

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

**- CENTRAL HISTORICAL QUESTION(S) -**

**TO WHAT EXTENT WAS THE JAPANESE ATTEMPT TO DESTROY THE KOREAN IDENTITY A SUCCESS?**

*PICTURED BELOW: Members of the Korean Independence movement, aka, the March 1<sup>st</sup> Movement, pose for a photo while in Shanghai, China, in 1919.*



**LESSON OBJECTIVE**

**1.) EVALUATE** the Korean response to the Japanese occupation

**PART I: DO NOW & DEBRIEF**

**DIRECTIONS:** Respond to the prompt on the screen. As the mini-discussion / debrief continues, mark down any notes that may add to your growing understanding of the subject of today's lesson in the space below.

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PART II: LOST NAMES & THE KOREAN NATIONAL IDENTITY (INDIVIDUAL WORK)

DIRECTIONS: Based solely on your understanding of Richard Kim's *quasi-fictional* account of life experience under the Japanese occupation of Korea, to what extent do you believe the Japanese attempt to erase the Korean identity was successful? On a scale of 1 to 10 (*1 = not at all successful, 10 very successful*), rate the extent to which the Japanese were successful in trying to destroy the Korea identity. Explain your answer in the space provided, using an example from *Lost Names* to support your answer.

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1            2            3            4            5            6            7            8            9            10

EXPLANATION:

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PART III: HISTORICAL EVIDENCE & THE KOREAN NATIONAL IDENTITY (SMALL GROUP WORK)

DIRECTIONS: You are currently arranged in small groups. Your job right now is to revisit today's central historical question (i.e. *TO WHAT EXTENT WAS THE JAPANESE ATTEMPT TO DESTROY THE KOREAN IDENTITY A SUCCESS?*) and respond to it using evidence to support whichever position you and your group come to by the end of your small group discussion.

1. Overall, your goal is to arrive at a group answer (a consensus) to the question above. You might not agree on each and every point, but the goal is to be able to arrive—through discussion and compromise—at an answer you can all live with.
2. You will read each of the documents attached to this packet. They cover the period of the Japanese occupation of Korea. Each of them has something to say—many things to say, I would argue—about the extent to which the Japanese were successful in erasing Korean identity. We will start with a ten minute silent reading time. Annotate as you read. Underline, circle, write comments in the margin, jot down clarifying questions—whatever you think will help further discussion with your group.
3. After the reading time is over, dive in together. Go document by document. Examine how it answers the question. Consider different aspects of identity: political, social, economic, cultural, etc. Try not to settle for just the most obvious interpretation of the document. Each of the documents contains all kinds of details that might allow you to answer the question in a number of different ways. You are absolutely allowed to use the source information to help you build your argument.

MORE DIRECTIONS ON NEXT PAGE →

4. After your group has finished examining and discussing the documents, as a group you will:
- rank, on a scale from 1 to 10 (*featured below*), the extent to which the Japanese attempt to erase Korean identity was a success
  - be able to explain why you think so, using specific examples from the documents
  - explain what kinds of documents or sources you wish you had more of. (In other words, what would have helped you to better answer the question?)



AS A GROUP, RATE THE SUCCESS OF THE JAPANESE ATTEMPT TO ERASE THE KOREAN I.D.:

1            2            3            4            5            6            7            8            9            10

EVIDENCE & EXPLANATION:

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WHAT KINDS OF DOCUMENTS DO YOU WISH YOU COULD HAVE IN ORDER TO ENHANCE YOUR RESPONSE TO THE QUESTION? WHY?

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WHAT HISTORICAL INFORMATION CAN WE PULL FROM THE HISTORICAL CONTEXT TO HELP US BETTER UNDERSTAND THE KOREAN RESPONSE TO THE JAPANESE OCCUPATION?

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## DOCUMENT 1

“We, the people of Korea, have a history of over forty-two centuries, as a self-governing and separate state and of special, creative civilization, and are a peace-loving race. We claim a right to be sharers in the world’s enlightenment, and contributors to the evolution of mankind...The world knows that Japan has violated the sworn treaties of the past and is robbing us of the right to existence...This council demands that the government of Japan abandon as early as possible the inhuman policy of aggression.”

**SOURCE:** Statement by the National Council of Korea, April 22, 1919. In March 1919, an independence movement had erupted as students in Seoul (the Korean capital) protested against Japanese rule. Thousands of people who had demonstrated or were thought to be sympathetic to the independence movement were arrested and imprisoned. Many Koreans died from beatings, torture, and poor prison conditions. Others went into exile [lived abroad for political reasons] and continued to work for Korean independence.

## DOCUMENT 2

Type A:

1. We are the subjects of the great empire of Japan.
2. We shall serve the emperor with united hearts.
3. We shall endure hardships and train ourselves to become good and strong subjects.

Type B:

1. We, the Imperial subjects, shall serve the nation loyally and faithfully.
2. We, the Imperial subjects, shall, through trust and love, cooperate to strengthen our unity.
3. We, the Imperial subjects, will endure hardships and train ourselves to promote the Imperial way.

**SOURCE:** Pledge of the Imperial Subjects, October 1937. The pledge had to be memorized by all Koreans and recited at all public gatherings. There were two versions: Type A, for elementary students, and Type B, for everyone else.

## DOCUMENT 3

“Every position of possible income here is occupied by the Japanese. Even the running of a street car is done mostly by the Japanese. In turn, masses of able Koreans are out of work. Even many of the well-educated Koreans just returning from abroad are lingering around, simply because there is no place to work. All this economic and political pressure has led the people to a state of unrest and anarchy. Education means nothing here. The young people are going to school because they have nothing else to do in the village or the city. The graduation from a school in itself brings them nothing.”

**SOURCE:** Korean Student Bulletin, December 1928

## DOCUMENT 4

We have nothing,  
 Neither sword nor pistol,  
 But we do not fear.  
 Even with an iron rod  
 They cannot prevail.  
 We shoulder righteousness  
 And walk the path without fear.

We have nothing to call our own,  
 Neither dagger nor gunpowder,  
 But we do not fear.  
 Even with the power of the crown  
 They cannot prevail.  
 Righteousness is the spade  
 With which we maintain the path.  
 We have nothing to hold in our hands,  
 Neither stone nor club,  
 But we do not fear.  
 Even with all the wealth of the world,  
 They cannot prevail.  
 Righteousness is the sword  
 With which we watch over the path.

**SOURCE:** Poem by Korean Poet Ch'oe Nam-son (1890-1957) Namson was a prominent modern Korean historian, pioneering poet and publisher, and a leading member of the Korean independence movement. He was born into a jungin (class between aristocrats and commoners) family in Seoul, Korea, under the late Joseon Dynasty, and educated in Seoul

## DOCUMENT 5

“We kids sometimes played jokes on our Japanese neighbors. We crept out in the middle of the night and dug holes outside their houses’ front entrance. We filled the holes with night soil [human excrement] from the outhouse and then covered it up with clean soil. The next morning they stepped in it!

As I grew older, I found more acceptable ways to voice resistance. One thing we used was music. I first heard the song “Pongsonhwa” when I was in high school. It speaks of a flower springing up to new life. The Japanese knew we sang it as an independence song, and later, after we learned it, they banned it.”

**SOURCE:** Interview with Yang Songdok, a Korean born in 1919.