

EDITOR'S NOTE

This issue of *Acta Koreana* is a theme issue guest-edited and introduced by Andrew Hall of Kyushu University and Leighanne Yuh of Korea University, comprising a guest editors' introduction and four articles on the theme of "History of Education and Language in Late Chosŏn and Colonial-era Korea." These articles are followed by seven research articles in the fields of Korean history, pre-modern literature, Neo-Confucian philosophy, Confucian politics, and Korean language teaching. In the literature in translation section there is a selection of translations of Korean *contes* by various authors and a translation of Ha Sŏng-nan's "Afternoon, Cut Through." The issue concludes with two book reviews.

In the first article of the theme issue, "Moral Education, Modernization Imperatives, and the *People's Elementary Reader*, (1895): Accommodation in the Early History of Modern Education in Korea," by Leighanne Yuh, the author examines the "first modern textbook published by the Chosŏn government, the *People's Elementary Reader* (PER)" and argues that this "type of accommodationist form of education conformed to modern (at that time) educational trends and facilitated the introduction of western-style learning by appealing to Confucian *yangban* sensibilities."

This article is followed by "First Steps towards Assimilation: Japanese-Run Education in Korea, 1905–1910" by Andrew Hall, in which the author examines "the internal and public writings of the leading Japanese officials in Korea in this period, such as Itō Hirobumi, Shidehara Taira, Tawara Magoichi, Mitsuchi Chūzō to understand their goals and explicate the system they created, including curriculum requirements, the expansion of elementary education, the hiring of Japanese teachers, as well as the suppression of secondary schooling, and the suppression of modern private schools." Hall also analyzes "the content of the language textbooks they published."

In "Korean as Transitional Literacy: Language Policy and Korean Colonial Education, 1910–1919" Daniel Pieper explores "the interaction between the

Korean language and the various other languages and *écritures* that constituted the colonial linguistic landscape” and argues that “a multiplicity of factors influenced the formation of literacies during this period, including the interactive (and necessarily competitive) relationships between languages and writing practices, the development of literature and writing styles, processes of translation, and dictionary compilation.”

In the final theme issue article “A Study of the Common Literary Language and Translation in Colonial Korea: Focusing on Textbooks Published by the Government-General of Korea,” Lim Sang-Seok presents “the composition and translations of the *Chosŏnŏ kŏp hanmun* (Korean and *hanmun*) readers published by the Japanese Government-General and discusses the proportion and significance of translation in the compilation of the textbooks.” Lim’s study concludes that “imperial Japan attempted to impose a new ‘common literary language’ order in place of China’s and assigned the Korean language the status of a vehicle for translating Japanese and classical *hanmun*.”

In the first research article in this issue, “A Virtual Tour of the War at the Chosŏn Grand Exposition of 1940 and Colonial Belonging,” Kang Inhye “extends the reading of this exhibition from a display of wartime propaganda more toward wartime battlefield tourism to discuss how colonial youth were mobilized in the war” and “investigates how the visual mechanism of battle site images functioned to create a sense of belonging for colonized people as imperial subjects—by posing to them the questions of who they were meant to grieve and for whom they fought.”

In “War and ‘War Effects’: The Seventeenth-Century Chosŏn Economy after the Imjin War of 1592,” Kim Sung Woo “aims to delve into the consequences of the war, after characterizing the elements that helped to transform the misfortune of the war into a benefit as “war effects” and argues that “thanks to the reform measures, which were maintained for sixty years, the dynasty could recover without undergoing the political upheavals that took place in China and Japan.”

In the following article, “Female Desire, Illness, and Metamorphosis in ‘Love-sick Snake’ Narratives in Sixteenth-Century Korea,” Janet Yoon-sun Lee undertakes “a careful investigation of this metaphor and its meanings in various textual and cultural contexts and further explores the complex relationship of the politics of female desire, death, and metamorphosis in diverse discourses.” In Lee’s study “constructs of the lovesick snake are assessed and reconsidered to expose the relationship between popular discourse and written works, uncovering a literary tendency in androcentric writing practices to associate female love-sickness with sexual and erotic illness.”

In “The View of Learning in Tasan Chŏng Yag-yong’s Understanding of the

Greater Learning,” Kim You Gon examines “the view of learning that is presented in T’asan’s interpretation of the *Greater Learning*” and maintains that “T’asan presents the Confucian classic, the *Greater Learning*, as explaining the main themes that can achieve the goals of learning in Confucianism: cultivating the self and bringing good order to others, and the practical methods that can realize them.”

In the following article entitled, “The *Li-Ki* Structure of the Four Beginnings and the Seven Emotions and the Intent of the Four-Seven Debate: A Critical Reflection on the Methods of Explaining the Theories of the Four Beginnings and the Seven Emotions in Korean Neo-Confucianism,” Kim Hyoungchan argues that “if we consider what we can learn from Neo-Confucianism’s *li*, *kei*, ‘heart-mind,’ and ‘nature’ theory or the theory of the Four Beginnings and the Seven Emotions today, we should take note of the experiences and the results of discussions that attempt to make a normative justifiability of moral life equal to the inevitability of the natural law, by considering that human beings and society share their material and principles with nature.”

In the penultimate article in this issue, “The Social Background of the Implementation of Confucian Politics in Early Koryŏ,” Park Jae-Woo examines “the fact that not only Wang Kŏn 王建 (877–943; Koryŏ’s King T’aejo 太祖, r. 918–943) himself but also the generals and officials who supported him all had some level of Confucian knowledge” and “that local factions in the early days of Koryŏ operated with official documents, and in order to do so they all must have learned Chinese letters—and in the process would have come to possess Confucian knowledge and literary capabilities to a certain extent.”

In the final article in this issue, “Vocabulary Negotiation in the KFL Classroom: Language Learning Opportunities through Interaction,” Kim Eunho “demonstrates Korean language learners’ varying repair strategies when facing vocabulary production problems” and “specifically investigates the various organizations of repair by two different language proficiency levels: advanced and intermediate.” Kim’s “analysis of these practices of ‘vocabulary negotiation’ adds to a body of work that shows how students participate in building their own learning opportunities.”

The Literature in Translation section comprises a selection of Korean *contes* introduced by Bruce Fulton. The complete list of translations in this feature is as follows: “Angel for a Day” by Ch’ae Mansik, translated by Bruce and Ju-Chan Fulton; “The Death of a Father in Felicity Precinct” by Cho Sehŭi, translated by Jenny Kim; “The Woman in #506” by O Chŏnghŭi, translated by Dawn D. Kim and Elliot E. Kim; “Bicycle Man” by Ch’oe Sŏnggak, translated by Emily Soule; “Who is it?” by Ch’oe Su-ch’ŏl, “Dear Wife of Mine” by Kim So-jin, and “The Hare and the Tortoise” by Shin Kyŏngsuk, translated by Bruce and Ju-Chan

Fulton. In addition to the *conte* feature translations, this issue also includes “Afternoon, Cut Through” by Ha Sŏng-nan, translated by Agnel Joseph.

The issue concludes with reviews of the National Research Institute of Cultural Heritage’s *Yŏngguk Pikt’oria Aelbŏt’ŭ Pangmulgwan sojang Han’guk munhwajae* – *Korean Art Collection: Victoria and Albert Museum* by Michael Finch, and Rebecca Y. Kim’s *The Spirit Moves West: Korean Missionaries in America* by Sean C. Kim

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