

**Jeju Jamsu and their Association as a Source
of Social Images in Modern Jeju History:
From Revolutionary to Alienated Portrait of Jeju Woman**

Changhoon Ko
(Cheju National University)

1. Introduction: Real Portrait of Jamsu and their Association
2. Revolutionary Image of 1930's as Political activities
3. Savor Image of 1930's as Economic activities
4. Survivor Image of Modern age as Cultural activities
5. Concluding Remarks : Some Paradox of Portraits of Jamsu and their Association

The aim of this article is to find some implications from historical sketch of reflections of portraits of Jeju Jamsu and their Jamsuhoi who have involved in political, economic and cultural impacts on Jeju as a whole in the 20 century. Really they showed their multi portraits. Firstly, we keep in mind that in 1932, they had organized and did Jamsu Uprising against Japanese Military Imperialism for their common interest for protection of their survival rights and justice, so, they showed strong revolutionary image to the world. Secondly, they have contributed to sustaining half of whole economy through their hard works and diving tour to the seas of foreign countries including not only Korean peninsula but also mainland China and Russia in 1930's. Thirdly, they have showed a portrait of special job having cultural identity to the world because they were respected by doing their hard works on the sea unbelievably beyond limit of physical capacity, so, it is worthwhile to keep their value upon the contexts of value of ocean civilization culturally. Fourthly, they have alienated and disappeared from living myth at the center of Jeju island history, to weak and old-fashioned household style of life at the periphery of unknown deep sea of Jeju Island. I reflect back to

Jeju history in finding paradoxical portraits of Jeju Jamsu and their association through modern history. Upon these kinds of illuminations on Jeju Jamsu and their association, I concluded that I want to say about their democratic principles concerning their activities of Jamsu as a whole from historical sketch of them. Furthermore, I will suggest some policy alternatives on how to succeed in their spirit and survival realistically in a future.

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