

## Chapter 1 : Democratic republic - Wikipedia

*This study argues that socialization in general and political socialization in particular are key factors in any analysis of democracy, be it in Korea or elsewhere. Accordingly, the work draws on moral education textbooks, together with surveys and interviews among members of the urban intellectual elite.*

For much of its history, North Korean politics have been dominated by its adversarial relationship with South Korea. The North Korean government invested heavily in its military, hoping to develop the capability to reunify Korea by force if possible and also preparing to repel any attack by South Korea or the United States. Following the doctrine of Juche, North Korea aimed for a high degree of economic independence and the mobilization of all the resources of the nation to defend Korean sovereignty against foreign powers. In the wake of the collapse of the Soviet Union in the early 1990s and the loss of Soviet aid, North Korea faced a long period of economic crisis, including severe agricultural and industrial shortages. Recently, North Korean efforts to improve relations with South Korea to increase trade and to receive development assistance have been mildly successful. North Korea has also experimented with market economics in some sectors of its economy, but these have had limited impact. Some outside observers have suggested that Kim Jong-il himself favored such reforms but that some parts of the party and the military resisted any changes that might threaten stability for North Korea. Some foreign analysts[ who? After the death of Kim Il-Sung in 1994, his son, Kim Jong-Il reigned as the new leader, which marked the closure of one chapter of North Korean politics. Combined with external shocks and less charismatic personality of Kim Jong-Il, the transition of the leadership caused North Korea toward less centralized control. There are three key institutions: Rather than dominate a unified system as his father had, each party has their own enduring goals, therefore providing checks and balances to the government. No one party could claim victory and power over the other ones. With changing internal situation, combined with external pressure, the cabinet started to endorse policies it had rejected for years. The fact that the leader of North Korea is willing to talk with other leaders shows a huge step towards peace and negotiation. According to Seong-Cheong-Chang of Sejong Institute, speaking on 25 June, there is some possibility that the new leader Kim Jong-un, who has greater visible interest in the welfare of his people and engages in greater interaction with them than his father did, will consider economic reforms and normalization of international relations. In the previous months, the regime had ordered anti-riot gear from China. Perhaps the succession is not the real reason, but greater awareness among North Koreans could lead to changes. The succession of power was immediate: To gain complete political power, he became the rank of marshal of the KPA. Kim Jong-un continues to carry on the militarized political style of his father, but with less commitment to complete military rule. The KPA has lost a significant amount of economic influence because of the current regime, which continually shifts from what Kim Jong-il built his regime on, and may cause later internal issues.

## Chapter 2 : Project MUSE - Democracy and Authority in Korea: The Cultural Dimension in Korean Politics

*Democracy and Authority in Korea: The Cultural Dimension and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.*

In lieu of an abstract, here is a brief excerpt of the content: Motsay bio Democracy and Authority in Korea: In the introductory chapter to Democracy and Authority in Korea, Geir Helgesen addresses the portrayal of South Korea as a politically unstable state. Military coups, student demonstrations, labor disputes, and corruption scandals have all lent credibility to this perception. Helgesen proposes that the problem is not the political tradition but the acceptance of Western-style liberal democracy as the ideal model for a political system in South Korea. He starts from the perspective that Korean politics must be understood in the context of indigenous culture; from that understanding a culturally viable democracy in Korea can emerge. His goal is to illuminate the foundations of Korean political culture. Helgesen takes a multidisciplinary approach, employing elements of political science, classical sociology, and social psychology. He presents the fundamental values and beliefs shared by the intellectual elite in South Korea as measured through a series of surveys and qualitative interviews that he administered in pilot study , , and Each chapter presents a review of the topic it addresses, the views of the survey respondents and interviewees on that topic in most of the chapters , and the implications for Korean political culture. Chapter 5 looks at the roots of political culture in Korea, and chapter 6 illustrates how familism carries these traditions forward today. Chapter 7, the longest chapter in the book, examines political socialization during childhood, especially through the school system, and the transmission of political culture. Chapters 8 and 9 deal with political parties and political leadership, respectively. In chapters 2 through 9, Helgesen achieves his primary goal for the book by exposing various facets of Korean political culture in a clear and cogent fashion. A secondary theme in the book is to evaluate [End Page ] the degree to which government efforts to manipulate political culture through the moral education curriculum have succeeded. In chapter 10, "Prospects for a Korean Democracy," Helgesen describes the postwar period as one in which democratic rituals accompanied authoritarian procedures. Democracy has been viewed as a panacea by those who have opposed illegitimate authoritarian rule, from the early twentieth century to the present. Democracy has also been presented by successive postwar governments as a lofty goal, in name if not in substance. According to Helgesen, however, high expectations based on democratic ideals confront a social reality construed according to the traditional value system. When the reality has inevitably failed to live up to ideals, mistrust and alienation have taken root. The result is a system in which a gap has grown between the political leadership and the general populace. Rather, another form of democracy is required that is receptive to indeed, based on values and norms that the people hold in high esteem. Only when basic values and political aspirations are linked together will there develop a political system worthy of popular support, one that is enduring and workable. While some readers may be disappointed by this omission, it is consistent with his belief that Western political systems should not be "grafted" on to the indigenous political culture. Instead he points out that terms like "equality," "individual," "freedom," and "human rights" probably have different connotations in a Korean context. It must be up to the Korean people to find the right interpretation. You are not currently authenticated. View freely available titles:

## Chapter 3 : Democracy and Authority in Korea : Geir Helgesen :

*the degree to which government eÅorts to manipulate political culture through the moral education curriculum have succeeded. In chapter 10, "Prospects for a Korean Democracy," Helgesen de-*

## Chapter 4 : Politics of North Korea - Wikipedia

*Read "Democracy and Authority in Korea The Cultural Dimension in Korean Politics" by Geir Helgesen with Rakuten Kobo. This controversial new study, breaks with the tradition of basing political studies on analyses of institutions and*

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