

**JAPAN, JAPANESE, AND THE MARCH FIRST MOVEMENT**

**The Debate on Military Use of Colonial Koreans in the Japanese Army Before and After the March First Movement | PARK Wan**

The First World War (1914~18) and the March First Movement (1919) shook the ruling order of Japanese imperialism. With these events as the momentum, Imperial Japan, as well as Japanese Army, sought the reorganization of imperial ruling order.

The Japanese Korean Army (Chosen-gun) was optimistic about the possibility of assimilating colonial Koreans and using them in the military. Therefore, to promote the assimilation of Koreans, the Army insisted that Military Academy should be open to Koreans and Korean volunteer units should be organized. Also, the reinforcement of deployed forces in Korea was requested, partly to accept Koreans into the Army. These stances remained firm in spite of the shock from the March First Movement.

On the other hand, the Ministry of War (Rikugunsho) focused on political, economic, and military legitimacy. For them, the military use of colonial Koreans was the final goal to be realized after assimilating Koreans enough for the conscription law to be enforced in Korea. Also, the March First Movement weakened their optimism about the possibility of such assimilation. As a result, the Ministry of War remained negative to the military use of Koreans until the mid-1930s.

• **Keywords:** the First World War, the March First Movement, the Japanese Army, the Japanese Korean Army (Chosen-gun), Utsunomiya Taro, Tanaka Giichi

**Colonial Policy Theories in Colonial Policy Studies of Japan in the 1920s: Colony-Oriented Policy and Autonomy | PARK Yangshin**

In the wake of the changes in world trends after World War I and the March First Movement in colonial Korea, which was inspired by nationalism, Japan's colonial policy studies showed a different change from the past. First, with regard to the purpose of colonial occupation, the emphasis on the political and economic interests of the colonial state was changed to stress the importance of the rule considering the interests of the colony. Second, the discussion over the colonial rule, which was not consistent before, came to a consensus in criticizing assimilationism and advocating autonomy of the colony in the 1920s.

This fundamental position of colonial policy theory is reflected in the discussion on Japan's

colonialism of Chosun and Taiwan. They emphasized the need of policies in consideration of the interests of Chosun and Taiwan, while insisting on stopping assimilationism and employing autonomy as a governance policy. Their interest was naturally directed toward the expansion of the two colonies' self-governance, but they showed deviations in the extent of self-governance that should be allowed in its implementation. Also with regard to representative institutions, they all acknowledged that the establishment of colonial parliament is more valid than having colonial representatives participate in the Imperial Diet, but they differed in the timing and regional feasibility of the establishment of the Chosun Parliament and the Taiwan Parliament.

• **Keywords:** colonial policy studies, assimilationism, autonomy, Yamamoto Miono, Izumi Akira, Yanaihara Tadao

### **The March First Movement and Japanese Settlers in Colonial Korea**

| YEE Donghoon

This article examines how Japanese settlers reacted to and perceived the March First Movement. To consider Japanese settlers' perception towards the March First Movement, the paper analyzes the initial reaction and the fixed perception after time lapse. This study also focuses on Japanese settlers' consciousness which had been cultivated and shared in the Japanese community.

Just after the March First Movement, most Japanese settlers looked down on and ridiculed the independence movement. They believed that Korean rioters misunderstood the national self-determination principle due to their ignorance about international affairs. Regarding the causes of the incident, they did not consider the cruel military government rule in the 1910s and Japanese settlers' discriminatory behavior.

For the perception towards the March First Movement, a difference between Japanese in homeland and settlers in colonial Korea is recognized. Contrary to Japanese in homeland, Japanese settlers' consciousness had been formed by encountering and contacting with the colonized. Therefore, Japanese settlers' perception on Koreans was exclusive and closed towards Korean society. On the basis of this chauvinism, Japanese settlers insisted on imposing strong measures against Koreans after the March First Movement.

• **Keywords:** the March First Movement, Japanese settler, colonizer, settler colonialism

### **The March First Movement in the Kokumin Shinbun | PARK Eun-Young**

The March First Movement was an event that aroused the attention of the Japanese media community, which had been indifferent to Chosun for a long time. Most of the newspapers at that time were dragged into the situation by reporting the announcements of the government and the military, or posting editorials of the same purpose. Instead of conveying the reality of Chosun enough, the articles of exciting titles decorated the pages. This article focuses on the media characteristics that were not of interest in previous studies and examines

the articles related to the March First Movement published in the Kokumin Shinbun to see image of Chosun the newspaper had formed. In particular, it was pointed out that the Kokumin Shinbun was a pro-government media organization, and looking at its report on the March First Movement gives a hint at understanding the characteristics and identity of the newspaper. Based on the above, it was found that the Kokumin Shinbun accurately grasped the meaning of the March First Movement, and when the movement intensified, unlike other newspapers that raised an issue over the government's colonial rule and demanded a review of the policy, it highlighted the crisis of Imperial Japan. In addition, it remained consistent with policies such as paying attention to Chosun assistants in the operation of colonial Chosun and emphasizing assimilationism.

• **Keywords:** the March First Movement, mass media, the Kokumin Shinbun, Tokutomi Soho, crisis of the empire, Otani Kozui

### **Siege Mentalities and Memories of Slaughter:**

#### **The March First Movement and Koreans Recorded by Japanese Literature**

| KWAK Hyounduck

In this article, I reexamine how Japanese writers wrote about the March First Movement focusing on the “siege mentalities” and “memories of slaughter.” Rereading those texts leads us not only to the past, but also to the collective consciousness of the Japanese living in the present. The notable works from the Japanese viewpoint of reflective recognition of others are Nakanishi Inosuke’s “Huteisenjin (Outlawry Korean),” Nakashima Atsushi’s “Landscape with Patrolman: A Sketch of 1923,” and Hirabayashi Taiko’s “In a Forest.” Those three writers’ novels include the “siege mentalities” and “memories of slaughter” from the March First Movement to the Great Kantō Earthquake and the Korean Massacre. The protagonist Usui Eisaku of “Outlawry Korean” directly describes the March first Movement; however, Patrolman of “A Sketch of 1923” indirectly implies the Massacre and the tragic landscape of Keijo (Seoul). Hirabayashi Taiko’s “In a Forest” is a masterpiece which is able to connect the Korean and Socialist massacres during the Great Kantō Earthquake. It is the core of those novels that they gaze the memory of slaughter and the sins of Japanese.

• **Keywords:** the March First Movement, Japanese literature, Nakanishi Inosuke, Nakajima Atsushi, Hirabayashi Taiko

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## **ARTICLES**

### **Martyrdom in a Strange Juxtaposition: Saint Maksymilian Kolbe and the Catholic Sublimation of the A-Bomb Victims in Nagasaki | LIM Jie-Hyun**

This paper investigates the Maksymilian Kolbe cult in the postwar Japanese mnemoscope from the perspective of transnational memory. In retrospect, it is an extraordinary coincidence

that Saint Kolbe, the future Polish Catholic martyr in Auschwitz, had engaged in a missionary work in prewar Nagasaki, the historic center of the Japanese Catholic martyrdom in the 1930s. In the memory of postwar Japan, this coincidence became the mnemonic nexus of the Polish Catholic martyr in Auschwitz and Japanese Catholic victims in Nagasaki. By probing the sublime metamorphosis of the A-bomb Catholic victims into martyrs through the Maksymilian Kolbe cult in Nagasaki today, I look into the religious sublime of victimhood nationalism in the transnational memory space. This paper reveals the complicated mechanism in the intertwined memory space of 'deterritorialization' and 'reterritorialization' through investigating how the transnationally connected memory of the Holocaust and A-Bomb in Nagasaki became nationalistic.

• **Keywords:** transnational memory, Father Kolbe, Nagai Takashi, the Holocaust, anti-Semitism, Auschwitz, A-Bomb in Nagasaki, victimhood nationalism

### **The Postwar Trajectory of 'Omoni': Genealogy of Representation of Ethnic Korean Mother in Japan | JEONG Hoseok**

This paper explores how *omoni* (ethnic Korean mothers), the most dominant representation of *zainichi* (ethnic Koreans in Japan) women, has been appropriated in postwar Japan. *Omoni* was once a term used in reference to Korean housemaids who were employed by Japanese settlers in colonial Korea. However, it also has its own trajectory in postwar Japanese society. As *Kim Hiro [Kin Kiro] Incident* came under an intensive media spotlight in 1968, Kim's mother, depicted as *Chosenjin Omoni* (Korean Mother) or as *Minsu* (oppressed people), was understood with Japanese people's self-transformation and enhanced historical awareness. Since the 1970s, a significant propagation of discourse was brought about by second-generation *zainichies*, who started to speak and write about their mothers. At the same time, Japanese writers also shed distinctive light on various aspects of *omoni*. A reportage by Yasuharu Honda on female divers from *Jeju* island, series of essay by Makoto Oda on his *zainichi* mother-in-law, and local civic movements to teach illiterate *zainichi* women in evening schools also have dynamically widened the spectrum of *omoni*, which cannot be limited to the typical stereotype of strong, devoted mothers testifying the past. Moreover, as the cultural location of discourse has diversified, more popular citations of *omoni* are now observed outside of the *zainichi* community. This phenomenon raises questions on the emancipatory potential that maternal images might carry in cultural pathways for decolonization, and on the transformations *omoni* undergoes in new contexts of commercial appropriations.

• **Keywords:** *omoni* (ethnic Korean mothers), *zainichi* (ethnic Koreans in Japan), motherhood, gendered representation, discursive appropriation

## **Museum after Museum: Manga Museums in Japan and Their Prospect**

| KIM Hyojin

Around the 21<sup>st</sup> century, the museumization of popular culture and the popularization of museums have developed in the world. In this article, I analyze the characteristics of manga culture and manga media in Japan as popular entertainment, and explore the potentialities of manga museum as post-museum by focusing on manga museums in Japan as an example of museumization of popular culture.

First, manga as an example of the museumization of popular culture enables museums to explore the possibilities of rhizomatic organization and representation by revealing the limitations of old-fashioned museums that embody the tree system of knowledge.

Second, the current circumstances that museums started collecting, preserving, and utilizing manga have uncovered problems and contradictions of modern museums, which often open the space for exploring the meaning of manga and manga culture in Japan, and improving manga studies.

Third, while the necessity of establishing a national manga museum by the Japanese government in order to collect, preserve, and utilize manga in a more systemic and effective way is elevated, the variety of small manga museums, such as micro-libraries, should also increase, where people can easily access manga in their everyday life.

In conclusion, manga museums in Japan will be expected to work as a space that makes it possible to explore the potentialities of rhizomatic museum, where people can share plural and diverse knowledge and culture.

• **Keywords:** popular culture, manga museum, post-museum, rhizome, manga culture in Japan