
Subject: North Korea says multiracialism is poison (Afostercarter@aol.com)

Posted by [Matthew Benuska](#) on Sat, 29 Apr 2006 02:42:19 GMT

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Here's a copy of a translation of the article Aidan mentions at The Marmot's Hole, along with some interesting commentary.

<http://www.rjkoehler.com/?p=2776>

<http://www.kcna.co.jp/calendar/2006/04/04-28/2006-0427-017.html>

Thanks,

Matthew Benuska

"Patriotism, n.: Combustible rubbish ready to the torch of any one ambitious to illuminate his name." --Ambrose Bierce (The Devil's Dictionary)

Subject: Re: North Korea says multiracialism is poison (Afostercarter@aol.com)

Posted by [vladimir.tikhonov](#) on Sat, 29 Apr 2006 14:32:41 GMT

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If I am not terribly mistaken, the first people to disseminate the

Korea, were the pro-American early nationalists from Tongnip sinmun/The Independent. At first, their racialized vision of the world did not really differ from their reference points - obviously, the texts by Fukuzawa Yukichi and other "enlightenment thinkers", which SO Chaep'il devoured while in Japan in 1883-84, and American textbooks he studied later. So, Tongnip Sinmun's editorial for June 24, 1897, places the "white race" above all other races in the world, and several other editorials refer to the blacks in extremely disparaging way, using the

term "hUngno" ("black slave" - continuously used in the 1900s, by Syngman Rhee among others). At the same time, there were lots of interest in the question of the "racial origins" of the Koreans - editorial for April 6, 1897, quoting E. Satow's opinion about Japan having been populated by the continental, mainly Korean, migrants, in the early times, came to the conclusion that "Ilbon chongja nUn pollae ChosOn eso on saram dUr eyo" - that is, the Japanese share their "racial origins" with Koreans. By 1899, Yun Ch'iho being the newspaper's editor, it became strongly Pan-Asianist in tone, with all the obvious references to the "unity" of "white" and "yellow" "races". Then, propagation of the racialized view of the world was continued in the 1900s by another nationalist newspaper published by strongly pro-Western Christian converts - the Taehan Maeil Sinbo. This newspaper combined the hope that USA would soon come to war with Japan with belief that marriages between Koreans and non-Koreans (mainly Chinese and Japanese were meant) hurt the development of patriotism of the children and should be prohibited ("Naeoegugin sanghon Ui kagUm", - January 10, 1909). My point here is that domestication of racialized worldview in early modern Korea took place in the context of importation and "nativization" of the racist/racialist ideologies of both world and regional "core" (USA/Europe, Japan) by local modernizing elite. In this aspect, North Koreans hardly needed to learn from Hitler - they may as well draw upon Korean(ized) modernity's own, local tradition, in the form it took during the last century. By the way, it does not seem that the missionary education has done anything to contravene these racist/racialist assumption, and unabashed racism Yun Ch'iho and many other Korean modernizers experienced in the rudest possible form in the USA while studying there, only aggravated it - as well as, using Yun's own expression, "the failure of missionaries to practice what they preach in dealings with Koreans" inside Korea.

Vladimir Tikhonov (Pak Noja)

On 29.04.2006 04:42, Matthew Benuska wrote:

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