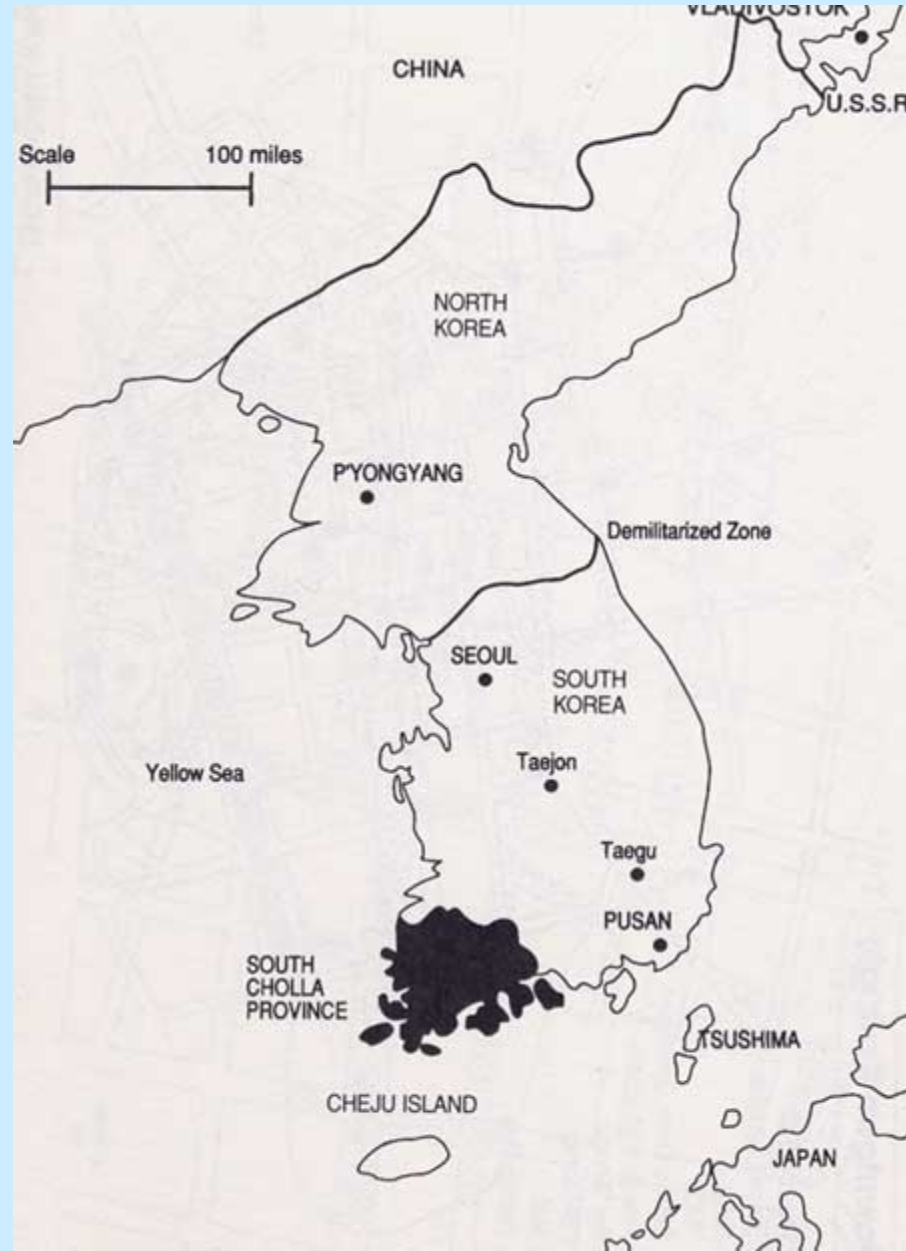


The Gwangju Uprising

May 18, 1980

George Katsiaficas

Gwangju—capital of S. Cholla



Brutal Military Repression







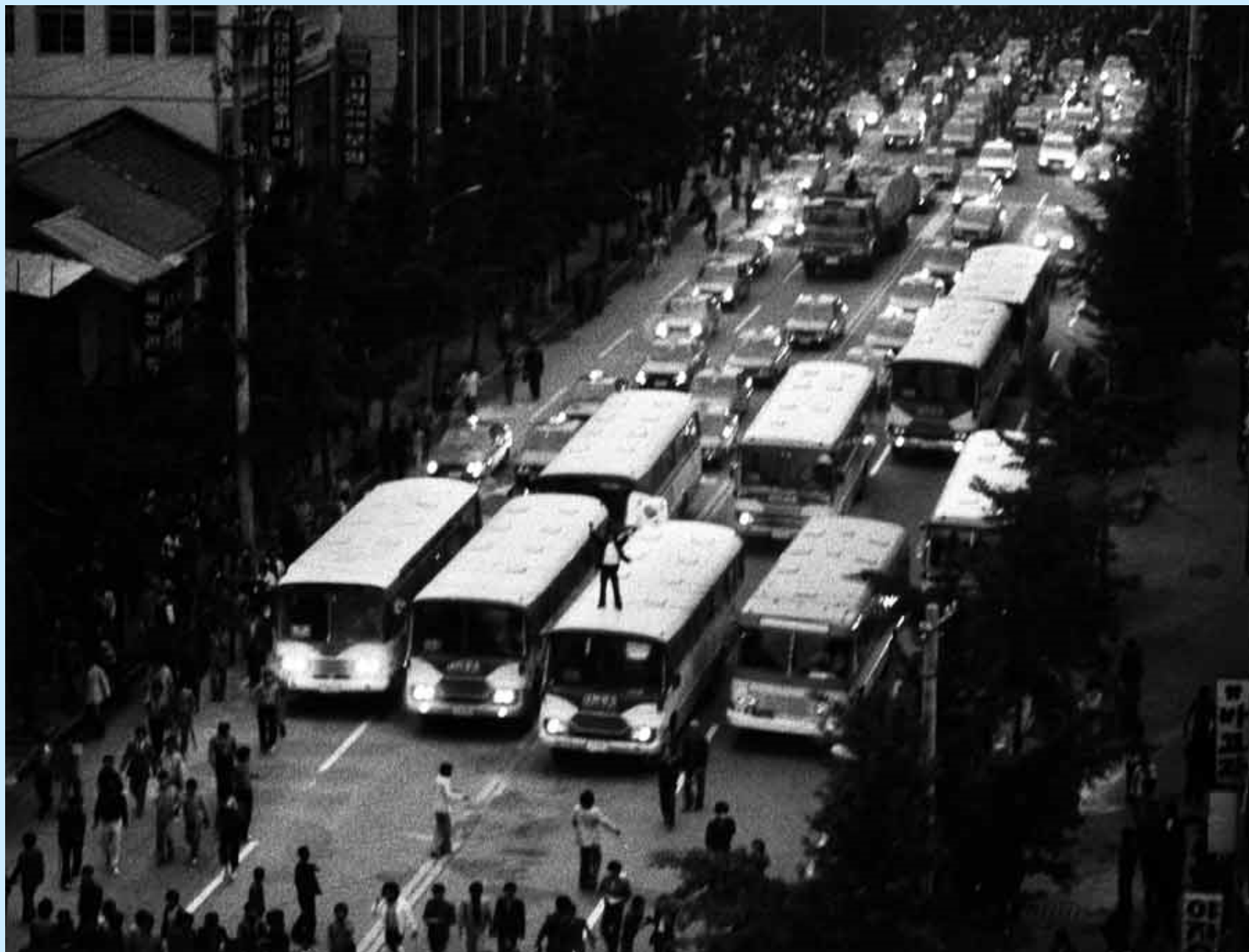




1980 Uprising's Popular Support







May 21















Although people in Gwangju heroically resisted, they were overwhelmed by the South Korean military with US support.

The Beautiful Community



The Union World 1

Woodblock by Hong Sung-dam













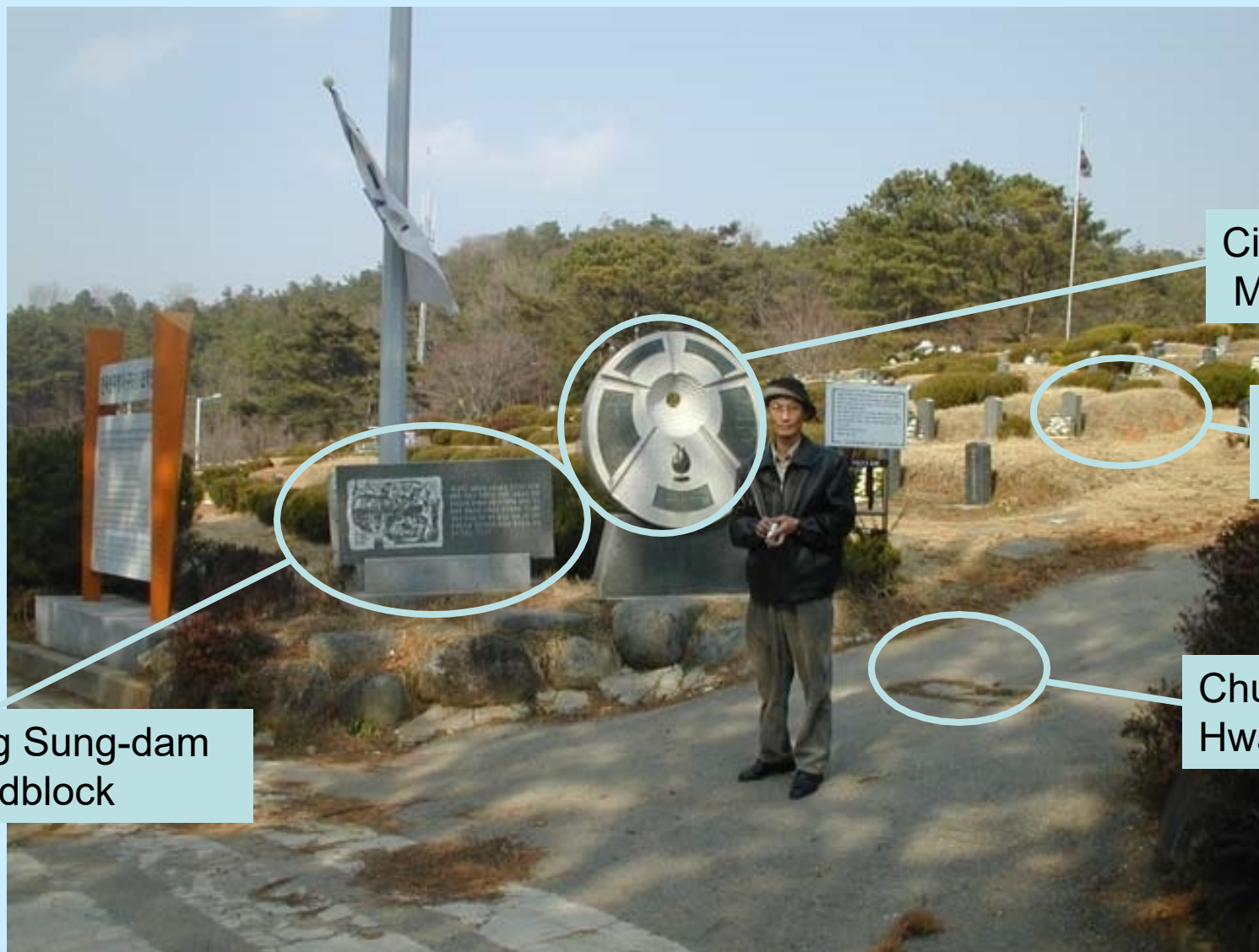
The Old Cemetery

During the Uprising, family members carted bodies here, and after the slaughter on May 27th, garbage trucks dumped bodies by the dozens.





Entrance to the Original Cemetery



City Installed Monuments

Raised grave

Chun Doo – Hwan Plaque

Hong Sung-dam Woodblock

Sacred ground

- Memorial ceremonies were illegal in the 1980s. For more than decade, burial in Mangwoldong was a privilege for movement activists. On many occasions, police had to be fought back for burial to occur.
- 1987 Lee Han-yol
- 1988 semi-legal memorials appeared

Struggle Against Removal of Bodies from Mangwoldong

- From 1983-4, the government attempted to remove the dead from Mangwoldong. Forming a regional development commission associated with the Gwangju Chamber of Commerce, they first attempted to pay money to families who would agree to relocate the graves of their deceased members.
- No one agreed.

Night Watch

- Rumors began to be heard that the government was going to secretly remove the dead from Mangwoldong. For more than one week, family organizations guarded the cemetery day and night. One attempt to remove bodies was made around midnight, but families stopped it.
- They then marched to the Commission Chairperson's house and harshly protested. The attempts to remove the bodies ended.



Killed in her bridal dress



1987 June Uprising

- For 19 consecutive days beginning on June 10, hundreds of thousands of people participated in illegal demonstrations demanding democracy
- Their foremost rallying cry was “Remember Gwangju!”
- On June 29, the government capitulated to demonstrators’ demands.

Mangwoldong as National Symbol of the Struggle for Democracy

- 1987 Lee Han-yol
- 1991 Kang Kyoung-dae
- 1991 Park Seong-hee
- 1994 Kim Nam-ju
- Many others



Flower shop

- In 1994, the Kim Young-sam government wanted to “heal the wounds” and initiated a new cemetery, a national holiday on May 18 (beginning in 1997) as well as a Special Law to restore the honor and rights of people involved in the Uprising.
- Many people in Gwangju called these measures the “memorial industry.”

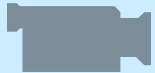
Compartmentalization of the 518 Uprising:

- Most of the bodies were removed to the new cemetery, but people who were involved in other phases of the democracy movement were NOT allowed in the new cemetery.
- Kim Nam-ju, Park Seung-hee, Kang Kyong-dae and others remain in the old cemetery.
- Thus, the Gwangju People's Uprising was severed from its ties to the overall struggle for democracy.

The new cemetery's entrance

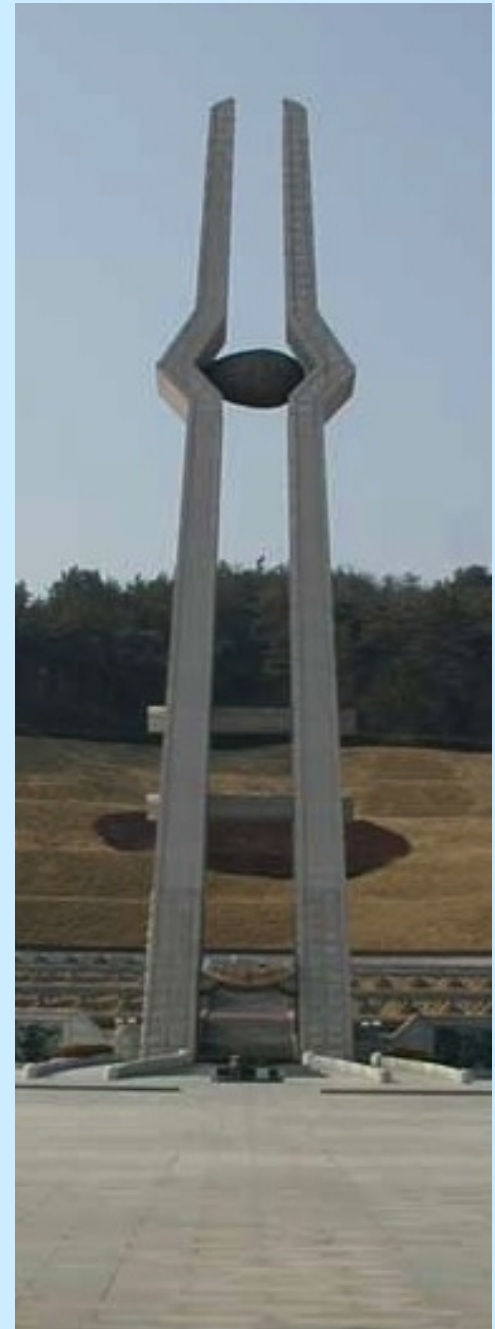


The new plaza overwhelms the individual



The fragile egg of democracy hangs over us like an egg ready to drop.

The spectacle of democracy replaces the struggle for freedom.



The new altar receives offerings from well dressed visitors



The tidy new
graves receive
plastic flowers



The Citizens' Army is preserved...



...the government is legitimized



- History is consumed through memorials

vs.

- History is created through participation

The angel of democracy is guarded by the Citizens Army



City Installed Monuments



Chun Doo-Hwan's Plaque



Hong Song-dam woodblock



Many people's bodies have never been identified





South Korean Democracy: Legacy of the Gwangju Uprising