

1. What were the causes of the initial process of forming a national identity if vague in Korea, initiated by the Tonghaks and the Righteous Armies?
(i) _____ (ii) _____
2. How can the nature of the initial sense of national identity be characterized?

3. Robinson quotes J. S. Coleman in characterizing the Korean nationalism in the earlier stage (up to 1919) as "traditional nationalism." How can the "traditional nationalism" be characterized? _____
4. The year 1919 is a significant year for Korea for its political, social, and cultural turn-around. What happened in 1919 and what is the significance of it?

5. After the March First Movement in 1919, two different approaches to Korean nationalism emerged with regard to solving the problems of achieving independence, the activist nationalism and the gradualists. How were they different?

6. Some of the "gradualist camp" of Korean nationalists saw Chinese culture and language as the key problem to Korean society. How is so?

7. Ch'oe Hyon-bae (1894-1970), a great Korean grammarian and linguist, was very hostile to the tradition of reverence in Korea to Chinese writing. What did the use of Chinese writing in traditional Korean society symbolize to this linguistic reformer?

8. In order to solve the defects he diagnosed in Korean society, Ch'oe advocates two concepts, (i) a cultural rebirth of the nation and (ii) an expansion of cultural activity. Give a brief description of the nature of these two concepts.
(i) Cultural rebirth: _____

(ii) Expansion of cultural activity: _____

9. With regard to the two concepts he proposed for the solution he proposed above, Ch'oe led "Han'gûl movement," a movement of using 100% of Han'gûl as the only proper vehicle for the development of a truly Korean culture. His motivation and drive of Han'gûl movement is a clear example that shows how great the impact of a language and language use is on a culture and life of its users. How does Ch'oe see the advantage of Han'gûl in this movement?

10. Why did he believe that the solution to the general cultural weakness of the Korean society lay first and foremost in the development and spread of Han'gûl?

