CHAPTER 1. VIEW OF HISTORY

PART 5. Edward Hallett Carr 2

Coutes

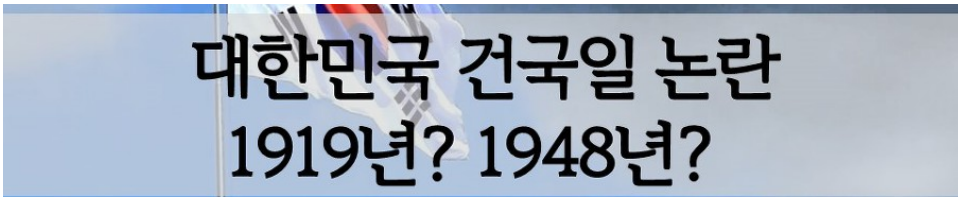
❝Study the historian before you begin to study the facts.❞

❝History is the long struggle of man, by exercise of his reason, to understand his environment and to act upon it. But the modern period has broadened677 the struggle in a **[conventional/revolutionary]** way. **Man now seeks to understand, and act on, not only his environment, but himself**; and this has added, so to speak, a new perspective207 to reason and a new dimension to history.❞

❝The facts are really not at all like fish on the fishmonger's slab올려놓는 판. They are like fish swimming about in a vast and sometimes **[accessible/inaccessible]**200 ocean; and **what the historian catches will depend, partly on chance, but mainly on what part of the ocean he chooses to fish in and what tackle70 he chooses to use – these two factors being, of course, determined by the kind of fish he wants to catch.** By and large, the historian will get the kind of facts he wants.❞

❝What is history?, our answer, consciously or unconsciously, [reflects126/refracts126] our own position in time, and forms part of our answer to the broader question, what view we take of the society in which we live.❞

❝History is movement; and movement implies comparison225.❞



When did the Republic of Korea build?

In 2008, there were several disputes when the Republic of Korea(the ROK) build. The National Foundation Day before 4342 years, the Empire of Korea in 1897, the Korean Provisional Government of Shanghai in 1919, and Establishing the ROK in 1948. The pro-1919 and the pro-1948 have a heated **[consensus242/controversy244]** of the Nation-building Day of the ROK. The former sees **[Kim Koo김구/Lee syng-man이승만]** with a favorable eye, **[where/whereas]** the latter favors **[Kim Koo/Lee syng-man]**.

With a few documentary records, we can estimate that many views had their reasons individually which based on a **[monistic일원론의/pluralistic645]** society. But the **[neutralistic203/extreme623]** confrontation139 is an element **[beneficial/detrimental138]** to national integration171. So we can see the Nation-building Day of the ROK and the Liberation Day of Korea as a **[continuum615/polarization671]**. These two days are **[indispensable322/meaningless]** to the ROK. The Korean Provisional Government of Shanghai in 1919 gave the ROK the foundation of a **[validity738/legality457]**, and the nation-building in 1948 provided the ROK the **[validity/legality]** itself.

Two Conflicting Views of King Kwanghae(광해군)

King Kwanghae (1608-1623) was **[mounted시작하다/expelled689]** by the Palace Coup of 1623 launched105 by his nephew. According to the **[royal/loyal]**434 message, published in the name of the Queen Dowager대비마마 immediately, **[following/followed]** the coup, the causes for the coup, that is, King Kwanghae's crimes, can be roughly135 divided into two main categories: King Kwanghae's betrayal326 of Ming China and the **[hospitality409/persecution박해]** of the queen dowager and princes. This **[positive/negative]** view of King Kwanghae was absolute for 300 years until the last day of the Chosŏn dynasty.

Not until the 1930s did such a traditional view **[begin/began]** to draw **[integrity270/criticism]**. Critics evaluated King Kwanghae's foreign policy as **[neutralist중립주의자/anarchist무정부주의자]** and the best choice Chosŏn could have made at the time. As for the issue of the queen dowager, critics blamed the Senior Northerners and portrayed King Kwanghae as victimized of factionalism파벌주의. This **[conventional/revisionist]**수정주의적 interpretation was transmitted213 to the post-1945 Korean scholars. ⊕Han Myŏnggi's *Kwanghaegun*, published in 2000, was a thesis that lined up with지지하다 the revisionists and summed up292 their interpretations. ⊖O Hangnyŏng's Kwanghaegun, published in 2012, **[likewise/however]**, **[accepted/rejected]** revisionist interpretations and supported the traditional view of King Kwanghae.