

A TEACHER'S GUIDE TO TEACHING ABOUT KOREA IN THE U.S.

EDITED BY
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Institute for
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THE GEORGE WASHINGTON UNIVERSITY

GW 한국학연구소

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A Teacher's Guide to Teaching about Korea in the U.S.

Edited by Young-Key Kim-Renaud, Ph.D.

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Table of Contents

Preface 3

Introduction 4

Author Profile 5

Part I

- Young-Key Kim-Renaud, “Teaching about Korea: An Overview of Korean History and Culture” 6

Part II

- Joseph (Jay) Harmon, “Korea in AP World History Textbooks: Perspectives” 66
- David A. Libardoni, “What I Learned about Korea through Teaching There” 72
- Megan Siczek, “Korea through Multiple Lenses” 75
- Daniel J. Whalen, “Dixie and the East Sea: The Impact of Nationalism on Place Names and Cultural Identities” 86

Preface

This volume contains papers and power point presentations in English on Korea, which were delivered to pre-college level US educators in the Washington, DC Metropolitan area and visitors from elsewhere on two different occasions in 2016.*

The first part is a slightly revised version of a brief overview of Korea and Korean history and culture, which was presented at the 2016 Fairfax County (VA) Public Schools Staff Development Day on August 31, 2016.

The second part contains papers and power point presentations delivered during a panel discussion on “Teaching about Korea in U.S. Schools,” organized and moderated by Young-Key Kim-Renaud at George Washington University, on December 1, 2016, on the eve of the 96th National Council for the Social Studies Annual Conference, Washington, DC. This event was hosted by the GW Institute for Korean Studies and the Korean American Education Foundation.

Both events have greatly benefited from the enthusiastic support, wisdom, and practical help of Dr. Jong C. Jung, Education Minister-Counselor of the Embassy of the Republic of Korea to the United States. Also crucial was the contribution by other members of the planning committee: Dr. Kwang Seok Yoon, Sunny K. J. Lee, Dr. Young-Key Kim-Renaud, and Andrew Arveseth, a graduate student, serving as the coordinator of the December 1, 2016 Dinner Reception including the panel discussion. My thanks also go to Dr. Jisoo Kim for her kind proof-reading of many draft versions of the book manuscript.

This collection is prepared as a convenient guide for all teachers and administrators, who do or are contemplating to incorporate Korea in teaching social studies and other related subjects. I sincerely hope this little book will be a useful reference in and outside classrooms, and will inspire many to explore further about Korea and its place and role in the East Asian culture and civilization, and in world history.

Young-Key Kim-Renaud, Ph.D.

Senior Advisor of the Institute for Korean Studies

Professor Emeritus of Korean Language and

Culture and International Affairs

The George Washington University

* A note on the romanization of Korean: The McCune-Reischauer system of romanization, followed by the Library of Congress, is used in this volume. However, the other types of romanization used in quoted sources, including the Republic of Korea (South Korea) government's romanization system, won't be changed. Here are some notable differences in romanization between the two most commonly used systems, the first representing the McCune-Reischauer system / the second the ROK Ministry of Culture system: ch/j for Korean ㅈ; k/g ㅋ; p/b ㅍ; t/d ㅌ; ch'/ch ㅊ; k'/k ㅋ; p'/p ㅍ; t'/t ㅌ; ö/eo ㅛ; ü/eu ㅠ. For further details, visit www.loc.gov/catdir/cpsa/romanization/korean.pdf; www.mcst.go.kr/english/koreaInfo/language/romanization.jsp. Personal and widely known romanizations will also be respected.

Introduction

Young-Key Kim-Renaud

Korea, being in the very heart of Northeast Asia where Mahāyāna Buddhism, Confucianism, and a highly literary culture flourished, has long contributed to the East-Asian culture and civilization. In addition to its strategic location, Korea is a vibrant contributor to the world's economic, political, intellectual, scientific, cultural, and sports life. The significant size of the Korean diaspora living around the world today has also made Korean studies a new subject of practical importance as well as a worthy intellectual pursuit. Where academic standards are concerned, no East Asian language and culture/literature department can be considered first-rate if it does not include a Korean component. Since the 1980s, Korean programs have mushroomed in American colleges and universities.

The increasing relevance of Korea on the international stage is yet to be reflected in the K-12 level curricula, even though youngsters are ahead of their time singing and dancing K-pop and watching K-dramas. In Fairfax County, VA, we are among the first to change the situation. The Fairfax County Public School's Staff Development Program now has a teaching section about Korea designed to provide social studies educators who are responsible or ready for teaching about Korea with a professional development program. These teachers are expected to cover Korean history, geography, and culture, aligning their instruction and curriculum with their respective states' standards. These state standards sometimes stipulate that Korea-related topics should be taught in the larger context of the Cold War and the US foreign policy, Chinese religion and culture, or Japanese imperialism. The challenge is to promote a better understanding of Korea among US students so that they may look beyond the broader East Asian region to see the unique historical and cultural attributes of the Korean peninsula.

A dinner reception including a background presentation followed by a panel discussion about teaching on Korea, was held on December 1, 2016, on the eve of the 96th National Council for the Social Studies Annual Conference, Washington, DC. This event was sponsored by the George Washington University Institute for Korean Studies and the Korean American Education Foundation. The panel program was organized to assist educators in their pursuit of helping students think about the global world we live in in an objective, creative, and open-minded manner. The goal was for them to present their students with a balanced and informed knowledge base about Korea, which will help them function better as U.S. and global citizens.

Young-Key Kim-Renaud's opening slides provide an overview of Korean history and culture in the East Asian and world contexts. Traditional and contemporary Korean societies are described in an effort to make sense to all. In particular, Korean contributions to humanity are discussed. The panel discussion included four educators, Joseph (Jay) Harmon, David A. Libardoni, Megan Siczek, and Daniel J. Whalen, who have had direct experiences with Korea through teaching and travel, providing both common and distinct pictures drawn from different angles.

The result is clearly not a complete guide to Korea and the Korean people. It is rather an invitation for all to consider the ways to look at another culture, its relationship to one's own, and taste the joy of discovery. It is hoped that our students will thus cultivate their curiosity, creativity, and critical thinking, which should be the goal of all educational enterprises .

Author Profile



Young-Key Kim-Renaud is Senior Advisor of the GW Institute for Korean Studies. She is Professor Emeritus of Korean Language and Culture and International Affairs at George Washington University. She was chair for 12 consecutive years of the East Asian Languages and Literatures Department before retiring from GW in 2015. She received her Ph.D. in Linguistics from the University of Hawaii. She is the founder of GW's Hahn Moo-Sook Colloquium in the Korean Humanities. She is a past president of the International Circle of Korean Linguistics and a previous editor-in-chief of its journal, *Korean Linguistics*. Her publications include twelve books and numerous other works on Korean linguistics, literature, culture, and history. She is the recipient of three Fulbright awards; the Republic of Korea Order of Cultural Merit, Jade Class; the Bichumi Grand Award by the Samsung Life Foundation; and the Distinguished Korean of the Year Award from the Korean American Foundation. eall.columbian.gwu.edu/young-key-kim-renaud



Joseph (Jay) Harmon has taught AP World History, AP U.S. History, and AP European History at Houston Christian High School, Texas. He is the co-author of the Teacher's Edition of the AP World History textbook, *Ways of the World and Crash Course: World History*. He has been a member of the AP World History Test Development Committee, a consultant to the College Board, and has led AP history workshops in the United States, England, Germany, and Panama. His website, harmonhistory.com/apwh, has helped many a new teacher prepare for the rigors of teaching AP World History. He was invited by the Academy of Korean Studies to visit Korea in April 2016. ap.harmonhistory.com



David A. Libardoni was a 2009-2011 U.S. Fulbright grantee in South Korea teaching English at both the middle school and high school levels. While in South Korea, David worked with the U.S. Embassy to organize the 2010 Middle School Youth Diplomacy Summit and was a volunteer English teacher at a North Korean refugee orphanage. He is a 2009 graduate of Tufts University and a 2014 graduate of Boston College Law School, where he was editor-in-chief of the Boston College Law Review. He is currently a real estate associate at Nutter McClennen & Fish LLP in Boston, Massachusetts, a 137-year-old law firm founded by former U.S. Supreme Court Justice Louis Brandeis. nutter.com/David-A-Libardoni



Megan Siczek serves as Director and Assistant Professor of the English for Academic Purposes (EAP) program at the George Washington University. Dr. Siczek's research interests include second language writing, the internationalization of higher education, and English as a global language. She has held previous teaching positions at Korea University in Seoul, Korea, and at the University of North Carolina, Charlotte. eap.columbian.gwu.edu/siczek-megan



Daniel J. Whalen is GIS/Digital Cartography Instructor at Parkdale High School, Homeland Security & Military Science Academy. He is a member of the Maryland Geographic Alliance Steering Committee and Maryland League of Geography Educators Communications Liaison. He was invited to visit Korea and to participate in the 7th Annual Conference on Geographic Naming and Education by the Northeast Asian Historical Foundation. metaman.edublogs.org

Teaching about Korea: An Overview of Korean History and Culture

Fairfax County Public Schools
Back-to-School In-Service Presentation
August 31, 2016

©Young-Key Kim-Renaud

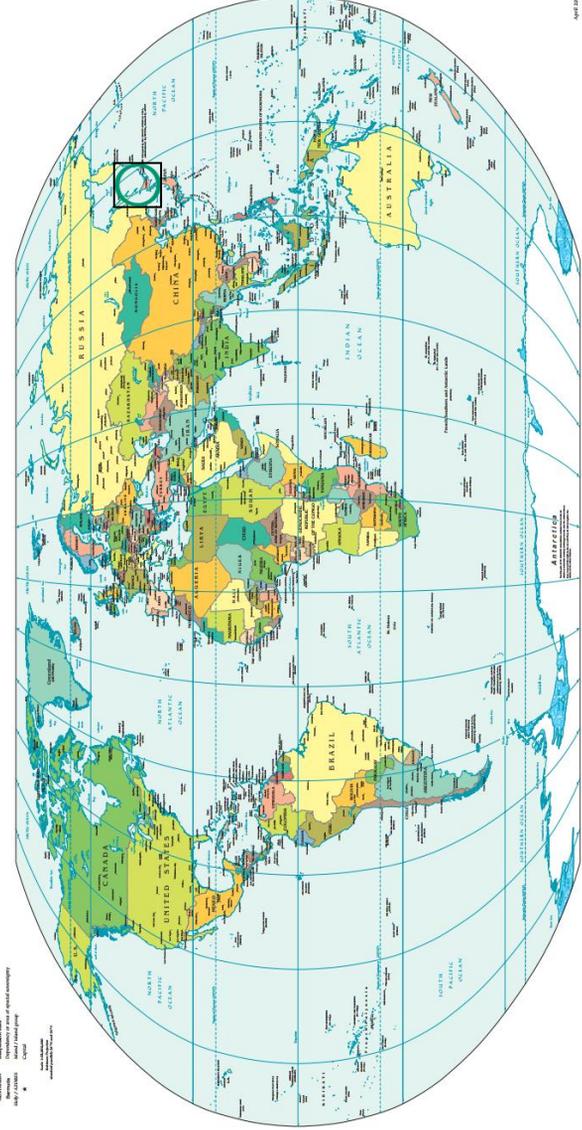
Professor Emeritus of Korean Language and Culture and
International Affairs

The George Washington University

[A revised edition: Please do not quote or use directly or indirectly
without proper citation.]

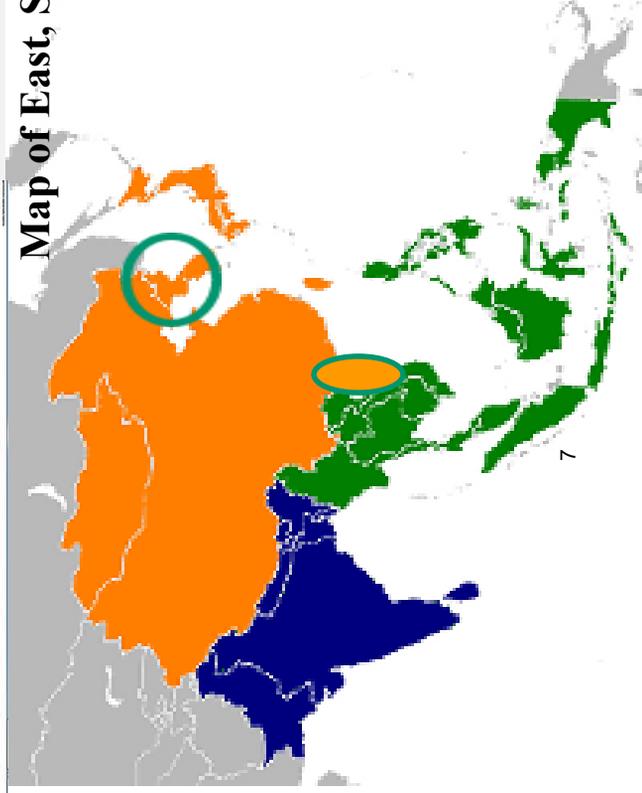
Where is Korea?: Strategic Location

Political Map of the World, April 2007



http://www.lib.utexas.edu/maps/world_maps/world_pol_2007.pdf

Map of East, South, and Southeast Asia



- east asia
- south asia
- southeast asia

Credit: Essential Humanities, <http://www.essential-humanities.net/world-history/east-asia/>

Where is Korea?: Strategic Location

[comments on the maps of Asia and the world in the preceding slide]

- Vietnam, being part of the Sinitic civilization, is often and rightly grouped with other Northeast Asian countries and should be colored orange, too, in this map.
- Korea is in the heart of Northeast Asia. It has the size of Great Britain or the State of NY. Since 1948 the country is divided into North and South at the 38th parallel, but the Korean peninsula was a unified nation since the 7th century. They both benefited and suffered from their strategic location, surrounded by great nations, China, Japan, Russia, and more recently the U.S. Being at the crossroad of major civilizations, Korean culture flourished. Koreans have long been curious and open-minded about new knowledge and culture, contrary to the nickname of the “Hermit Kingdom,” given the nation due to the very unfortunate recent history. However, their desirable land has also been prey to the ambitions of their strong neighbors, and Koreans have a proverb saying “When whales fight, the back of the shrimp between them bursts.”

Number of Koreans (Total 83 million)

Regions with significant Populations:



Republic of Korea

50,535,493 (2016)

[The average life expectancy (2013 WHO data) is 81.6 years, which is 16th in the world.]



Democratic People's Republic of Korea

25,301,307 (2016)

[Life expectancy 69.50 years (2012)]

Diaspora

7,268,771 (2011)

<https://en.wikipedia.org/wiki/Koreans>

Koreans and Indians lead Northern Virginia's Asian population boom

<http://www.washingtonexaminer.com/koreans-indians-lead-northern-virginias-asian-population-boom/article/116434>

Northern Virginia has monopoly on state's Asian communities									
	Total	Total	% of all	10-year	Total	10-year	Total	10-year	Total
	population	Asian	residents	change	Korean	change	Indian	change	
Fairfax	1.08m	189,661	17.5%	51%	41,356	48%	43,956	71%	
Loudoun	312,311	46,033	14.7%	408%	4,386	397%	19,822	752%	
Prince William	402,002	30,317	7.5%	183%	4,747	180%	5,853	210%	
Arlington	207,627	19,931	9.6%	22%	1,849	18%	4,154	25%	
Alexandria	139,966	8,432	6.0%	16%	1,143	-14%	1,761	8%	
Virginia	8.00m	439,890	5.5%	69%	70,577	56%	103,916	113%	

Source: U.S. Census Bureau

Gross Domestic Product 2015

Gross domestic product 2015		
Ranking	Economy	(millions of US dollars)
1	United States	17,946,996
2	China	10,866,444
3	Japan	4,123,258
4	Germany	3,355,772
5	United Kingdom	2,848,755
6	France	2,421,682
7	India	2,073,543
8	Italy	1,814,763
9	Brazil	1,774,725
10	Canada	1,550,537
11	Korea, Rep.	1,377,873
12	Australia	1,339,539
13	Russian Federation	1,326,015
14	Spain	1,199,057
15	Mexico	1,144,331
16	Indonesia	861,934
17	Netherlands	752,547
18	Turkey	718,221
19	Switzerland	664,738
20	Saudi Arabia	646,002

Gross National Income per capita 2015, World Bank Atlas method:

<http://data.worldbank.org/indicator/NY.GNP.PCAP.CD>

(US dollars)

- Korea, Rep. 27,440
- Brazil 9,850
- China 7,820
- India 6,020

The size of the economy of China, India, and Brazil is the 2nd, 7th, and 9th respectively, compared to South Korea's (11th) but as of 2015, the Gross National Per Capita Income of each of the three countries is far less than that of South Korea's. By the way, compare South Korea's current 2015 income per capita with that in 1962, which was \$87. Today, South Korea's is thought to be about 20 times that of North Korea. (By Google.com, NK's is \$1,800 est. in 2011, and SK's is \$34386.57 USD in 2015.)

South Korea has the 15th highest Human Development Index (HDI), which measures the quality of life.

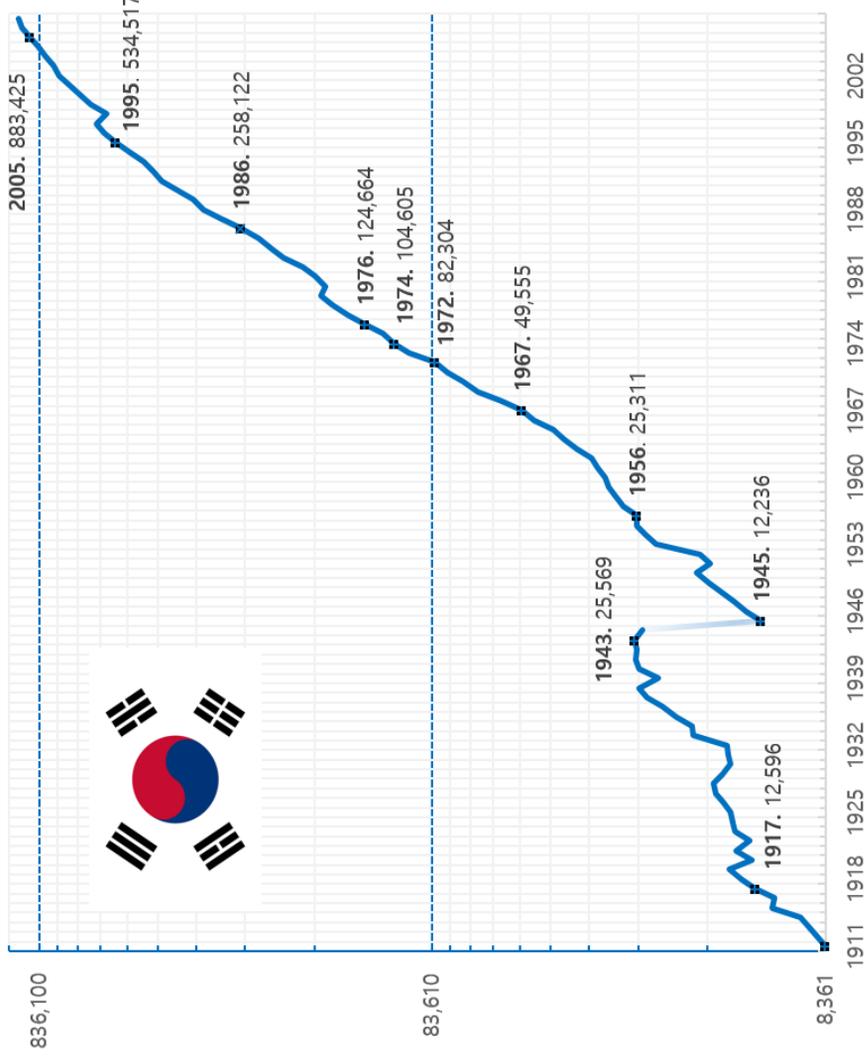
[The Human Development Index (HDI) measures a country's overall achievement in its social and economic dimensions, which are based on the health of people, their level of education attainment and their standard of living (The Economic Times, <http://economictimes.indiatimes.com/definition/human-development-index>).]]

2013 (Pocket World in Figures, 2016 ed., *Economist*, p. 30)

1. Norway	94.4	11. Ireland	80.9
2. Australia	93.3	12. Sweden	89.8
3. Switzerland	91.7	13. Iceland	89.5
4. Netherlands	91.5	14. United Kingdom	89.2
5. United States	91.4	15. Hong Kong	89.1
6. Germany	91.1	South Korea	89.1
7. New Zealand	91.0	17. Japan	89.0
8. Canada	90.2	20. France	88.4
9. Singapore	90.1	24. Finland	87.9
10. Denmark	90.0	57. Russia	77.8

“Miracle on the Han River”?

Progress in every aspect of life in South Korea has helped change Korea’s image from that of the victims of war and colonization in a most drastic way. People have called the fast economic development the “**Miracle on the Han River.**” Well, there is no miracle, and teachers and students must and will soon learn how all this was possible from studying about Korea’s past and present.



https://upload.wikimedia.org/wikipedia/commons/6/6e/South_Korea_GDP_%28PPP%29.png

Koreans have contributed to world civilization:

- King Sejong: Alphabet [NB. Korea's literacy rate today is near 100% in both Koreas]
- Movable Types and other Scientific Inventions
- Medical Encyclopedias
- Celadon
- Confucian Philosophical Debates
- Buddhist Sutras, Monuments, Arts, ...

Many Koreans are today's world leaders:

- Ban Ki-Moon, the 8th and current Secretary-General of the UN
- Jim Yong Kim, the 12th and current President of the World Bank
- Nam June Paik, a ground-breaking video artist
- Jhoon Rhee, the Father of American Taekwondo
- In research, teaching, and small businesses
- World's most wired country

Korean products are leaders in the manufacturing and popular world, including electronics, cars, and TV's, etc. Samsung and LG are

two of the most respected trademarks today. Korea has hosted the Olympics and the World Cup. Korean athletes have excelled in the Olympic games, and dominate the golf tournaments. Most important of all, Koreans have become a **donor country** from being a receiver of aids in a lightening speed.

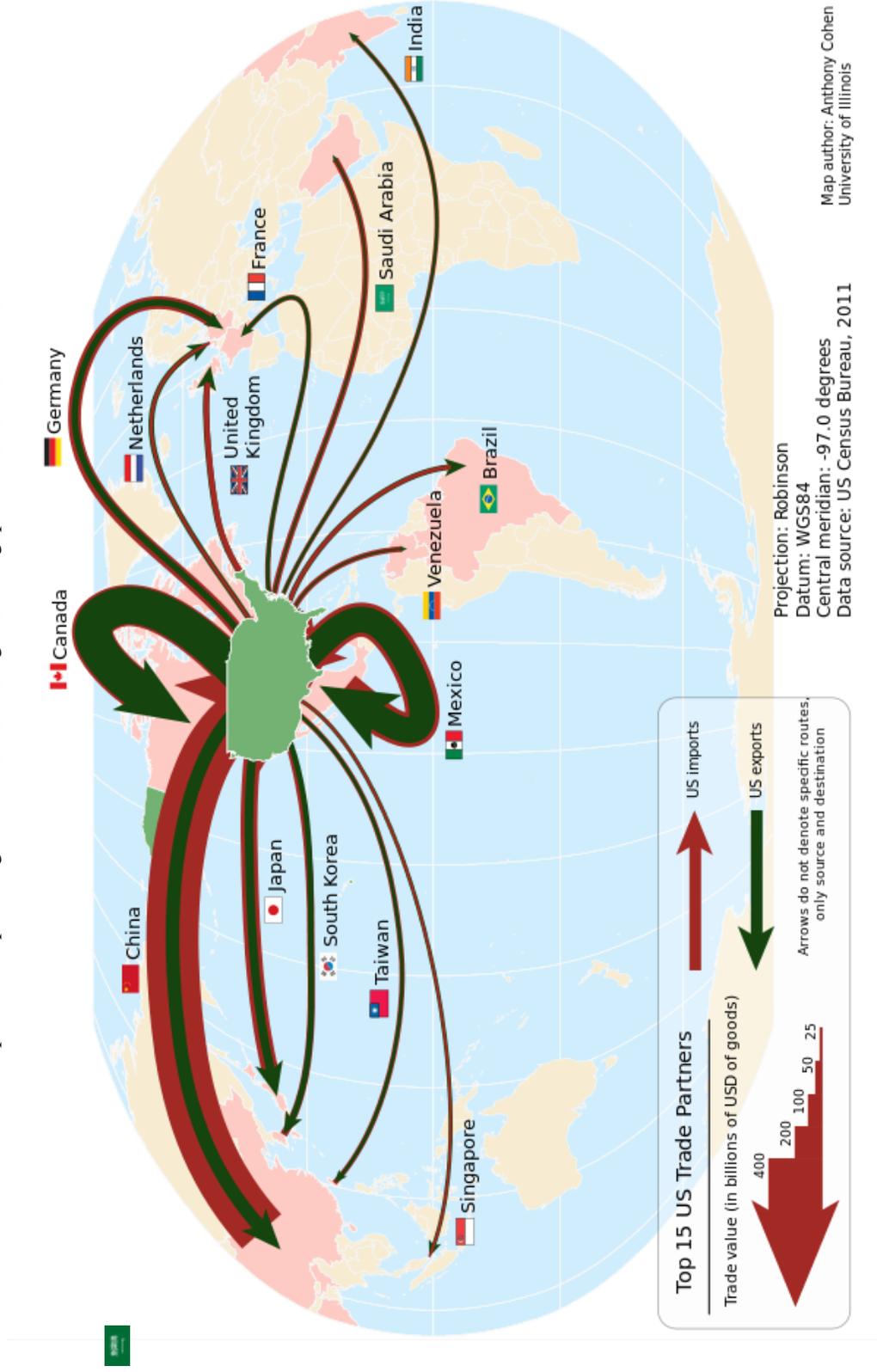
“Korean Cool”*

Korean fashion, food, and entertainment have created a new phenomenon, called Korea-Wave (K-Pop, K-Drama, K-Lit., even to some people’s revulsion).

*Choi, Mary H.K., 2014. *Seoul Survivors: ‘The Birth of Korean Cool,’* by Euny Hong, Sunday Book Review, August 29, 2014, *New York Times* (http://www.nytimes.com/2014/08/31/books/review/the-birth-of-korean-cool-by-euny-hong.html?_r=0).

Korea is the 6th largest trading partner of the United States.

https://en.wikipedia.org/wiki/List_of_the_largest_trading_partners_of_the_United_States



Knowing about Korea is learning about the U.S. as well as about East Asia

KoreaCHRONOLOGY1901-1960_YiKyongsik_RASvoI048-5

The fate of Korea and Koreans has been so intertwined with that of the U.S., especially since the last century. Korea is an essential part of the great East Asian civilization. Best universities and colleges have recognized these facts and established Korean studies programs, and most East Asia-related courses at college level today necessarily include Korea as an integral component. High schools, and sometimes schools at the lower level, have begun to realize the obvious absence of education or even worse, unhelpful misconceptions about Korea. But, as they say in Korea, “Well begun is half done” **시작이 반이다.** So, let us start now!

US-ROK Alliance since 1945

- The harsh 35-year rule by colonization of the Korean peninsula by the Japanese (1910-1945) came to an abrupt end on August 15, 1945, as a result of the atomic bombing of Hiroshima-Nagasaki by the US.
- Within less than a month of liberation, on September 2, 1945, Allied Forces Supreme Command (General Douglas MacArthur's Headquarters) announced occupation of SK by US Forces and NK by USSR Army.
- The U.S. military government directly ruled South Korea under General John Hodges until 1948. The partnership has been bound in blood since the outbreak of the Korean War in 1950. During that war, 36,516 Americans died pushing North Korean troops out of the South and up to the Yalu River border with China. The U.S. still maintains wartime operational control of South Korean forces, a situation unique to the U.S.-ROK alliance.

Korea's Long Lasting Dynasties

Until 1910, when Korea fell to the ambition of Japanese imperialism for 35 years, which was followed by the Western type of democracy, Korea was a kingdom. In spite of numerous invasions by foreign countries, including China, Korea has maintained its sovereignty. Korea has had some of the longest lasting dynasties in world history. The Silla Kingdom lasted almost a thousand years, Koryŏ almost 500 years, Paekche almost 700 years, Chosŏn more than 500 years.

China-Korea-Japan Timeline

Approximate Date	China	Korea	Japan
before 1000 BC	Longshan (2500 BC) Shang (1600-1046 BC)	Neolithic	Jomon
1000 BC - 500 BC	Western Zhou (1046-771 BC) Spring & Autumn (770-475 BC)	Old Joseon (NK; 1000-108 BC) Introduction of bronze (ca. 800 BC)	Final Jomon (1000-300 BC)
500 BC - 1 AD	Warring States (475 BC - 221 BC) Western Han (206 BC - 9 AD)	Introduction of iron (300 BC) Buyeo (Manchuria; 200 BC - 494 AD)	Yayoi (300 BC - 300 AD)
1 AD - 300 AD	Eastern Han (25 AD - 220 AD)	Proto-Three Kingdoms (Samhan)	Late Yayoi
300 - 600	Six Dynasties (221-581) Sui (581-618)	Three Kingdoms (300-668)	Kofun (300-552) Asuka (552-645)
600 - 900	Tang (618-906)	Unified Silla (668-935) Balhae (Manchuria, 698-926)	Nara (645-794) Early Heian (794-900)
900 - 1400	Northern Song (960-1127) Southern Song (1127-1279) Yuan (1279-1368)	Goryeo (936-1392)	Late Heian (900-1185) Kamakura (1185-1392)
1400 - 1900	Ming (1368-1644) Qing (1644-1911)	Joseon (1392-1910)	Muromachi (1392-1568) Momoyama (1568-1615) Tokugawa (1615-1867) Meiji (1868-1912)
1900 - 1945	ROC (1911-1949)	Japan colonizes Korea (1910)	Taisho (1912-1926) Showa (1926-1989)
1945 - present	PRC (1949-present)	Korean War (1950) and North-South split (1953)	Akihito (1989-present)

<http://www.art-and-archaeology.com/korea/history.html>

Korea during the Three Kingdoms + Kaya period (c. 400 CE).

Included much of Manchuria today



Koguryō (37 BC - 668 CE)

Paekche (18 BC - 660 CE)

Silla & Unified Silla (57 BC

-668- 935 CE)

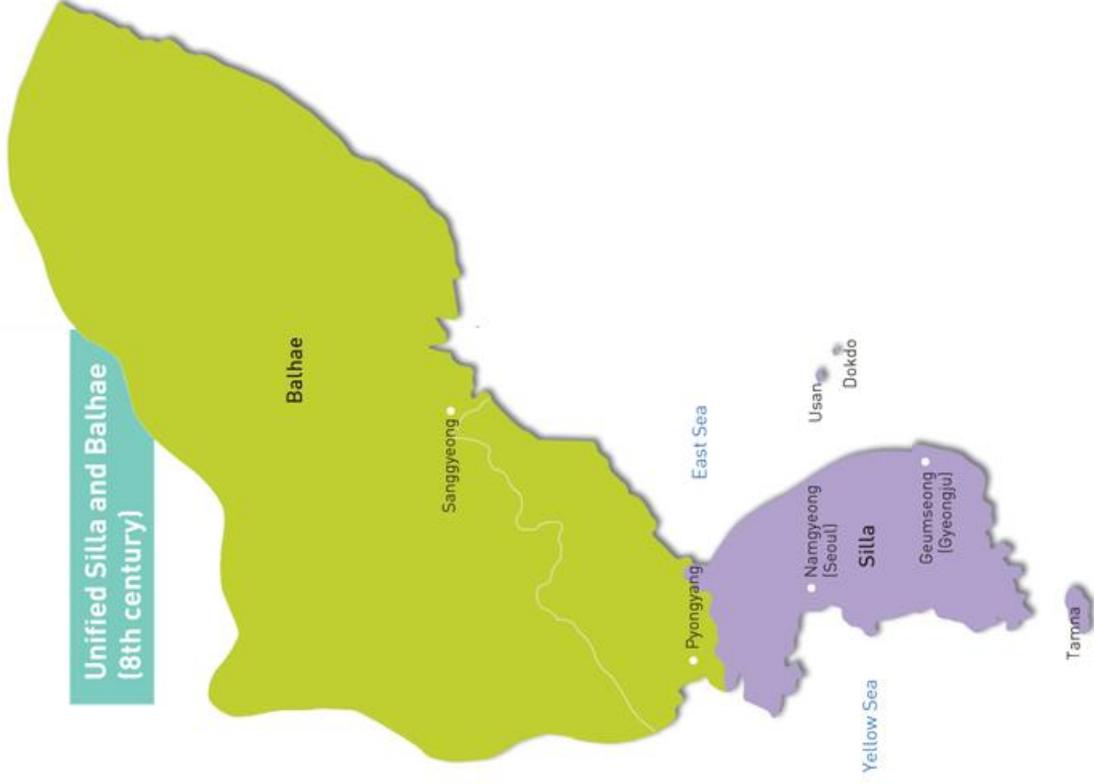
Kaya (42 - 562 CE)

Silla's Long Dynasty with Refined Culture

Silla Dynasty, encompassing Silla and Unified Silla (57 B.C.-668-935):

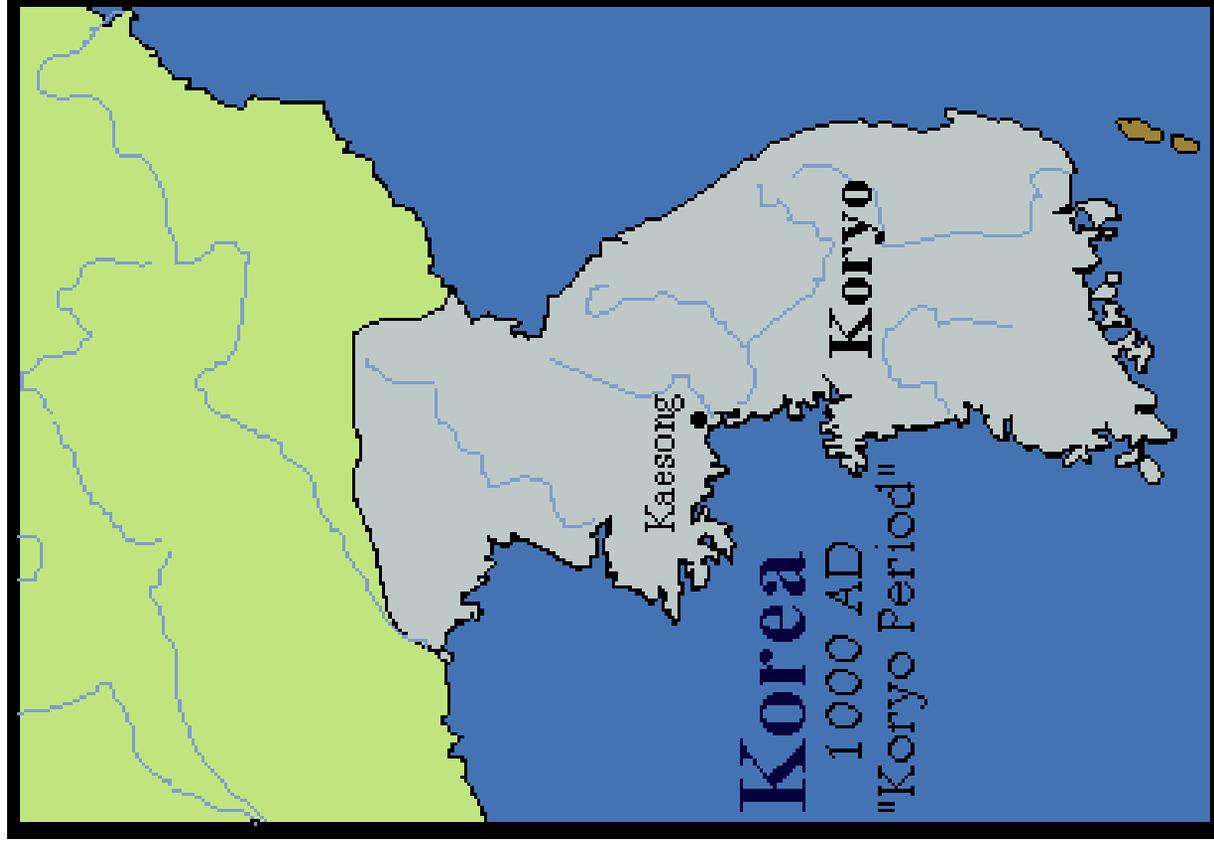
- Meritocratic political system with sophisticated bureaucracy.
- Hwabaek (Council of Nobles)
- Hwarang (Flower Youth)
- Shamanistic and Buddhist culture
- Formal education in Korea started in the Three Kingdom era. At least 59 students from Silla passed the Chinese civil service examinations (Kim-Renaud 1991:311).

Unified Silla (668-935): Alliance with Tang China; The capital city, Sorabö (now called Kyöngju), was the 4th largest city in the 7th-8th-c. world.



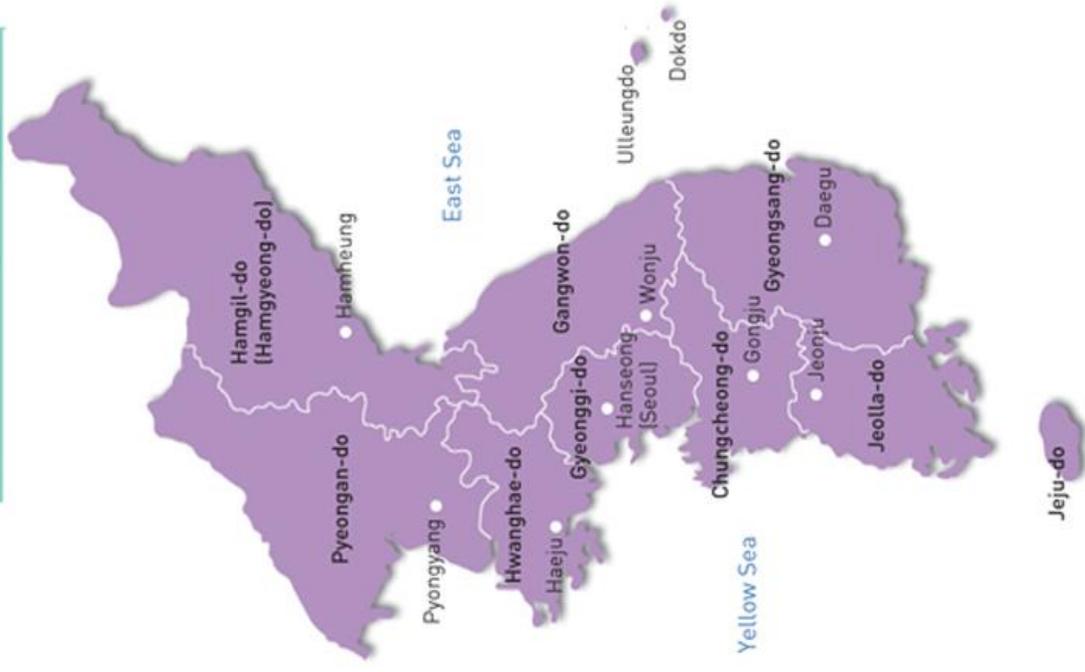
<http://www.cotf.edu/ete/modules/korea/kshilparh.html>,
http://www.korea.net/korea/kor_loca.asp?code=M03

Koryŏ Dynasty (918-1392)



Chosŏn dynasty (1392-1910)

The Joseon Dynasty
(15th century)

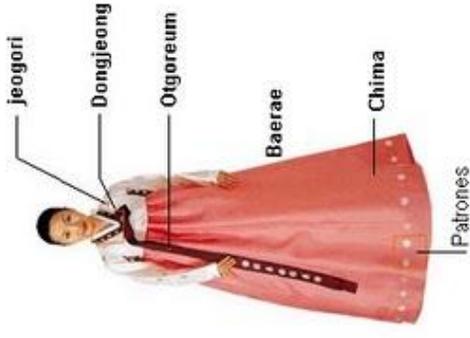


Sinitic Civilization

- With Chinese characters, came Chinese arts, literature, social systems, and government structures.
- Korea played an important bridge between China and Japan. Paekche (18B.C.-660) was a major influence on Japanese culture.
- Koreans continued to have cultural exchange with both China and Japan. Korean Buddhist buildings, sculptures, paintings, metalwork, pottery and many other cultural artefacts were treasured by the Japanese.
- Not only did Japanese learn Chinese characters from Koreans but also the ways of modifying them to create their own writing system (Syllabary or Kana) to write their language, which is genetically and typologically very different from Chinese but similar to Korean.

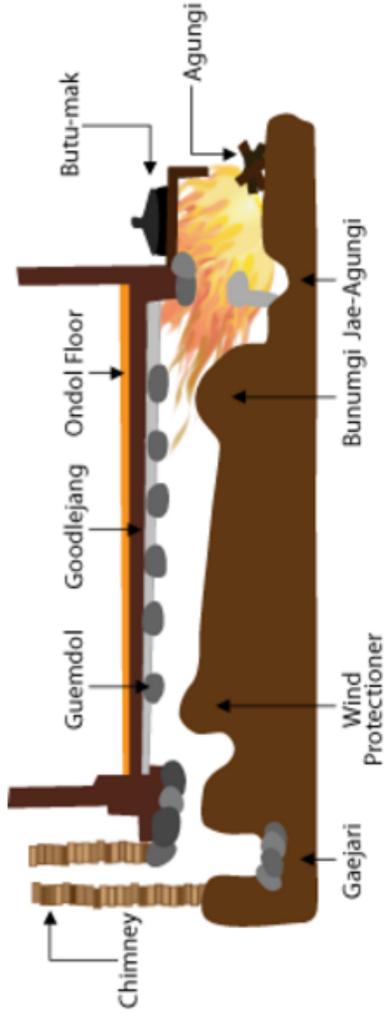
However, Koreans are Unmistakably Identifiable:

- Clothing (Hanbok)
- Food (Kimchi)
- Shelters (Ondol)
- Alphabet (Han'gŭl)



Koreans can type directly their language on a keyboard in Korean, which neither Chinese nor Japanese can do. They need to first romanize their language, which are then converted into Chinese characters and the Japanese syllabary after a few more maneuvers.

Age-old Korean *ondol* heating system



<http://wikivisually.com/wiki/Ondol>

UNESCO World Heritage/Historic Sites (16)

Korea (DPR)

[Koguryo Tombs](#)

[Kaesong](#)

Republic of Korea

[Gyeongju](#)

[Gochang, Hwasun, and Ganghwa](#)

[Dolmen](#)

[Seokguram Grotto and Bulguksa](#)

[Temple](#)

[Haeinsa Temple](#)

[Jongmyo Shrine](#)

[Changdeokgung](#)

[Palace Complex](#)

[Hwaseong Fortress](#)

[Jeju](#)

[Royal Joseon](#)

“The United Nations Educational, Scientific and Cultural Organization (UNESCO) seeks to encourage the identification, protection and preservation of cultural and natural heritage around the world considered to be of outstanding value to humanity. This is embodied in an international treaty called the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted by UNESCO in 1972.” (<http://whc.unesco.org/en/about/>)

A Long History (5,000 years; over 2,000 years' recorded history)

- Did you know Korea has over 36,000 dolmens, half of all the domens in the world? —Burial sites in Megalithic culture: some weighing as much as 60 tons.
- People began settling in the Korean peninsula 700,000 years ago. They were most probably hunter-gatherers.
- The Neolithic Age from around 8,000 B.C., when people began cultivating land and using stone tools.

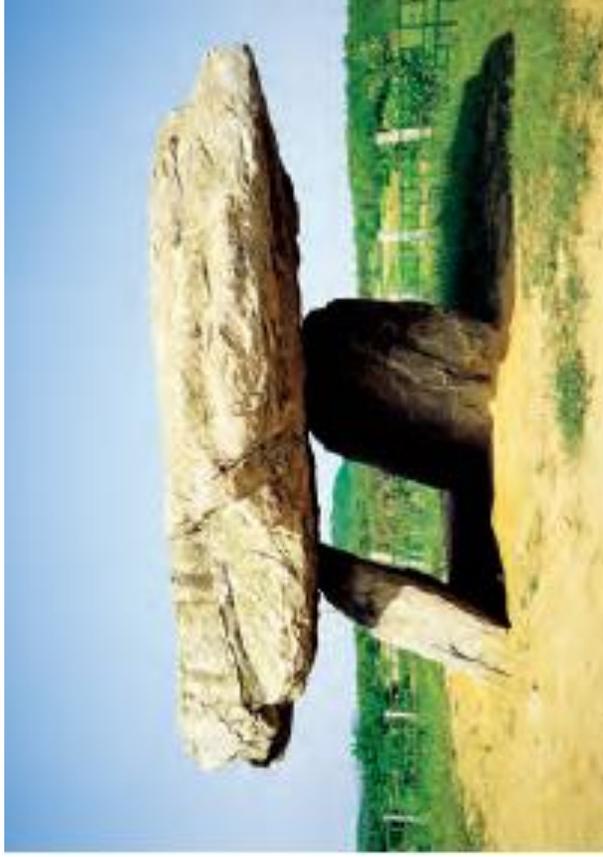


Table-type dolmens in Bugeun-ri, Ganghwa.

<http://www.korea.net/AboutKorea/History/The-Beginnings-of-the-Countrys-History>

- The Bronze Age (17th c, 10th c. B.C.-)

- Kojosŏn (or Ancient Chosŏn, often translated as ‘the Language of the Morning Calm’), 2333 B.C. -108

B. C. (?)[A brief period of the Han Commanderies, which soon were defeated by Koguryŏ in 313.

Pulguksa Temple, 751, Silla



Chongmyo Shrine

The central Confucian shrine of Chosŏn (1392-1910), housing the spirit tablets of Chosŏn kings and their consorts.



http://french.visitkorea.or.kr/fre/SI/SL_FR_4_2_1_1.jsp?cid=333794

UNESCO Memory of the World (13)

<http://www.unesco.org/new/en/communication-and-information/memory-of-the-world/register/access-by-region-and-country/kr/>

	<u>Archives of Saemaul Undong (New Community Movement)</u>		<u>Nanjung Ilgi: War Diary of Admiral Yi Sun-sin</u>
	<u>The Archives of the KBS Special Live Broadcast "Finding Dispersed Families"</u>		<u>Printing woodblocks of the Tripitaka Koreana and miscellaneous Buddhist scriptures</u>
	<u>Baegun hwasang chorok buljo jikji simche yojeol (vol.II), the second volume of "Anthology of Great Buddhist Priests' Zen Teachings"</u>		<u>Seungjeongwon Ilgi, the Diaries of the Royal Secretariat</u>
	<u>Confucian Printing Woodblocks</u>		<u>The Annals of the Choson Dynasty</u>
	<u>Donguibogam: Principles and Practice of Eastern Medicine</u>		<u>Hunminjeongeum Manuscript</u>
	<u>1980 Archives for the May 18th Democratic Uprising against Military Regime, in Gwangju, Korea</u>		<u>Uigwe: The Royal Protocols of the Joseon Dynasty</u>
	<u>Ilseongnok: Records of Daily Reflections</u>		

UNESCO's Memory of the World Register lists documentary heritage which has been recommended by the International Advisory Committee, and endorsed by the Director-General of UNESCO, as corresponding to the selection criteria regarding world significance and outstanding universal value.

Chikji, 1377*

the world's oldest movable metal type



The essentials of Zen Buddhism compiled by the Paegun in the late Koryŏ period and was printed the old Hŭngdŏk-sa temple in Ch'ŏngju City. [Note: Johann Gutenberg prints the 42-line Bible at Mainz in Germany in 1454 – the first book to be printed with movable type in Europe.]

Koryŏ Tripitaka Koreana (1251), Haeinsa Temple 81,137 Wooden Blocks



An Ultimate Confucian Achievement

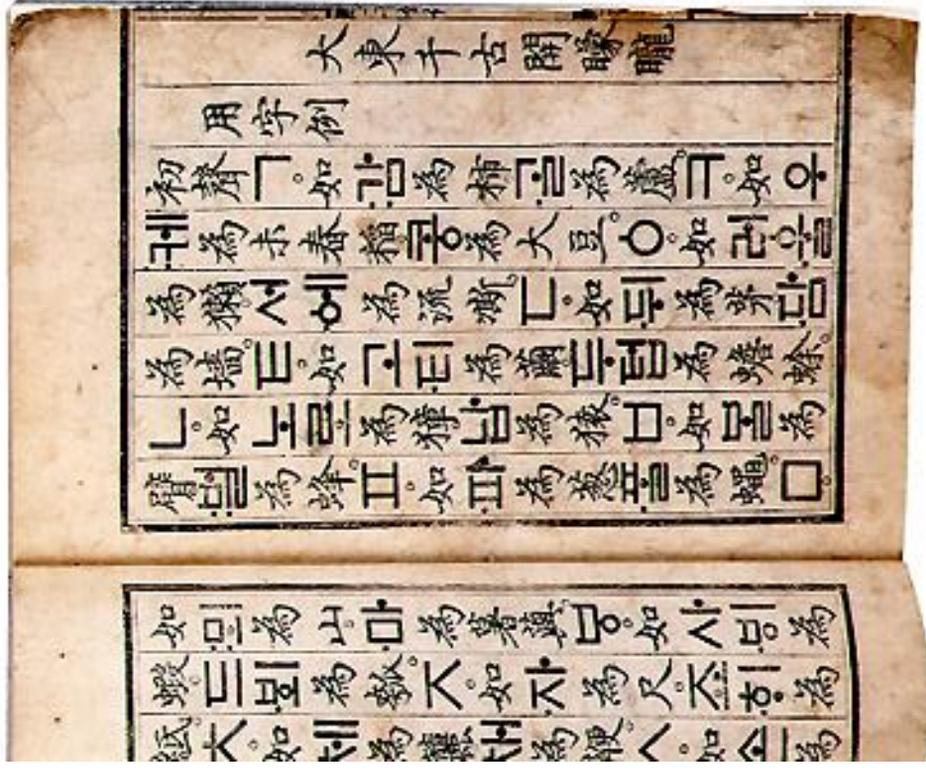
훈민정음

Hunmin chōng'üm

訓民正音

The Correct Sounds for the
Instruction of the People

(1446)



Thought Systems

Koreans have embraced various religions and philosophical schools, but not by proselytization, but from their inherent curiosity and as different forms of knowledge.

- Shamanism
 - Buddhism
 - Confucianism
 - Daoism
 - Christianity
 - Other
- ==

Shamanism

Animism: Spirit in real and imaginary beings of nature

Siberian *Saman* ‘human intermediaries flying between the world of the living and that of the spirits’

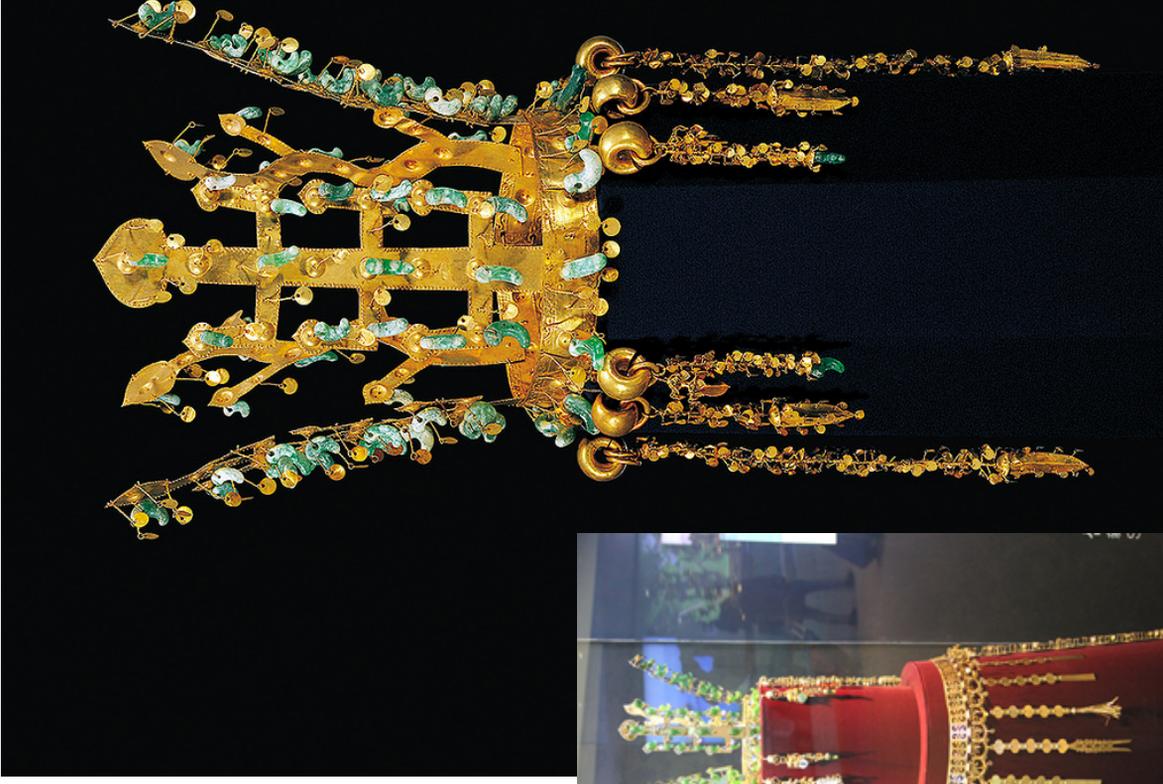
It is highly likely that early rulers were Shaman priests.

- **5th-6th c. Silla**
Gold and Jade
Crown

Cosmic tree (heavens,
earth, and nether
world)

Cosmic reindeer with
golden antlers rising in
the east (Altaic
mythology)

<https://www.flickr.com/photos/101561334@N08/16464725548/>



farm3.staticflickr.com/2898/14296097058_fbe02bc6b9_b.jpg

Taoism

The Korean Flag is called 'the Banner of the Great Ultimate (T'aegŭk, 太極)'



- Korean people's preferred color white is the background representing peace and purity.
- The circle in the middle represents balance in the universe, called the Ŭm/Yin (blue)-Yang (red), emphasizing people's harmony with contrasting entities, including nature and other human beings.
- The trigrams represent movement and harmony as fundamental principles. Each trigram symbolizes one of the four classical elements, heaven, earth, fire, and water, representing different cycles, directions, relationships, and moral values.

https://en.wikipedia.org/wiki/Flag_of_South_Korea

East Asian Cosmology



Essential Points (Five Directions):

1. Dragon: East, Blue/Green, 3 to 7 a.m., Wind, Spring, Wood
2. Phoenix: South, Red, 9 a.m. to 1 p.m., Hot, Summer, Fire
3. Tiger: West, White, 3 to 7 p.m., Dry, Autumn, Metal
4. Turtle or Tortoise: North, Black, 9 p.m. to 1 a.m. Cold, Winter, Water
5. Ox: Center, Yellow, Interval hours, Wet, Turns of season, Earth

Prayers as Decorations: Auspicious Writings/Paintings

Symbols of Fecundity, long life, prosperity, filial piety, and learning

Kang康, Nyǒng寧, Su壽, Pok福
Kogok曲玉



10 Symbols of longevity,

Shipjangsaeng十長生
Children (boys)
Peonies
Books



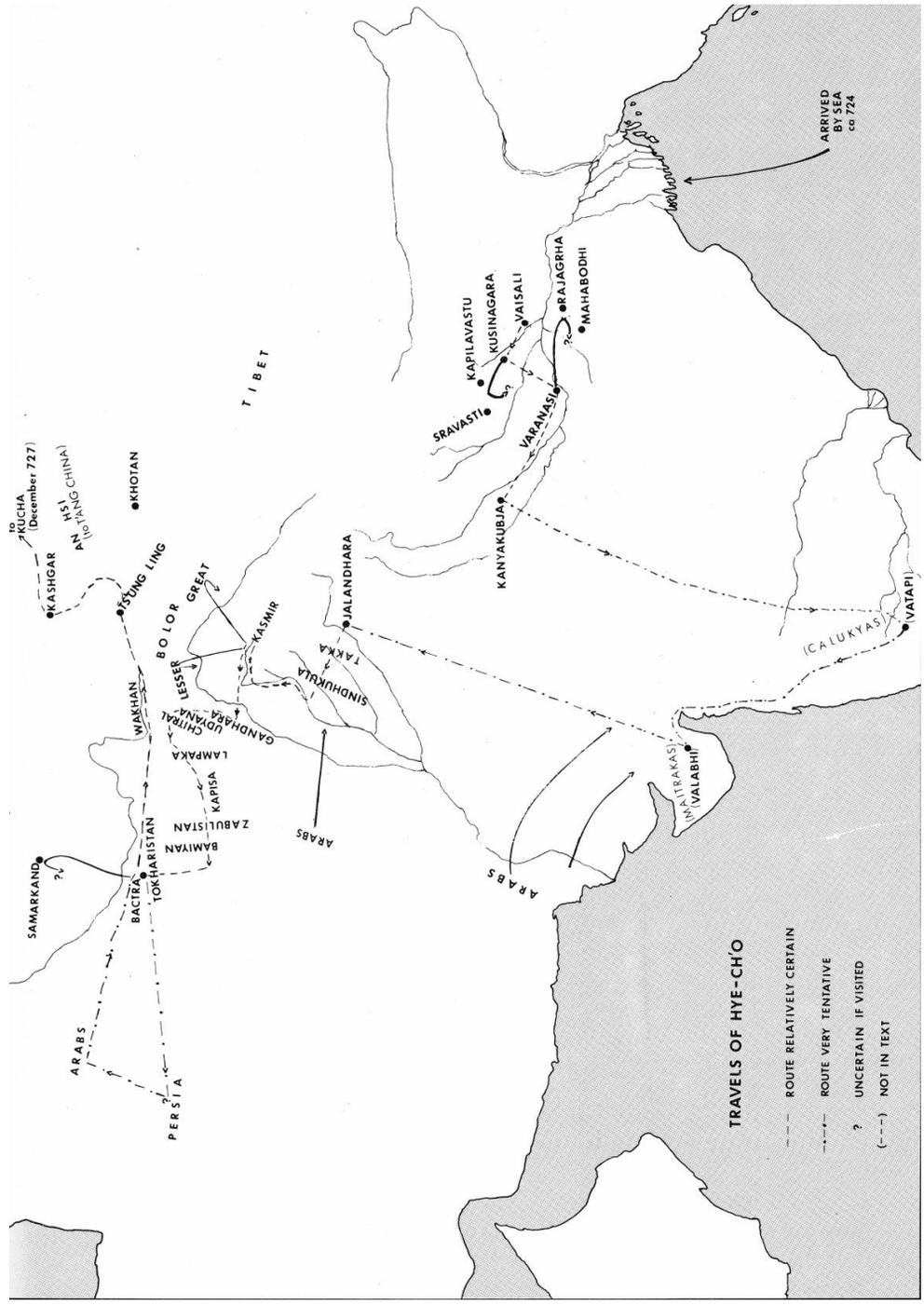
Buddhism [Sakyamuni 'The enlightened, holy, teacher, ascetic of sakyā']

“State religion for 865 years (527-1392), making seminal contributions to the development of major Buddhist schools in East Asia, e.g., the Great scholiasts Wŏnhyo (617-686) and Ŭisang (625-702) influenced Fa-tsang (613-696), the systematizer of the Chinese Flower Garland school, the commentaries of Wŏnch'uk (613-696) on such texts as *the Explanation of Profound Mysteries Scripture* exerted a profound influence on early Tibetan Buddhism; and Musang (680-762), the Silla monk of the Meditation school active in the Szechwan region, was the first Ch'an master known to the Tibetans. Great Master Wŏnhyo, whose goal was to harmonize the doctrinal differences of various schools, may be considered the originator of the ecumenical tradition so characteristic of East Asian Mahayana Buddhism.” (xix-xx, Sourcebook of Korean Civilization, ed. by Peter H. Lee (ed.) with Donald Baker, Yongho Ch'oe, Hugh H.W. Kang, and Han-Kyo Kim, 1993, Columbia University Press)

Sökkuram (8th c., Silla)



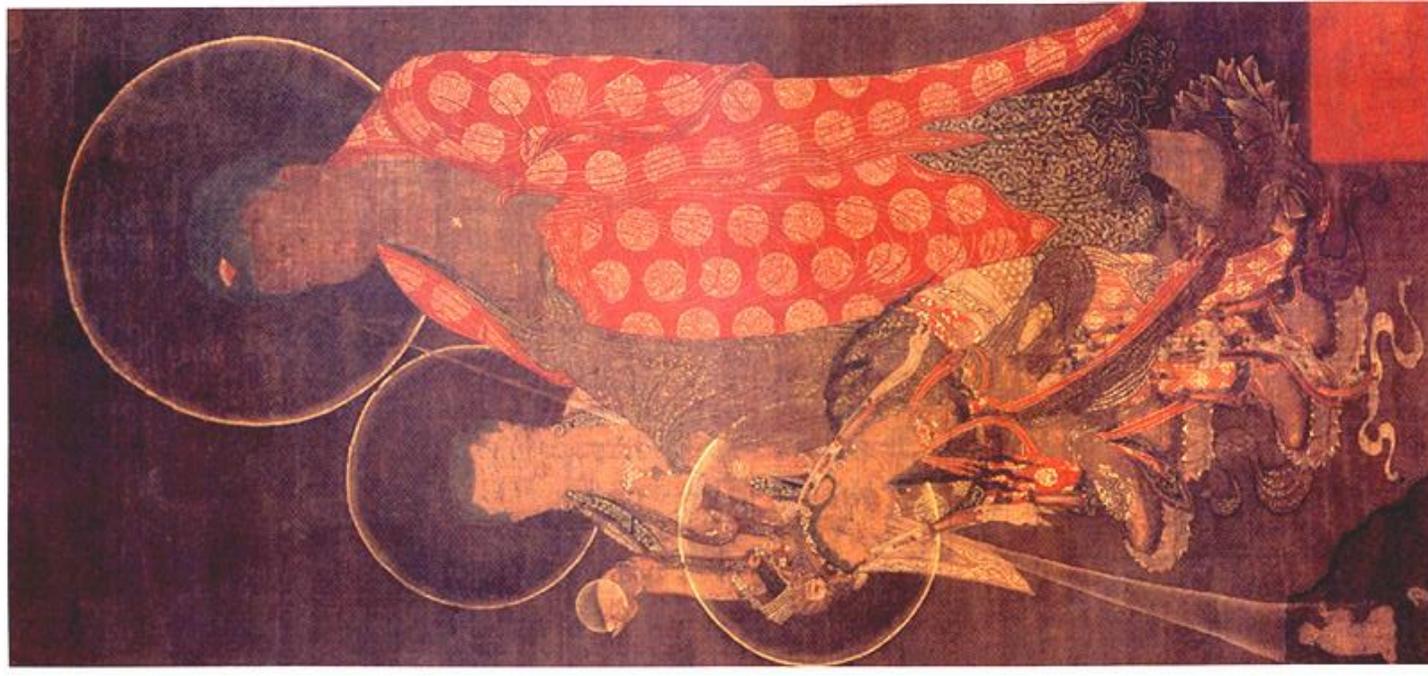
Buddhist Monk Hyech'o's (704-787) Pilgrimage ca 724 – December 727



Source: *The Hye-Ch'o Diary: Memoir of the Pilgrimage to the Five Regions of India* (往五天竺國傳), discovered in Cave 17 at Dunhuang, China, by Paul Pelliot, and owned by the National Library of France (Pelliot chinois 3532). Hye-Ch'o/Hyech'o "described his personal observations and experiences as well as local tales and legends that he heard while traveling some 40 countries and regions over four years. His record is regarded as one of the most valuable works of travel literature in the world, along with Great Tang Records on the Western Regions written by the seventh century Chinese dharma master Xuanzang, The Travels of Marco Polo of the 13th century, and The Journey by the 14th-century Muslim traveler Ibn Batutta." (World Heritage Site, "<http://www.worldheritagesite.org/tags/tag.php?id=881>")

Amitabha Triad

14th c. Koryŏ 110x51
cm, Leeum,
Samsung Museum of Art



Yi Hwang (T'oegye, 1501-70)

one of the foremost Confucian scholars of Chosŏn Kingdom.
There is a very active T'oegye Society in Japan even today.



Koreans imported Christianity without being proselytized, as was the case with other foreign thought systems.

Roman Catholicism was first introduced during the late Chosŏn dynasty period, but not by proselytization by foreign missionaries, although they were invited by Korean Christians later. In 1603, [Yi Kwang-jŏng](#), Korean diplomat, returned from Beijing carrying several theological books written by Matteo Ricci, a Jesuit missionary to China. He began disseminating the information in the books and the first seeds of Christianity were sown. In 1758 King Yŏngjo of Chosŏn (r. 1724-1776) officially outlawed Catholicism as heresy. Roman Catholicism was re-introduced in 1785 by [Yi Sŭng-hun](#). Many Korean Christians were martyred, especially during the Catholic Persecution of 1801, and finally in the Catholic Persecution of 1866, in which 8000 Catholics across the country were killed, including nine French missionaries. <http://www.lonelyplanet.com/south-korea/seoul/sights/museums-galleries/jeoldusan-martyrs-shrine#ixzz4lshM3gfs>

Chöltusan 'Beheading Hill'

Up to 2000 Korean Catholics were executed in 1866 following a royal decree, most thrown off the high cliff here into the Han River



Education

Koreans strongly believe in meritocracy. The leaders, including the kings, must be the best educated.

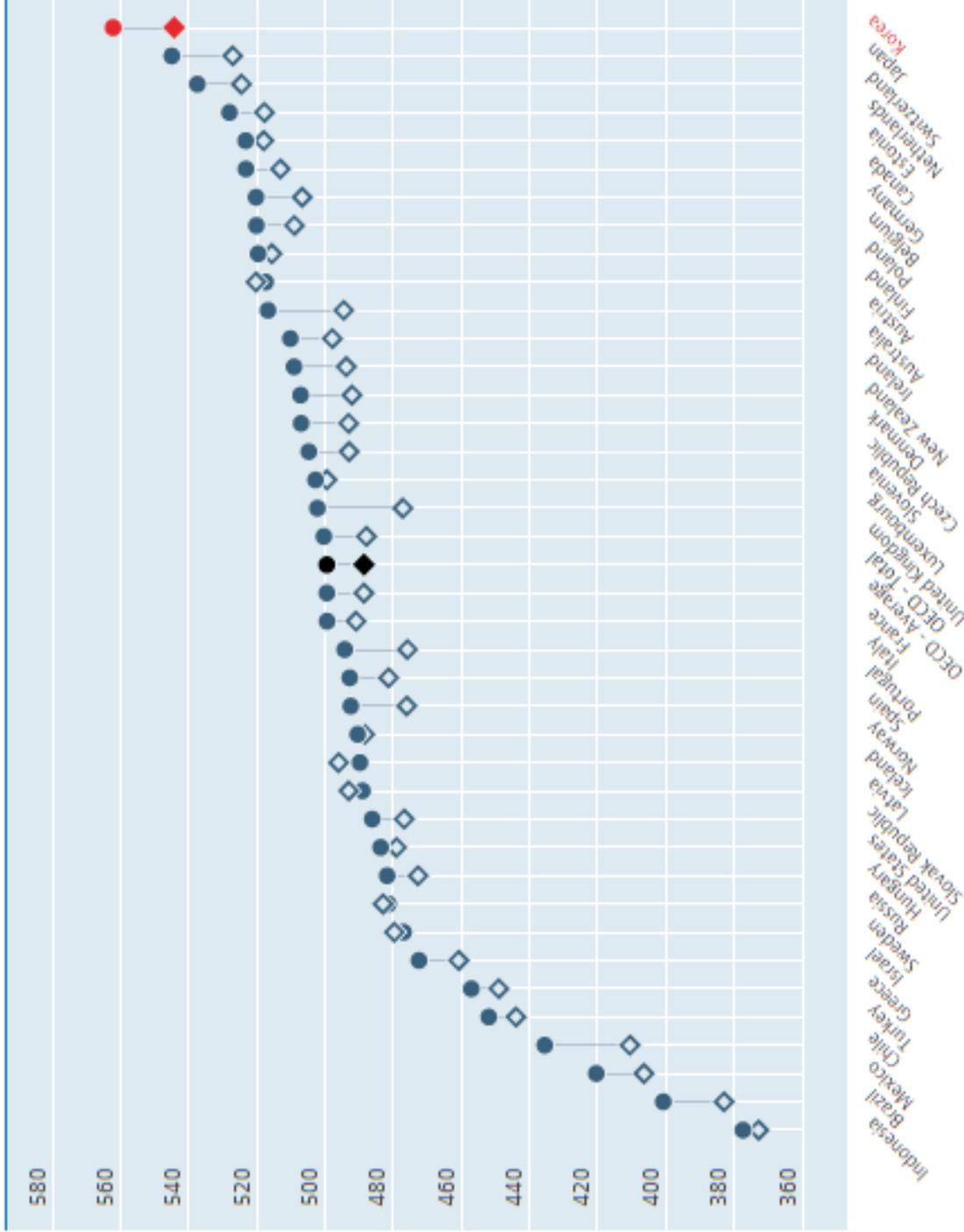
Education is pursued with almost religious fervor. Fairness in measuring qualifications is also emphasized.

Reading Performance (PISA) Boys / Girls, Mean Score, 2012



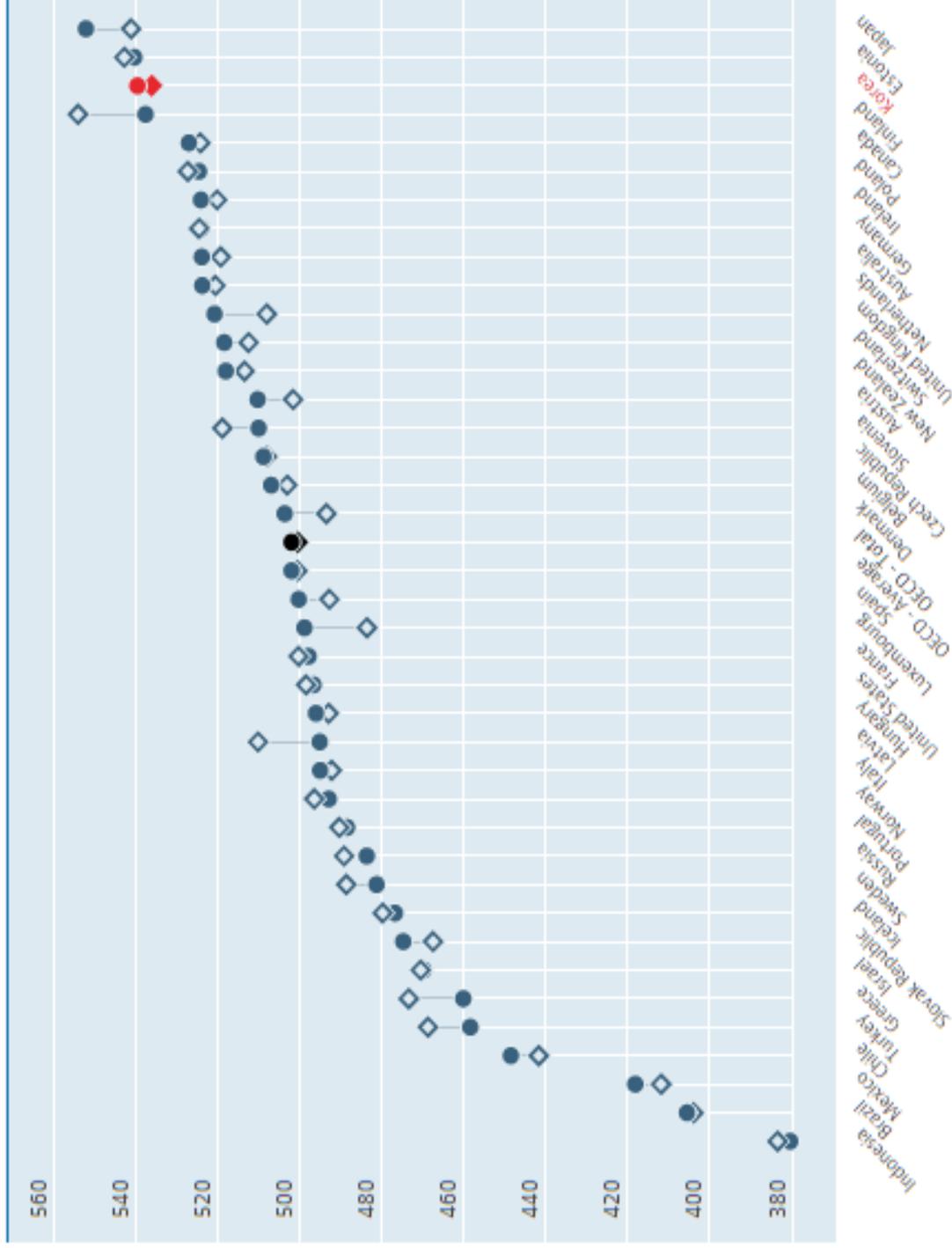
<https://data.oecd.org/pisa/reading-performance-pisa.htm#indicator-chart>

Mathematics Performance (PISA) Boys / Girls, Mean Score, 2012



<https://data.oecd.org/pisa/mathematics-performance-pisa.htm#indicator-chart>

Science Performance (PISA) Boys / Girls, Mean Score, 2012



<https://data.oecd.org/pisa/science-performance-pisa.htm#indicator-chart>

Korean students lead the democracy movement.



April 19, 1960 (https://en.wikipedia.org/wiki/April_Revolution)



May 18th Minjung Memorial Tower, commemorating the Kwangju Democratic Uprising, May 18 to 27, 1980 (https://en.wikipedia.org/wiki/Gwangju_Uprising)

Declaration of Democracy



On June 29, 1987, Roh Tae-woo, a presidential hopeful of the ruling party, made a special announcement to the effect that he would accept the people's request for democratization and direct election of the President.

(<http://www.korea.net/AboutKorea/History/Transition-Democracy-Transformation-Economic-Powerhouse>)



After Roh's declaration a tearoom advertises 'free tea on a happy day like today.' The photo of the images taken by Young-Key Kim-Renaud at the exhibition on Korean democracy, "Votes and Voices: the Advance toward Democracy in Korea," Wilson Center, May 25, 2017.

Economic Development, Modern Democracy/Free Speech and Social Movements

1. The labor movement is hurting the society and economy.
2. People have also turned their attention more to history and international relations.
 - a. Memory and reconciliation, especially with Japan(Comfort Women, Name of the Sea of Japan/East Sea, and Tokto/Takeshima, Collaborators)*
 - b. Nationalism and related Anti-Americanism and pro/con about the newly developing Korea-China relations
 - c. Foreign workers, multiculturalism, human rights issues

Koreans Are Still Having History Issues with Japanese

The painful memory of the Japanese colonial period (1910-1945) is still oppressing many Koreans' psyche. In all areas, the Japanese tried to belittle or annihilate Korea's identity and proud past, prohibiting Koreans from speaking their own language and exploiting men for hard labor and women for sexual abuse. One royal palace was turned into a zoo. Koreans, of course, soul-searched and blamed their own weakness first, but never forgot the humiliation they felt being enslaved by the people for whom they considered themselves as teachers.

"Comfort Women" Remembered

'Comfort women' statue explained

Girl

"The girl represents those who were forcefully and systematically sexually abused by the Japanese (during WWII)."

Hair

"We showed how these girls had their relationships (with family and friends) cut off against their will through the statue's cropped hair."

Face

"The face is of one who is angry about their treatment, but unafraid and with the will to resolve this issue."

Bird

"The bird is a symbol of peace, freedom and liberation. It connects those victims who 'returned to the sky' and the ones who are still left on the ground."

Empty Chair

"People can sit in the shoes of the victims and think 'what if it was me?', 'what if it was my family, my sister?'"

Fists

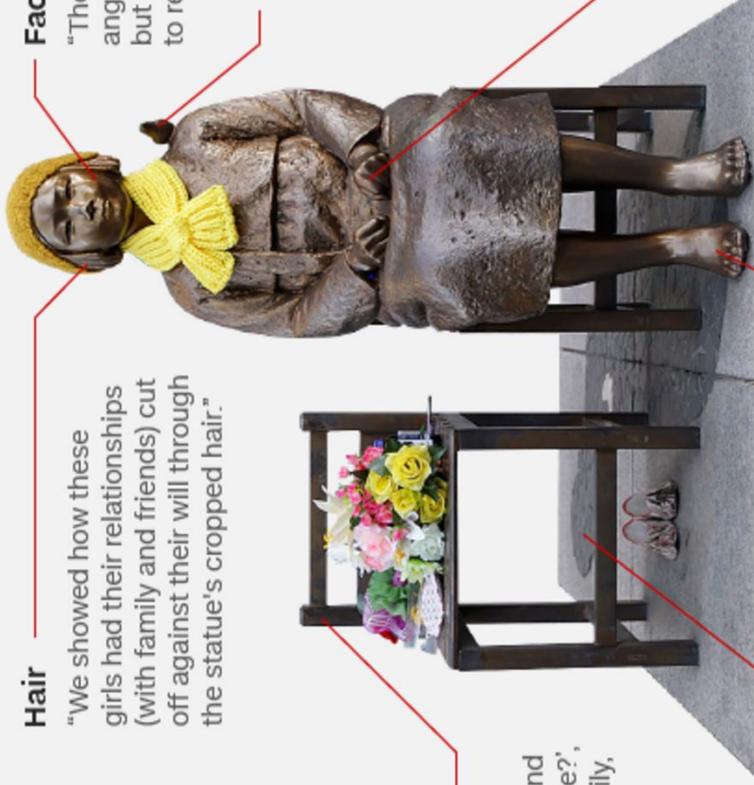
"The clenched fists represent how the victims will no longer stay silent about Japan's war crimes and want to tell the truth."

Shadow

"Despite the statue being a girl, its shadow is that of an old woman. It represents the hardship the victims had to suffer all this time."

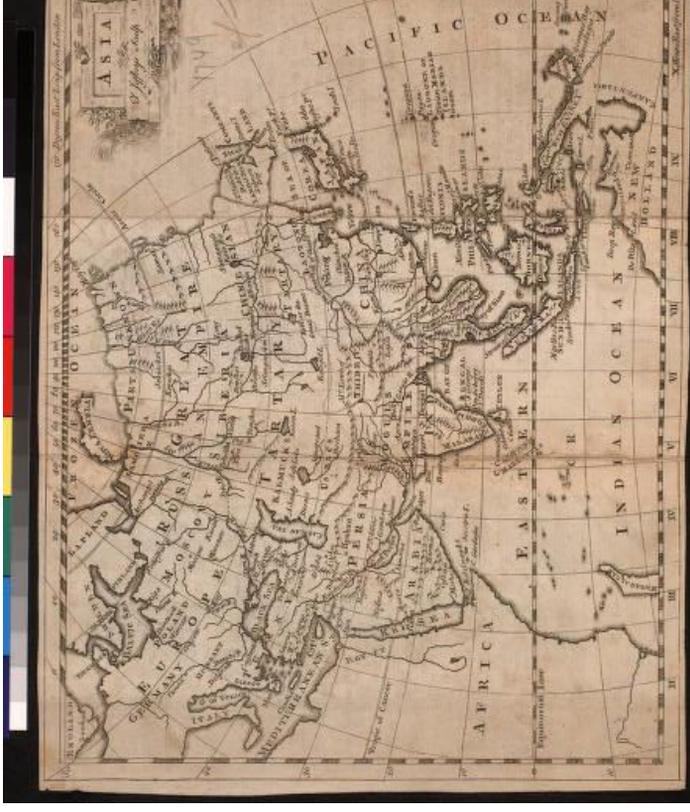
Heels

"The heels are unattached to the ground, this represents the unstable lives of the victims, regarded as 'sluts' or 'prostitutes' and treated coldly by society."



Map of Asia

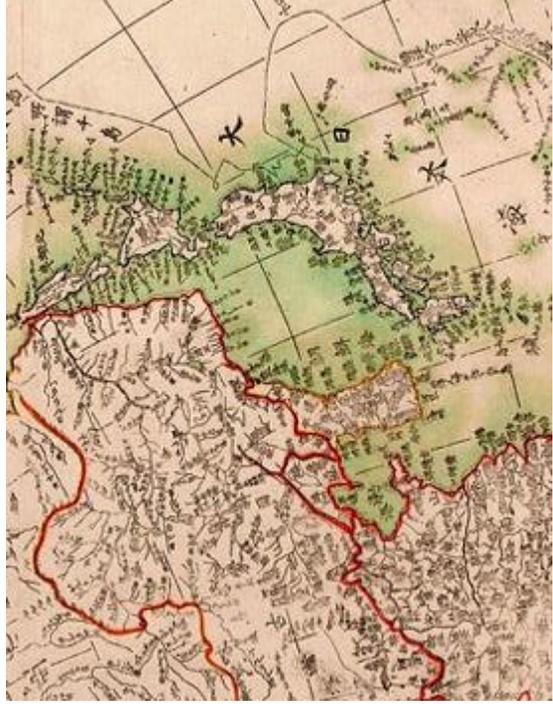
by Thomas
 Jefferys,
 London,
 1771, USC
 Libraries



le St. Robert de Vaugondy, France, 1751, Private Collection



T.G. Bradford, Boston, 1835, USC Libraries



“Sea of Joseon” (朝鮮海) in the Shin-man-jung-jeon-do (新訂萬國全圖), a map made in 1810 in Japan. Seoul Arts Center image

Tokto/Dokto; Takeshima

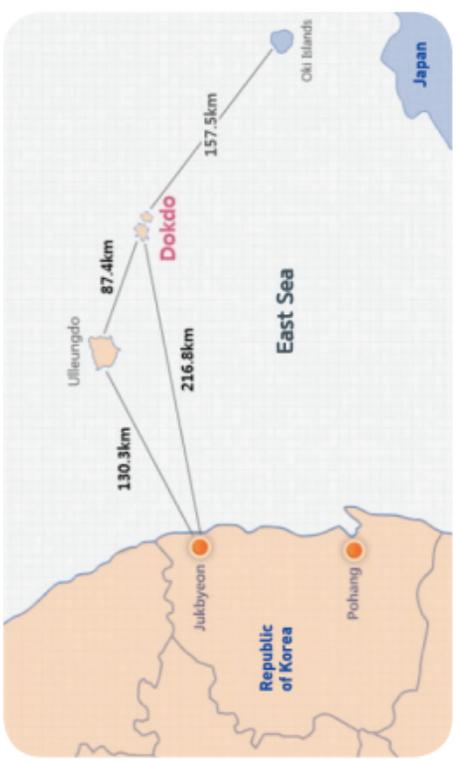
The Liancourt Rocks, also known as Tokto or Dokdo in Korean, and Takeshima in Japanese, are a group of small islets in the Sea of Japan. While South Korea controls the islets, its sovereignty over them is contested by Japan.

South Korea classifies the islets as Dokdo-ri, Ulleung-eup, Ulleung County, North Gyeongsang Province. Japan classifies them as part of Okinoshima, Oki District, Shimane Prefecture.

Le Liancourt, the Franco-English name of the islets, derives from the name of a French whaling ship which came close to being wrecked on the rocks in 1849 (https://en.wikipedia.org/wiki/Liancourt_Rocks)



Tokto~Dokto獨島/Takeshima竹島/ Liancourt Rocks



North Korea's Last Card and the Prospect of Reunification



South Korea's Changing Demography

Currently there are more than 500,000 migrant workers total, including about 65,000 undocumented workers, and marriage migrants (predominantly female) number around 300,000. In a country which has always boasted about their “unique race”, the changing demography has created social issues, and the problem will surely be more challenging if and when the peninsula is unified, in view of the fact that North Korea has been closed to the outside world for decades. See Katharine Moon 2015.

An Old Korean Saying: "The shrimp's back bursts when it gets caught up in a whales' fight." Do Koreans think their country is still a shrimp among whales? It may be until the peninsula is reunited.



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Korea in AP World History Textbooks: Perspectives

Jay Harmon, Houston Christian High School, Houston, Texas

The College Board's Advanced Placement World History program began in 2001 and has seen enormous acceptance among US students and teachers, growing faster than any other AP subject. One reflection of that growth is the addition of several World History textbooks aimed at the AP World History market, primarily in the United States. This paper will offer an explanation for AP World History's popularity and will reflect on where Korean history fits into both the AP World History curriculum and in one popular textbook, Bedford St. Martin's *Ways of the World*.

Korea in AP World History Textbooks: Perspectives

Jay Harmon, Houston Christian HS

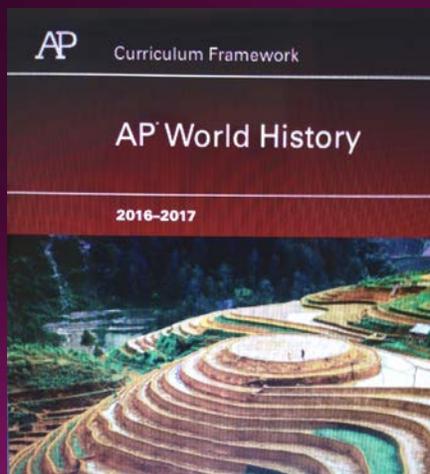
- The College Board's Advanced Placement World History program began in 2001 and has seen enormous acceptance among US students and teachers, growing faster than any other AP subject. One reflection of that growth is the addition of several World History textbooks aimed at the AP World History market, primarily in the United States. This paper will offer an explanation for AP World History's popularity and will reflect on where Korean history fits into both the AP World History curriculum and in one popular textbook, Bedford St. Martin's *Ways of the World*.

The general goals of AP World History are that students learn about World History from a global perspective and learn to use historical thinking skills to analyze the past. Educators use the College Board's AP World History Curriculum Framework to teach these goals. The Curriculum Framework is a roughly two-hundred page document that outlines the AP World History curriculum—the material that may appear on the APWH exam--and provides guidance for teaching historical thinking skills such as comparison, continuities and changes over time and recognizing historical perspectives, and others.

Goals Of AP World History

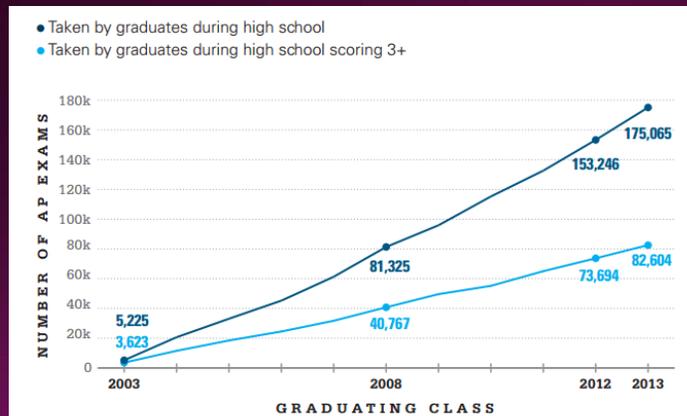
Students learn about World History from a global perspective and learn to use historical thinking skills to analyze the past.

College Board's AP World History Curriculum Framework



The AP World History program grew out of a perception in the United States that a global, rather than a western view of world history was due. There were many factors for this perception; among them were the decline of the Western empires after World War II, and increased international connections because of internet and other communications technologies. The first AP World History exam was taken by 22,000 US high school students in 2002. In 2016, 370,000 students—primarily in the US—took the exam. The number of students taking the exam outside the US has grown as well.

Advanced Placement World History has grown faster than any AP program.



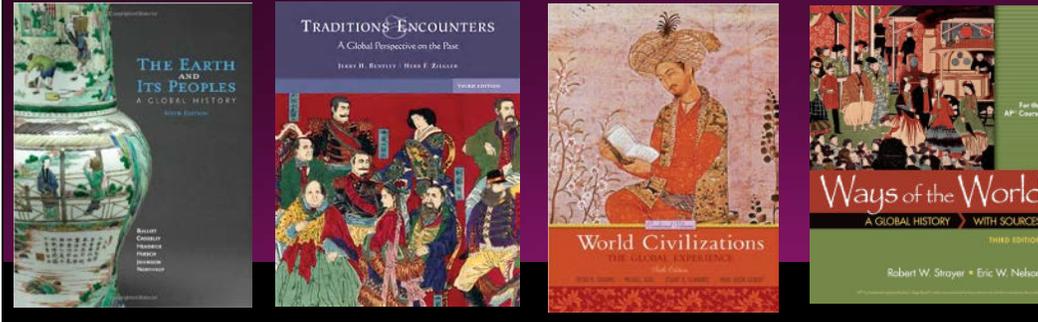
A few AP World History textbooks were on the US market in time for the 2001-02 school year. Today, there are many more titles offered by American textbook companies. Among the most popular are:

- *The Earth and Its Peoples*
- *Traditions and Encounters*
- *World Civilizations: The Global Experience*
- *Ways of the World*
- *Voyages in World History*
- *The World's History*
- *Worlds Together/Worlds Apart*

All these textbooks take a broad approach to World History. For example, these texts often focus on regional interactions within a time period, such as “East Asia 600—1450 C.E.”

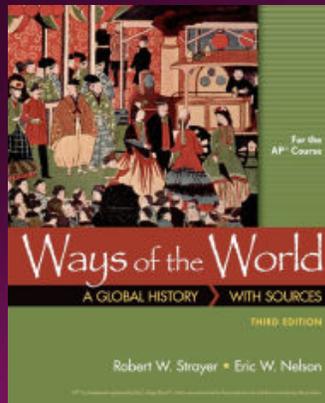
Korea is usually included in the broader context of “East Asia”: Korea, China and Japan.

Sample AP World History Textbooks



One such AP World History textbook is *Ways of the World*, by Dr. Robert Strayer and Dr. Eric Nelson (Bedford/Saint Martin's Press).

Focus: Korea in *Ways of the World*, by Robert Strayer and Eric Nelson (Bedford/St. Martin's Press)



Like in similar textbooks, *Ways of the World* contains relatively few specific references to Korea in its 1000-plus pages. A sample:

- Korean culture and society over time (usually in the context of influences from other East Asian cultures)
- Religion in Korea, such as Buddhism, Confucianism, Neo-Confucianism, Daoism and Christianity
- The Silla, Koryŏ and Chosŏn dynasties are discussed.
- The tribute system with China and Mongols
- Korea's connections to the Silk Roads

- Political, social and economic interactions with China, Japan and the West (particularly the U.S. in the 20th century)
- The DPRK (North) and ROK (South) conflict, in context of the global Cold War
- Korea's place among the "Asian Tigers" "economic miracles".

References to Korea in *Ways of the World*

- Separate and specific references to
- Korean culture and society over time
- Religious influences: Buddhism, Confucianism, Daoism, Christianity
- The Silla , Koryo and Joseon Dynasties
- The Tribute System
- Connections to Silk Roads
- Interactions with China, Japan and the West
- The Cold War
- "Asian Tigers" --- as well as Comparisons and CCOT

Most of the time in U.S. World History textbooks, Korea is seen as a part of the "East Asian Network" of politics, societies and economics, and often influenced by China, Japan and the Mongols. In the mid 20th century, Korea is seen as being influenced by the West, especially the U.S. However, the good news is that the wheel is turning and today Korea is seen as influencing other cultures with exports from Dae-woo and Hyundai, K-Pop, TV shows like K-Dramas and Korean barbeque.

Where does Korea "fit" in U.S.-based World History books?

- Usually, as one of three agents in East Asian politics, society and economics. Korea is rarely presented as an independent, self-contained culture.
- In the mid 20th century, Korea is seen as being influenced by the West, especially the U.S.
- However, the good news is that the wheel is turning and Korea today is seen as influencing other cultures with exports from Dae-woo and Hyundai, K-Pop, TV shows like K-Dramas and Korean barbecue.

What trends can we expect in AP World History and in these textbooks? A global approach to World History will continue to increase in popularity. Interest in East Asian perspectives and East Asian history will increase as more of the world's economy shifts in that direction. Digital textbook resources will continue to grow. In the US, debates will continue over what should be included in global history curriculum and textbooks.

Future Trends in Textbooks: USA

- A global approach to World History teaching will continue to increase in popularity.
- As more of the world's economy shifts to Asia, so will interest in Asian topics in World History.
- EBooks and on-line resources will greatly change the textbook market, leading to even more choices.
- Debates between local and national standards in history education has become and will continue to be an important political topic in the USA and create increased concerns for textbook writers and publishers.

What I Learned About Korea from Teaching There

By: David Libardoni

Like many college students who choose to go abroad after graduating, South Korea offered an opportunity to immerse myself in a culture much different from my own—and hopefully have some adventure along the way. After growing up in the Greater Boston area and attending Tufts University, it was time to get out there, take a leap of faith, and discover what the world had to offer.

What attracted me to South Korea in particular was the inspiring story that most of us are familiar with: an economic miracle that emerged from war in the mid-20th century and transformed into a global player in Asia and around the world. Here's a country that could provide a key example of how the forces of globalization, technology, and modernity can shape a culture, and what it might tell us about other countries confronting these same forces today.

But what I learned over those two years is actually a much larger, more compelling story of the Korean peninsula and the people who have called it home for millennia. Somehow, despite its location in between two vast, dominant nations, China and Japan, through periods of foreign invasion and occupation, and in the face of rapid economic growth and development, the Korean people have persevered and retained a unique, proud and rich cultural tradition. South Korea is wonderful case study for learning about cultural identity, and I would like to touch on just a few experiences from my time living there.



A group of middle school students from Kumsong Middle School in Naju, Chollanam-do, South Korea, Fall 2009

I spent my first year teaching and living in Chollanam-do, a rural province in the southwestern corner of South Korea. I lived with a homestay in a small house next to rice paddies and pear orchards. The parents did not speak English, but my three host brothers could carry on a basic conversation. As the honored guest of the home, I was given my own room and a bed, while my host family continued to follow the custom of sleeping on the floor. It was not as if the family was poor; they had three computers, musical instruments, and even a movie projector. They would just rather invest in education and technology for their children than contemporary household amenities. I taught at an all-boys middle

school, where, like my host brothers, most students only had a basic understanding of English. They were much more focused on playing soccer and the latest K-Pop music videos than learning a new language. Then in my second year, I lived alone in a one-room apartment in Ch'on'an, a city of about a half-million people roughly an hour by subway from Seoul. I taught at one of the top boarding schools in the country—think Welton Academy from Dead Poets

Society, but without the uniforms. These students were smart, diligent, and advanced English speakers, and loved learning about American culture too.

These two contrasting vantage points—rural versus city life, beginner versus advanced students, living with a host family versus living independently—revealed some common truths shared by all Koreans. One idea that influenced my time there was how Korea itself views the rest of the world. When I was there, I was first and foremost viewed not as an American, but as a foreigner, just like a Philippine farmer working in the fields or Japanese businessman visiting Seoul. Even as I learned more and more about Korean culture and social etiquette, and felt like I was really increasing my *nunch'i*, or situational awareness, I could never overcome the fact that I was always a foreigner in a land that over time became less and less foreign to me.



My host family and I enjoying a Korean BBQ dinner, Spring 2010

On the one hand, this viewpoint is understandable in the context of Korea's history, and has undoubtedly contributed to South Korea being one of the most homogeneous countries in the world. At the same time, however, it has produced a great sense of pride in the Korean people. Whenever Korea has a success, the country is united in its celebration. I remember living in Seoul for a few weeks in the winter of 2010, when the Winter Olympics were going on in Vancouver. It was about two in the afternoon Korea time, 9 PM yesterday Vancouver time, when hundreds of people on the streets had stopped walking, took out their smart phones, and watched live as Kim Yuna skated to an Olympic Gold in woman's figure skating. I also saw this pride when Korea hosted the G 20 meeting in the fall of 2010. I attended what was essentially a pep rally for the meeting, which Korea had decided to host as a 50,000 person music concert at Olympic Stadium to "cheer on" the diplomats. And just look at the images coming out of Seoul the last two weeks. Millions are protesting, together, and peacefully. This is the Korea I came to know.

Of course, Korea has great pride in its traditional culture, too. If you pick any type of Korean food or art, I guarantee there is a festival for it. Whether it is the annual Kimchi festival in Kwangju or the Korean folk mask festival in Andong, these events attract both young families eager to pass along these traditions to their children, and older folks who seek familiarity in a country that has changed so rapidly over the years. As my English co-teacher said to me once, sometimes his generation feels like they have one foot in the past and one in the present. And the best part for me, as a foreigner, was the willingness of the Korean people to always share these traditions with me. And, of course, the food!

Korea's social system also greatly influenced my time there. While the more strict tenets of the Confucian tradition may be a relic of the past, I could see on a daily basis how Koreans value and respect each generation. In each social situation I was in, whether it be communal meals with the school faculty or daily *Vaekwondo* lessons, Koreans always strived for this concept of *Ej ng*, which roughly translates to a sense of community and collectiveness. Koreans can be blunt sometimes, too, often commenting on outward appearance or probing about private matters. Even my youngest host brother would point at my belly after a big Korean *dctdgewg* meal and say "David, not good!" But it stems from a genuine concern for others that I felt from day one in my school and *j qo g'uc* {.

This sense of pride, perseverance, and strong social norms manifests itself in the quality and importance of education in Korean culture. It is no secret that while South Korea has one of the best educational systems in the world in terms of student performance, the students work extremely hard. School days are 10 hours long, with many students then going to private academies to continue studying late into the night. The pressure is intense, but perhaps most surprising was the largest source of that pressure—the students themselves. *Vj g{ " y cpv' vq" uweeggf . "tgeqi pk lpi "vj g"ghqtu"r cuv" i gpgtcv kpu"j cxg"o cf g"vq"o qxg"vj gk" eqwpt { "cj gcf 0'*



The annual Field Day at Hanil High School, Mngju, Ch)uni ch) ngnam-do, South Korea, Fall 2010

Taking these experiences together, it became very clear to me from my two years teaching and living in Korea why it has blossomed into a 21st century leader in industry, technology, education and sports. Korea celebrates its heritage, takes pride in its traditions, has a collective sense of basic dignity and respect for each member of society, and invests in the education of its youngest citizens to pass those values on to future generations. It is a great lesson for all of us, and an especially great lesson for your students.

Korea through Multiple Lenses



The Value of Cross-cultural and Global Engagement

Good evening. My name is Megan Siczek and I am director and assistant professor in the English for Academic Purposes program here at the George Washington University. I teach academic writing to international students from all over the world and constantly engage the global in both my teaching and my research. As a preface to my talk about Korea, I'd like to share a series quotes from a research study I conducted with a colleague from GW's International Education program. These quotes help articulate the value of global education in the minds of local K-12 teachers:

- “Global competence means that we guide students on a path to be open and accepting and understanding and aware of the world around them and to want to be a part of it”

- “Respecting the ideas and views of people who were not raised in the same environment as you ... not necessarily knowing everything but being very open and aware, making yourself aware”
- “... helping students develop a sense of relationship with the world and not simply a sense of isolationism or privilege that separates”
- “... to apply a critical lens to global issues and interactions and wanting to go under a few more layers”
- “... to help students to see events that happen within the United States or within other countries from the points of view of many different countries not just how people in the United States view it, and that’s a huge concept”

Though I do not work in a K-12 teaching environment, I was asked to speak today based on my connection to the Republic of Korea. Though my direct experience in Korea seems to be stretching farther into the past, the fact is that these connections remain. I firmly believe that sustained—and engaged—cross-cultural contact orients us in new ways to ourselves and to others in potentially transformative ways. A simple family decision to travel to South Korea twenty years ago opened up a number of opportunities for me and gave me access to a rich and complex culture and people.

Multiple Lenses

1. My Experiences as an American in Korea
2. My Experience Working at the Embassy of Korea, Washington, DC
3. Interactions with Korean International Students at an American University
4. Relationships with Korean-American Friends

The title of my presentation tonight is “Korea through Multiple Lenses,” a title that I think reflects the experiences I have had across four main domains: First, my experience as an American in Korea; second, my experience as a researcher in the economic section of the Embassy of Korea in Washington, DC; third, my experience teaching international students from Korea at GW; and finally, understandings I have gained through Korean-American friends. I present these as a series of brief snapshots, through which I hope to convey the way that connecting with another

country or culture has the power to profoundly shape our lives. In line with the broader purpose of the *National Council for the Social Studies Annual Conference* and the impetus for gathering for this special event, I consider this presentation a testament to education that goes beyond the memorization of places, names, and dates and demonstrates the value of diverse experiences in a global context.

My Experience as an American in Korea

An American in Korea: Family Trip



My first connection to Korea, twenty years ago, was inspired by the U.S. army. While I was working on my Master's degree in Teaching English as a Second Language, my brother was a U.S. soldier, stationed at Camp Humphreys Korea. We knew little about Korea, but in honor of my brother, we made arrangements for a journey there. At this time, it was rare to see foreigners in Korea, even in the touristic areas of Seoul and other major cities. We stayed in Western hotel chains and did not interact deeply with the local culture, but the trip made a powerful impression on all of us. We were awed by the depth of Korean history and its imprint on the sites we visited, as well as the curiosity and charm of the local residents, some of whom stared blatantly at us and others—particularly school children—who chased after us shouting “hello” and even asking for our autographs. I also got a picture of the complex relationship between the U.S. and Korea, embodied in big and small ways, by my brother's mere presence there as a U.S. soldier.

An American in Korea: Teaching at Korea University



After that initial trip, I settled my mind on teaching there when I finished my Master's degree. I was offered a position teaching English at a well-known private university in Seoul and set to depart within days of officially being awarded my diploma. Two stories characterize my early experiences teaching in Korea.

When I first arrived at Kimpo Airport, after approximately 14 hours of travel, I was picked up by the young woman who worked as the administrator in the department I would be teaching in. She had been tasked with picking me up and driving me to the "Kisuksa," or foreigners' residence, where I would be living on campus. During the car ride, she handed me a piece of paper that had my teaching schedule on it. Classes were to start two days after I arrived. When I looked at the schedule, I saw blocks of teaching time allocated to the various classes I would be teaching, and I got a sick feeling in the pit of my stomach when I saw "law," "Korean language and literature," "home economics," and "public policy." I thought: "What have I gotten myself into?" It turns out that, contrary to my initial fear, I did not have to teach the content of law or home economics but that students were admitted to the university *into* certain majors based on their test scores and subsequently took their classes, including English, as a cohort. This was incredibly different from my experience selecting classes and a major at a U.S. university.

The second early experience happened on my first walk home. On my walk home to the foreigners' residence after the first day of class, I was walking up the narrow

street that led to a gate—and steep hill—that took me to my small apartment. Along both sides of the road stood young police in full riot gear and the smell of tear gas lingered in the air. I had only been in Seoul a few days and I was walking alone with no one to ask what was happening. For all I knew, war had broken out. I kept a steady pace and walked the rest of the way to my new apartment, only later learning that it was merely what the students called “protest season”—a time when university students commonly gathered as activists. Again, another experience that struck me as different from my own in meaningful ways.

My time teaching English at Korea University was in many ways characterized by privilege, and that privilege held many of us faculty removed from the local community. We taught our classes on a beautiful historic campus; we lived in a foreigner’s residence at the edge of campus; we socialized together or were taken out and treated by students or Korean friends. The students in my classes were warm, bright, and generally enthusiastic—quick to share kind notes or flowers on Teachers’ Day.

Many of the English language faculty developed a functional grasp of the Korean language, and a small handful deeply engaged with the local culture and language, but in truth English language was a commodity, and across the country there was a frenzy to learn English that implicated us in various ways. Despite this heavy investment in English language study, students in my classes at the university were sometimes reluctant to show their peers they spoke English well or even had an interest in English, though they were incredibly bright and capable. When I asked why, I was told that in Korea, peer relationships and hierarchies are incredibly powerful and that, as the saying goes, the nail that sticks out gets hammered down. Such observations and understandings were reinforced over time and highlight both the challenge and reward of teaching in Korea.

The Complexity of Korea



Though I always characterize my time in Korea as positive, I won't deny that a handful of my memories of Korea, even after all these years, have a raw edge. But this is the reality of being an American in another culture. A similar reality is surely evident in the experiences of Koreans living in a U.S. context. Understanding these realities—the lived experiences of others—is part of the package and not to be avoided when we engage in global education.

And when I reflect on my time in Korea, I see these paradoxes as a defining feature of the experience. Time and time again, the complexity of the society has emerged in my mind. For example, an urban traffic circle, with skyscrapers on all sides, with a traditional gate in the center. A modern wedding photograph taken at a historic site—a palace—with participants dressed in traditional hanbok yet the bride and groom in Western wedding clothes, later to change into their own traditional wedding clothes; the balcony of an apartment in a busy urban neighborhood with kimchi pots on it, a symbol of a modern family engaging in a traditional food practice.

An American Working at the Embassy of Korea

Working at the Embassy of Korea



The second lens through which I view Korea is that of an American working at the Korean Embassy. After I left my teaching job in Seoul, the cultural transition of returning to live in the U.S. was surprisingly eased by my first job in Washington DC. I was hired to be a researcher in the economic section of the Embassy of Korea on Massachusetts Avenue. In this position, I straddled two cultures daily. I was one of a handful of American researchers, and though many of them had an understanding of international affairs, few had any direct connection to—or experience with—Korea.

As part of my job I did desk research on economic and trade issues, attended and reported on hearings and events around the city, drafted and edited correspondence and speeches for diplomats, and—through these activities—gained access to both sides of a critical geopolitical relationship. At the same time, I lived the paradox of entering Korean territory at 8:30 AM and exiting back into Washington, DC at the end of the day. My time at the embassy added to my Korean experience and offered me a new lens through which to view my various relationships, as well as the diplomatic relationship between my country and the Republic of Korea.

Interactions with Korean International Students at an American University

The third lens through which I have viewed Korea is my interactions with the many international students from Korea I have taught at GW. I have taught many students

in the past 11 years but have distilled my observations into the campus spaces in which I believe diversity opens up opportunities for learning. First, in terms of peer-to-peer social relationships, I have increasingly witnessed students who would have otherwise remained separate seek one another through some aspect of popular culture. Both domestic and international students from other Asian countries have tapped into k-pop music, or Korean dramas, which in turn motivated them to take Korean language classes at GW.

I remember smiling to myself last year when, before class started, I overheard a conversation between two young Chinese women and a Korean one. They had discovered that they had a shared interest in a Korean actor they all thought was handsome, which led them each to find out that they were studying one another's language. The last thing I heard was a plan to meet together in the library to help one another study. This was a genuine and spontaneous opportunity engendered by a cross-cultural interaction, and from that day on those three young women sat near one another in class and clearly established a friendship. I have witnessed similar spaces of understanding open up in co-curricular settings, such as my time hosting a Korean dinner and movie night for students living in the residence hall where I served as a faculty guide.

Perhaps most notably, understandings of Korea have been developed and promoted in the writing classes that I teach. I have always endeavored to make major writing assignments link to global or cross-cultural themes, and Korean students in my classes have researched and written about a range of topics that connect their home country to the U.S. For example, students in my first-year writing course for international students typically write a contrastive analysis of one aspect of their home country's capital with Washington, DC. Students in my more advanced Writing in the Disciplines (WID) class designed and conducted surveys about their Korean peers' experiences with the English language.

Connecting to Korea: Research Paper Topics

American Multicultural Perspectives, Washington DC [Contrastive Analysis Paper]

- Military Partnership on Public Opinion from Two Perspectives: ROK and the U.S.
- Human Capital in Different Types of Capital City: Comparison of Political Capital Washington D.C and Multi-functional Capital Seoul
- Connecting Two Capitals: The Reconstruction of Seoul and the Economic Influence of the United States

English in a Global Context [Research Paper based on collection of survey data]

- Opportunity or Burden: When English Becomes a Requirement in Schools
- Survey of Language Use Preference among Korean International Students

University Writing [Final Research Paper]

- Transnational Adoption: Korea to the United States

And perhaps the most meaningful experience I have had with a writing assignment was with an American student who had been adopted from Korea as an infant into a New York Jewish family. She had never had any interaction with Koreans and knew very little about her heritage. For her research paper, she explored the theme of transnational adoption from Korea to the United States—a topic choice that forever changed her perspective. In fact, she emailed me before she graduated to tell me that, as a result of writing that paper, she had deepened her understanding of Korea and Korean culture and had plans to travel there to explore her heritage further as soon as she graduated.

Relationships with Korean American Friends

The fourth lens through which I have viewed Korean culture is through the experience of Korean and Korean American friends. As I was preparing this presentation, I asked two friends to share with me the one thing they wished others knew about Korea. Both were Korean American; one was born in the U.S. and the other immigrated with her family at a young age. Both of these individuals were socialized and educated in the U.S. but retained strong familial and cultural ties to Korea. Both moved back to Korea after earning their degrees and lived there for a number of years. In many ways, it can be said that what bound us as friends was our shared connection to Korea. In fact, had I not had my own experiences with Korea, these friendships might never have existed.

Their responses to my question about what they wished others knew about Korea spoke to the juxtaposition I referenced earlier—the many complexities of Korea—while at same offering a profound recommendation for *why* we need to educate ourselves to understand Korea and other cultures. One friend offered an extended an emotional explanation of the importance of not forgetting history:

“The first thing that comes to mind isn't necessarily about Korea's beauty or culture, rather about its somewhat forgotten history in the world: Japanese Annexation and how Japan completely denies their actions to Koreans. People around the world know quite well about the Holocaust, but not about Japan's treatment of Koreans. Koreans are good at forgetting, especially the bad things in history. History should not be forgotten. We must learn from it so that we don't make the same mistakes again. And at the same time be thankful for all the efforts of our ancestors to give us freedom today.”

And the other Korean American friend offered a short and relatively blunt proclamation that emphasizes the future:

“I would want people to know that younger Koreans are more international and smart. There's hope for the future.”

Relationships with Korean-American Friends

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“I would want people to know that younger Koreans are more international and smart. There’s hope for the future.”

Concluding Thoughts

To conclude, the accumulation of these interactions and these views of Korea through multiple lenses have activated me and informed me, bringing me into rewarding and challenging spaces and forcing me to look at myself and my culture, as well as at others and their culture, with a new perspective. I firmly believe that K-12 education can and should be a space for U.S. students to begin their own global journey.

Concluding Thoughts

- The accumulation of these interactions and these views of Korea through multiple lenses have activated me and informed me, bringing me into rewarding and challenging spaces and forcing me to look at myself and my culture, as well as at others and their culture, with a new perspective
- K-12 education can and should be a space for U.S. students to begin their own global journey.



**Using communities in controversy over
Confederate and First People's place names to
discover and compare aspects of nationalism at
work in
the East Sea naming dispute for the Social Studies
Classroom**

Daniel J. Whalen M.A.

Parkdale High School

12-1-2016

Between April 29th and May 9th, 1952 at the sixth meeting of the International Hydrographic Organization the third edition of the S-23 document was approved naming the body of water west of occupied Japan and east of civil war ravaged Korea as the “Sea of Japan.” Japan was a member of the IHO at the time and during the era which it colonized Korea; The Republic of Korea would not join until 1957.



1951. The IHB Directing Committee and staff

Seminal Event:

Between April 29th and May 9th, 1952 at the sixth meeting of the International Hydrographic Organization the third edition of the S-23 document was approved naming the body of water west of occupied Japan and east of civil war ravaged Korea as “The Sea of Japan.”

While an academic may recognize this circumstance as a seminal event in a continuing controversy on the naming of Korea’s East Sea, the American teenager in many cases may engage these facts with the same attention and intrigue as they would an almanac.

June 17, 2015 Dylan Roof attacked the Emanuel African Methodist Episcopal Church in downtown Charleston, South Carolina killing 9 African American congregants. By Friday July 10th, 2015 South Carolina removed a Confederate flag that had been flying over the state capitol since 1961.



Seminal Event

June 17, 2015 Dylan Roof attacked the Emanuel African Methodist Episcopal Church in downtown [Charleston](#), South

Carolina killing 9 African American congregants. By Friday July 10th, 2015 South Carolina removed a Confederate flag that had been flying over the state capitol since 1961.

Since then public spaces with Confederate names and icons have been increasingly under consideration for renaming. For many high school students this cause and effect relationship maybe observable in their town, or one near them, and could be personally relatable. By way of such comparisons students could better understand how nationalism and competing place names are important in shaping cultural identity.

What do we want students to do?

Students should be challenged to:

- Ask questions of sources and historical contexts to determine and assess the author's point of view, reasoning and evidence.
- Analyze and empathize with the impact of place names on communities and identity.
- Relate the characteristics of nationalism to the tensions that exist regarding place names in order to make a comparison between eras, cultures, and regions.

Students should be challenged to:

- Ask questions of sources and historical contexts to determine and assess the author’s point of view, reasoning and evidence¹.
- Analyze and empathize with the impact of place names on communities and identity².
- Relate the characteristics of nationalism to the tensions that exist regarding place names in order to make a comparison between eras, cultures, and regions³.

“The term “nationalism” is generally used to describe two phenomena: (1) the attitude that the members of a nation have when they care about their national identity, and (2) the actions that the members of a nation take when seeking to achieve (or sustain) self-determination. (1) raises questions about the concept of a nation (or national identity), which is often defined in terms of common origin, ethnicity, or cultural ties, and specifically about whether an individual's membership in a nation should be regarded as non-voluntary or voluntary. (2) raises questions about whether self-determination must be understood as involving having full statehood with.”(Miscevic, 2014)

What are the Common Threads?

ELEMENTS OF NATIONALISM		QUICK FACTS
In Europe in the 1800s, devotion to one's national group, or nationalism, swept through the continent. The elements of nationalism listed below help bond a nation together.		
Culture	Shared beliefs and a way of life create a common bond.	
History	A shared past connects people as a group.	
Religion	A common religion helps unite people.	
Language	A common language is a key element of nationalism.	
Territory	A shared land gives people a sense of unity.	

¹ CCSS.ELA-LITERACY.RH.11-12.6 Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

² D2.His.17.9-12. Critique the central arguments in secondary works of history on related topics in multiple media in terms of their historical accuracy

³ D2.Geo.4.9-12. Analyze relationships and interactions within and between human and physical systems to explain reciprocal influences that occur among them.

This definition could be provided to students to help them create their own inquiries to help them authentically analyze documents for characteristics of Nationalism. American students should read a text where themes of nationalism are clearly evident such as the Declaration of Independence or Abraham Lincoln’s second inaugural address to help them calibrate their consensus of characteristics of nationalism.

Once satisfactory prior knowledge of nationalism has been established with students then confronting the tragedy of the Charleston Massacre will help students to recognize how White Supremacy manifests in our culture today and to characterize it as a form of American Nationalism. Students can read the Southern Poverty Law Center’s intelligence report “Carnage in Charleston” (Potok, 2015) on Dylann Roof and compare it with the New York Time’s profile “Dylan Roof’s Past Reveals Trouble at Home and School” (Robels, F & Stewart N, 2015), searching for both author bias and evidence of the nationalistic nature of the alleged ‘race-patriot’s’ motivations for the attack. Students could then move on to consider cases of removal of Confederate flags and the renaming of public places dedicated to Confederate icons since the time of the Charleston Massacre.

Analyze Sources



Articles/Questions:

1. The Removal of the Confederate Flag from the South Carolina Capital
 - a. What did flying the Confederate flag communicate about South Carolingians?
 - b. What did removing the flag from the capital achieve?
 - c. How do your responses relate to America’s national identity?



Southern Poverty Law Center

Articles/Questions:

1. The Removal of the Confederate Flag from the South Carolina Capital⁴
 - a. What did flying the Confederate flag communicate about South Carolingians?
 - b. What did removing the flag from the capital achieve?
 - c. How do your responses relate to America's national identity?
2. Austin District Renames Campus With Ties to the Confederacy⁵
 - a. What did Robert E. Lee's name on the schoolhouse communicate about Austin, TX?
 - b. What did changing the name to Russell Lee Elementary communicate about Austin, TX?
 - c. How do your responses relate to America's national identity?

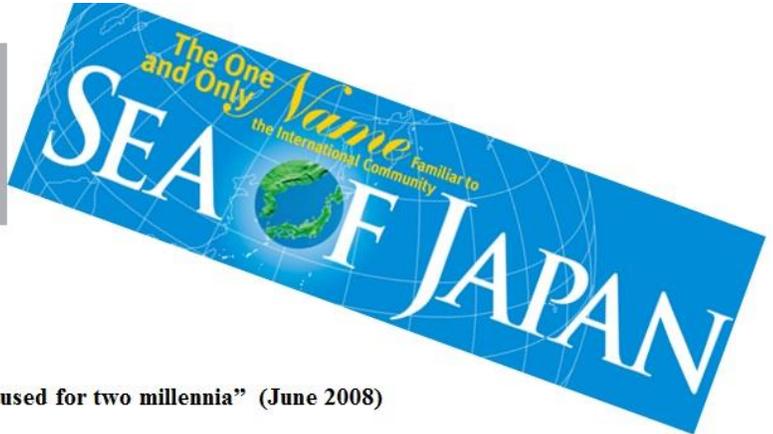
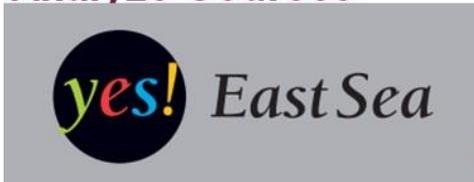
Once students have practiced analyzing evidence for elements of nationalism in documents that tell the story of the Charleston Massacre, American White Supremacy, and the renewed interest in renaming public places that promote Confederate identity then introduce the IHO's 1952 convention as a catalyzing event in the East Sea Naming Controversy. Students should be provided with excerpts of "History of the IHB" (Bermejo, 2002) so they can understand the participation of the Republic of Korea and Japan in the organization before, during, and after World War II through an activity such as annotating a timeline of the IHO's history with one that shows important dates in American & East Asian History in the 20th Century. A class discussion can be conducted to assess how well students are relating the implications of the adoption of the name of the "Sea of Japan" to the characteristics of

⁴ <http://www.cnn.com/2015/07/10/us/south-carolina-confederate-battle-flag/>

⁵ <http://www.statesman.com/news/local/austin-district-renames-campus-with-ties-confederacy/hlv2Qa2QIAVFBhMFvcrCL/>

nationalism. Once the instructor is satisfied students have adequate knowledge of the topics and points of view of the parties involved in the controversy students should examine two arguments regarding the appropriate naming of the East Sea/Sea of Japan for bias and themes of nationalism. These arguments are best articulated in the documents that are named below with a few accompanying challenge questions:

Analyze Sources



Articles/Questions:

1. “East Sea: the name East Sea used for two millennia” (June 2008)

- a. What would the name East Sea communicate to the world about the importance of Korea in Northeast Asia?
- b. What characteristics of nationalism are evident in the argument and data put forth by the document?
- c. What questions or additional information could be incorporated into the document to strengthen in the argument?

Articles/Questions:

1. “East Sea: the name East Sea used for two millennia”⁶ (June 2008)

- a. What would the name East Sea communicate to the world about the importance of Korea in Northeast Asia?
- b. What characteristics of nationalism are evident in the argument and data put forth by the document?

⁶ http://www.mofat.go.kr/mofat/htm/east_sea.pdf

- c. What questions or additional information could be incorporated into the document to strengthen in the argument?

2. “The one and only name familiar to the international community: ‘The Sea of Japan’” (January 2009)

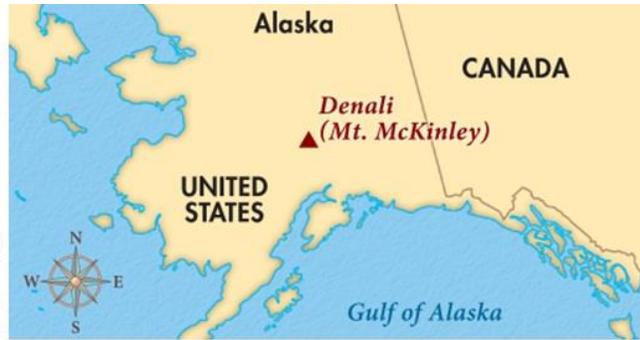
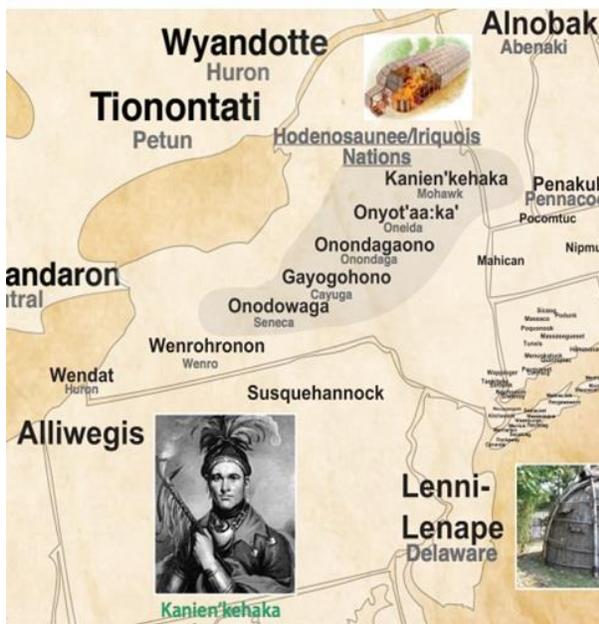
- a. What would the name Sea of Japan communicate to the world about the importance of Japan in Northeast Asia?
- b. What characteristics of nationalism are evident in the argument and data put forth by the document?
- c. What questions or additional information could be incorporated into the document to strengthen in the argument?

For teachers outside of regions that have Confederate place names and iconography another example that could be used would be the restoration of First People’s place names. The treatment of Native Americans by the United States government ranging from racist to genocidal is well documented and touches every corner of the nation. Treatment of Native Americans is often a topic that receives less attention than it should in the Social Studies classroom. An instructor may introduce the topic with an article about the restoration of Mt. McKinley to the name Mt. Denali in Alaska⁸ or a conversation about team mascots that appropriate Native American cultures or perpetuate stereotypes of those populations; relating them to characteristics of nationalism.

⁷ <http://www.mofa.go.jp/files/000080252.pdf>

⁸ http://www.nytimes.com/2015/08/31/us/mount-mckinley-will-be-renamed-denali.html?_r=0

First People's Place Names



Questions:

- Why were First People's place names changed by colonists?
- What would using First People's place names in the United States say about today's Americans?

An appropriate Geographic Inquiry such as “what would the map of North America look like if it only had First People's place names⁹?” could be used to introduce the East Sea naming controversy.

Racial Epithets & Professional Sports

Which mascot relates most broadly to the American national identity?



⁹ http://www.npr.org/assets/news/2014/06/Tribal_Nations_Map_NA.pdf

The story of the Korean Peninsula is one that yields important narratives of the major themes of Geography and World History in each human era. In addition to the United States' friendship to the Korean people our networked economies make all of those lessons increasingly relevant for American High School students. Teachers of all disciplines will benefit their students by planning lessons in the study of Korean Culture, Geography, Politics, and Economics.

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