던 지도자란 뜻에 거서간(居西干)이라 했다. 수경주 하수 (河水) 편에 시라국 (尸羅國)이 있다. 시라국(尸羅國)이란 뜻은 한어로 끊을 절 절두 (截頭, 切頭)라고 했다. ⁸⁶ 예맥족 시(斯)가 죽어 시신이 여기 저기 흐터져 주검 시(尸sila) 라(羅)라고 했다. 이를 진수는 왜인전에 대진국 가까이 사/시라국 (斯羅國)이라 했다. 불교 전래 당시 순교자들의 시신이 흐터져 있던 시라(尸羅)가 옛적 신라 (新羅)의 어원이다.

금미달 지역에 천독국에서 온 도술인 시라(道術人 尸羅) 가 나타났다. ⁸⁷ 전욱 (羅氏 顓頊後)고양씨의

⁸³. [康熙字典](#) 倭：《玉篇》音煨。《說文》順貌。又倭遲，回遠貌。《詩·小雅》周道倭遲。與逶迤，馮池，委蛇，威遲，委移杖

通。《師古註》魏略云：倭在帶方東南大海中，依山島爲國。度海千里，復有國，皆倭種。[詩經 鹿鳴之什](#) 四牡：四牡駢駢、周道倭遲。[論衡](#)：周時天下太平，越裳獻白雉，倭人貢鬯草。食白雉，服鬯草，不能除凶，金鼎之器，安能辟姦？且九鼎之來，德盛之瑞也。

⁸⁴. [왜인전\(倭人傳\)본론 설명-3: 왜 왕실의 역사-3: 가왜왕\(假倭王\)의 뜻](#) « Lee Mosol's Book Collection ([ancienthistoryofkorea.com](#))

⁸⁵. [康熙字典](#): [太平御覽](#) 新羅. [梁書](#): 新羅者. [新羅 - 維基百科, 自由的百科全書 \(wikipedia.org\)](#)

⁸⁶. [三國志](#): 倭人傳: 於羅屬大秦，渡河，從於羅東北又渡河，斯羅東北又渡河。斯羅國屬安息，與大秦接也。河水西南北行有大山，西王母西有脩流沙，流沙西有大夏國，堅沙國，屬繇國，月氏國，四國西有黑水，

所傳聞西之極矣。 [水經注](#): 河水南逕北屈縣故城西，西四十里有風山，上有穴如輪。《[漢書·西域傳](#)》曰：釋法顯所謂糺尸羅國。漢言截頭也。佛為菩薩時，以頭施人，故因名國。是阿育王子法益所治邑。佛為菩薩時，亦于此國以眼施人，其處亦起大塔。又有弗樓沙國，天帝釋變為牧牛小兒，法王因而成大塔。《[姓氏急就篇](#)》羅氏，顓頊後，封于羅，今房州也。

⁸⁷. [尸羅 - 中國哲學書電子化計劃 \(ctext.org\)](#): Síla, 又云尸怛羅，正譯曰清涼，傍譯曰戒。身口意三業之罪惡，能使行人焚燒熱惱，戒能消息其熱惱，故名清涼。舊譯曰性善。大乘義章一曰：「言尸羅者此名清涼，亦名為戒，三業之非，焚燒行人，事等如熱。戒能防息，故名清涼。清涼之名，正翻彼也。：「尸羅梵語，此言清涼。」華嚴玄談三曰：「或名尸羅：「尸羅秦言性善，好行善道不自放逸，是名尸羅。」。 [太平廣記 幻術](#) 天毒國道人: 燕昭王七

후손이 호북성 라씨 (羅)씨가 되었다. 신라 초창기 지도자들의 이름 속에는 원시불교 전래와 관계가 깊은 글자를 사용 했다. 이전의 상태로 되돌아 간다는 뜻의 복국호신라 (復國號 新羅)란 글자가, 기림이사금 (基臨尼師今) 10년에 나타났다.⁸⁸ 그후 오호 십육국 시대(五胡十六國時代: 304년 ~ 439년)에 불교가 번창하여 남만주-발해만 일대에 있던 고구려와 신라 백제에 전래 되었다. 전진 (前秦)의 3. 대 황제 부견 (苻堅, 337년 ~ 385년) 에게 국호를 바꾸었다고 알렸다. 당시 신라는 발해만 서남쪽 연안에 있었다.⁸⁹

북송 시대 편술된 광운 (廣韻)에 삼한의 후손"부여, 백제"에 관한 기록이 남아 있다. 그에 신라(新羅)란 명사의 근간이 되는 "그물 나/라 羅" 로 풀이 되는 글자 설명이 있다.⁹⁰ 신라(新羅)란 [새로 그물을 던졌다는 뜻으로 유신(維新)정책을 실시한 새나라(New Nation)를 뜻한] 글자다.

진서에는 백제 신라 임나 가라(新羅 任那加羅) 를 백제 휴인(百濟, 薛羅, 休忍)이라 했다.⁹¹ 해설계(xiè解薛契) 모두 해(sun, beam)를 뜻한 글자다. 설라(薛羅)란 설씨가 통치 하던 나라 란 뜻이다. 지금의 산둥(山東)성 등주(滕州)시 동남쪽 에 있었다. 휴인(休忍)이란 글자는 참고 견딘다는 뜻이다. 그에게 나라 통치권을 맡겼다는 뜻에 임나 (任那) 라고 했다.

북쪽 세력에 밀려 사마진(晉)이 남쪽으로 밀려간 남북조 시대가 고구려와 백제의 전성기 였다. 중원을 괴롭혔다는 기록을 최치원(崔致遠, 857년 ~ 908년?)이 남겼다.⁹² 남북조 시대 끝에 수나라가 중원을 통일 하던 시절을 묘사한 문구"隋皇失馭, , 由於征遼"가 삼국사기에 있다. 수문제가 [임유관 전쟁에 실패하여 고구려가 요동, 즉 옛적 금미달 지역을 정벌 했다]는 뜻이다. 이 시절에 백제가 남으로는

年，沐骨之國來朝，則申毒國之一名也。有道術人名尸羅。問其年云。百四十歲。乃至燕都。喜術惑之術。於其指端，出浮圖十層，高三尺，乃諸天神仙。尸羅歎水為雲霧。俄而風至雲起，即龍虎皆入耳中。尸羅常坐日中《姓氏急就篇》羅氏，顓頊後，封于羅，今房州也。

⁸⁸. [三國史記](#) 新羅本紀第二: 百濟襲破國西二城. 復國號新羅. [新羅本紀第三](#): 苻堅問衛頭曰:

「卿言海東之事，與古不同，何耶？」答曰：「亦猶中國，時代變革，名號改易，今焉得同.

⁸⁹. [경주 계림로에서 발굴된 황금보검에 얽힌 사연: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

⁹⁰. [廣韻](#) 歌 羅：羅綺也，古者芒氏初作羅. 爾雅鳥罟謂之羅, 又姓出長沙本自顓頊末胤受封於羅國

今房州也，為楚所滅子孫以為氏. [水經注](#) 河水: 河水南逕北屈縣故城西，西四十里有風山，上有穴如輪，風氣蕭瑟，習常不止. 河側有兩山相對，水出其間，即上河峽也，世謂之青山峽。

⁹¹. [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。晉安郡

太康八戶配年干班純縣平原豐新羅宛平同安侯官羅江巫宴溫麻. Wikipedia:

[西晉太康三年](#) (282年) 分建安郡置晉安郡, [治所在侯官縣](#) (今福建省福州市)

⁹². [三國史記 列傳第六](#): 馬韓則&高麗高句麗, 卞韓則百濟, 辰韓則新羅也. &高麗高句麗、百濟, 全盛之時, 強兵百萬, 南侵吳、越, 北撓幽、燕、齊、魯, 為中國巨

●。隋皇失馭, 由於征遼. 致遠自西事大唐, 東歸故國, 皆遭亂世, 屯●蹇連. 最後, 帶家隱伽耶山海印.

오월을 침략했고, 북(北) 으로는 유주의 연제노 (燕、齊、魯)를 공략하여 중국의 큰 괴로움을 주었다. 최치원은 황소의난 (黃巢之亂; 875년~884년) 에 참여하여 고빙을 도와 지나(支那)의 대명사인 운남성 (高駢擊敗南詔) 격파에 큰 공을 세웠다.

안록산 란을 격었던 당 현종은 운남성을 정벌하지 못하고, 운남성 지도자를 비하해서 읊은 시문에 [이를 지자 지나 (至那)를 가지 지자 지나로] 바꾸어 “支那弟子無言語”이라 했다.⁹³ 원나라가 운남성을 정벌 했다. 백제에서는 1267년에 양호(百濟遣其臣梁浩)가 사절단을 이끌고 원세조를 찾아갔다.⁹⁴ 백제와 신라의 잔여 세력은 양자강 이남, 즉 지나(支那)에 있었다.

당나라 영호징(令狐澄)이 신라국기(新羅國記)를 남겼고, 송나라 손목이 계림유사(鷄林類事)를 남겼다. 북송시대 편술된 태평광기(太平廣記)에는 방이(旁屯)를 시조로 하는 김씨 (金哥)의 신라(新羅)가 풍랑에 시달리고 해객이 신라 (海客往新羅)에 자주 들렀다는 기록이 있다.⁹⁵ 이는 모두 중원에 있던 신라(新羅)에 관한 기록이다.

동진(東晉)시대 기록에 신라(新羅)란 글자가 복건성에 나타났다. 진서 (晉書) 장화열전(張華列傳)에 신미제국(新彌諸國)이란 문구가 있다. 해안을 따라 백제와 같이 강남으로 옮겨 갔다.⁹⁶

양서(梁書)에는 해남제국 (海南諸國), 즉 교주(交州) 남쪽 동남아 해안에 흐터져 있는 나라를 기술 했다.⁹⁷ 그중에 하나가 남쪽 해안에 있는 신라(新羅)다. 그 곳에 신라만 (新羅灣)이 있었다. 신라의 선조는 진(秦)나라 때에 노역을 피해 도망온 사람들이다. 동음이자로 바꾸어 진한이 곧 진시황의 나라

⁹³. [Etymology of China Part II 南詔. 운남성에 있던 支那皇帝가 Cina 의 어원이다. « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\) 全唐詩補編: 外編 第一編 補全唐詩: 唐明皇 題梵書: 毫鶴](http://ancienthistoryofkorea.com)

立蛇形勢未休, 五天文字鬼神愁。支那弟子無言語, 穿耳胡僧笑點頭

⁹⁴. [元史](#) :百濟遣其臣梁浩來朝, 賜以錦繡有差。高麗國王王禕遣使來朝, 詔撫慰之、

⁹⁵. [太平廣記 蠻夷二](#) :新羅國。東南與日本隣。族金哥。其遠祖名旁屯。有弟一人, 甚有家財。

其兄旁屯。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。旁屯不知也又近有海客往新羅, 次至一島上。滿地悉是黑漆匙筋。其處多大木。客仰窺匙筋。

⁹⁶. [晉書](#): 納新舊, 戎夏懷之。東夷馬韓、新彌諸國依山帶海, 去州四千餘里, 歷世未附者二十餘國, 並遣使朝獻。於是遠夷賓服, 四境無虞, 頻歲豐稔, 士馬彊盛。 [冊府元龜](#) : 晉張華為都督 幽州諸軍事領護烏桓校尉安北將軍撫納新舊戎夏懷之東夷馬韓新彌諸國依山帶海去州四千餘里歷世未附者二十餘國並遣使朝獻, 於是遠夷賓服四境無虞頻歲豐稔士馬強盛。

⁹⁷. [梁書](#): 海南諸國, 大抵在交州南及西南大海洲上。相去近者 三五千里, 遠者二三萬里, 其西與西域諸國接。新羅者, 其先本辰韓種也。辰韓亦曰秦韓, 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。其言語名物有似中國人。其俗呼城曰健牟羅, 其邑在內曰啄評, 在外曰邑勒, 亦中國之言郡縣也。國有六啄評, 五十二邑勒。其拜及行與高驪相類。無文字, 刻木為信。語言待百濟而後通焉。

사람(辰韓亦曰 秦韓)이라 했다. 삼국지 변진전에 실린 내용을 되풀이 했다. 이는 금미달 사람들이 해안을 따라 신미제국(新彌諸國)이 4000리에 흐터져 있다는 지역에 신라가 있었다는 뜻이다. 금미달 지역에서 쓰던 어음을 상형자로 기록 했다. 건모라(健牟羅)에는 육탁평(六啄評)이 있고 군현에 해당하는 읍록(邑勒)이 52개 있었다. 언어 풍속이 고구려와 비슷하고 문자가 없어 목각을 깎아 의사 전달을 한다. 탁평과 목각이란 표현이 동번기(東番記)에 실린 남왜북로(南倭北虜) 유조적 고전자(類鳥跡古篆)란 문구라 본다.

진서(陳書)에 [발해만에서 부터 동남아 불교국 이었던 천축, 단단국 등이 사절단을 보냈다. 그 중에 신라(新羅)가 있다.⁹⁸ 이에 실린 신라는 한반도가 아니라 지나(支那)라고 부르던 양자강 이남 지역에 있었다.

수(隋)나라가 마지막으로 남쪽에 있던 진(陳)나라를 589년에 정벌 하고 처음으로 한해를 건너 한반도 남단을 지나 일본열도와 유구를 탐사 했다. 전쟁 당시 동쪽 바다에 섬에 표류된 전함을 백제를 통해 인수 했다. 이 섬을 백제의 부용국 빙모라국(舩牟羅國)이라 했다.⁹⁹ 섬의 크기와 시대를 고려 하면 이는 대만섬(Formosa)이다. 성왕(聖王, 504년?-554년) 의 아들 위덕왕(威德王, 525년 ~ 598년) 35년 이었다.¹⁰⁰ 백제가 한해의 동서연안 에 수도를 두고 한해를 다스리던 전성기의 종말 이었다. 백제는 남경에 있던 거발성을 빼앗기고, 대만섬에 있던 신라의 서쪽 주군(西邊州郡)을 공략 했더니 그 곳을 지키던 진흥왕의 아들 진지왕(眞智王, 재위: 576년 ~ 579년) 때 이찬 세종(伊滄世宗)이 백제군을 격파 했다. 그 전에 신라는 수도를 건 모라(健牟羅) 라고 부르던 대만섬 (Formosa)에서 한반도로 옮기고 있었다.

⁹⁸. [三國史記](#): 史勿縣進長尾白雉, 王嘉之, 賜縣吏穀. 炤知麻立干 加耶國送白雉, 尾長五尺。

⁹⁹. [隋書](#): 平陳之歲, 有一戰船漂至海東舩牟羅國. 經于百濟, 昌資送之甚厚, 并遣使奉表賀平陳. 高祖善之. 其南海行三月, 有舩牟羅國, 南北千餘里, 東西數百里, 土多饜鹿, 附庸於百濟。

¹⁰⁰. [三國史記](#): 威德王, 諱昌, 聖王之元子也. 二十四年秋七月, 遣使入陳朝貢. 冬十月, 侵新羅西邊州郡, 新羅伊●世宗帥兵, 擊破之. 三十六年, 隋平陳. 有一戰船, 漂至耽牟羅國, 其船得還, 經于國界, 王資送之甚厚, 并遣使奉表, 賀平陳.



3. 신라의 수도 이전:

백제, 가야, 신라의 순서로 해로를 따라 한반도에 정착 했다. 산동성 서북부 발해만에 있던 신라는 고구려와 백제가 싸우는 동안 많은 사람들이 신라로 가서 나라가 번창 했다. 눌지 마립간(訥祗 麻立干, 재위 417년 ~ 458년) 25년에 사물현(史勿縣)에서 꼬리가 긴 흰꿩(白雉)을 선물했다. 소지마립간(炤知麻立干, 재위; 479년 ~ 500년) 25년에 가야국(加耶國)에서 꼬리가 5자 되는 흰꿩(白雉)을 보냈다.

¹⁰¹ 한반도에는 흰꿩이 없었다. 사물(史勿)이란 사수의 사음자다. 산동성 남서부 대택(大澤)으로 들어가는 사수(泗水, 泗河)를 사물이라 했다.¹⁰² 당시 신라와 가야는 산동반도 남부로 밀려가 있었다. 그로 부터 가야가 먼저 한해 중간 항로를 따라 한반도 서남 해안에 이르렀다. 신라는 그 후에 한반도 동남 해안에 정착 했다. 뒤에 강남 지나(支那)에 있던 불교국 신라가 한해 남방 해로를 따라 올라와 경주에 정착 했다. 지증 마립간(智證麻立干; 智證王, 437년? ~ 514년)이 국호를 신라(新羅)로 정하고 왕이란 명칭을 처음 사용 했다. 전함을 만들어 512년에 우산국(于山國)을 정벌하고 배를 만드는 부서를 설치했다.¹⁰³ 큰 아들이 여러 이름으로 기록된 진흥왕이다. 금관가야의 마지막 왕 구해왕(仇亥王; 재위: 521년 ~ 532년)가 섭정을 하고, 521년에 처음으로 양(梁)나라에 사신을 보냈다.¹⁰⁴

¹⁰¹. [陳書](#) : 齊遣使來聘. 遼東、新羅、丹丹、天竺、盤盤等國並遣使獻方物.

¹⁰². [진흥왕 순수비\(眞興王 巡狩碑\) - 한국민족문화대백과사전 \(aks.ac.kr\)](#).

¹⁰³. [三國史記 新羅本紀第四](#) -> 檢索 "船: 于山國歸服, 歲以土宜為貢. 于山國在溟州正東 海島, 或名鬱陵島. 乃多造木偶師子, 分載戰船, 抵其國海岸. 五年春, 始置船府署, 大監、弟監各一員.

¹⁰⁴. [三國史記 新羅本紀第四](#): 臣等以為新者德業日新, 羅者網羅四方之義, 則其為國號, 宜矣.

552년)은 갈족(羯族)으로 기록된 금미달(侯景 鴈門人) 지역 사람이다. 북제를 세웠던 발해 고씨와 같이 북위(北魏) 동위(東魏)의 장군이었다. 같은 동위의 장군이었던 고양(高洋)이 선양 받아 업(鄴) 수도를 정하여 북제(北齊, 550년 ~ 577년)가 나타 났다. 후경에 점령 당했던 백제 수도 거발성은 남경시 가까이 경구(京口)에 있었다. 모대 동성왕(東城王, ? ~ 501년)의 뒤를 무령왕(武寧王, 名斯摩, 461년- 523년)이 이었다. 그가 다스리던 수도란 뜻에 김해를 도사마(都斯麻)라 했다. 그의 뒤를 이은 백제 성왕이 수도를 잃고 한반도 소부리(聖王移都所夫里)로 옮겼다.

이혼란기를 양서에 석이에란하(昔夷羿亂夏), 견용액주(犬戎厄周)라, 즉 [옛적에 왕검 조선의 주민들이 우왕의 아들 개가 세운 하나라와 싸웠고, 서주를 괴롭 혀다]는 사실에 비유하여 대륙백제의 혈통을 설명했다.¹⁰⁸

남제(南齊; 479년 ~ 502년)서에는 송서에 실린 왜에 관한 기록을 인용 하고 더 높은 작위를 주었다. 진동대장군 백제왕 모대(鎮東大將軍 百濟王 牟大)가 올린 표(表曰)가 실렸다. 조부모도(祖父牟都)가 받았던 같은 칭호 를 왜왕과 백제왕이 같이 받을 수는 없다.¹⁰⁹ 왜에서 돌아온 동성왕(東城王, 재위 : 479년- 501년)을 왜왕이라 했다.

마지막 왜왕(倭王, 즉 동성왕) 이후 부터 대만섬 (Formosa)에 있던 신라와 왜가 탐라(耽羅), 즉 제주도를 지나 지증왕(智證王, 437년?~ 514년) 과 법흥왕(法興王, ? ~ 540년) 시절에 남방 항로를 따라 한반도에 옮겨 왔다. 한해 서쪽에서 먼 바닷길을 통해 동쪽으로 옮겨오는 고란을 오랫동안 겪었다. 그당시 신라와 백제의 기록에는 불교경전에 실린 이름을 많이 사용 했다. 통전과 원나라때 편술된 문헌고(文獻通考)에 간략히 그시절 신라를 설명 했다.¹¹⁰ 뒤를 이은 아들 법운(法雲) 진흥왕(眞興王, 재위: 540년 ~ 576년)이 [경상도 창녕, 서울 북한산, 함경도 황초령 과 마운령] 4 곳에 순수비를

使貢獻；既至，見城闕荒毀，並號慟涕泣。侯景怒，囚執之，及景平，方得還國。

¹⁰⁸. [梁書](#) - 卷第五十六列傳第五十一 侯景. [백제 수도 거발성\(居拔城\)은 양자강 하류에 있었다.](#) « Lee Mosol's Book Collection ([ancienthistoryofkorea.com](#))

¹⁰⁹. [南齊書](#): 詔可，並賜軍號，除太守。為使持節、都督百濟諸軍事、鎮東大將軍。使兼竭者僕射孫副策命大襲亡祖父牟都為百濟王。曰：「於戲！惟爾世襲忠勤，誠著遐表，滄路肅澄，要貢無替。式循彝典，用纂顯命。往欽哉！其敬膺休業，可不慎歟！制詔行都督百濟諸軍事、鎮東大將軍百濟王牟大今以大襲祖父牟都為百濟王，即位章綬等玉銅虎竹符四。

¹¹⁰. [通典](#) 新羅:至隋文帝時，遣使來貢。其王姓金名真平，隋東蕃風俗記云：金姓相承三十餘葉。文帝拜為樂浪郡公、新羅王。其王至今亦姓金。按梁史云姓慕，未詳中間易姓之由。其先附屬於百濟，後因百濟征高麗，人不堪戎役，相率歸之，遂致強盛，因襲加羅、任那諸國，滅之。

세웠다.

4. 강남 지나 (至那)에 있던 신라 임나가라 백제

당나라 때 편찬된 통전(通典新羅)와 원(元)나라때 편술된 문헌 통고 (文獻通考)에는 신라의 출원부터 한반도 동남 연안으로 옮겨온 자초지종을 설명 했다.¹¹¹ 양나라때 신라의 도성 (都城)을 건모라 (健牟羅), 또는 탐모라국 (耽牟羅國)이라 했다. 신라에 관한 기록의 출처를 수나라 때에 동쪽에 있는 번국의 풍속기 (隋東蕃風俗記云)라 했다. 동번(東蕃)이란 글자는 대만 해협 동쪽에 살던 변한(弁韓) 사람들의 후예(番)를 천시 하여 풀초 변을 씨웠다. 같은 혈통으로 북쪽에 사는 사람들을 북번(北蕃)이라고 했다. 한시외전에는 전국시대 위 문후(魏 文侯, ? ~ 기원전 396년)를 다루면서 북번 중산 지군 (北蕃中山之君)이란 문구가 있다.¹¹² 대만해협 서쪽 지나 땅에 사는 사람들의 지도자를 번우(番禺)라 했다. 번(番)자는 여러 글자로 기록 했던 변한 (弁韓)을 간략한 글자다. 남조 역사서에 왜왕(倭王)이 다스렸다는 나라 이름에는 변한(弁韓)이란 글자가 없다. 변한(弁韓) 사람이 왜왕(倭王)이었다. 옥새의 유래와 삼신산 불로초의 대명사 영지버섯이 영지현성 람산 (令支縣之藍山)에서 나타났다.

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건모라(健牟羅)에 살던 왕 모진(王姓慕名秦)이520년에 처음으로 해협을 건너 양나라에 사신을 보냈다. 선조는 알수 없다고 기록 했던 김씨를 그로 부터 30세대라고 했다. 모진을 신라 26대 진평왕(眞平王, 재위 579년 ~ 632년)으로 풀이 하여 시대 계산에 차질이 있지만, 한 세대를 30년으로 풀이 하면 그로 부터 900년 이전이 된다. 전국시대 금미달에 불상을 들고 왔던 천축국 도인 시라(尸羅)가 모진의 선조다. 백제 위덕왕 또한 수도를 한반도로 옮겼다. 강남 지나 (至那)에 있던 신라 임나가라 백제가 한반도로 옮긴 시절의 한중일 기록이 모두 혼잡모호 하다.

¹¹¹. [文獻通考](#): "牟羅":其王本百濟人, 自海逃入新羅, 遂王其國。國小不能自通使聘。苻堅時, 其王樓寒遣使衛頭朝貢, 堅曰:「卿言海東之事與古不同何也?」答曰:「亦猶中國時代變革, 名號改易, 今焉得同。」梁武帝普通二年, 王姓慕名秦, 始使人隨百濟獻方物。其俗呼城曰「健牟羅」, 其邑在內曰「喙評」, 在外曰「邑勒」, 亦中國之言郡縣也。國有六喙評、五十二邑勒。土地肥美, 宜植五穀, 多桑麻果菜鳥獸, 物產

略與華同。至隋文帝時, 遣使來貢, 其王姓金名真

平隋《東蕃風俗記》云:「相承三十餘葉, 其王至今亦姓金。」按《梁史》云:「姓慕。」未詳中間易姓之由, 文帝拜為樂浪郡公、新羅王。其先附屬於百濟, 後因百濟征高麗, 人不堪戎役, 相率歸之, 遂至強盛, 因襲加羅、任那諸國, 滅之並三韓之地。其西北界犬牙出高麗、百濟之間。地多山險, 雖與百濟構隙, 百濟不能圖之。無文字, 刻木為信, 語言待百濟而後通

¹¹². [옥새\(玉璽\)의 유래](#) < [Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#).

¹¹³. [삼신산 불로초의 대명사 영지버섯](#) < [Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)](#)

안문(鴈門)관이 있는 금미달을 떠난 부여의 한 지류가 동남아로 내려가 정착 했다. 이를 부남 (扶南)이라 했다. 현장 스님은 아삼 동쪽 큰강을 지나 불교가 번창 했던 지역을 지나 (至那)로 기록 했다. xx을 지나면 나라에 이른다” 는 뜻의 지나(至那)를 가지 지자 지나(支那)라고 부르던 운남성에서 매콩강을 따라 내려와 정착 했다. 동남아 일대에 이사나성(伊奢那城), 진납국 (真臘國); Chenla or Zhenla) 등 여러 국가를 이루고 살았었다.¹¹⁴ 하여 동남아에서 남 중국에 이르는 지역을 지나(支那; Zhina)라고 했다. 동남아 넓은 지역에 부여의 후손들이 흐터져서 살았다. 이를 이방인 이라 하여 중국 기록에 객가 (客家)라고 실렸다. 남송시대 문헌에 부여 삼한의 후손들에 관한 기록이 많이 실려 있다.

태평광기에는 허왕후의 선조는 불교 발생지역인 아유타국(阿踰陀國)에서 옛 통상로 차마고도를 통해 지나(支那) 라고 알려진 운남성에서 이르렀다. 출처를 당나라 사람 단성식 (段成式) 의 유양잡조 (酉陽雜俎)라 했다. 휴도왕(休屠王) 김일제의 후손이 김가로 기록 되었다. 신라의 제 일족은 김가 (金哥), 먼 선조를 방이(旁佞), 수도를 의의(宜矣)라고 했다. 한국에 전해 오는 도깨비 방망이 방이(旁佞) 설화 내용에 누애와 코끼리가 나온다. 이에 실린 김가는 한반도가 될수 없다.¹¹⁵

5. 삼국지에 처음 대만 (臺灣, 台灣) 섬을 설명:

오나라 손권이 강동사람 육손 (江東大族 陸遜; 183년 ~ 245년)에 명하여 복건성 해변에 사는 사람들을 동원 하여 대만 (夷洲及亶洲/臺灣)과 해남도 (朱崖/海南島) 정벌을 계획 했다. 손책의 사위 육손(陸遜)이 바다는 끝을 알수 없다고 우려 했다. 발해만 양평성에 있던 공손연(公孫淵, ? ~ 238년) 을 토벌 하려고 해안을 따라 고구려와 교류 하던 시절이 었다.¹¹⁶

육손(陸遜)이란 손책의 선조와 같이 멀리 대륙에서 내려온 사람의 후손이란 뜻이다. 고구려 왕자 발기가 손책을 도와 남경 일대에 거주했다.¹¹⁷ 대만 해협(臺灣) 양안의 번(蕃, 番)은 남북조 시대 부터

¹¹⁴. [隋書 真臘國](#): 在林邑西南 本扶南之屬國也。去日南郡舟行六十日, 而南接車渠國, 西有朱江國。

其王姓剌利氏, 名質多斯那。自其祖漸已強盛, 至質多斯那, 遂兼扶南而有之。死, 子伊奢那先代立。居伊奢那城, 郭下二萬餘家。總大城三十, 城有數千家, 各有部帥, 官名與林邑同。

¹¹⁵. [水經注](#) 江水: 晉咸和中, 庾翼為西陽太守, 分江夏立, 豫州刺史毛寶、西陽太守樊俊共鎮之, 為石虎將張格度所陷, 自爾丘墟焉。城南對蘆洲, 舊吳時築客舍于洲上, 方便惟所止焉, 亦謂之羅洲矣。元稹著 [全唐詩](#) 陽城驛: 公方伯夷操, 事殷不事周。我實唐土庶, 食唐之田疇。

我聞天子憶, 安敢專自由。來為諫大夫, 朝夕侍冕旒。今來過此驛, 若吊汨羅洲。

¹¹⁶. [三國志](#) 陸遜傳: 陸遜字伯言, 吳郡吳人也。本名議, 世江東大族。權欲遣偏師取夷州及朱崖, 皆以諮遜, 遜上疏曰: 「臣愚以為四海未定, 當須民力, 以濟時務。」 [한해 따라 二萬里-5: 누가 언제 한해를 처음으로 건넜나-보충: < Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)>](#)

¹¹⁷. [백제 수도 거발성\(居拔城\)은 양자강 하류에 있었다. < Lee Mosol's Book Collection \(ancienthistoryofkorea.com\)>](#)

계속해서 거래가 있었다. 그 사이에 있는 팽호(澎湖, 澎湖)군도가 있다. 남송(1127년 -1279년)시대에 만든 이름이다. 군도의 밖은 파도 소리가 “팽 팽” 하고 군도 안은 호수 같이 조용하다는 기록에서 나온 이름이라 한다.¹¹⁸

대만해협 서쪽 복건성 포전현(莆田縣) 고향인 정초(鄭樵, 1104년~ 1162년)가 편찬한 통지(通志)에는 “馬韓辰韓山井韓弁辰百濟 耽牟羅司 付新羅侯邸戊” 라는 문구가 있다. 변한을 산정한(山井韓)이라 하고, 변진 백제가 탐모라를 신라후 수도로 했다. 삼국지 변진전에 실린 마한 사람이 진왕을 지내다가 후에는 부득히 진한 사람이 진왕이 되었다는 연유로 대륙에 있던 백제를 변진 백제라 했다. 그의 고향 언어로 부여와 고구려의 후손들을 기록 하여 고구려 “高句麗, 包麗國, 舌回句麗” 등 생소한 이름자로 기록 했다. 또한 “백제 탐모라국(百濟耽牟羅國)을 설명 했다.

수나라가 남쪽에 있던 진나라와 싸우던 시절(平陳之歲), 즉 백제 위덕왕(威德王, 扶餘昌: 525년 ~ 598년) 때에, 전함(戰艦)이 동쪽 바다 탐모라국(耽牟羅國)에 표류 되어 백제를 통하여(經于百濟) 찾아 갔다. 그는 백제에 친숙(親熟)한 나라란 뜻에 숙모라국(孰牟羅國)이라 했다. 위징이 탐모라국(耽牟羅國)을 설명한 내용과 같은 문구로 숙모라국(孰牟羅國)을 남북이 천여리(千餘里) 동서가 수백리, 3일을 가면 맥국에 이른다. 수서에 실린 “土多麋鹿”란 문구를 좀더 구체적으로 “土葛屢鹿”이라, 즉 칩과 사슴이 많다고 했다.¹¹⁹ 이 섬이 제주도가 될수는 없다. 그는 때때로 초두번에 신라와 고려(新羅國高麗)를 기록 했다. 왜(倭)자는 실리지 않고, 두째란 뜻의 계(季)자로 풀이 했다. 이는 필자가 니혼(Nihon 日本)이라 읽는 참 뜻은 하나 둘 (0/ㄲ/ㄴ)에서와 같은 두째란 뜻이라고 밝힌 바와 같다.¹²⁰ 왜왕(倭王)이 다스렸다는 나라 이름 또한 “任鄒加羅泰韓慕韓幻國”, “任部加羅”란 특이한 글자로 기록 했다.

6. 사슴을 잡아 미륵이 제사를 지냈다

당(唐) 두우(杜佑)가 출처를 밝힌 “隋東蕃風俗記”는 찾을수 없다. 그에 실린 내용 일부를 기반으로

¹¹⁸. [澎湖縣 - 維基百科, 自由的百科全書 \(wikipedia.org\)](#). [康熙字典](#): 澎: 澎湖, 水貌。一曰水聲。又《廣韻》薄庚切《集韻》蒲庚切, 扶音彭。縣名, 在東海。一曰擊水聲

¹¹⁹. [通志](#) 卷一百九十四: 隋開皇初昌仍修歲貢墓帝拜昌上開府帶方郡公互濟王平陳墓戲戰船漂至海東耽牟羅國其船得還經于百濟昌資送之甚厚并遣使奉表賀平陳文帝善之下詔曰彼國懸隔來往至難旬

. 新羅有隙每拘戰宰十年復遣使朝貢後天下亂使命遂絕其南海待河月有孰牟羅國南北千餘里南西數百里土葛屢鹿附庸於百濟西行三日至紹國千餘里云

¹²⁰. [Ancient History of Korea Mystery Unveiled. Second Edition. Preface](#). [임나가라\(任那加羅\)설의 새로운 고찰](#) « Lee Mosol's Book Collection ([ancienthistoryofkorea.com](#))

명나라의 진제(明 陳第; 1541년-1617년)가 동번기(東番記)를 편술 한듯 하다.¹²¹ 그 일차 사료를 간략히 설명 한다.

지나(支那) 해안에서 북풍을 타고 하루를 가면 팽호(彭湖)에 이른다. 다시 하루를 더 가면 오늘의 타구(打狗Takau:臺灣高雄市) 해안에 이른다. 대만섬에 살던 남왜북로(南倭北虜) 모두 옛적 상형글자 조적 고전자(類鳥跡古篆)를 사용 한다. 모든 섬(島)이 (?나라 때 부터) 어느 정도 중국의 한 현이 되어 상존 하고 있지만 어찌 풍속의 다름을 억누를 수 있나. 돼지는 식용으로 하나, 닭은 먹지 않고, 닭 깃과 꿩을 잡아 깃발에 단다. 중원 사람들이 닭고기를 먹는 것을 이상히 여겼다. 섬 산속에 사는 사람들이라, 배를 사용할줄 모른다. 영락초(永樂; 1403-1424년) 에 내시 정화(鄭內監)의 원양 항해에 동번(東蕃) 사람 만이 참여 하지 않고 도망을 갔다. 임진왜란(壬辰倭亂; 1592년- 1598년) 발생 이전, 가칭(嘉靖; 1522-1566년)말에 왜가 대만섬을 침략(遭倭焚掠)해서 모두들 산속으로 도망 갔다. 오직 동번(東蕃)만이 조총을 든 왜에 맞서 싸워 왜가 격파 하지 못했다. 그후 중국과 교류하기 시작 하여 (특산물) 사슴고기 육포와 피각(鹿脯 皮角)을 중국의 의복을 포함한 여러 산물과 교환했다. 정유재란(丁酉再亂; 1597년- 1598년)이후 만역 임인(萬曆壬寅; 1603)년에 왜가 또다시 친입 점령 하여 중국과의 교역이 두절 되었다. 오서 심장군이 가서 노고하여 (浯嶼沈將軍往勦) 최후 까지 남아 있던 왜와 해안에서 많은 피를 흘렸다. 결국 왜를 격파하고 해안에 정박 했던 배를 거두어 드렸다.

섬 건너 중원에 있던 나라 “陳書, 隋書”기록과 광주기(廣輿記) 명청(明清) 시대 문헌에는 오서란 글자가 없다. 오서 심장군(浯嶼沈將軍)이란 [그 섬 산속 깊이 숨어 조용히 살던 자원병 지도자]를 뜻했다. 아니면 진제(陳第; 1541년-1617년)와 같이 갔던 심유용(沈有容) 장군의 선조로 만든 이름 인듯 하다. 나 오(呑)자에 물수 변을 더한 글자, 오서(浯嶼)는 진시황이 방사 서시(方士徐市)의 말을 듣고 산둥반도 낭야(瑯邪)에서 떠나 세신선 들이 사는 봉래산(三神蓬萊山) 에 약초를 구하러 가다 표류 하여 정착 한 우리 선조들의 섬(my island, Our Land)이란 뜻이다. 후세에 가필 수정 한 사마천의 사기에는 같은 사건을 발생 장소와 인명을 달리 하여 방사 서시 서복(方士徐市, 徐福)이라 했다.¹²² 그러한 전설에 따라 손권 또한 신비의 약을 구하려고 회계에서 바다로 보냈다. 서공의 고려도경 해도에는 옛부터 전해오던 항로를 기술 했다. 대마도를 지나면서 봉래산을 설명 했다. 이목대미륵(夷目大彌勒)이 수십명의 동반자를 대리고 찾아 와서 헌록(獻鹿) 쾌주(餽酒)하는 종교의식을 하여 희위재해(喜為除害) 했다.

¹²¹. [東番記 - 維基文庫, 自由的圖書館 \(wikisource.org\)](#) [陈第 - 维基百科, 自由的百科全书 \(wikipedia.org\)](#)

¹²². [史記](#) 秦始皇本紀: 還過吳, 從江乘渡。并海上, 北至瑯邪。方士徐市等入海求神藥, 數歲不得, 乃詐曰: 「蓬萊藥可得。 [史記 淮南衡山列傳](#): 使徐福入海求神異物, 還為偽辭曰: 『臣見海中大神, 言曰。 [說文解字](#): 出琅邪靈門壺山, 東北入瀕。从水吾聲。

대만섬에는 사슴이 많아 그에 관한 설명이 많이 실렸다. 미륵이 주관한 종교 의식 제례(祭禮)에 사슴과 술을 썼다. 닭과 꿩을 귀하게 여겼다, 조적 전자를 썼다는 등등의 기록을 보면, 이목(夷目)이란 만백(伯)자와 같은 뜻으로 동이의 앞날을 내다 보는 지도자란 뜻이다. 대미륵(大彌勒)이란 금미달 지역에서 내려온 사람들의 정신적 지도자 였다.

닭과 꿩을 귀하게 여겼다는 사실은 그들 또한 삼족오를 지상과 영원의 세계를 이어주는 매체로 인식했던 고조선 사람들의 후손이란 징표다. 한국에 “꿩 대신 닭, 상여위에 올려 놓은 장닭”이 같은 뜻을 지니고 있다.

충청도 부여에 세웠던 미륵사(彌勒寺) 또한 같은 뜻의 미륵이다. 금미달 지역에 전해 오던 고조선 토속 신앙을 이어 받은 사원이었다. 일본의 신도(神道) 또한 금미달에 있었던 청경신도(淸敬神道) 사원이 시원지다.¹²³

왜는 임진 정유왜란 이후에 대만섬을 점령 했었다. 정명가도(證明假道)란 명목으로 발생한 임진란(壬辰倭亂; 1592년-1598년) 때에 명나라로 가는 해상로의 요충지 대만을 조충으로 무장한 왜인이 습격했다.

7. 대만섬이 제주도로 바뀐 사연:

위징이 백제 부용국 대만섬(Formosa)을 탐모라국(舂牟羅國)이라 했다. 한국 영해에 있는 죽도를 지나 낙동강 하구로 가는 해로 상에 보이는 섬, 제주도를 소우는 모양을 본딴 상형자 꼬까리 모(牟; 牛鳴)를 지우고 탐나국(舂羅國)이라 했다. 그가 남긴 탐(舂)자는, 귀머거리 또는 섬에 사는 사람들 이란 뜻이 있다.¹²⁴ 이를 다른 사람들이 귀가 침침하다는 상형자(聵)로 바꾸어 제주도를 탐라국(聵羅國)이라고 했다. 중국사람들의 풀이를 따라 삼국사기 또한 “聵羅, 卽聵牟羅”라 했다. 음이 같은 제주(濟州)란 이름이 중원에 있었다. 대만에는 북제(대륙백제)의 후손인 발해고씨(渤海高氏) 사당이 있다. 제주고씨(濟州 高氏)는 탐라국왕(聵羅國王)의 후손이라 했다.

해양권을 독점 했던 대륙백제 부여씨가 한해 서쪽 영역을 모두 잃고 안전한 일본 구주 땅에 자리잡았다. 수서에는 백제를 지나서 구주로 가는 경로;

“行至竹島, 南望舂羅國, 經都斯麻國, 迴在大海中”란 문구를 삭제 하고 동쪽 일지국(一支國)에 이른다고 했다. 그러면서 왜인이 사는 곳이 진수가 남긴 이주(夷洲)인듯 하다고 했다. 유구섬 지도자 환사씨(歡斯氏)의 유래를 알수 없으나 형모가 대륙에서 온 돌궐계통 같다고 했다.

¹²³. [We Need Another Voice. Taoism to Zen Buddhism.](#) by Mosol Don S. Lee MD. p 203. Epilogue

¹²⁴. 《康熙字典·身部·五》舂：《玉篇》俗聵字。《干祿字書》舂，通聵。《篇海》亦作舂聵：《玉篇》俗聵字。《干祿字書》舂，通聵。《篇海》亦作舂。

중원세력이 한해를 처음 건넌 기록이 통전과 태평어람에도 실렸다. 태평어람에서는 수서와 같이 대마도를 “耽牟羅國”, 제주도를 “躡羅國”이라 했다.¹²⁵ 개황20년(開皇二十年) 즉 600년에 왜(일본)에 사신을 보냈다. 왜에서 보낸 서한에 “使者言倭王以天為兄, 以日為弟, xx, 云委我弟”란 문구가 있다. 뒤에 왜를 일본(日本)이란 이름으로 바꾼 내력이다.

왜왕 아매다리 사비고 (倭王阿每多利思北孤) 가 607년에 수나라에 보낸 서신에 “日出處天子致書日沒處天子無恙”란 모욕적인 문구가 있다.¹²⁶

이를 받은 수나라 왕실은 크게 분노했다. 뒤를 이은 수양제가 608년에 배청(文林郎 裴淸)을 시켜 한해 동쪽 해안을 탐험 했다. 탐험대가 북건성 북쪽 해안을 떠나 한반도 서남쪽 죽도(竹島)를 지나 남쪽으로 탐라국을 바라보며 (南望躡羅國), 낙동강 하구, 도사마국 (都斯麻國), 즉 백제의 관할이었던 김해시 금관가야를 지나 구주를 거쳐 유구를 탐험 했다. 태평어람과 같은 시절에 편술된 책부원귀에는 같은 사건을 기록 하면서 탐라국(躡羅國)을 남망 미훈“南望靡薰”이라 했다.¹²⁷ 미훈(靡薰)이란 [금미달 (今彌達) 에서온 사람들이 쓰던 약초가 나는 곳] 이란 뜻이다. 구주여러 곳을 돌아보고 중국사람과 비슷하여 그곳이 봉래신선(蓬萊神仙) 이 사는 이주 단주 (夷洲及澶洲) 인듯 하지만 확인 할수가 없다고 했다.¹²⁸ 일본 사람들이 편술한 유구 역사서에는 아마미(阿麻彌)섬이 있다. 아마미란 옛적에 신인의 이름이다. 신인이 (하늘 에서)내려 왔다는 높은 산을 아마미 약 (阿麻美嶽) 이라 했다.¹²⁹ 그곳에 살던 사람들의 어음을 음차한 글자다.

부여의 후손이 다니던 한해 연안에는 시항이 불사초를 구하려고 젊은 이들을 보냈다는 봉래산이 한해의 동서 연안 여러 곳에 나타났다. 송나라 황제에게 보고한 고려 도경에는 봉래산이 대만섬에 있다고 했다.

신주(神舟)와 6척의 객주(客舟) 8척의 배가 1122년 여름 5월에 절강성 주산시(浙江省舟山市)에서 출항했다. 그 앞 바다로 나가는 길목에 초보(招寶)산 이라 부르는 산이 있다. 항주만을 나와 북풍을 타고 대만섬에 이르렀다. 깊은 산기슭 속에는 소량(蕭梁)이 세운 보타원(寶?院)이 있고 그 절에는

¹²⁵. [隋書](#): 平陳之歲, 有一戰船漂至海東躡牟羅國, 其船得還. 其南海行三月, 有躡牟羅國, 南北千餘里, 東西數百里, 土多麋鹿, 附庸於百濟. 明年, 上遣文林郎裴淸使於倭國. 度百濟, 行至竹島, 南望躡羅國, 經都斯麻國, 迴在大海中. 又東至一支國, 又至竹斯國, 又東至秦王國, 其人同於華夏.

¹²⁶. [康熙字典](#) 躡: 《玉篇》俗聃字. 《干祿字書》躡, 通聃. 《篇海》亦作躡

¹²⁷. [冊府元龜](#): 裴淸為文林郎煬帝遣淸使於倭國渡百濟行至竹島南望靡薰經都斯麻國迴在大海中. 又東至月支國. 又至竹斯國. 又至東秦王國其人同於華夏以為夷洲疑不能明也.

¹²⁸. [南薰礁 - 维基百科, 自由的百科全书 \(wikipedia.org\)](#). [Gaven Reefs - Wikipedia](#).

[郑和群礁 - 维基百科, 自由的百科全书 \(wikipedia.org\)](#).

¹²⁹. [南島志](#): 大島. 島在德島東北十八里, 琉球北界也. 續文獻通考所謂琉球北山是也.

國史所謂阿麻彌島, 或作菴美, 或作奄美, 並皆謂此. 阿麻彌者, 上世神人名也. 其東北有山, 乃神人所降, 因名曰阿麻美嶽. 島亦因得此名. 地形稍大, 後稱以為大島.

영감관음(靈感觀音)이 있다. 옛날 신라(新羅)의 상인이 오대산(五臺山)에 가서 그곳 관음상을 파내어 자기 나라로 싣고 돌아가려고 바다로 나갔더니 암초를 만나 배가 달라 붙고 전진하지 않았다. 대만섬 서쪽 해안 송백만(松栢灣抵蘆浦)에 정박 했다. 그 후 봉래산(蓬萊山)을 돌아 한국 영해에 있는 죽도(竹島)에서 하루 쉬고 군산도로 올라 갔다.¹³⁰

이렇게 대만섬은 신라와 관계가 있고, 신선이 사는 봉래산이 있는 전설을 기록으로 남겨 황제에게 제출했지만, 후에 편찬된 24사중의 하나인 명나라 역사서에는 산둥 반도 북쪽 해안에 봉래산이 있다고 기록했다.

원인은 위징이 수나라 역사서에 모(牟)자 하나를 삭제 하여 혼란이 왔고, 책부원귀에서 죽도를 지나 남쪽으로 미훈(靡薰)을 바라보며 낙동강 하구 김해에 이르렀다란 기록이 [대만이 제주도로 잘못 인식된] 원인이 되었다.¹³¹

현재 논란이 되는 정화(鄭和)가 지나 갔던 남사군도(南沙群島)를 중국 공산당에서는 제주도에 붙였던 글자 남마훈(南靡薰)이라 바꾸었다.¹³²

수서에 실린 탐모라(耽牟羅國)를 탐라(耽羅國)와 구별을 못하여 대만섬(臺灣島 Formosa)을 제주도(濟州島)로 풀이 했다. 어근이 되는 제주(濟州)는 통일 신라 시대 백제(濟)의 주(州)군현 이름을 바꾸어 나타냈다.¹³³

원나라의 요청으로 탐라(耽羅, 涉羅)를 제주도(濟州島)로 바꾸었다.

겨울 동 결 결론:

중원에 있었던 신라(新羅)의 발생 이전(移轉)유래를 간략히 설명 했다. 금미달을 떠나 해안을 따라 동남아로 흐터져 갔던 사람들이 남방 불교를 한해 동쪽 에 퍼뜨렸다. 해안을 따라 뱃길로 올라오는 길목에 있던 대만섬 (Formosa)에 백제와 신라가 양나라때 부터 수나라 때 까지 있었다는 사실을

¹³⁰. [고려도경 \(高麗圖經\), 원명 선화봉사고려도경\(宣和奉使高麗圖經\) 원문 해석 \(tistory.com\)](#)

[宣和奉使高麗圖經](#) 卷三十四: 西北風勁甚使者率三節人以小舟登岸入梅岑舊云梅子真棲

隱之地故得此名有履迹瓢痕在石橋上其深麓中有蕭梁所建寶陀院殿有靈感觀音昔新羅賈人往五臺刻其像欲載歸其國暨出海遇焦舟膠不進乃置像於焦上院僧宗岳者迎奉於殿自後海舶往來必詣.

舟行過蓬萊山之後水深碧色如玻璃浪勢益大洋中有石曰半洋焦舟觸焦則覆溺故篙師最.

¹³¹. [History of Taiwan - Wikipedia. 臺灣歷史 - 維基百科, 自由的百科全書 \(wikipedia.org\)](#)

¹³². [冊府元龜](#): 裴清為文林郎煬帝遣清使於倭國渡百濟行至

竹島南望靡薰經都斯麻國迴在大海中。又至東秦國王其人同於華夏以為夷洲疑不能明也。女王國夷洲及澶洲傳言秦始皇遣方士徐福將童男女數千人入海求蓬萊神仙不得徐福畏誅不敢還遂止此洲世世相承有數萬家人民。

¹³³. [三國史記](#) 百濟本紀第四 涉羅為百濟所. 耽羅, 卽耽牟羅. 隋平陳. 有一戰船, 漂至耽牟羅國, 其船得還. 雜誌第六: 右百濟州郡縣, 共一百四十七, 其新羅改名及今名, 見『新羅志』

임진란 때에 살았던 복건성 사람이 남겼다. 이러한 기록이 중국 문헌에 남아 있지만 [금미달을 떠난 고조선 부여 삼한의 후손들이 상주 했던 근거를 무시 하고] 대만을 주장이 다스리던 나라, 추방(僑邦)이라 하고 그 기원을 알수 없다고 한다. 서구 세력이 교두보를 정하기 전 까지를 선사 시대 "Prehistoric Period"라 한다. 상형글자를 만들었다는 창힐(倉頡) 이전에, 동번(東蕃)이라한 대만섬에 살던 사람들은 거루 선인 (佞樓仙人, 佞廬) 이 쓰던 글자와 비슷한 조적고전 (類鳥跡古篆) 자를 썼다. 이를 남사에는 "무문자 각목위신(無文字刻木為信) 이라고 했다.¹³⁴ 그러한 표현은 오환 선비족의 풍속에도 나타났다.

원시 불교 발생과 전래에서 밝힌 바와 같이 금미달 지역 사람들이 동남아 전역에 흐터져 살았다. 그들이 쓰던 언어가 "Austronesian languages"의 기원 이라 본다. 앞으로 언어 학자를 포함한 모든 인문사회 과학 분야 사람들과 함께 깊이 연구 해야 할 소재다.

서양 사람들이 대만에 기지를 구축 하기 전에 조총으로 무장한 일본(倭)인 이 대만을 침략 했다. 일본 사람들은 대만섬에서 싸운 전쟁 설명에 나오는 미 예(彌禮)란 글자 앞에 많은 사람들이 [움직였다는 뜻이 있는 글자에 침"枕, 枕"자를 붙여] 대만섬을 침미다례 (枕(枕)彌多禮) 로 바꾸어 가상인물 신공 황후 편에 올렸다. 이를 현재 임나 일본부설 (任那 日本府)을 주장 하는 일본 사람들은 한반도 서남 땅끝으로 풀이 한다.¹³⁵

끝

Appendix: 조선 태종(太宗) 2년(1402년)에 제작된 강리도 (疆理圖)는 현재 전하지 않고 일본에 필사본 2점이 보관되어 있다고 한다.¹³⁶

¹³⁴. [南史](#): 魏時曰新廬；宋時曰新羅，或曰斯羅。無文字，刻木為信。語言待百濟而後通焉。 [通典](#) 烏桓: 烏桓者，本東胡也。大人有所招呼，則刻木為信。氏姓無常，以大人健者名字為姓。

¹³⁵. [임나일본부설\(任那日本府\)의 세로운 고찰 « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\).](#)
[日本書紀/卷第九 - 維基文庫, 自由的圖書館 \(wikisource.org\)](#)

¹³⁶. [훈일강리역대국도지도 - 위키백과, 우리 모두의 백과사전 \(wikipedia.org\).](#)



疆理圖

임진란의 주동자는 옛적 열도 백제의 중심이었던 일본 구주 사람들이다. 그들은 남방 항로를 잘 알고 있었다. 신라 후기 해상왕 장보고의 뒤를 이은 바다의 사나이들이 후에 왜구가 되었다. 왜구의 활동 해역이 해양권을 장악 했던 부여의 후손이 활거하던 해안선 지도다.

금미달 (今彌達)에서 내려와 지나(支那)에 남아 있던 부여의 후손들에게 객가 (客家)란 이름이 붙었다. 통일 신라 이후에도 해상로를 통하여 지나 (支那)와 활발한 교류가 있었다. 그때 나타난 아리랑과 신라 향가에 남방 언어와 골품제 불교신앙이 나타났다.¹³⁷ 해초 스님이 선조들이 지나온 길을 따라 뱃길로 동남아를 거쳐 천축국과 서역을 돌보고 돈황을 지나 신라의 발상지 금미달에 돌아와 그곳에 있는 오대산에서 입적 했다.¹³⁸

객가(客家, Hakka)어 분포도

¹³⁷. [아리랑의 유래: « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\). 향가 - 위키백과, 우리 모두의 백과사전 \(wikipedia.org\). 현화가 - 나무위키 \(namu.wiki\). 도술가 - 나무위키 \(namu.wiki\)](#)

¹³⁸. [해초 - 위키백과, 우리 모두의 백과사전 \(wikipedia.org\). Phonetic Loan Characters are Gojoseon Language « Lee Mosol's Book Collection \(ancienthistoryofkorea.com\).](#)



福爾摩沙 - Wiktionary, the free dictionary

October 4, 2023. Edited October 8th and October 17th, 2023

From McLean, Virginia.

다른 시각에서 상고사를 연구 하면 고조선의 발원지와 아사달을 밝힐수 있다. ***



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

He had learned to understand the Ancient Chinese classics in Korea, joined a group of Korean scholars interested in Neo Confucian Study; “Study of Toegye philosophy “退溪學,” and served the position of vice president representing the Washington DC area for two years.

He had been active in writing critical essays, and was formally recognized as a writer by the Korean circles in 2010.

Retired from GWU and Georgetown University in 2010.

2011: First Book in Korean “뿌리를 찾아서, Searching for the Root”

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

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

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

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

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

2020 October 29th: Ancient History of Korea: Mystery Unveiled. Second Edition. By Xlibris, USA.

XI. Books

The Top 10 Most Popular Magazines in the US

By TJ Kiely, October 24, 2023

[Source URL](#)

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
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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
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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
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Membership Director	Seong Nam Hwang	Southeast Missouri State University, MO	shwang@semo.edu
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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
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Directory of the 14th KAUPA Administration Leaders (2 of 3)

Position	Name	Affiliation	Point of Contact (e-mail)
Specialty Leaders Agriculture			
Anthropology			
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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			
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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	
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 Opinion 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
	Jenny Hyun Jeong Kim	Washington State University, WA	jennykim@wsu.edu
	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	jwoo5@calstatela.edu
Jang-Hee Yoo	Ehwa Womans University, Korea (Professor Emeritus)		
Yeomin Yoon	Seton Hall University, NJ (Professor Emeritus)	yeomin.yoon@shu.edu	
KAUPA Invited Artist	Hwe-Tae Huh	Moosan Emography Institute http://moosan.net/	moosan736@daum.net

KAUPA Digital Curator	Hannah K. Sions	James Madison University, VA	sionshk@jmu.edu
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The KAUPA Lifetime (Tenured) Members

Alphabetical order according to last name

As of October 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
Kyung Ae Cho	University of Wisconsin-Milwaukee	Fine Art
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
Heesun Chng	Texas A&M University	Education Psychology
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 (ret.)	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)
Joan Pi	Regent University	Performing Arts and Music
Jae Hyeon Ryu	University of Idaho, ID	Soil and Water Systems
Eun-Suk Seo	University of Maryland, MD	Physics
Hanna K. Sions	James Madison University, VA	Art Education
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		44 Members

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, Loyola University, MD
- 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
- Jenny (Hyun Jeong) Kim, Washington State University, WA
- 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, Associate 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 DuBiose, 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: 70 Ambassadors

New or Membership Paid KAUPA Members

Alphabetical order according to last name

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

Name	Affiliation	Major(s)	Payment Type

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 돕고 있다. 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/>)

KAUPA Gallery



Title: Monemvasia, GREECE
Material: Virginian Hard Maple
Year: 2023
Size: 6" x 8" x 1"

Image Drawing: Young B. Choi, [Regent University](#)
Wood Crafting: Shea Alexander, [Alexander Brothers LLC](#), Virginia
Laser Engraving: Thomas Gwin, [Blue Ridge Engraving Co.](#), Virginia

Call for Articles!

You are Cordially Invited to Contribute Your Precious Articles!

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

All the essay articles published in this newsletter express each contributor's own respective opinion. They do not represent an official standpoint or view of KAUPA.

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