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Ewha Womans University (Korean: [이화여자대학교](#); Hanja: [이화여자대학교](#)) is a private women's university in Seoul founded in 1886 by Mary F. Scranton under Emperor Gojong. It is the first founded university in South Korea. It is currently [when?] the world's largest female educational institute. Also, it is one of the prestigious universities in South Korea.

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Corpus Linguistics for Education provides a practical and comprehensive introduction to the use of corpus research-methods in the field of education. Taking a hands-on approach to showcase the applications of corpora in the exploration of educationally relevant topics, this book: [□](#) covers 18 key skills including corpus building, the role of frequency, different corpus methods, transcription and annotation; [□](#) demonstrates the use of available corpora and desktop and online corpus analysis tools to conduct original analyses; [□](#) features case studies and step-by-step guides within each chapter; [□](#) emphasises the use of interview data in research projects. Corpus Linguistics for Education is an essential guide for students and researchers studying or conducting their own corpus-based research in education.

A New York Times Editors Choice Selection A global sensation, Kim Jiyoung, Born 1982 “has become...a touchstone for a conversation around feminism and gender” (Sarah Shin,

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Guardian). One of the most notable novels of the year, hailed by both critics and K-pop stars alike, Kim Jiyoung, *Born 1982* follows one woman's psychic deterioration in the face of rampant misogyny. In a tidy apartment on the outskirts of Seoul, millennial "everywoman" Kim Jiyoung spends her days caring for her infant daughter. But strange symptoms appear: Jiyoung begins to impersonate the voices of other women, dead and alive. As she plunges deeper into this psychosis, her concerned husband sends her to a psychiatrist. Jiyoung narrates her story to this doctor—from her birth to parents who expected a son to elementary school teachers who policed girls' outfits to male coworkers who installed hidden cameras in women's restrooms. But can her psychiatrist cure her, or even discover what truly ails her? "A social treatise as well as a work of art" (Alexandra Alter, *New York Times*), Kim Jiyoung, *Born 1982* heralds the arrival of international powerhouse Cho Nam-joo.

Real Life Korean Conversations for Beginners includes 40 different dialogues taken from real life so you can navigate through social situations in Korean with ease.

ARMY is a community of taste, and BTS is their common denominator. This book started from the wish to apply the perspective of a cultural studies scholar in order to investigate the fandom ARMY as a most ardent outcome to arise from a "community of taste." On a personal level, the most pressing question was which vantage point to assume for myself. While research is a language of rigorous logic, criticism is a language of warm interpretation—or in the words of Terry Eagleton, "a sensitivity to the thickness and intricacy of the medium." If research is to approach something through objectivity and tested theories, this book can be understood as a work of criticism for general readers, written by an Aca-Fan (academic and fan) who lets her affection shine through. *BTS and ARMY Culture* illuminates how ARMY, which is a kind of imaginary community of BTS-loving fans, has created epistemic distance towards standard K-pop culture and cements BTS' status in global mainstream music via tangible fan practices. To this aim, I analyze social media and online fan communities that serve as discursive spaces for ARMY, and observe in particular how ARMY forges BTS' cultural status by compromising and negotiating with mass media that hold cultural power. This book revolves around these general aspects, and rather than posing as a work of theoretical criticism, its identity resembles an archival document that captures the dynamics of ARMY in the contemporary cultural landscape. For ARMY, I hope that this book is valuable as a neat documentation of their achievements. To those who are curious about ARMY, I hope that this book can serve as a 'full-scale anatomy of ARMY.'

Through these lessons and this e-book, you are not only learning the actual idiomatic expressions and how to use them, but also how to explain things in Korean naturally and fluently, by studying with the transcripts and translations.

Broken Voices is the first English-language book on Korea's rich folksong heritage, and the first major study of the effects of Japanese colonialism on the intangible heritage of its former colony. Folksongs and other music traditions continue to be prominent in South Korea, which today is better known for its technological prowess and the Korean Wave of popular entertainment. In 2009, many Koreans reacted with dismay when China officially recognized the folksong *Arirang*, commonly regarded as the national folksong in North and South Korea, as part of its national intangible cultural heritage. They were vindicated when versions from both sides of the DMZ were included in UNESCO's Representative List of the Intangible Cultural Heritage of Humanity a few years later. At least on a national level, folksongs thus carry significant political importance. But what are these Korean folksongs about, and who has passed them on over the years, and how? *Broken Voices* describes how the major repertoires were transmitted and performed in and around Seoul. It sheds light on the training and performance of professional entertainment groups and singers, including *kisaeng*, the entertainment girls often described as Korean geisha. Personal stories of noted singers describe how the colonial period, the media, the Korean War, and personal networks have affected work opportunities and the standardization of genres. As the object of resentment (and competition) and a source of creative inspiration, the image of Japan has long affected the way in which Koreans interpret their own culture. Roald Maliangkay describes how an elaborate system of heritage management was first established in modern Korea and for what purposes. His analysis uncovers that folksong traditions have changed significantly since their official designation; one major change being gender representation and its effect on sound and performance. Ultimately, *Broken Voices* raises an important issue of cultural preservation—traditions that fail to attract practitioners and audiences are unsustainable, so compromises may be unwelcome, but imperative.

Greek and Roman traditions dominate classical rhetoric. Conventional historical accounts characterize Roman rhetoric as an appropriation and modification of Greek rhetoric, particularly the rhetoric that flourished in fifth and fourth centuries BCE Athens. However, the origins, nature and endurance of this Greco-Roman relationship have not been thoroughly explained. *Roman Rhetoric: Revolution and the Greek Influence* reveals that while Romans did benefit from Athenian rhetoric, their own rhetoric was also influenced by later Greek and non-Hellenic cultures, particularly the Etruscan civilization that held hegemony over all of Italy for hundreds of years before Rome came to power.

This book explores practical and theoretical approaches to translation in Korea from the 16th century onwards, examining a variety of translations done in Korea from a diachronic perspective. Offering a discussion of the methodology for translating the *Xiaoxue* (Lesser or Elementary Learning), a primary textbook for Confucianism in China and other East Asian countries, the book considers the problems involving Korean Bible translation in general and the Term Question in particular. It examines James Scarth Gale, an early Canadian Protestant missionary to Korea, as one of the language's remarkable translators. The book additionally compares three English versions of the Korean Declaration of Independence of 1919, arguing that the significant differences between them are due both to the translators' political vision for an independent Korea as well as to their careers and *Weltanschauungen*. The book concludes with a detailed analysis of Deborah Smith's English translation of 'The Vegetarian' by Han Kang, which won the 2016 Man Booker International Prize for Fiction.

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