

## 2. Modern history of Korea

### 2.1. INTRODUCTION

Korea, which is believed to trace back its origin to the early part of the third millennium B.C., belongs to the group of three East Asian countries.<sup>1</sup> It has, together with China and Japan, a common cultural heritage. The group's centre was China. Although these three countries had a common cultural background for a long time<sup>2</sup> each had originally developed its own cultural identity. The outstanding feature of Chinese culture was that the Chinese developed it by themselves without foreign influence, creating philosophy, a social order and religion which were purely Chinese,<sup>3</sup> whereas Korea and Japan received Chinese culture over many centuries. However, Korea, the northern border of which lies adjacent to China, had been more closely related to Chinese socio-political development than Japan has. Korea not only remained under the influence of Chinese culture but also was related to it as a tributary state through history.<sup>4</sup> But Japan has developed into an object-oriented nationalistic island state since the 13th century. It has positively accommodated Western technology, education and science, but not Christianity, since the latter part of the 19th century.<sup>5</sup> It has become a unique non-Western industrial country that participated in colonialism. Japan began to affect the fate of modern Korea in a practical way through its colonialization.

In this chapter we shall observe the modern history of Korean people as a background of Korean pentecostalism. Accordingly, we do not go through the details of the history but illuminate its modern history by the angle of pentecostalism. This chapter has three main sections: *Choseon* Dynasty opened to the world powers (2.2); Japanese Colony (2.3); and Korea after the Second World War (2.4).

The main sources for this chapter are: *An Outline of National History* (1976) by A Society for the Education of National History; *The History of Korea: Compared to World History* (1975/ 18<sup>th</sup> ed., 1991) by Jin-Cheol Kang, Man-Gil Kang and

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<sup>1</sup> The general development of Korean history can be summarized as follows: tribalism (ca. 2,333 -1,000 B.C.); the Ancient *Choseon* (ca. 1,000-108 B.C.); the Ancient Triangular State (57 B.C.-A.D. 668); the Unified *Silla* (668-936); the *Goryeo* Dynasty (936-1392); the *Choseon* Dynasty (1392-1910).

<sup>2</sup> Edwin O. Reischauer and John K. Fairbank, *East Asia 1: Great Tradition*. Trans. into Korean by Hae-Jong Jeon and Byeong-Ik Ko. Seoul, 1964/9 ed., 1977. pp.11-18; "China" in *EB*, 1983, 4: 270, 10: 667. The main inhabitants of these three ethnic groups are of Mongoloid stock. Both Korean and Japanese languages belong to the Altaic language family while Chinese belongs to Sino-Tibetan.

<sup>3</sup> Paul E. Kaufmann, *China Yesterday: Confucius, Mao and Christ*. Hong Kong, 1980. pp.31; Only Buddhism was introduced from outside.

<sup>4</sup> The Ancient *Choseon* was overthrown by the Chinese *Han* Empire and this set up four Chinese commandaries in northern part of Korea (108 B.C.-A.D. 313). When the Mongolian Yuan Dynasty and Manchurian Ching ruled over China, Korea was put under their powers as well. It became a "son-in law" country to Yuan (1259-1350) and was under the intervention of Ching (1636-1895). Korea was invaded by Japanese pirates and military forces from the first century B.C. from time to time. In the 16<sup>th</sup> century (1592 and 1596), Korea was overrun by Japan.

<sup>5</sup> John K. Fairbank, Edwin O. Reischauer and Albert M. Craig, *East Asia 2: The Modern Transformation*, translated into Korean by Hae-Jong Jeon and Du-Gi Min. Seoul: 1969/5 ed., 1974. pp. 209-238.

Jeong-Bae Kim; and *A New Comment on Korean History* (1967/ rev. 1976/ sec.rev.1994) by Gi-Baek Yi.

## 2.2. CHOSEON DYNASTY OPENED TO THE WORLD POWERS (1876-1910)

The situation of Korea (the dynasty was called *Choseon*) in the last quarter of the 19th century and the first decade of the 20<sup>th</sup> century was complicated. There were internal disturbances and external struggles for concessions from the world powers. In this section we observe how Korea was confronted with such a great epoch in its history and was going to be modernized, on the one hand, and to lose its independence by the powers, on the other.

There were three types of modernization in Asia: autonomous and nationalistic modernization like Japan; semi-colonialistic modernization like China; and colonialistic modernization like Korea and India.<sup>6</sup> Japan was successful in modernizing and it became an imperialist state on an equal status with the Western imperialistic countries. Japan was forced to open its door to America from the middle part of the 19th century and rapidly built a modern industrialized socio-economic structure after the model of the Western world, especially from the Meiji Restoration.<sup>7</sup> However, China, which had begun to have contacts with the Western world and was forced to open her doors to them earlier than Japan had, was slow to accept Western modernism owing to her sympathy for her own great tradition as well as her anti-Western movement.<sup>8</sup> Compared to successful Japanese modernization, China failed and was left to the Western privileges. Having been closely related to China throughout its history, Korea shared her fate with China. Korea was even the last one among these three countries to come into contact with the Western world. It still remained a hermit country to the Western world, while Japan experienced total renovation. Politically, Korea remained secluded until Japan forced it to conclude a treaty of friendship in 1876. Now, the role of the Chinese in Korea was not only going to be replaced by the Japanese but the latter also intensified their role in Korea under the pretext of modernization of Korea and establishing East Asian peace. This was followed by the commercial treaties with America and the Western powers from 1882. Korean 'modernization' was thrust forward in this way.

We sketch here the contemporary situation in Korea when it was involved in the open-door policy (1876) under several aspects which had been developing for the previous one or two centuries. First, the Thought of Practical Science, *Silhak Sasang* [실학사상; 實學思想], which had originated both from observation of the incompetent ruling class as well as the inappropriateness of Neo-Confucianism and from the impetus of Western culture through China, and establishing itself as an

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<sup>6</sup> Jin-Cheol Kang, Man-Gil Kang and Jeong-Bae Kim, *The History of Korea Compared to World History*, Seoul, 1975/ 18 ed., 1991, p.pp.150-152.

<sup>7</sup> John K. Fairbank et al., *ibid.*, pp.285-322. Meiji Restoration began in 1868.

<sup>8</sup> *Ibid.*, pp.143-207, 363-437, 730-747. *passim*. China lost the Opium War (1840-1842) against the British and signed the Treaty of Nanking in 1842. China was officially opened to the Western world. Other Western powers soon followed to sign treaties with China. China with a huge territory and population under Manchu's (Ching) incompetent government experienced turmoils during the latter half of the 19<sup>th</sup> century. The general structural change of Chinese society began from the first decade of the 20<sup>th</sup> century and formed the republic (1912).

ideological/cultural movement.<sup>9</sup> This new thought was in character both nationalistic (different from the universalism of Neo-Confucianism), modern (different from past-oriented Neo-Confucianism), and partisan in siding with the people (different from the leadership principles of Neo-Confucianism). The methodology of this movement was based on proving the facts (critical) and was therefore related to the opening of the door to Western modernism into Korea.<sup>10</sup> Second, Roman Catholicism spread among the ruined nobilities and lower classes centering around the Seoul area who were confronted with tradition as well as persecution (see 4.2). Third, the centralization of power by the relatives of the royal family led to political disturbances throughout the 19<sup>th</sup> century in Korea. Farmers suffered heavily under such a situation. The number of drifting farmers increased and people revolted against the government and ruthless officials frequently.<sup>11</sup> Fourth, an Eastern Religion, *Donghak* [동학; 東學] was formed by Je-Wu Choe to establish social ethics and also to counteract Western knowledge and Catholicism. Its doctrine was the religious syncretism of Confucianism, Buddhism, shamanism and some ideas of Catholicism. The ineffectiveness of traditional religions provided Korean farmers with a religious vacuum into which a new national religion could penetrate,<sup>12</sup> developing into a religious as well as a social reform movement among farmers in the southern area.<sup>13</sup> Fifth, there was a constant request for commercial trade by the Western powers. Having traded only with China until then, Korea was even invaded by Westerners.<sup>14</sup> Finally, under these circumstances modern thought was beginning to take hold among Korean people through the process of both the collapse of the aristocratic class system and the developing of business capital and popular literature as well as humanistic arts. However, having known the tragedy of China after its defeat in the Opium War, the Korean (*Choson* Dynasty) government still regarded strict isolationism as the best policy.

Regardless of such an isolationist policy, an opening was being prepared. Not only was the idea of opening to the Western modernism growing among pioneers but also the dictatorial isolationist, Daewon-Gun (the father of King Gojong), was removed from power (1873). Japan took advantage of this opportunity. Even China, which was not ready for armed conflict with Japan, invited Korea to conclude a treaty with Japan. According to the conclusion of a treaty of friendship between Korea and Japan in 1876, Chinese suzerainty over Korea was rejected (Korea as an independent state)<sup>15</sup> and Japan secured rights to carry on trade through the three main Korean ports. The result of this ‘forced opening’ was that Korea began to enter

<sup>9</sup> The leading spiritual principle of *Choson* Dynasty (1392-1910) was Neo-Confucianism which was shifted from Buddhism after 1,000 years in Korean history. See 3.3.2.

<sup>10</sup> Jin-Cheol Kang and et al, *ibid.*, pp.136-138.

<sup>11</sup> Gi-Baek Yi, *A New Comment on Korean History*, 1967/ 3 rev. ed., 1994, pp.324-335. Small scale uprisings were frequent. The most famous revolts were Gyeong-Lae Hong’s rising (1811) and Jinju People Revolt (1862).

<sup>12</sup> Kyoung Jae Kim, *Christianity and the Encounter of Asian Religions*, Zoetermeer, 1994, pp.96-103.

<sup>13</sup> Gi-Baek Yi, *ibid.*, *Donghak* was founded around 1860 by Je-Wu Choe, who was beheaded in 1864 by the government on a charge of deluding the world and deceiving the people. But it spread among farmers.

<sup>14</sup> Gi-Baek Yi, *ibid.*, pp.344-348. A British merchant ship firstly requested trade in 1832. French and American warships were defeated by the Korean army in 1866 and 1871 respectively.

<sup>15</sup> This measure was only a means to an end of driving out China from Korea.

the international arena. But it was to face the problem of exposing itself without its own capability of exercising political autonomy.

No sooner had it concluded the treaty than the Korean government tried to carry forward the policy of enlightenment. It sent inquiry-committees to Japan and China and planned a reform of the administrative structure, especially the military organization. As in the case of China, the opposition party, the Neo-Confucian and anti-Westernization conservatives, retaliated. Now, Korea became a battleground for the conservatives (Neo-Confucianists) who were backed by China, and the reformists (those who followed the idea of Westernization) who were supported by Japan. The treaties with the Western world since the year 1882 were concluded through the good offices of China (*Ching*) because it wanted to restrain Japanese monopolization over Korea through such measures. Under this situation Korean national consciousness was developing and this consciousness would be translated into actions like the Eastern Religion movement, the royal troops (righteous army) movement and the enlightenment movement.<sup>16</sup> During this time, Protestant missionaries came into Korea (1884).

This competition over Korea between China and Japan came to an end as China lost the Sino-Japanese War (1894-1895) which broke out on Korean territory on account of the controversy over Korea, brought about by the uprising of the Eastern Religion (*Donghak*) in 1894. This revolt manifested the Korean masses' desire for reform of corrupt politics as well as their protest against unjust social status. Its influence swept over the whole of the southern part of Korea and reached even to the northern Hamgyeong-Do and Pyeongan-Do.<sup>17</sup> As waning Korea was not able to put down this farmers' riot, it called on China for help. Japan also sent forces in order to protect its residents in Korea. The old 'Great-China' failed. As China practically lost its influence over Korea, Japan demanded Korea forcibly to make a reform about domestic administration. This Reformation of Gabo (1894) was significant in the process of Korean modernization while it also played the part of preparing for the capitalistic invasion of Korea by Japan.<sup>18</sup> Japan even assassinated the Queen of Korea (Min) who was anti-Japanese and wanted to establish a pro-Russian government in her palace (1895).

While Russia also adopted a policy of advancing southwards through the Korean peninsula, friction with Japan over Manchuria and Korea was unavoidable,

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<sup>16</sup> A Society for the Education of National History, ed., *An Outline of National History*, Seoul, 1976, p.246.

<sup>17</sup> Gi-Baek Yi, *ibid.*, pp.369-375. *Donghak* movement was an uprising by the followers of the anti-western as well as anti-nobility religious and reform movement as we have already mentioned. As this organization attacked a corrupt official by force, there was a military engagement between these peasant-soldiers and the military forces. Some of the main principles of their ideas for reform (for example: the abolition of social status; burning of slave documents; and permission of remarriage for widows etc.) were adopted by the subsequent Gabo Reformation.

<sup>18</sup> *ibid.*, pp.376-381; A Society for the Education of National History, *ibid.*, pp.268-283. The general principle for this reformation by Japan was presented to the Korean King Gojong on 3<sup>rd</sup> July 1894. As this demand was rejected by the Korean government Japan forced the king to reconstruct the cabinet (23.7.1894) so that the reform demand would be accepted (26.7.1894). The war between China and Japan broke out during this period (25.7.1894). The reformation covered to the realms of politics, economics and society. Especially, reform of social matters like breaking down the social status, abolition of torture, prohibition of early marriage, allowance of remarriage for widow and simplification of clothes etc. showed a great social change.

which led to the Russo-Japanese War (1904-1905). Contrary to world expectation, Imperial Russia lost. Through the mediation of Theodore Roosevelt, the Treaty of Portsmouth was concluded, by which Russia had to recognize Japan as the dominant power in Korea. Japan also acquired rights to advance into Manchuria, thus securing a bridgehead for invasion of the continent. America and Great Britain, who wanted to protect the southward advancement of Russia, had already endorsed Japan's supremacy over Korea before the end of the Russo-Japanese War.<sup>19</sup> Having been recognized by world powers as holding superiority over Korea, Japan was free to conclude the *Ulsa* Protective Treaty with Korea in 1905, through which Korea was deprived of the right of diplomacy. In two years (1907), king Gojong had to abdicate his crown to the last king Sunjong and the Korean army was dissolved. Around this time the activities of the righteous army reached their climax: in 1908, there were 1,976 engagements between Japanese army and 'Korean righteous army' in Korea.<sup>20</sup> At last, the *Choseon* Dynasty came to an end on Korea's annexation to the Japanese Empire in 1910.

### 2.3. JAPANESE COLONY (1910-1945)

As we have observed in the previous section, Korea was following the pattern of modernization through the sequential process of the advancing of the Western imperial powers, forming nationalistic fronts against them, and gradual social reforms under colonialism.<sup>21</sup> We can divide the period of Japanese Imperialism in Korea into three phases according to the method of its reign. The first phase coincided with the military government (1910-1919). An army general was nominated to rule over Korea with full powers directly under the emperor. Japan needed a rigorous military government in Korea mobilizing military police in order to be able to rule the resisting Koreans. Uniformed government officials and school teachers wore a sword at their sides. All political activities were prohibited. Newspapers had already been suspended just before the annexation. More than 50,000 patriots were arrested in 1912 while more than 140,000 who seemed to be uncooperative to colonial government were taken into custody. At the same time, the Japanese began to make inroads into the countryside lands, industrial sector and the money market. In 1917, the industrial output of Japanese in Korea amounted to more than ten times that of Koreans.<sup>22</sup> On account of economic exploitation, a large number of Koreans emigrated into Manchuria (about one million lived there around 1919) and thousands of farmers became slash-and-burn-farmers. A remarkable development of Koreans in this period is found in the fields of both education and Christianity which played an important role in inspiring the national consciousness of Koreans. Until the annexation, there had been about 3,000 private schools in Korea. Having been

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<sup>19</sup> Gi-Baek Yi, *Ibid.*, 392-396. A Society ..., *ibid.*, p.294. It was a prelude to the division of Korea after World War II by the foreign powers.

<sup>20</sup> Gi-Baek Yi, pp.403,404. The righteous army already broke up in 1895. But when the army was dissolved, they joined the farmer-army and fought against Japanese army more systematically than before. However, they could not change the overall situation.

<sup>21</sup> Jin-Cheol Kang, et al., *ibid.*, pp.150-151.

<sup>22</sup> Gi-Baek Yi, *ibid.*, pp.400-417.

suffered under colonial government, these private schools that still existed took the lead in national education and prepared the ground for the forthcoming national movement. The Protestant church in Korea especially influenced Koreans around this time in the realms of public welfare service (medical service), education, and raising the national consciousness. Jae-Pil Seo, Sang-Jae Yi and Chi-Ho Yun, who were among the most prominent leaders of contemporary Koreans, were pious Protestant Christians. Spreading the Bible also played an important role for such missions.<sup>23</sup> In due time, the independence movements inside and outside Korea (organized independence movement activities took place in America, on Hawaii, in Japan, in China and in Manchuria) crystallized into a national independence demonstration on 1st March, 1919. The declaration of self-determination of peoples by Woodrow Wilson in 1918 lighted the fuse. This movement was organized centering around three religious leaders (Seung-Hun Yi as the representative of Christianity, Byeong-Hyi Son as the representative of Eastern Religion and Yong-Un Han as the representative of Buddhism) and thirty-three representatives of all Koreans including the above-mentioned three religious organizations signed the declaration of independence.<sup>24</sup> A peaceful demonstration broke out all over the country but the colonial government put down it by force: 7,509 were killed; 15,961 wounded; and 46,948 were arrested.<sup>25</sup> Just after this March Independence Movement (1919), Korean leaders formed a provisional government in Shanghai, China.

The second phase was that of so-called cultural administration (1920-1936). On account of the Koreans' national independence movement, there was a shift towards an appeasement policy: instead of military police, a civil police force was substituted; Koreans were also promised employment as officials in the government-general; an increase in educational institutions as well as institutions for advanced learning was promised; a free press and freedom of assembly were to be recognized and several newspapers were actually launched. But all such measures turned out to be nothing but the means for further colonialization of Korea. During this time Korea became the source of food (rice) supply and a commodity market for Japan. Resistance from the Koreans continued. The army for national independence fought against the Japanese army and police in Manchuria. The activities of the fighters for national independence increased in China. In the country, two demonstrations against colonialism (1926 and 1929) broke out. The latter was called 'Gwangju Student Movement' and it gave rise to a national student rally.<sup>26</sup> In the early part of 1930, there arose a feeling of crisis among Koreans resulting from the development of Japanese militarism. In such a situation, there was a great revival in the Korean Protestant church under the leadership of Methodist preacher Yong-Do Yi who was a mystical/spiritual evangelist (see 4.3.2.1).

The third phase was that of erasing Koreans' national identity (1937-1945). This was the period of the Second World War which had in one sense already begun, as the conflict between Japan and China broke out in 1937 near Peking. Japan again

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<sup>23</sup> *ibid.*, pp.417-426. See 4.3.1.4.

<sup>24</sup> Of the 33 leaders, 15 were Christians, 14 were Heaven Way believers (*Cheondo Gyoin*), 1 was Buddhist and 3 were non-religious men.

<sup>25</sup> *ibid.*, pp.436-438.

<sup>26</sup> *Ibid.*, pp.440-470. During 1929 and 1930, those schools that participated in the movement reached 194 and 54,000 students took part.

opened the Pacific War against the United States by attacking Pearl Harbour in 1941, and Korea also became its first victim. Under the slogan of national mobilization for the war, colonialism forced Koreans to take part in the war as if they were Japanese. It wished to transform Koreans into Japanese. Things which were traditionally Korean in character (language, names, Korean history, Korean news papers etc.) were prohibited. About 2.6 million forced labourers were mobilized in Korea and 720,000 for Japan and Southern Pacific Islands. Thousands of young Koreans were drafted to the war for Japan and numerous young women were conscripted as comfort girls for the soldiers. Koreans were forced to worship at the emperor's shrine. Conservative Korean Protestant Christians especially suffered on account of refusing to worship at the shrine even though religious activities were generally suppressed. As Koreans suffered under this third period of Japanese imperialism, both their nationalism and their modernism were growing.

#### 2.4. KOREA AFTER THE SECOND WORLD WAR (1945ff)

In this phase of half a century, South Korea developed into an active participant in the global village. However, the tragic division of the Korean peninsula caused Koreans on both sides to make national unification as their preordained task in this period. In this section we are going to sketch Korean (mainly South Korean) socio-political development in three phases: the phase of national dissension and Korean War; the phase of authoritative regime and national instability; and the phase of national movement for economic/industrial development.

The first phase (1945-1953) was the period of jubilation, confusion and pain for Koreans. As Japanese Imperialism in Korea was terminated in 1945 not by Korean's own capability but by the military power of the United States, the follow-up measures for Korea also depended on the allied forces. In addition, the sudden end of the war as well as the colonial oppression of the exchange of information did not allow Koreans to provide for a competent political body which would take over the formation of a Korean government. Among various political parties and social organizations, the nationalist party and communist party operated as two representatives. During such confusion, the northern part of Korea was occupied by Russian soldiers (August 1945) and the southern part by American soldiers (September 1945). Korea was being divided up into north and south by the 38th parallel of latitude. The cold war between the Soviet Union and the United States (the allies of World War II) had already commenced and they were no longer able to cooperate on Korea. The United States brought this matter to the United Nations while the Soviet Union opposed it. Eventually, South Korea held a general election for the first time under the supervision of the United Nations (10.5.1948). Seung Man Rhee was soon elected to the presidency and the government was established (15.8.1948). In North Korea, a communist government was set up making Il-Seong Kim as the head under Soviet direction (9.9.1948). The partition was established. During that time of social disorder before 1947, ca. 800,000 northern civilians moved to the south.

North Korea strengthened military forces under totalitarian communist rule while South Korea was plunged into political confusion under the influence of

democratic ideas. South Korea was unprepared for North Korea's total attack in June 1950 (Korean War). It was a fratricidal all-out war. The United Nations Security Council declared that this invasion was a breach of the peace and called upon the member nations to render every assistance. For the first time since its organization (24.10.1945), sixteen nations engaged in this war to drive out the communist army in cooperation with South Korea. For the northern part, the People's Republic of China sent soldiers for 'human wave' tactics (a total of 1,2 million Chinese were engaged in the war by the end of 1952). With a total of about 4 million war casualties and the destruction of 43 per cent of Korean industrial facilities, this war was called off following the armistice between the United Nations and the communist army. It left 10 million separated families behind.<sup>27</sup>

During this phase of partition and hostilities, Christianity in Korea experienced a great loss through persecution (North Korea) and schisms (South Korea), on the one hand, while, in South Korea, Christianity began to experience new growth after independence from Japan and through migration of North Korean Christians fleeing from communism. In addition to this, missionaries from various movements including pentecostalism entered Korea in this period.<sup>28</sup>

The second phase (1953-1963) featured the authoritarian rule of president Rhee and the two following revolutions. He held a strong anti-communism/anti-Japanese policy while finances and defence of the country were depending on American aid. The constitution was revised several times illegally with the intention of granting him the life-long presidency. The new emerging financial groups, which were formed in conspiracy with the government, monopolized the commodity market. The presidential election in 1960, which was a plain rigged election where Rhee also ran for the presidency for the fourth time, caused students to break out against the injustice of the ruling party. Rhee resigned under such unavoidable circumstances. Most conservative Christians in Korea supported Rhee for his presidency because he not only was a Christian but also granted unrestricted religious freedom.<sup>29</sup> During the political disorders of the second republic (1960-1961), military revolution broke out in May 1961. The leader, major general Chung Hee Park, who assumed the reins of the government for the next 18 years, justified his action as follows:<sup>30</sup>

Our history has been dotted with bearing with insults and bitter tears. We cannot help feeling deep lamentation, indignation and dishonour. Our politics since liberation from Japanese colonialism has failed. In 1961, more than half of the public revenue was dependent on the American counterpart fund ... Independence! There is no way to get freedom from poverty except by establishing a self-support economy ...

In this period, the Korean church had grown continuously even though it produced sectarian movements. The Korean pentecostal movement also took place in this period.

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<sup>27</sup> Gi-Baek Yi, *ibid.*, pp.479-481. Jin-Chel Kang, et al, p.255. *Encyclopedia Britannica*, 15ed., 1983, vol.10, pp.513-514.

<sup>28</sup> See more information at the sub-section of 4.3.2.2.

<sup>29</sup> Byeong Seo Kim, *Korean Society and Christianity*, Seoul, 1995, p.160.

<sup>30</sup> Chung Hee Park, *The Nation, Revolution and I*, Seoul, 1963, pp.21-81, *passim*.

The third phase (1964ff) was characterized as the period of growth in prosperity by Koreans themselves through economic revival and industrialization. The leading political party in this period, the third republic of military regime whose head was president Chung Hee Park, had analysed the resources of Korea and came to the conclusion that Korea should shift from an agricultural country to an industrial country following the example of Japan. Thus, a planned economy was carried out in a military fashion. Because it became an industrial country through such a measure, an anticipated democratic society in Korea was not established. The socio-pathological phenomena in Korea which originated in such a newly developed industrial culture led to ecological problems (overpopulation, environmental pollution, housing shortage and traffic jams), socio-psychological problems (various kinds of malpractices through psychic overload) and the problems of urbanization and social structure (social strata of inequality like the gulf between rich and poor; antidemocratic and inhuman rule of society through bureaucracy or minor elites; and a chaotic and immoderate way of life).<sup>31</sup>

During the past three decades, South Korea has established its position in the world. The symbolic event for this was the Seoul Olympic Games in 1988. Korea has changed from a poor and agricultural country into a middle class industrial one. The per capita gross national product (GNP) increased from 87 U.S. dollars in 1960 to 10,000 dollars at the end of 1995. In this phase, Korean churches have also expanded. The pentecostal type of spiritual movement has played the main role in the revival in Korea. According to Byeong Seo Kim, having ridden the waves of Korean economic revival and industrialization of this period and grown, the Korean church is not only a miniature edition of Korean society but it also has the same problems that Korean society has.<sup>32</sup> As the seventh republic commenced in 1993, civil government was restored. Re-unification of the country seems to be within the limits of possibility.

## 2.5. CONCLUSION

We evaluate the history of modern Korea according to each of the above subsections.

The first period of time is connected with the opening to the world (1876-1910); it was marked by the struggle of the world powers to gain the upper hand in Korea. Keen competition took place among China, Japan and Russia, who all thought that Korea was an important place for their countries from the strategic point of view. Koreans' preparedness for receiving Western modernism had been developed to some extent by men of foresight without influencing the royal government to lift the ban on it until it was forced to open up. At the same time, there was a trend for socio-political reform being developed by Korean farmers who had been disillusioned with traditional Neo-Confucian philosophy as well as corrupt officials who followed its principles. Therefore, the Korean situation in the last quarter of the 19<sup>th</sup> century had fallen into a great confusion both through internal unrest and external

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<sup>31</sup> Byeong Seo Kim, *ibid.*, pp.107-130.

<sup>32</sup> *Ibid.*, pp.79-84. See 4.3.2.3.

oppression. In this situation, the Japanese forced an open-door policy to Japan in 1876. Protestant missionaries to Korea could take advantage of the involuntary opening of doors to the Western powers that followed. Japanese annexation in 1910 took place after their defeat of the Chinese and the breaking of Russian links to Korea through a power struggle. The Anglo-American side already recognized Japanese supremacy over Korea at that stage. Thus the rule of Korea at that time was put in the hands of world powers, while the Koreans were learning the significance of their autocracy in the modern world.

Under Japanese colonialism (1910-1945), Korean modernization began to take place in the form of a positive struggle against colonialism. As Korean's national conscience grew, their desire for independence produced a sense of native homogeneity, an example of which was The March Independence Movement in 1919. From the time that Japanese military imperialism opened the War between China and America, Koreans were forced to renounce their identity. During this time, despite being limited in their activities, Korean Christians not only grew in numbers but also played an important role both in modernization and in the move to independence.

The postwar period (1945ff) was characterized by further misfortunes for Koreans through national dissent, a fratricidal war fought by conflicting ideologies and the industrialization of South Korea through a military regime. The separation of Koreans at this time was carried out by the world powers according to the rules of world politics. The military revolution and its planned economic development was an expression of the cohesive power of South Koreans who recognized the importance of autocracy through achieving economic independence. Having succeeded in changing from a poor and agricultural country to an industrial one in a short period of time, South Korea has especially exposed the typical problems of a modern capitalistic society. In this period of half a century, South Korean churches have experienced a great revival, taking advantage of socio-economic shifts. The pentecostal type of spiritual movement has been the main factor in their development. Even though the desire of both Koreas for reunification has not yet been realized, an atmosphere for unification is developing.