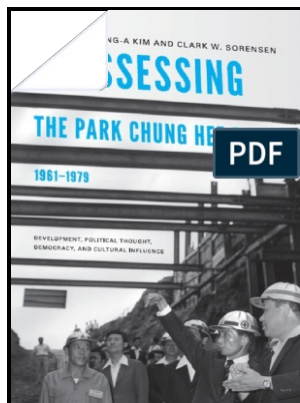


Sijang kyŏngje wa minjujuŭi

Chayu Kiŏp Sent'ŏ - 947664



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Notes: Includes bibliographical references (p. 327-336).

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South Korea's Christian Military Chaplaincy in the Korean War

For more information on the former collaborators in the North Korean cultural apparatus, see Myers, Han Sŏrya, 38-39. The other interpretation, which I support and develop in this chapter, puts emphasis on mass mobilization by civil society groups. The same cannot be said of Korea, however.

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Ogle, South Korea: Dissent within the Economic Miracle Atlantic Highlands, N. He was seeing in the grandmother the pain being endured by the people.

Korean Society: Civil Society, Democracy and the State, 2nd Edition (Asia's Transformations)

Granted, it has made museum exhibits out of chairs that Kim Il Sung rested on while visiting this factory or that farm, but there is no reason to doubt that he actually did sit on the things. Also, the patriarchal hierarchy within the present unions became an obstacle to organizing women workers. In 1984, a spontaneous movement of the evacuated urban poor developed in the Mokdong area of the city of Seoul.

South Korea's Christian Military Chaplaincy in the Korean War

The second section of this chapter will examine the androcentric tendency within Korean civil society in light of the aforementioned feminist criticism as articulated by Carole Pateman and Marie Fleming. Students who were alleged to have planned a demonstration were 108 Namhee Lee forced to submit a letter of withdrawal from school even though the planned demonstration failed to take place; students were threatened for attending certain churches where pastors were known to have progressive leanings. My keynote speech described the main reasons why the healing of collective historical traumas in East Asia represents such a challenge.

(T'al) naengjŏn kwa Han'guk ŭi minjujuŭi / Minjuhwa Undong Kinyŏm Saŏphoe Han'guk Minjujuu...

Orgies of weeping took place in city and town squares across the country. Some people are good, but others are not.

(T'al) naengjŏn kwa Han'guk ŭi minjujuŭi / Minjuhwa Undong Kinyŏm Saŏphoe Han'guk Minjujuu...

These are the primary questions posed in this article, which analyses the change in North Korean historical scholarship that coincided with the purges in the KWP in 1955-1958. At the time of liberation the number of workers in the north was estimated, at the very least, to be more than one million. What I propose to do here is to draw on a few 40 John Duncan secondary studies that have touched tangentially on the issue and on my own knowledge of the use of these terms in Koryŏ and Chosŏn times.

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