

Chosŏn becomes Chōsen

October 9, 2012

Review

- Why did the Chosŏn dynasty fall to the Japanese after over 500 years of independence?
- How nationalistic were Koreans before 1910?
- Do we see many signs that Korea would have rapidly modernized on its own if Japan had not interfered? Did it have the financial resources to do so?
- Were the proposals Koreans made to save the Chosŏn dynasty very realistic? Or were they typical Confucian reform proposals?

evaluating the colonial period

- 1945 to the mid-1980s: the evaluation was predominantly negative, and attempts were made to counter Japanese claims that pre-modern Korea was stagnant and dependent on others by promoting counter-claims that pre-modern Korea had sprouts of capitalism and that the rigid hierarchy was unraveling.
- Since the mid-1980s, there has been talk of colonial modernity, based on recognition of “colonial development” and diversification of the social structure.
- It is important to note that “modern” doesn’t always mean “better.”

What is modernity?

- **Economic modernization:**
- from an agrarian economy to an industrial economy
- peasants become farmers
- faster means of transportation and communication
- move from animate to inanimate power
- **Social modernization:**
- from hereditary occupations to occupational mobility
- women gain more autonomy, at home and in public
- mass education arrives.
- individual horizons expand

political modernity

- A centralized bureaucratic administration, staffed by people with expertise in specific areas of administration
- central government reaches directly into villages (a more intrusive state).
- a government of laws, not of people (government officials can't govern in an arbitrary fashion)--a more impersonal government.
- participatory government, in which subjects become citizens. Nationalism is encouraged.
- Did Japan bring political modernity to its Korean colony?

Nationalism

- How does modern nationalism differ from pre-modern attitudes toward state, culture, and community?
- The nation is defined more in political than in cultural terms (Culture may be changed to ensure political survival.)
- The people become citizens, not subjects, and identify their self-interest with the national interest.
- There is recognition of a global community of nations.
- In some societies, nationalism is a manifestation of ethnic identity, and a demand for rule by the ethnic majority.

The 1st decade

- What did the Japanese do the first decade?
- created a modern bureaucratic government, one with officials trained in administration and one which could reach into villages, and they built a modern police force and a modern legal system
- regularized land ownership--more Koreans took advantage of this than Japanese did
- began opening public schools in which Japanese became the language of instruction
- promoted modern financial business institutions, which gave an advantage to Japanese businessmen.
- Koreans were angered by many “modernizing” measures, such as outlawing the slaughtering pigs and chickens at home, creating public cemeteries (challenged belief in p’ung-su), controlling doctors of Oriental medicine, taxing wine and tobacco, etc.

1911 Conspiracy case. 105 arrested. Only 6 convicted

Afterwards Yun Ch’iho decided to withdraw from nationalistic activities.

March 1 movement

- Prelude: The 1911 conspiracy case
- Why the eruption of nationalist sentiment in 1919?
- Death of King Kojong, President Wilson's talk of self-determination, and the arrest of Korean students in Tokyo, after their Feb. 8 declaration of independence from Japanese rule.
- Plus Japanese actions had begun to stimulate Korean nationalism
- Modernizing steps: land ownership rationalized, education expanded, a more intrusive state (bureaucracy and police), promotion of a modern commercial economy.

March 1 (continued)

- What was the March 1st movement? (Sources, p. 336)
- Who were its leaders?
- Did all Koreans support the demonstrations?
- Why did it fail?
 - The world didn't support Koreans. Why not?
No clear direction, merely unorganized expressions of anger at the Japanese.
 - What were the results of the demonstrations?
A provisional government abroad, and a lighter Japanese hand at home.

Changes to Korean identity

- ◆ The discovery of a “glorious past”
- ◆ Sin Ch’aeho and the separation of government and minjok (The Korean “race”)—Sources, pp. 317-319
- ◆ Mun Ilp’yŏng and Korea remembered as a cultural pioneer. (Sources, pp.319-320)
- ◆ The rediscovery of Tan’gun and Manchuria
- ◆ new literature, creating a modern Korean culture-- poetry and short stories, using Han’gŭl (Sources, pp.313-14)
- ◆ Yi Kwangsu, and literary nationalism and modernity

Religion under colonial rule

- Christianity: The Shinto Shrine issue and the problem of “ancestor worship”
- Buddhism: Temples designated cultural properties to be protected by the state. Unified order of monks and nuns--called Chogye-jong.
- Confucianism: supported by the Japanese. Why?
- New religions: Ch’öndogyo, Taejonggyo, and Poch’önggyo [Chŭngsan-gyo): Why did they rise and fall so fast?

Statistics for Religions

Religion in colonial Korea

	1910	1915	1920	1925	1930
Catholics	73,500	81,878	88,573	89,798	110,000
Presbyterians		129,268	155,400	182,650	174,832
Methodists	24,724	29,268	36,673	35,337	46,492
Buddhists(1922)	162,892		198,177	139,478	

New religions on 1935:

Ch'ondo-kyo and related denominations 117,585

Chŭngsan-gyo and related denominations about 20,000

Confucian-related religions 20,216