

Christianity and the March First Independence Movement

Dr. Byung Soo Lee (Professor, Kosin University, S. Korea)

Abstract

The first generation of Korean Christians became the main leaders of the independence movement, and they established a connection between Korean national identity and Christianity that has continued into the 21st Century. One of the main leaders of the independence movement was Soh Jae Pil. The March First Movement was a nonviolent revolution, a decade before Gandhi's Salt March in India, that issued a Declaration of Independence and held nationwide demonstrations demanding an end to Japanese rule. Of the movement's 33 organizers, 16 were Christians, at a time when fewer than 3 percent of Koreans were. Thus the first generation of Korean Christians made a great contribution to the March First Independence Movement,

Key words :

Christianity, the March First Independence Movement, United States, Suh Jae Pil.

The pioneer of this movement was an aristocrat named Soh Jae Pil, also known by the Anglicized name Philip Jaisohn. Exiled after participating in an attempted coup against the monarchy in 1884—the same event that opened the door for the first American Christian missionary, Dr. Horace Allen—Jaisohn went to the United States, where he became the first Korean-born U.S. citizen in 1890 and the first Korean-born medical doctor in 1892, then married a niece of former President James Buchanan in 1894. In 1896, he returned to Korea, where he organized a group called the Independence Club that drew a large following of young Korean nationalists educated in the Christian schools founded by Americans since 1884. Again exiled as a threat to the monarchy in 1898, he left behind a movement of Korean nationalists who looked to democracy and modern science and education as the solutions to Korea's existential crisis.

Two decades later, two events in 1919 set the course of the Korean independence movement and showed the predominance in it of Christians, primarily from northern Korea: the March First Movement in Korea and the founding of the Korean Provisional Government in exile. The March First Movement was a nonviolent revolution, a decade before Gandhi's Salt March in India, that issued a Declaration of Independence and held nationwide demonstrations demanding an end to Japanese rule. Of the movement's 33 organizers, 16 were Christians, at a time when fewer than 3 percent of Koreans were. Of the 16 Christians, 10 were from Pyongyang and northwestern Korea.

When a Korean Provisional Government formed in Shanghai in April 1919, it called for the restoration of Korean independence under a democratically elected republic, and its leaders were again heavily Christian and from the north. They included two men from the city of Haeju just north of the 38th Parallel, from sharply different backgrounds, who each would serve as president of the government in exile: Syngman Rhee and Kim Ku.

Syngman Rhee, the first president of the Korean Provisional Government in 1919 and the first

president of the Republic of Korea in 1948, was thoroughly tied to the United States. He had been educated at an American Methodist school in Seoul and joined Philip Jaisohn's Independence Club. Imprisoned in the crackdown on Jaisohn and the Independence Club, he went to the United States after his release from prison in 1904, and from then until 1945 he lived mostly in America. After obtaining bachelor's, master's, and doctorate degrees from George Washington University, Harvard, and Princeton, he returned to Korea for two years in 1910–12, then went to Shanghai to serve as president of the Korean Provisional Government in 1919–25. He spent over 30 years in the United States as a representative of the Korean independence movement before returning to Korea after the Second World War.

The March First Movement was a nonviolent revolution, a decade before Gandhi's Salt March in India, that issued a Declaration of Independence and held nationwide demonstrations demanding an end to Japanese rule. Of the movement's 33 organizers, 16 were Christians, at a time when fewer than 3 percent of Koreans were.

Let's achieve a completely independent and independent state through creative succession of the spirit of the 3.1 movement

The status of the 103rd anniversary of the March 1st commemoration ceremony and

At 10:00 am on March 1, 2022, at the National Museum of the Provisional Government of the Republic of Korea, the Republic of Korea government announced that it will open a new future for Korea by remembering the noble spirit of the March 1st Movement for Korean independence. The 103rd anniversary of the March 1st commemoration ceremony was held under the following themes: national rites, time of remembrance, reading of the Declaration of Independence, awards for meritorious people, commemorative speech, commemorative performance, singing of March 1st song, and three chants for national independence.

1 Causes, progress, and effects of movement

1) 3.1 Causes of movement

The Korean Empire was destroyed by the annexation of Korea and Japan on August 29, 1910, the year of Gyeongsul, and the sovereignty of the country was lost to Japan, and it was reduced to a Japanese colony. After that, the repressive and unlawful Japanese rule, Thomas Woodrow Wilson's declaration of principle of national self-determination, February 1, 1919, the infallible declaration of independence of Jilin Province in northeast China, the February 8th Declaration of Independence by a student in Tokyo, and Kim Kyu-sik's declaration of independence. The March 1st Movement took place under the influence of independence protest orders and rumors of Gojong's poisoning.

2) 3.1 Progress of movement

Originally, the non-violent March 1st Movement was scheduled for March 3, 1919, the last year of the movement. 哲: aka 申勝熙), so the date was moved up to March 1.

The March 1st Independence Movement was led by the national religions of Chondoism, Christianity and Buddhism. The first draft of the Declaration of Independence was drafted by Choi Nam-seon (崔南善) of Yukdang (六堂), Lee Kwang-su (李光洙) of Chunwon (春園) corrected it, and Han Yong-un (Han Yong-un of Manhae (萬海) added three promises).

Originally, the declaration of independence against Japan on March 1st, Kimi year was planned to be declared at 2 pm with 33 national representatives and young students gathered in Tapgol Park (Pagoda Park). However, as national representatives such as Gil Seon-ju, Yoo Yeo-dae, Kim Byeong-jo, and Jeong Chun-su were in the provinces and were unable to attend, on March 1, 1919, at 2 pm, about 5,000 boys from middle and high schools gathered in the middle of 鎔, 1886-1976) climbed the octagonal pavilion and read the Declaration of Independence first.

And on March 1, 1919, at 3 pm, 29 national

representatives held a toast at Taehwagwan, Insa-dong, Jongno-gu, announcing that Joseon was an independent country, and Choi Rin notified the owner of Taehwagwan An Hwan-hwan of this fact. did About 80 Japanese police officers immediately rushed to the area and surrounded Taehwagwan.

At this time, the national representatives listened to Han Yong-un's simple meal declaring independence, and after chanting long-awaited Korean independence with his boat, resolutely they were taken away by the Japanese police. Meanwhile, Lim Kyu and Ahn Se-hwan, who were smuggled in Tokyo, later mailed the Declaration of Independence, etc. to the Japanese government and parliament, and Kim Ji-hwan, who was smuggled in Shanghai, sent to Wilson and each representative of the Paris Peace Conference. The Declaration of Independence and petitions were sent.

The March 1st Independence Movement, which began with the declaration of Joseon's independence as an independent country in Tapgol Park and Taehwagwan in Jongno-gu, Seoul, quickly began in Bukcheong, Hamgyeongnam-do, Sacheon, Gangseo-gun, Pyeongnam, Gwaksan, Jeongju-gun, Samjin, Changwon-si, Gyeongnam, Byeongcheon, Cheonan-si, Goesan-eup, Chungcheongbuk-do, Daejeon Indong Marketplace, Daegu, Gyeongbuk, Dongnae, Busan, Namwon and Gunsan, Jeollanam-do, Soando, Wando-gun, Jeollanam-do, Jeam-ri, Suwon-si, Gyeonggi-do, Maengsan, Pyeongnam, and Yongjeong, Manchuria, etc., mainly occurred from March 1 to April 30.

According to the Annals of Pro-Japanese Studies (Research Institute for National Issues, 1991), written by the late national historian Im Jong-guk (林鍾國), 1,214 demonstrations for national independence were held across the country in 60 days. The March 1st Movement took place in Japan and Primorsky Krai and continued for about a year.

According to the official tally of the Government-General of Korea, 1.06 million people (6.32% of the total population of 16,78,400 at the time of March 1919) participated in the March 1st Movement, 553 people died in the process of suppression, and

12,000 people were arrested and suffered hardship. In the three months following the March 1st Movement, 2,023,089 people participated in the demonstration for national independence, and the number of demonstrations reached 1,542 times. It is said that 7,509 people were killed, 15,961 people were injured, and 46,948 people were arrested. There were 715 demolished and burned private houses, 47 churches, and 2 schools.

3) 3.1 Influence of movement

As a result of the non-violent March 1st Independence Movement, independence was not achieved and suffered a lot of damage. And with the establishment of the Provisional Democratic Republican Provisional Government of the Republic of Korea on April 11, 1919 in Shanghai, China, the movement to establish a modern nation-state that has been going on since the late 19th century brought the first fruition. It also served as an opportunity for the Japanese Government-General of Korea to change the rule of law without permission into cultural rule. As a result, group and press activities were permitted and very basic primary education was expanded. On the other hand, it influenced the May 4 Movement in China, the Reflection Movement in India, and the independence movements in Vietnam, the Philippines, and Egypt.

Held the 2022 Digital On-Tact Aunae Bonghwa Festival

To commemorate the 103rd anniversary of the March 1st Movement, the city of Cheonan, South Chungcheong Province, drew attention from the media by holding the '2022 Digital On-Tact Aunae Bonghwa Festival' hosted by the Cheonan Youth Chamber for 2 hours from 5 pm to 7 pm on February 28.

According to the city of Cheonan, the Aunae Bonghwa Festival has been held every year in commemoration of the March 1st Movement since its inception on February 28, 1978 in the Yu Gwan-sun Memorial Plaza and around the Aunae Market. However, over the past 5 years, it was canceled due to AI in 2018, African swine fever, and the spread of

COVID-19 in 2020, and last year, it was held non-face-to-face, such as through SNS events.

On the other hand, in the memorial ceremony, representatives of the bereaved families made a visit to Yu Gwan-sun and the martyrs, respectively, and held flowers and incense, respectively. Thematic performances, the 3.1 chorus of songs, torch lighting, hurrahs and marches (reenactment events) were held. In addition, an online memorial hall will be operated on the Cheonan City website (homepage) from the 25th to the 28th so that Cheonan citizens can commemorate the Aunae Bonghwa Festival in a non-face-to-face manner. Through the memorial hall, anyone can leave a note commemorating the martyrs who participated in the national independence movement non-face-to-face.

Park Sang-don, Mayor of Cheonan, said, "Even though the Aunae Beacon Festival has not been held for several years, we will hold an exemplary event that strengthens quarantine so that the legacy does not end, and inherit it and develop it as a historical and cultural festival. ." he said.

3.1 Immediate Tasks of the Movement

As is well known, our homeland, the Republic of Korea, is still in a state of military confrontation due to division of the land 76 years after liberation from Japanese colonial rule, and the remnants of Japanese imperialism have not been cleared, and thus a completely independent and independent state has not been achieved. am.

And, out of the 2.63 million pyeong (8,681,065 m²) of pro-Japanese property to support independence fighters and their descendants, the sale area was only 710,000 pyeong (2,333,335 m²) for 17 years after the enactment of the Special Act on Pro-Japanese Property in 2005, which is only 27%. there is. Therefore, the proceeds from the sale of pro-Japanese property, which are the main source of income for the 'Fund for Patriotic and Patriotic Branches' prepared to separately support people of independence merit, are far short of demand.

That is why, many of the independence activists who gave their lives for the independence of the Republic of Korea and their descendants are still suffering a lot because they have not received sufficient compensation from the state. However, most of the pro-Japanese patriotic slaves and their descendants are living happily after seizing political power even after liberation.

The national spirit is not standing up right away.

According to the Ministry of Patriots and Veterans Affairs, a total of 17,285 (567 women), including 11,590 Medals for National Founding, 1,471 Medals for National Founding, and 4,224 Presidential Citations, since the establishment of the Republic of Korea government in 1948. is said to reach Unfortunately, however, there are still many independence activists who have not been trained as independence activists due to insufficient evidence.

Fortunately, the Ministry of Patriots and Veterans Affairs has consolidated the system of cooperation with related organizations such as the Independence Hall, National History Compilation Committee, National Archives, local governments, and local cultural centers related to the collection of historical records for the independence movement, and continuously collects domestic and foreign materials to discover and reward people of independence merit. He said he plans to make more efforts to eliminate blind spots and discover more diverse types of independence movement cases.

The government of the Republic of Korea should strengthen diplomacy for peaceful reunification with the four neighboring powers, alleviate tensions on the Korean Peninsula through multifaceted exchanges and cooperation with North Korea, and ultimately achieve peaceful unification to achieve a fully advanced independent and independent state.

〈Written by Sang-goo Shin, Doctor of National Studies〉

This study analyzes the role of Christian schools

in the March First Independence Movement, and suggests tasks for today's Christian schools on the basis of this analysis. The March First Independence Movement includes not only the independence demonstration in Tapgol Park on March 1st, 1919, but also those independence movements which were spread nationwide and worldwide during the following period of around one year. The March First Independence Movement could be expanded nationwide because Christian schools, established in almost every location of the Korean peninsula, took the initiative role in the independence movement. Christian schools, which had been built since 1885 by the missionaries of the Northern Presbyterian Church of USA, the Southern Presbyterian Church of USA, the Northern Methodist Church of USA, the Southern Methodist Church of USA, the Presbyterian Church of Australia, and Korean indigenous churches, became the starting places for regional branches of the March First Independence Movement. Christian schools at the time pursued Christian nationalism as their school philosophy, and practiced Bible education and a Christian approach to all its subjects. Also, Christian teachers in Christian schools were exemplars to their students in terms of faith and personality. Christian schools in 1919 could be identified with a resistance-education community which worked to be liberated from the oppression of Japan. On the 100th anniversary of the March First Independence Movement, Christian schools have the task of recovering the social influence which Christian schools had in 1919, through recovering the autonomy of Christian schools, strengthening faith education, practicing Christian teaching, deepening the calling and spirituality of teachers, and intensifying the co-operation of the Church and Christian schools.

[Director of Chungcheong Cultural History Research Institute (Doctor of National Studies, Poet, Literary Critic) Daesan Shin Sang-gu]

Despite the obvious ideological affinity between the Korean Provisional Government and the United States, the U.S. government refused support or recognition from 1919 to the postwar U.S. administration of Korea in 1945-48. During

the Second World War, American intelligence officers with the Office of Strategic Services urged the U.S. to cooperate with the Korean Provisional Government, and in postwar Korea, U.S. commanding general John Hodge attempted to persuade the State Department to install it as the government of liberated Korea. These efforts failed because of indifference from Washington, where the primary concern was not offending the Soviet Union, which was occupying northern Korea.

In Pyongyang under Soviet occupation, both the Soviet-installed regime and its opponents reflected the recent American Christian presence. Kim Il Sung was a son of Christian parents, his father a Presbyterian from a rural area near Pyongyang who had attended middle school at Union Christian College, his mother a daughter of a Presbyterian minister. He renounced the religion of his parents and embraced Communism, returning to Korea as a 33 year old junior officer in the Red Army. His main opponent, Cho Man Sik, was a Presbyterian convert who was further influenced by Gandhi's concepts of nonviolent resistance and self-sufficiency. He had participated in the March First Movement in 1919 and for a quarter of a century led nonviolent resistance to Japanese rule in Pyongyang. Opposed to the imposition of Communism in Korea, he started his own nationalist political party, the Chosun Democratic Party, in November 1945. His anti-Communist opposition came to an end in January 1946 when Red Army soldiers placed him under arrest. He disappeared in 1950, reportedly executed with other political prisoners as U.N. forces approached Pyongyang in October 1950.

the March 1st Independence Movement, "It is very meaningful to be able to celebrate together with the people the spirit of the March 1st Independence Movement, the history of the Provisional Government, and the pride of the independent independence and democratic republic." And "just as the resolute will of our ancestors during the Japanese colonial period led to unity and independence movement centered on the Provisional Government of the Republic of Korea to finally create a proud democratic republic, the Republic of Korea,

the future of a new 'Korea' by uniting as a united people of 'Korea'. Let's open it," he said.

In addition, he said that the future of the new 'Korea' that all Koreans want is "to achieve a country where everyone is free, equal and free from oppression, and a peaceful and culturally advanced country." On the other hand, President Moon Jae-in said, "I sincerely hope that Japan will take leadership as an advanced country beyond Korea-Japan relations. urged

According to the discovery and press release of the Ministry of Veterans Affairs and Veterans Affairs on February 27, 2022, the Ministry of Veterans Affairs (Director Hwang Ki-cheol) celebrated the 103rd anniversary of the March 1st Independence Movement Day, at the March 1st Central Memorial Ceremony and a commemorative ceremony hosted by local governments. The eldest daughter-in-law Mi-saeng Ahn (died in 2008), who served as the secretary of the Provisional Government of the Republic of Korea in Chongqing in Chongqing, and Margaret Sandeman Davies (1887-1963), an Australian who led the March 11 national independence demonstration as the principal of Ilshin Girls' School in Busan, etc. It was announced that 219 people would be rewarded as independence fighters. The recipients of the award this time are 84 people of the Order of National Guard (20 patriotic medals, 64 patriotic chiefs), 30 commendations for national founding, and 105 presidential commendations.

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Receiving Date : March 11, 2022

Reviewing Date : March 18, 2022

Reporting Date of Article Appearance : March 25, 2022