

Prison Education in Korea and Taiwan under Japanese Rule

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ABSTRACT

This article explores prison education in colonial Korea and Taiwan from both the “colonizer-colonized” and “ruler-criminal” perspectives. Moreover, it analyzes the related legal system, discourses and actual operation in the contexts of both legal social history and imperial history. As for the legal system, the prison legislation of colonial Taiwan and Korea were mainly formulated and implemented in accordance with the prison laws of the Japanese mainland. After the 1930s, the Japanese mainland uniformly implemented the progressive treatment system. While Korea followed suit, Taiwan did not and remained so throughout the colonial era. Chaplain service and prison education in Japan and colonial Taiwan and Korea were exclusively dominated by Jodo Shinshu monks. Religious freedom of prisoners was not well protected. From the original emphasis on moral education, teaching expanded to include science education. Nevertheless, colonial prison education suffered setbacks due to shortage of manpower, language barrier, and exclusion of local religious as chaplains/teachers. Prisoners in the colonies responded differently to the prison education agenda. This study also examines the applicability and limitations of Nishikawa Nagao’s theory on unification of national subjects.

Keywords: Prison, Education, Progressive Treatment, Punishment, Jodo Shinshu