of contemporary Korean history. Thus, teaching the contemporary history of the North and South is indispensable.

As mentioned earlier, when exchanges and interaction between South and North Korea becomes more frequent, unification will assume a new urgency. People across the 38th parallel will interact in various forms and create a conducive atmosphere for unification, and it is indeed important that the national unification is achieved only after the foundation of mutual goodwill and understanding is laid. It is also possible that the two sides will be able to reach an agreement on this issue.

The reality of the Korean peninsula is different from China-Taiwan relations, allowing people from Taiwan to visit China or invest in Chinese economy freely. The younger generation of South Korea is not enthusiastic about unification, but if they get an opportunity to visit the North Korean cities of Pyongyang and Gaesong and freely interact with North Korean people, their attitude towards unification may change.

If we look at inter-Korea relations and the history of North and South Korea, we realize that unification will not be smooth sailing. So long as people in North and South Korea hold mutually dichotomous understanding about their recent past, it will be difficult to create harmonious inter-Korea relations. The true path of national unification involves an exploration of the possibility of making people in North and South Korea understand and appreciate their contemporary history. Such strategies will merge when the nation reflects critically on the future path of the nation.

NOTES

1 The Three Kingdoms period did not represent the age of division, but the process of the establishment of early states through confederation of various tribal polities. The Later Three Kingdoms may be viewed as a divided regime, but it was a temporary division of the pre-modern society, and may, therefore, be viewed as a transitional stage preceding the age of a centralized and unified state. In this sense, its character differed from the contemporary division of the Korean peninsula.

2 See Noh Tae-Don, ‘Haebanghu Minjokjuuisahaknon-ui Jeongae’ (The Development of Nationalist Historiography after the Liberation), Hyeondaegwagwasa Sagwan (Contemporary Korean Social Sciences and Historiography), Iljogak Publisher, 1991.


5 Ibid., pp. 458–549.

21 Ham Seok-Heon, ‘Minjok Tonghab-ui Gil’ (The Road for National Unity), *Yukcheonman Minjokape Bureujitneun Malseum* (My Cry to the Nation of Six Million), Hangilsa Publisher, 1984, p. 36.
22 Mun Ik-Hwan, ‘7,4 gongdong seongmyeong ihu-ui minjok munje’ (The National Question at the 4 July Communique), op. cit., p. 109; Mun Ik-Hwa, ‘1 minjok 1 gukga 2 cheje’ (one nation, one country, two regimes), *Mokmaeneun Gangsan Gaseum-e Gopge Sunoeumyeo* (Irresistible Yearning for the...