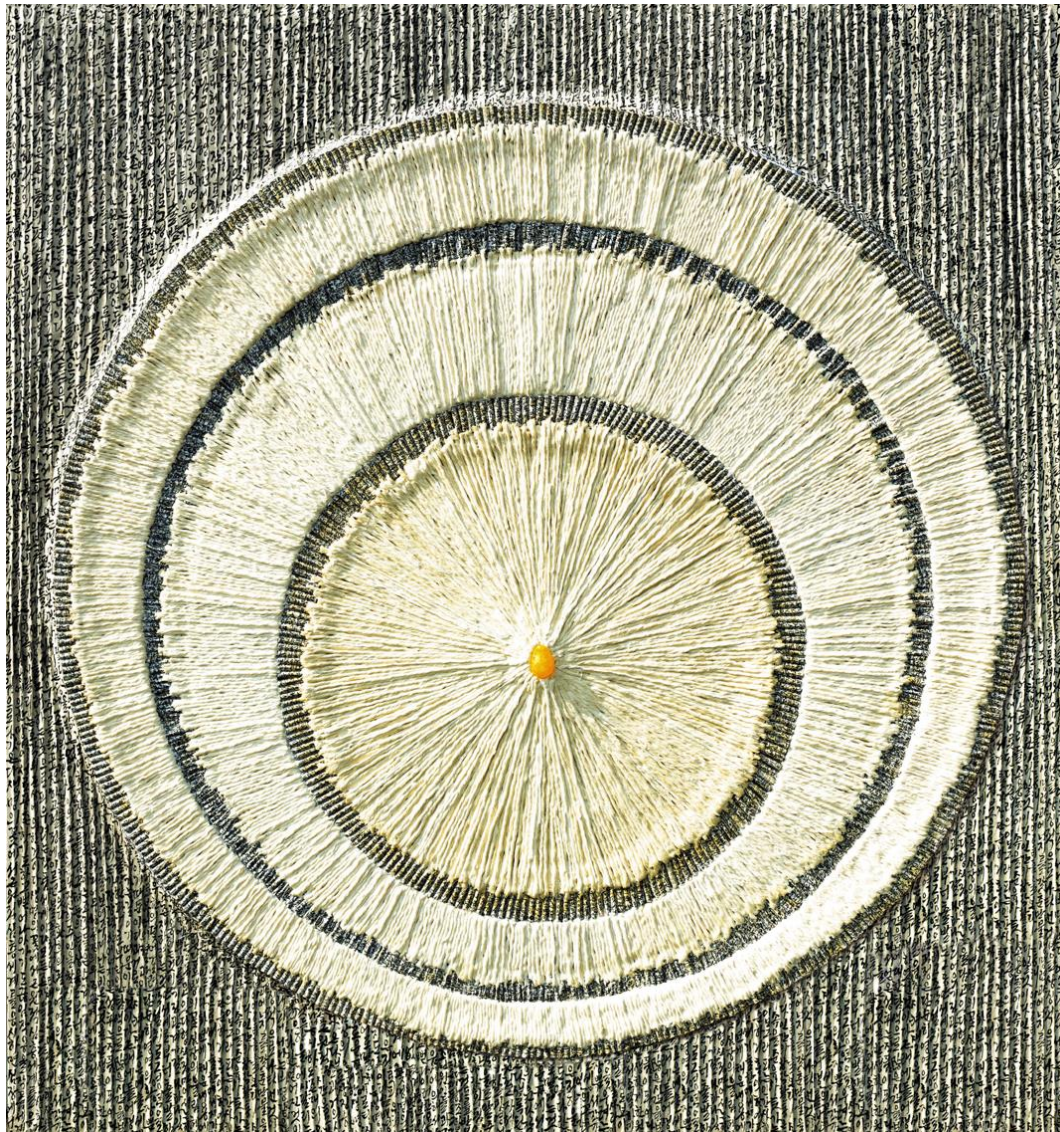




KAUPA Letters

Journal of the Korean American University Professors Association



Korean American University Professors Association

북미한인교수협회

October 2024

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Cover:

Title: The Resonance of the Heart 2 (심장의 울림 2)

Material: Rice Paper, Mixed Media, and Gem

Year: 2020

Size: 132 cm x 120 cm

Artist: Huh Hwe-Tae

Artist Website: <http://moosan.net/>

I. President's Message

Dear Esteemed Members of KAUPA,



As we approach the final quarter of 2024, I reflect with immense pride on our collective achievements. Our growth, collaboration, and unwavering commitment to KAUPA's mission have been truly inspiring.

The **AI Workshop**, organized by the KSEA Ohio Chapter and sponsored by KAUPA, set a strong tone for the year. Our efforts to expand membership and strengthen the Leadership Team continue to pave the way for a more dynamic and impactful organization.

A key outcome from our recent Leadership Team meetings was the approval to submit a proposal to the Academy of Korean Studies for a major conference, titled "**Korean Studies in the Artificial Intelligence Era: Multidisciplinary Research by Korean Scholars Transforming the World.**" If selected for funding by the end of this year, this conference will be held in January 2026, in celebration of KAUPA's 40th anniversary. Your future contributions will play a vital role in shaping important discussions about AI's impact on Korean society and global transformations.

Additionally, the **KAUPA Museum of Art (KMoa) Project** and the announcement of the **2025 KAUPA Scholarship** reaffirm our commitment to nurturing future scholars and promoting academic excellence.

This issue of **KAUPA Letters** showcases the remarkable work of our members, particularly in **Section III: KAUPA Member News**, where achievements in medicine, engineering, education, and the humanities are featured. I encourage you to read about these successes, draw inspiration from your peers, and consider submitting your own articles.

I would also like to highlight **Section VI: Literary Works and Reviews**, which includes critical reviews, creative writings, and reflective essays—some in Korean. These contributions reflect the intellectual and cultural diversity within KAUPA, and I hope you find them as enriching as I do.

Due to space limitations, I am unable to cover all the wonderful articles in this issue. I hope the authors understand this constraint. Each contribution adds immense value to our publication and to KAUPA's ongoing discourse.

As we enter the final months of the year, I remain confident in our collective progress and the meaningful contributions we continue to make. Thank you for your continued dedication and engagement.

Warm regards,

Munsup Seoh, Ph.D.

President, Korean American University Professors Association (KAUPA)

II. KAUPA Activities

Call for Abstracts – Korean Studies in the Artificial Intelligence Era

Korean Studies in the Artificial Intelligence Era: Multidisciplinary Research by Korean Scholars Transforming the World

Call for Abstracts

Deadline: August 15, 2024

Conference Date: January 23, 2026

Korea's influence, from the historic "Jikji" to modern K-Culture, resonates globally. Over seven million Koreans abroad have elevated Korea's standing in diverse fields. Particularly in recent decades, Korean scholars have excelled in technology-driven areas. In this era of Artificial Intelligence (AI), Korea emerges as a key player, pioneering innovations that surpass human expectations. However, the collective scholarly achievements of Korean researchers in the AI era discussing the contribution of related studies to Korea and the world remain understudied.

The Korean American University Professors Association (KAUPA), established in 1986, is planning to host its very first conference to bridge this gap in January 2026 with a grant. By harnessing its abundant resources, KAUPA endeavors to delve into the profound impact of AI on Korean society and its global implications. **The funding committee of KAUPA will submit a proposal to the Academy of Korean Studies (AKS) for a grant by September 2024. If awarded, the grant will support the conference (participant and venue costs) and publication. Selected authors will be invited to the conference.**

Objectives:

The funding committee is soliciting contributions from KAUPA scholars and researchers **across various disciplines to analyze the issues, uses, and impacts of AI on social change, with a focus on Korean perspectives. This call is open to all disciplines related to AI studies about Korea.** The final versions of the papers will be published in an edited book for broader dissemination. The conference on January 23, 2026 will celebrate KAUPA's 40th anniversary, offering authors a venue to present their work. Potential authors can write an abstract in one of the five disciplinary categories, 1) Law, Liberal Arts, Humanities, Social Sciences, and Education, 2) Business, Finance, and Economics, 3) Engineering, 4) Science, and 5) Medicine and Public Health.

Possible Topics and Formats:

- Problem-solving with Artificial Intelligence in the Korean context.
- Ethical, practical, legal, political, and social implications of AI development and deployment in Korea.
- AI applications in music, arts, communication, history, language, education, healthcare, engineering, science, business, economics, tourism, law, public policy, government, politics, athletics, public health, medicine, computer science, mechanical engineering, and other disciplines in Korea.
- Collaborative interdisciplinary approaches in AI research in Korea.
- Creative works such as art and music performances with AI technology in Korea.
- Comparative studies between the US and Korea.
- Systematic literature analysis of AI topics and disciplines in Korea.
- Meta-analysis of AI studies on Korea and its global impact.
- Empirical research with human subject data in AI and Korea.
- Content analysis of big data in AI and Korea.

Submission Guidelines:

- **Submit abstracts (one page, single-spaced, 12 Times New Roman font size; no tables or figures; title page and references not counted to one page) for review by the committee before the August 1, 2024, deadline, in pdf format to seok.kang@utsa.edu.**
- Include author information in the title page and references.
- AKS will announce grant review results in December 2024. If we are awarded, all selected abstract authors will write full papers, which will be presented at the conference and published in an edited book. Selected abstracts will be announced after the grant award results in January 2025.
- Travel expenses up to \$1,000 per attendee will be supported by the grant if awarded.
- Presentations at the conference can take various formats, such as verbal presentations, demonstrations, musical performances, and art exhibits.

For inquiries, please contact: seok.kang@utsa.edu.

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 Newsletter Editor 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 Spring 2024 semester.

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

Your contribution is highly encouraged!

Hannah Sions

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



2025 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: July 31, 2025 (Late application will **NOT** be accepted!)

Types of Scholarships: There are two types of the KAUPA scholarships, one funded by the annual KAUPA membership fees and the other funded by annual endowed funds. KAUPA may receive additional scholarship funds from industries, governments, organizations, and other various sources.

1. The KAUPA scholarships will be awarded up to three applicants, each \$500.
2. The endowed scholarships will be awarded up to two applicants, each \$1,000, if all endowed funds have been received.

Qualifications of Applicants: KAUPA scholarships will be awarded to Korean descendants who, by the time of application, are either high school seniors, who have been accepted to or have applied for admissions to a college/university, or actively pursuing an undergraduate or graduate degree at a college/university and aspiring a career in an academic field in North America. A US or Canadian citizenship is **NOT** required.

Application Information

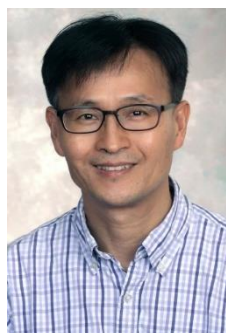
The applicants should submit a single **compressed .zip file** containing all of the following materials directly to the Scholarship Director Dr. Jung Lee (lee@msoe.edu):

- Scholarship application form (available as a fillable PDF at the [KAUPA website](#))
- Transcripts
- CV or resume
- Personal Essay to the prompt: “How to overcome the culture shock while studying”
- Two letters of recommendation; the recommenders may send their letter directly to the Scholarship Director.

Awardee Selection: The review of application materials will be done by the Scholarship Committee members by the end of July 2024, and the final recipients will be selected based on the aggregated scores from the Committee members. High school seniors must be enrolled in a college or a university at the time they receive the scholarships.

Awardee Announcement: The final scholarship recipients will be announced by August 15, 2025 through the [KAUPA Facebook](#) and the [KAUPA website](#).

2024 KAUPA Scholarship Recipients Announcement



Jung Lee, Ph.D.

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

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

The 2024 KAUPA scholarship applications were received by August 31, 2024, and their thorough evaluations were concluded by September 20, 2024, by the Scholarship Committee of four KAUPA members. We are pleased to announce the five recipients of the 2024 KAUPA scholarships:

1. Eunhye Kim: \$1,000
2. Hyunjung Lee: \$1,000
3. Byung-II Noh: \$500
4. Huijun Edelyn Park: \$500
5. Lindsay Park: \$500

The personal essays submitted by the five selected recipients for the prompt of the 2024 KAUPA scholarship application, titled “*How to overcome culture shock while studying: A personal journey*,” are featured in this December issue of the KAUPA Letters.

How to overcome culture shock while studying: A personal journey

Eunhye Kim

Undergraduate student in Cognitive Science, University of Virginia

How to overcome culture shock while studying: A personal journey

Hyunjung Lee

Ph.D. student in Psychometrics and Quantitative Psychology, Fordham University

How to overcome culture shock while studying: A personal journey

Byung-II Noh

Ph.D. student in Materials Engineering, Auburn University

How to overcome culture shock while studying: A personal journey

Huijun Edelyn Park

Ph.D. student in Molecular Medicine, Cleveland Clinic Lerner College of Medicine of Case Western Reserve University

How to overcome culture shock while studying: A personal journey

Ji-won Lee

M.S. student in Integrated Product Design, University at Pennsylvania

CALL FOR PAPERS**KAUPA Letters**

KAUPA seeks “Research in a Nutshell” papers that will be published in the upcoming issue (a template is shown on the next page) 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. Munsup Seoh or Vice President Dr. Seok Kang.

You are cordially invited.

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" (21.5 cm x 27.9 cm). 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 the pages.

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, 2024.

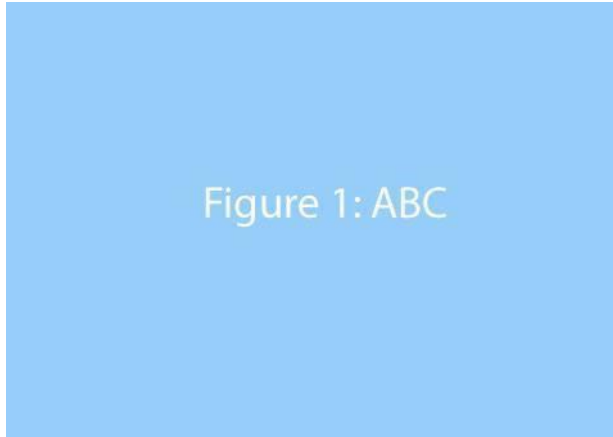


Figure 1: ABC

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

Best Artist Award Recipient of October 2024

Huh Hwe-Tae (허회태)



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 hyphen. Artist Huh Hwe-Tae is the founder of "Emography" (a blend of emotion and artistic style) and currently serves as a Distinguished Professor at the College of Fine Arts at Yanbian University, having previously specialized in Oriental painting at the Graduate School of Sangmyung University.

Starting at the age of five, Huh began studying Chinese characters and calligraphy. During his middle and high school years, he gained national recognition by winning the prestigious Minister of Education Award at a national calligraphy competition. He even held a solo exhibition while in his second year at Kumho High School in Gwangju, Korea, sponsored by the school. Later, he won the grand prize at the Korea Fine Arts Competition (National Exhibition) and went on to serve as a judge and organizer for the event. He has chaired and served on the judging committees of over 50 national competitions.

Having mastered calligraphy, engraving, and Korean painting, Huh overcame the limitations of traditional calligraphy by integrating it with modern art, thus creating a new genre known as Emography. Emography is a fusion art form that combines "emotion" and "graphy," moving beyond mere calligraphy to infuse cosmic energy and life into brush strokes on traditional Korean paper. These strokes capture an infinite variety of forms. Huh has also employed LED technology to merge tradition with modernity, creating works that respond to sound, expanding the artistic experience beyond just the visual.

By pursuing modernity while grounded in the spirituality and formality of traditional Korean art, Huh has been able to express the essence of objects in the simplest and most impactful forms. Following the founding of Emography, his work was widely broadcast on ABC and FOX networks during his exhibitions in Germany and across five U.S. galleries. He also held a special Emography exhibition at the Swedish National Museum of World Culture.

In Korea, Huh has held more than 20 solo exhibitions at venues such as the Hangaram Art Museum in the Seoul Arts Center, garnering significant media attention. His works are featured in middle and high school textbooks, and he is an active modern artist.

Heo has expanded his artistic journey into the realm of "Emosculpture," an art form built on emotional sculpting. These works step beyond two-dimensional surfaces into the three-dimensional world, engaging with audiences in new ways. His creations represent the universe and the origins of life through a

combination of brushwork and sculptural techniques. The "Great Birth" series and the "Flowers of Life" exhibit, commemorating 55 years of his artistic career, are prime examples of this new direction.

His recent exhibitions, such as "The Flower Path of Reflection" and "The Flower Path I Found," reflect deep contemplation on nature and humanity within the universe. The concept behind these exhibitions is the interconnectedness of all living things, symbolizing that life follows the natural order of the universe. He emphasizes that the path to happiness and joy is the true "flower path."

Internationally, Huh's Emosculpture works have been exhibited at the Swedish National Museum, and featured at the UK's Art Jobs Gallery, which attracts over 200,000 monthly visitors. In Germany, cultural and arts magazine *KINO & KUNST* (Film & Art) praised his development of calligraphy into modern art, drawing global attention. Heo has also been featured on CNN and the "Great Big Story" channel in the U.S., where he is highlighted as a master artist representing Korea's unique cultural heritage.

Huh is particularly focused on continually creating works that convey emotional and symbolic value through imagery and story, using colors and textures to express the value of life forms. By incorporating modern aesthetics into his distinct artistic order, he creates new conceptions that resonate with contemporary sensibilities.

His works, which often draw on the stories of human life, offer endless possibilities for change. These profound pieces, which approach the origins of life, reveal the depth of his philosophical inquiry. Huh firmly believes that a good work of art must have modern appeal, be compelling in its time, and resonate with and move its audience.

Critics worldwide have praised his work. American critic Ken Daley, University Emeritus Professor of Art (Print Media) of Old Dominion University, observed that Huh's art embodies a fusion of Eastern and Western influences, expressing beauty through philosophical brushstrokes that come alive with words and sentences.

German art critic Tatiana Rosenstein, who previously reviewed Jeff Koons' \$110 million artwork, personally visited Huh's studio in Seoul and lauded his Emosculpture works for their unique and dimensional portrayal of life's energy. She noted how Huh transcends the traditional confines of calligraphy, exploring artistic freedom through his abstract emotional expressions.

For Huh, the essence of art lies in the creation of beauty and the pursuit of new challenges. His evolving artistic journey is becoming a globally recognized phenomenon and will be remembered as a significant chapter in modern art history.

Artist Website: <http://moosan.net/>



Title: The Flower Path I Embrace (내가 품은 꽃길)

Material: Rice Paper and Mixed Media

Year: 2022

Size: 69 cm x 131 cm

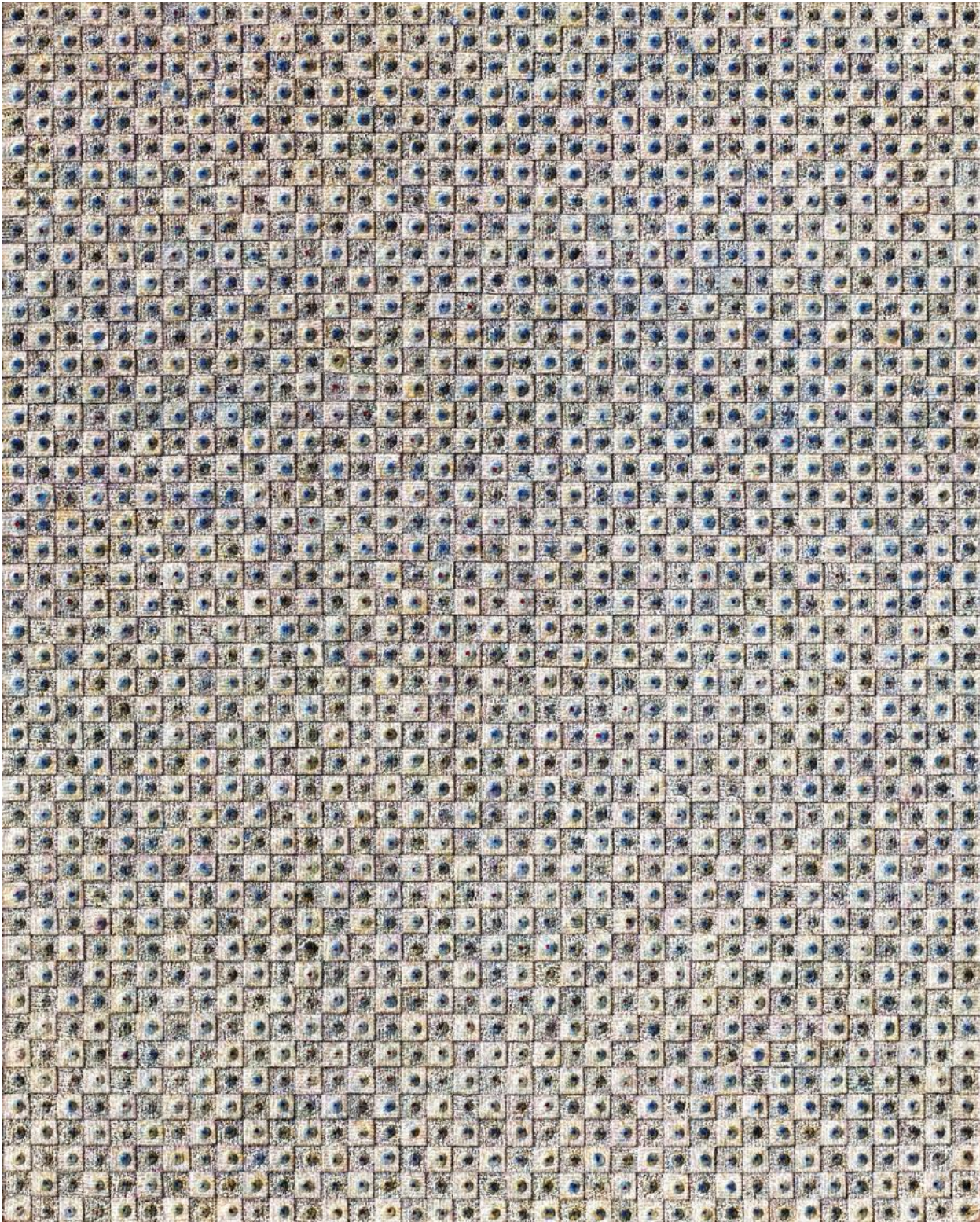


Title: The Flower Path of Understanding (헤아림의 꽃길)

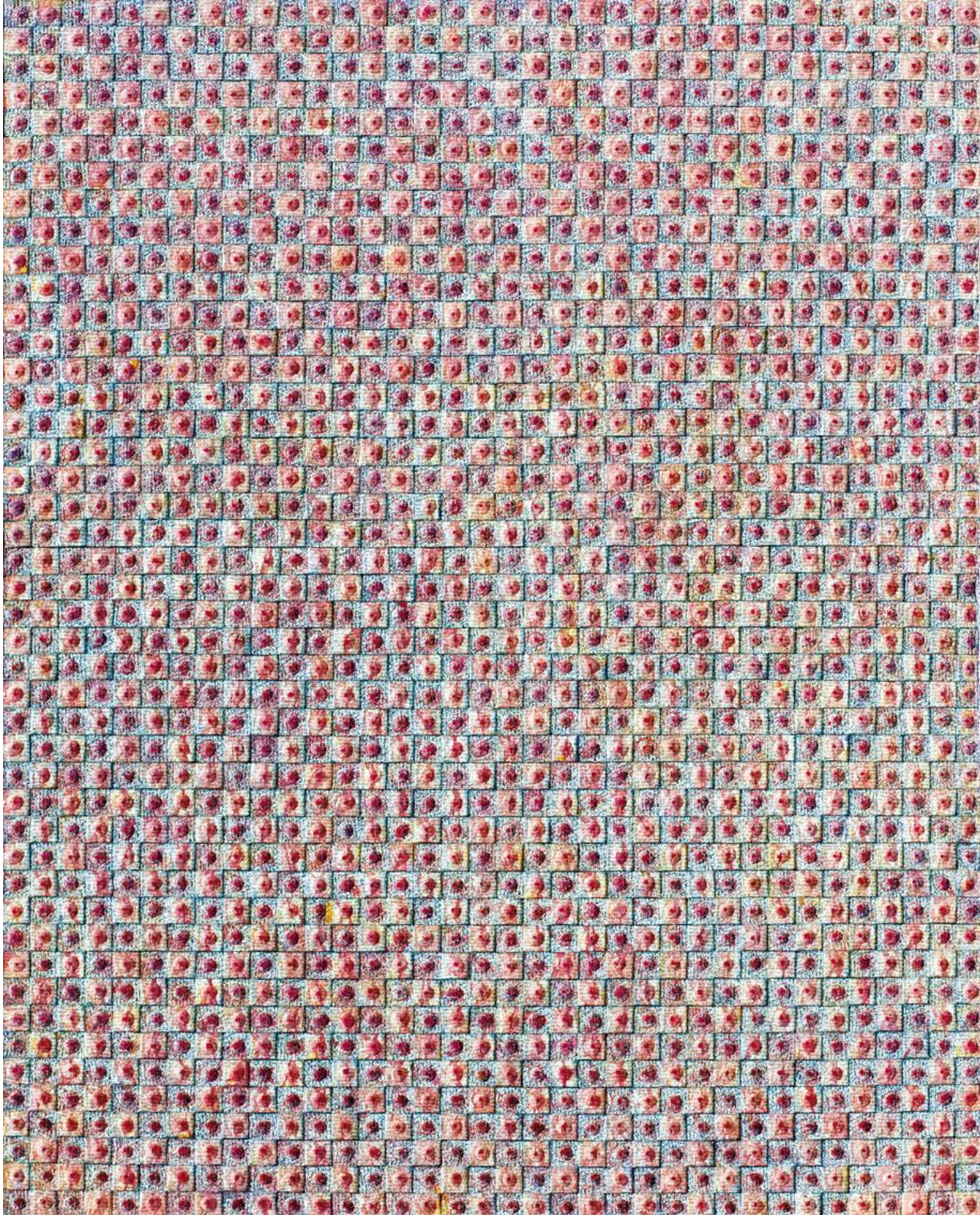
Material: Rice Paper and Mixed Media

Year: 2020

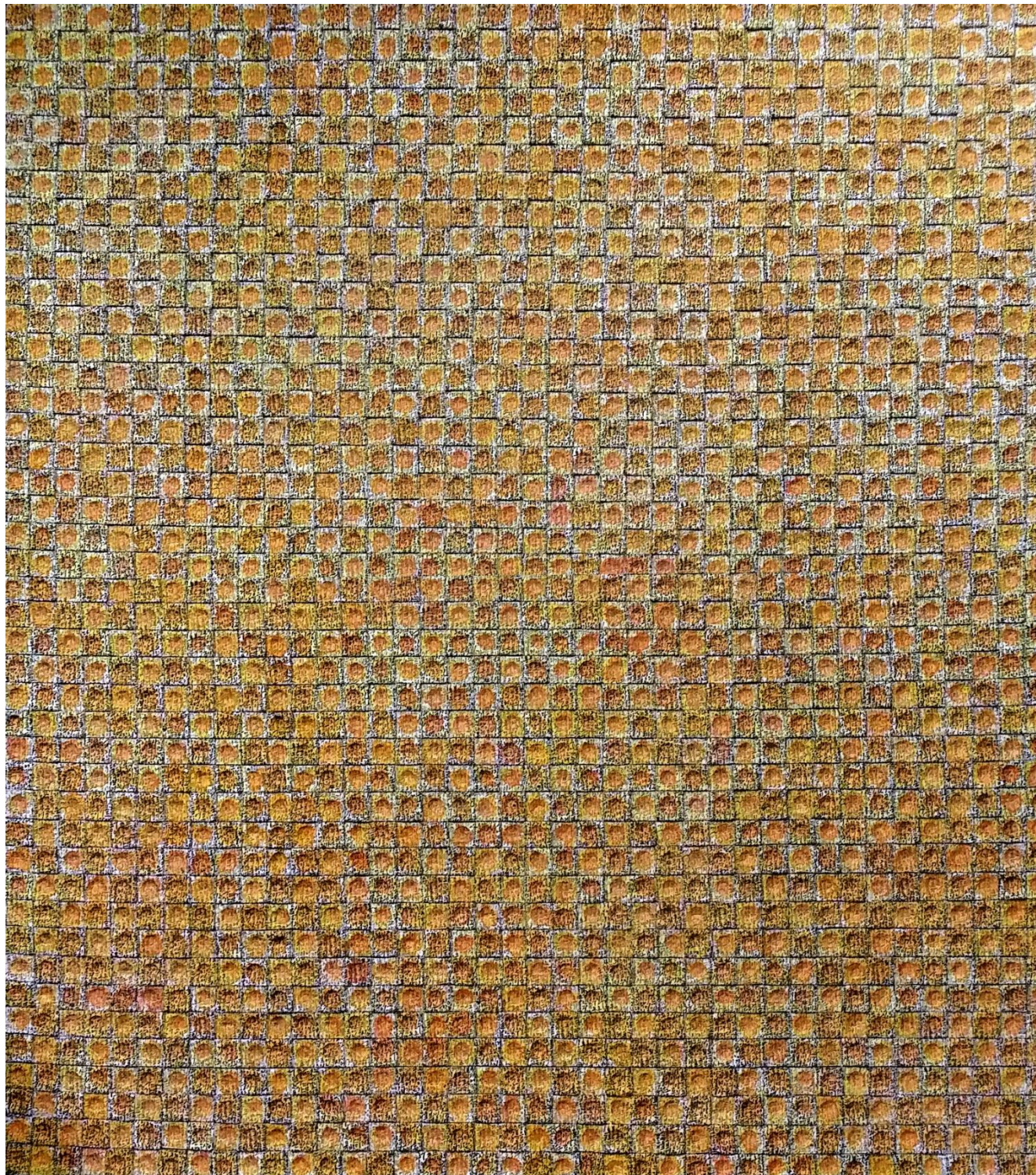
Size: 91 cm x 76 cm



Title: The Flower Path of Understanding 1
Material: Rice Paper and Mixed Media
Year: 2021
Size: 162 cm x 130 cm



Title: The Flower Path of Understanding 2
Material: Rice Paper and Mixed Media
Year: 2022
Size: 162 cm x 130 cm

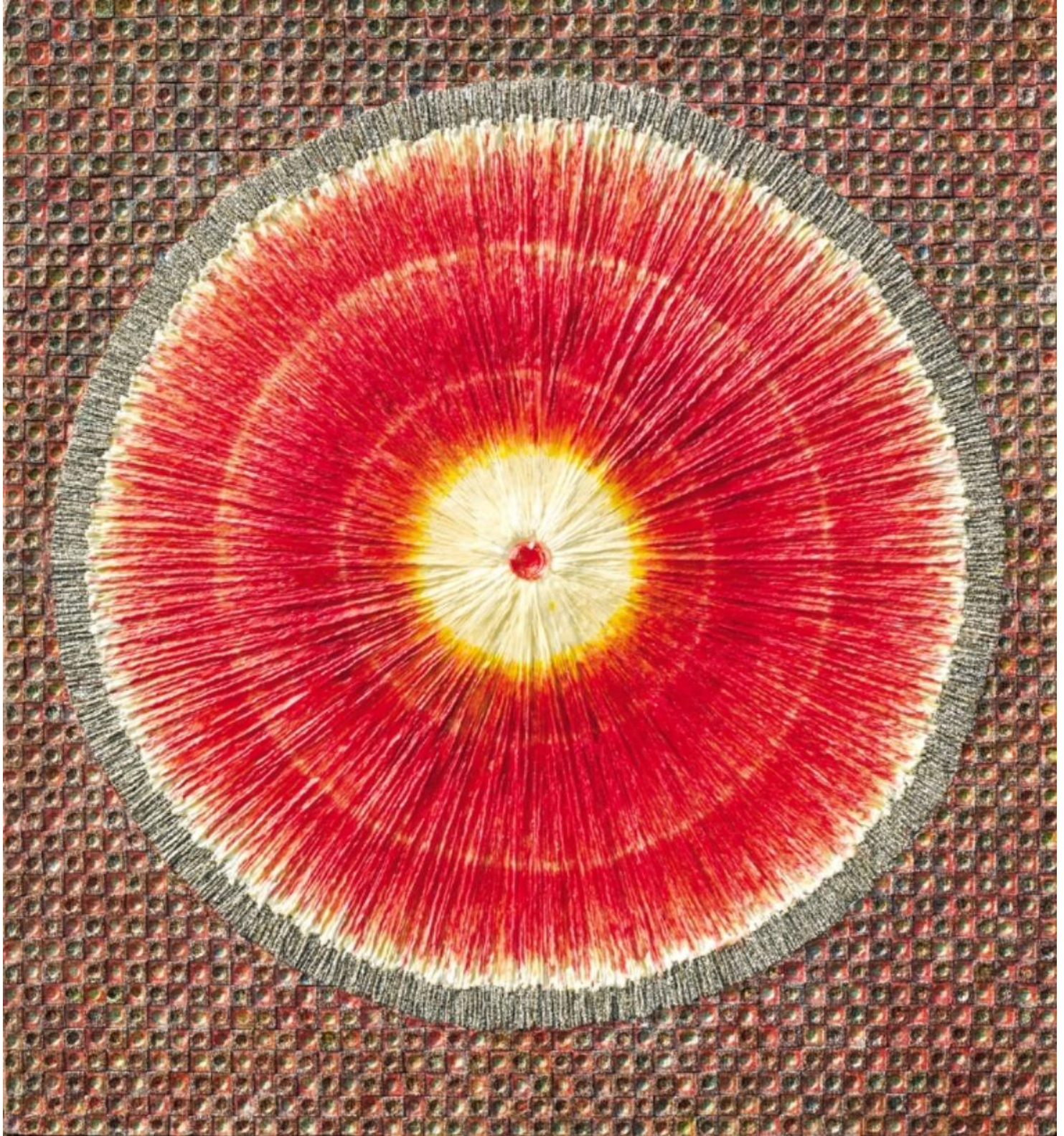


Title: The Flower Path of Understanding 3

Material: Rice Paper and Mixed Media

Year: 2023

Size: 125 cm x 135 cm



Title: The Resonance of the Heart 1 (심장의 울림 1)

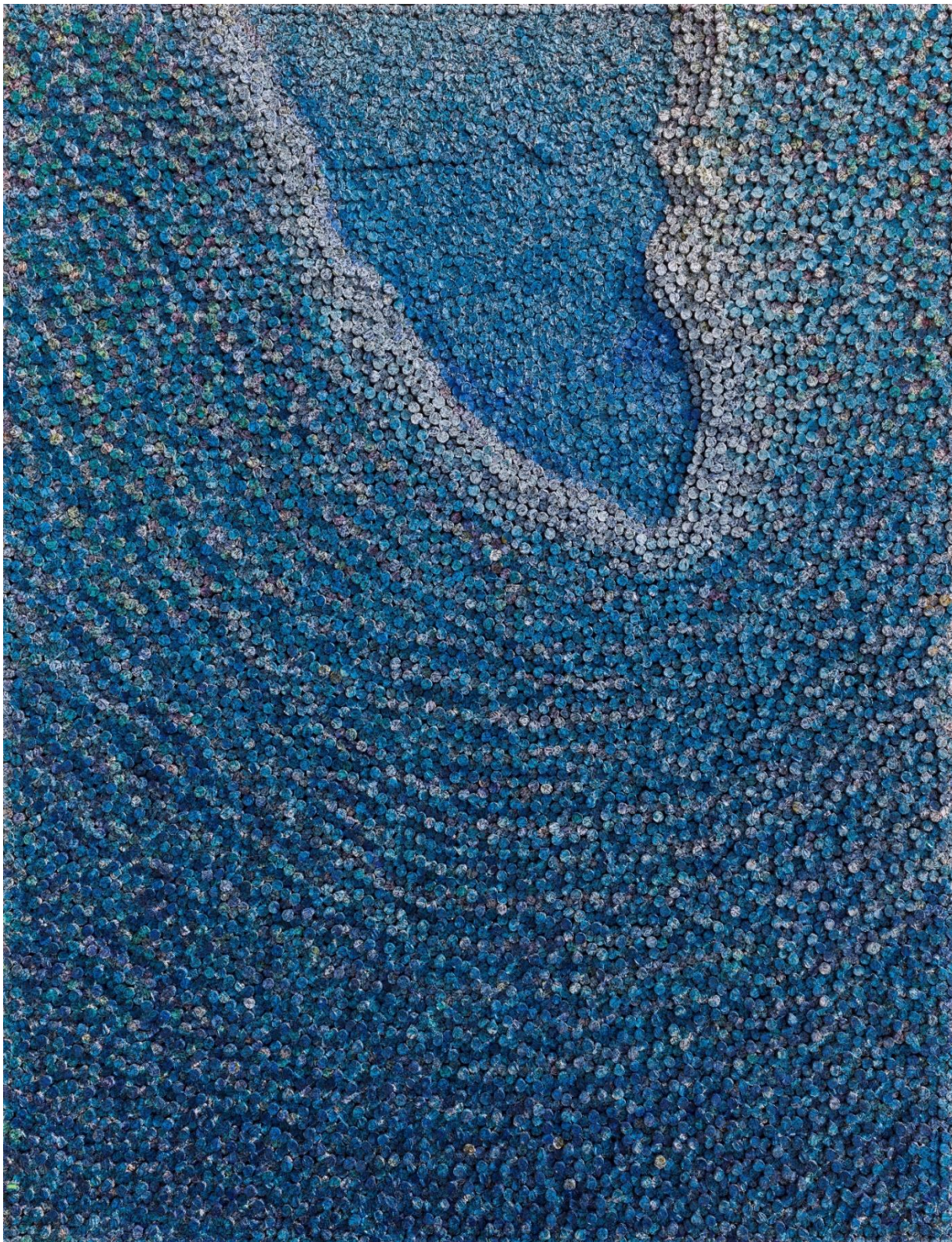
Material: Rice Paper, Mixed Media, and Gem

Year: 2020

Size: 132 cm x 120 cm



Title: The Resonance of the Heart 3
Material: Rice Paper and Mixed Media
Year: 2021
Size: 132 cm x 60 cm

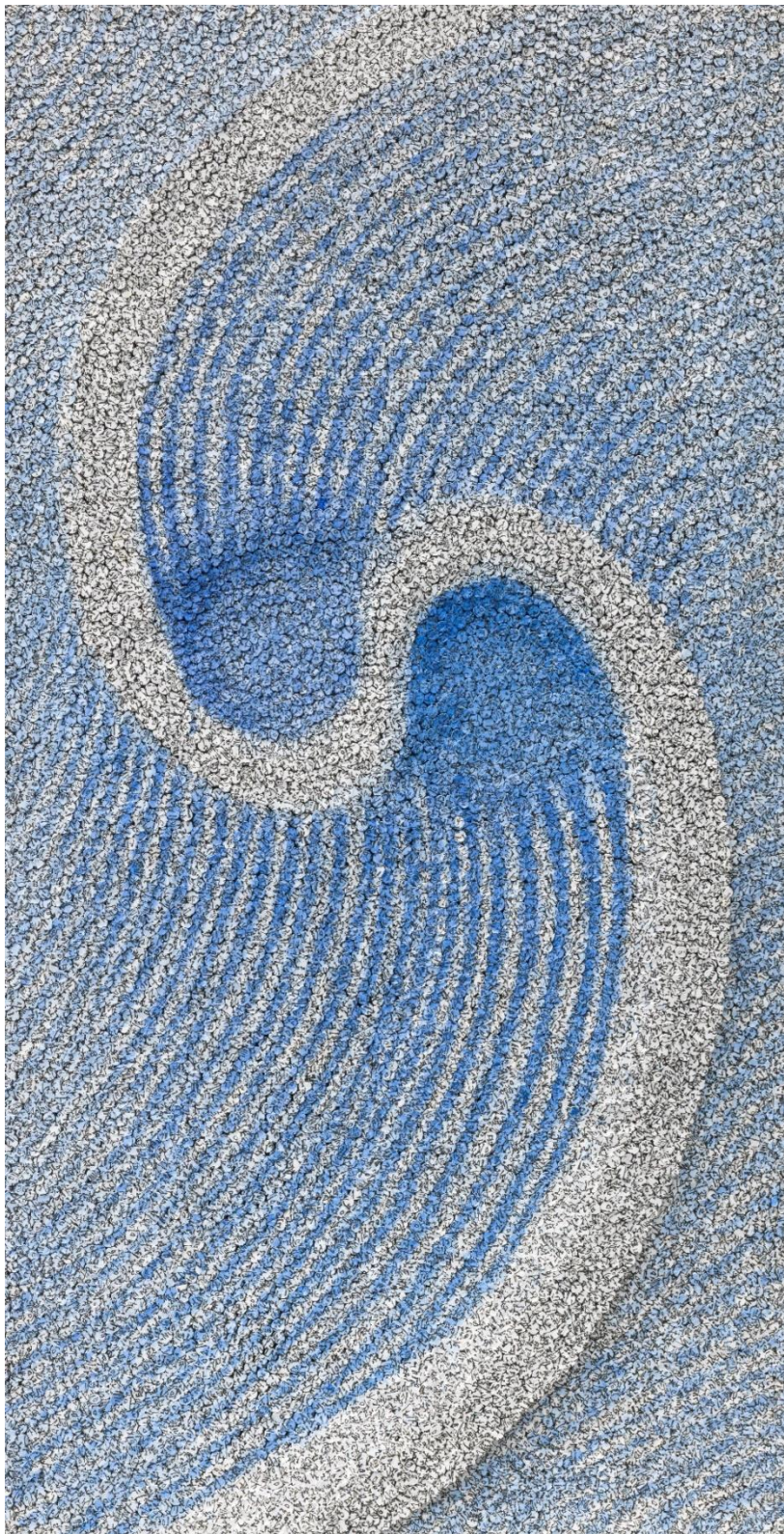


Title: The Flower Path I Found 1 (내가 찾은 꽃길 1)

Material: Rice Paper and Mixed Media

Year: 2021

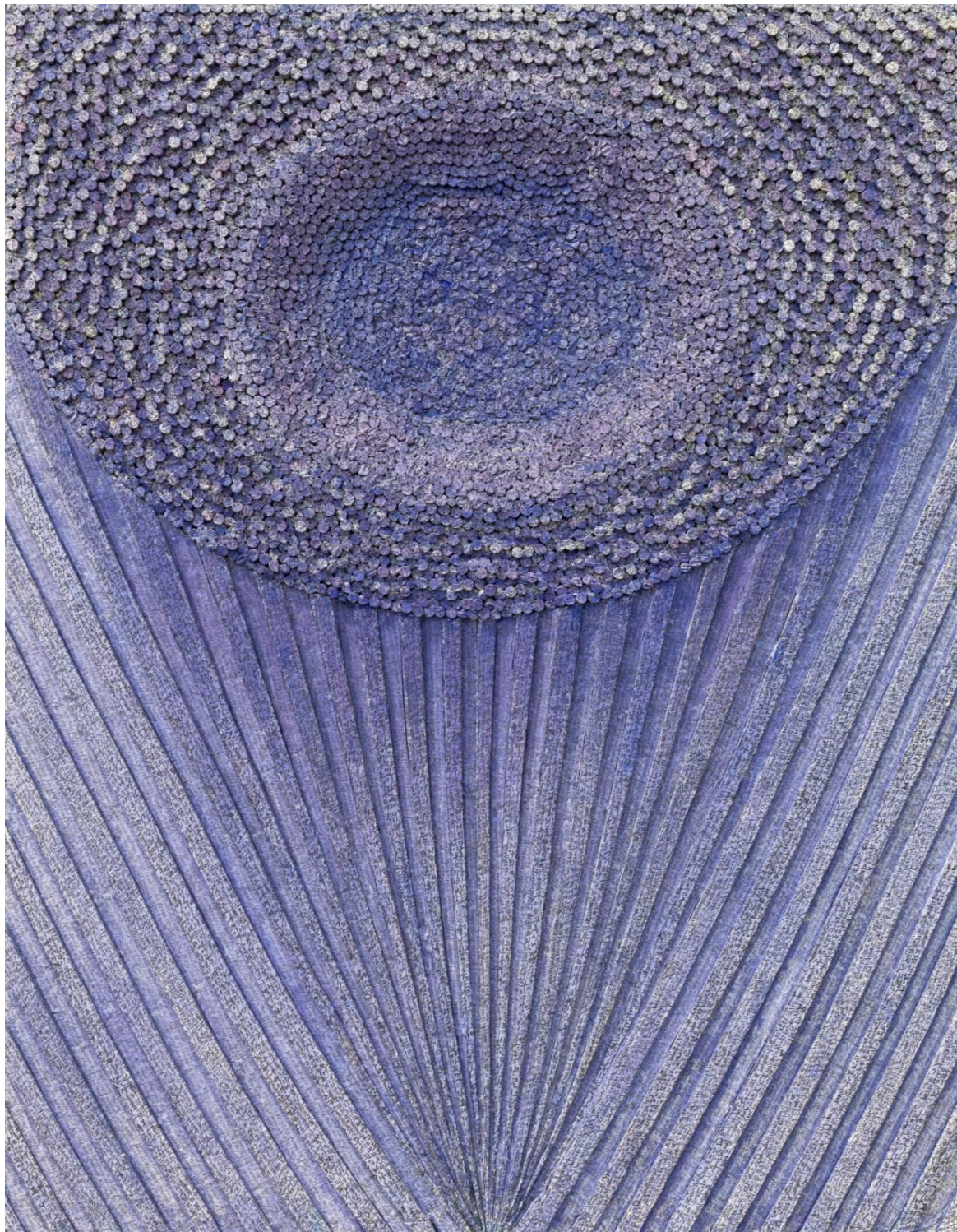
Size: 92 cm x 117 cm



Title: The Flower Path I Found 2
Material: Rice Paper and Mixed Media
Year: 2022
Size: 69 cm x 131 cm



Title: The Flower Path I Found 3
Material: Rice Paper and Mixed Media
Year: 2022
Size: 162 cm x 132 cm



Title: The Flower Path I Found 4
Material: Rice Paper and Mixed Media
Year: 2023
Size: 100 cm x 130 cm

KAUPA Best Artist Awardees List**2022**

February	Sukjin Choi, James Madison University, VA
April	Yumi Hogan, Maryland Institute of College of Art (MICA), MD
June	Nanyoung Kim, East Carolina University, NC
August	Seung Lee, Long Island University Post, NY
October	Jinchul Kim, Salisbury University, MD
December	Mi-Sook Hur, East Carolina University, NC

2023

June	MiKyoung Lee, James Madison University, VA
August	Sang-Wook Lee, Skidmore College, NY
October	Kyoung Ae Cho, University of Wisconsin-Madison, WI
December	Jason S. Yi, Milwaukee Institute of Art and Design (MIAD), WI

2024

February	Imi Hwangbo, Lamar Dadd School of Art, University of Georgia, GA
April	Komelia Hongja Okim, Montgomery College, MD
June	Rina Yoon, Milwaukee Institute of Art and Design (MIAD), WI
August	SoHyun Bae, SoHyunBae Studio, NY
October	HUH Hwe-Tae, Emography Research Institute, Seoul, Korea

New Books Released Announced

Professor Kyu Yong Choi of the University of Maryland Published a Book

“A Road to the Joy of Learning – A Practical Guide for a Successful College Career and Beyond”

Professor Kyu Yong Choi (Chemical and Biomolecular Engineering, University of Maryland) published a new book titled *A Road to the Joy of Learning – A Practical Guide for a Successful College Career and Beyond* through Amazon.com in August 2024. Drawing from his 40 years of teaching and research experience, this book delivers a message to college students (and perhaps parents and faculty) about the joy of learning within the broader context of college education and its significance for sustainable learning in their professional lives. The book also delves into the insightful teachings of Confucian sages on education, which the author believes remain relevant to today's college education.

The book is organized into three major themes: Understanding your professors, Being a smart student with effective learning skills, and Preparing for a post-graduate professional career, including graduate studies. It also includes a collection of the author's personal experiences and anecdotes about his students, illustrating how he discovered the joy of teaching.

The book is available on Amazon.com in both paperback and Kindle eBook formats.

Inquiries: kychoiumd@gmail.com

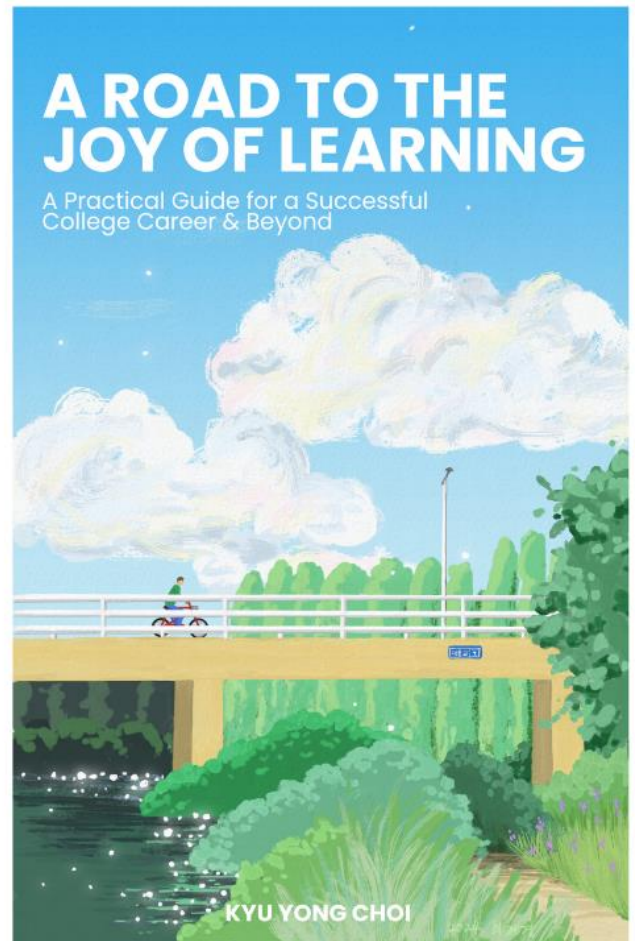


A ROAD TO THE JOY OF LEARNING is a message to college students, based on what the author has seen, felt, and experienced over 40 years of teaching and research as a professor of engineering at a university. It aims to help young college students understand their professors, discover the wisdom and joy of learning, and guide them on how to enrich their college years as they prepare for a future full of dreams and endless challenges.



A ROAD TO THE JOY OF LEARNING

K Y CHOI



Professor Paul Hong of the University of Toledo Published a Book

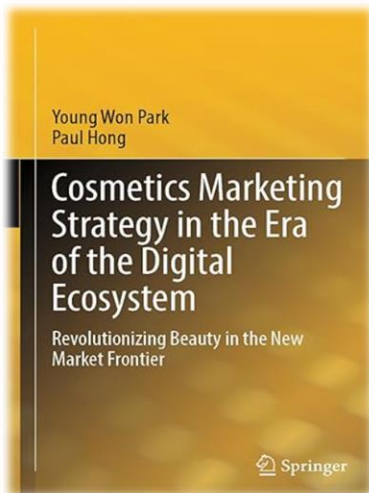
[Cosmetics Marketing Strategy in the Era of the Digital Ecosystem: Revolutionizing Beauty in the New Market Frontier](#)

Professors Young Won Park (Saitama University, Japan) and Paul Hong (University of Toledo, USA) release a new book titled *Cosmetics Marketing Strategy in the Era of the Digital Ecosystem* through Springer. This book explores how cosmetics firms have transitioned into technology-enabled beauty companies to meet changing customer demands. It presents the context of cosmetics industry growth and digital marketing strategies in the post-pandemic world. The digital marketing strategies of Japanese and Korean firms are highlighted, along with new business models and future prospects in the cosmetics industry.

The book is available on Amazon <https://www.amazon.com/Cosmetics-Marketing-Strategy-Digital-Ecosystem/dp/9819736730>

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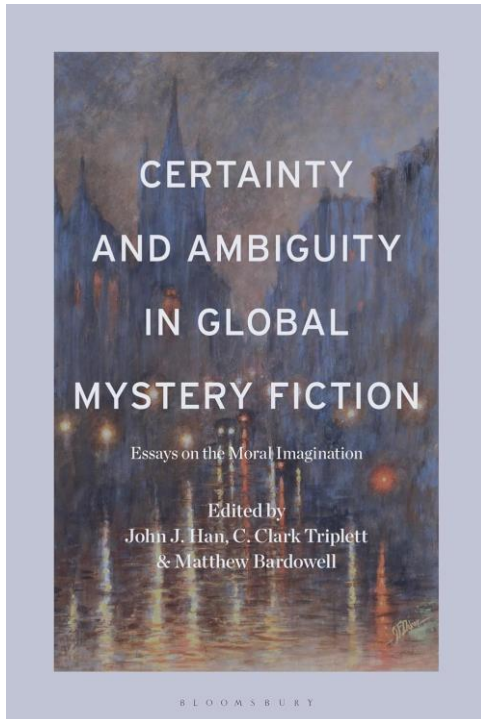
In the post-pandemic world, the growing middle class will set priorities for beauty—hygienic goals, nutritional choices, and healthcare development needs. The growth rates of Asian economies were slowed during the COVID-19 pandemic, yet their growth opportunities were not constrained. Diverse industries—the cosmetics industry in particular—have addressed the needs of these growing segments in Asia.

In keeping up with the leading business trends, cosmetics firms also have leveraged big data and built their brand partnerships across industries, applying the Internet of Things (IoT) and artificial intelligence for their product and process development. The vast amounts of big data gathered through IoT devices are now being used to improve entire value chain operations, creating a digital thread through the global value chain. These data are increasingly used to create new services and develop a business model for global firms.

Book Published by Professor John J. Han of Missouri Baptist University

Introducing John J. Han's Two Latest Books

Co-editor (with C. Clark Triplett and Matthew Bardowell), *Certainty and Ambiguity in Global Mystery Fiction: Essays on the Moral Imagination*. Bloomsbury Academic, 2024. This book, a collection of 15 critical essays, has been submitted for the 2024 International Crime Fiction Association Annual Book Prize. The judges have requested a copy of the academic collection for consideration for this award.



Review:

“A much-needed investigation of the parameters of morality in that genre most concerned with the capacity of human behaviour for evil and justice.”

—Stacy Gillis, *Senior Lecturer in Modern and Contemporary Literature at Newcastle University, UK*

“*Certainty and Ambiguity in Global Mystery Fiction* is an essay collection that speaks to the scope of detective fiction as a genre, and both the contributors and the texts under discussion illustrate its international prominence. Moving from Golden Age to contemporary works, the essays address morality and the moral imagination as positioned within historical, social, and cultural contexts. The accessible treatments of authors and texts indicate not just the variety of the field but also tensions that arise when narrative structures and moral frameworks confront lived experiences.”

—Ann Martin, *Associate Professor of English Literature, University of Saskatchewan, Canada*

Author, *Passing Thoughts: Haiku, Senryu, and Other Poems*. Cyberwit, 2024. *Passing Thoughts* is a compilation of succinct poems—haiku, senryu, tanka, cherita, and more—that offer glimpses into the author’s thoughts and emotions during his mid- and late-sixties, a significant phase of life. A distinctive characteristic of these forms is their minimal reliance on detailed exposition. Instead, they offer hints and suggestions, encouraging readers to engage their imagination and fill in the gaps.

Passing Thoughts

Haiku, Senryu, and Other Poems



John J. Han

Review

“Dr. Han’s dedication to the craft of poetry is stellar, and this volume will allow you to enjoy the fruits of his labor. He masterfully captures a mood, idea, or feeling with what seems like a bare minimum of words.”

—*Dr. Mary C. Saale, Missouri Baptist University*

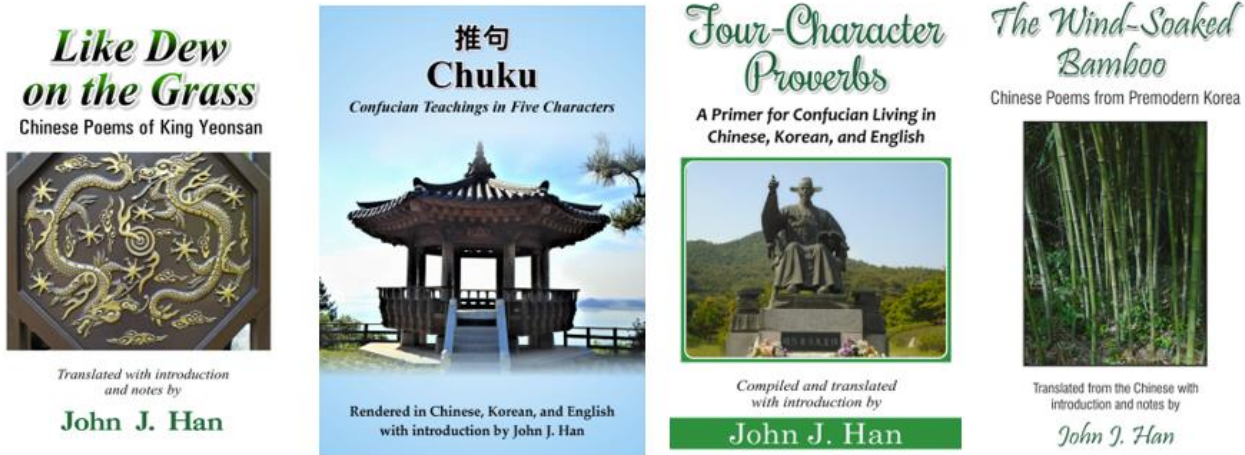
“Dr. Han’s works represent the joy and the sorrow and the beauty and the chaos in everyday life.”

—*Kassedy Cloe*

“I feel open and happy when I read about all the different seasons described throughout this book.”

—*Mia McIsaac*

Introducing the Books Translated from Chinese by John J. Han



Like Dew on the Grass: Chinese Poems of King Yeonsan. Cyberwit, 2017. This book is the first-ever book-length translation of Chinese poems by Yeonsan (1476-1506), a Korean king deposed after twelve years on the throne.

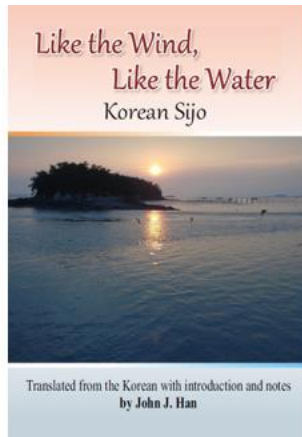
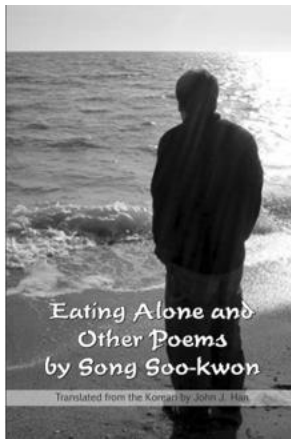
Chuku: Confucian Teachings in Five Characters. Cyberwit, 2019.

Chuku was a reading primer for young children at Confucian schools in premodern Korea. This book offers an English translation for Western readers, as well as a Korean translation for Korean speakers.

Four-Character Proverbs: A Primer for Confucian Living in Chinese, Korean, and English. Cyberwit, 2018. This book provides a compendium of Chinese four-character proverbs, accompanied by Korean and English translations. Originally, these proverbs served as an educational tool for young children.

The Wind-Soaked Bamboo: Chinese Poems from Premodern Korea. Cyberwit, 2022. This volume offers an English translation of select Chinese poems of premodern Korea. All major dynasties of Korea—from the Geojoseon era (2333 BC-108 BC) to the Joseon dynasty (1392-1910)—are represented here.

Introducing the Books Translated from Korean by John J. Han

Spousal Competition
and
Other Tales from Korea

Retold by John J. Han
Illustrated by Terrie Jacks

Eating Alone and Other Poems by Song Su-kwon. Cyberwit, 2015. An English translation of selected poems from Professor Song Soo-kwon's *After Planting a Korean Plum Tree on Frozen Soil* (Seoul: Poetics, 2005) and *Song Soo-kwon's Poems: Korea's 101 Representative Poets #9* (Seoul: Literature and Thought, 2005).

Like the Wind, Like the Water: Korean Sijo. Cyberwit, 2016. An English translation of representative Korean-language sijo poems from the thirteenth century to the early twentieth century.

My Wife Is Smiling and Other Poems by Oh Se Ju. Cyberwit, 2018. An English translation of sixty-five poems by Oh Se Ju, a contemporary South Korean poet.

Spousal Competition and Other Tales from Korea. Cyberwit, 2021. A collection of English translations of 81 myths, folktales, and legends from premodern Korea.

Recent Publications Announced

Journal Paper Publications

Books published by KUAPA members are shown below. If you publish your books, please let us know by sending an e-mail to kaupahq@gmail.com for your book promotion.

Dr. Paul Hong of the University of Toledo published the following two papers. To discuss the two book chapters, please send an e-mail to Dr. Hong at Paul.Hong@utoledo.edu.

Hong, P., Y. S. Park, D.W. Hwang, and Sepehr. M. J. (2024), "A growth theory perspective on the competitive landscape of shipbuilding: a comparative study of Japan, Korea, and China." *Maritime Economics & Logistics* (2024): 1-28. <https://doi.org/10.1057/s41278-023-00279-5>

This article analyzes the competitive dynamics of the global shipbuilding industry through the lens of growth theory, with a special focus on how the Korean shipbuilding industry has achieved global leadership. It outlines five distinct stages of development: initial capital investment in infrastructure, mastery of production technologies, strategic partnerships with global suppliers, innovation-driven growth, and leadership in high-value sectors like eco-friendly ships and LNG carriers. By examining these stages, the article highlights how the Korean shipbuilding industry has navigated technological innovation, economic challenges, and global competition to emerge as a dominant force. The analysis emphasizes the importance of adapting growth strategies to maintain leadership in an evolving market, making this study crucial for understanding the factors behind Korea's rise to prominence in global shipbuilding.

Hong, P., Kim, S.-C., Lee, A. and Kang, H. (2024), "The entrepreneurial transformation process of BTS: initiation, development, growth and expansion", *Journal of Enterprising Communities: People and Places in the Global Economy*, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/JEC-05-2023-0063>

The article examines the entrepreneurial evolution of BTS, a globally renowned K-pop group, highlighting their strategic and organizational transformation from a regional music act to an international success story. Using entrepreneurial innovation as the overarching theoretical framework, the authors categorize BTS's transformational processes into drivers, practices, and outcomes, thereby elucidating the strategies used to navigate key challenges and pivotal moments in their worldwide ascent. It explores key practices, leadership decisions, and innovations that have fueled their global influence. The BTS organization demonstrates a distinct entrepreneurial orientation and transformation process across its phases of initiation, development, growth, and expansion. The authors identify specific drivers, practices, and outcomes, alongside strategic vision, actionable practices, and measurable performance outcomes at each stage. This analysis offers valuable lessons not only for the entertainment industry but also for businesses seeking to leverage entrepreneurship and innovation for global success.

Book Chapter Publications

Dr. Lea Lee, professor at Old Dominion University, published two book chapters in "*Understanding Diversity, Equity & Inclusion: Policies and Practices*," published by Dominant Publishers & Distributors, New Delhi. To discuss the two book chapters, please send an e-mail to Dr. Lee at lxlee@odu.edu.

Dr. Lee collaborated on the following chapters:

Lee, G. L. & Gupta, A. (2024). Promoting Equity and Inclusiveness for Asian-Americans in the Covid Pandemic Era. In Sinha, S., Gupta, A., & Mishra, P. (Eds.), *Understanding Diversity, Equity & Inclusion: Policies and Practices* (pp. 149-156). Dominant Publishers & Distributors: New Delhi. ISBN: 978-93-84080-54-6.

Gupta, A., Lee, G.L., Maira, S. (In-Print, 2024). The Invisible Barrier: Disproportionate Impact of Covid-19 Pandemic on Underprivileged Students. In Sinha, S., Gupta, A., & Mishra, P. (Eds.), *Understanding Diversity, Equity & Inclusion: Policies and Practices* (pp. 21-34). Dominant Publishers & Distributors: New Delhi. ISBN: 978-93-84080-54-6

Tidewater Korean Association Commemorates the 79th Anniversary of Liberation Day

Dr. Lea Lee, Professor

Old Dominion University

The Tidewater Korean Association (26th President Dr. Lea Lee) held a commemorative event for the 79th anniversary of Liberation Day on Saturday, August 17th, at 2 PM at the MacArthur Memorial in Norfolk, Virginia, USA. The Tidewater Korean Association is affiliated with the Federation of Korean Associations USA. The Tidewater Korean Association (TKA) is a prominent organization dedicated to serving the Korean American community in the Tidewater region, which includes cities like Norfolk, Virginia Beach, Chesapeake, and the surrounding areas in Virginia. The TKA was established in 1976 with the goal of fostering a sense of community, cultural preservation, and mutual support among Korean immigrants and their descendants. The association plays a vital role in connecting Korean Americans with their heritage while also helping them integrate into the broader American society.

The independence day celebration was organized with the intention of including not only first-generation Korean immigrants but also 1.5-generation youth and second-generation children and their families. The ceremony was hosted by Vice President Seokwon Jung, an active-duty Navy officer. This day, known as "**Gwangbokjeol**" in Korean, marks the liberation of Korea from Japanese colonial rule on **August 15, 1945**. The word "광복" (Gwangbok) means "restoration of light," symbolizing the restoration of Korea's independence and national sovereignty after a period of control, darkness and oppression under Japan's occupation. Therefore, "광복 79주년" signifies the 79 years since Korea regained its freedom and independence.

Amanda Williams, Director of the MacArthur Memorial, graciously allowed the use of the venue and welcomed the Tidewater Korean Association. In her congratulatory speech, delivered by Jennifer Cottle, Education Coordinator, she emphasized the importance of Liberation Day as a significant day in Korean history that should never be forgotten.

The ceremony began with the national anthems of both Korea and the United States, and a moment of silence, followed by the introduction of the distinguished guests, officers, and board members. President Dr. Lea Lee then delivered a heartfelt welcome speech, expressing her gratitude and joy for the opportunity to commemorate this meaningful day together.

Notable figures in attendance included Pamela Kim, Director of Traditional Dance; Soon-young Park, Advisor for the Federation of Korean Association; and Vice President Gi-nyeo Lee of the Federation of Korean Association, and Song Se Jin, President of America Korea United Society, who traveled from North Carolina to participate. Special guests included Colonel Gyudong Lee (U.S. Air Force Joint Chiefs of Staff Liaison Officer) and Commander Dongwook Kwon (Navy Combat Development Center Liaison Officer), who attended with their families.

Chairman of Tidewater Korean Association, Sejeong Song led the gathering in a poignant Liberation Day prayer, and South Korean President Yoon Suk-yeol's 79th Liberation Day congratulatory address was read aloud by business leader Mr. Kwangsik Choi, who is also known for his service to the Korean community.

Vice President Gi-nyeo Lee delivered a meaningful congratulatory address and recited the poem "*Only Glory*" by Heesung Lee, further strengthening the sense of unity and cooperation within the Korean American community of Southern Virginia. Former President Youngsook Seo, who is currently the Vice Chair of the Korean American Association's Constitution Revision Committee, expressed deep gratitude to the martyrs who sacrificed for Korea's independence and led the attendees in reflecting on the significance of Liberation Day.

The highlight of the ceremony was the "*Manse*" (Long live Korean independence) led by next-generation leader Hyejin

Park, Director of Culture and Sports. The event concluded on a high note with a congratulatory song symbolizing freedom and independence, performed by Mr. Frank Mangum, Director of Entertainment, accompanied by acoustic guitar. The day was made even more memorable with homemade food prepared and shared by Angie Kim, Director of Volunteer Services, and her husband, Wangkeun Lee, creating a warm and joyful atmosphere for all attendees during the reception.



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.

Please submit your research progress or the result to KAUPA Letters.

Reimagining a Downsized Korea: Anticipating and Preparing for Four Scenarios

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Abstract

As South Korea confronts persistently low birth rates and the inevitable demographic shifts that follow, this research reimagines the future of a downsized nation. By exploring four distinct scenarios—Stable Growth, Dynamic Transition, Status Quo, and Falling Trap—this study seeks to uncover how Korea can strategically leverage its human and natural resources to enhance the quality of life amidst these challenges. Drawing from historical context and expert insights, the research shifts the narrative from one of potential decline to a forward-looking exploration of opportunities for sustainable growth and resilience. The scenarios presented guide policymakers and stakeholders in navigating demographic transitions, ensuring that Korea's future is not merely about survival but about thriving in a rapidly changing world—even toward a Unified Korea.

Key Words: Downsized Korea, Demographic Trends, Scenario Planning, Unified Korea

1. Introduction

For the past 30 years, South Korea has grappled with persistently low birth rates, a trend that shows no signs of reversal despite extensive government interventions (Jones & Straughan, 2016; Whittaker, 2022). Policies aimed at boosting fertility, such as financial incentives for families and enhanced parental leave, have failed to produce significant results (Lee, 2009; Choe & Park, 2006). This continued decline poses significant demographic challenges, including an aging population and a shrinking workforce, which could potentially undermine the country's economic stability and social welfare systems (Bloom, Canning, & Sevilla, 2001; Mason, 2001; Poston & Davis, 2009). Recognizing this reality, it becomes imperative for Korea to acknowledge and prepare for a future where population downsizing is inevitable (Jones, 2019). Rather than lamenting the challenges, the nation must proactively plan for a downsized Korea by developing realistic scenarios that can guide future policies and societal adaptation (Tu, Yan, & Zhao, 2017).

The timeliness of this topic cannot be overstated. South Korea is at a critical juncture, where the need to address the implications of a shrinking population is more urgent than ever (Khang, Lynch, & Kaplan, 2005). As the demographic crisis deepens, the motivation behind this essay is to shift the narrative from one of despair to one of opportunity. By exploring potential scenarios and preparing for them, South Korea can better navigate the challenges and seize opportunities for sustainable development and enhanced quality of life (Jones & Straughan, 2016). The aim of this short paper is to provide a comprehensive analysis of the possible futures that South Korea might face as it contends with declining birth rates. The central research questions guiding this essay are: (1) What are the potential scenarios for a downsized Korea, and how can the country prepare for each? (2) How can Korea leverage its human and natural resources in these scenarios to ensure long-term stability and prosperity? The article is structured in two parts: the first part presents and analyzes the four scenarios for Korea's future; and the second part discusses the historical context, potential for unification, and offers a hopeful perspective on Korea's ability to adapt and thrive despite demographic challenges (Jones, 2019; Mason, 2001).

2. Four Scenarios for Downsized Korea

Scenario Planning is a strategic planning method used to create and explore multiple plausible futures based on varying conditions and trends (Chermack, Lynham & Ruona, 2001). It involves developing different scenarios that consider key uncertainties and variables, allowing decision-makers to prepare for a range of possible outcomes (Bradfield et al., 2005). This approach helps organizations and governments anticipate changes and formulate flexible strategies that can adapt to evolving circumstances (Peterson, Cumming & Carpenter, 2003). In the context of Korea's demographic transitions, scenario planning is crucial for several reasons. Firstly, it enables policymakers to systematically consider the potential impacts of continued low birth rates on the economy, workforce, and social structures.

Figure 1 presents the two parameters, Population Downsize Rates **and** Growth of GDP Per Capita, are crucial for understanding the scope and scale of Korea's demographic and economic challenges. Population Downsize Rates (scope) measure the extent of demographic decline, indicating how quickly and significantly the population is shrinking. This helps to gauge the societal impact of these shifts, whether gradual or severe. Growth of GDP Per Capita (scale) assesses the economic consequences of demographic changes, reflecting the country's ability to adapt economically. High GDP growth despite population decline suggests strong economic resilience, while low growth signals potential stagnation or decline. Together, these parameters provide a comprehensive view of Korea's future, guiding policymakers in preparing for various possible outcomes.

Growth of GDP Per Capita	High	Stable Growth	Dynamic Transition
	Low	Status Quo	Falling Trap
		Low	High
		Population Downsize Rates	

Figure 1. Four Scenarios

To effectively navigate the demographic shifts, this essay presents four scenarios that envision different futures for Korea: *Stable Growth*, *Dynamic Transition*, *Status Quo*, and *Falling Trap*. In the *Stable Growth* scenario, Korea maintains a low population downsize rate while achieving high economic growth, signaling successful adaptation to demographic challenges. The *Dynamic Transition* scenario envisions a high population downsize rate coupled with strong economic growth, demonstrating Korea's resilience and innovation in the face of rapid demographic changes. The *Status Quo* scenario portrays a stagnant economy with minimal population decline, reflecting a lack of significant progress or adaptation. Lastly, the *Falling Trap* scenario represents the most concerning outcome,

where both high population downsize rates and low economic growth lead to social and economic decline. Each scenario carries implications for Korea's future, particularly when considering the prospect of a unified Korea. The unification could either worsen the population decline or create new opportunities for growth and better use of resources, depending on how it's handled.

3. Korea's Downsized Experiences in History

Throughout its history, Korea has faced several periods of significant downsizing, each shaping the nation's identity and resilience. When the Goguryeo Kingdom was destroyed by the Tang Dynasty of China, Korea's territorial and population influence was significantly reduced, confined to the Korean Peninsula. This marked a substantial geopolitical and demographic contraction (Lee, 1988; Noh, 2014). Major wars, such as the Mongolian invasion and dominance from the early 13th century to the late 14th century and the devastating war with Japan (1592–1598), had profound downsizing impacts on Korea. Despite the heroic struggles of Goryeo generals and people, and the noteworthy victories of General Yi Sun-sin and others, these conflicts decimated populations, devastated lands, and weakened the nation's economic and social structures. The most humiliating downsizing experience came with Japan's annexation of Korea in 1910. Under Japanese rule, Korea lost its national sovereignty, and its people were forced to assume Japanese identity, though they maintained a strong cultural identity (Norton, 1997; Haggard, Kang, & Moon, 1997; Robinson, 2014). After World War II, Korea's division was a direct consequence of this loss, and the Korean War further fragmented and damaged the nation (Bae, 2019; Xu, 2016). Yet, within a 70-year period, Korea rebuilt itself as a modern and advanced nation out of these ashes, while also facing new challenges (Heo & Roehrig, 2014; Noland, 2012) (Heo & Roehrig, 2014; Noland, 2012).

Korea's downsized experiences are not confined to modern times; they have occurred repeatedly throughout history. These experiences underscore the importance of viewing downsizing not as a permanent condition but as a transitional phase. By recognizing this historical perspective, Korea can approach current demographic challenges with a mindset focused on resilience, adaptation, and eventual resurgence. Korea's current demographic challenge of low birth rates should not be viewed as the end of the nation but rather as another phase in its historical journey. Just as Korea has navigated past periods of downsizing, this demographic shift can be a transition toward either decline or renewal. By learning from history, Korea can turn this challenge into an opportunity for restructuring and strengthening its social, economic, and political foundations, ensuring a future where the nation emerges more resilient and adaptable.

4. Downsized Korea for the path of Unified Korea

Throughout history, Korea has faced numerous invasions and challenges from external forces, often suffering defeats in battles but never losing its national identity. Despite the odds, Korea has repeatedly emerged from these trials with its cultural and national identity intact, winning major wars that have secured its sovereignty for thousands of years. This resilience in the face of adversity is a testament to Korea's enduring spirit and capacity for survival and renewal. In a similar vein, during the IMF crisis, often referred to as the "IMF Crisis" by Koreans, many firms were forced into bankruptcy, while others underwent severe downsizing. This period of economic hardship, however, became a catalyst for transformation (Chang, 2003; Haggard, Lim & Kim, 2003; Head, 2010). Companies that survived, such as Samsung, Hyundai, LG, POSCO, and SK, restructured and emerged stronger, ready to compete on a global scale. The crisis acted as a crucible, reshaping Korea's corporate landscape and preparing its economy for future challenges.

Looking ahead, Korea can view its current demographic downsizing as a strategic opportunity for national rejuvenation. By addressing long-standing issues such as intense educational pressures from early childhood, gender inequality in the workplace, and rigid corporate retirement policies, Korea can create a more balanced and equitable

society. Overcoming population concentration in the greater metropolitan areas of Seoul is essential for fostering balanced national development. By promoting the growth of strategic urban areas that are well-connected to regional rural populations, Korea can alleviate the pressures on Seoul while revitalizing local economies and ensuring a more equitable distribution of resources across the country.

This approach will not only enhance regional sustainability but also contribute to a more resilient and cohesive national infrastructure. Additionally, implementing inclusive policies for North Korean defectors and foreign workers can enhance social cohesion and prepare the nation for potential unification, turning downsizing into a pathway for a stronger, more unified Korea. Proactive reforms—such as diversifying educational opportunities, promoting workplace equality, and implementing inclusive social policies—will not only fortify the nation in the present but also position it to effectively navigate the challenges and opportunities of advancing to the next level of national excellence. By embracing these strategies, Korea can transform its demographic challenges into the foundation for a more robust and expansive future.

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Paul Hong is a Distinguished University Professor and Chair of Information Systems and Supply Chain Management at the University of Toledo, USA. His articles have been published extensively in journals including *Journal of Operations Management*, *Journal of Supply Chain Management*, *International Journal of Information Management*, *Corporate Governance: An International Review*, *Journal of Business Research*, *Journal of Service Management*, *European Journal of Management and Thunderbird International Business Review*. His recent books include *Rising Asia and American Hegemony: Case of Competitive Firms from Japan, Korea, China, and India* (2020; Springer), *Creative Innovative Firms from Japan: A Benchmark Inquiry into Firms from Three Rival Nations* (2019; Springer). His research interests are in global supply chain management, soft power innovation, and multilevel analysis including geo-political impacts on industry transitions and growth. <https://orcid.org/0000-0002-3293-3660>

Fun with the Prime Numbers, Number Theory, and Python

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First, sample Python exercise to print prime numbers up to 1000.

```
primes = [] # Initialize a list
for possiblePrime in range(2, 1000):
    isPrime = True # Assume number is prime until shown it is not
    for num in range(2,possiblePrime):
        if possiblePrime % num == 0:
            isPrime = False
    if isPrime:
        primes.append(possiblePrime)
```

To show them:

```
primes # This will print all the numbers vertically.

for x in primes:
    print(x,end=' ') # Print numbers horizontally with two spaces.

 2   3   5   7   11  13  17  19  23  29  31  37  41  43  47
53  59  61  67  71  73  79  83  89  97 101 103 107 109 113
127 131 137 139 149 151 157 163 167 173 179 181 191 193 197
199 211 223 227 229 233 239 241 251 257 263 269 271 277 281
283 293 307 311 313 317 331 337 347 349 353 359 367 373 379
383 389 397 401 409 419 421 431 433 439 443 449 457 461 463
467 479 487 491 499 503 509 521 523 541 547 557 563 569 571
577 587 593 599 601 607 613 617 619 631 641 643 647 653 659
661 673 677 683 691 701 709 719 727 733 739 743 751 757 761
769 773 787 797 809 811 821 823 827 829 839 853 857 859 863
877 881 883 887 907 911 919 929 937 941 947 953 967 971 977
983 991 997
```

Fermat's Theorem: If m is prime and $1 < a < m$ then a raised to the $m-1$ power is congruent to 1 modulo m .

In Python we have *Fermat's Test*:

```
def fermat_test(a,m):
    return (pow(a,m-1,m)==1)
```

Note: if `fermat_test(a,m)` returns False for some a in $1 < a < m$ then we know that m is not prime.

If `fermat_test(a,m)` returns True then m may be prime or it may be composite.

Examples 1:

```
>>> fermat_test(7,10)
False
>>> #so we know that 10 is not prime

>>> fermat_test(7,11)
True
>>> #from this we don't know whether 11 is prime or not
```

```
>>> fermat_test(7,25)
True
>>> #from this we don't know whether 25 is prime or not

>>> fermat_test(9,25)
False
>>> #now we know that 25 is not prime
```

A composite number m for which `fermat_test(a,m)` returns True is said to be a *Fermat pseudoprime* for the base a . Unfortunately, Fermat pseudoprimes are abundant so Fermat's test is not useful for proving primality.

A similar test is *Miller's test*. It is implemented here:

Python codes:

```
def miller_test(a,m):
# Returns True if m passes Miller's test to the base a
# and False otherwise
    r = 0
    s = m-1
    while s%2 == 0:
        r += 1
        s //= 2
    a = pow(a,s,m)
    if (a == 1 or a == m-1):
        return True
    while r > 1:
        a = (a*a)%m
        if a == m-1:
            return True
        if a == 1:
            return False
        r -= 1
    return False

def rabin(m):
import random
num_tests = 100
for k in range(num_tests):
    a = random.randint(2,m-1)
    if not miller_test(a,m):
        return False
return True

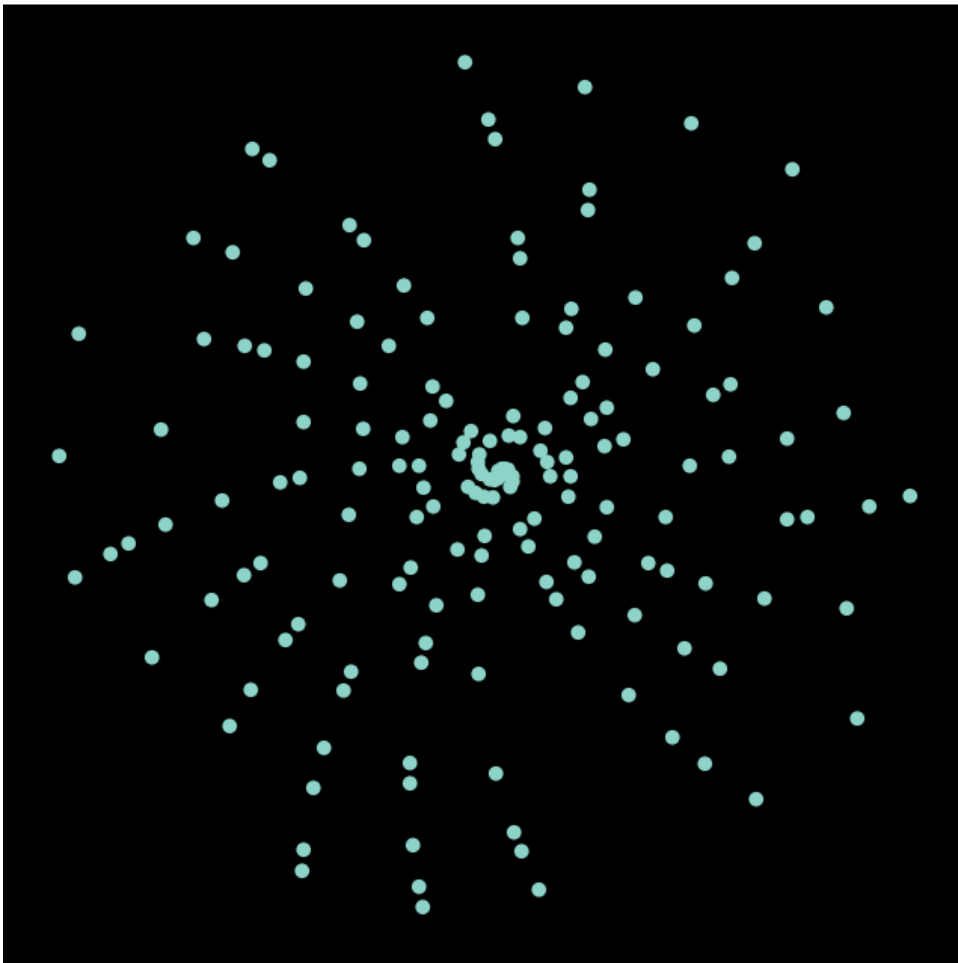
def next_prime(m):
if (m%2 == 0):
    m += 1
while not rabin(m):
    m += 2
return m

def go():
# find the smallest 100-digit prime
print (next_prime(10**99))
```

As in Fermat's test, if `miller_test(a,m)` returns False for some a in $1 < a < m$ then we know that m is not prime. If `miller_test` returns True then m may be prime or it may be composite.

A composite number m for which `miller_test(a,m)` returns True is said to be a *Miller pseudoprime* for the base a . However, Miller pseudoprimes are not abundant.


```
%config InlineBackend.figure_format='retina'  
plt.style.use('dark_background')  
  
def get_coordinate(num):  
    return num * np.cos(num), num * np.sin(num)  
  
def create_plot(nums, figsize=8, s=None, show_annot=False):  
    nums = np.array(list(nums))  
    x, y = get_coordinate(nums)  
    plt.figure(figsize=(figsize, figsize))  
    plt.axis("off")  
    plt.scatter(x, y, s=s)  
    plt.show()  
  
primes = sympy.primerange(0, 1000)  
create_plot(primes)
```



Application of Prompt Engineering Technologies for Efficient Cybersecurity Breaches Detection

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Abstract

In the rapidly evolving landscape of Cybersecurity, the detection and response to breaches is a critical challenge. Prompt engineering, a technique in natural language processing (NLP), has emerged as a transformative technology with the potential to enhance cybersecurity measures. This paper explores the application of prompt engineering in the context of cybersecurity, focusing on its role in detecting breaches using GPT-4o capabilities. We will examine how prompt engineering can improve threat intelligence and help human decision-making processes.

1. Introduction

The increasing sophistication of cyber threats necessitates advanced technologies for effective detection and response. Traditional cybersecurity measures often fall short due to the sheer volume of data and the complexity of modern attacks. Prompt engineering, a subset of NLP, offers a promising solution by leveraging large language models to understand and respond to complex queries and scenarios [1-20]. This paper aims to highlight the potential applications of prompt engineering in enhancing cybersecurity defenses by demonstrating the capabilities of large language models (LLMs) such as GPT-4o for efficient cybersecurity breaches detection.

2. Prompt Engineering and Cybersecurity Applications

2.1 Prompt Engineering

Prompt engineering involves designing and refining prompts to elicit specific responses from language models. By carefully crafting these prompts, users can guide models to perform tasks ranging from data extraction to complex decision-making. Techniques include prompt tuning, prompt templates, and dynamic prompt generation.

2.2 Prompt Engineering Applications in Cybersecurity

In cybersecurity, prompt engineering can be applied to various tasks such as threat detection, incident analysis, and automated response. The ability of language models to process and understand vast amounts of unstructured data makes them ideal for identifying patterns and anomalies indicative of cyber threats.

Three major applications in Cybersecurity can be categorized as the following:

Threat Intelligence: Prompt engineering can enhance threat intelligence by automating the extraction and analysis of data from diverse sources. Language models can be prompted to summarize threat reports, identify emerging threats, and correlate data from multiple feeds. This capability accelerates the identification of potential threats and reduces the workload on security analysts.

Automated Incident Response: By leveraging prompt engineering, organizations can automate initial incident response actions. For instance, language models can be prompted to generate response plans based on the nature of the detected threat, recommend immediate mitigation steps, and even execute predefined scripts. This reduces response times and ensures a consistent approach to handling incidents.

Augmenting Human Decision-Making: Prompt engineering can assist security analysts by providing context-aware suggestions and insights. Language models can be prompted to analyze incident data, highlight critical information, and propose possible courses of action. This augmentation helps analysts make informed decisions faster and with greater confidence.

3. Detailed Steps for Cybersecurity Breach Detection Using Prompt Engineering Technologies

Cybersecurity breaches pose significant risks to organizations, necessitating advanced detection methods. Prompt engineering, leveraging the capabilities of natural language processing (NLP) models, offers a novel approach to breach detection. This paper investigates the detailed steps involved in using prompt engineering for detecting cybersecurity breaches, providing a comprehensive guide from data collection to threat identification and response.

With the increasing sophistication of cyber threats, traditional detection methods often struggle to keep pace. Prompt engineering, a technique in NLP, can significantly enhance breach detection capabilities by leveraging large language models to analyze vast amounts of data, identify patterns, and detect anomalies. This paper outlines the detailed steps involved in applying prompt engineering to cybersecurity breach detection.

3.1 Step-by-Step Process for Cybersecurity Breach Detection

3.1.1. Data Collection and Preprocessing

Data Sources

Identify and gather data from multiple sources, including:

- Network traffic logs
- System and application logs
- Threat intelligence feeds
- Emails and messages
- Social media and forums

Data Cleaning

Ensure data quality by removing duplicates, filtering out noise, and addressing missing values. This step is crucial for accurate analysis.

Data Normalization

Standardize data formats to ensure consistency. Convert all timestamps to a uniform time zone and normalize log formats to

facilitate analysis.

3.1.2. Model Selection and Training

Choosing a Language Model

Select a language model suitable for cybersecurity tasks. Options include:

- GPT-4
- BERT
- Custom-trained models

Training the Model

Train the model on a comprehensive dataset that includes benign and malicious activities. Ensure the dataset is representative of the diverse nature of cyber threats.

Fine-Tuning with Prompt Engineering

Refine the model using prompt engineering techniques to improve its performance in specific cybersecurity tasks. This involves designing prompts that guide the model to focus on relevant aspects of the data.

3.1.3. Crafting Effective Prompts

Defining Objectives

Clearly define the objectives for each prompt. For instance, prompts can be designed to:

- Detect phishing emails
- Identify unusual network traffic
- Correlate log entries indicative of a breach

Creating Prompt Templates

Develop prompt templates that can be dynamically adjusted based on the data. Examples include:

- “Analyze this email and identify any indicators of phishing: [email content]”
- “Examine this network log for signs of unusual activity: [log entry]”

Iterative Testing and Refinement

Test the prompts with various data samples, iteratively refining them to improve accuracy and relevance. Use feedback loops to continuously enhance prompt effectiveness.

3.1.4. Detection and Analysis

Real-Time Monitoring

Deploy the trained and fine-tuned language model to monitor data streams in real-time. Prompt the model to analyze incoming data and flag potential threats.

Anomaly Detection

Use prompt engineering to identify anomalies in the data. Examples of prompts include:

- “Identify any deviations from normal behavior in this network traffic: [network data]”
- “Detect any suspicious patterns in these system logs: [log data]”

Correlation and Contextual Analysis

Prompt the model to correlate data from multiple sources to provide a comprehensive view of potential threats. For example:

- “Correlate these log entries and identify any patterns indicative of a breach: [log entries]”

3.1.5. Response and Mitigation

Automated Response

Design prompts that trigger automated responses to detected threats. For instance:

- “Generate a response plan for this detected phishing attempt: [phishing data]”
- “Execute the following mitigation steps for this ransomware detection: [ransomware data]”

Alerting and Reporting

Prompt the model to generate alerts and detailed reports for security analysts. Example prompts include:

- “Create a detailed incident report for this detected threat: [threat data]”
- “Generate an alert for the security team with relevant details: [alert data]”

Continuous Learning and Adaptation

Implement a feedback loop where the model learns from new incidents and continuously adapts its detection and response capabilities. Prompt engineering can guide the model in integrating new threat intelligence and refining its analysis.

3.2 Case Studies

Case Study 1: Phishing Detection

A financial institution used prompt engineering to enhance its phishing detection. By designing prompts that guided the language model to analyze email content, the institution significantly improved its detection accuracy and reduced false positives.

Case Study 2: Ransomware Detection and Response

An enterprise deployed prompt engineering to detect and respond to ransomware attacks. The language model was prompted to identify ransomware patterns in network traffic and execute predefined response protocols, minimizing the impact of the attack.

Prompt engineering offers a powerful approach to detecting and responding to cybersecurity breaches. By following the detailed steps outlined in this paper, organizations can leverage the capabilities of language models to enhance their

cybersecurity measures, improve threat detection accuracy, and automate response processes. As prompt engineering techniques continue to evolve, their application in cybersecurity will become increasingly vital in safeguarding digital assets.

3.3 Real Examples of Cybersecurity Breaches Detection via Prompt Engineering Technologies

3.3.1 Example 1: Phishing Email Detection

Scenario

A financial institution needs to detect phishing emails among a large volume of incoming emails.

Approach

Using prompt engineering with a language model (e.g., GPT-4), the institution can automate the detection process.

Steps and Prompts

1. Data Collection and Preprocessing:
 - Collect incoming email data.
 - Preprocess the data by removing irrelevant information and standardizing formats.
2. Model Application with Prompts:
 - Craft specific prompts to analyze email content.

Prompt:

```
python
Analyze the following email and identify any indicators of phishing attempts, such
as suspicious links, unusual sender addresses, and phishing keywords: [email
content]
```

3. Detection and Alerting:
 - The model processes the prompt and identifies potential phishing emails.
 - Generate alerts for flagged emails.

Example Output:

```
yaml
Phishing Indicators Detected:
- Suspicious Link: http://malicious-link.com
- Unusual Sender: noreply@fraudulent.com
- Keywords: "urgent", "account verification"

Action: Flag email for further investigation.
```

3.3.2 Example 2: Anomalous Network Traffic Detection

Scenario

An enterprise monitors its network for unusual traffic patterns that may indicate a breach.

Approach

Use prompt engineering to analyze network traffic logs and detect anomalies.

Steps and Prompts

1. Data Collection and Preprocessing:
 - o Collect network traffic logs from routers, firewalls, and other network devices.
 - o Preprocess the logs by normalizing data formats and filtering out noise.
2. Model Application with Prompts:
 - o Design prompts to analyze network traffic for anomalies.

Prompt:

```
css
Examine the following network traffic logs for any unusual patterns or anomalies
that deviate from normal behavior: [network traffic logs]
```

3. Detection and Alerting:
 - o The model processes the prompt and identifies anomalies in the traffic logs.
 - o Generate alerts for flagged traffic patterns.

Example Output:

```
yaml
Anomalous Network Traffic Detected:
- Unusual Data Transfer: IP 192.168.1.10 to IP 203.0.113.15
- Large Volume of Traffic: 5 GB in 10 minutes
- Time of Activity: 02:30 AM
```

Action: Alert network security team and initiate investigation.

3.3.3 Example 3: Insider Threat Detection

Scenario

A company needs to monitor employee activities for signs of insider threats.

Approach

Leverage prompt engineering to analyze employee behavior and detect potential threats.

Steps and Prompts

1. Data Collection and Preprocessing:
 - o Collect data on employee activities, including login times, file access, and email communications.
 - o Preprocess the data to ensure privacy and anonymize sensitive information.
2. Model Application with Prompts:
 - o Craft prompts to identify unusual or suspicious employee behavior.

Prompt:

```
sql
```


Analyze the following employee activity logs for any signs of insider threat, such as unusual login times, access to sensitive files, or large data downloads: [employee activity logs]

3. Detection and Alerting:

- The model processes the prompt and identifies suspicious activities.
- Generate alerts for flagged behaviors.

Example Output:

```
sql
Insider Threat Indicators Detected:
- Unusual Login Time: Employee ID 1234 logged in at 03:00 AM
- Access to Sensitive Files: Multiple sensitive files accessed within a short
period
- Large Data Download: 10 GB downloaded in 30 minutes
```

Action: Alert HR and IT security team for further investigation.

3.3.4 Example 4: Malware Detection in Endpoint Devices

Scenario

A company needs to detect malware on endpoint devices like laptops and desktops.

Approach

Utilize prompt engineering to analyze endpoint device logs and identify malware signatures.

Steps and Prompts

1. Data Collection and Preprocessing:
 - Collect logs from endpoint security software, including antivirus and endpoint detection and response (EDR) tools.
 - Preprocess the logs by normalizing formats and removing irrelevant entries.
2. Model Application with Prompts:
 - Create prompts to scan logs for malware signatures and behaviors.

Prompt:

```
python
Scan the following endpoint logs for any signs of malware, such as known malware
signatures, unusual file modifications, and suspicious processes: [endpoint logs]
```

3. Detection and Alerting:

- The model processes the prompt and identifies potential malware.
- Generate alerts for detected malware.

Example Output:

```
sql
```

Malware Detected:

- Known Signature: Trojan.Win32.Generic detected in file C:\Users\user\malicious.exe
- Suspicious Process: Unknown process running from C:\Temp\malicious.bat
- Unusual File Modification: System files modified without user consent

Action: Isolate affected device and initiate malware removal procedures.

These real examples demonstrate how prompt engineering can be effectively utilized to detect various types of cybersecurity breaches. By crafting specific prompts and leveraging NLP models, organizations can automate and enhance their breach detection capabilities, leading to faster identification and response to potential threats.

4. Future Research Directions in Prompt Engineering for Cybersecurity Breach Detection and Response

The application of prompt engineering in cybersecurity is a burgeoning field with significant potential for innovation and improvement. The following research directions could advance the effectiveness and efficiency of cybersecurity breach detection and response using prompt engineering technologies.

4.1 Challenges and Considerations

There are some noticeable challenges and considerations as the following:

Model Accuracy and Bias: The effectiveness of prompt engineering depends on the accuracy and bias of the underlying language model. Ensuring that models are trained on diverse and representative datasets is crucial to avoid biased outputs that could compromise cybersecurity efforts.

Data Privacy: The use of language models in cybersecurity raises concerns about data privacy. Organizations must ensure that sensitive information is adequately protected and that models comply with relevant data protection regulations.

Integration with Existing Systems: Integrating prompt engineering technologies with existing cybersecurity infrastructure can be challenging. It requires careful planning and coordination to ensure seamless interoperability and minimal disruption to operations.

Future Directions: The future of prompt engineering in cybersecurity is promising, with ongoing advancements in NLP technologies. Future research could explore the development of specialized language models for cybersecurity applications, improved techniques for real-time threat detection, and more sophisticated automation of incident response processes.

4.2 Future Research Directions

4.2.1 Enhancing Model Accuracy and Reliability

Developing Domain-Specific Models

To train language models specifically on cybersecurity data to improve detection and response accuracy, it is necessary to fine-tune models using datasets comprising logs, incident reports, and threat intelligence specific to cybersecurity.

Reducing False Positives and Negatives

To minimize false alerts to ensure that security teams focus on genuine threats, implementing advanced anomaly

detection algorithms and combining them with prompt engineering to refine detection capabilities is necessary.

4.2.2 Integrating Multi-Modal Data Sources

Incorporating Network Traffic and Endpoint Data

To enhance detection by analyzing diverse data sources such as network traffic, endpoint logs, and user behavior, it is necessary to develop prompts that can process and correlate data from multiple sources to detect complex attack patterns.

Utilizing Threat Intelligence Feeds

To use real-time threat intelligence to update models and improve response strategies, it is worthwhile creating dynamic prompts that integrate threat intelligence feeds, allowing models to adapt to evolving threats.

4.2.3 Real-Time Detection and Response

Implementing Stream Processing

To enable real-time breach detection and response, we may utilize prompt engineering with stream processing frameworks (e.g., Apache Kafka) to analyze data in real time and trigger immediate responses.

Automating Incident Response Playbooks

To automate the execution of predefined response playbooks based on detected threats, developing prompts that can initiate and manage response actions according to established playbooks can reduce response times and human intervention.

4.2.4 Enhancing Collaboration and Communication

Facilitating Human-AI Collaboration

To improve the synergy between human analysts and AI models, designing intuitive prompts that provide clear, actionable insights to human operators can enhance decision-making and response effectiveness.

Automating Incident Reporting

To streamline the creation and distribution of incident reports, it is necessary to create prompts that automatically generate comprehensive incident reports, summarizing detection, response actions, and recommendations for stakeholders.

4.2.5 Advancing Threat Hunting Capabilities

Proactive Threat Hunting

To shift from reactive to proactive threat detection, developing prompts that continuously analyze historical and current data to identify potential threats before they cause harm is necessary.

Leveraging AI for Hypothesis Generation

To use AI to generate hypotheses about potential attack vectors and methods, it is necessary implementing prompts that suggest new threat scenarios based on existing data and emerging threat patterns, guiding human analysts in threat hunting efforts.

4.2.6 Ensuring Model Security and Robustness

Protecting Against Adversarial Attacks

To enhance the robustness of language models against adversarial attacks, we need to do research and develop techniques to defend against attacks that manipulate model inputs to evade detection.

Regular Model Audits and Updates

To maintain model accuracy and relevance, it is necessary implementing regular audits and updates of language models to ensure they stay current with the latest cybersecurity threats and detection methodologies.

4.2.7 Expanding Use Cases and Applications

Incident Prediction and Simulation

To predict and simulate potential breaches to prepare response strategies, it is necessary to develop prompts that use historical data and threat intelligence to simulate breach scenarios and predict future incidents.

Enhancing Privacy and Compliance

To ensure prompt engineering applications comply with privacy regulations, we need to do research methods to anonymize and secure data used in prompt engineering, ensuring compliance with GDPR, HIPAA, and other regulations.

5. Conclusion

Prompt engineering represents a powerful tool in the fight against cyber threats [1-20]. By harnessing the capabilities of large language models such as GPT-4o as demonstrated in this paper, organizations can enhance their threat detection and response strategies, reduce the burden on security analysts, and improve overall cybersecurity posture. As the field continues to evolve, prompt engineering will likely play an increasingly vital role in safeguarding digital assets and infrastructure.

The integration of prompt engineering technologies in cybersecurity breach detection and response holds immense promise. Future research should focus on improving model accuracy, integrating diverse data sources, enabling real-time capabilities, enhancing human-AI collaboration, advancing threat hunting, ensuring model robustness, and expanding use cases. By addressing these areas, the cybersecurity community can develop more effective, efficient, and proactive measures to combat evolving cyber threats.

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“Scattered in Loneliness”: Illness in the Haiku of Masaoka Shiki and Kobayashi Issa

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Abstract

This paper explores the characteristics and cultural underpinnings of Japanese illness haiku through the works of Masaoka Shiki (1867-1902) and Kobayashi Issa (1763-1828), two of Japan’s haiku masters. Shiki, a modern reformer of haiku, suffered from tuberculosis for most of his life and passed away at thirty-five, while Issa’s illness haiku primarily reflect the final days of his father. This study incorporates biographical details and applies insights from health psychology to deepen the analysis.

Keywords

Masaoka Shiki, Kobayashi Issa, Japanese illness haiku, Japanese death poetry, health psychology, Confucianism, Buddhism, Christianity

Introduction

Much critical attention has been paid to Japanese death haiku. For instance, Yoel Hoffmann published a landmark anthology, *Japanese Death Poems: Written by Zen Monks and Haiku Poets on the Verge of Death*, in 1986. The book compiles hundreds of well-known death poems (辞世, *jisei*) in the styles of *kanshi* (Chinese poetry), *waka* (or *tanka*), and *haiku*.¹

However, there is little research on Japanese haiku about illness written by patients or caregivers. While death poetry can include illness poetry, people die for various reasons, not solely from illness. In contrast to illness poetry, often written over an extended period, death poetry is typically composed moments or hours before the poet’s death. Beyond depicting physical pain and suffering, illness haiku reveal much about the poet’s emotional response to ill health and the increasingly disconnected world they experience.

Illness haiku offer a unique perspective on the human experience of suffering and resilience. They provide intimate glimpses into the poet’s daily life, the struggle with their condition, and the impact of illness on their relationships and worldview. By focusing on the intersection of personal hardship and artistic expression, these poems reflect the profound emotional and psychological dimensions of facing chronic or terminal conditions.

This paper explores the characteristics and cultural underpinnings of Japanese illness haiku by examining selected poems of Masaoka Shiki (1867-1902) and Kobayashi Issa (1763-1828), two of Japan’s haiku masters. Shiki, the modern reformer of haiku, suffered from tuberculosis for most of his life and died at the young age of thirty-five, while Issa’s illness haiku focus mainly on the final days of his father. This study incorporates biographical details and applies insights from health psychology to deepen the analysis.

Calm Resignation: Masaoka Shiki’s Illness Haiku

Shiki experienced a pulmonary hemorrhage in 1895, began coughing up blood in 1889, and spent the final years of

his life confined to his sickbed. In some of his haiku composed during this time, Shiki conveys a spectrum of emotions and sentiments commonly felt by terminally ill patients. Below are five examples. Translations 1, 2, 4, and 5 are sourced from the Terebess Asia Online website, while translation 3 is by Burton Watson.

summer grass
the baseball players
so far away

*

many a time
asking the height of
the snow

*

Through the glass door
the winter sun shines in—
sickroom

*

crimson plum blossoms
scattered over the loneliness
of the bed...

*

I eat green apples
facing to peonies
I will die

In the first poem, the narrator remains indoors, listening to the sounds of people playing baseball on the summer grass. This scene heightens his awareness of his illness, which distances him from this lively summer activity; while others are outside enjoying the season, he finds himself in the winter of his life. In the second poem, the ailing poet inquires about the amount of snowfall, reflecting his continued engagement with the world beyond his confinement. The third poem describes the winter sunlight streaming into his room. He may either find solace in the sun's presence or feel that the light underscores his growing awareness of life slipping away. In the fourth poem, red plum blossoms—heralds of spring—accentuate the poet's solitude on his sickbed. A symbol of renewal that draws people outdoors, the blossoms contrast sharply with Shiki's isolation; they may have been brought to him, scattered by his pillow, or symbolize the blood he coughed up. In the final haiku, Shiki envisions a poetic end: he imagines himself eating an apple amidst peonies, a symbol of beauty in Asian poetry.

All of Shiki's illness haiku also display a calm, detached resignation to death, consistent with Buddhist teachings on physical suffering and mortality. In Buddhism, death is viewed as a natural part of the human experience that should be accepted with mindfulness:

Through practicing the mindfulness of the body, feelings, mind, and dharmas, one can understand that the physical body, feelings of suffering, thoughts, and all phenomena are impermanent, suffering, empty and without self, thereby overcoming pain and sorrow and practicing patience with suffering from illness. In addition, through practicing the Seven Factors of Enlightenment—namely, mindfulness, investigation of suchness, effort, joy, tranquility, concentration, and equanimity, one can transcend the disturbance of physical pain, using it as an aid to achieve the state of Nirvana. (“Buddha’s”)

This perspective is not entirely dissimilar to the Christian understanding of suffering; as Paul writes, “suffering produces perseverance; perseverance, character; and character, hope” (Romans 5:3b-4 NIV). Although Shiki does not explicitly reference religion in his poems, he appears to accept his terminal illness with a quasi-religious attitude, suggesting a calm resignation and a sense of impending unity with nature.²

Another characteristic of Shiki’s illness haiku, common in traditional Japanese poetry, is its melancholy and restrained tone. Yoel Hoffmann views Japanese death poems as a kind of greeting gesture: “The Japanese learn hundreds of polite forms of address so as to be prepared for every possible social situation, and status and prestige are measured, to a great extent, by one’s ability to find the greeting most appropriate to the circumstances” (27). What is distinctive about death poems is that they “reveal that before death, the Japanese tend rather to break the restraints of politeness” (27). Hoffmann’s observation holds true for Shiki’s haiku, which maintain a calm, polite tone. This tone not only highlights the poet’s personal struggle but also reflects a broader cultural practice of balancing emotional expression with social decorum. Thus, Shiki’s haiku represent both a personal and cultural negotiation with the realities of suffering and death.

Caring to the End: Kobayashi Issa’s Illness Haiku

While Shiki’s haiku focus on his own experience of confinement to his sickbed, Issa’s illness haiku emphasize the pain and anguish of witnessing a loved one’s final days. Below are three haiku from Issa’s *Journal of My Father’s Last Days* (父の終焉日記, *Chichi no Shūen Nikki*), a collection that combines diary entries with occasional haiku:

His sleeping form—
I shoo away the flies today.
There’s nothing more to do. (Issa 49)

*

While I remain alive,
On me as on the grass
Fall teardrops of dew. (Issa 53)

*

Night after night,
How he was plagued
By fleas and mosquitos! (Issa 53)

Written from a caregiver’s perspective, these poems reveal as much about the poet as they do about the dying patient. In the first poem, his father, too weak to shoo away the flies, sleeps deeply—a sign of impending death. With all medical options exhausted, the poet feels his only role is to keep the insects away for his father. The second poem uses the common haiku image of dew, symbolizing transience and impermanence, to express the poet’s sorrow as his father’s death nears. In the third poem, the poet describes the insects hovering over the helpless patient, their presence seeming to foreshadow the father’s demise.

Unpaid caregivers, typically family members, shoulder numerous responsibilities, including feeding, bathing, assisting with toileting, dressing, walking, coordinating appointments, and managing finances. Although caregiving is an act of love, it can significantly deplete the caregiver’s energy and psychological resources (“Caregiving”). Despite his difficult relationship with his father’s second wife, who had made his life miserable for years, Issa never complains about his father in his diary. Instead, he provides dedicated care, reflecting the Confucian virtue of filial piety and ensuring his father’s final days are as comfortable as possible.

In Confucian ethics, caring for one’s parents is considered one of the most crucial responsibilities of a child. According to *Four-Character Proverbs*, a guide for young boys in premodern Korea, children are instructed to serve their parents with all their might. Parents provide life, nourishment, and constant concern for their

children's safety and well-being. Thus, children owe their parents the highest gratitude, care, and reverence. The text condemns those who neglect their filial duties as ungrateful subhumans.

Four-Character Proverbs recounts the stories of two ancient Chinese men renowned for their filial piety: Maengjong (孟宗, Meng Zong in Chinese) and Wangsang (王祥, Wang Xiang in Chinese). Maengjong's bedridden mother craved bamboo shoots during winter, even though they do not grow in the cold season. Maengjong searched through a bamboo grove and, unable to find any, wept in despair. His filial devotion was rewarded when bamboo shoots miraculously appeared through the snow. Similarly, Wangsang cared for his stepmother, who was hostile toward him. To cure her illness, he lay on a frozen river to melt the ice and catch a carp. His dedication was rewarded when two carp leaped out of the river. Issa's efforts to prolong his father's life through every possible means can be seen as comparable to the legendary acts of these two figures, whose stories, though seemingly hyperbolic, highlight the ideal of filial piety (Han 34).

Issa's constant presence during the final weeks of his father's life was one of the most significant contributions he made as a caregiver. Health psychology emphasizes that dying patients often crave someone who listens to them and shows genuine interest and compassion, even if words are not necessary—simple presence is sufficient (Simpson 101). Michael A. Simpson, a psychiatrist and physician, notes, "When I have asked many dying people what they feared most, 'being left alone, deserted' was near the top of the list. The loneliness and isolation they often experience may be among the most painful aspects of the process" (101). In *Facing Death* (1972), Robert E. Kavanaugh introduces Elaine, a thirty-seven-year-old woman awaiting her death. She confesses, "Never in my life have I felt more alone," and a slight hint of rejection from even a janitor or a nursing aide "intensifies my fear of dying alone, abandoned, isolated, and in terror" (43, 57). Although Issa may not have been aware of the scientifically proven benefits of companionship for the dying, his presence for his father mirrors the compassionate companionship provided by Gerasim in Leo Tolstoy's novella *The Death of Ivan Ilyich*.

Conclusion

Shiki's and Issa's poems exemplify two distinct types of illness poetry: poetry reflecting the author's own illness and poetry depicting the illness of a loved one. In Western poetry, John Milton's sonnet "When I Consider How My Life Is Spent" (1673) addresses the poet's own affliction, while Donald Hall's "Her Long Illness" focuses on the ailments of his wife, Jane Kenyon. Shiki's poems reveal his innermost thoughts and feelings about his debilitated body, his longing for a human world that is slipping away, and a serene acceptance of his impermanence. Similarly, Issa calmly accepts his father's death, viewing it as a natural part of life. For both poets, life is depicted as a sea of suffering, with wisdom found in detaching oneself from an illusory world of appearances.

In contrast, Shiki's and Issa's poems show no resistance to illness, unlike some Western poetry. For example, Dylan Thomas's "Do Not Go Gentle into That Good Night" (1951) is a passionate plea for defiance against death, with the opening lines:

Do not go gentle into that good night.
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.

Such emotion is rare in Japanese poetry—and in East Asian poetry more broadly. Influenced by Confucianism, Buddhism, and Daoism, many East Asians view birth, aging, illness, and death as natural processes that should be accepted rather than resisted. Traditional Eastern thought holds that one should embrace these processes as an integral part of life. The melancholic yet resigned tone in Shiki's and Issa's illness haiku reflects this cultural perspective on the human condition.³

Notes

¹ In her commentary on Hoffmann's book, Anne Hunsaker Hawkins, Professor of Humanities at Pennsylvania State University College of Medicine, observes, "Dying patients would be well served by a standard of care—both medical and

ethical—that recognizes the differences in circumstances surrounding human death.” Indeed, death poetry captures a wide range of emotions and situations experienced by both patients and caregivers.

² In addition to his illness haiku, Shiki wrote three death haiku. The final one reads: “a purple deep / to the point of blackness / grapes.” In this haiku, the word “grape” (葡萄, *hotoko*) carries multiple meanings, including a dead person, the Buddha, and someone who has attained enlightenment. Unlike Japan’s other three great haiku masters—Basho, Buson, and Issa—Shiki was an agnostic. The use of the word *hotoko* in his last haiku may suggest that he embraced the Buddhist view of death. Research shows that many terminally ill patients, even those who identify as atheists, often find comfort in the presence of clergy on their deathbeds. Some patients even convert to religion near the end of their lives, though the authenticity and significance of such conversions remain a subject of debate.

³ An earlier version of this paper, “‘Scattered in Loneliness’: Sickness in the Haiku of Shiki and Issa,” was presented at the 2019 meeting of the Southeast Conference of the Association for Asian Studies, Rhodes College, Memphis, TN.

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Affiliation of the Author(s): Regent University

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Publication Year: 2018

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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>

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

Publisher: IGI Global

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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>

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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/9781493998888)

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

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Publication Year: 2012

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Author(s): Paul Hong and Young Won Park

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Author(s): Paul Hong and Young Won Park

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

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<http://cup.columbia.edu/book/friend/9780231195614>

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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>

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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=

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Affiliation of the Author(s): Texas Tech University
Publisher: Thousand Oaks, CA: SAGE
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Author(s): Jeong-Hee Kim
Affiliation of the Author(s): Texas Tech University
Publisher: Psychological Publishing Co.
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Author(s): Young B. Choi (Ed.)

Affiliation of the Author(s): Regent University

Publisher: Young Korean Academy USA

Publication Year: December 2022

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Affiliation of the Author(s): Regent University

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Book Title: *Korean Metal Art – Techniques, Inspiration, and Traditions*

Author: Komelia Hongja Okim (김홍자)

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Publication Year: July 2024

Book Title: *How to Live as a Creative Minority*

Author(s): Sang A. Kim (Ed.) and Young B. Choi (Tr.)

Affiliation of the Author(s): Young Korean Academy USA, Regent University

Publisher: Minuteman Press

Publication Year: July 2024

Book Title: *A Road to the Joy of Learning: A Practical Guide for a Successful College Career & Beyond*

Author(s): Kyu Yong Choi

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

Publisher: Amazon

Publication Year: August 2024

Book Title: *Cosmetics Marketing Strategy in the Era of the Digital Ecosystem*

Author(s): Paul Hong

Affiliation of the Author(s): University of Toledo

Publisher: Springer

Publication Year: August 2024

Research Funds

NSF and IITP

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

The KOREA Foundation – KF Application Portal

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

OKF (Overseas Koreans Foundation: 재외동포재단) - KOREAN NET

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

KOFICE (Korean Foundation for International Cultural Exchange)

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

Journals

ETRI Journal

ETRI Journal is an international, peer-reviewed multidisciplinary journal edited by Electronics and Telecommunications Research Institute (ETRI) in the Republic of Korea. The main focus of the journal is to provide an open forum to exchange innovative ideas and technology in the fields of information, telecommunications, and electronics. [Source: ETRI Journal homepage at Wiley Online Library: <https://onlinelibrary.wiley.com/journal/22337326>.]

ETRI Journal Special Issue on Defense and Disaster Response Technologies

In the current technological landscape, the rapid and widespread adoption of new technologies has been essential to greatly enhance the capabilities, robustness, and efficiency of military defense and disaster response operations. Technologies such as artificial intelligence (AI), mobile communication, and internet of things (IoT) have recently enriched battlefield communication, surveillance, tactical decision making, and early warning systems. This trend is common across various areas, including disaster response technologies, leading to substantial improvements in disaster prediction, mitigation, response, and recovery.

The emergence of new technologies has also brought radical changes in operational environments. For example, the increasing diversity of connections between combat/rescue equipment, weaponry, and operational headquarters imposes both complex communication requirements related to availability, reliability, and latency as well as the safe processing of unprecedented amounts of data. On the other hand, the response to disasters should consider their possible characteristics, such as high frequency, widespread damage, and global scale. In addition, preemptive interventions that allow the accurate forecasting of disasters are essential for modern disaster response. Overall, the involved factors collectively contribute to the complexity of developing efficient solutions for defense and disaster response.

To address existing challenges, innovative technologies must be developed to accurately model the situation under consideration, easily adapt to dynamic environments, offer accurate analyses, and provide reliable solutions within a reasonable period. This special issue invites novel and groundbreaking manuscripts on the exploration of recent advances in defense and disaster response technologies. The topics of interest include but are not limited to the following:

- AI, big data, and digital twins for defense applications
- Ethics of AI and legal issues in defense applications
- Extended reality (XR) and metaverse technologies for military training
- Military network architectures
- Protected and resilient telecommunications
- Cybersecurity for military and national infrastructures
- Emergency recognition of support rescue services

- AI, big data, digital twins, and emerging technologies for predicting, managing, and mitigating the effects of disasters
- Innovative technologies and methodologies for disaster response and management
- Reviews encompassing specific regions or countries

Important Dates (tentative)

Paper submission due: September 10, 2024

First decision: November 20, 2024

Final decision: January 20, 2025

Publication: April 20, 2025

Paper Submission

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

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ETRI Journal Special Issue on Smart City Technologies and Services Based on Artificial Intelligence for Digital Twin Applications

The rapid growth of smart cities presents opportunities and challenges. In 2022, the ETRI journal organized a special issue on smart cities and their applications with a focus on the incorporation of high-level intelligence into urban environments and the exploration of its potential economic impact on associated industrial chains. Although the data collected from sensors offer invaluable insights, managing and extracting actionable intelligence from vast datasets remains a complex task. The convergence of artificial intelligence (AI) and digital twins has emerged as a promising solution to address the current challenges and unlock the full potential of smart city development.

AI technologies allow the integration and analysis of diverse data sources, enabling efficient storage, security, and knowledge extraction. This can lead to enhanced operational efficiency, reduced energy consumption, and overall sustainability in smart cities. It can also strengthen communication and security within smart cities, supporting data-driven decision-making while preserving individual privacy.

Digital twins can be used to create virtual replicas of real-world cities, thereby enabling scenario simulations and problem predictions. Automated feature extraction and accurate model construction can be achieved by incorporating AI models for

cost reduction, resource optimization, and improved maintenance strategies. Additionally, digital twins can be integrated with metaverses to create immersive and interactive virtual spaces for citizen engagement and the design of future cities.

This special issue seeks innovative research that explores the synergy between AI and digital twins to empower smart and sustainable urban development. We encourage professionals from academia, industry, and the government to submit original high-quality research papers for this special issue. The topics of interest include (but are not limited) to the following:

- Real-time data analytics for traffic management, energy efficiency, and public safety
- Big-data management and cloud-computing solutions for smart cities
- Machine learning for anomaly detection and predictive maintenance of urban infrastructures
- Data privacy and security in smart-city data management
- AI-powered communication networks for smart city infrastructure (5G and Internet of Things)
- AI-based threat-detection and incident-response systems
- Smart traffic management systems using AI and machine learning
- Public safety applications using AI-powered video analytics
- Privacy-preserving data aggregation and anonymization techniques
- Blockchain for secure and transparent data sharing in smart cities
- Development of digital twins with a focus on city infrastructure and assets for simulation and optimization
- AI and machine learning to create realistic and dynamic digital twins
- Machine learning for urban mobility modeling and traffic prediction
- Social network analysis to understand citizen behavior and sentiments
- AI for energy demand forecasting and energy grid optimization
- Generative adversarial networks (GANs) for the creation of synthetic city data
- Deep reinforcement learning for optimizing resource allocation and decision-making in digital twins
- Transfer learning for adapting pretrained deep-learning models to specific smart city applications
- Explainable AI (XAI) techniques for the interpretation of the behavior of deep-learning models in digital twins
- Applications of digital twins in urban planning, resource management, and disaster preparedness

Important Dates (tentative)

Paper submission: January 10, 2025

First decision: March 20, 2025

Final decision: May 20, 2025

Publication: August 20, 2025

Paper Submission

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

Guest Editors

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

Fireflies' Light: A Magazine of Short Poems

Co-edited by Mason Arledge and John J. Han

Published by the English Department at Missouri Baptist University

Send your submissions to the Chief Editor at john.han@mobap.edu.**Fireflies' Light***A Magazine of Short Poems*

Issue 29

April 2024

**Missouri Baptist University**(The front cover of the latest issue of *Fireflies' Light*)

Fireflies' Light began in April 2012 as an in-house creative magazine for the faculty, staff, students, and friends of Missouri Baptist University's English department. It is one of the five periodicals published by the department, the others being *Intégrité: A Faith and Learning Journal*, *The Proceedings of the Faith and Research Conference*, *Cantos: A Literary and Arts Journal*, *The Right Words: A Magazine of Nonfiction*, and *Flash!: A Journal of Very Short Fiction*. Dr. John Han, Professor of English and Creative Writing, serves as the chief editor of the first five periodicals, while Dr. Matthew Bardowell, Associate Professor of English, serves as editor of *FLASH!*

Fireflies' Light is a biannual online magazine accessible at <https://www.mobap.edu/about-mbu/publications/fireflies-light/>. It is designed, in part, to fulfill one of the university's institutional objectives: "Students will participate in aesthetic events such as musical performances, dramatic presentations, poetry readings, visual art displays, and/or other forms of artistic activities." Initially, the magazine featured poems written by students enrolled in ENGL 403: Creative Writing I (Poetry and Fiction), a course taught by Han. Early contributors also included MBU faculty members and high school students taking the university's dual-credit English classes in Missouri.

Nowadays, almost all contributions come from short-poetry writers worldwide, particularly those who specialize in Japanese-style poems, such as haiku, senryu, tanka, and kyoka. Other short poetic forms showcased in the magazine include sedoka, somonka, haiga, sijo, haibun, gembun, lanterne, ABC, cinqu, cinquain, couplet, Etherie, fibonacci (fib), free verse,

limerick, lune, octet, quatrain, and triolet. According to the editorial policy, submitted poems should follow the rules for the respective forms, and the author must identify the form used in the poem parenthetically after the title.

Fireflies' Light has established itself as a premier short-poetry magazine in the English-speaking world. It receives submissions from across North America, Europe, Asia (especially South and Southeast Asia), and Africa. Regular contributors include Bryan Ricker, the current president of the Haiku Society of America (HSA); Ben Gaa, a leading haiku poet who hosts the YouTube channel *Haiku Talk*; Dr. Jay Friedenber, a professor of psychology at Manhattan College and a former president of the HSA; Dr. Randy Brooks, a former Dean of the College of Arts & Sciences and Professor of English at Millikin University, IL; C.X. Turner, co-editor of the *Wales Haiku Journal*; Dr. John Zheng, a professor of English at Mississippi Valley State University; and Chen-ou Liu, a Taiwanese-Canadian who is considered one of the foremost haiku poets today.

Mia McIsaac, assistant editor of *Fireflies' Light* and an undergraduate student in Secondary Mathematics Education at MBU, loves *Fireflies' Light* and its contributions to our community: "I enjoy reading through the different forms of poetry. I am amazed at the variety of styles featured in the magazine—haiku, free verse, limericks, and more. Everyone is bound to find something they like. I look forward to what is to come for *Fireflies' Light* as it is always a masterful magazine." Overall, *Fireflies' Light* serves as a platform for both established and emerging poets worldwide who appreciate crafting succinct yet meaningful verses. Additionally, it contributes to the university's mission of acquainting students with the world of art and involving them in creative endeavors.

Cantos: A Literary and Arts Journal

Published by the English Department at Missouri Baptist University.
Send your submissions to the Editor-in-Chief at john.han@mobap.edu.



Cantos

A Literary and Arts Journal

Missouri Baptist University
2024

(The front cover of the latest issue of *Cantos*)

Cantos (ISSN 2327-3526 and 2327-3534) is a 30-year-old magazine published by Missouri Baptist University's English department. Since 2007, Dr. John Han, Professor of English and Creative Writing, has served as its chief editor. Information on this annual online and print magazine, including submission guidelines, can be found at <https://www.mobap.edu/about-mbu/publications/cantos/>. The reading period is January 1 to February 15, and the target publication date is March 15.

We welcome submissions by poets, writers, and visual artists. Send previously unpublished poems, short fiction, excerpts from a novel in progress, plays, literary translations, and nonfiction as e-mail attachments (Microsoft Word format) for consideration. Send previously unpublished artwork, including haiga (illustrated haiku), as an e-mail attachment to the editor. Write "Cantos [year]: your name" in the subject line (example: Cantos 2025: Ben Smith). *Cantos* does not accept simultaneous submissions or reprints. *Cantos* does not accept Google Drive files and does not accept hard-copy materials of any kind. Along with your work, we need a 100-word author bio written in the third person and complete sentences.

Our review time is approximately two weeks; earlier submissions receive priority consideration. The editorial team evaluates all submissions for suitability, content, organization, structure, clarity, style, mechanics, and grammar. We do not consider submissions that include profanity or foul language. There is no monetary compensation for contributors. Those who reside in the continental United States receive one complimentary copy of the issue in which their work appears. Upon publication, copyrights revert to authors and artists.

Cantos is an international literary journal particularly known for excellence in short poetry genres. It receives submissions from across North America, Europe, Asia (especially South and Southeast Asia), and Africa. Regular contributors include Dr. C. D. Albin, Professor of English at Missouri State University-West Plains; Dr. Randy Brooks, a former Dean of the College of Arts & Sciences and Professor of English at Millikin University, IL; Charlotte Digregorio, the author of seven books, including *Haiku and Senryu: A Simple Guide for All*; Ben Gaa, a leading haiku poet who hosts the YouTube channel *Haiku Talk*; Dr. Jay Friedenber, a professor of psychology at Manhattan College and a former president of the Haiku Society of America (HSA); Bryan Ricker, the current president of HSA; Suzanne Underwood Rhodes, the current Arkansas Poet Laureate; Dr. C. Clark Triplett, Emeritus Dean of Graduate Studies and Professor of Psychology at Missouri Baptist University; and Dr. John Zheng, a professor of English at Mississippi Valley State University.

The Right Words: A Magazine of Nonfiction

Published by the English Department at Missouri Baptist University.
Send your submissions to the Editor-in-Chief at john.han@mobap.edu.



THE RIGHT WORDS



Missouri Baptist University
Department of English

Issue 17
April 2024

(The front cover of the latest issue of *The Right Words*)

The Right Words began in the spring of 2013 as a creative venue for the faculty, staff, students, and friends of Missouri Baptist University's English department. Dr. John Han, Professor of English and Creative Writing, serves as the founding editor. Information on this annual online magazine, including submission guidelines, can be found at <https://www.mobap.edu/about-mbu/publications/the-right-words/>. The reading period is January 1 to March 31, and the target publication date is April 15. Starting in fall 2024, we plan to publish two issues per year: one in April and one in October. For the October issue, which will be dedicated entirely to photo essays, we will accept submissions from July 1 to September 30.

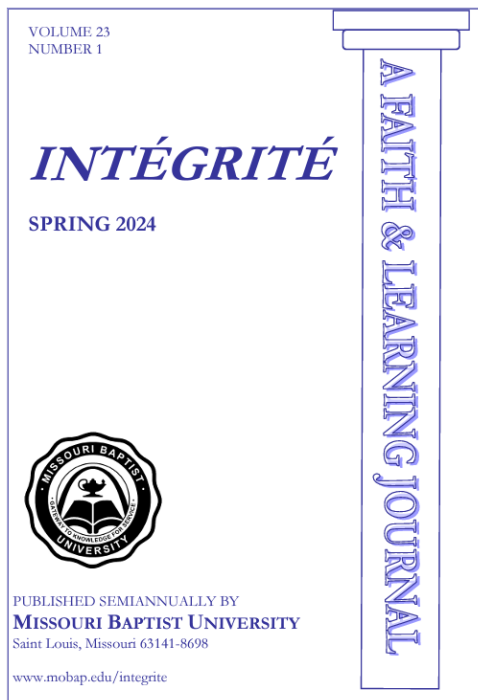
Nonfiction encompasses a broad range of literary works based mainly on fact, including factual essays, biographies, memoirs, documentaries, book reviews, movie reviews, travel stories, and aphorisms. We consider up to five pieces of nonfiction during a reading period; each piece should be 500-2000 words in length. Write "RW – your name" in the subject line. (For example, "RW – Jane Haas"). Along with your creative work, submit a 100-word author bio written in the third person and complete sentences.

We typically publish nonfiction submissions from MBU's students and faculty, as well as those from scholars and students outside the university. Our past contributors include Dr. C. D. Albin, Professor of English at Missouri State University-West Plains; Dr. Jane Beal, Professor of English Literature and Chair of the English Department at the University of La Verne; Professor Aya Kubota at Bunka Gakuen University, Tokyo; Dr. Keith Polette, Professor of English at the University of Texas-El Paso; Dr. John Zheng, Professor of English at Mississippi Valley State University; and Olga Ponomareva, a Fulbright scholar from Russia at Mississippi Valley State University.

Intégrité: A Faith and Learning Journal

Published by the School of Humanities and Theology at Missouri Baptist University.

Send your submissions to the Editor-in-Chief at john.han@mobap.edu.



(The front cover of the latest issue of *Intégrité*)

Intégrité (ISSN 1547-0474 and 1547-0873) began in the fall of 2002 as an academic journal for Christian professors at Missouri Baptist University and elsewhere. Dr. John Han, Professor of English and Creative Writing, serves as the founding editor. This print and online journal examines historical, philosophical, theological, cultural, and pedagogical issues related to the integration of Christian faith and higher learning. Possible topics include, but are not limited to:

- the current state and/or future of the church-related college
- history of Christian liberal arts education
- Christianity and contemporary culture
- a Christian perspective on multiculturalism and diversity
- service learning
- academic freedom in a Christian context
- implementation of Christian truths in academic disciplines
- Christian education in the non-Western world
- global Christianity.

Full-length academic articles (15-25 pages) undergo critical review for content and substance by the chief editor and the editorial review board. The chief editor handles short essays (8-12 pages), book reviews (4-8 pages), and creative works.

Detailed information on this semi-annual journal, including submission guidelines, can be found at <https://www.mobap.edu/about-mbu/publications/integrite>. Submission deadlines are March 1 for the spring issue and September 1 for the fall issue. We occasionally publish an issue dedicated entirely to creative writing (poetry, short fiction, nonfiction, and visual art). We also welcome scholars who can guest-edit an issue that is of special interest to Christian intellectuals.

Our past contributors include Dr. C. D. Albin, Professor of English at Missouri State University-West Plains; Dr. Jane Beal, Professor of English Literature and Chair of the English Department at the University of La Verne; Professor Shane Crombie in the Department of Contemporary Communications, LCC International University, Lithuania; Dr. Brian Howell, Professor of Anthropology and chair of the Department of Anthropology, Sociology & Urban Studies at Wheaton College (IL); Dr. Bryan Mead, Assistant Professor of English at East Texas Baptist University; Professor Todd Sukany at Southwest Baptist University (retired); Dr. C. Clark Triplett, Emeritus Dean of Graduate Studies and Professor of Psychology at Missouri Baptist University; and Dr. John Zheng, Professor of English at Mississippi Valley State University.

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

KOCSEA Tech Symposium 2024

November 2, 2024

Washington, D.C.

Symposium URL=<https://kocseaa.org/symposia/2024/>

VI. Literary Works and Reviews

Have South Korean Leaders Gained a Real Global Perspective in Their Education?

Yeomin Yoon

KAUPA Letters Opinion Columnist
Professor Emeritus, Seton Hall University

For the past fifty years, we have heard and read through the mass media and school textbooks that the world was “globalized” – globalization broadly defined as worldwide economic, political, cultural, and ecological integration. Although the speed for such integration may dawdle over some years as expressions like “slowbalization” (globalization in slow motion) and “globalization in reverse” (caused by geopolitical tensions and international trade problems and consequent protectionism) indicate, many expect global integration will continue in one way or another. “Hyperglobalization” seems to be over, but I do not expect “deglobalization,” or an end of globalization, to be a reality in the foreseeable future, barring calamities like World War III. For example, we, the human species living on the small planet Earth, are integrated ecologically and will be more severely subject to common problems such as climate change, environmental degradation, and depletion of natural resources. Do we have any choice but to cooperate globally to sustain our civilizations and prevent our demise as a species on *Spaceship Earth*?

I want to share my views regarding whether South Korean leaders, that is, the people in leadership positions most of whom are university graduates, have gained a real global perspective in their education and how they would be able to help lead the pace and mode of globalization in constructive directions. Let me hasten to add that I am not presenting a scientific or “scholarly” article or making comments of such nature or caliber. I shall provide my “value-loaded” observations based on the experiences and anecdotes I have accumulated for the past five decades while working in international arenas. I am fully aware that individual experiences and anecdotes are incomplete narratives. But I also feel that they can serve at least as a starting point for the exchange of ideas and productive discussion with my fellow members of the KAUPA and the readers of its *Letters*.

Whenever I think about the global perspective in education needed for the future leaders of the Republic of Korea, my brain keeps reminding me of the experiences or anecdotes I acquired in America during the latter half of the 20th century when globalization or *Segae Wha* (세계화) was the buzzword in South Korea. Numerous South Korean elites visiting the US -- especially political leaders and senior government officials – highlighted that South Korea was rapidly being globalized in all areas of society and stressed that they were determined to maintain or even speed up *Segae Wha*.

Anecdote No. 1: I received a desk calendar from the *Korea Overseas Information Service*, a South Korean Ministry of Information division. The calendar displayed many beautiful pictures of scenery and cultural artifacts of Korea, so I decided to give the calendar to the president of my university. I was glad that I flipped and examined each calendar page before having it delivered to the university president. I was dumbfounded and flabbergasted to find one page that described the physical characteristics of Koreans, obviously copied from a typical description used by many British anthropologists to characterize the native people in Africa or Asia. It was very similar to a description by a human being of, say, a monkey or a chimpanzee. It is one thing that British or

Western anthropologists describe Koreans as if they described a monkey or a chimpanzee. But it is quite another for the Korean government to copy blindly such an insulting description in a calendar, thousands of copies of which were distributed throughout the world. I wrote a letter protesting to the assistant minister in charge of the *Korea Overseas Information Service*. Many years passed since then, but I have not received any response from him – my mailing address has not changed. I sincerely wish the competency or incompetency (unfathomable ignorance, negligence, or stupidity) of this young government official who happened to be a graduate of a leading university in Korea did not reflect the quality of Korea's global (세계화) education.

Anecdote No. 2: In my eyes, at least some South Korean elites who often visited America (during the latter half of the 20th century) to represent their country in Washington, DC, or New York, seemed to oscillate between narcissistic nationalism and acute timidity. For instance, a prominent person who headed a delegation of Korean power elites proclaimed in an annual meeting with American counterparts: “You, Americans, don’t take us, Koreans, seriously, do you?” provoking baffled laughter from the American audience. One American participant even ridiculed him by asking sneeringly, “Do you think the world revolves around Korea?” I don’t want to dwell upon the fact that the one and only superpower does not take Korea seriously. But I was puzzled to find that the Korean delegation chief who should know better asked such a childish, or puerile to be exact, question publicly (or semi-publicly, because the meeting was an “invited-only” meeting) in an international conference, provoking ridicule and thus harming the image of the country he represents.

Anecdote No. 3: In 1997/98, a severe financial crisis (the so-called Asian Financial Crisis) broke out in several East and Southeast Asian countries including South Korea. As a result, Indonesia lost economic growth of one generation while Thailand and South Korea, a decade, respectively. Newspapers displayed on their front pages photos of demonstrating South Korean laborers with “I M Fired” (IMF or International Monetary Fund) taped on their foreheads. A few months after the financial crisis broke out, there was a conference in Washington, DC, where a dozen power elites of South Korea and their American counterparts held a meeting to discuss the causes of the crisis and how to cope with it. I had an opportunity to attend the conference as an “observer.” It was known that the expenses for the conference that was “co-organized” by Koreans and Americans were paid entirely by a Korean governmental organization even though the Korean government was practically begging the IMF to extend emergency loans to help save Korea from a deep economic crisis. I expected Korean delegates that comprised former (and future) cabinet ministers, ambassadors, scholars, and journalists would articulate their positions regarding the proximate as well as fundamental causes of the financial crisis and what kind of assistance Korea needed from the US Treasury and the IMF. The two-day meeting presided over by two co-chairs, one Korean and one American, was entirely dominated by Americans. The Korean delegates were so bashful and timid, stammering hesitantly when they were supposed to speak up to protect their nation’s interests. It was pathetic to watch the South Korean delegates being virtually steamrolled by their American counterparts. The former looked like (in my eyeballs) the legendary bird who could speak five languages but was devoured by somebody because he did not speak up.

Fast forward a quarter of a century.

As a member of the Korean diaspora, I fervently wished (even prayed) that Korean leaders’ education, understanding of the world, worldview, mentality, and mode of operations have substantively "evolved" (i.e., changed for the better) since the time of the above anecdotes. But when I found out recently that South Korea’s head of state looked (in my eyes) confused over a state visit and a karaoke party, I felt it would take a much longer

time to fulfill my wish. I was flummoxed when one of my outspoken academic colleagues who watched together the scenes of the state dinner over TV uttered sarcastically and bluntly: “Like imperial rulers in history, American presidents know how to handle the heads of colonies, tributaries, or allied territories, like lapdogs, if not monkeys or chimpanzees.”

Learning who we are and what we are is the first step in successful global education

As one of the tens of thousands of Koreans living and working overseas, I sincerely hope that my native country and fellow countrymen and women receive respect from other nations and people in all aspects of human life, including culture, politics, and economics. I believe such respect toward the Korean nation starts from educating its people, especially young people, to cultivate self-respect for themselves and their nation. Only self-respecting people and nations know how to respect other people and nations regardless of whether they are rich or poor, powerful or weak. Self-respecting people and nations neither invade other nations with an imperial design nor tolerate such invasion from them. By self-respect, I should stress that I do not mean narcissistic nationalism that has unfortunately permeated into the ruling elites of both the superpower and superpower wannabe nations. Narcissism, whether of an individual or a nation, is self-indulgence that refuses to recognize the other. The proper self-respect of a nation is a reflective and critical understanding of its history and culture and the values they exemplify. This has the following cultural implications. Any nation has a culture to be sure – language, literature, arts, thought, faith, and institutions. However, a nation existing globally should create a culture that is not only creative (like Hallyu music, dance, and arts) but also reflective. This means it should develop a discourse in which its cultural creations are discussed, interpreted, and vigorously examined in a conscious reflection on their universal value. Such reflectivity requires a nation as much identification with and immersion in its culture as its objectification. A nation that indulges in a mythical self-glorification¹ (like Korea’s big neighbor) not only fails to create a fine culture but is ill-prepared to become a congenial member of a global community of nations. Self-objectification is a critical endeavor to see one’s own culture from the viewpoints of other cultures. This endeavor is aided by exposure to, and an understanding of, other cultures with an open mind.

In plainer language, a nation existing globally respects other nations, and minds and appropriates their perceptions of it. The element that a nation should want to see the most in an international image of it is recognition and respect. A nation recognizes and respects another only if the latter is perceived to have self-identity, autonomy, and creativity. In addition, there is an ethical criterion. Criteria of respect for nations no doubt are historically and culturally variant. There is one that has become universal: respect for human rights. How the government of a nation treats its people and how the people treat one another has become a measure of the nation’s respectability. A nation may be powerful and hence feared or depended upon; a nation may be rich and favored as a trade partner. However, neither power nor utility will elicit respect without corresponding ethical respectability. Simply speaking, respect for human rights is not an implication of a newly created theory or ideology but a distillation of humankind’s chastening historical experience.

I am one of the Koreans who believe that Rhee Syngman (이승만), the first president of the Republic of Korea, made a severe misjudgment and political/ethical error by incorporating the so-called "pro-Japan" forces (친일파 세력), or what I call "부附일파 세력" subservient or kowtowing to Japan or Japanese -- *en masse* into practically all essential sectors of South Korean society just liberated from the harsh Japanese colonial rule – judiciary, police, military, educational institutions, government ministries, state-owned corporations, and so on. Rhee’s

grossly misguided policy pushed the young republic in an iniquitous direction by creating rampant corruption and upending Koreans' human values, eventually hampering South Korea's globalization (세계화) in the true sense of the word.

For example, Rhee encouraged appointing numerous former (Korean) military officers of the Empire of Japan as colonels and generals of the newly formed South Korean military. Moreover, Rhee kicked out the former officers of the Korean Independence Army from leadership positions in the new South Korean armed forces. On the other hand, the former officers of Imperial Japan's military were massively recruited into the armed forces and promoted rapidly. Park Chung Hee (박정희), who was eventually promoted to a two-star army general, was a salient example. He was a loyal junior army officer of the Empire of Japan before Korea's liberation from Japan's colonial rule. Known as Lieutenant Takagi Masao, Park was a firm believer in the "everlasting" Empire of Japan. When he was a cadet at Japan's army military academy, its superintendent general proclaimed at a morning gathering of cadets: "Cadet Takagi Masao's loyalty to our Emperor far exceeds yours! Learn from him!" His Japanese classmates nicknamed him the "special-class Japanese" (特級日本人). Toward the end of the Pacific War, Park assumed another Japanese name, Okamoto Minoru, as an intelligence officer of the Japanese army stationed in Manchuria. His task was to hunt down the Korean Independence Army soldiers.

The reason why I refer to a sad (and shameful) aspect of Korean history is this: **Before we Koreans can even talk about globalization with a straight face, we should first learn who we are and what we are with dignity.** Not a small number of present-day Koreans seem to suffer from a mix of intolerable ignorance and misunderstanding of Korean history and soul-selling centrifugality. I feel sad when my brain sees the images of the South Korean people who were calling for establishing monumental statues to honor the late worshiper of the Empire of Japan, who had grabbed South Korea's political power with a military coup in 1961 and violated the human rights of numerous young and old and male and female citizens during his 18-year-long iron-fist rule. In my brain, these images juxtapose those of mis-phonemicized foreign store signs in Seoul and young men and women with faces remade by plastic surgery to look Caucasian and their hair dyed blonde.

A nation that is properly aware of the world must thus be aware of itself

A nation's awareness of the world signifies an understanding of the network of nations to which it belongs. As in the case of an individual, so is the case of a nation; the quality of understanding rises with increasing reflectivity. A nation that is properly aware of the world must thus be aware of itself. A nation's self-awareness must include a comprehension of its history and culture and an understanding of its present situation illuminated by its historical self-comprehension. Such self-awareness is not merely factual or even theoretical but also evaluative and conative. A nation -- particularly, the leaders or elites who represent the nation in the world arena -- should understand not only what it is today, and why and how it has become what it is today, but also what it will be in the future in a global context. Where there is no self-understanding, the word "globalization" (세계화) will mean no more than a centrifugal emulation of other nations.

So, the basic consideration of education for future leaders of the nation in the context of globalization is to produce individuals who have strong backbones and are competent enough to keep their nation's self-identity, autonomy, and self-respect in the world without becoming either a victim or an offender in a game of domination. Such globally educated individuals (or leaders) should be able to articulate their nation's points of

view on the issues of international relations and global issues (such as geo-political, military, trade, or environmental disputes) while defending the integrity of their nation's interests ethically and legally.

Education essentially is a process of character building. Greeks called it *paideia*, meaning, “child rearing.” Germans call it *bildung*, meaning “character building.” We Koreans have the same tradition. The educator is a historically and culturally situated teacher, institution, society, or nation. To be situated is to exemplify a character shaped by differentiating factors. An essential function of education is transmitting to the younger generation the legacy the educator has received from the past. It would be a grave mistake to think that in a globalized world, the value, content, and method of education should be uniform across space. Unfortunately, not a few Korean educators seem to harbor such a misconception, in my opinion.

In concrete curricular terms, Korean students should be thoroughly educated in Korean history and culture – Korean language, philosophy, religion, and arts. I believe that mathematics, logic, philosophy, geography, natural science, and information technology skills should be taught continuously, with a schedule of phased advancement, from the first grade through the sophomore year of college to generate literacy in these areas.

A university graduate should have acquired reading, speaking, and writing knowledge of a foreign language with in-depth historical and cultural comprehension of the linguistic region. For instance, English has become the *Lingua mundi* regardless of whether one likes it, or not. Notwithstanding an obsession with learning English and the money spent to learn it, few domestic Koreans can use the *de facto* global language decently. Throughout the 20th century and in the early years of the 21st century, Korean diplomats were allegedly among the poorest speakers of foreign tongues. I hope they are doing far better today. [Note: “Most Koreans under 60 can read English more or less. But only about 10 percent speak some English with broken grammar. Many young Korean students, especially the ones who have lived and studied abroad, can speak reasonable English ... Less than 1 percent may be fluent.” See Jaekeun Cho, *Understanding the Importance of English Education in South Korea and Exploring the Reasons Why South Korean Students Come to a University in the Midwest*, Lincoln DigitalCommons@University of Nebraska.]

I also believe that university graduates should have learned world history, comparative politics, and economics (with extra attention on Bioeconomics, in connection with the issues of “degrowth,” “décroissance” in France, or “*decrescita*” in Italyⁱⁱ), international law, and history and rules of diplomacy, so that they do not become academics, senior government officials, other professional leaders, who “know one thing, but not two.” There is an unkind word, “sophomoric,” that is apt when applied to them. I am willing to wager that any globally well-educated citizen would not behave like a frog in his/her little pond when he/she is elected as president or prime minister. At the least, such a well-educated citizen would not be confused over a state dinner and a karaoke party when he/she represents his/her country in international arenas. [END]

Biographical Information

Yeomin Yoon, Ph.D., is an opinion columnist for The KAUPA Letters, Journal of the Korean American University Professors Association, and a professor emeritus at Seton Hall University. After spending fourteen years as a senior economist and general manager of international joint ventures at one of the largest American corporations, he taught global business (multi-disciplinary course) and international finance for thirty-three years at Seton Hall's Stillman School of Business until January 2022. Yoon also served as a visiting professor at the University of International Business and Economics in Beijing and Seoul National University in South Korea. As a corporate finance advisor to a U.S. Agency for International Development (USAID) program, he taught corporate finance and international finance to the economics faculty of eight universities in the former Yugoslavia. Additionally, Yoon served eight years as a senior special fellow and academic advisor of the United Nations Institute for Training and Research (UNITAR) for a program designed to train diplomats and other government officials of the U.N. member states on global economy and finance.

¹ An example of self-glorifying narratives: “China is a civilizational state, arguably the world's only one since it is the only country in the world with a history of unified statehood for over 2,000 years. It is also the world's only civilization to last continuously for over 5,000 years, now coalesced in a huge modern nation. Any such country is bound to be unique. China today is an amalgam of four factors, namely, a super-large population, a super-sized territory, super-long traditions and a super-rich culture.” (Zhang Weiwei, “How China Made It: The political philosophy behind the world's most remarkable success story,” *Being Review*, March 22, 2018.)

¹ The Italian term ‘*la descrecita*’ means “river going back to its normal flow after a disastrous flood.” Degrowth aims to reshape society away from its current trends of environmental damage, alienation and inequality towards a society which promotes harmony, respect for the environment and extension of local democracy.

Hundred-Year Life (백세인생)

Semoon Chang

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One of the most popular songs in Korea is 100-Year Life which was relatively unknown until recently. This song is a creative adaptation of Korea's most popular folk song, Arirang, the name of a hill over which a lover walks away after saying goodbye to his or her lover. At least two south Korean figure skaters used the beauty of the melody for their awe-inspiring performances. The song is often associated with what it means to be Korean. The current lyrics of the song, which were composed by Kim Jong-wan in 1995, playfully (but convincingly) pushes back against death as it begins to creep toward our aging lives. The draft version of this article was published in the January 24, 2016 issue of *The Korea Times* in Korea.

When Lee Ae-ran first sang this song in 2013, she was not well known and had not attracted serious attention or popularity. This song, however, changed her life. It made her one of the most popular singers in Korea. There are several YouTube videos of the song. One site I visited for this article had 20 million views. The most popular phrase in the song is "Tell Them That". In the Korean language it is an ordering tone without conveying any sense of "Please". "Them" refers to the unknown entity which comes to take an aging life. As you will read and/or hear, what we tell "them" varies as we pass through the decades of a long and well-lived life.

In today's article, I am translating the lyrics into English in such a way that the English version rhymes with the song. This allows you to sing the song in English, regardless of whether you speak Korean. As you see in the translated lyrics, the song references an "elderly" age beginning at 60 years. At the same time, the lyrics convey overflowing energy and confidence that the elderly may need as we progress through the decades. Before you read the lyrics in English, I suggest that you listen to the song by clicking: https://www.youtube.com/watch?v=5DkZ_EsMTGU. By the way, you may have to click "ctrl" key simultaneously with the URL to listen to the song. You can also copy the URL to search engine of your choice.

While the tone may seem repetitive, listening to it is very pleasurable and you may find yourself gently humming along. Beginning with the age 60, the lyrics then focus on subsequent 10-year marks and beyond. The original lyrics in Korean are printed in the parentheses. Again, the English version of lyrics is my translation of the original Korean song. Enough introduction, I think. Here we go:

If they come to get me when I am 60
 Tell them that I cannot go, I am too young to go;
 (60세에 저세상에서 날 데리러 오거든
 아직은 젊어서 못 간다고 전해라)

If they come to get me when I am 70
 Tell them that I cannot go, I've still got work left to do;
 (70세에 저세상에서 날 데리러 오거든
 할 일이 아직 남아 못 간다고 전해라)

If they come to get me when I am 80
 Tell them that I cannot go, I am still useful;
 (80세에 저세상에서 날 데리러 오거든
 아직은 쓸 만해서 못 간다고 전해라)

If they come to get me when I am 90
 Tell them not to rush me, I know when to go;
 (90세에 저세상에서 날 데리러 오거든
 알아서 갈 테니 재촉 말라 전해라)

If they come to get me when I am 100
 Tell them that I will go on the day and time I choose;
 (100세에 저세상에서 날 데리러 오거든
 좋은 날 좋은 시에 간다고 전해라)

Arirang Arirang Arariyo
 Over the Arirang Hill, I am going again;
 (아리랑 아리랑 아라리요
 아리랑 고개를 또 넘어간다)

If they come to get me again when I am 80
 Tell them that I won't go, they really hurt my pride;
 (80세에 저세상에서 또날데리러 오거든
 자존심 상해서 못 간다고 전해라)

If they come to get me again when I am 90
 Tell them not to come again, I know when I want to go;
 (90세에 저세상에서 또 날데리러 오거든
 알아서 갈 텐데 또 왔냐고 전해라)

If they come to get me again when I am 100

Tell them that I am choosing the date I go to heaven;

(100세에 저세상에서 또 날데리러 오거든

극락왕생 할 날을 찾고 있다 전해라)

If they come to get me again when I am 150

Tell them that I am already in heaven;

(150에 저세상에서 또 날데리러 오거든

나는 이미 극락세계 와 있다고 전해라)

Arirang Arirang Arariyo

Let us all have a long and healthy life!

(아리랑 아리랑 아라리요

우리 모두 건강하게 살아가요)

A Book Review: The Winter of Our Discontent

Young B. Choi

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The Winter of Our Discontent, the last novel by American writer John Steinbeck (1902-1968), was published in 1961. The novel tells the story of Ethan Allen Hawley, a member of the aristocracy from Long Island who resides in New Baytown, New York. Once hailing from a wealthy and influential family in the town, Ethan faces a society that rewards corruption and greed after his father lost the family's entire fortune. He works as a clerk at a grocery store owned by Mr. Marullo, an undocumented immigrant from Italy. Ethan's wife, Mary, and their two children, Ellen and Allen, are accustomed to a middle-class American lifestyle and often express dissatisfaction to Ethan about their family's financial insecurity.

The narrative unfolds as Ethan lives day to day as a grocery clerk, constantly under the pressure of providing for his family while maintaining his moral integrity. Throughout the novel, he encounters various temptations and moral dilemmas that challenge his personal values.

Ethan frequently reflects on the material demands and decay of his family members, his own values, and the material success of those around him. His friends and family encourage him to be more ambitious, bolder, and more confident in handling things.

As the story progresses, Ethan contemplates various unethical plans to reclaim his family's lost wealth. He considers turning Marullo over to the immigration authorities to take over the store, and he also considers exploiting a bank's stock manipulation scheme.

Meanwhile, Ethan's relationships with his family and friends worsen as they become entangled in his schemes. His son, Allen, participates in a school essay contest, and Ethan secretly authors the essay for him. However, when the truth is revealed, it backfires.

Ethan's psychological internal conflict reaches its peak as he realizes the impact of his actions on himself, his family, and his community, as well as the corruption of his soul. Ultimately, he faces moral agony and asks himself the fundamental question of whether the ends justify the means.

In the end, Ethan rejects the path of corruption and reaffirms his commitment to integrity. The novel concludes with Ethan's firm resolve to live honestly, despite the various difficult and challenging trials and sacrifices.

The Winter of Our Discontent explores themes of integrity, the negative influence of wealth and power, the American Dream, and the moral decay of society through an individual's inner conflict. Steinbeck comments on the changing values in mid-20th-century America through Ethan's struggle, a representation of the typical American middle class.

While reading this novel, here are a few facts I have come to realize, even in a fragmentary way, about what truly constitutes America and Americans:

- The impact of the economy on individuals, families, and communities
- The ethical consciousness of Americans (individual, family, society)
- Notions about money
- Pride in or curiosity about one's roots
- Superstitious approaches to problem-solving
- A fondness for parties
- Attitudes towards marriage and spouses
- Perceptions of discontent and happiness (perceptions of winter and summer)
- Responsibilities and attitudes as a head of the family and husband
- The influence of elections and politics on American society
- Relationships and love within the family
- Concepts of time and history
- Christian beliefs, lifestyles, and subconscious elements
- Perspectives on careers
- Attitudes towards and perceptions of undocumented immigrants and foreigners
- Awareness of crime
- Perceptions of public authority and law enforcement agencies
- Views on plagiarism
- Various aspects of community life.

Steinbeck's novel poignantly examines the ethical dilemmas faced by individuals in a rapidly changing social order through Ethan Hawley's journey. He sharply critiques the flawed notion that success and material wealth are the ultimate measures of a person's worth.

*“Now is the winter of our discontent
Made glorious summer by this sun of York.”*

CHAPTER TEN
The Winter of Our Discontent – Ethan's Song

수필 한국어 번역: <https://www.ktown1st.com/blog/VALover/345033>

<https://www.ktown1st.com/blog/VALover/345034>

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 [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 the 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.

뒷걸음질

이정길

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어렸을 때부터 나는 걷기를 아주 좋아했다. 넓은 들판을 마구 쏘다니며 눈에 띄는 것이면 무엇이든 보고 만지면서 놀았다. 자연과 하나 된 내 평생 가장 행복했던 때였던 것이다. 걷기는 나중에 등산으로 이어졌다. 산은 나를 자연 속으로 깊이 끌어들이 주말이면 어김없이 배낭을 메고 집을 나섰다. 집 가까이에 있는 무등산은 내 정원이었으며, 산악회원들과 함께 설악산, 지리산, 한라산 등의 명산을 거의 다 누볐다.

걷기는 정년 때까지 계속되었다. 퇴직하고 미국으로 옮겨와 자리잡은 곳이 뉴멕시코 주의 앨버커키이었는데, 북동쪽에 위치한 샌디아 산맥에서 내려오는 신선한 공기에다 시골풍의 분위기가 걷기를 즐기게 해주었다. 샌디아의 수많은 오솔길 아니고도 시가지의 길이 널찍하고 왕래하는 사람도 드물어서 산책하기에 그만이었다. 마음대로 쓸 수 있는 시간까지 많아서 걷고 싶으면 아무 때나 집을 나서면 되었다.

내쳐 걷는 등산과는 달리 한가로운 산책이 많이 생각하고 스스로를 돌아보게 하며 자신을 알게 만들어 준다. 어느 날 문득 발을 뒤로 떼어 놓으며 걸으면 어떨까 싶은 생각이 들었다. 칠십이 다 되도록 앞으로만 걸었으니 뒷걸음을 치는 것도 좋지 않을까. 무거운 짐을 지고 긴 행군을 하면 으레 엄지발가락에 물집이 생기는 것을 방지하려고 미국 육군에서는 오래 전부터 뒷걸음질을 치게 한다는데.....

정년이 새로운 삶을 살 수 있는 기회를 줄 것으로 믿고 앞으로는 습관을 따라 하는 일을 되도록이면 즐기고 여유롭고 자연스럽게 살기로 작정했다. 말년에 몸의 균형이 깨져 우스꽝스러운 늙은이의 모양새가 될까 걱정되어 몸의 왼쪽을 더 많이 움직여 준다. 여생을 편안히 보내려면 이제부터 틀에서 벗어나야 한다는 생각도 들었다.

관행이 되어 산책 중에 잊지 않고 조금씩 뒤로 걷는다. 오래되어 콘크리트 블록이 울퉁불퉁한 보도나 사람이 많은 공원은 뒷걸음질 치기에 적당하지 않다. 누가 보면 이상하다고 하지 않을까. 뒤에 혹 뭐가 있을지 몰라 똑바로 서서 모든 감각을 동원하여 넘어지지 않도록 신경 써야 한다. 그래서 오후에 한적한 길에서의 뒷걸음질이 가장 마음 편하다.

근자에 들어 대중 매체를 통해 널리 알려지기 시작하더니 사람들이 뒷걸음질을 일과로 삼는 것이 시대의 추세가 되었다고 한다. 하기는 이미 오래 전부터 물리 치료사들이나 건강 관리사들은 뒷걸음의 이점을 실제의 가치 이상으로 선전하면서 권유했다. 상상이 아니고 현실적으로 많은 이득을 볼 수 있는 운동이기 때문에 나도 잊지 않고 뒤로 걸을 작정이다.

나이와 건강 상태에 상관없이 누구나 할 수 있어서 뒷걸음질이 사람들의 인기를 끈다. 앞으로 걷는 것에 비해 많은 칼로리가 소모되면서도 몸에 미치는 영향은 적다. 여러 가지 근육이 신경계의 임펄스를 받아 서로 협조하여 행하는 몸의 협동 운동을 원활하게 만들어서 넘어질 위험도가 높은 노인들에게 특히 좋다.

근육을 골고루 사용하게 된다. 앞으로 걸을 때는 주로 발목을 사용하지만 발을 뒤로 떼어 놓으면서 걸으면 엉덩이와 무릎이 사용되어 무릎이나 허리에 가해지는 압력이 그만큼 줄어서 자잘한 통증이 예방된다. 발가락이 발뒤꿈치보다 먼저 땅바닥에 닿아 발의 힘이 강해진다. 복부, 아랫다리, 엉덩이, 허리 등의 근육을 움직이도록 만들어 넓적다리 앞면에 있는 대퇴 사두근도 강하게 만든다.

상처를 입거나 병을 앓은 후 회복하는 데에 도움이 되어 오래 전부터 임상 의학 및 재활 의학 분야에서 많이 이용했다.

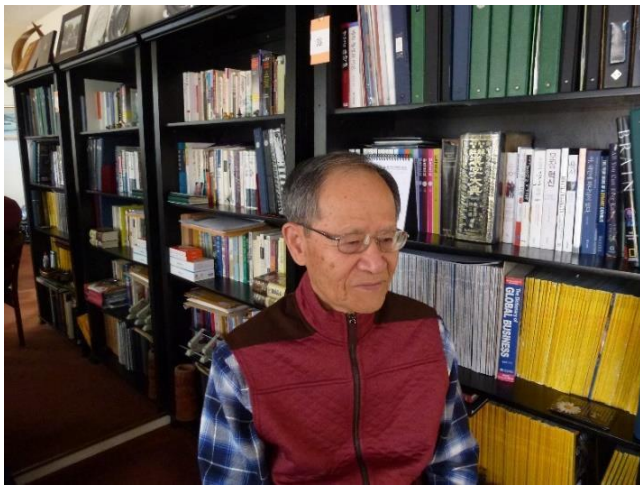
무릎의 골관절염 환자에 적용한 연구에 의하면 뒷걸음질 치기 시작한 6주 후에 통증이 현저하게 감소되는 것으로 나타났다. 걷거나 운동으로 발을 과도하게 사용하면 발바닥 근막에 염증이 발생하기 쉽다. 신발, 발의 구조, 길바닥의 형태에 따라서도 나타나는 근막 염증은 발뒤꿈치 통증을 초래하는데, 그것을 예방하는 효과도 인정되었다. 외상 또는 류머티즘 등의 원인으로 발생하는 요통증에도 효과를 나타낸다.

긴 시간 앉아 있으면 근육이 돌돌 말려 운동이 제한된다. 뒷걸음질은 근육의 긴장을 풀어 주어 몸의 유연성과 동작폭이 된다. 근육으로 가는 혈류를 증가시켜서 신체 활동이 개선되어 부상을 입는 위험이 감소한다. 심폐 기능도 증강되어 몸이 산소를 더 많이 흡수한다.

공간에서 신체의 위치나 운동의 변화를 감지하는 평형 감각을 개선하여 균형 잡힌 몸매를 가질 수 있게 해준다. 뒤에 있는 것을 볼 수 없어 근육, 관절, 전정 기관에 의지하여 자세를 똑바로 세워야 하기 때문에 걸음새를 좋게 만든다. 물리 치료사들은 걷는 형태나 방식을 개선하는 데에 뒷걸음질을 응용한다.

통상의 걸음은 자동적 행위이어서 거의 무의식적으로 이루어지지만 뒷걸음은 움직임에 끊임없이 주의를 기울이면서 정신을 차리게 한다. 동작을 낱알이 깨닫게 하며, 움직이는 도중에 자연스럽게 몸을 의식하게 만든다. 오로지 어느 한 가지 일에만 정신을 집중하면 정신적인 수양에도 도움이 된다.

좋아서 시작한 운동도 오래 계속하다 보면 싫증 나게 마련이다. 권태감은 정신적인 압박감과 우울증을 유발할 수도 있다. 뒤로 걷기는 일상을 바꿔 주어 매일의 걷는 운동을 지속하거나 정도를 높이는 데에 적용할 수 있는 좋은 방법이다. 아울러 생활에 필요한 실제적인 활동도 원활해진다.



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

Falling Maple Leaves: A Collection of 75 Haiku

John J. Han
Missouri Baptist University

Poet's Note:

Haiku (俳句) is a minimalist, single-breath poem that uses natural imagery to capture the beauty of nature or convey a story about human experience within a natural setting. Matsuo Bashō (松尾 芭蕉, 1644-1694) was a key figure in the development of haiku in the seventeenth century. Despite its apparent simplicity, writing haiku follows a set of established rules. English-language haiku are typically written in three lines and do not exceed 17 syllables; most professional haiku poets write in freestyle, using around 11 syllables in total. Similar to words like *sheep*, *deer*, and *fish*, the term *haiku* is used for both singular and plural forms: one haiku, many haiku. For more information on haiku aesthetics, visit the Haiku Society of America's website: www.hsa-haiku.org/hsa-definitions.html. Michael Dylan Welch also offers concise tips on haiku writing on his website: www.haikuworld.org/begin/mdwelch.tentips.html. The title of this collection, "Falling Maple Leaves" (紅葉かつ散る, *momiji katsu chiru*), refers to a seasonal word (季語, *kigo*) for late autumn. Below is a selection of previously unpublished haiku I have written over the past few years.

cheers to those
who endured winter—
the robin sings off-key

poetic soul...
robins weave their nest
with flower petals

sunbeams
a sparrow rests among
almond flowers

uninterested in posing
as I lift my camera,
starlings scatter

early spring
snowy mountain peak
in the lake

spring cleaning—
again, I save
my child's artwork

early spring
another chore of
lawn mowing

swan boats for rent
we pick
the blossom-colored one

sandhill cranes alight
the tilted heads of

prairie dogs

such hard labor
for so little food!
woodpeckers

cockatiel flaps
the cat's eyes track
each motion

spring sunlight
a lion cub climbs
his father

summer evening
the golf ball tinged
with green

summer breeze
the swirl of
her skirt

stargazing
the touch of grass
on my back

Great Plains highway
greeting from afar
the twilight

tourist town
quiet found within
the lone church

deep autumn
a cosmos shadow
touches pumpkins

autumn night the harmonica's aching tune

slick wet leaves
falling
backwards

autumn evening
in my backyard
a stray sheep

cooking noodles
for one
autumn solitude

departing autumn
an acorn and a leaf
fall together

Amida Buddha's call...
fallen leaves drift
westward

chanting Nembutsu
fallen leaves gather
in the west

Buddha's raised hand
a sparrow perches
in stillness

he shows how to make
birdseed cakes
a retiree

hard to recall
yet a sad one...
this winter dream

a chickadee searches
for stray morsels
winter garden

snow-capped mountain
pure and clear
carolers' voices

Year of the Monkey
I watch monkeys
dance

camping
delphiniums match
the evening sky

rain on my car
a rare chance
to nap

rain over
tree limbs slow
to stillness

old class photo
my eyes linger over
one person

old class photo
I wonder what
I was thinking

New Year
senior friends chat
about new meds

returning home
familiar birds
now sound strange

meditation
my cat sits upright
beneath a tree

snowfall
the fluttering wings
of an owl

midwinter sun
a robin's rare trip
from the woods

snowfall
leading to our talk
on whiteness

snow flurries
childhood dreams
dissolve

snow day
the cheerful whistle
of a cockatiel

bucking the trend
steelhead trout swim
upstream

boring weekend
I watch hyenas pull
a lion's tail

midwinter
refilling bird feeders
yet again

winter yard
the lush green of
artificial turf

still active
in the heavy snow
squirrels

long winter
dream after dream
after dream

the unpredictable world
a deer glances
sideways

mountain pilgrimage
driving the car
in low gear

feeding time
a large finch startles
a smaller one

feeding birds
a new finch tilts
its head

awaiting their meal
on the windowsill
my birds

boldness—
a pelican tries
to swallow my head

swallowing
a whole rabbit
the handsome seagull

the clarity
of blood vessels
a pelican's pouch

reading Dante
fire and ice mixed
in a dream

obit photo
a smile conceals
sadness

near seventy
setting new life goals
in a dream

winter dream
I see someone
forgotten for years

looking homeward
across the ocean
a pelican shows the way

deep snow
all white
except for a lone pine

midwinter
surprised to see
a butterfly

sub-zero
bison plow deeper
into the snow

winter confusion
squirrels dig for
someone else's nuts

snowfall
the warmth of
Vivaldi's *Winter*

snowy hills
the sky tinged
with pink

catching eels
the stillness
of one

water splashes
a carp slips from
the heron's beak

final viewing
the white hat matches
her dress

sleep music
drifting into
stillness

rushing river
the moon's reflection
remains

new home
puppy's first task
of sniffing

Appendix of Photos:



Matsuo Basho, often celebrated as the haiku saint (俳聖, *haisei*), is honored with a statue located approximately 5.5 miles north of Basho Memorial Hall and just west of Minami-Senju Station (南千住駅, *Minami-Senju-eki*, “South Senju Station”) in Tokyo, Japan. A ten-minute walk east leads to the Sumida River, which flows southward through Tokyo and eventually reaches Tokyo Bay. The statue faces north, reflecting the direction Basho traveled on his journey to the interior in the seventeenth century. In *The Narrow Road to the Deep North*, a travelogue published posthumously in 1702, Basho conveys a mix of emotions as he bids farewell to his friends in Senju. While he is eager to resume his travels, the departure weighs heavily on his heart. Photo by John J. Han.



A stone monument marks the approximate place of Basho's death in Osaka, Japan. Photo by John J. Han.



One of Basho's haiku is engraved on a rock in Sumiyoshi Park (住吉公園, *Sumiyoshi Goen*), Osaka, Japan. The hole at

the top represents the moon mentioned in the poem. Photo by John J. Han.

About the Author:



John J. Han <john.han@mobap.edu> is Professor of English & Creative Writing and Associate Dean of the School of Humanities and Theology at Missouri Baptist University. A native of South Korea, he holds an M.A. in English from Kansas State University and a Ph.D. in English from the University of Nebraska-Lincoln. Han has authored, edited, co-edited, or translated 35 books, including *Wise Blood: A Re-Consideration* (Rodopi, 2011), *The Final Crossing: Death and Dying in Literature* (Peter Lang, 2015), *Worlds Gone Awry: Essays on Dystopian Fiction* (McFarland, 2018), *On the Road Again: Photos Essays on Famous Literary Sites in Japan* (Cyberwit, 2020), *Certainty and Ambiguity in Global Mystery Fiction: Essays on the Moral Imagination* (Bloomsbury Academic, 2024), and *Passing Thoughts: Haiku, Senryu, and Other Poems* (Cyberwit, 2024). Hundreds of his academic articles have appeared in various journals, essay collections, and reference books. Additionally, Han is an award-winning poet, with over 2,500 poems published in periodicals and anthologies, including *Frogpond*, *Mariposa*, *Modern Haiku*, *Simply Haiku*, *Wales Haiku Journal*, and *World Haiku Review*.

장례식장에서 '두려움 없는 사랑'을 생각한다

백승숙

영남대학교 교육대학원 교수

올해 여름이 너무 더워서인지, 환절기의 혼란한 기후를 이겨내지 못하고 생의 경계를 넘어가신 분들이 계신다. 9월에 몇 건의 장례식에 다녀왔다. 한결같이 아쉽고, 가슴을 저미는 사건이었지만, 한편으로는 그 어느 때보다도 고인의 존재를 깊숙이 만나는 경험이 되기도 했었다.

때로 죽음은 우리의 눈을 가리던 소유의 휘장을 열어 제치고, 참 실재를 보여준다. 우리는 살아 있어서 대상을 볼 수 있고, 우리의 눈은 온갖 차이를 만들어낸다. 그것이 사랑을 방해한다. 그러나 우리가 일상에서 맞이하는 죽음은 이 눈이 만들어낸 벽들을 무너뜨리는 힘이 있다. 그 때 비로소 고인의 존재의 가치가 빛을 발하기 시작한다. 인간의 고유한 개별성은 특별하고 소중한 가치를 지니고 있지만, 그것은 끊임없이 경쟁과 차별의 도구로 활용되곤 한다. 눈을 감고 있다면, 좀 더 하나로 느껴질까?

또 어떤 죽음은 살아남은 사람들을 존재적으로 폭로시킨다. 예수의 죽음은 제자들을 통째로 폭로시킨 사건이 되었다. 그들은 예수가 십자가에 달려 있는 동안, 하나같이 배반하고, 세 번 부인하고, 멀리 멀리 떠났다. 그러나 예수의 숨이 끊어지자, 성전의 휘장이 위에서 아래로 찢어졌다고 하였다.

당시 예수는 참람한 자였고, 범죄자였고, 헛소리하던 자였다. 이는 제자들의 인식 속에서도 따리를 틀고 있던 생각이었다. 그러나 예수의 육체의 휘장이 걷어지자, 맑은 하늘처럼 새파랗게 그의 본체가 되살아났다. 그 후에 그들은 자신의 안위를 돌아보지 않게 되었다. 더 이상, 신념이나 의리나, 결심이나 맹세가 필요하지 않게 되었다. 그들은 자연스럽게 두려움 없는 사랑에 들어서게 되었던 것이다.

나는 오랫동안 제자들의 이러한 전환의 동력이 궁금했었다. 어떻게 이다지도 혁명적인 변화가 가능할 수 있었던가? 무엇이 그들을 이렇게 바꿔 놓았을까? 더 이상 그들에게 삶을 어떻게 살 것을 종용하는 사람은 없었다. 그들은 모두 주체자였고, 단독자였다. 그런데도 그들은 하나였고, 일체로서, 예수의 증인으로 살아갈 수 있었던 것이다.

이 주체적 전유의 주인공으로는 사도 바울도 있다. 그가 말한 '사나 죽으나 주의 것'이라는 말은 우리의 삶의 시간뿐 아니라 죽음의 시간 또한 하나님께 사용된다는 것을 알려준다. 사실 그 누구의 죽음을 통해서도 하나님은 나타나신다. 우리에게 호

흡을 주시고, 죽음을 정해놓으신 그 분의 경륜이 드러나기 때문이다. 삶에서 우리는 하나님의 성품을 표현하고, 죽음에서 우리는 하나님 자신을 오롯이 해방시킨다.

9월의 장례식에서 나는 그들의 죽음을 딛고, 영원한 사랑을 향해 날아오른다. 인생은 죽음의 도전을 받아, 몇 번의 전회를 거쳐 완성되어 간다. 분명한 마침표로서의 죽음으로 인해 우리의 삶은 재정의 되고, 단순한 삶으로 열매 맺을 수 있도록 프로그램화되어 있는 것일까. 복잡함의 미학이 끝나가고 있다.



백승숙: 영남대학교 교육대학원 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

MILWAUKEE
CELEBRATION at UWM

KOREA DAY 한국의 날

4:30PM FREE ADMISSION
CULTURAL PROGRAM
4:30PM : K-Pop, TaeKwonDo and more
6:00PM : Korean Traditional Art & Games
Taste of Korean Food

7:30PM TICKETED EVENT <https://psoatickets.universitytickets.com>

CONCERT

UWM Symphony Orchestra
Jun Kim, Conductor

HaeSun Paik, Guest Pianist
2019 Korean National Academy Music Award

Plays Tchaikovsky Piano Concerto No. 1



FRIDAY • OCTOBER 4 • 2024
Bader Concert Hall • Helene Zelazo Center for the Performing Arts • Milwaukee • Wisconsin



EXHIBITION

FREE ADMISSION

The Korean National Treasure
DaeDong Yeojido (대동여지도)

OCTOBER 4 & 7 • 2024

Viewing Hours : 9AM-4:30PM

American Geographical Society Library
UWM Golda Meir Library, 3rd Floor East Wing • Milwaukee • Wisconsin







주사키고총영사관
Consulate General
of the Republic of Korea
in Chicago

Hosted by
Korean American Faculty & Staff Association at UWM
Korean American Association of Milwaukee



2024 Milwaukee Korea Day Celebration at UWM

The 2024 Milwaukee Korea Day Celebration at the University of Wisconsin-Milwaukee will take place at the Helene Zelazo Center for the Performing Arts on Friday, October 4, from 4:30 to 9:30 p.m. The event is hosted by the Korean American Faculty and Staff Association at UWM and the Korean American Association of Milwaukee.

The event will kick off at 4:30 p.m. with a variety of activities, including K-Pop dance performances, Korean songs, a show-and-tell about Korea by students and community members, and Taekwondo demonstrations by a local community group. At 6:00 p.m., there will be Korean food tastings, paper folding, and traditional Korean games. Admission is free.

The main event, the 2024 Korea Day Concert, will begin at 7:30 p.m. The UWM Symphony Orchestra, conducted by Prof. Jun Kim, will perform. Internationally acclaimed pianist HaeSun Paik, who received the Music Award from the Korean National Academy of Arts in 2019, will be the guest soloist. On this evening, she will perform Tchaikovsky's Piano Concerto No. 1. This concert is a ticketed event.

Additionally, the American Geographical Society Library, located on the 3rd Floor East Wing of the UWM Golda Meir Library, will feature an exhibition of the Korean national treasure, the DaeDong Yeojido (대동여지도), or "Map of the Great East." This large-scale map of Korea, created by Joseon dynasty cartographer and geologist Kim Jeong-ho in 1861, will be on display on October 4 and October 7, with viewing hours from 9:00 a.m. to 4:30 p.m. Admission is free.

We invite you to join us and enjoy the 2024 Milwaukee Korea Day at UWM!

2024 밀워키 한국의 날 행사

2024 밀워키 한국의 날 행사가 밀워키 한인회와 UWM 교직원 협회 공동 주최로 10월 4일 금요일 4시 30분부터 9시 30분까지 UWM의 Helene Zelazo Center for the Performing Arts 에서 열릴 예정입니다.

행사는 4시 30분에 시작되며, 1부에서는 UWM에서 한국어를 배우는 학생들이 한국 체험담과 K-Pop 커버댄스를 선보일 예정입니다. 사물놀이, 그리고 태권도 시범도 계획되어 있습니다 (무료 행사).

6시에는 간단한 한국 음식도 마련되며, 종이 접기와 한국 전통 게임도 준비되어 있습니다 (무료 행사).

7시 30분에는 한국의 날 행사의 하이라이트인 음악회가 시작됩니다 (유료 행사).

올해의 초청 연주자는 2019년 '대한민국 예술원상'을 수상한 피아니스트 백혜선 님입니다. 이 날, 지휘자 김준용 (Jun Kim) 교수님의 지휘 아래 UWM Symphony Orchestra와 차이코프스키의 피아노 협주곡 1번을 연주합니다.

특히 이번 한국의 날 행사에 맞춰 UWM 도서관 3층 동관에 위치한 American Geographical Society Library에서는 1861년 김정호가 제작한 한국의 보물 대동여지도를 10월 4일 금요일과 10월 7일 월요일 양일간 전시할 예정입니다. 관람 시간은 오전 9시부터 오후 4시 30분까지이며, 무료로 관람하실 수 있습니다. 1부에서 UWM 지리학과 최운섭 교수님이 대동여지도에 관해 간단한 발표를 하실 예정입니다.

10월 4일 밀워키 한국의 날 행사에 꼭 오셔서 즐거운 시간을 보내시기 바랍니다.

2024 Milwaukee Korea Day celebration at UWM

Friday, October 4, 2024, 4:30-9:30pm

Helene Zelazo Center for the Performing Arts
2419 E. Kenwood Blvd., Milwaukee, WI 53211

<https://uwm.edu/arts/event/korea-day-celebration-and-symphony-orchestra-concert/>

Cultural Program (Free event) 4:30 - 6:00 pm

- 4:30 pm: Korean Program/ K-Pop Dance/ Korean Song/ Art/ Taekwondo demonstration
- 6:00 pm: Paper folding & Korean traditional games
- 6:00 pm: Taste of Korean Food

CONCERT (Ticketed event)* 7:30 -9:30pm * <https://uwm.edu/arts/box-office/?eid=129206>

UWM Student with ID: Free

Youth 17 and under: \$5

Senior 65+, UWM Faculty, staff & Alumni: \$8

General: \$10

UWM Symphony Orchestra Concert conducted by Prof. Jun Kim

Guest soloist: **Pianist HaeSun Paik**, 2019 Music Award from the Korean National Academy of Arts, will perform Tchaikovsky Piano Concerto No. 1

Friday, October 4 & Monday, October 7, 2024, 9am- 4:30pm

American Geographical Society Library, UWM Libraries, Third Floor, East Wing

University of Wisconsin-Milwaukee

2311 E. Hartford Avenue, Milwaukee, WI 53211

EXHIBITION (Free admission)

The Korean National Treasure **DaeDong Yeojido** (대동여지도)

-This large-scale map of Korea, created by Joseon dynasty cartographer and geologist Kim Jeong-ho in 1861

Regent University Cybersecurity Degree Program Receives ABET Accreditation

VIRGINIA BEACH, VA (Sept. 9, 2024) – Regent University’s Bachelor of Science in Cybersecurity has been accredited by the Computing Accreditation Commission of ABET—originally called the Accreditation Board for Engineering and Technology—a coveted distinction that extends retroactively from October 2021 and includes both online and on-campus modalities.

ABET is a quality assurance organization focused on college and university programs in the science, technology, engineering and math (STEM) disciplines, that ensures the programs meet standards to produce graduates ready to enter critical technical fields that are leading the way in innovation and emerging technologies and anticipating the welfare and safety needs of the public.

“We are incredibly pleased to have our Cybersecurity program recognized as the gold standard in quality,” said Dr. Josh McMullen, Dean of the College of Arts & Sciences. “This sterling achievement is a testament to the caliber of faculty and staff that Regent attracts and the level of effective curriculum engagement that fully prepares our graduates to successfully lead.”

Sought worldwide, ABET’s voluntary peer-review process is highly respected because it adds critical value to academic programs in the technical disciplines, where quality, precision and safety are of the utmost importance.

“We are delighted to receive initial ABET accreditation of our B.S. in Cybersecurity,” said Dr. Cheryl Beauchamp, Engineering & Computer Science department chair. “Students and employers can be confident that our program is aligned with the highest professional standards as we prepare graduates to protect against security threats.”

Developed by technical professionals from ABET’s member societies, ABET criteria focus on what students experience and learn. ABET accreditation reviews look at program curricula, faculty, facilities and institutional support and are conducted by teams of highly skilled professionals from industry, academia and government, with expertise in the ABET disciplines.

ABET is a nonprofit, non-governmental organization with ISO 9001:2015 certification. It currently accredits 4,674 programs at 920 colleges and universities in 42 countries and areas as of Oct. 1, 2023. More information about ABET, its member societies and the accreditation criteria used to evaluate programs can be found at www.abet.org.

For more information about the B.S. in Cybersecurity visit <https://www.regent.edu/program/bs-in-cybersecurity/>

About Regent University

Founded in 1977, Regent University is America’s premier Christian university, with more than 13,000 students studying on its 70-acre campus in Virginia Beach, Virginia, and online around the world. The university offers associate, bachelor’s, master’s, and doctoral degrees in more than 150 areas of study, including business, communication and the arts, counseling, cybersecurity, divinity, education, government, law, leadership, nursing, healthcare, and psychology. Regent University has been ranked the #1 Best Accredited Online College in the United States (Study.com, 2020), the #1 Safest College Campus in Virginia (YourLocalSecurity, 2021), and the #1 Best Online Bachelor’s Program in Virginia for 12 years in a row (U.S. News & World Report, 2024).



참가신청 RSVP



홍콩한인교수협의회

KOREAN PROFESSORS ASSOCIATION IN HONG KONG

창립총회

INAUGURAL GENERAL MEETING

WHEN 2024 SEP 21 (SAT) 14:00

WHERE CITY UNIVERSITY OF HONG KONG (CITYU),
YEUNG KIN MAN ACADEMIC BUILDING, LT-14

WHO KOREAN FACULTY MEMBERS WORKING AT
UNIVERSITIES IN HONG KONG



홍콩한인교수협의회

Historic First: White House Hosts “Chuseok” Reception Celebrating Korean Culture

Dr. Lea Lee

Professor, Teaching & Learning Department, Old Dominion University, USA

26th President of the Tidewater Korean Association & Board member of the Federation of Korean Associations

Congratulations to all Korean-Americans!

The United States president hosted the first-ever White House “Chuseok (Korean Thanksgiving)” celebration. Chuseok is one of Korea’s two largest traditional holidays along with Seollal (Lunar New Year). As Korean Americans gathered to give thanks for their blessings, President Joe Biden and Vice President Kamala Harris honored the vibrancy, culture, and contributions of the Korean community to the United States.

September 17, 2024, which is August 15 on the lunar calendar, is Chuseok holiday. The "Chuseok" celebration at the White House in 2024 is a significant milestone for Korean-Americans. This event symbolizes recognition and appreciation at the highest levels of U.S. government, underscoring the integral role and positive impact of the Korean community in American society. It's not just a celebration of the autumn harvest as traditionally marked by Chuseok, but also a recognition of the cultural richness that Korean-Americans bring to the national tapestry.

This acknowledgment by President Joe Biden and Vice President Kamala Harris during such a prominent event is a clear indication of the growing political and social influence of Korean-Americans. It serves as an affirmation of their contributions across various sectors in the United States, enhancing their visibility and cultural pride amongst a broader audience. This celebration can be seen as a bridge fostering deeper understanding and respect between diverse cultures in the U.S., enhancing the multicultural heritage that forms the foundation of American identity.

A few related links for more information:

<https://x.com/WhiteHouse/status/1836435022200422892>

https://www.koreatimes.co.kr/www/world/2024/09/501_382602.html

<https://m.koreaherald.com/view.php?ud=20240918050062>

Below is the congratulatory message from President Joe Biden.



THE WHITE HOUSE
WASHINGTON

September 17, 2024

I extend my heartfelt greetings to everyone gathered for the first-ever Chuseok White House reception.

Chuseok is a time of celebration and commemoration, of renewal and reflection, and of promise and possibilities. Held at the height of the fall harvest, this joyful occasion brings together Korean families everywhere to give thanks for their blessings and honor the legacies of their ancestors. Rooted in more than a millennium of traditions and customs, Chuseok reminds us not only of the rich heritage of the Korean community but also of the universal bonds that unite people all around the world.

America has a heart and soul that draws from old and new. We all come from somewhere, but we're all Americans. Whether your family has been here for generations or you immigrated to the United States yourself, each of you has woven the vibrancy, culture, and contributions of the Korean community into the tapestry of our country. And I have never been more optimistic about the future of this great Nation because I have seen time and again how the course of our history has been charted by ordinary people doing extraordinary things—including all of you. Today, as you mark Chuseok by sharing food, drinks, laughter, and memories at the People's House, I am proud to send you my best wishes.

A handwritten signature in black ink, appearing to read "Joe Biden".

VIII. Useful Websites and IT Tips

[AKAA – The Archive of Korean Artists in America](#)

IX. Pioneers

John Pai (존 배: 1937 –)

A Korean-born American Metal Artist & Pratt Institute Professor Emeritus

Website Addresses: https://en.wikipedia.org/wiki/John_Pai
<https://www.galleryhyundai.com/artist/view/20000000106> (Gallery Hyundai)
<https://www.ahlfoundation-akaa.org/Detail/artist/9> (AKAA: The Archive of Korean Artists in America)

The first monograph of his work titled [*John Pai: Liquid Steel*](#) written by [critic John Yau](#) was published in 2023.

X. Special Section

생태시인 제퍼스와 스나이더를 찾아서

박흥규

로빈슨 제퍼스

클린트 이스트우드가 1986년부터 4년간 시장을 지낸 것을 비롯하여 배우들이나 시인들이 시장을 지낸 카멜이라는 마을은 미국만이 아니라 전 세계에서 가장 길고 가장 멋진 경치를 보여주는 미개발 해안선 빅서(Big Sur)가 시작되는 카멜 언덕에 있다. 그 마을에 이르는 해안선의 몬트레이에도 존 스타인벡을 비롯하여 많은 문인들이 함께 살아 <몬트레이 철학자>라는 책이 나왔다. 1910년에는 마을 사람들의 60%가 예술가들이었던 카멜이 지금은 부자들의 휴양지가 되어 보수적인 공화당 출신 배우 시장을 뽑기도 했지만, 20세기 전반기에는 D. H. 로렌스를 비롯해 많은 예술가들이 찾아든 온화하고 아름다운, 그야말로 동화 속 마을 같은 곳이었다. 카멜에서 약 40년 동안 전화나 전기도 없이 평생을 살면서 오전에는 시를 쓰고 오후에는 화강암으로 집을 짓고 탑을 쌓으며 저녁에는 가족과 산책을 하고 밤에는 가족에게 책을 읽어주는 생활을 아내가 죽을 때까지 되풀이 하다가 그 뒤 홀로 12년을 더 살면서 쓴 시인의 시는 얼마나 아름다울까? 게다가 미국 최초의 생태시인이고 철학시인이라면 얼마나 아름답고 심오할까?

그런데 내가 처음으로 읽은 로빈슨 제퍼스의 시는 “인간의 후손이 아니라 야생 사과 속 벌레가 되겠다,” “처벌만 안 받는다면 나는 매보다 인간을 죽이고 싶다”라는 것이었다. 어떻게 시인이 그런 말을 할 수 있을까? 그것도 생태시의 선구자라고 하는 시인이 할 수 있을까? 매를 너무나 사랑했다고 해도 비인간주의자(inhumanist)를 자처하면서 인간이 아니라 비인간을 중시하는 시인이 자연을 사랑하는 생태시인이라고 할 수 있을까? 인간보다 자연을 사랑하는 것이 에콜로지라고 할 수 있을까? 내가 섬진강이니 낙동강이니 하는 자연을 그린 생태시만 읽어서일까? 비인간, 반인간을 예찬하는 시를 생태시라고 할 수 없어서 나는 오랫동안 그를 무시하고 양키라며 욕했다. 다른 이들도 그렇게 생각한 탓인지 그 로빈슨 제퍼스라는 시인은 우리에게 거의 알려져 있지 않다. 현대미국시를 전공하는 교수들이 소위 학술논문집에 두세 편 논문을 썼지만, 일반인이 찾기도 어렵고 찾아 읽어보아도 이해하기 어렵다. 그러다가 <피의 잔>이라는 끔찍한 제목의 시에서 “권력은 중심을 필요로 하는/ 텅 빈 거대한 정신./ 그것은 거의 무작위로 한 사람을 선택해/ 그를 흐리게 하고 그 주위를 응고시키고 그것은 그를 소유한다.”

는 구절을 우연히 읽고 무릎을 치면서 그를 새롭게 만나게 되었다. 우리가 사는 세상을 '피로 가득 찬 잔'으로 비유하며 그 야만과 폭력의 배후에는 권력을 낚는 이데올로기가 작용해 인간을 현혹하고 지배한다고 비판하는 그의 시야말로 참된 에콜로지 시라고 느꼈다. 학자들은 그것을 에콜로지 시라고 하지 않고, 시인이 바다나 돌을 노래한 시만을 에콜로지라고 하지만, 나에게서는 반권력의 시야말로 에콜로지 시였다.

1887년 펜실베이니아 주에서 장로교 목사이자 고대 언어 및 성서 역사학자의 아들로 태어난 제퍼스는 어린 시절 유럽을 여행하고 독일, 프랑스 및 스위스에서 학교에 다니면서 고전과 고대 그리스어와 라틴어를 배웠다. 18세에 대학을 졸업하고 미국과 유럽의 대학원에서 문학과 의학, 임학을 공부하다가 만난 3세 연상의 기혼녀인 우나 커스터가 7년 뒤에 이혼한 뒤 결혼해 1916년부터 캘리포니아 해안의 카멜이라는 작은 마을에서 돌로 집을 지으며 자연과 함께하는 삶을 노래한 그의 시는 1920년대에 범세계적으로 널리 애송되었다. 인류가 너무 자기중심적이며 '사물의 놀라운 아름다움'에 너무 무관심하다고 생각해 만든 그의 비인간주의는 비관주의가 아니라, 종래의 사랑이나 증오, 시기나 질투가 아닌 인간 행동의 원칙으로서 합리적인 거리두기를 제공하고 한 것이었다. 루크레티우스, 헤로도토스, 쇼펜하우어, 니체를 존경하는 제퍼스는 인간은 유아론을 거부하고 초인간적인 자연의 장엄함을 인식해야 한다고 믿었다. 나아가 사회적 동물이라는 서양의 전통적 신념에 반대하면서, 부패한 공동체적 생활 속에서 사는 근친상간적인 관계를 거부하고 자연에 주목하게 했다. 그래서 "바다가 우리에게 보여 주리라/ 비인간의 길을", "그리고 산이 남으리라."라고 노래했다.

그러나 인간을 돌과 같이 보는 그의 비인간주의는 1930년대의 진보적 분위기와 맞지 않았고, 특히 제2차 세계대전에 미국이 참전하는 것에 반대한 뒤에는 엄청난 비난을 받고 잊혔다. 그는 2차 대전의 영웅으로 찬양된 루스벨트나 처칠을 히틀러나 스탈린과 마찬가지로 자국민을 전쟁으로 이끈 점에서 마찬가지로 악당이라고 비난해 영국과 미국을 비롯한 서양의 수많은 사람들을 분노하게 했다. 당시 그는 <역사의 선택>이라는 제목의 시에서 다음과 같이 노래했다. "우리는 잘못 인도되었다/ 사기와 공포에 의하여, 우리의 공공기관의 바보들과 사랑받은 지도자의 야망에 의하여/ 쇠퇴하는 유럽의 영광의 꿈에 간섭하도록" 또한 예수를 그런 지도자의 원조로 비난하며 기독교가 인간을 참된 신인 자연의 아름다움에서 이반시켰다고 비판하고, 폭력을 삶의 본질이라고 노래한 점은 그 분노를 더욱 부채질했다. "애국주의가 피로 물든 아주 많은/ 호수를 통하여 이 세상을 운영해 왔고, 우리는 항상 빠져있다"고 하면서 모든 전쟁을 반대한 그가 1962년 죽을 무렵에야 완성된 그 집과 탑에서 시인은 외롭게 살다가 그곳에 묻힌 뒤 최근에 다시 에콜로지 시인으로 부활했다.

애국주의를 반대한 위 시 구절이 나오는 <별은 외로운 바다를 지난다>는 아름다운 제목의 시에서 야생 멧돼지가 인간에게

다음과 같이 말하는 것에도 나는 공감한다. “민주주의랍시고 떠드는 사기꾼들/ 말에 취해 혁명이랍시고 떠드는 개들/ 거짓 말쟁이들, 숭배자들을 깨끗이 쓸어버려라./ 나는 내 송곳니를 믿는다./ 자유여 영원하고 이데올로기는 저주 받아라” 멧돼지가 민주주의나 혁명이나 이데올로기를 알 리 없다. 멧돼지는 오로지 자유, 자연일 뿐이다. 반면 인간이 하는 말들은 자연과 자유에 어긋나는 사기, 거짓, 숭배에 불과하다. 인간의 역사는 야만의 역사, 즉 기만, 폭력, 지배, 복종의 반복에 불과하며 인류의 문명은 그 결과라고 시인은 본다. 그 원인을 인간이 인간에게만 몰두하는 탓이라고 보는 제퍼스는 영원한 자연적 사물에 눈을 돌리라고 우리에게 말한다. 외부를 환상이라고 보고 내면 속에서 신을 찾는 신비주의나 범신론을 인간 중심으로 본 제퍼스는 외부 자연 자체를 신으로 보고 내면을 환상이라고 한다.

이미 백 년 전에 자연을 위해 사회적 거리 두기를 주장한 <전투>라는 그의 시를 코로나 시대에 읽는다. “수많은 세월 동안 예견된 이 악행들, 이 극악무도한 폭력,/ 이 육중한 고통. 견디기가 더 이상 쉽지 않은,/ 우리는 이것들이 느린 돌 걸음처럼 다가오는 것을 보았다. 모두가 그것들을/ 보았다. 우리는 눈을 감고 그것들을 외면했고 우리는 보았다/ 그리고 그것들은 더 가까이 오고 있었다. 우리는 먹고 마시고 잤다. 그것들은 더 가까이 왔다./ 가끔 우리는 웃었다. 그것들은 가까이 있었다. 지금/ 그것들은 여기에 있다. 그리고 지금 어느 장님이 그것들 다음에 무엇이 따라올지 예견한다./ 타락, 기근, 절망 그리고 다른 것. 그리고/ 전염적인 광기. 하지만 죽음이 충분하지 않다./ 인간들은 서로 전염을 시키지 못하도록 소수로 그리고 떨어져 사는 게 더 나을 것이다. 그러면 들판과 산의 제정신이/ 그리고 차가운 바다와 빛나는 별이 그들의 마음속으로 들어올지도 모른다.”

게리 스나이더

코로나19로 한 달에 한두 번 만나던 드문 인연들마저 끊겨 새벽부터 황혼까지 끝없이 변하는 하늘과 구름, 해와 달, 안개와 비, 닭과 개, 꿩과 새, 나무와 채소의 들녘에서 침묵과 노동으로 하루를 지내면 정치 경제 따위는 물론 세상도 사람도 잊어버린다. 명상이니 사색이니 할 것도 없다. 오로지 고요와 침묵 그리고 일과 땀뿐이다. 묵언수행의 맹세도, 참선의 죽비도 필요 없다. 아무리 고적한 절간이라고 해도 사방이 벽으로 막힌 방은 물론 그 방문을 닫는 자물쇠도 싫다. 부처처럼 사방이 막힌 방이 아니라 사방이 트인 들판에서 홀로 지내며 나를 들판에 오게 한 게리 스나이더의 <야생의 실천>을 다시 읽는 것은 예술도, 사랑도, 불교도 야생으로 자유롭게 살고자 하는 의식적인 실천일 뿐이라고 하기 때문이다.

올해 94세이지만 캘리포니아 태평양 연안을 남북으로 뺨는 시에라네바다 산속에 집을 짓고 한겨울에도 난방 없이 홀로 사는 스나이더는, 자기처럼 사는 사람이 동서고금에 많다고 하면서 별일이 아니라고 해 좋다. 1930년 대공황 초기에 노동자 가정에서 태어나 어린 시절을 태평양 북서부의 농장에서 자라 인디언 신화와 시, 선과 도교를 공부한 그는 “개울이 질식하고 송어가 죽고 길이 죽었다”며 백인의 인디언 학살과 자연파괴를 혐오하면서 반세기 이상 산속에서 외롭게 산다. 나는 부끄럽게도 청년 스나이더가 미국에 처음 소개한 책을 읽고서야 한산(寒山)을 알았다. 자작나무 껍질을 머리에 쓰고 너털너털하게 해진 옷을 입고 나막신을 질질 끌고 다녔다는 당나라의 한산은 체제순응적인 중국 귀족불교를 거부하고 민중불교를 실천하면서 절밥을 짓는 습득(捨得)에게 음식찌꺼기를 얻어먹으며 암굴의 은둔자로 살았다. 그런 한산을 잇는 스나이더가 쓴 <아미타불의 서원>을 나는 좋아한다.

“만일 부처로 된 뒤, 내 땅에서 누구라도/ 방랑자 혐의로 감옥에 갇힌다면, 내가/ 최상의 완벽한 깨달음을 얻지 못하게 하소서//과수원의 들오리들/ 새 풀 위의 서리.” 앞 구절의 “방랑자 혐의로 감옥에 갇힌다면”은 “가난해서 병들어 죽게 되면” 등등 세상의 모든 불행으로 바꿀 수 있다. 그리고 뒷 구절의 들오리나 서리는 서로 연결되는 세상의 모든 생물이나 무생물로도 바꿀 수 있다. 불교에 대해 더 무슨 말이 필요한가? 아니 세상살이에 또 무엇이 더 필요한가? “나무 한 그루만으로/ 족하다. /아니면 바위나 작은 시내, /웅덩이에 뜬 나무껍질 조각만으로도, / 첩첩이 포개져 꿈틀거리는 산 너머 산/ 얇은 돌 사이로 /단단한 나무들 뻗뻗하고/ 그 위에 떠 있는 커다란 달이 너무 밝다.”는 스나이더의 지족에 손뼉을 친다.

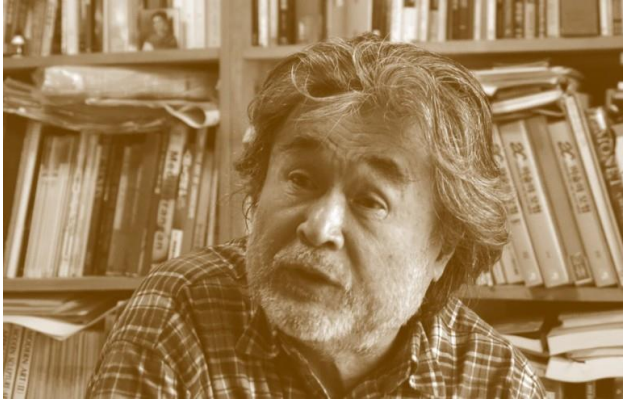
‘시인의 임무는 숲을 지키는 것’이라 하며 스스로 선택한 벌목꾼, 산불 감시원, 선원 등으로 일한 노동자 시인 스나이더는 1957년 화물선을 타고 일본에 건너가 임제종의 선불교를 공부했지만 출가가 형식이라는 이유로 거부하고 1969년 일본에서 돌아와 산속에 들어가 평화와 환경운동에 헌신하며, 동양철학과 불교의 대중화에 공헌하였다. 1970년에서 20년 동안 자신의 삶을 기록한 <야생의 실천>은 야생과 접촉하고 주변의 들판을 “야생 잠재력이 완전히 표현되고 다양한 자신의 질서에 따라 번성하는 생물과 무생물의 다양성”의 장소로 살아가는 사회경제적 생활을 추구한 책이다. 지역에서 살며 일해야 문화를 키울 수 있고 야성을 회복해야 문화를 회복할 수 있다고 하는 생물지역주의(Bioregionalism)를 주장하면서 “식물과 동물의 고통을 이해하고 느끼며 모든 생물체에 대한 존중감을 가지는” ‘거북섬의 관점’을 제시한다. 거북섬이란 미국을 인디언들이 불렀던 이름이다. 인디언적 관점의 생물지역주의는 인간이 자의적으로 구분한 정치적, 행정적 지역이 아니라 장소, 가령 물분수령이나 산등성이 등과 같은 지형이나 기후 패턴 혹은 식생대에 따라 다시 구분하고, 이런 생태 지리적 특성과 그것에 따른 최적의 생활양식을 통해 장소에 헌신하는 재거주(Reinhabitation)를 실천하는 운동이다. 거북섬에서 재거주하는 삶의 목표는

인디언의 생활 방식을 배우며 장소에 헌신하는 자연친화적인 삶을 살면서 장소에 대한 '원주민성'(nativeness)을 갖는 것으로 그것은 후손에게까지 이어져 이상적 공동체를 형성해야 한다. 이 공동체에서 실현하는 자연 생태계와 인간의 이상적인 공존 이야말로 환경 위험과 생태계 파괴를 막을 수 있다고 역설하는 그는 <아이들을 위하여>에서 거북섬에서의 재거주가 지속되기를 바라며 후손들에게 다음의 세 가지를 조언한다. "함께 머물고/ 꽃을 배우며/ 가벼이 떠나라."

스나이더는 대학 교단에 서기도 했으나 그 때도 여전히 노동을 했으니 교수직은 부업에 불과했다. 그런 탓인지 대학에 대해 남긴 글이 거의 없고, 사제지간이니 학맥이니 학파니 학회니 학술논문집이니 하는 것과는 무관했다. 그러니 부모나 친구처럼 그도 평생 노동자로 산다. 사회주의자인 어머니의 영향으로 어려서부터 사회주의에 기울어 마르크스의 영향을 받았지만, 생산을 위한 노동을 비판하고 자본주의 하의 노동이 인간을 소외시키기커녕 소외를 피하는 방법이라고 하면서 인간 중심 사고와 생산성 추구가 문제라고 본다. 따라서 자본주의는 물론 사회주의도 생산성을 강조한다는 점에서 비판한다. "저들은 복잡한 것들을 하는 사람들이다./ 그들은 우리를 수천 명씩 사로잡아/ 일을 시킨다./ 이 마을과 길로서/ 세상은 엉망이 되어 간다." 스나이더의 노동관도 선불교에서 말하듯이 "일하지 않으면 먹지도 말라"(一日不作 一日不食)는 것이다. 그에게 노동은 고전보다 중요하다. "무슨 소용인가, 밀턴,/ 우리의 나락한 조상,/ 과일 먹은 사람들의 실없는 이야기"가 선불교처럼 노동을 수행으로 보는 스나이더는 나아가 돌길을 만드는 노동을 하면서 그것을 시와 같은 예술의 창작으로도 본다. "네 마음 앞에 이 단어들을/ 돌을 놓듯이 두어라./ 단단히 맞게, 손으로/ 장소에 맞게, 꼭/ 공간과 시간 안에 있는 /마음의 몸 앞에." 그래서 "내가 무엇을 배웠던가/ 내가 몇 가지 도구를 적절히 / 사용하는 것 외에 무엇을 배웠던가?" 낫과 괭이와 삽으로 충분한 나도 배울 것이 없다. 스나이더는 기술을 거부하지 않지만 인간이 기술의 노예가 주인이 될 수 있도록 하는 기술의 규모가 중요하다고 역설한다. 이 점에서 그는 <작은 것이 아름답다>를 쓴 에른스트 슈마허의 불교적 노동관과 통한다. 원자력과 같은 거대산업은 중앙집권으로 지역성을 파괴하고 자연환경과 생명을 파괴하기에 반대한다.

스나이더는 야만적 본능의 분출을 야성적 삶이라고 하며 성추행을 예술의 일환이라고 오도하며 세금으로 숲속의 호화빌라에서 공짜로 살면서 권력에 빌붙기도 하는 소위 국민시인이니 하는 자들과는 근본적으로 다르다. 그는 성적 방종은 물론 어떤 권력과도, 문단이나 대학이라는 조직과도 철저히 거리를 두면서 오로지 "단순하고 소박하게 살아야 한다."는 원칙에 충실하게 노동하는 시인으로 사는 점에서 농부 시인으로 25년을 외딴 섬에서 살다 죽은 야마오 산세이의 진정한 친구다. 30년 지기 스나이더를 죽기 4년 전에 찾아간 야마오의 생생한 글은 <여기에 사는 즐거움>에 나온다. "이 세상에서 가장 소중한 것은/ 고요함이다/ 산은 고요하다/ 밭은 고요하다/ 그래서 나는 고향인 도쿄를 버리고 농부가 되었다"라고 노래하며 "잡담을

삼가고 침묵을 지키며 걸을 것"을 권한 야마오도 나를 들판의 고요함으로 인도한 좋은 벗이다.

**박흥규**

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

개벽사상으로서의 홍익인간과 세계시민성

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I. 머리말

앞으로 2025년까지는 문명사의 거대한 변화의 이질(異質) 요소가 등장하면서 과거 문명을 해체하고 새로운 문명으로 대위되는 시기가 도래할 것으로 예측한다. 이제 새로운 문명으로 전환하는 시기를 맞이하여, 한겨레가 우리를 넘어서 세계시민 공동체에서 생존하면서, 평화와 안정을 누리기 위해서 어떤 발상을 우리의 가슴에 품고 실천해야 하느냐 문제는 홍익인간의 미래문명사적 과제와 직결된다고 할 것이다.

우리나라는 경제적으로 성공했음에도 불구하고, 휴전선으로 상징되는 분단과 이념갈등에 의해 사회적 해체과정의 비극을 아직도 감내한다. 또한 독일만이 정신분열 증세를 드러내는 것이 아니라 러시아도 그 증세가 지배하며 아프리카는 불길에 싸였다.¹ 미래문명사적 변혁과정에서 우리는 어떤 변화를 추구해야 할 것인가? 정신사적 비전을 제공하지 않는다면, 미래문명사에서 우리나라 위상은 추락할 것이다. 변화에 대한 결단 시기를 앞당겨야, '타골'이 예언한 대로 21세기 동방등불이 될 것이다.

불과 반세기 전에는 꿈꾸지 못하던 일들이 정보통신 혁명을 통해 이루어지고 있다. 세계는 무역이나 금융만이 아니라 민주주의, 인권, 우먼파워의 신장 등, 정보통신혁명을 통해 세계 곳곳에서 동시 다발적으로 진행되고 있다.

또 다른 측면에서 진행되는 것이 세계시민 공동체의 형성이다. 세계의 민족과 나라가 독자적 행보를 하는 것이 아니라, 공동이익을 추구하는 현실로 바뀌면서 상호 호혜성이 세계시민성 함양의 시대적 과제를 안겨주고 있다고 할 것이다.

이제 세계 각국은 생존과 번영을 위해 서로 협력하고 상생해야 한다. 남북화해와 상생 화두를 풀지 못한다면, 한

¹ 칼 구스타브 융, 이부영 외 역, 『인간과 무의식의 상징』 (집문당, 2000), p. 94.

민족 공동체 비전과 거래열 살리기 등불은 미래문명사 희망으로 이어지고 매개하기가 어려울 것이다. 이에 따라 홍익인간의 이념을 맥락화용으로서 세계시민성과 상통하는 가운데 서로의 변화를 실천하면서 미래문명의 새 장을 열어 가도록 비전을 제시해야 될 것이다. 홍익인간의 개혁의 정신가치를 제시함으로써 미래문명사에 거래의 열이 담긴, '한' 거래로 개신(開新)할 수 있을 것이다.

이 글에서는 홍익인간의 미래문명사적 비전제시와 함께 그 실현 가능성에 초점을 두고 개혁사상으로서의 홍익인간의 넓이와 깊이 그리고 높이를 가늠해 보고자 한다. 홍익인간은 미래문명사에서 '영성 인본주의'(spiritual humanism)의 비전을 제시하면서, 생태정의와 인류평화에 기여할 거래의 열로서 자양분을 갖추게 될 것이다.

역사적으로 단군의 홍익이념을 계승한 동학정신은 기존의 사회질서가 쇠락하고 해체되는 과정에서 이를 대위하고 새 땅과 새 인간에 대한 새 희망을 제시함으로써, '열린 하늘과 새 기운'의 '다시 개혁'을 열망하였다. '다시 개혁'은 '열린 하늘과 새 기운', 세계시민성 함양과 상관 연동된다. 21세기 미래문명사는 19세기의 단군의 홍익인간과 조선조 말엽의 개혁정신과 연계하여 새로운 교훈을 제시하고 있다. 현실사회에 대한 개혁의식을 드러내는 과정에서 후천 개혁 의식이 이 땅에 그 모습을 드러내면서 세계시민과 더불어 행복한 대승차원의 공공행복 구현비전을 제시한다. 세계시민성 함양은 천지개혁 도수와 상관연동으로 새 길을 넓고 깊고 높게 매개한다.

II. 개혁사상으로서 홍익인간

'홍익인간(弘益人間)'은 '널리 인간세계를 이롭게 한다.'는 뜻으로 『삼국유사(三國遺事)』 <기이편(紀異篇)>에 나오는 말이다. 우리나라 정치, 경제, 사회, 문화의 최고이념으로, 윤리의식과 사상전통의 바탕을 이루고 있다. 개혁은 "하늘이 처음 열리고(天開), 땅이 처음 이룩한다(地闢)"는 뜻이다.² 따라서 개혁사상에서는 현실세계의 부정 상황에 대한 인식에서 출발하여 가치관을 새롭게 정립하여 사회혼란에서 벗어나려는 의도를 포함한다. 이는 선천을 부정하

² 김홍철, 「후천개혁사상의 연구」, 『한국민중 종교사상론』, 시인사, 1985, p. 120

고 극복하려는 의식에서 출발하고 있다.

“선천에서는 인간 사물이 모두 상극에 지배되어 세상에 원한이 쌓이고 맺혀 삼계를 채웠으니 천지 상도(常道)를 잃어 갖가지 재화가 일어나고 세상은 참혹하게 되었다.”³

조선시대 가치기준으로서 성리 규범이 해체되면서, 동학의 '다시 개벽' 사상이 부각되면서 사회를 개혁할 수 있는 새로운 신념체계를 요청하게 되었다. 더욱이 서양종교, 천주교에 대항할 수 있는 신앙단체를 형성하여 무극대도를 표방하면서, 양이(洋夷)와 일본에 대항해서 '보국안민(輔國安民)'하려는 사상동기를 강하게 드러냈다. 서학과 천주교의 위협에 대응하고자 민족적 주체성이 강조되었다.

18세기 이후 조선왕조 양반 사회의 봉건적 정치상황은 그 모순을 맞이하였으며, 삼정문란 폐해도 극심하였다. 이에 따라 무극에 따른 '마음 챙김'의 방편을 새롭게 강조하였다.

“세계 모든 족속들은 각기 자기들의 생활경험의 전승에 따라 특수한 사상을 토대로 색다른 문화를 이루었으며 그것을 발휘하자 마침내 큰 시비가 일어났다.”⁴

“천지중양은 마음이다. 그러므로 동서남북 사방과 몸이 모두 마음에 의존한다.”⁵

아울러 1801년에 공노비제도를 폐지하면서 이모작을 통한 생산량 확보로 서민지주의 등장을 가능케 하여 신분적 예속성의 약화를 초래하였다. 그러나 정치적 불안과 그로 인한 민란발생은 조선의 혼란상을 가중시켜 동학혁명을 촉발하도록 하였다. 이를 통해 민족종교에서는 구체적이고 현실적 대안의 필요성을 깊이 인식하게 되었다. 이러한 조선후기의 시대적 한계 상황의 진단을 다음과 같이 확인할 수 있을 것이다.

³ 『전경』 공사 1장 3절.

⁴ 『전경』 교법 3장 23절.

⁵ 『전경』 교훈 1장 66절.

“아버지를 잇는 것이 무도이고 군주를 잇는 것이 또한 무도이고 스승을 잇는 것도 무도이다. 세상에 충이 없고 효가 없고 열이 없으니 천하가 모두 병들었다”⁶

이렇게 현실적 한계상황은 '무도(無道)'에서 비롯한 사회적 모순임을 인식하고 세상의 질병은 도덕적 망각에서 비롯되니 치료하는 의통과정을 통해 건강을 회복하는 것이 중요하다고 진단한다. 이러한 인식에서 출발하여 선천 태극은 극복대상으로 바뀌었다.

“선천에서는 상극지리가 인간과 사물을 지배하였으므로 도수가 그릇되어”⁷

당시 증산은 선천시대의 법리적 상극이치가 인간을 지배하였고 모든 인사가 도의에 맞지 않아 원한을 파생시키고 원한이 삼계에 누적되어 현실의 위기상황을 초래하였다고 한다. 원한과 보복은 역사상에서 순환적 인과관계를 형성하였다. 그 결과 진정한 평화가 없이 상극투쟁만이 존재한다고 본다. 증산은 진정한 화평세계는 상호간의 갈등의 해소뿐만 아니라 이미 발생한 신명세계와 인간계의 원한까지도 해소시키는 적극적 방법이 요청된다고 주장한다. 원한에 관한 증산의 이 같은 해석은 조선조 말엽의 각종 민란이나 동학 혁명과 같은 현실 참여적이고 사회개혁의 의미와는 구별되는 차별성을 모색하려고 한다.

“촌 양반은 읍내의 아전을 ‘아전 놈’이라고 하고 아전은 촌 양반을 촌 ‘양반 놈’이라 하니 나와 너가 서로 화해하면 천하가 다 해원(解怨)하리라”⁸

증산의 이 같은 해석은 무극에 기초하여 본래상태로 되돌린다는 ‘원시반본(原始退本)’사상으로 귀착된다. 세계사적으로는 단주신명의 한을 해원하고 모든 인간과 신명의 한을 해소시켜 상생함으로 새 무극을 밝혀 평화를 회복시킨다는 의미이다.

단군의 홍익인간 이상도 개벽시대에 맞게 해석하여 세계시민성 함양관점에서 조명이 요청된다고 할 것이다. 원한

⁶ 『전경』 행록 52장 38절.

⁷ 『전경』 교법 3장 34절.

⁸ 『전경』 공사 1장 25절.

을 출발점으로 삼아 선천 태극을 해체해 그 사이에서 함께하는 상생하려는 의식구조는 선천 태극을 근본적으로 초월하려는 새로운 사유체계로서 '사이(between)→함께(together)→초월(transcendence)'의 상관연동으로 조망할 수 있다. 아울러 사회적 긴장과 해체상황의 원인을 원한관계로 해석함으로써, 증산은 사회를 통합시키기 위하여 모든 원한을 풀어 없애는 일을 우선적으로 주장하였다. 이는 곧 새 세상의 열망이며, 마음 통찰의 새 길이다.

“인간은 욕망을 채우지 못하면 분홍이 터져 큰 병에 걸리리. 이제 먼저 난 법을 세우고 그 후에 진법을 내리니 모든 일을 풀어 각자의 자유의사에 맡기니 범사에 마음을 바로 하라.”⁹

마음 챙김과 마음 통찰의 방향이다. '모든 일을 풀어 각자의 자유의사에 맡기니'는 구절은 인간의 자유 의지에 따라 자율로 행동하는 과정을 통해 비로소 하고 싶은 일을 하지 못해 생긴 원한을 공공으로 해소될 것이라는 논리이다. 그는 자유방임의 극복을 위하여 진법의 실현을 제시한다. 상극으로 지배하면 원한이 맺혀 삼계를 채우고 천지가 상도(常道)를 잃어 결과적으로 진멸(盡滅) 지경이 되었다고 진단하였다.

이러한 부정적 현실을 극복하기 위한 방법으로, 증산은 1901년부터 1909년까지의 천지공사에 집중하였다. 마음 챙김, 마음 통찰, 마음 집중의 개벽 도수는 진멸지경에 처한 삼계를 바로잡기 위함이면서 동시에 부정적 선천의 실상을 바로잡아 후천의 선경 열기 위한 개벽공사라고 할 것이다. 그 성공은 민중의 미륵신앙에 둔다.

“이후로는 천지가 성공하는 때라. 서신(西神)이 사명, 만유를 제재하므로 모든 이치를 모아 크게 이루니 이것이 곧 개벽이니라.”¹⁰

이때의 서양 신은 생명을 관장하고 결실을 이룩하는 생명의 창조성이다. 후천개벽은 가을특성으로 봄의 창조성과 상응한다. 이 우주도수를 주재하는 자리에 증산위격이 '무극신'으로 나타났다.

후천개벽은 연결하는 '교량건설'(bridge building)로서 '생명 강' 살리기의 새 운동이다. 횡단매개의 역할을 감당하

⁹ 『전경』 교법 3장 24절.

¹⁰ 『전경』 예시 30절.

고 주역 순환론을 정역운세로 다듬었다. 개벽에서 선천시대는 생장시대(生長時代)이며, 후천시대는 추수기의 염장시대(斂藏時代)이다. 선천 한계상황을 극복하고 새 정비에 의한 새로운 출발이다.

개벽은 선천이 후천으로 바뀌는 '역사 대변혁'에, 우주와 인간의 전면변화를 예고한다. 이는 현실에 대한 위기의식에서 출발하여 새로운 영성세계를 인본주의로 추구하려는 '영성 인본주의' 미래문명사를 예견한다. 개벽은 상극이 인간계를 지배함에 의해 세상에 원한이 쌓였고 삼계가 상통치 못해서 재앙이 발생했다고 할 것이다.

“지기가 통일되지 못함으로 인하여 그 속에서 살고 있는 인류는 제각기 사상이 엇갈려 제각기 생각하여 반목 투쟁하느니라. 이를 없애려면 해원으로써 만고의 신명을 조화하고 천지의 도수를 조정하여야 하고 이것이 이룩되면 천지는 개벽되고 선경이 세워지라고 하셨다.”¹¹

선천 반목투쟁의 원망하는 '원'(怨)은 후천에 쌓이어 원통의 '원'(冤)을 이루는 데 그 고리를 작은 것에서 큰 것까지 해소해야 영성열망의 후천선경이 펼쳐진다. 여기서는 원망에서 원통에 이르기까지 과정이자 극적변화를 개벽이기 예 미래문명사의 변화이다. 이처럼 개벽에서 중요한 과제는 신명의 원을 푸는, '해원'이다. 해원과정은 있지 않고서는 상극이 완전히 해소되는 지상선경의 건설은 불가능하다는 것이다. 그 해결방법은 원통과 원한을 근본적으로 해소함에 의존하고 있다고 말할 수 있다.

“삼계 대권을 주재하여 조화로써 천지를 개벽하고 후천선경을 열어 고해에 빠진 중생을 널리 건지려 하노라.”¹²

개벽에 있어서 필수요소는 해원을 바탕으로 신명과 조화하는 작업이다. 이에 증산은 '귀신은 진리에 지극하므로 귀신과 더불어 천지공사를 판단하라'고 하였다. 이를 통하여 천지질서를 바로잡게 되며 그 과정은 순차적으로 이루어진다. 이 과정이 '한' 시점에 이르러 완벽히 마무리하면 천지는 개벽을 이룩한다. 사회긴장과 혼란을 제거하고 후천 이상세계를 건설하는 원리로서 해원은 실제행위를 통하여 구체화된다.

¹¹ 『전경』 공사 3장 5절.

¹² 『전경』 예시 17절.

진법(眞法)이 나타난 희망찬 새 세상 좌표는 이 목표달성을 위한 개혁적이고도 구체적인 행위를 도수로서 수반된다. 신명과 조화하려는 개혁에 대한 의지는 '원시반본(原始返本)이라는 방향성이다. 원시(原始)는 만유의 출발이자 시작이다. '원시반본'은 만유가 시작에서 출발하여 성장운동(生長運動)하고 절정에 달하면 성숙을 위한 염장운동 때문에, 근본적으로 반본(返本)함으로 후천 개혁 우주성숙의 개혁을 위해 다시 근본으로 돌아가는 반본(返本)운동이다. 이는 다음같이 그 특징을 집약할 수 있다.

첫째, 개혁은 선천 문화정수의 모임으로 선천을 해체하여 완성시키는 의미이다.

둘째, 개혁은 새로움을 추구함으로써 동참을 요구하기에 공공성격을 갖는다.

셋째, 개혁을 성취하기 위해서는 공공역할이 중요하다. 성웅(聖雄)을 겸비하라는 주문은 성숙한 공공양식을 갖춘 인간상을 구현하기 위한 노력을 배가하려는 주문이다. 넷째 개혁은 선천과 후천의 교량역할을 통하여 세속으로부터 성현으로의 회귀가 가능해지며, 이는 곧 근원적 생명의식의 모색이자 부활이라고 할 것이다.

다섯째, 개혁은 인간변화를 통한 지상 신선 실현이며, 무극을 사용하며 선천 태극을 양단하고 그 사이에서 상생기운을 몰아 생명을 근원적으로 살림이다.

불교의 해탈구현과 기독교의 천국구원을 새롭게 통합함이다. 이러한 이상추구를 현실에서 이룬다면 생활실천 화용이 가능해진다. 신의 계시는 세계창조와 더불어 이루어지고, 세계 콘텐츠로서 자신을 계시한다.¹³ 신은 그 본질을 작품으로 반영하기에 창조(creation)는 동시에 현현(manifestation)과 상통한다. 개혁을 이룩함은 근원으로 돌아가 그곳을 시작으로 삼아 '새 세상', '새 인간상'을 이룩하기에 '영성 인본주의'의 공공차원을 열어 인간 주체성을 회복하는 인존 시대를 바야흐로 펼치게 된다.

"천존(天尊)과 지존(地尊)보다 인존 크니 이제는 인존(人尊)시대라"¹⁴

¹³ J. 헤센, 『종교철학의 체계적 이해』, 서광사, p.304

¹⁴ 『전경』 교법 2장 56절.

후천개벽의 공공행위에 참여하는 것이 개인의 마땅한 권리이다. 이에 따라 인간이 자율적으로 인격을 결정하고 그 인격에 의지하는 자유 실현이 가능해진다.

“선천에는 모사(謀事)가 재인(在人)하고 성사(成事)는 재천(在天)이라 하였으되 이제는 모사는 재천하고 성사는 재인이니라.”¹⁵

이제 미래문명사에는 인간의 존엄성이 중시된다. 반상(班常)계급, 남존여비의 인습은 타파되고 버려진 사람과 땅에 새 기운이 감돌아 상생의 복된 세계가 도래함으로 사회개혁을 실천하는 원동력이 되었다. 증산은 동학에 적극적으로 가담하지 않고 ‘구경하러 왔다’고 말하면서 동학의 실패를 미리 예견하고 개혁의 새 길을 도수로 마련하였다. 이처럼 개혁사상은 공공개혁에 대한 홍익인간의 새 방향을 제시한다.

홍익인간을 후천개벽 관점에서 바라보면, 시공개혁에 따른 변화양상이 관건이다. 공간개혁에 따른 넓은 세계시민성, 시간 개혁에 따른 세대상생의 깊은 장수시민성 함양이 요체를 이룬다. 이를 통해 인간이 원래 성품자리로 돌아가서 홍익인간 높은 차원의 ‘삼진귀일’(三眞歸一)을 살려낸다. 이처럼 천지인삼재가 상통하면 세계시민성으로 넓어지고 장수시민성으로 깊어지며, 삼일정신을 구현하여 세계시민과 더불어 행복한 공공행복(公共幸福)을 마침내 성취한다. 거래의 삼신사상이 신과 인간, 사물을 횡단매개로 상통시키면서 화합하게 함으로, ‘신명의 일’이 인사(人事)가 되고 인간이 ‘신명의 일’에 동참하는 ‘신인합발(神人合發)’의 ‘한’을 ‘밝은 이’되어 이루고자 하였다.

‘오직 밝은 이는 이 셈에 의지하여 한얼 공화(조화, 교화, 치화의 공적)를 돕는 자라, 그러므로 큰 덕을 힘입어 보고 들음을 넓히고 큰 슬기를 힘입어 그 앞을 다하여, 큰 힘을 힘입어 그 행함을 넓히니라.’¹⁶

Ⅲ. 홍익인간의 세계시민성

¹⁵ 『전경』 교법 32장 35절.

¹⁶ “惟嘉 倚此數 而贊功化者也 故資乎大德 以博見聞 資乎大慧 以窮其知 資乎大力 以廣其行” 서일, 『會三經』, 『譯解倂經四部合編』, pp. 128.

홍익인간의 넓은 시민성은 세계시민성이다. 세계시민성은 그 뿌리에 있어 세계동포주의(cosmopolitanism)에 연원한 바가 크다.¹⁷ 오늘날 세계주의는 지구촌에 만연한 갈등과 대립의 불안과 불확실성 속에서 일종의 도덕적 지주의 역할을 하고 있으며, 또한 다문화주의를 뒷받침하는 사상적 기초가 되고 있다. 이 가운데 세계시민성 관념과 관련한 것이 '스토아(Stoa)' 학파의 '세계주의'이다.

스토아는 모든 사람들을 동료로 간주해야 한다고 주문한다. 그리고 한 무리가 공동 목장에서 공동의 규율에 따라 살듯이 인류에게도 하나의 삶과 질서가 있어야 한다고 주장함으로써 오늘날 회자되고 있는 하나의 세계 국가라는 관념을 표현하는 것으로 간주할 수 있다.

또한 사람들은 두 개 공화국, 즉 '도시 국가(city state)'와 규모가 큰 '세계 도시(cosmopolis)'의 시민으로 태어나지만, 이 둘 사이에 충성심의 갈등이 나타나게 될 때 도시 국가보다는 세계 도시에 대한 시민의 의무가 언제나 우세하다고 봄으로써 하나의 세계 국가와 세계 시민의 이상을 담보하는 것으로 보인다.¹⁸ 스토아학파 사상은 이후 세계주의 정치이론과 세계시민성의 관념을 강조한 칸트(I. Kant)나 페인(T. Paine) 등과 같은 계몽주의 사상가들에 의해 다 시금 주목받았다.¹⁹

세계가 '조국'이라는 페인 주장은 이 같은 관점을 잘 보여준다. 칸트에게 있어서 세계시민성은 시민법과 국제법을 보완하며 인권과 인류의 영구적 평화를 위해 불가피하다고 간주하였다. 칸트의 사상은 가족, 인종, 문화적 집단, 민족, 국가가 아닌 개인을 일차적인 관심의 대상으로 간주하는 세계주의 사상에 반영되었다. 그 이후 세계주의 흐름에서 개인은 계급, 성, 피부색, 종교, 교의 등을 이유로 차별을 받지 않는 존재로 간주되었다. 이를 기초로 타인에 대한 관심과 배려가 국경선에서 멈추어서는 안 되며, 개인은 국가만이 아니라 다양한 정치체제의 구성원이 되어야 하며, 충성과 헌신이 마을, 지역, 국가와 세계 등으로 확산되어야 한다는 주장이 이루어졌다.²⁰

¹⁷ M. C. Nussbaum, "Kant and Stoic Cosmopolitanism," *Journal of Political Philosophy* Vol. 5, No. 1, 1997, pp. 1-25.

¹⁸ L. Hill, "The Two Republicae of the Roman Stoics: Can a Cosmopolite be a Patriot?" *Citizenship Studies* Vol. 4, No. 1, 2000, pp. 67-69.

¹⁹ B. Bowden, "The Perils of Global Citizenship," *Citizenship Studies* Vol. 7, No. 3, 2003, pp. 353-354.

²⁰ T. W. Pogge, "Cosmopolitanism and Sovereignty," *Ethics* Vol. 103, No. 1, 1992, p. 58.

세계주의의 사상적 연원이었던 스토아학파의 사상이 포용력을 결여하고 있다는 지적은 세계 시민의 관념과 세계 시민성의 이상에 대한 이성적 판단을 요구하면서 부터이다. 스토아학파의 편협성을 문제 삼는 시각에서 세계도시에 대한 애착은 진정한 시민을 위한 것이고, 우정은 현명하고 선량한 사람들 사이에 존재하는 것이었다. 스토아 사상은 문화적 다양성을 확대하기 보다는 제국의 확장에 보다 적합한 철학이었다는 것이다. 스토아의 세계도시는 정복을 통해 성취된 것이라고 주장하였다.²¹

세계주의나 세계 시민의 관념에 부정 시각으로는 세계시민 개념이 세계 중심부에 위치한, 서구 자유 민주주의 세계시민을 지칭하는 것이다. 이때 세계는 중심부에서 벗어난 국외자들이 서구적 가치를 인정하고 기꺼이 이에 순응하고자 할 때 합류하고 동참할 수 있는 세계이다. 반면에 세계화와 구분되는 세계주의는 국경을 파괴하지도 초월하지도 않는다.

세계시민성 확장은 선의의 프로젝트가 아니다. 그것은 유럽 제국의 역사와 연계되어 있는 유럽관념이다. 세계시민성의 이상은 동양 세계를 문명의 세계로 인도하는 것이 그들의 역사사명이라는 서구의 왜곡된 역사의식과도 관련이 있다. 유럽의 해외 식민지 건설에서 세계주의는 식민지국가를 '문명화의 사명감(civilizing mission)'을 반영한 것이거나 제국주의 팽창 의도를 은폐하는 이념으로 기능한 측면이 있음도 인정해야 할 것이다.²² 이것은 하나의 인류 문화가 가능하며 또 그렇게 되어야 한다는 기본 생각에서 비롯된 것이다. 유럽관념의 확산을 위한 노력은 하나의 보편문화가 아니라 문화의 사멸을 의미한다는 언급을 통해 비판을 받을 수밖에 없었다. 세계화 추세에서 민족주의의 생명력은 지속되고 있다.

세계 경제 체제의 등장이 개별 국가와 민족의 특수성을 강조하는 흐름과 모순되지 않는 가운데, 민족주의 영향력이 유지되고 있다.²³ 이러한 맥락에서 세계 연합의 출현 그리고 세계시민성 관념이 민족주의나 공동체에 대한 충성심을 전적으로 대체할 것으로 보이지는 않는다.²⁴ 결코 민족이나 국가시민성이 해체되지는 않을 것이다. 실제로

²¹ L. Hill, *op. cit.*, p. 72.

²² A. Pagden, *op. cit.*, pp. 3-4.

²³ L. Greenfeld, "Transcending the Nation's Worth," *Daedalus* Vol. 22, No. 3-4, 1993, pp. 47-63.

²⁴ M. Janowitz, *The Reconstruction of Patriotism: Education for Civic Consciousness* (Chicago: The University of

지난 세기 세계사에서 우리가 확인한 것은 다민족 국가가 여러 개의 민족 국가들로 해체되는 과정이었으며, 구소련의 붕괴 이후 그 공백을 메운 것도 역시 민족주의였다. 지구상의 많은 국가들이 관심을 갖는 것은 한 민족이나 국가의 시민성과 정체성이 어떻게 규정되고 보존되며 또한 새롭게 창조될 수 있는가 문제이다.

하나의 주권을 지닌 세계 정부의 출현은 현실적으로 어려운 문제이다. 그러나 하나의 세계 정부와 그에 기초한 보편적 세계시민성이 공허한 주장에 불과하다는 사실 때문에 국가 간 상호 의존의 가능성과 필요성 그리고 지구촌 공동의 문제 해결을 위한 인류의 노력 등 세계시민 의식을 지닌 세계시민성에 대한 요청을 결코 포기할 이유는 없었다.

왜냐하면 개별 민족 국가의 주권을 위협하거나 침해하지 않으면서 민족주의가 지닌 배타성을 희석시키는 가운데 민주적 정치 공동체의 안정과 인류의 보편가치를 지향하는 새로운 시민성의 내용을 모색하는 것은 얼마든지 가능할 수 있기 때문이다.²⁵ 이에 따라 히터(D. Heater)는 20세기 세계 시민의 개념을 다음과 같이 개념을 설정하여 구분하였다.²⁶

첫째, 아주 막연한 수준에서 인류 공동체의 일원으로서 세계시민이다. 둘째, 세계 정부를 건설하기 위해 구체적 실천을 하는 세계시민이다. 셋째, 개인이 속한 국가보다 높은 수준의 도덕법칙에 의해 개인이 구속되어야 한다는 생각에 기초한 세계시민이다. 말하자면 국제법에 의해 규정되는 세계시민이다. 넷째, 세 정부의 수립과는 상관없이 지구 의식과 지구 책임감을 지닌 존재로서 세계시민이다. 이 가운데 적절한 것은 점차 심화되고 있는 전 인류의 상호 의존 관계를 인식하고 이를 바탕으로 지구적 관심과 요구 및 필요에 따라 지구적 차원에서 생각하고 행동하는 세계시민이다.

하나의 세계정부 상정안이 현실적으로 가능하지 않다 할지라도, 이것이 지구적 의식과 책임감을 지닌 시민개념과 상치될 이유는 없다.²⁷ 지구의식과 책임감을 지닌 시민이 되기 위해서는 우선 특정 국가 시민이 되어야 한다. 지구

Chicago Press, 1983), p. 3.

²⁵ 변종현 역, E. 라즐로 저, □비전 2020: 2020년 인류의 미래를 위한 새로운 제안□(서울: 민음사, 1999).

²⁶ D. Heater, op. cit., pp. 170-76.

²⁷ 하나의 세계 정부에 기초한 세계시민성(world citizenship) 개념과 구분해서 지구적 의식과 책임감을 지닌 세계시민으로서 정

시민성은 개별 국가의 역사와 문화에 대한 소속감과 애착, 이해하고 감사할 줄 아는 것으로부터 출발한다. 그렇게 될 때 비로소 인류의 공존과 협력을 위해 최소한의 보편성을 추구하면서도 지역과 국가에 따른 문화적 다양성을 최대한 관용하고 존중할 수 있다.²⁸

지구의식과 책임감을 지닌 시민이 된다는 것은 또한 지구상의 어느 한 곳에서 행해진 일들이 국경을 넘어 다른 사람과 다른 국가에 영향을 미칠 수 있다는 것을 깨닫는 것이다.²⁹ 이것은 세계화와 다른 차원의 문제의식이다. 대기 오염이나 환경 파괴 행위, 어류의 남획, 불평등 교역, 비윤리적 투자 등이 국가 간에 심각한 결과를 초래할 수 있다는 것을 인식한다.

산성비, 지구 온난화 등의 문제가 더 이상 한 국가만의 문제일 수는 없기 때문이다. 특정 국가의 국민으로서 지구적 의식과 책임감을 지닌 시민은 지구적으로 생각하고 지역적으로 행동하는 존재이다. 이와 같은 시각을 지닐 때 자신과 다른 사람들을 경시하지 않으며 그 가치를 다양하게 존중할 것이다.

21세기 세계시민성은 국가적인 차원의 정치 영역에 배타적으로 관련된 좁은 의미보다 훨씬 광범위한 관심사와 지구 영역에 관련된 것으로 새롭게 규정되고 있다. 국가적 공공 영역 및 국제적 공공 영역에 대한 관심 결여가 정치적 신뢰감과 효율성의 저하 그리고 지구촌 의식의 상실로 나타나고 있다. 이러한 상황에서 세계적 범죄와 폭력의 급증, 인종주의의 만연, 가정의 해체, 사회적 불평등, 환경 파괴, 인권의 침해 등이 개별 국가 뿐만 아니라 세계적으로도 매우 중요한 문제로 부상하고 있다.

1993년 9월 4일, 시카고에서 열린 세계종교의회의 대표들은 '세계윤리를 향한 선언(Declaration Toward a Global Ethic)'을 채택하였다. 1997년 9월 1일에, 전임 대통령들과 수상들의 국제행동위원회(Inter Action Council)에서 처음으로 세계시민성을 담보하는 세계윤리가 제기되었으며, 유엔(UN)에 "인류의 책임에 대한 세계선언(Universal Declaration of Human Responsibilities)"이라는 제안을 제출하였다.

체성, 지위, 권리와 의무 그리고 소양과 역량을 의미하는 것으로 지구시민성(global citizenship)의 개념을 사용하였다.

²⁸ 노찬욱, 「세계시민교육에 대한 시안 연구 -세계시민의 위상과 세계시민교육의 방향 탐색」, 0시민교육연구0, 제33집, 2005.

²⁹ B. Bowden, *op. cit.*, p. 359.

이러한 두 선언은 서로 분리된 것이 아니다. 이들은 세계윤리 규범을 제시하기 위한 영향 있는 국제적 조직의 긴 급요청에 대한 반응이다. 인류책임에 대한 세계 선언은, 선언에서 밝힌 바와 같이 '윤리관점에서 세계 인권선언(Universal Declaration of Human Rights)을 지지하고 토대를 보강하는 것이다. 세계시민성은 공동체에서 책임을 완수함으로써 자신들의 가치를 보여준 사람이 그 권한을 향유할 자격이 있다는 것이다. 모든 인권은 정의된 바 같이 인권을 존중할 의무와 직접적인 관계를 지니고 있다. 그것은 "모든 인류는 인간답게 대접받아야 한다."는 것으로 세계시민성 함양 방향이 정립되었다고 할 것이다.

- ① 비폭력문화와 생명존중으로 헌신, 모든 "생명을 존중하자" 이다.
- ② 연대성문화와 공정한 경제체제에 대한 헌신, "성실하고 정당하게 대하라" 이다.
- ③ 관용문화와 신뢰의 삶에 대한 헌신, "진실하게 말하고 행동하라" 이다.
- ④ 평등한 권리문화와 남녀협력의 헌신, "다른 사람을 존중하고 사랑하라" 이다.

20세기에 인류는 양차 세계 전쟁과, 대학살(Holocaust), 원자폭탄 투하로 인한 대량 생명살상 등을 경험하였다. 서로 다른 종교 간의 대화와 맥락보편 화용을 통하여 인류사에 밀어닥친 재앙을 막을 수 있는 대안이 절실하게 되었다. 종교 간의 대화 없이 세계의 평화가 있을 수 없다. 지구를 위한 보편규범과 종교전통 간의 상호소통을 고려하지 않고서 세계의 성공적인 화해와 생명존중의 질서는 유지될 수 없다. 맥락보편의 화용을 가능하게 하는 종교 간의 대화가 실질적으로 이루어져야 하며, 한국종교연합 활동이 존중되어야 한다. 이러한 대화 가치를 세계윤리 실행차원에서 심층적으로 조명해야 한다.

세계시민성 함양 윤리는 '한스 쿡(Hans Küng)'의 지적처럼, "결코 한 종교, 한 이념이 아니라, 구속력을 행사하는 규범, 가치, 이상, 목표를 필요로 하는 것³⁰이다. 기술지향 낙관주의가 생명훼손을 과학기술 발전으로 극복할 수 있는 것으로 보지만 생명현상에 심각성이 드러난다. 의료기술 발전은 인간 생명의 시작과 끝을 더욱 모호하게 만들고 있으며, 인간생의 대상화를 촉진시킨다. 과학기술은 생명복제기술의 시도 같은 인간 생명시작에 대한 문제, 유전자

23 한스 쿡, 안명옥 역, □세계윤리구상□(왜관: 분도출판사, 1992). p. 17.

검사와 변이 가능성, 장기이식과 이종(異種)이식 연구, 인간 대상 임상실험과 같은 생명 과정상의 문제, 뇌사논쟁과 안락사, 그리고 태아의 도덕적 지위 같은 다양한 갈등 들을 통해 제기되었다고 할 것이다.

바야흐로 4차 산업혁명으로 합성지성(synthetic intellect)에 의한 가상노동자(forged laborer)에 의해 생산 시스템 전체가 운용되면서 노동기반 소득 사회가 무너질 것이다. 이제까지 노동이 소득과 사유재산 원천이었지만, 이제는 사회적 부가 인공지능 시스템이 낳은 자본에 의존하게 되었다. 제4차 산업혁명에서 결실은 산업을 주도하는 기업 혁신자, 투자자, 인공지능·로봇·의료생명공학 기술자에게 더욱더 편중적으로 집중될 것이다. 소수 정규직, 새 일자리 환경에 맞는 재교육과 일자리의 지속적 재분배로 말미암아 고용불안 상시화를 경험하는 장수시대로 진입하게 되었다.

IV. 홍익인간의 장수시민성

홍익인간의 깊은 장수시민성은 장수시대의 시간 개벽에 발맞추어 청소년 세대, 중장년 세대, 노숙년 세대 사이의 상생을 요청하게 된다. 자신이 속해 있는 공동체의 보편이나, 상대방이 속해 있는 또 다른 특정한 보편 어느 쪽도 다른 쪽에 대해 선협적인 우월성을 주장할 수 없다.³¹ 대신 자신의 공동체에서 요구하는 시민성에 대한 애착과 자부심을 갖되, 그것이 보편적으로 수용될 수 있을 것인가를 반문하는 가운데 진정한 보편성을 향해 나아가는 것, 이것이 바로 특수와 보편 사이의 시민성을 보다 깊이 함양하고 실천하는 방식을 선호한다.³²

성통공완(性通功完)을 홍익인간(弘益人間)의 성통(性通)과 공완(功完)으로 요체를 이룬다.³³ 홍익인간은 '고신교(古

³¹ 설규주, 「탈국가적 시민성의 대두와 시민교육의 새로운 방향」, □시민교육연구□, 32집, 2001, pp. 167-168.

³² 김용환, 『장수시대 장수윤리』, 충북대출판부, 2019, p. 23. 홍익인간 높은 차원은 삼일정신이다.

³³ 이규행, 「배달민족 삼법수행의 도맥적 고찰」, 『대종교 중광의 인물과 사상: 대종교 重光 90주년 학술회의 자료집』 (서울: 국학연구소, 1999), pp. 84. '성통공완'은 홍익인간(弘益人間)이 되어야 한다는 의미이며, '홍익인간'의 뜻은 '성통공완으로 표상되는 담론'이다.

神教)'의 전통이다. 성통공완은 삼극을 매개함으로써 극성의 대립을 상생의 화합으로 전환시켜 장수시민성 함양을 가능하게 한다. 일찍이 홍암 나철은 단군신앙의 근대부활을 주도한 중광교조(重光教祖)이다. 그는 홍익인간 사상의 본래적 의미를 회복시켜 실천함으로써 한겨레 뿐만 아니라 세계시민과 더불어 행복한 흥복차원의 장수시민성교육을 보여준 인물이었다. 홍암 나철은 오대종지(五大宗旨)³⁴로서 그 요체를 밝히고 있다.

특히 '애합종족(愛合種族)'은 사랑으로 인류를 합할 것을 주문함으로써 인간 개개인이 천부적으로 소유하는 생명 가치에서 출발하여 장수시민 구현을 목표로 삼는다.³⁵ 종족간의 차이를 존중하면서 우리 모두가 생명을 지닌 인간이라는 생명존중, 인간의 내재적 가치에 대한 평등성이 세계시민성의 터전이 되어야 함을 역설한다.

1910년, 대종교는 단군상을 신앙대상으로 모신다. 일제는 '국조 단군을 숭봉하는 항일교단'이라 명명하면서 포교를 허락하지 않고 압박을 가하게 된다. 홍암은 1914년 교도들을 이끌고 만주로 망명하여 총본사를 화룡·일산·남관·해림창·당백진·동경성 등지로 옮기면서 지하활동을 계속한다. 1916년 4월, 종통을 무원 김교헌(茂園 金教獻)에게 전하고, 8월 15일 구월산 삼성사(三聖祠)에서 순교삼조 남기고 54세로 폐식하였다.

현대다원주의 추세에서 인류문제를 해결하기 위해서는 상호 의존 협력이 절실하다. 세계화가 심화될수록 인류가 직면한 문제범위도 점점 지구 전체로 확대되고 파급되면서 국가만으로 해결할 수 없는 상황이 전개된다. 세계화를 이끄는 나라에서는 긍정효과가 나타날 것이고 이에 이끌리는 나라에서는 부정효과도 나타날 것이다. 세계화가 확대됨에 따라 부정적 효과는 인류에게는 일종의 재앙이 되고 있다. 세계화가 계층 간 소득배분의 불균등을 초래하고 근로자의 생존을 위협함으로써 심각한 재앙을 초래한다. 세계시민성은 세계화에 따른 새로운 규범이다.

반면에 장수시민성은 깊게 사람을 사랑하는 실천 규범이다. 홍익인간의 '깊게 사랑함'은 그 사랑이 닿을 무극 심연에 삼신이 함께한다는 자각을 중시한다. 한인과 한웅과 한검은 삼신일여이다. 군사부일체를 이루듯이 조화 한인과

³⁴ 『대종교중광육십년사』 (서울: 대종교총본사, 1971), pp. 153. 홍암나철은 1909년 12월 1일, 오대종지<경봉천신(敬奉天神): 공경으로 한얼님을 받들 것, 정구이복(靜求利福); 고요함으로 행복을 구할 것, 성수영성(誠修靈性): 정성으로 성품을 닦을 것, 애합종족(愛合種族): 사랑으로 인류를 합할 것, 근무산업(勤務產業): 부지런함으로 살림경제에 힘쓸 것>을 발표하였다.

³⁵ Y. N. Soysal, "Toward a Post national Model of Membership," in G. Shafir(ed.), *The Citizenship Debates* (Minnesota: University of Minnesota Press, 1998), pp. 191-195.

교화 한웅과 치화 한검은 조물주의 군주, 가르침의 스승, 생명 살림의 아버지의 뜻을 담고 있어 장수시대 수명이 늘게 됨으로 사회적 책임의식이 깊어 감으로, 그만큼 성숙하고 밝아진다.³⁶

깊이는 높이와 연관되어 홍암은 삼일정신의 개신시민성을 강조했다. 삼·일(三·一 ; 一即三 三即一)의 참 이치의 성품을 궁구함이다.³⁷ 이는 지감(止感; 느낌 그침), 조식(調息; 호흡 고름), 금촉(禁觸; 부딪침 금함)이다. 지감이 잡념(雜念)을 없앤다면, 금촉은 잡사(雜事)를 멀리하는 삼일정신으로 개신시민성에 성큼 다가서게 되었다. 지감과 금촉의 둘(二)은 변함의 다함이고 조식은 다함 없는 '한'으로, 감, 식, 촉은 '한'의 구성요가 된다.

홍익인간의 높은 차원의 '삼일이치'에서는 우주만유의 근본이 '한'으로서 귀착한다. 나철은 『신리대전』 제 4장「신교」편에서 “대종(한배검)의 이치는 셋과 하나뿐이다”(“大儆之理는 三一而已”)³⁸라고 명시했다. 장수시민성은 삼망(三妄)을 돌이켜(返妄即眞)³⁹ '삼진(三眞)으로 되돌아감'(三眞歸一)으로 말미암아 삼망 거친 기운에서 벗어나 깊이 있는 차원의 인격 회복을 가능하게 한다.

신명기운이 크게 발하여(發大神機)⁴⁰ 성통에 이르면, 천계의 온갖 덕으로써 들어 갈 수 있는 '만덕문'(萬德門)의 광명과 상통한다. 국가시민성은 개별 국가의 구성원인 시민들에게 부여된 지위와 권리 또는 그들에게 요구되는 시민으로서 자질과 태도 등으로 정의된다.

넓은 세계시민성은 홍암나철의 삼진귀일에 의해 깊은 장수시민성을 매개하고 살리는 데서 높은 삼일시민성의 품

³⁶ 김용환, 앞의 책, p. 119.

³⁷ 『삼일신고』 '진리훈'에 인간의 천부적 性.命.精의 참함[三眞]이 출생하면서 心.氣.身이라는 3가지 망령됨(三妄)이 뿌리를 내리는 이치를 기술하고 있다. 이 뿌리에서 온전히 벗어나기 위해 세계시민성 차원의 성품을 밝히는 공부가 성통공완(性通功完)이다. 이런 공부를 통해 이르게 되는 길이 신명과 상통하는 神人合發이다. 三法修行은 대종교에서 삼망을 물리치고 '삼진으로 되돌아가서'(三眞歸一) 세계시민성을 회복하는 방법이다.

³⁸ “大儆之理는 三一而已” 『역해종경4부합편』 63쪽, 『대종교경전』, 469쪽, 한 굽(뜻)으로 변화되어 감은 셋에 나아가는 것이고, 세 참함을 돌이킴은 하나에 나아가는 것이니, 셋에 나아가고 하나에 나아감으로써 한얼님께 합함이다.(一意化行 所以即三也) 三眞會歸는 所以即一也니 而三而一하여 以合于神). 『대종교경전』, 474쪽, 홍암 나철의 종교적 전환은 두일백(杜一白) 도인에 의한 “이곳에 오래 머물지 말고 즉시 본국으로 돌아가 단군교를 일으켜 동포를 구하라”는 말씀에 기인한다.

³⁹ 참함과 망령됨이 서로 맞서 세길(三途)을 지어 18경계를 이룬다. 즉 느낌(感)에는 “기쁨, 두려움, 슬픔, 성냄, 탐냄, 싫음, 숨쉬(息)에는 향내, 술내, 추위, 더위, 마름, 축축함 그리고 부딪침(觸)에는 소리, 빛깔, 냄새, 맛, 음탕, 닿음”이 있다. 안기석 외 『천부경의 비밀과 백두산족의 문화』 (서울, 정신세계사 1989), p. 190.

⁴⁰ 大氣는 다시 四大神機(見, 聞, 知, 行) 로 나누어서 見神機, 聞神機, 知神機, 行神機로 나뉜다.

격을 살릴 수 있을 것이다. 배려하기 위한 장수시민성 함양은 국가시민성에서 벗어나 서로를 여는 '개심(開心)의 열린 태도에서 출발한다고 할 것이다. 서로의 차이를 인정하고 존중하는 상호 호혜의 열린 태도로 말미암아 경제·문화·사상교류가 활발하게 이루어지도록 함으로써 '상호주관성'의 배려 덕목을 일상에서 발휘할 수 있다.

아울러 인연이 가까운 공동체에 대한 배려의식이 깊어 감에 따른 장수시민성의 '책임의식' 함양이 요청된다. 시민공동체를 체험하는 장수시민성 함양에는 '이체동심(異體同心)'의 형성도 가능하다. 무엇보다 '직지무심'에 근거한 '생명존중' 실천으로 장수시민성을 함양하면, 홍익인간의 깊은 시민성에 이르게 된다. 깊은 시민성을 함양하는 생명일수록 포용력이 넓고 깊어지기 마련이다.

개체생명과 우주생명 계합이 '직지무심(直指無心: 마음 바로보아 깨달음의 무심에 도달함)'이며 이 오묘한 묘리를 일상으로 실천함이 동아시아 장수시민성의 새 방향이라고 할 것이다. 동아시아 장수시민성에 대한 믿음을 원인으로 삼고 우주생명의 용현을 결과로 삼는 가운데 인과 공덕을 생명 골수로 확립함이 직지무심 요체이다. 만물을 포용하고 지탱하는 묘법이 동아시아 장수시민성에 있음을 파악하는 것이 또 다른 실심양지의 실천이라고 할 것이다. 유한한 자신을 벗어나 우주생명과 공공작용을 통해 그 힘을 발휘하게 된다. 개체생명의 자력과 우주생명의 타력을 분리하여 한쪽으로 치우치는 자세를 가다듬어 공공무심으로 돌아갈 수 있다.

동아시아 장수시민성 시민교육이 협동학습 활동과 교육훈련을 통해 교육공동체의 형성이 가능하다. 공공단체와 언론기관, 민의 자발적 참여에 의한 상호 협조체제 구축은 동아시아 장수시민성 교육의 발전과제이다. 자발적 참여자를 대상으로 배려연대성을 확장한다. '공공이익에 대한 상호 배려의 규범'이라는 사유형식이 동아시아 장수시민으로서 공유할 수 있는 기본 틀이라고 할 것이다. 따라서 동아시아 장수시민성은 깊은 시민성을 매개로 동아시아 시민공동체 품격과 미래비전을 포함한다.⁴¹ 정당화는 합당 잣대로 이루지만, 품성 규정이나 사회적 공공성도 고려해야 상황에 맞을 것이다. 향토문화 공동체와 국가국민 공동체에서 벗어나 장수시민성 자각으로 거듭나며 상호소통으로 고통을 치유하고 경감시킨다. 한·중·일을 포함하는 장수시민성 함양으로 국경을 넘어 공공으로 소통하는 가운데 동

⁴¹김용환, 「유불회통의 동아시아시민성 함양」 『한국사회와 종교학』 (서울대출판문화원, 2017), p.313.

아시아 미래 창조의 공창(共創)으로 개신가치를 발견하게 된다.

21세기 장수시민성 함양은 영성인문학에 토대를 두면서 내면을 성찰하면서 인문학으로 '회광반조(回光返照)'하여 바꾼다. 영성(靈性)을 직시하되, 인문학의 언어나 문자도 활용하여 성인 자질(胎)을 키우며 '공관병수(公觀併受)'로 활용하여 '공평무사한 눈으로 장점을 실천으로 매개하고 살려 홍익인간 이념을 공공으로 구현할 수 있다. 장수시대를 맞이하여 인생주기에서 노년기가 길어지면서, 노인으로서 상실감을 치유하는 장수시민성 윤리 실천이 세대상생을 위해 필요한 시점이다.

V. 맺음말

이제까지 조선조 말엽, 개벽사상이 대두된 근원을 추적하고 개벽사상에서 '열린 하늘에서 열어나가는 새 기운'으로 미래문명사의 비전이 중시됨을 살펴보았다. 개벽사상을 횡단매개로 삼아 21세기 세계시민성을 함양하기 위한 맥락 화용의 방안을 모색함으로써 근대의 사회변동에 미치는 사회적 공공성의 중요성도 확인할 수 있었다. 인간의 삶은 다소간의 불확실한 가운데 유동적인 한계성을 드러낸다. 이때 인간 영성은 인간이 경험할 수 있는 초월, 신성, 거룩함의 경험을 수용하면서 한계상황을 극복할 수 있는 대안을 제시한다. 민족종교는 미래문명사와 상통할 윤리정신의 확립을 통하여 폐쇄성을 혁파하고 세계시민성 함양에 성큼 다가서게 되었다.

모순된 구질서를 해체하면서 새로운 가치를 설정하고 정당화시키는 가운데 '활사개공(活私開公)'의 공공정신을 발휘하면서 연대성도 나타냈다.⁴² 조선조 말엽의 개벽사상의 태동은 기존 사회질서가 쇠락하는 해체과정에서 선천유산, 홍익인간의 넓이와 깊이, 그리고 거래열의 삼일정신으로 그 높이를 더해간다. 홍익인간의 넓이는 세계시민성 함양으로 드러나고, 그 깊이는 장수시민성 함양으로 드러난다. 이는 시공개벽과 맥락화용으로 개신시민성(開新市民性) 함양으로 미래문명사의 전망을 밝게 한다.

⁴² 노길명, 『한국의 신흥종교』, 가톨릭 신문사, 1989. p.45.

홍익인간의 넓은 세계시민성은 모든 인류는 인간답게 대접받아야 한다는 뜻을 담아 함양이 네 방향으로 구체화된다. 첫째, 비폭력문화와 생명존중으로 헌신으로 "생명을 존중하자"이다. 둘째, 연대성문화와 공정한 경제체제에 대한 헌신으로 "성실하고 정당하게 대하라"이다. 셋째, 관용문화와 신뢰의 삶에 대한 헌신으로 "진실하게 말하고 행동하라"이다. 넷째, 평등한 권리문화와 남녀협력의 헌신으로 "다른 사람을 존중하고 사랑하라"이다.

상호배려를 실천하고 세대사이 상생을 구현하기 위한 장수시민성 함양은 국가시민성에서 벗어나 서로를 여는 '개신(開新)'의 열린 태도에서 출발한다고 할 것이다. 서로의 차이를 인정하고 존중하는 상호 호혜의 열린 태도로 임함으로써 경제·문화·사상교류가 활발하게 이루어지도록 함으로써 '상호주관성'의 배려 덕목을 일상에서 발휘할 수 있다. 아울러 인연이 가까운 동아시아 공동체에 대한 배려의식이 깊음에 따라 홍익인간의 깊은 장수시민성 함양에 따른 '책임의식' 함양도 요청된다. 동아시아 시민공동체를 체험하는 깊은 시민성으로 장수시민성은 세대상생에 따른 '이체동심(異體同心)' 형성도 가능하게 한다.

직지무심에 근거한 '생명존중' 실천으로 동아시아 장수시민성을 함양하면, 대화와 협력 그리고 개신으로 홍익인간의 깊은 장수시민성에 이르게 한다. 홍익인간의 넓은 세계시민성은 깊은 장수시민성과 함께 함양하면 그 실천에 있어 원만하여 홍익인간의 높은 개신시민성을 구축할 수 있다. 개벽지평으로 홍익인간은 미래문명사 전망을 넓고, 깊게, 그리고 높게 밝힐 것이다.

XI. KAUPA Members

Directory of the 15th KAUPA Administration Leaders

Position	Name	Affiliation
President	Munsup Seoh	Wright State University (ret.)
Vice President 1	Vacant,	
Vice President 2	Seok Kang	University of Texas at San Antonio
Operations Director	Hannah Lee	Indiana University Northwest
Regional Leader - Southwest	Jaeyoon Kim	Point Loma Nazarene University
Regional Leader - North Central	WooYang Kim	Minnesota State University at Moorhead
Regional Leader - Central East	Jung-lim Lee	Delaware State University
Regional Leader - Southeast	Bomi Kang	Coastal Carolina University
Regional Leader - Northeast	Woo Shik Shin	Northeast Ohio Medical University
Regional Leader - South Central	Vacant	
Regional Leader - Northwest	Vacant	
Regional Leader - Canada West	Vacant	
Regional Leader - Canada East	Vacant	
Financial Director	Moon Sook Park	University of Arkansas
Former Financial Director	Sylvia Kim	Fresno Pacific University
Planning Director	Seong Nam Hwang	Southeast Missouri State University
Membership Director	Wookjae Heo	Purdue University
Assistant Membership Director	Vacant	
Academic Director	Sunny SeonHee Jeong	Wittenberg University
Scholarship Director	Jung C. Lee	Milwaukee School of Engineering
Technology Director	Yoon G. Kim	Cal Poly Humboldt
Webmaster	Hannah Sions	James Madison University
Postmaster	JinHo Kim	University of Houston, Downtown
SMmaster (Social Media)	Vacant	

The KAUPA Lifetime (Tenured) Members

Alphabetical order by last name

Highlighted cells show the new or recently verified Lifetime Members.

As of July 16, 2024

Name	Affiliation	State	Major
HyunSoo Ahn	University of Michigan at Ann Arbor	MI	Business
Sun Young Ahn	University of Puget Sound	WA	Business
Wook-Jin Chae	Virginia Commonwealth University	VA	Medicine
Ann Chang (ret.)	University of Nebraska at Lincoln	NE	Performing Arts
HeeSun Chang	Texas A&M University	TX	Education Psychology
Semoon Chang (ret.)	University of South Alabama	AL	Economics
Ho Soon Cho	Texas Woman's University	TX	Nursing
Kyoung Ae Cho	University of Wisconsin at Milwaukee	WI	Fine Art
Myungsoo Cho			
In dal Choi (ret.)	James Madison University	VA	Music (Voice)
Jeong Hwan Choi	Kean University	NJ	Human Resources
Young B. Choi	Regent University	VA	Computer Networking & Telecommunications Networking
Angie Y. Chung	State University of New York at Albany	NY	Sociology & East Asian Studies
Chan-Jin Chung	Lawrence Technological University	MI	Computer Science
Sam Chung	City University of Seattle	WA	Computer Science
Thomas Hahn	University of California at Los Angeles	CA	Mechanical Engineering
Wookjae Heo	Purdue University	IN	Financial Counseling & Planning
Yumi Hogan	Maryland Institute of College of Art	MD	Art
Paul C. Hong	University of Toledo	OH	Supply Chain Management
SukHwa Hong	University of Hawaii at Hilo	HI	Data Science
Sunny Jeong	Wittenberg University	OH	International Business
Bomi Kang	Coastal Carolina University	SC	Marketing, Hospitality & Resort Tourism
Gene Kim	University of Texas at Austin	TX	Ophthalmology
Helen Kim (ret.)	University of Alabama at Birmingham	AL	Pharmacology & Toxicology
JaeYoon Kim	Point Loma Nazarene University	CA	History
Jenny Kim	Washington State University	WA	Hospitality Business Management
JinChul Kim	Salisbury University	MD	Art
JinHo Kim	University of Houston in Downtown	TX	Business Analytics
Kimberly Kim	California State University, East Bay	CA	Nursing
Nanyoung Kim	East Carolina University	NC	Art Education
Ryu-Kyung Kim	University of Dayton	OH	Music (Voice)
Sharon Y. Kim	Judson University	IL	English
Sylvia Kim	Fresno Pacific University	CA	Accounting

Won Yong Kim	Augsburg University	MN	Economics
Wooyang Kim	Minnesota State University Moorhead	MN	Marketing
Yanghee Kim	Northern Illinois University	IL	Education
Yong Hwan Kim	George Washington University/충북대학교	DC	Ethics Education
Yoon G. Kim	Cal Poly Humboldt	CA	Statistics
Youngsuck Kim (ret.)	Mansfield University of Pennsylvania	PA	Music (Voice)
Keumsil Kim-Yoon	William Paterson University	NJ	Linguistics
Jaegu Ko	Indiana University of Pennsylvania	PA	Chemistry
Bu-Ryung Brian Lee	Prairie View A&M University	TX	Accounting
Chi H. Lee	University of Missouri-Kansas City	MO	Pharmacy
Insup Lee	University of Pennsylvania	PA	Computer Science
Jangwoon Leo Lee	University of Mary Washington	VA	Mathematics
Jay Kyoon Lee (ret.)	Syracuse University	NY	Computer Science
Jung C. Lee	Milwaukee School of Engineering	WI	BioMolecular Engineering
Kang-Won Wayne Lee	University of Rhode Island	RI	Civil Engineering
Kyungmi Esther Lee	The Heritage University	VA	Music
Kyungsig Lee	Claremont School of Theology	CA	Practical Theology, Spiritual Care, & Counseling
Lea Lee	Old Dominion University	VA	Teaching and Learning
Sang-Hee Lee	University of California at Riverside	CA	Anthropology
Seonjeong Ally Lee	Purdue University	IN	Hospitality and Tourism Management
Seung Lee	Long Island Univ. at C.W. Post Campus	NY	Fine Arts
Soomi Lee	University of La Verne	CA	Public Administration
David Moon	California State Univ. at Northridge	CA	Art & Design
Sangkil Moon	University of North Carolina at Charlotte	NC	Marketing
Seungsook Moon	Vassar College	NY	Sociology
Yoonill Lee	College of Lake County	IL	Electrical Engineering Technology
Won Gyun No	Rutgers University	NJ	Accounting
Inhwan Oh	University of Phoenix	AL	Organizational Leadership
Tae Tom Oh	Rochester Institute of Technology	NY	Electrical Engineering
Chin C. Park	New York University	NY	Nursing Informatics
Chul B. Park	University of Toronto	Canada	Mechanical Eng.
Hong Y. Park	Saginaw Valley State University	MI	Mechanical Engineering
Hyuna Park	City Univ. of New York, Brooklyn Coll.	NY	Finance & Risk Management
Jae-Kwang Park	University of Wisconsin at Madison	WI	Civil Engineering
Indy Nojin Park	Vanguard University	CA	Computer Science
Moon-Sook Park	University of Arkansas	AR	Music (Voice)

Joan Pi	Regent University	VA	Choral Conducting
Jae Hyeon Ryu	University of Idaho	ID	Soil & Water Systems
Eun-Suk Seo	University of Maryland	MD	Physics
Munsup Seoh (ret.)	Wright State University	OH	Statistics
Hannah K. Sions	James Madison University	VA	Art Education
Yongho Sohn	University of Central Florida	FL	Materials Science & Engineering
Lisa K. Son	Barnard College of Columbia University	NY	Psychology
Jason Yi	Milwaukee Institute of Art & Design	WI	Art
Seong-Moo Sam Yoo	University of Alabama at Huntsville	AL	Electrical and Computer Engineering
Ina Yoon	University of Windsor	Canada	Piano
Yeomin Yoon	Seton Hall University	NJ	Finance and International Business
		Total	80 Members

The KAUPA Ambassadors

	Name	Affiliation	State
Ambassador	Heejung An	William Paterson University	NJ
Ambassador	Kyoung Ae Cho	Univ. of Wisconsin, Milwaukee	WI
Ambassador	Won Cho	University of Alabama at Birmingham	AL
Ambassador	Kyoung Cho	University of South Florida	FL
Ambassador	Ho Soon Cho	Texas Woman's University	TX
Ambassador	Chan-Jin Chung	Lawrence Technological University	MI
Ambassador	Sam Chung	City University of Seattle	WA
Ambassador	Hyo-Joo Han	Georgia Gwinnett College	GA
Ambassador	John J. Han	Missouri Baptist University	MO
Ambassador	Paul C. Hong	University of Toledo	OH
Ambassador	SukHwa Hong	University of Hawaii at Hilo	HI
Ambassador	Seong Nam Hwang	Southeast Missouri State University	MO
Ambassador	Kwangcheol Casey Jeong	University of Florida	FL
Ambassador	Sun-Ah Jun	University of California, Los Angeles	CA
Ambassador	Eunyoung Jung	SUNY at Cortland	NY
Ambassador	Seok Kang	University of Texas at San Antonio	TX
Ambassador	Bomi Kang	Coastal Carolina University	SC
Ambassador	Jinyoung Kang	Loyola University Maryland	VA
Ambassador	JinChul Kim	Penn. State at Harrisburg	MD
Ambassador	Ryu-Kyung Kim	University of Dayton	OH
Ambassador	JInHo Kim	University of Houston in Downtown	TX
Ambassador	EunJin Kim	University of Southern California at Annenberg	CA
Ambassador	Jaeyoon Kim	Point Loma Nazarene University	CA
Ambassador	Texu Kim	San Diego State University	CA
Ambassador	Nanyoung Kim	East Carolina University	NC
Ambassador	Doyuen Ko	Belmont University	TN
Ambassador	Eun-Joo Kwak	Commonwealth University-Mansfield	PA
Ambassador	Jung-lim Lee	Delaware State University	DE
Ambassador	Eun-Joo Lee	East Stroudsburg University	PA
Ambassador	Jeonghwa Lee	Shippensburg University	PA
Ambassador	Jung C. Lee	Milwaukee School of Engineering	WI
Ambassador	Seung Lee	Long Island University, C.W. Post Campus	NY
Ambassador	Jaesub Lee	University of Houston	TX
Ambassador	Woo Hyoung Lee	University of Central Florida	FL
Ambassador	Hyuntae Na	Pennsylvania State University at Harrisburg	PA
Ambassador	Gon Namkoong	Old Dominion University	VA
Ambassador	Moon-Sook Park	University of Arkansas	AR
Ambassador	Indy N Park	Vanguard University	CA
Ambassador	Joan Pi	Regent University	VA

Ambassador	Jinsook Roh	University of Houston	TX
Ambassador	Felix Jaetae Seo	Hampton University	VA
Ambassador	Seong Seo	Albany State University	GA
Ambassador	Munsup Seoh	Wright St. University	OH
Ambassador	Yeomin Yoon	Seton Hall University	NJ
Ambassador	Misook Yun	Youngstown State University	OH
Ambassador	Kyong Seon Jeon	Columbus State University	GA

New or Membership Paid KAUPA Members

Alphabetical order according to last name

During the period July 17, 2024, to September 15, 2024, the following professors and/or students joined KAUPA and/or paid an annual regular or lifetime membership fee.

Name	Affiliation	State	Payment Type
Wooyang Kim	Minnesota State University Moorhead	MN	Life
Chi H. Lee	University of Missouri-Kansas City	MO	Life
Hannah Lee	Indiana University	IN	Annual Membership
Kyungmi Esther Lee	The Heritage University	VA	Life

북미한인교수협회 (KAUPA): 세계를 선도하는 한인학자들의 요람

북미한인교수협회 ((Korean American University Professors Association: KAUPA, 회장 서문섭 박사)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 되었습니다. (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 한국에서 활동하는 학자들까지 모두 5,300 명 이상의 회원으로 구성된 국제적 학술단체가 되었습니다.

KAUPA 는 회원들이 다양한 학문 분야에서 활동하고 있기 때문에 공동연구를 위한 기반이 잘 갖추어져 있습니다. 21 세기의 연구 형태는 여러 분야가 통합되어, 여러 단체간 또는 다양한 주제간의 공동 연구가 대세가 되고 있어서, 이러한 추세에 발 맞추어 KAUPA는 의미 있는 역할을 하고 있으며, 앞으로도 활동이 더 활발해 질 것으로 기대되고 있습니다. 공대 뿐만 아니라 인문대, 사회과학대, 이과대, 의치대, 경제경영대, 법대, 사범대, 음대, 미대, 신학대등 많은 분야를 아우르는 교수님들이 함께 활동함으로써 자신이 가지고 있는 학술적 역량을 더욱마음껏 발휘할 수 있는 튼튼한 기반을 가지고 있는 종합적인 전문학술단체입니다.

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

KAUPA 는 각종 사회적인 문제에도 학술단체로서의 목소리를 내고 있는데, 코로나 이후 빈번하게 발생하고 있는 아시안에 대한 혐오범죄를 규탄하는 차원에서 지난해 패널발표회를 개최하기도 하였습니다. 패널 발표 내용을 요약하여 성명을 발표하였으며, 또 그 내용을 학회에서 발행하는 전문학술지인 KAUPA Letters와 협회 홈페이지를 통하여 홍보 하였습니다.

KAUPA 는 후학양성에도 적극 매진하고 있는데, 장학금 (이강원 교수 장학금, 박재광 교수 장학금 등)을 출연하여 정기적으로 교수님들의 추천을 받아, 엄격히 심사한 후, 학부생들과 대학원생들에게 매년 장학금을 수여하고 있습니다. 이러한 활동은 북미를 비롯하여 전 세계에서 활동하고 있는 한인학자들에게 자부심을 키워주고 있기도 합니다. KAUPA 는 회원들의 소속감, 학문의 질 또한 높일 수 있는 여러가지 기회를 제공함으로써 이들이 자신의 각 학문분야 발전에 더욱 기여함은 물론 사회에서도 중요한 역할을 할 수 있도록 적극적으로 돕고 있습니다. 아울러 KAUPA 는 고국의 한인학자들 내지 북미한인학자들이 노벨상을 비롯한 각종 저명한 상들을 받을 수 있도록 긍정적인 환경을 조성하는 데에도 힘을 쓰고 있습니다.

KAUPA 회원들의 사회적 기여는 이미 여러 분야에서 서서히 나타나고 있습니다. 대학 총장으로서, 학장으로서, 거대 연구 프로젝트의 책임연구교수로서 학교에서, 그리고 각자의 전문분야에서, 국내적 또는 국제적으로, 점차 중요한 역할을 수행해 나가고 있습니다. KAUPA 는 앞으로 그 활동영역과 기여범위를 점차적으로 더욱

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 기대하고 있습니다.

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/>)

XII. KAUPA Gallery



Virginia Farm, Virginia, USA

Material: Wood (Laser Engraving on Wood: LEOW)

Year: 2023

Size: 4.0" x 5.0" x 0.5"

Image Drawing: Young B. Choi, Regent University: Solti Museum of Fine Art (SMoFA), 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 any news about recent academic, professional activities, achievements and other news of interest, please email Prof. Young Choi, the KAUPA Editor-in-Chief, and Professor of Regent University at ychoi@regent.edu or kaupahq@gmail.com.

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ⁱ An example of self-glorifying narratives: “China is a civilizational state, arguably the world's only one since it is the only country in the world with a history of unified statehood for over 2,000 years. It is also the world's only civilization to last continuously for over 5,000 years, now coalesced in a huge modern nation. Any such country is bound to be unique. China today is an amalgam of four factors, namely, a super-large population, a super-sized territory, super-long traditions and a super-rich culture.” (Zhang Weiwei, “How China Made It: The political philosophy behind the world's most remarkable success story,” *Being Review*, March 22, 2018.)

ⁱⁱ The Italian term ‘*la descrescita*’ means “river going back to its normal flow after a disastrous flood.” Degrowth allegedly aims to reshape society away from its current trends of environmental damage, alienation and inequality towards a society which promotes harmony, respect for environment and extension of local democracy.