

Story of Kim Man-duk Following a Life of Sharing



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Kim Man-duk Memorial Hall, the Light of Sharing

Jeju, now known for its pristine nature, could only offer a barren environment for people who lived a hundred years ago to barely make a living. Under such harsh conditions at a time when nothing was easily available, one brave woman took the lead to help others. It was Kim Man-duk.

Kim Man-duk's life was full of a series of challenges and altruistic acts. She overcame the limitations of her status, changed her path, and shared her fortune, saving countless people as a result. Kim Jung-hee, whose pen-name was Chusa, shed light on her virtuous life by writing "Eunkwang Yonseï", meaning "The light of grace shines upon the whole world."

The Kim Man-duk Memorial Hall is Korea's first sharing culture memorial hall to not only honor Kim Man-duk, who squarely faced the challenges lying before her and shared everything she could with the people of Jeju, but also to enable her noble spirit to resonate widely. In this memorial hall, you

can see into the life of Kim Man-duk, who lived in tough circumstances, but who overcame adversity, becoming a great merchant who grew into a symbol of sharing. Let's follow the light that Kim Man-duk herself shone in her life towards those around her.



(1) Pain Shared with Others

– Loss of Parents

Kim Man-duk was born in 1739 (the 15th year of King Yeongjo's reign) to a commoner family in Jeju. Although her family was not rich, she spent her childhood receiving love from her family like any other girl. However, the happy times didn't last very long. In the year she turned twelve, Man-duk suddenly lost both her father and mother, enduring that most heartbreaking separation at an age when she should have been able to still receive a lot of attention from her parents. Man-duk, who also had no choice but to live apart from her brothers, was left alone.

For Man-duk, the childhood experience of her parents' deaths would have been a scar that she could not forget for a long time. Would Man-duk have thought of her desperate childhood when she encountered children left behind after losing their parents due to extreme hunger later in her life? As she had experienced separation from her family members, she



must have felt sorry to see children suffering who still needed care and affection from their families.

Mother Teresa, who devoted her life to the poor and sick, said that in order to help others, one should first put himself or herself in the shoes of those who are in need of help. This is because then one can truly understand the lives of others. Anne Sullivan, the teacher of Helen Keller who was blind, deaf, and could not speak, had also been blind herself for a time as a child because of an illness she suffered from. That experience would have laid the foundation for Anne Sullivan to have a better understanding of the situation Helen Keller had to deal with and allowed her to help the poor child as if it were her own suffering. Thanks to Anne Sullivan's devotion, Helen Keller was able to overcome the obstacles and stand tall in front of many people.

The good deeds Man-duk did are no different from the examples set by these two great women. Empathizing with the difficult situation that people were in, she would have willingly offered her wealth, hoping that others would not go through the same kind of plight she herself had had to face. Thanks to

her, many children had a chance to grow up happily with their families under the same roof.

However, even to this day, there are still plenty of people around us who need the help of others. Hundreds of thousands of children need to have school meals even during vacation, and half of the elderly live in poverty. People who are unable to live their lives properly due to disabilities or rare diseases continue to have a difficult life in all levels of society. It would be the beginning of a society where, at least once in their lives, people sympathize with the lives of those in need of help and reach out to them, recalling the adversities and difficult times they had to go through.

(2) A Helping Hand from the Lowest

– Man-duk Adopted by a Ginyeo

Man-duk, after losing both her parents at almost the same time, had neither a place to give her body a rest nor anyone to rely on. Fortunately, her brothers managed to find places to stay, but she was left without. The person who extended a helping hand to Man-duk at that time was a ginyeo (also known as gisaeng, women usually from outcast or slave families who were trained to be courtesans, providing artistic entertainment and conversation to men of upper class), not a powerful man or a rich man.

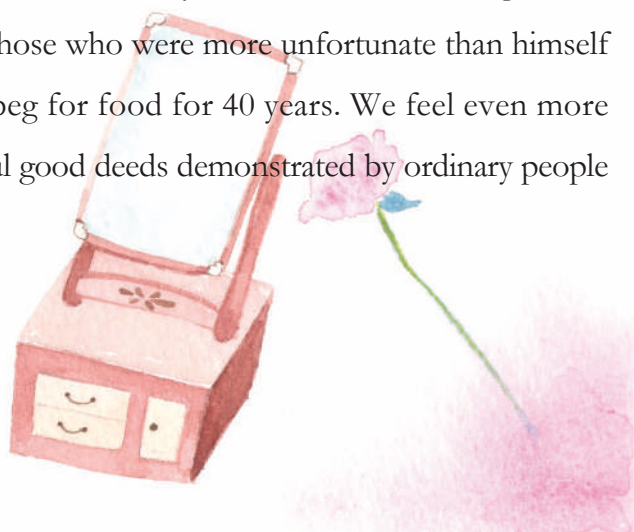
During the Joseon Dynasty, people were divided into four classes, depending on the class of the family they were born into: the yangban nobility, the “middle class” chungin, sangmin, or the commoners, and the cheonin, the outcasts at the very bottom. The cheonin were the lowest in status and included slaves, butchers, and ginyeo. The fact that it was a ginyeo from the cheonin class who saved Man-duk suggests



that no special qualifications are needed to help others who struggle with difficulties in life.

During that period, the people in the cheonin class were considered so insignificant that those in the other classes treated them like they were not human beings. In addition, it was a male-dominated society, so women could not come forward to help others. Given these circumstances, Man-duk must have been very grateful to the ginyeo who helped her because she had nowhere to go. It was the ginyeo who pulled her out of the mire, despite her status, that had a huge impact on Man-duk's life so that she could take the lead in helping others later in her life. The reason why Man-duk's deeds were so special is that despite the constraints put on Man-duk because she was a woman, she had no hesitation in helping the people of Jeju.

Even today, there are hidden righteous people who help others even though they are not financially well off. Choi Gwi-dong, an old man, took care of those who were more unfortunate than himself though he had to beg for food for 40 years. We feel even more touched by beautiful good deeds demonstrated by ordinary people



like him. Instead of focusing on what they themselves lack, they pay more attention to the suffering of others and try to help them, which is a noble spirit that moves others.

Helping others does not require any special qualifications or status. Anyone can share with others as much as they can afford, depending on their abilities and circumstances. If Man-duk's offering of her wealth is material sharing, what the late Father Lee Tae-seok, a Korean priest nicknamed "the Schweitzer of Sudan", did, including establishing hospitals and schools in the village of Tonj in South Sudan and treating indigenous diseases, can be seen as a talent donation. Other examples such as "Big Issue," a magazine made from donations from many people to help homeless people stand on their own feet, and audiobooks for which famous celebrities donate their voices to help the blind, show that small talent-sharing can bring great joy to many people. Talent donation is another way to continue the spirit of virtue Man-duk demonstrated in that we can make use of what we have to offer to help people in need, even if it is not necessarily material help.

(3) Courageous Challenges

- From Cheonin Back to Commoner

After her adoption, Man-duk was also treated as cheonin due to the status system of the Joseon Dynasty, within which children naturally inherited the status of their parents. In particular, there were many cases where daughters of a ginyeo often lived as ginyeo for generations. When Man-duk turned 18 years old, she had to live a life as a ginyeo according to the law of the time because she was the daughter of a ginyeo.

Under such a strict class system of the Joseon Dynasty, it was almost impossible to rise to a higher status. In Hong Gildong Jeon, Hong Gil-dong, an illegitimate son of a nobleman, was not able to address his father as Father and older brother as Brother, which was a result of the deep-rooted social class discrimination. In some cases, people ended up with a lower status because they had committed a crime; however, the opposite cases were very rare. Moreover, breaking out of slave status was considered practically impossible. Slaves were either sold among the yangban

nobility or treated as objects belonging to government offices.

For Man-duk, who had no choice but to become a ginyeo because of the unfavorable circumstances she was faced with, living as a ginyeo must have appeared a bridle she had to escape from.

Therefore, Man-duk visited the government office several times to ask for her status back. Most of the time, people who were in the same situation as Man-duk tended to give up and adapt to the life of a ginyeo, especially during the Joseon Dynasty, when the status system was strictly followed. If she had remained a gisaeng, she might have been given a chance to marry a rich





noble man and live a stable life. However, Man-duk wanted to lead a life controlled by her will rather than someone else's. These efforts eventually paid off, and she was able to restore her commoner status, which was a great outcome, seemingly

impossible to achieve.

Jang Yeong-sil is another example of someone escaping low social status, just as Man-duk did. Jang Yeong-sil was born as a slave, but he overcame the limitations of his status and came to hold a high government post.

What enabled Jang Yeong-sil to escape from his cheonin status was King Sejong who recognized his outstanding scientific ability and actively supported him. The reason why Man-duk's case was even more special is that she could move from the outcasts to the commoner on her own without any help. Therefore, Man-duk's restoration of her status can be regarded as a far greater achievement. It was possible because Man-duk was courageous enough to challenge the impossible.

Many people think that a challenge is impossible if they reach their limit, and they easily give up. However, without challenges, you can't make a difference. Entrepreneurs chose the late Hyundai Group founder Chung Ju-yung's famous phrase, "Hey, have you ever tried it yet?" as the No. 1 quote among those delivered by Korean businesspeople because facing a challenge without fearing failure is especially valuable.

In this regard, the attitude Man-duk demonstrated when challenging the impossible is a great example for us. If Man-duk accepted life as a ginyeo, people would not remember her as a righteous person after her death. Courageous challenges allowed her to restore her status and opened a new chapter of life where she could fully show her abilities. The courage to challenge one's limits is like unleashing his or her dreams and taking the first step towards infinite possibilities.

4) Eyes That Read the Changes of the Times

– The Path of Merchants

After going through many twists and turns, Man-duk managed to restore her comm status. However, the future ahead of her was even tougher. She had to jump into the fight for survival. In fact, it was common for most of the women living on Jeju to become haenyeo (women divers), making a living from the abundant seas. Starting from a young age, Jeju women followed their mothers, who were also haenyeo, became familiar with the ocean, acquired diving techniques from senior haenyeo, and continued life as haenyeo. However, Man-duk couldn't even hope of becoming one by getting training from senior haenyeo because her mother passed away when she was young. On top of that, living as a ginyeo forced her to take a different path from ordinary Jeju women.

As a result, Man-duk found a new path of her own. She chose to become a merchant. Man-duk set up a gaekju (a trade facility and inn for domestic merchants and explorers) at Geonip Port and earnestly began a new life as a merchant.



Why did Man-duk want to become a merchant?

At that time, handicraft and commerce started to take off in full swing in Korea. It was a time when trade volume increased and local specialties from various regions were distributed as markets opened everywhere. In this atmosphere, the role of gaekju, which provided a place for merchants to stay and purchased and sold goods increased, as it served as a link between producers and consumers. In particular, due to Jeju's geographical feature as an island, the importance of gaekju became even greater. Man-duk would have paid attention to that fact. Man-duk, running the Mulsangaekju, gradually developed her capacity as a merchant while performing tasks related to accommodation, finance, wholesale, warehousing, and transportation, as well as consignment sales.

People who choose a different way often have an eye for reading the changes of the times. For example, Steve Jobs, an icon of innovation, founded a company called Apple and opened the era of personal computers, while the iPod, an MP3 player, transformed the digital music ecosystem. The iPhone had also led social change centering around mobile phones.

Steve Jobs was able to showcase products with new concepts which lead the times because he quickly grasped the fast-changing trends of the times.

Man-deok also captured the changes in the era of commercial and industrial development and chose to take the path of becoming a merchant herself. As a result, she pioneered a new path that no Jeju woman had taken and became one of the greatest merchants on Jeju.

5) Network Achieved through Communication

– Growth of Gaekju

Residents of Jeju, which had a geographical limitation as an island, had a hard time finding goods that were not produced or grown on the island. An example of such an item was rice. On Jeju, water drains quickly into the ground, making it difficult to grow rice. Therefore, rice was an expensive item, and cooked rice was so rare that people could taste it only when important guests paid a visit or ancestral memorial rites were held.

Conversely, the goods that were only produced in Jeju were welcomed on the mainland. Though it was hard to farm on Jeju, the island was rich in seafood. Sea mustard, for example, was very precious because it was only collected from the ocean around Jeju at that time. As a result, in Jeju, sea mustard played a role as currency. Also, Jeju, upon which a lot of horses had been raised since the Goryeo Dynasty, produced a lot of horsehair. Since horsehair was used to make the mang-geon (a horsehair-woven headband) that the yangban nobility used when tying up their topknots, it was an essential item for the

yangban, who insisted upon formality. Such Jeju specialties were sold on the mainland at high prices.

Man-duk made the scale of the gaekju bigger by selling products from Jeju on the mainland and distributing goods from other regions on Jeju. It was possible because the gaekju was located close to the port which was also the center of marine transportation and through which many merchants and goods passed. Man-duk gradually grew her business by supplying a range of products from clothes, accessories, and cosmetics for women to articles for government offices, and later she became one of the great merchants that represented Jeju, with ships belonging to the gaekju that she was running.

What did Man-duk's gaekju mean to Jeju people? Her gaekju can be compared to today's supermarkets. It provided various products at the right time, such as rice for those who needed rice and salt for those who needed salt.

One of the crucial abilities a merchant should possess is to purchase goods in surplus at a low price and sell them at the right place where they are needed, at the right time. Doing so requires communication with people who sell and buy products. This is because it is important to figure out where





one can buy goods at a low price and when one can sell them for profit.

Man-duk's gaekju, which provided merchants with room and board, was the perfect place to gather information from various regions. The information obtained through communication with merchants would have helped her to make quick judgments by grasping the market price of goods at a glance, even without leaving the island. Man-duk's active communication bore fruit when Jeju people were having trouble due to lack of food. When a ship loaded with relief grain sent by the central government was wrecked, Man-duk quickly obtained rice using the network she had built and helped the Jeju people. Man-duk's gaekju played the role of social media, which is considered the symbol of online communication today. In that sense, her gaekju was not just a place to buy and sell goods, but it also served as a place for active communication.

(6) A Key to Success

– Becoming a Trustworthy Merchant

Man-duk's gaekju became the best in Jeju. The female merchant achieved a colossal status to control the local economy. She was able to become a successful merchant thanks to her outstanding entrepreneurial skills. In doing business, she valued human relations more than money.

The goal of entrepreneurs is to make a lot of profit. Particularly in the global era of today, companies prioritize corporate profits. However, Man-duk considered business ethics more important than her personal profit. This is why she did business with the principles of “selling cheaply but in large quantities,” “buying and selling at reasonable prices,” and “selling with honesty and good faith.”

Under these principles, Man-duk made profits by selling reasonably priced products in great quantities for a small per-item margin. If she had been greedy, she might have been as avaricious as Heosaeng from Heosaengjeon(The Tale of Mr. Heo) who made undue profits by monopolizing the





markets on fruit and horse tails. However, Man-duk did not do as Heosaeng did. It was because selling commodities at high prices could bring a great profit to her alone, but other Jeju residents would have to suffer. Therefore, Man-duk placed importance on honesty while doing business. Her business skill of making efforts to coexist with her fellow Jeju residents was key to her success as a merchant.

Given that building good human relations with neighbors was one of Man-duk's business principles, she shows a linkage to the Gyeongju Choi clan, a Gyeongju-based family surnamed Choi who is still renowned for practicing noblesse oblige. The Choi family has handed down the family precepts: "Don't buy others' land in a year of bad harvest. Don't hold assets exceeding 10,000 seok(1.8 million kg of rice). Don't let anyone starve to death within 100 li (432km) from your house." The Choi's family precepts emphasize the importance of communal prosperity over individual wealth.

Man-duk also chose to live well with the community without obsessively increasing her fortune. Her communal way of living was similar to that of Jeju haenyeo. The

haenyeo's communal spirit is reflected in their cultural heritage, such as in the bulteok (the haenyeos' coastal communal space for resting, meeting, and changing), in which their communal order is represented, and the halmang badang (communal coastal sea designated for the elderly to make profits easier). Man-duk pursued, through commerce, the same communal values as that of haenyeo. She expressed in her own way the strength of the Jeju women and their will to protect the community.

(7) Overcoming a Difficult Time by Helping Each Other In the Severe Famine of 1794

As an old saying in Jeju goes, “The tall mountains with deep valleys bring floods, stones and barren lands beget droughts, and the isolation by the ocean calls storms.” Jeju was an island with harsh conditions. Water quickly drains into the land created by volcanic activity, making farming difficult. Summertime storms hit the island, demonstrating the unstoppable might of nature.

During the time when Man-duk was a spirited merchant, several years of famine passed on Jeju. Many were starving to death. Shim Nak-su, then the Royal Inspector who was dispatched to Jeju, said in his report to the King the following:

“You must ship 20,000 seom of rice or its equivalent, or your people will die, to the last one.”

Thanks to the relief sent from the Royal Court, the people of Jeju were able to maintain a margin of bare subsistence

during the dire situation. However, in the year 1794 (year of the Tiger), serious damage befell Jeju. The island was already suffering greatly from consecutive years of bad yields, and the severe famine of 1794 brought the people of Jeju to the edge of disaster. King Jeong-jo recalled the year as “unprecedented, and will remain unprecedented even in the future,” and Chae Je-gong, a literati bureaucrat, recorded that “the island faced such a catastrophic famine that bodies are being piled on the streets.” The famine hit the island severely, leaving permanent scars. From that time on, “the 1794 famine,” or “the famine of the year of the Tiger,” meant “the time of hardship.”

Even so, the people of Jeju pulled themselves together by helping each other. The rich, including Man-duk, willingly offered their assets to pull through the time of crisis. Had they cared only about themselves and left the others to starve, the people of Jeju would have ended up facing an even greater peril. It was a time when people knew what it was to help each other and act thoughtfully to overcome crises.





Just as the Gold-Collection Campaign during the East Asian financial crisis in late 1997 symbolizes the cooperative spirit of Korean people, the willingness to share assets in the 1794 famine marks the solidarity of the people of Jeju.

(8) A Benevolent Act of Sharing Saved the People of Jeju

The famine was no longer being controlled even by the Royal Court. Man-duk offered her assets to buy 300 seom of rice and shared it with the people of Jeju. Chae Je-gong recorded her good deeds as follows:

“Man-duk offered her fortune to buy rice from the mainland. As the ships arrived from the mainland, she took a tenth of it to feed her family. The rest was all sent to the district office.”

Among the other contributors: Ko Han-rok, a Prefect, offered 300 seom, Hong Sam-pil, a military officer, and Yang Seong-beom, a Confucian scholar, respectively donated 100 seom.

While the others were either in official positions or locally influential, Man-duk generously gave the largest amount relative to her wealth even though she was of low class by birth, and a woman





The rice donated by Man-duk could feed all the people of Jeju for 10 days. The contributions to the island were priceless, and King Jeong-jo praised her as follows:

“Their voluntary and benevolent act of donating 100 seom is worth 1,000 in the mainland.”

According to a story, Man-duk bought rice with everything she had and cooked rice porridge to feed people. While a bowl of porridge did not contain anything precious in it, her devotion surely appeased the hunger of many people.

No one would easily offer their hard-earned fortune for nothing. Man-duk likely had agonized between looking after her wealth and saving people. However, having seen visitors to her agency starving to death one by one, she probably could not help but take actions. Man-duk used her fortune, the same money she toiled for, meaningfully for the people of Jeju.

Some business magnates like Man-duk who made fortunes gave them back to society to show the true value of wealth. John D. Rockefeller and Andrew Carnegie were among the richest people in the world in the early 20th century who both thought that how to spend money was as important as how to

make it. Rockefeller founded hospitals, churches, and schools, while Carnegie built and donated numerous libraries, both fully committing themselves to charity and donation. Bill Gates, CEO of Microsoft, is helping people in need by donating tens of billions of dollars every year. Mark Zuckerberg, a Facebook CEO and billionaire, also announced that 90% or more of his wealth will be donated.

The reason why the rich stood and are standing at the forefront of donation is because they cherish the richness in spirit earned by sharing more than economic gains. Man-duk's act of sharing also indicates that, rather than her wealth gained as a merchant, contentment earned from sharing is meaningful in life.

(9) Beyond Discrimination

—Man-duk's Two Wishes

The good deeds of Man-duk were heard even across the sea by the King. King Jeong-jo praised her and gave an order to make her wish come true. What Man-duk wanted was not wealth nor honor but a chance to travel; a trip to beautiful Mt. Geumgang, Diamond Mountain.

One might wonder about her wish to travel outside Jeju. At the time, it was prohibited by law for the people of Jeju to leave the island without permission. This was because many people had often run away from the island due to the heavy taxes.

This was the harsh reality. In addition, women from Jeju were forbidden from marrying men from the mainland. It was an irony for the women of Jeju, who freely entered the sea, that they could not even cross it. In this sense, Man-duk's wish was a bold one. It was illegal for a woman, and a person from Jeju, to set foot on the mainland. However, King Jeong-jo prized the righteous act of Man-duk, who saved



people's lives. In the end, Man-duk was given special permission by the King to tread the trails of the mainland.

The Royal Palace was not a place for just anyone to enter. It was unimaginable for a mere commoner to get into the palace. What's more, one had to be in an official position to face a king. Thus, Man-duk was presented with an honorary position called 'The Chief Righteous Women.' Man-duk won the opportunity to have an audience with the king in the male-dominated society. She was even granted the chance to tour around Mt. Geumgang. At the time, it was not easy, even for men, to take a tour around the mountain. Man-duk has become a symbolic figure who transcended the social limits.

Transcending social limits is very difficult. Jackie Robinson, the first African-American to play in the Major League Baseball games, was despised and discriminated against by many people only because of his skin color. However, he overcame all those struggles to become an appreciated sportsman. His success created momentum to include more African-American players in the Major Leagues. Some MLB players wear the number of 42 on their uniforms on April 15,

the same day when Jackie Robinson first stood on the field. Jackie Robinson has become a symbol for tearing down the walls of discrimination.

What Man-duk did was also similar. The forms of discrimination she experienced, stemming from the fact that she was from Jeju and that she was female, were officially broken for her. Man-duk was a trailblazer in this regard. She left her footsteps in history during a time when many people were frustrated by their origins and gender.



(10) The Light of Grace Shone upon the Whole World

Man-duk died in 1812 at the age of 74. She lived frugally, while enthusiastically attending to charity works. People respected her. King Jeong-jo ordered retainers to compose a piece on Man-duk to broadcast her good deeds. Chae, Je-gong, then Premier, as well as famous scholars such as Park, Je-ga, Jeong, Yak-yong, and Lee, Ga-hwan wrote about Man-duk. The fact that these masters made multiple records about a single woman proves that the life of Man-duk was special.

Kim, Jeong-hee, also known as Chusa, who was banished to Jeju, heard about Man-duk's deeds 30 years after her death. Chusa wrote a phrase in calligraphy meaning "the light of grace shines upon the whole world," which has been passed on to the present day. This is one of many written records by scholars who praised the good deeds of Man-duk, who lived on Jeju, a remote island. What King Jeong-jo intended to leave

us through the records and what Chusa tried to deliver in his calligraphy was Man-duk's attitude and spirit of helping and sharing with people in need.

The women of Jeju have continued on with Man-duk's spirit in performing good deeds. Late Ms. Ko, Soo-seon, also known as an independence activist, ran Hong-ik Orphanage for the war orphans of the Korean War. She helped the children and taught them not to lose hope. Concern and services for the neglected are what Man-duk also offered in the past. Thus, Ms. Ko was selected as the first awardee of the Kim Man-duk Award to praise her spirit of sharing and taking up challenges. Likewise, on Jeju every year, the Award is granted to women who are devoted to love for their neighbors so that the spirit of Man-duk can reach as many people as possible.

Man-duk grew from an orphan to a gisaeng, transformed herself to a merchant, and into a symbol of sharing. She herself resides in history now, but her glorious spirit lives with us even in this very moment. What kind of path in life should we choose? There may be someone close to you who is

experiencing painful hardships What you share does not have to be a tremendous amount. It is the intangible wealth that counts, and which reminds us of Man-duk.

The Kim Man-duk Memorial Foundation Connects Us to Man-duk's Spirit.

Here at the Kim Man-duk Memorial Foundation, we strive to admire and publicize Kim, Man-duk, a symbol of challenge and benevolence. We conduct academic research on Kim Man-duk and broadcast the value of life, demonstrated throughout her life, in such events as piling up to 10,000 seom of rice. Our activities take place at home and abroad to materialize the spirit of sharing and volunteering. As we have done so far, we will continue to pass on Kim Man-duk's spirit and spread the culture of sharing in modern society.



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