

Religion and Society :

A comparative study of Christianity in India and Korea
Under Colonial Era

Dissertation submitted to the Jawaharlal Nehru University in partial
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Kwang sun Kim

CENTRE FOR THE STUDY OF SOCIAL SYSTEMS
SCHOOL OF SOCIAL SCIENCES
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI - 110067
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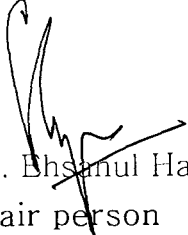
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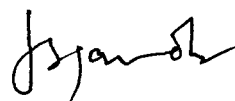
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School of Social Sciences


CERTIFICATE

Certified that the dissertation entitled Religion and Society: A comparative study of Christianity in India and Korea Under Colonial Era submitted by Kwang sun Kim in partial fulfillment of the degree of Master of Philosophy has not been previously submitted for any other degree of this or any other University. To the best of our knowledge this is a bonafide work.

We recommended that this dissertation be placed before the examiner for evaluation.


(Prof. Ehsanul Haq)
Chair person


(Prof. J.S. Gandhi)
Supervisor


(Prof. A.K.Sharma)
co- supervisor

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Kwang sun Kim

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I. Introduction

According to the Korean oldest history book 'Sam Kuk Yoosa', A.D 48, 27 July a princess of Ayodhya (India) arrived in Korea peninsula to marry King Kim Su-Ro, along with her subjects through China. Between them ten sons were born. On 6 March 2000, there was a ceremony of unveiling at Ayodhya. Over 100 people who were King Kim's descendants from Korea came to participate in that ceremony along with Indian tourism minister and commissioner of Ayodhya and townsmen. These two have very long stories between them.

India has influenced the culture and religions of Korea to a great extent. Buddhism entered into Korea peninsula in A.D.372. It played an important role in building up culture development, and thought and behavior in the Korea peninsula. So, many monks went on foot to India to study Buddhism.

Also, the two countries underwent colonial rule. India was under the British control (A.D1757 - A.D 1947). Korea was under Japan (A.D 1,910- A.D 1945). During the Korean Civil War (1950.6.25 - 1953.7.27) India sent troops for Korea.

The twin commonalities of Christianity and colonialism in the two countries, leading to a shared historical experience, inspired me to undertake the present study. The primary objectives of the study are:

1. Comparative study of growth of Christianity under the background of different religions.
2. Comparative study of influence of Christianity on social structure under different traditional background.
3. Comparative study of influence of Christianity on social structure under peculiar colonial situation.

I'm delighted to write " A Comparative Study of Christianity in India and Korea under Colonial Era" about these two countries which have had a long and intimate relationship.

II. Traditional Social Structure Before Christianity Came To India And Korea

i. Traditional Social Structure Of India

A society is a system of interrelated parts - family, religion, the state etc.-each having its own structure and function. It is a structure with a recognizable network of interrelating institutions. This shows that we need to know the component parts of the system and how they function in relation to each other in order to maintain the stability of the whole society.

‘Structure’ and ‘function’ are the two concepts whose mutual interdependence are emphasized by the ‘functionalists’ like Herbert Spencer and Emile Durkheim.¹ As a matter of fact, each of the concept cannot be understood independent of the other.

‘Social Structure’, one of the basic concepts in sociology has been used to refer to the interrelations between the component parts of the society. These components or units of social structure, at the last analysis, are nothing but the ‘persons’ or the individuals. These ‘persons’ are not just organisms but they are human beings who occupy certain positions in the social structure.²

Due to the change of membership, mobility or death etc, the 'persons' are subject to change but the structure as such persists still. In Talcott Parson's words: "A social structure is a natural persistent system. It maintains to moment, year, just as a living organism metabolic changes; it is dynamic".³

To understand or compare societies, it is imperative to have a deeper understanding of their social structures. Because, the way in which societies differ from one another depends on the manner in which their respective parts - institutions or individuals are interconnected.

India is a unique mosaic of cultures. Numerous groups of immigrants from different parts of Asia and Europe came to India. Racially, India consists of the Negritos, the Proto-Australoids, the Mongoloids, the Mediterraneans, the Western Brachycephals and the Nordics.⁴ All great religions of the world are represented here. Culture of each group has changed enough to become an integral part of Indian mosaic. Hinduism, Jainism, Buddhism, Islam, Sikhism and Christianity are the major religions.⁵

Diversities can be seen in almost every sphere of the society. There are diversities in social composition, religion and linguistics. Moreover, diversities could be seen in the patterns of living, life-styles, land tenure systems, occupations, inheritance and succession laws, practices and rites of passages. However, despite this, there is an element of unity, as felt by sociologist like M.N. Srinivas, which casts across these various groups giving is nothing but the 'caste'.

Indeed the social structure in India can be much known by examining its caste system and related features. 'Caste' is something that is prevalent not only among the Hindus, but also among the Muslims, Christians, Sikhs, Jains and Jews. Though sociologists like Dumont maintain that 'caste' cannot be taken to exist in non-Hindu society even if there exists a caste - like division in it.⁶

i) Traditional Structure Of Indian Society Before The Coming Of Christianity

Traditional society in India is generally considered to have started from the Vedic period. But, the territories of India were once inhabited by people of varied races before the advent of the Aryans.⁷ Those in the pre-

Vedic period lived in the Indus Valley Civilization, the oldest one in the subcontinent. It was an urban civilization: and cosmopolitan in nature. The people comprised Mediterraneans, Alpines, Proto - Australoids and Mongoloids. There existed an 'organized civic life' in it.⁸

The Aryans came to India as foreigners. No trace of the continuity of the Pre-Vedic society was left, after the third millennium B.C.⁹

To a great extent the foundation of Indian culture and civilization was laid by the people who called themselves Aryans. According to Max Muller: "Aryans in scientific language is utterly inapplicable to race. It means language and nothing but language."¹⁰ The period, which saw the rise and expansion of the gifted race, is often called the Vedic age after the four Vedas – Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. These collections of the social hymns composed by Aryans sages are the contemporary documents of unassailable authenticity.¹¹

It is well known that the original Veda is believed by the Hindus to have been revealed by Brahma and preserved by tradition, until it was arranged in its present form by a sage 'Ved Vyasa'.¹²

An Observation on the social development during the different period shows the predominance of tribal pastoral element in the Rigvedic society, the expansion of farming activities in the later Vedic age, the growth of market economy in the post – Vedic age, the decline of market system in the ‘golden age’ of the Guptas, the rise of feudal order during the seventh centuries and the revival of market economy during the eleventh – twelfth centuries.¹³

North India, especially, the valley of the Ganges was the very theatre of the Vedic culture, known largely from the voluminous Vedic literature (the Rigvedic age c. 1500-1000 B.C. and later Vedic period c. 1000-600 B.C.) The Rigvedic period was characterized by a simple socio – economic political set up and religious life. The later Vedic period was largely known for nature worship and sacrifices without the obligatory presence of the Brahmana (priest).¹⁴

The Vedas are the only literary sources that give the idea of the Aryan Society in India. The Rigveda, which is datable around 1200 B.C. is the earliest one that gives the accounts of the Aryans.

Vedic society was rural and agricultural in nature. Temples and schools were the basic institutions of various socio-cultural and educational activities. According to Megasthenes, the Greek ambassador, there were seven castes during the fourth century B.C. However, there was the common practice of inter-caste marriage.

The seven castes, as Megasthenes observed, that existed were – Brahmanas or philosophers, cultivators of land, herdsmen and hunters, artisans and traders soldiers, spies and councilors (officers of the king). Except the Brahmanas, the rests were actually vocational groups and not castes based on heredity. According to Megasthenes, these vocations were not necessarily fixed by birth and that divisions of vocation had become more prevalent than those of birth.¹⁵

The Arthasastra speaks of eight kinds of marriages. They are the four customary ones Arsa, Daiva, Brahma, Prajapatya, and the four later additions Asura. (suggestive of sale), Gandharva (by free mutual choice), Raksasa (by kidnapping) and Paisacha (by raping). State licence regulated the vices like drinking, gambling and prostitution.¹⁶

During the early centuries of the Christian era many foreigners invaded India. They were the Bactrian Greeks, the Scythians, the Parthians and the Kushanas. They mingled with the Indian ruling families and came under the influence of the Indian ways of life Indian civilization got a distinct cosmopolitan character with the capitals of foreign dynasties becoming centers of cultural synthesis.

Puranic Hinduism had a rise during the Gupta age. Buddha was accepted as an incarnation of Lord Vishnu, Thus, Brahmanism and Buddhism had reconciliation. Aboriginal beliefs, and practices and foreign religious symbols came into the Hindu fold. In fact, "Hindu society became a federation of cultural and social groups freely interchanging ideas and customs and living side by side in good neighborly relations."¹⁷

It appears that most of the towns in northern India had passed into a state of decay by the close of the third century A.D. when planned structural activity came to an end.¹⁸ Desertion of towns caused by famine, epidemics and oppressive taxation is frequently reported in the early Puranic literature of the third to the fifth century A.D.¹⁹

There was the concept of Tirtha to revive the prospects of gift exchange in all the decaying settlements including towns.²⁰ Significantly some of the ancient towns which had been in a state of decline were picked up for systematic glorification as Tirthas. These lists of holy places can be found in the Vishnu Smritis and subsequent Puranas.²¹

In the fifth century A.D., there was all round prosperity in Northern India, which was under the Gupta Empire. This is an account as given by Fa-hien. The merchant class accumulated a lot of wealth. Trade and commerce were at their climax. The rich people sacrificed their wealth to build and run schools, monasteries, temples, hospitals and alms-houses. Belief in omens and astrology was common. On social occasions and festivals, music, dancing and feasting were common. Vasanta Utsava (spring festival) was a popular one.²²

Dharma, the customary rules, and not laws, of state, was used for harmonious functioning of the different divisions of society. In Dharmashastra or Smritis there were rules for every cast and profession. Also, there were rules for personal relationships like – the king and the subjects, husband and wife, teacher and pupil. These rules were flexible.

According to necessity, they were revised from time to time. Sometimes new ideas were added to them by the priests. They also laid down strictures and taboos.²³

The Hindu social life of the post-Vedic period was governed by the Shastras. The society was divided into sub-castes. There were strict rules of social interaction and marriage. Sports, games, festivals, and ceremonies were popular practices. 'Upanayana,' the wearing of the sacred thread is mention worthy.²⁴

'Upanayana' was an important ceremony in the life of the 'dwijas' (twice born castes) the Brahmanas, the Kshatriyas and Vaishyas .²⁵

"Man is born a Sudra; he becomes dwija by sacrament. Initiation takes place at the age of eight in the case of a Brahmin; a Kshatriya is initiated at the age of ten, and a Vaisya at twelve."²⁶ These were the desirable ages for performing 'Upanayana'.

Rules of castes prevailing at that time were atrocious. People of lower castes and outcastes were humiliated. There was degradation of women. Corporate bodies like Gana (Oligarchical states) Sreni (craft

guilds) and Sangha (Monastic orders) disintegrated. Social status became more significant than economic status.²⁷

ii) Status Of Women

Women of Vedic times had access to all branches of learning. Some of them even compared Vedic hymns. Gargi and Maitreyi were prominent ones. Higher castes women participated in Yajna (Sacrifice) along with their husbands. Women had the right to ownership of property. Widows could remarry. However, a woman could not marry more than one man while a man could marry more than one woman.²⁸

During the Buddhist period women took active part in the community life. But, they had lost their right to Vedic studies. There were tremendous changes in the status of women during the Gupta period. There was a shift in emphasis given to forms of marriage. Swayamvara (whereby a bride chose a groom after a test of valour) and Gandharva (free-mutual choice) became unpopular. Arsa and Asura, the forms of marriage with dowry became prominent. Women had no right to real property. Widows could not remarry. Moreover, the institutions like Purdah and sati emerged.²⁹

iii) Status Of Labour

During the post-Vedic period, division of labour was not regarded as a sign of self-respect. There was high differentiation in the society. Slavery and enslaving people because of non-payment of debt became common. The Dasas were the slaves. The 'outcastes' were below them. They were – the Chandalas, Pulkasas and Nisadas. They were segregated from the higher castes. The caste-system along with slavery were almost similarly found both in the North and South. But, in the south, the village life and craft guilds had more autonomy.³⁰

iv) The Varna System

India is a classical land of the caste. Caste is a deep-rooted and a long-lasting social institution of India. It is inseparable from the Hindu philosophy and religion, custom and tradition, marriage and family, food and dress habits, occupations etc.³¹

More or less, the Indian social structure centers around the institution of caste. To know the social structure of India, it is inevitable to understand

'caste' at it existed traditionally and as we see now. Let's see caste in its traditional look.

The central notion of caste system is hierarchy based on 'purity and pollution.' According to Dumont "This opposition (Pure and Impure) underlies hierarchy, which is the superiority of the pure to the impure, underlies separation because the pure and impure must be kept separate, and underlies the division of labour because the pure and impure occupation must likewise be kept separate. The whole is founded on the necessary and hierarchical co-existence of the two opposites."³²

Caste is not a static institution. It is dynamic in nature. With changes in the wider society, the institution of caste has been changing from time to time. ³³ It has undergone transformations through different periods – Ancient, Medieval and Modern.

The concept that prehistoric society was a casteless society in India remains a myth. The first form of social stratification in India was indicated in the Rigveda, the oldest literature of India. Rigveda speaks of the society as being divided into Aryans and Non-Aryans.

The word 'Varna' was first used in the Rigveda to differentiate the two groups of people. Thus 'Varna' whose literal meaning is 'colour' differentiates the 'fair' group as 'Arya Varna' from the 'dark' group of people as 'Dasa Varna'.

The Arya-Varna constituted the Brahmanas, the Rajanyas (Kshatriyas) and the Vaishyas whereas the Dasa Varna were the Non-Aryans (Sudras).³⁴ These Varnas have their mythological origin. In the Purushasukta of the "Rigveda", the four Varnas came out from the four parts of the Purush (Brahma). From the mouth came the Brahmanas, from the arms the Kshatriyas; from the thighs the Vaishyas and from the feet the Sudras. In literature these four Varnas are later referred to as Chaturvarna.³⁵

These Varnas (which would be rather known as "castes" later) had different vocations. The Brahmanas performed priestly tasks like Sacrifices, studying the Vedas or formulating laws for the society. The Kshatriyas were charged with the military and administrative duties. The Vaishyas did productive tasks like agriculture, cattle rearing and trade. The Sudras or Dasas served the former three castes. Though they were not Aryan, they became a subordinate partner within the Aryan system.³⁶

The terms 'Varnas' and 'Castes' were not exactly the same, in the strict senses of the terms. Varnas are the broad divisions of Hindu society and an all India general social structure.³⁷ Caste groups (Jatis), on the other hand, are specific endogamous groups numbering more than three thousand localized groups. The caste groups in one place of India are often different from that of another place in India. The Various Castes groups in Gujarat and Rajasthan are not found in Kerala and Tamil Nadu)

In the beginning, these vocations were not strictly hereditary and exclusive. There was possibility of changing one's profession. Intermarriage was also possible. This means that social mobility was prevalent. There was no idea of purity and pollution.

A person could improve his status, as he wished provided if he had the required talent. A Kshatriya could become a Brahmana if he excelled in philosophical pursuits. A Brahmana might acquire a kingdom by dint of his valour and become a Kshatriya. By choice or by accident one might be demoted to lower caste.

Later, castes and vocation became fixed and hereditary according to the Smritis. Rigid norms regarding restrictions on marriage and social

relations started. The Brahmanas enjoyed the highest grade in the social structure. They amassed wealth and power. They were assigned Brahmadeya, the revenues of villages or tax-free lands.³⁸

The hereditary basis of the Varnas was not strictly applicable to the Kshatriyas and Vaishyas. That means, the tasks of ruling – statecraft and military vocation – were sometimes done by Brahmana, Vaishya and Sudras. For instances, the Satavahnas were Brahmanas, the Guptas were Vaishyas and the Nandas were the Sudras.

The Vaishyas were the most differentiated caste. They consisted of a few wealthy families, small peasants, artisans, hawkers and petty officials. The Sudras were perceptible in character. They served the other three castes as servants and were an integral part of the Aryan system. There were still some people who were below the Sudras These were the “exterior” castes called Mlechas.³⁹

v) The Varnashrama System

The Varnashrama Dharma was the main stronghold of the Hindu social structure. It consists of the four ‘Varnas’ and the four ‘Ashramas.’

These are the two fundamental notions on which the Hindu social organization is based. 'Varna' is regarding the natural endowment of man and Ashram is regarding his nurture and upbringing.

According to the Ashrama Dharma a man has to pass four stages of life. – the Brahmacharya (student life) when he acquires good moral character and personality; Grahastha (householder), stage of married life and looking after the family; Vanaprastha, giving up household duties and occupations and retiring into a forest; and finally Sanyasa, when he renounces the world and seeks salvation.⁴⁰

There is another scheme called the Purusarthas, the basic principles of life. It contains four goals of life arranged in a hierarchical order. They are – Dharma, Artha, Kama, and Moksha.⁴¹

In fact, the Hindu concept of social structure can be understood well by knowing a list of four hierarchies as felt by Yogendra Singh.

1. Varna - Role institutionalization.
2. Guna – charismatic Endowments.
3. Purusarthas – Goal Orientation.
4. Ashramas – life-stages and its value obligations.

M.N. Srinivas maintains that in the post Vedic period, caste-system was sought to be justified (in the books like the Bhagavad-Gita) on the basis of the ideas of Guna, Karma, and Dharma.⁴³

Generally, it seems that the caste system (Varna system) reflects the Indian social structure that has been since the traditional times. But, it has had certain internal changes. Traditional caste system got a serious jolt with the rise of Buddhism in the sixth century B.C. Buddhism questioned the basis of the caste-system. Scholars are of the view that Buddhism was a Kshatriya movement against the supremacy of the Brahmanas.

The Brahmanas elaborated the idea of pollution and purity. They systematized and codified inter-caste relations. Violators of the caste-rules were made to be punished by village-Panchayat or caste Panchayat or by the king.⁴⁴

The Bhakti movements had elements that countered the caste ideology. The movement was joined by saints from all castes including the Harijans. The movement stressed the worth of an individual irrespective of the caste he belonged to. This offered a way out of the tyrannies of caste system.

The Lingayat movement that started in Karnataka in the 12th century A.D. was against many ideas of traditional Hinduism including Karma, ritualism and caste. It gave importance to the necessity and dignity of labour.

The movement attracted converts from all sections including the Harijans. But over the years, these people have groups of endogamous Jatis. The institution of caste survived even after conversion to Christianity and Islam. But it began wearing a liberal character during the last century with the coming of Various movements like – Arya Samaj in the Punjab, the Brhmo Samaj in Bengal and the RamaKrishna Mission.⁴⁵

vi) Hierarchy

Hierarchy is the essence of the caste. This means that the Hindu society is a gradational one. It is divided into several small groups of castes and sub-castes. With the grading or ranking, there is a sense of ‘superiority’ and ‘inferiority’.⁴⁶ The Brahmins are placed at the top and the ‘untouchables’ (Harijans) at the bottom. Though the opposite extremes are relatively fixed, the exact positions of the intermediary castes are debatable. There are evidences of ‘superiority’ being claimed by each caste in many

occasions. They justify their claims with explanations based on dietary items, acceptance or refusal of food from other, rituals and customs of a caste, privileges and disabilities and the myth of a caste's origin.

Social mobility was possible in traditional times as the mutual position was arguable over great areas of hierarchy. For example, the Raj Gonds of central India claimed themselves as Kshatriyas after their acquisition of the political power.

Disputes regarding mutual position were prevalent at either extremes of the hierarchy too. There were disputes among the brahmins themselves and so were amongst the Harijans. The Nambutris of Kerala consider themselves superior to the Tamil Brahmins. Among the Harijans, the Chamars (leather-workers) consider themselves as superior to the Bhangis (sweepers).⁴⁷

The Islam faith proclaims equality among the Muslims. But, Muslims in India are characterized by caste. Though the caste of Muslims is different from that of the Hindus. There is no ethico-religious justification of the caste hierarchy among them. There is no concept of



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purity and pollution to regulate the inter- caste relations. The hierarchy is not based on Varnas. It was essentially formed by Jatis.⁴⁸

Equality has been the tenet of Sikhism, but castes exist among the Sikhs too. The Sikhs are broadly divided into Sardars (High castes) and Mazhabis (sweepers). The Sardars are divided into Jat, Kamboh (carpenter), Kumhar (porter), Mehra (water-carrier) and Cimba (washer man) The Jats and Kamboh consider themselves as superior to the rests.⁴⁹

vii) Occupations

There is a hereditary association of a caste with an occupation, over which it has certain monopoly. But every member of the caste does not practice the occupation exclusively. Traditionally, a Brahmana might become a Kshatriya by acquiring a kingdom by dint of his valour.⁵⁰

Occupations are classified into 'high' and 'low'. Manual labour is considered low. Some other occupations like swine herding and butchery are considered to be polluting.

viii) Food Habits

Food in a caste society is also divided into higher and lower. In the dietetic hierarchy the highest castes are usually vegetarians and teetotalers. There is hierarchy even among the meat eaters. The highest non-vegetarians are those who eat chicken, pork and beef. The village pig eats dirty things. So, wild pork is considered superior to domestic pork. The high castes do not take liquor.⁵¹

Food is of two types – Pakka and Kachcha. Pakka food is cooked with ghee, milk or butter, and Kachcha food with water only. Higher castes accept only Pakka food from the lower castes. They do not accept the Kachcha food. Normally, a caste accepts Kachcha food from one's own caste or one of equal rank or another superior caste. So, to gain superiority, a person of a caste stops accepting cooked food and water from others. However a food offered to a deity can be accepted even if it is a Kachcha food from a lower caste.⁵²

Smoking could be an indicator of caste status. Castes smoking from the same hukka are equals. Jats and Ahirs may smoke from the same hukka.

Likewise Lohars (Blacksmith) and Khati (carpenter) may smoke the same way.⁵³

Castes among Muslims freely accept food and water from one another. They all have common instructions of food and drink. Among the Sikhs normally, the Sardars do not accept Kachcha food cooked by Mazhabis but consume the liquor brewed by them.⁵⁴

ix) Customs, Dress And Speech

People of the higher caste wear fine clothes and ornaments while that of lower castes wear coarse material and silver ornaments. Traditionally, the lower castes could not take on the dress, ornaments etc. of the higher castes. Whoever did the offence was punished by the village Panchayat.⁵⁵

x) Purity And Pollution

People of different castes maintain a considerable distance between them based on the idea of 'pollution'. A high caste may not touch a low caste man. A low caste man is expected to keep a minimum distance from a high caste man.

M.N. Srinivas states: "In Kerala, a Nayadi had to keep 22 m away from a Nambutri and 13 m from a Tiyan, who himself had to keep a 10 m away from a Nambutri."⁵⁶

There is a broad distance between the caste Hindus and Harijans. Harijans are not served by the barber and washer man. They use water from the lower end of a river when the high castes use the water upstream.

A high caste man becomes impure when the pollution rules are broken. He needs a certain purificatory rite to regain his moral status in being pure.⁵⁷

xi) Social Disabilities

Every caste cannot study the Vedas except the 'twice born' castes. The twice born or 'dwijas' (Brahmanas, Kshartiyas and Vaishyas) are entitled to study the Vedas and perform Vedic rituals. The Harijans, on the other hand, have to face a lot of disabilities. They may not study the Vedas. They may not even enter the temples and use the caste Hindu wells. In some places, they are even kept from entering the high caste streets. Among the Sikhs the Mazhabis cannot do wedding parties in Gurudwaras,

as they are considered impure. However, among the Muslims, the lower caste groups are not subjected to disabilities.⁵⁸

xii) Caste Organization

Panchayats – caste or village – deal with the various problems. Disputes regarding law and order are dealt by the caste Panchayats. Disputes regarding extra-marital affairs are settled by a council of the concerned caste, or a dominant caste or the village. Punishment may be in the form of fine, or outcasting temporarily or permanently. Occasionally, the offenders get re-admitted to the caste after a decade or two. To get re-admitted he has to undergo certain purificatory ritual and express his regret to the caste assembly. He has to offer a dinner to the caste also.

Muslim castes also have councils like Hindu castes. But, the Ashraf and Shaikh castes of the Muslims do not have these. The councils deal with problems of trade, morals and religion. A caste sometimes prohibits members from taking up a work lower than its traditional occupation.⁵⁹

ii. Traditional Social Structure Of Korea

i) Early One Tribe Of Korea

Early man first inhabited the Korea peninsula roughly half a million years ago. In the past decade archaeological excavations have shed much new light on the prehistoric society of Korea. According to the oldest Korea History book, 'Samkuk Yoosa' written by Kim Bu-Sik, AD1,145 the origin of Korea can be dated back to 2333 BC. The people of Ko-Choson or the oldest kingdom of Korea propagated in Manchuria, the eastern littoral of China area, north of the Yangtze River, and Korean Peninsula.

The eastern bowmen had a myth in which the legendary founder Tan-gun was born of a father of heavenly descent and a woman from a bear – totem tribe.

He is said to have started to rule in 2,333 B.C and his descendants reigned in Ko-Choson the “Land of Morning Calm” for more than a millennium.⁶⁰

There were other tribes of eastern bowmen - the Yemaek in the Manchurian area and the Han on the Korean peninsula, all of whom belonged to the Tungusic family and were linguistically affiliated with the

Altaic. When Yin collapsed, Kija, a subject of the Yin state, entered Tangun's domain and introduced the culture of Yin around the 11th century B.C”⁶¹

There were three kingdoms, Silla(BC 57-A.D 935) Koguryo(B.C37-A.D 668) and Paekche(B.C 18-A.D 660) in Korea peninsula in A.D 1. In A.D 676, unification of the three kingdoms by Silla prepared it for becoming one country. The Choson Dynasty (A.D 1,392 – 1,910), starting in A.D 1,392, confirmed the territory of the country from Arok and Dooman River in northern part to Jeju Island in southern part of Korean peninsula to present. Along with the territory, The Korean people became one tribe and one country.

ii) One Language

According to early historical records, two groups of languages were spoken in Manchuria and on the Korean Peninsula at the dawn of the Christian era: one belonged to the Northern Puyo group and the other to the Southern Han group. Around the middle of the seventh century when the kingdom of Silla unified the peninsula, its language became the dominant form of communication. As a result, the linguistic unification of the

peninsula was achieved on the basis of the Silla language. When Koryo Dynasty(A.D 918-A.D 1392) was founded in the 10th century, the capital was moved to Kaesong, located at the center of the Korean Peninsula. From that time onward, the dialect of Kaesong became the standard national language. After the Choson Dynasty(A.D 1392-1910) was founded at the end the 14th century, the capital was moved to Seoul. However, since Seoul is geographically close to Kaesong, the move had little significant effect on the development of the language.⁶²

The invention of the Korean alphabet is attributed to King Sejong and his group of scholars. Korea had possessed its own spoken language for thousands of years, but even into the fifteenth century, it's writing system was based on classical Chinese. At the time of King Sejong's reign, Korean literature consisted of Chinese classics and works written by Koreans using a system called *idu* (and related forms called *kugyeol* and *hyangch'al*) used Chinese characters phonetically, not as ideographs or pictographs, to write Korean sentences. Still, by King Sejong's reign, most Korean literature was still written in Chinese. King Sejong himself was personally interested in phonetics.

In 1446, King Sejong's group introduced the first Korean alphabet as *hunmin jengum* (Correct Sounds for instructing the People) Referred to as *jeongnum* (Correct Sounds), this alphabet was considered a poor substitute for Chinese, and the *yangban* believed it would alienate the Chinese aristocracy. Although today we look back at it and see it as a strong move toward Korean patriotism, at the time it was denigrated and mocked. It is not surprising, then, to learn that it took centuries for it to be adopted as the primary writing system of the Koreas. In fact, it was not until the time of the grammarian Chu Sigyeong(1876-1914) that word *hangul*, meaning 'script of the Han (Korean) people', came into common parlance.⁶³

The Korean alphabet, which consists of 11 vowels and 17 consonants, possesses geometric beauty, simplicity and scientific accuracy, and as such, can be learned by an uneducated man in a matter of hours.

King Sejong invented the Korean alphabet for following reasons:

- (1) It was difficult to communicate each other with Chinese letters as being Korean
- (2) The Korean people felt very hard to express their thought and mind.
- (3) To ease learning, and ease using for everyday life⁶⁴

Now Korean has only one language and its own alphabet.

iii) Nation and Religion

Korea's most ancient religions are Shamanism, Buddhism and Confucianism. All these played an important role in the country's early cultural development and have greatly influenced thought and behavior. Christianity was rather recently introduced, but has spread rapidly to claim the largest of the following.

(i) Shamanism

Shamanism for the traditional Korean is a religion of superstition but for the modern generation, it is a colorful and artistic ingredient of culture. Korean Shamanism includes the worship of thousands of spirits and demons that are believed to dwell in every day object in the natural world, including rocks, tree, mountains and streams as well as celestial bodies. One of the important aspects of Korean Shamanism is its deep belief in the soul of the dead. The shaman is expected to resolve conflicts and tensions that are believed to exist between the living and the dead. This system of belief still persists in Korea today. Shamanism has remained the

underlying religion of the Korean as well as a vital aspect of their subculture.⁶⁵

(ii) Buddhism

Buddhism, which appeared on the Korea peninsula, A.D. 372 from China and grew to a powerful force by the 6th century during Silla kingdom period. By the time Silla unified the peninsula in A.D.688, it had embraced Buddhism as the state religion, even though it managed its government systems along Confucian lines. Royal patronage during this brief golden age of Unified Silla produced a magnificent flowering of Buddhist arts and temple architecture. The rapid decline of the kingdom in less than two centuries did not harm the Buddhist temple, as the rulers of the succeeding Koryo Kingdom (A.D.918-A.D 1392) were even more enthusiastic in their support of the religion.

During Koryo, many monks became politicians and courtiers. Buddhist arts and architecture continued to flourish with lavish support from aristocratic households. The greatest monument extant today is probably the vast edition of over 80,000 woodblocks from printing Buddhist scriptures entitled *Tropicana Koreana*.⁶⁶ When General Yi Song-

gye staged a revolt and had himself proclaimed king in 1392, he removed all influence of Buddhism from the government and adopted Confucian teaching as the guiding principle for state management and moral decorum. Throughout the five –century reign of the Yi Dynasty of Choson, all efforts for Buddhist revival were met with strong opposition from Confucian scholars and officials. Official oppression continued until the last years of the Choson period.

(iii) Confucianism

Confucianism was a religion without a god, like early Buddhism. But as ages passed, later followers canonized the sage and his principal disciples as a means of inculcating their doctrines among simple and uneducated people.

Confucian literature entered the peninsula along with the earliest specimens of written Chinese material well before the beginning of the Christian era. The three kingdoms of Kogyryo (B.C 37- A.D668), Paekche (B.C 18-A.D660) and Silla (B.C 57-A.D 935) all left records that indicated the early existence of Confucian influence. For example, there was a central Confucian university functioning by the fourth century A.D. and in

the provinces there were private Confucian academies. Paekche established similar institutions at about the same time. Silla, as usual, was the last to embrace the foreign influence.

The court of Unified Silla sent delegations of scholars to Tang china to observe the working of Confucian institutions firsthand, and to bring back voluminous writings on the subject. Though Buddhism was the state religion, Confucianism formed the philosophical and structural backbone of the state. Even with the establishment of the Koryo Kingdom in the 10th century, the form of government did not materially change, except that the influence of Buddhism became more and more marked.

The Confucian-oriented Yi Dynasty of Choson often blamed for political power struggles and clan feuds deriving from diverse interpretations of Confucian doctrine, actually achieved a golden age of renaissance. In the 15th and 16th centuries, under rulers who were generally enlightened or scholars themselves, there was considerable progress in social reform, modernization and justice. It was an era of inventions, culminating in the development of exact phonetic system for transcribing the Korean language called *han-gul*.⁶⁷

Confucianism in Korea meant a system of education, ceremony and civil administration. The civil service examination in Korea, adopted after the Chinese system in the late 10th century, greatly encouraged studies in the Confucian classics and thereby a deep implanting of Confucian values in Korean minds. Even today, Korea can hardly be said to have discarded the customs, habits and thought patterns derived from Confucian teachings.

(iv) Christianity

The history of Protestantism in Korea begins with Horace Allen, an American Presbyterian (Northern) missionary who arrived in Korea in 1884. Horace G. Underwood of the same denomination and the Methodist Episcopal (North) missionary, Henry G. Appenzeller, came from the United States the next year. From the beginning, Protestant missions simultaneously performed evangelical and social work. By establishing the country's first Western medical clinic and by introducing a modern school system, these missionaries played a leading role in bringing the modern social institutions of the West into Korean society. The results of their efforts are manifold. For example, many modern national leaders came out of schools operated by the missionaries. These leaders, with their

international perspective, were able to develop an anti-Japanese independence movement during the occupation. In addition, through these missionaries' efforts, many Koreans converted to Christianity, including Syngman Rhee. (the first President after liberation) and much of his cabinet.

Korean Protestantism grew at a remarkable pace. From the time when missionaries first entered Korea to the present, Korean society has been plagued by an endless series of upheavals. Korean society has had to struggle to survive within the rapidly changing international situation, and in order to survive, it has had to adapt itself to the new environment. The only organization that could realistically claim to ensure both Korea's survival as a people (as emphasized by nationalists) and adaptation to the times (as emphasized by reformers) was the Protestant church.

After all, it was Protestantism that served as the exclusive channel for exchanges between the Korean people and the societies of America, Canada and Europe. Through this channel, Koreans were able to maintain international support for the independence movement and learn about Western culture and social institutions. Thus, Korean society did not feel opposition toward social reform. These circumstances were unique to

Korea, and for this reason, Protestantism was able to grow more rapidly in Korea than in any other East Asian country.⁶⁸

(v) Caste System

Silla society's "bone-rank" system also underlined that one's status in society was determined by birth and lineage. For this reason, there were 17 statuses at that that period. Following Koryo Dynasty, the statuses were divided into main four groups - High caste, Middle caste, Ordinary caste and Low caste.

The Choson Dynasty had a traditional class structure that departed from the Chinese Confucian example, providing an important legacy for the modern period. The governing elite continued to be known as the high caste, *yangban* but the term no longer simply connoted two official orders. In the Choson Dynasty, the *yangban* had a virtual monopoly on education, official position, and possession of land. Entry to *yangban* status required a hereditary lineage. Korea's traditional class system also included a peasant majority and minorities of petty clerks, merchants, and so-called base classes (*ch'ommin*), that is, caste like hereditary groups (*paekchng*) such as butchers, leather tanners, and beggars. Although merchants ranked higher

than members of low-born classes, Confucian elites frowned on commercial activity and up until the twentieth century squelched it as much as possible. Peasants or farmers ranked higher than merchants because they worked the land, but the life of the peasantry was almost always difficult during the dynasty, and became more so later on. Most peasants were tenants, were required to give up at least half their crop to landlords as tax, and were subject to various additional exactions. Those in the low-born classes were probably worse off, however, given very high rates of slavery for much of the Choson period.⁶⁹

There were revolts by low caste against high caste due to the oppression by high caste in every period. We call 'The late Choson Dynasty' "The period of revolt". At that time many big and small revolts outbroke.

There were two reasons for this. One, there was economical extortion by the high caste. At that time farmers constituted 90% of the population. And agriculture was the main industry. Due to the wars against Japan and China, the Choson Dynasty desolated. In spite of lack of crop,

the ruling class exploited the low caste excessively. It resulted in farmers' revolt.

Two, It was resistance of ordinary and low caste against high caste. The ordinary caste accumulated wealth through trade with China and running mines. These people made an attempt to promote their caste. Unfortunately they became target of extortion by the high caste. Also, the low caste, which had been treated like animals, got together dreaming of a new world without caste.⁷⁰ Continuing the big and small revolts the low caste people group started getting bigger and bigger. The low caste revolts damaged the social structure of the Choson Dynasty and accelerated the collapse of feudalism.

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III. The Change Of Social Structure

Christianity And Politics In India

i. Christianity And British Colonialism During The Nineteenth Century

i) British Colonial Policy During Early Nineteenth Century

The nineteenth century saw the consolidation of the British rule in India and an unprecedented impact of western ideas on the social, political and religious life of the country through the medium of the English language.

Christian missionaries from Europe knew India long before the British arrived here. However, during the early days of the East India Company, the entry of European missionaries in India was banned. This ban was lifted in 1813 when the British parliament permitted them to enter the country under a new system of licensing. This eventually threw the entire subcontinent open to missionary activity.

ii) Alexander Duff's Influence On British Government's Policy

Around 1830, the Church of Scotland sent Alexander Duff, a young missionary, to India. Soon upon his arrival he realized the effect already made by English education.

As a result of Alexander Duff's lectures on Christian faith four young men of Hindu college were converted between 1832 and 1833. It showed that Christianity was not merely the refuge of the ignorant and backward. The success of Duff's educational work was a powerful argument on the side of those who were trying to persuade the Government to promote English education. The controversy over the Government policy continued, but the Anglicists led by Trevelyan and Macaulay, had the final say.

The year 1835 saw a turning point in the Government policy when the Governor-general, Lord Bentinck, declared that in future Government funds would be mainly used for 'imparting a knowledge of English literature and science through the medium of the English language'.¹ This was a reversal of the previous Government policy on education.

Whether by open conversion or secret discipleship, it was clear that Christianity was making headway among people who counted. Christians had begun to believe that the spread of western and Christian influences would soon bring about a general movement and even non Christians were sometimes heard to say 'In thirty or forty years we shall all be Christians'²

iii) Christianity And Reform Movements In India

The missionary activities had certain western value preferences. A most important value was humanitarianism. By humanitarianism it meant an active concern for the welfare of all human beings irrespective of race, creed, caste, economic position, religion, age and sex. Equalitarianism and secularization are both included in humanitarianism.³

Humanitarianism was the guiding principle in many of the reforms introduced by the British in the first half of the nineteenth century. The introduction of British civil, penal and procedural law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. In pre British Hindu law, for instance, punishment varied according to the caste of the person committing the offence as well as to that of the victim. In Islamic law the evidence of non-Muslims was inadmissible.⁴

The principle of Equality found expression in the abolition of slavery, in the opening of the new schools and colleges to all irrespective of religion race and caste. Humanitarianism resulted in many administrative measures to fight famine, control epidemics, and opening of schools, hospitals and

Christian missionaries played a notable part in humanitarian activity, especially in providing education and medical aid to sections of Indian society most in need of them- Harijans, women, orphans, lepers and tribal folks. Equally important were their criticisms of such Hindu institutions as castes, untouchability, the low position of women, child marriage and polygyny. The Christian missionary attack on the one hand resulted in a reinterpretation of Hinduism at both the ideological and institutional levels, and on the other influenced the policies of the colonial government on these issues.⁵

The traditions of tolerance syncretism and self-criticism manifested themselves early in British rule. Ram Mohan Roy who may be rightly regarded as the prophet of modern India was a severe critic of contemporary Hinduism, and took the lead in urging the British government to wipe out suttee system as well as to introduce schools for the imparting of modern knowledge in English. He was early influenced by Sufism and later developed an admiration for Christianity. "He learnt Hebrew and Greek to pursue his researches in Christianity and in 1820 wrote a book called the 'Principles of Jesus: The Guide to Peace and

Happiness'. In 1828 he established a theistic society called the Bramho Samaj, and made a serious study of the Upanishads and the Vedanta sutras which he found comparable to Sufism and Christianity.”⁶

The Indian society during the colonial era suffered from many evils such as suttee, thuggee, and female infanticide, untouchability and religious prostitution. There were also other evils such as polygyny, child marriage, dowry, heavy expenditure at weddings and funerals, the segregation of women (purdah) and the traditional ban on divorce, widow marriage and sea voyage. Christian missionaries were quick to pounce on the evils of Hinduism, to denounce them and point out how immaculate Christianity was in contrast.⁷

According to O'Malley, “for their part the missionary publications drew attention to the defects of Hinduism, the evils of the caste system etc. and pointed out the truth of the Christian religion and the superiority of western learning and science. Active missionary propaganda had now been in Northern India for over a quarter of century, and Lord Minto had noticed in 1807 that its effect was not to convert but to alienate the followers of both Hinduism and Islam owing to the crude methods it followed.”⁸

The works of the Christian missionaries went a long way in influencing the Indian Reform Movements such as the Arya Samaj, Sanatan Dharma Sabha, Khalsa of the Sikhs of Punjab, the Ram Krishna Mission of Bengal and the Servants of India Society and the Deccan Education Society of Poona. All these movements emulated the missionaries by starting schools, colleges and hostels.

Over a period of time the Christian attacks on Hinduism and India began to be deeply resented, especially as the white missionaries enjoyed the tacit support of the British rulers. Racial as well as religious and intellectual arrogance and exclusiveness drove a deep wedge between the British and Indians, and it is generally recognized that the fears aroused by missionary conversions and attacks were a factor in the Indian mutiny of 1857. The British tendency to treat all castes alike inspired the wrath of the higher Hindu castes and Muslim upper classes.⁹

ii. Impact Of 1857 Mutiny On British Policy Towards Christian Missionaries

Following the mutiny the British decided to pursue a policy of non-interference in religious matters, but this was not easy in view of the

pervasive character of Hindu and Islamic religions. They had to continue the work of administrative and political integration of India they had begun several decades earlier, even though this occasionally meant encroaching on religion.

The three codes Civil Procedure Code, Indian Penal code and Criminal Procedure Code were enacted in 1859, 1860 and 1861 respectively, while the Indian Evidence Act came into force in 1872. The Indian Divorce Act was enacted in 1869 and the Special Marriage Act, enabling persons belonging to different castes to marry, in 1872.

Several other Acts were passed during this period, but codification may be said to have been practically completed by 1882. Legislation relating to land tenures, varying from region to region, was undertaken later. Finally only Hindu and Muslim personal and family law were left uncodified, but the custom of having Brahmin pundits and Muslim Kazis as advisors to judges was done away with in 1864.¹⁰

These legislations coupled with the Christian attack on Hinduism gave rise to a new spirit of self-criticism among the educated Indians. The desire to introduce radical changes in Indian society were visible quite

early in the nineteenth century in Bengal, and Ram Mohan Roy's activities contributed much to this ferment. During this period the urge to reform traditional Indian society preceded the urge for freedom. The missionary attacks on Hinduism roused both the orthodox and the reformers to close ranks and declaim against Christianity. The first response on the part of the new elite was to agitate for the removal of the glaring social evils of contemporary India. The nationalist urge gained gradually in strength in the later half of the nineteenth century, so much so that in the nineties the question was sharply posed as to whether reform should have priority over freedom or vice versa.¹¹

iii. Indian Nationalism And Christian Missionaries

i) The Indian National Congress And The Christian Missionaries

In 1885, the Indian National Congress (INC) was founded. Allan Octavian Hume, one of the founders of INC, was in favour of more freedom and opportunities being given to the Indians in the field of administration. The INC, in its initial stages, did not demand independence. It was composed of educated moderates who sought social and economic

reforms for the betterment of Indians. During this stage, Indian Christians supported the INC and attended its annual meetings.¹²

Some of the prominent Indian Christians at the 1887 INC session at Madras were R.S.N. Subramania, a Christian barrister and Municipal Councillor from Madras, Kali Charan Banerji, a prominent leader of the Bengali Christian community and Madhusudan Das, a lawyer who later became a deputy magistrate in Orissa. The participation of Christians was significant in the succeeding INC sessions too.¹³

Christian women too participated actively in the INC sessions. At the 1888 Bombay session of the INC, there were as many as ten lady delegates, prominent among whom were Pandita Ramabai, well-known Christian social reformer, and Ms. Trimbuck and Ms. Nikambe, noted Christian educationalists.¹⁴

However, not all the missionaries were in favor of the Indian and other Christians associating with the INC. In 1890, W. Harper, a missionary, warned Indian Christians of the danger of joining with Hindus.¹⁵ But missionaries such as T.E. Slater, C.F. Andrews and E. Greaves openly urged the Indian Christians to participate in politics and

join the Congress. E. Greaves wrote in 1910 'would to God that Indian Christians might be found in the very forefront of the National Movement'.¹⁶

ii) The World Missionary Conference And Missionary Involvement In Indian Politics

The year 1910 serves as a turning point as the World Missionary Conference held at Edinburg in 1910 decided against missionary involvement in political issues of the mission countries both in relation to the colonial people and also in relation to the colonial governments.

This period is also unique for another reason. Although the grounds of optimism differed the mission to the educated was viewed with great expectation. Similarly there were differences in the approaches adopted and even in the degree of optimism about Evangelizing nationalism. But till 1910 the hope of influencing Indian nationalism was a common feature among Protestant missions, as an integral part of the missionary expectation of winning the intelligentsia.

The missionary attempt to influence nationalism represents the final phase of Evangelization of the intelligentsia. In the case of educational

mission, the apprehension about its inadequacy was sought to be overcome by pinning the hopes on the mission to the educated.

The deficiency of the mission to the educated was sought to be overcome through the mission to nationalism. But when the attempt to Evangelize nationalism appeared to betray the missionary hopes, the disappointment was not merely on the question of nationalism but in fact it was in regard to all the three aspects and hence on the betrayal of the intelligentsia itself.¹⁸

iii) Militant Nationalism And Christian Missionaries

The approach of the missionaries to the nationalist movement changed drastically with the emergence of militant-extremist trends in it. This was the time when the nationalists made vigorous use of religious myths, ideas and practices as symbols of new nationalistic fervor. Religious revivalism now began to be seen as a blend of political extremism and anarchy. These developments in the nationalist movement after 1897 radically altered and hardened the missionary attitude. In Madras presidency, even people like Slater, who were inclined to favor the growth

of a moderate nationalism as consistent with the western-Christian impact under the British rule, now began to decry the new trends in nationalism.¹⁹

According to Mathew, “When the Indian National Congress was formed in 1885, there was not yet what the missionaries came to suspect later, the welding of the patriotic sentiment to a religious revival, in the socio-religious movements, save in the Arya Samaj. Neither the social reformer Ranade (of the Prarthana Samaj) nor the waning Bramho Samaj found any political reason to revive the decadent Hindu socio-religious fabric as a system comparable to Christianity. The use of religious ideas and practices for the purpose of stirring political consciousness was to become popular with Besant’s Theosophy and with the teachings of Vivekananda during the 1890’s, and the radical-extremist nationalist B.G. Tilak, B.C. Pal and Aurobindo Ghosh from the later half of the 1890’s. Christian missionaries were of the view that the congress posed no threat to the British Raj either in its ideology or in the agitational methods it adopted. They seemed to view the Congress only in relation to its limited demands for constitutional reforms. Therefore, the question of support or opposition to the nationalist movement was not yet mixed up by the religious

revivalism, political extremism and its ideological undertones. The missionary too, did not feel called upon to deal with anything but a moderate movement.”²⁰

iv) Opposition To Missionary Involvement In Nationalism

In the initial stages after the formation of the Congress the missionary supported the nationalists as they found an ideological compatibility between western Christian tradition and moderate nationalism. But even at this stage many were of the opinion that its criticism of the government was only an unhealthy and ungrateful response of the Indians to the benefits of British rule.²¹

Thus two schools of thought emerged clearly, one, which welcomed the emergence of the national aspirations and pleaded for missionary sympathy and the other, which disliked both nationalism and missionary involvement in it.

There were some missionaries who were against any kind of missionary involvement in Indian nationalism. They claimed that their objection emanated from a fundamental doctrinal (ideological) premise namely “politics lie outside the sphere of Christian ministry”²²

Opposition to missionary sympathy for Indian nationalism was justified by some missionaries even on purely political grounds. This was the position of the Rev. William Miller of Madras.

Addressing the Madras University students the Rev. William Miller found it fit to express his views on the Indian demand for an increased share of administrative position even within the bounds of loyalty and consistent with the principle of British paramountcy in India. The demand was for simultaneous examination in India as in London to the Indian Civil Service. This point led him to the basic question of what he thought ought to be the Indian attitude to the relation between England and India, on the ability of Indians to manage their own administration in self government and finally on the question of political consciousness and political participation of students.²³

Miller emphasized that British element must constitute the backbone and the framework of Indian administration while the lower rungs could be managed by Indians under the British guidance.

Thus, initially the missionaries did not find the ideology and programme of the moderate nationalists antagonistic to the British rule and

the progress of Christianity in India. This view was affected by patriotic fervour and religious revivalism through the teachings of the Arya Samaj, Mrs Annie Besant, Swami Vivekananda and others.²⁴

v) Conditional Support Of Missionaries To Indian Nationalism

Missionaries took a stand that their support to the nationalist movement depended upon unswerving loyalty of the Indians to the British rule in India. The developments in the national movement after the partition of Bengal in 1905 further hardened the attitude of the missionaries. They began to take a more realistic view of the nationalists movement.

The congress split in 1907 and the subsequent dominance of the radical forces in the nationalist movement antagonized the missionaries even further. They reemphasized that while they were willing to recognize what they considered legitimate (loyal and constitutional), they would not be a party to political suicide of India by joining the Indian chorus for Swadeshi and self-government.

The Morley-Minto Reforms brought the much-awaited opportunity to demarcate the missionary standpoint. While they were prepared to tread the path of constitutional progress, they were constrained to point out the

much-neglected Indian problems that prevented Indian unity and political progress.²⁵

iv. From Mission To Church

The Indian situation after the First World War and after 1918-19 was quite different. The Indian Christianity too witnessed a shift of emphasis from 'Mission' to 'Church'. The rising national consciousness and the intensification of the political struggle for self-government formed the background to this and were partly its cause.

In the words of C.B. Firth, "the nineteenth century had been an age of foreign missions. Whatever the denomination might be, in practice the foreign missionary dominated the scene with an almost patriarchal authority; and the Christians would call themselves by the name of some mission (C.M.S. Christians) L.M.S. Christians and so on, rather than Anglicans, Congregationalists etc.) There was little consciousness of an Indian Church as such."²⁶

Subsequent to the World War I, missionary societies began to realize that their business was not to strengthen and perpetuate their own

organization but to foster the Indian Church and prepare it to take full responsibility for its own life and work. Accordingly they began more seriously to devise representative institutions, to take Indian members into their administration bodies and to hand over some of their responsibilities to bodies, which were definitely organs of the Indian church. The rate at which this was done, and the manner in which it was done, varied from Mission to Mission; but in one way or another all the major Missions were giving their minds to this kind of policy in the years between 1919 and 1947.

Christianity And Politics In Korea

i. The Political Situation During The Reformative Period

The Korean society of the last Choson Dynasty was deeply depressed. As the news that English and French allied forces demanded to open the harbors of China spread, The King Daewonkun, determined to forbid the foreign powers single-mindedly, insisted on the exclusion of foreigner's policy. When Daewonkun stepped down, Queen Min (Min Bi) who supported the Reformative powers came to power. However, internally there was continuous conflict between the Conservative powers and the

Reformative powers. Externally, the Western and American powers rushed to Korea. As a result, the Land of Korea became the battlefield of the world powers.

As Choson determined to ignore the western culture through the exclusion of the foreigner's policy in this way, the neighboring Chung Dynasty in China and Japan received the western influence which changed their traditional society. Chung received the Western culture by Namkyung Treaty which was agreed between Chung and England in 1842. The door to the Western culture in Japan was opened by the Liner of American Captain Commander Perry, and with the powers of the advanced colonial countries Japan prepared to invade the Choson.²⁷

The years between 1876-1896 could be said to be the most turbulent period in the light of Korean contemporary history; as there had been continuous unbreakable events. There were Im-o Kunlan²⁸ (The military strike) in 1882, Kabsin Jeongbyun²⁹ (The Reformative Party Revolt) in 1884, Kabo Kyongjang³⁰ (The Enforcement of New Political System by Japan) in 1894, Donghak Hyoungmyoung³¹ (The Farmers' Revolution) in 1894, Chung-Japan War³² in 1895, Queen Minbi Regicide³³ in 1895, King

Kojong's Escape to the Russian Embassy³⁴ in 1896 and Independence Association Foundation³⁵ in 1896. Due to these events the Choson Dynasty rapidly declined. At this time after Meijiyusin in 1868, Japan received the Western culture from the world power and simultaneously with them planned to invade the Choson.

ii. The Japanese Invasion On Korea

Japan forced the Choson to have Eulsa Treaty³⁶, which took away their diplomatic power. Afterwards it hurried to disband the National Organizations. According to Eulsa Treaty, Japanese Consular had been closed on 1st January 1906, and on 1st February Hasegawa Yosimichi was appointed as the temporary Governor.

Also, Provincial Bureau had been set up all over the 12 Provinces, which supervised Korean rural office. Japan police too was placed all over the country. From 2nd March the first Governor Ito Hirobumi was in-charge of office officially, hence for the Korean economic invasion Governor's rule began completely. The Hague Secret Agent Affair³⁷ in 1907 forced King Kojong to step down. In the same year Jung Mi Treaty (Jung Mi

Joyak)³⁸ took place leading to appointing a Japanese Deputy Minister. The Japanese thus grabbed the Korean administrative power. They also disbanded the army. In 1910 Japanese took away even the power of the police. The annexation of Korea by Japan was finally complete.

iii. The Colonial Policy Of Japan

i) Type Of The Colonial Policy

Till World War II (1939-1945), there prevailed several types of colonial policies of Imperial powers. The type that England followed, for its socio-economic gain, was based on the principle of “indirect rule”. Therefore, in order to prevent freedom fighting, the management of the colony adopted the policy of ‘divide and rule’. It employed the natives and continued to divide them. It made them fight against one another so that it could rule the patriotic forces. On one hand, the type of colonial policy adopted by England maximized social and economic gain from the colony, and generally manifested the neglected attitude about the racial preservation movement of the natives and the racial cultural movement.

On the other hand, France had the colonial policy of ruling directly for the purpose of tremendous social, economic gain. Thus the management of the colony was mostly given to the French, and only the natives who were closer to them were allowed to work as assistants. Though the natives neglected the racial preservation movement, they tried to control the racial cultural movement through education and by French culture. The Catholic education tried to transplant French culture.

Netherlands not only adopted the principle of the direct rule for the purpose of the great socio-economic gain, but also employed the Netherlands for the management of the colony. They did not interfere with the racial preservation movement, the racial cultural movement, and the racial life-styles of the natives. By doing so they promoted a policy which maximized the socio-economic exploitation.

The colonial policy adopted by the Japanese was an imitation of the French type. It adopted the principle of direct rule. But there was a significant difference between the Japanese and the French policies. It was the aim of both France and Japan to maximize the socio-economic exploitation. But unlike the colonial policy of the other Imperialist powers,

Japanese at the same time, followed the “Korean Race Annihilation Policy”. When they carried out “Korean Race Annihilation Policy” they were unable to conceal it, so they fraudulently expressed it as ‘Assimilation Policy’.³⁹

ii) Korean Race Annihilation Policy

The Japanese regime took away and destroyed “Land” of Korean people and “Sovereignty” by force in 1910. It subordinated, snatched away and exploited its “Economy”. Also by destroying the elements such as Language, Culture, History and Racial Consciousness of the Korean people, they tried to destroy the Korean race - “Blood and Flesh” which was disintegrated only to sustain life biologically. Though they survived they became the bonded and underprivileged people like Japanese slaves. The Japanese regime, first of all, strived to carry out “Korean Language Annihilation Policy and Korean Letter Annihilation Policy.

This policy started in 1910 when Japanese language was made a “National Language”. From 1930, Korean education and the use of Korean letter in schools was prohibited. From 1937, all Koreans including farmers were forbidden to use Korean language in their daily lives. As a

consequence, they were compelled to use only Japanese. At the same time, along with Korean-Japanese Annexation in 1910, they persecuted and discontinued Korean Newspaper and magazines.

“Sindong-a” was discontinued in June 1936. In 1940, “Dongailbo” and “Chosonilbo”, the daily newspapers, were discontinued. Thus all the Korean publications were discontinued. As a part of the strategies to carry out annihilation policy of “Korean Racial Culture” they obligated to modify Korean family name in order to wipe out the unique character of Korean race. They tried to destroy strategically “Blood and Flesh” the community consciousness and damaged the Korean cultural heritage and traditional customs. Further, they distorted Korean history by writing false Korean history according to the colonial historical view. In 1916, they established “Choson Peninsular History Committee”, in 1925 “Choson History Editorial Boards” as a Governor General’s organization, and thus systematically continued to alter and tear down Korean history.

Equally in order to wipe out Korean race, they destroyed and distorted, not only the objective elements of Korean racial formation, but also attempted to destroy racial conscious thoroughly, which was the

subjective element. Instead of preserving Korean racial consciousness for the Korean people, they compelled Korean people to be Japanese people (people of god). The imposition of “The Japanese Sun God Worship” was one of these colonial policies.⁴⁰

iii) The Establishment Of Choson Governor General’s Bureau

The Japanese Regime established “Choson Governor General’s Bureau” in order to have the colonial rule over the Korean Peninsular for 36 years, snatching away the National Sovereignty from 1910 to 1945 Independence. The Governor General who ruled the Korean Peninsula as the highest ruling authority of Choson Governor General’s Bureau, was selected among the Chiefs of Army and Navy within the limit that he was directly appointed by Japanese Emperor, controlled Choson residing Japanese Army and Navy, was in-charge of Choson Defense, controlled all the political affairs through the Prime Minister, submitted to the Japanese Emperor and had the right to exercise power.

As per the charge declared, the Governor General’s Bureau could add any penalty for the matters which required any law and order. At the same time the Bureau was given very wide and extensive power. In order to

to prevent the resistance of Korean people, the first Governor General Terauchi made the principle of “Absorption Policy” by uniting the Military Police and the Police where the Military Police Commander was appointed to be the Police Chief in the center as well as the Chief of the Military Police. The Military Police were made in each province to carry out military police politics through the “Military Harassment Policy.”

) The Working Process Of The Colonial Policy About Japan’s Imperialism

After Korean Annexation the politics of 36 years by Governor General can be divided into three steps. The first step was from 1910 to “March 1 Movement” which occurred in 1919. This period of ten years was the period of “Military Politics” by the Military Police and Police. Due to “March 1 Movement” Japanese rulers realized that Korean people could not be ruled by forces, and it was inevitable for them to amend the method of the ruling. That was the second step. From 1919 to 1930 was so-called the period of “Cultural Politics”. The third step can be traced to “Manchurian Uprising” in 1931 to the end of war in August 1945. From this step, the Japanese policy against Korea was to promote absolutely

“Emperor’s People Making” which was based on rooting out Korean nationality completely.⁴¹

iv. The Christianity Resistance Movements Under The Japanese Regime For Independence

i) March 1 Non Violence Movement

March 1 Movement, which took place on 1st March 1919, was the nation’s biggest Independence Movement against Japan under Japanese regime. It was the great national racial movement to recuperate Korean people’s freedom and right.

Much before that Christianity independence movement had been carried out through “Independence Association”, “Haeseo Education Association”, “New Korean Association”, “Songjuk Association” and “Choson National Association” etc. To look at the activities of that time, “Independence Association” carried out activities through Jungdong Church, “Haeseo Church” carried out through the Whanghe Province Christianity leaders, “New Korean Association” carried out through Sandong Church, “Songjuk Association” carried out through church women, “Choson

National Association” carried out through Sungsil School students and Christian youth became the center of activities.

a. The Background Of March 1 Movement

There were several reasons which caused March 1 Movement in Choson. The chief among them were military politics and the cruelty of Choson Governor General Bureau, indiscrimination and the loss of opportunity in legal cases and administrative organization, persecution against the press, faith, taking away of freedom of gathering and religion, indiscrimination against Choson people’s foreign tours and education, the robbery of the land, tendency which made Choson youth corrupt, and the forcible immigration to Manchuria. Korean people tried to keep the freedom of faith about Christianity even under the persuasion and oppression of Japanese regime. All this led to an increasing desire for independence among Choson people. As a result, the March 1 Movement started.⁴²

b. The Birth Of March 1 Movement And The Participation Of Christianity

After World War-II American President T.W. Wilson declared “Racial Self-determinations”⁴³ and the Korean people’s mind opened to Independence Movement.

Those Koreans who lived in America expressed very insightful reaction about “Racial Self-determinations of Wilson. They assembled the representatives around Lee Sungman and started Independence Movement. Those patriots who exiled to China saw “Racial Self-determinations” through English newspapers published in Sanghai and sent Kim Kyusik as Choson delegate. Though there was a burning desire for the independence in Choson, actually the one who ignited the fire was “February 8 Declaration” that happened in Japan.⁴⁴ That fire started from Korean YMCA of Tokyo, Japan. On 30th December, Lee Jongun, Yun Chansuk, Choi Kunu and Seo Chun began to speak about Korean independence.

Again on 6th January 1919, 9 executive members were elected including Jun Youngchaek from YMCA. Through Lee Kwangsoo “The Independence Declaration” and “The Letter of Self-determination” was drafted in the name of “Choson Youth Independence Assembly”. “Choson

Youth Independence Assembly” was held on 8th February at 2:00 PM in Tokyo Korean YMCA and it unanimously adopted the “declaration” and the “self-determination”. This Independence Movement, which started from Tokyo YMCA, provided the decisive stimulus as well as motif to Korean Independence Movement.⁴⁵

At 2 P.M on 1st March 33 national delegates assembled and held the ceremony at Taewhakwan Restaurant. Simultaneously after shouting “Long Live” three times, they went to Pagoda Park, read out loud independence declaration in front of thousands of students and civilians, while the crowds listened to the declaration. When the names of 33 national delegates were announced, the sound of “Long Live” burst out and the demonstration went on.

The demonstration of Seoul since first day’s great assembly had to change sporadically by the oppression of Japanese regime. But in every city there were letters of encouragement and national bulletins were on the walls. The merchants decided to have ‘Agreement Paper’ and decided to close the shops for one month. By doing so they resisted against the Japanese regime.⁴⁶

In Pyongyang on 1st March at 1:00 PM with the sound of church bell as a sign, the Presbyterian Church members gathered at Sungduk school, and the Methodists had prayer meetings at Namsan Church and from there all went on demonstration.

After 4th March, Independence “Long Live Movement” started and spread like wild fire all over the country. According to uncertain figures of the Governor Generals Bureau, from March to April, 110 thousands participated in “Long Live Movements” from 1214 assemblies, and from March to May, 202 thousands participated from 1542 assemblies. This movement then expanded to over 212 districts out of 218 districts.

Looking at the ratio of participation in this movement by the Christians, out of 1,200 movements only 340 were distinguished movements which represented 311 districts. Of these 311 districts, Christians represented 78 districts while Chundokyo (a new religious group in Korea which was against foreign culture) represented only 66 districts, and 42 districts were represented by both Christians and Chundokyo. Nevertheless, of these 311 districts, the ratio of representation by the Christians was 25-39 % of the total districts in the country.

This aspect was evident from the statistics of the arrested people as well as prisoners.⁴⁷ That same year till 30th June the numbers of the church members were 2,190 which was much more than 1,556 of Confucius, Buddhists and Chundokyo.⁴⁸

During 1910 the most powerful racial power placed in Korean Peninsular was Christian Churches that had countrywide systematic network. The reason why the country-wide racial “Long Lives Movements” took place on 1st March 1919, was access to correspondence and communication through church which had country-wide communication network, and it was possible to mobilize church members and students who were associated to Christianity. The Christianity, for the March 1 Movement, was not as a part of the whole movement, which brought a turning point to the contemporary history, but it was certain that Christianity played a major role in March 1 movement.

c. The Characteristic Of March 1 Movement

One more noticeable fact in March 1 Movements was the peaceful demonstration unlike the early voluntary resistances. F.A. McKenzie said, during the time when Christian leaders began to speak to the people of

Korea, as the following: "Whatever you do, don't insult Japanese, don't throw the stone, don't beat them with fist. This is barbaric." Though some people wanted to use violence, but Christianity insisted not to use violence, but to speak to the conscience of the world and the Japanese. Thus till the Police enraged them, there was no violence, no Japanese who were living in the country were hurt, and no Japanese shop got damaged.

When Police attacked them the leaders said, "Obey them and resist not." Therefore, McKenzie said, "March 1 Movement was the demonstration - not the violence. Seldom this kind of non-violence, non-resistance moral armor was estimated negative and unbearable. Korean people whose army was dissolved and all the weapons confiscated, who had no spade for the alternate of the weapons, used non-violence - moral weapon as one method, the only weapon which Christianity could use about Japanese policy, which was about to wipe out Korean race and Japanize."⁴⁹

Despite of all these, Japanese regime fired on those who demonstrated peacefully and produced many casualties. According to Governor General

Bureau, the following table is the statistic of casualties occurred from 1st March to the end of April 1919:

| General citizens | | Demonstrators | | Total | | Grand Total |
|------------------|---------|---------------|---------|-------|---------|-------------|
| Dead | Wounded | Dead | Wounded | Dead | Wounded | |
| 1 | 29 | 553 | 1,409 | 562 | 1,595 | 2,157 |

And the total number of person arrested and sentenced were 19,054 including 471 women. The Japanese regime presumed the total number of demonstrators to be about 510,000. But these official numbers were quite different from the actual figures. According to one eyewitness, at least 40,000 people were arrested and among them were more than 6,000 people killed. Thus it was impossible to have the exact statistics and it was inevitable for this kind of fact to be concealed behind the history. Japanese response to these demonstrations was very rigid, inhuman, cruel and terrorising in nature.⁵⁰

ii) Sinminhe (20th April 1907) and the 105 Event

The founding purpose of “Sinminhe” was to reform the corrupted ideas and customs by renewing the people and improving the declining education and industry. It was to unite people and to establish the new free civilized country. It was one method to recover the lost sovereignty, to destroy the ideas and customs of the corrupted old generation, to improve the education and industry, to unite and to unify people and then to establish a free civilized country. But the ultimate purpose of “Sinminhe” as a secret organization was to recover the sovereignty which was getting lost, to clear out medieval feudal dynasty internally, to establish modern Republic, to defend the invasion of the foreign countries externally, and finally to establish a strong independent country.⁵¹

As Sinminhe was a secret organization, their organization was not well known, but in the process of event of 105 people, their identity came to be known and finally it was dissolved.

Japanese regime made false claim and rooted out Sinminhe. It began to persecute Christians and to expel missionaries, and discouraged the spirit of patriots and youths. After the agreement of Annexation by Japanese

regime on 30th August 1910, about 2000 members of Sinminhe (teachers, students and civilian leaders of Daesung School, Sungsil School and Ilsin School) gathered at Daesung School and tried to demonstrate against the Annexation. At this time, after having the information that the Governor General will visit North West provinces, Yun Chiho plotted for an assassination that was very violent. Hence, at the house of Lim Chijung in Seoul, Yun Chiho, Ahn Taekuk, Yang Kitak, Lee Sunghun and Ok Kwanbin schemed to assassinate the Governor General. As to execute the scheme, their comrades were gathered from the North West provinces and they waited at the station through which the Governor General would be passed.

And in this process they had been guided and protected by the resident foreigners. If the assassination was successful then through them the news of assassination would be declared. Likewise, Japanese Police, who falsely implicated this event in lunar 3rd September 1911, arrested three students from Sinsung Middle School, Sunchun Pyungbook Province, and they continued to arrest many patriots all over the country for several

months. Those who were arrested, though there were not correct records, were approximately 7000 in numbers.

Among these 123 peoples were sentenced in the first judgment, and one man died during the judgment. So, 122 people were sentenced altogether. From the judgment of the sentence, which opened on 28th September 1912, out of 122 accused 105 were declared guilty. But when there was tremendous international criticism against the inhuman mendacity and uncommon process of the judgment of Japanese regime, they declared 99 people free and set free the remaining 6 people as a special forgiveness on February 1915. In fact, out of 122 arrested people, there were 82 Christians. Thus Christianity played a significant role in racial movements.⁵²

iii) The “Shinto Shrine Worship” Refusal Movement Of Christianity

With the turn of 1930, Japanese regime’s invasive ambition lead to “Manchurian Uprising (1931), Chung-Japan War (1937) and furthermore, Pacific War (1941). Along with the expansion of the war, it realized that Korea could be a significant Military Base and for this purpose they executed more honorific “Racial Annihilation Policy”. They banned

Korean and Hangeul, Korean study, ordered a change of family surnames and forced to adopt the Temple worship and the Orient worship which were the Japanese founded sun-god worship. The Japanese regime intended to make Korean people loyal who obeyed continental invasion policy. They made it obligatory for every Korean to participate in the temple ceremony, and also to build new temples all over the country. In 1935 the Government ordered every educational institution including Christian schools to participate in the temple ceremony.

According to Japanese invasion policy, imperialists tried to use the church members as instruments of politics and military ruling. The Korean Christians resisted this strongly. In November 1935 the principals of the Christian Schools, Pyungannamdo province decided not to participate in the temple ceremony. In January 1936, Sungsil School and Sungsil Girls School refused to participate in the temple worship. In September 1937, because of the refusal of the temple worship, Sungil School and Sufia Girls School in Kwangju and Junlanamdo province remained closed. Reacting to the refusal of the temple worship by Korean Christians, Japanese regime persecuted shamelessly by closing schools, churches and arresting church

members. For this, all the church members as citizens of the country started a movement against the temple worship and against the Christian persecution of Japanese regime.

Ever since Japanese regime forced Korean to participate in the temple worship, till 14th August 1945, 2000 people were arrested, 200 schools were closed, and over 50 Christians were martyred. Most missionaries were expelled to their own countries. Also they removed “Pentateuch” - the Book of Moses, and “Book of Revelation” that expressed their powerful racial discrimination.

Afterwards they denied all the Old Testament and allowed use of only four Gospels. The hymns such as, “My Lord is a Strong Fortress” and “Believers Like Soldiers” were also removed. From September 1943 they barred Sunday afternoon service, night meeting and Wednesday night prayer meeting, and imposed Japanese teaching and labor works. They took away the church bells for manufacturing war weapons, and even church offerings too were used for the manufacture of the airplanes.⁵³

Notes

1. C.B. Firth, *An introduction to Indian Church History*, Delhi: ISPCK, 1961, pp. 184-185.
2. E.G.K. Hewat, *Christ And Western India*, Bombay: J. Kellock, Wilson Coll., 1950, p. 205.
3. M.N. Srinivas, *Social Change In Modern India*, Delhi: Orient Longman, 1966, p. 48.
4. Ibid, p. 48.
5. Ibid, pp. 49-50.
6. B.B. Misra, *The Indian Middle Classes*, Oxford, 1961, pp. 209-210
7. See supra note 3, p. 78.
8. L.S.S. O'Malley, *The Impact Of European Civilization*, in *Modern India and the West*, ed. L.S.S. O'Malley, Oxford, 1941, p. 69
9. O'Malley, see supra note 4, p. 78.
10. Ibid, p. 83.
11. Ibid, p. 84.
12. G. A. Oddie, *Indian Christians and the National Congress, 1885-1910* in *Indian Church History Review*, Vol. II, No.1, June 1968, p. 45.
13. Ibid, p. 46.
14. Ibid, p. 47.
15. Harvest Field, Third Series, Vol. I, March 1890, p. 343.
16. See supra note 12, p. 48.
17. A. Mathew, *Christian Missions, Education and Nationalism: from Dominance to Compromise, 1870-1930*, Delhi: Anamika Prakashan, 1988, p. 117.
18. Ibid, p. 118.
19. Ibid, p. 119.
20. Ibid, pp. 119-120.
21. Slater made mention of many of the British officials who denounced the emergence of Indian nationalism like Lord Dufferin, Sir Auckland Colvin, Sir John Strachey' Sir Lepel Griffin, T.E. Slater, March 1889, *The Attitude Of Missionaries Towards The Indian National Congress*, *The Harvest Field*, p. 290. The popular

view is that Dufferin gave unofficial blessing to Indian National Congress.

22. The Rev. William Harper, *Christianity Church And The National Congress*, The Harvest Field, March 1889, p. 340.
23. Rev. William Miller, *Politics And The Public Service Commission* (inaugral address to the Madras Debating Society), Madras Christian College Magazine, Feb. 1887, pp. 572-88.
24. Norman Woodall, *A History Of The London Missionary Society*, 1895-1945, p. 27.
25. See supra note 17, p. 140.
26. See supra note 1, pp. 258-259.
27. Oksoo Han, *The Social Study of The Early Korean Christian Education (1885-1945)*, M.A. Dissertations, Graduate School, Hyupsung University, 2000, p.6.
28. The military strike of the old army which occurred against Japanese military system in June 1882 and Mrs. Min's power. Because of this King Daewonkun, who wanted exclusion of foreigner's policy, lost the power.
29. The political strike which Kim Okkyun and other Radicalists initiated for the purpose of Choson Independence and modernization based on the Reformative Ideas.
30. The Reformist Party in 1894 overthrew King Kojong. This event changed the old traditional system into contemporary national system by Japan.
31. The Revolutionary Movement of "Donghak" farmers which started from Kobukun, Junlado province (1894). The founder Choi Jau judged that there was a necessity to have a new way of life which was to establish the identity of people and moral thought and to strengthen the power of the nation for the Donghak. Therefore he dreamed to have the salvation of the world and people meditated from the deep cave, Mt. Chunsu, Yangsan. After a few years of the meditation he was enlightened to the great way of life which was "Donghak", after receiving the revelation from heaven. This revolution cannot be regarded as the farmer's uprising, considering its size and ideals but as a revolution which claimed the political

- reformation. Because the farmers gathered and resisted against the corruption and the foreign power, it is called 'Kap-o Farmers War'.
32. The war fought between Chung and Japan between 1894-1895 for the ruling of Choson.
 33. The event through which "Myungsung Whanghu", Queen Min was assassinated by Japanese hooligans. Because Japan crushed Chosun Dynasty, the whole country mourned.
 34. Feeling a threat to their lives after 'Queen Minbi Assassination', King Kojong and the crown prince abandoned the palace on 11th February 1896 for one year, and stayed at the Russian Embassy.
 35. The modern social political group which was established in July 1896 for the first time. The reformative intellectuals who were against the foreign dependent policy of the Government, worked with the slogan of Korean Independence and the domestic political reformation. Around Seo Jaepil, who published "Independent Daily Newspaper", Lee Sangjae, Lee Sungman, and Yun Chiho etc. participated.
 36. The agreement which Japan forced upon the Korean government in order to snatch away Korean diplomatic power in 1905 . Through the third Russia-Japan Treaty entry of Japan in Korea concentrated only on the economic side. The compensation as a result of Chung-II war facilitated the rail construction in the whole of Korea along with the various profits made from mining, forest, fishery, harbors, and hot spring, and the capture of the gold export and trade of Korea.
 37. King Kojong in 1907 sent Lee Jun etc. with his own letter and the letter of the credit to participate in the World Peace Conference which was held at Hague, Netherlands, and to expose that 'Eul-Sa Treaty' was done forcibly by Japanese and not by the will of the Korean Emperor.
 38. In 1907 the seven agreements which Japan made in order to have Korean Annexation as a last way.
 39. Korean Government should receive the guidance of the Governor about the political improvement. 2) The law making and the very important administrative affairs of Korean Government should have the previous permission of the Governor. 3) Korean legal administration should be distinguished from other general

administrations 4) The appointment of Korean high-ranking officials requires the agreement of the Governor. 5) Korean Government should use those Japanese whom the Governor recommended. 6) Korean should not use any foreigner as officials without the prior permission of the Governor. 7) The agreement, “the first” about the invitation of Korean Japanese foreigners, which was made on 22nd August 1904, will be nullified.

40. Yongha Jin, *The Characteristic and the Heritage of Japanese Colonial Period*, Aug. 1986, Shindonga (Donga Ilbosa) pp. 454-456.
41. Ibid pp. 457-459.
42. Jaeun Kang, *The History of 40 Under the Japanese Regime*. Pulpit, 1984, p. 42.
43. Byunsuk, Whang, *March 1 Movement and the Role of the Korean Christianity*, M.A. Dissertations, Graduate School, Daegu University, Kyungsan, 2000, p. 1.
44. National Self -Determinations was suggested as a part of the principles of the Post World War I on Jan. 1918. The National Self-Determination declared by Wilson was intended to apply to the colonies which belonged to Germany, Austria, and Turkey but was received by all the oppressed nations.
45. Youngsoo, Kang, *The Tales of the Korean History*, Jounkul, 2000, p. 523.
46. Kyoungbae Min, *The History of The Korean Christianity*, Yonsei Univ. Press, 2000, pp. 333-334.
47. Youngsuk Kim, *The Korean Christianity and 3.1 Movemensts* Jongro books, 1992, p. 350.
48. Ibid, Whang Byungsuk, p. 14.
49. Ibid, Whang Byungsuk, p. 20.
50. Sunkyong Park, *The Race Unification and the Christianity*, Hankilsa, Seoul, 1986, p. 114.
51. Kounghae Min, *The History of the Korean Christianity*, Yonsei Univ. Press, 2000. pp. 342.
52. Sungjun Hong, *The Study about the Christianity Movement of Nation Salvation During the Reformation*, M.A. Dissertations, The Graduate School of the Christian Theology, Seoul, 2000, pp. 44-45.
53. Ibid, Hong Sungjun, pp. 44-45.

Christianity And Education In India

i. Christian Missionaries And Modern Education In Eighteenth Century India

India has a long tradition in education right since ancient times. The credit for bringing modern system of education to India goes to the Christian missionaries. These missionaries also have the distinction of making education available for all irrespective of race, caste, creed, color or status.

Firstly, St. Thomas landed in Kerala during 50 to 70 A.D. Francis Xavier, a Jesuit missionary, started a few schools to give education to the converts and their children. During the 1540s the Portuguese opened the St. Paul's College in Goa. Bartholomew Ziegenbalg, the first Protestant missionary to have arrived in India, opened a school in Tranquebar in 1707. The aim of these schools was to enable students to read the Bible by themselves. The instructions were provided in these schools in the local language as well as in English.¹

Western ideas and influences introduced through English education and literature had a deep impact on the intellectual, cultural and ideological

spheres of the Indian society. The Protestant missionaries took a leading role in introducing these ideas and influences. They did it not only through education but also through a variety of other means to approach the educated Indians. However, the primary purpose of the Protestant missionary activities in education was the spread of Christian knowledge in order to bring about the conversion of India.²

Till 1813, the East India Company (EIC) was a mere trading body. It hardly had any interest in education. In the second of the 18th century, missionaries had however begun to open vernacular schools to spread Christianity among the poorer sections of the population as well as English schools for English and Anglo-Indian students. They first opened schools for the Children of Indian converts, and, in course of time, for other Indian children. Though they reached only a small section of the population, missionaries played a pioneer role in the education of the lower sections. They also were the first to address the issue of education of girls, which went a long way in improving the status of women in India. The endeavours of missionaries in education also provided impetus for the government enterprise in education.³

ii. Christian Missionaries And Modern Education In Nineteenth Century

The 19th century opened a new era in the history of modern educational institutions. The rational thinkers of that period felt a strong desire for Western (modern) education and its promotion. The demand for English education gained support from English missionaries and broad-minded Englishmen. Finally, when the British Government gave its official encouragement to it, the modern educational institutions originated as an enterprise of private individuals.

The Christian missionaries played the pioneering role in the establishment of educational institutions. The main objective of the missionary effort was the propagation of Christianity and the conversion of the “gentoos.”⁴ Their motivation was “to win souls for Christ” through their educational institutions, by drawing out people from the darkness of ignorance, superstitions and reliance on the orthodox practices, Modern educational institutions were conceived as one of the effective means to achieve their goal.⁵

In the context of educational institutions, the quest for finding and nurturing the spirit of rationalism and individualism, which dominated European thought as expressed by the Hindu reformers and leaders of modern Indian thought began to meet the evangelistic zeal of the missionaries. The student leaders of the nineteenth century fearlessly advocated: (i) the supremacy of reason over faith; (ii) individual conscience over outside authority; (iii) new conceptions of social justice; (iv) a critical attitude towards religion and (v) a spirit of enquiry into the origin of society.⁶

i) Objectives Of Missionary Educational Institutions

The early missionary educators tried to direct the new spirit of enquiry in the field of religion so that they accepted Christianity. But the numerical increase of Christian converts remained far too small through educational efforts. However, the educated received the message and teachings of Christ by way of learning. The social and religious reform movements within Hinduism found momentum under the leadership of the 'educated' Indians. As P.S. Jacob puts it, "The students were eager learners and even did a good job of learning the Bible and walking away with the

prizes in scripture classes though they did not accept Christianity as their religion in most cases.”⁷

The management and teachers worked with missionary zeal and had clear-cut objectives for their institutions. The functioning of these institutions had some common features.⁸

One, the primary goal of evangelism was sure and unquestionable.

Two, the secondary goals of character building with its social dimensions related to the society remained as essential supportive goals.

Three, the “father figure” (missionaries or Indian counterparts) not only did the decision-making but was also responsible for the required financial support and for the expansion and development of the institution.⁹

Four, the teachers were mostly committed to their task and highly motivated. The management had more freedom of hiring and firing and could select people who could best fulfill the purpose of the institutions.

Five, the teaching of the Bible was done openly and very often bright orthodox Hindu students walked away with prizes and honours at the end of the course. The teachers were convinced that the Bible had a message for India and introducing it to their students became an important task for them.

Six, the students were generally a motivated group who wanted to make use of all the opportunity that was offered by English education. Many of them were first generation learners eagerly absorbing what was offered through modern education. For them education was the hope of a life's chance for improvement and prosperity.

Seven, the public believed that most of the Christian institutions not only offered academic excellence but also a disciplined way of life and character formation. Even though most of them did not agree with the religions stand of proselytisation, they felt that their children got a good deal in Christian institutions.

Eight, the members of the management believed that they had a mission to fulfill and that came from an undisputed belief in the message of Christ. The institutions were looked upon as their own mission field, which needed strengthening and fortification.

Nine, the British rulers generally did not interfere in the administration of the institutions and in turn counted upon the direct support of missionaries and Christians.

Ten, like any missionary endeavor the institutions had their share of trials and travails. Most people associated with the freedom movement considered Christian institutions centers of support for the establishment and could cast aspersions on the exercise of the patriotic duty of those who were at the helm of affairs (the missionary being a “foreign agent”).

iii. The Policy Of East India Company Towards Missionary Education

At the beginning, the East Indian Company supported the educational efforts of the missionaries sometimes with considerable grants, for schools promoted deeper contacts with local populations and “mutual good faith.” As its power grew, the East India Company however became more concerned about the pacification of native elites and followed a policy of non-interference in social and religious matters. It feared that the western education would make it lose its colonies.¹⁰

In consequence, the East India Company often opposed missionary activities and favored oriental learning. From the 1790s onward, philanthropists like Burke and missionaries like Grant and Wilberforce

conducted a vigorous campaign in England against the company's policies.¹¹

The lack of commitment to shoulder the responsibility of the education of Indians and halting attempts made to provide English education to the higher classes appeared to be the hallmark of the Government's role in education during the first half of the 19th century. On the other hand, the protestant missions pioneered in this field and became the dominant agency in the educational system by 1850.

iv. Christian Missionaries And The British Government's Educational Policy In India

i) 1813 Charter Act

By the 1813 Charter Act, the British Parliament began to recognize education as a state responsibility and requested the EIC to yearly spend Rs. 1 lakh for the same, an amount which was increased to Rs.10 lakhs in 1823. This Charter moreover asked the company to be more tolerant towards missionaries and resulted in their greater involvement in education.¹²

ii) Education Despatch Of 1854

At the time of the Education Despatch in 1854, the Protestant missions demanded that their dominant position must be safeguarded in the future system of educational development envisaged by the Despatch. The provisions of the Despatch raised great hopes among the missions about enterprise and the prospect of their catering to the educational needs of the whole country. This, however, did not happen.

iii) Developments After 1857

The revolt of 1857, and the reaffirmation of the policy of strict religious neutrality in the proclamation of Queen Victoria in 1858, and Despatches of the Secretaries of State for India in 1858 and 1859, considerably altered and hardened the Government's attitude towards the missions.

The post-1858 period witnessed the erosion of missionary influence over Indian education, the expansion of the Government model institution, as well as a great deal of missionary complaints against the Government for not adhering to policies of state-withdrawal from the field of higher education and for using grants-in-aid, as an instrument to harass them.

The missionary allegations of harassments by Government officials and their agitations for an inquiry into the manner in which the provision of the Education Despatch were flouted in practice led to the appointment of the Indian Education Commission in 1882.

a. Recommendations Of The Indian Education Commission, 1882

The recommendations of the Commission disappointed the missions in regard to most of their demands. For instance, although it upheld the doctrine of state withdrawal from secondary and higher education, it was categorical that this withdrawal should be in favour of the educational enterprise maintained by Indians. It was also equally convinced that the position of the missions could only be subordinate to that of the Government and Indians. In regard to the missionary demand for religious instruction in Christianity in all institutions, the commission re-affirmed the principle of strict religious neutrality. In fact, it gave freedom to parents to exempt their children from religious instruction if there was no non-missionary institution in their locality.

The commission's recommendation to bring all textbooks for scrutiny under the textbook committee to avoid passages likely to offend

the religious sentiments of other communities had disappointed the missions to whom textbooks constituted an important medium for disseminating Christian principles.

It was only on the question of missionaries' right to religious instruction in their institutions that the commission endorsed and kept it outside the purview of grants-in-aid rules. The relegation of the missions to the subordinate position and the erosion of missionary influence in Indian education was clearly noticeable between 1882 and 1902.

Thus, two trends were becoming clearly evident from the 1860s and particularly after 1882. One, the erosion of the missionary influence in Indian education, and their progressive subordination to the Government and Indians, and, the other, a reluctant but an inescapable readjustment to the new situation.

b. Protestant Opposition To Educational Missions

Alexander Duff's experiment with schools to impart English education and Christian principles in order to convert Indian higher classes and castes began in 1830. Quite revolutionary at that time, Duff's method of using missionary schools as a branch of missionary activity –

educational missions – was widely emulated by Protestant missions. The schools conducted by the Protestant missions considerably expanded between 1830 and 1850 and constituted the dominant part of the system of English education in India.

However, the unsympathetic attitude of the Government progressively reduced the influence of the missions in the educational system. During the post – 1858 period, the educational missions failed to effect a wholesale and automatic acceptance of Christianity by the educated Indians. Both these factors combined to lead to an acute controversy within the Protestant missions over the wisdom of persisting with the educational missions. The controversy culminated in a decided opposition to the educational missions in 1872.¹³

c. The Doctrine Of Evangelization Through Education

In 1872, a new perspective was advocated for Christian education by changing its purpose and role from conversion to evangelic preparation through diffusion of Christian principles. The doctrine of evangelic preparation through diffusion of Christian principles was of immediate

concern to the educational mission, and it gained wider recognition levels between 1872 and 1893.

The doctrine of evangelization of India through education and the intelligentsia continued to be upheld till 1910. When this doctrine appeared to fail, it was rejected in favour of another, i.e. the evangelization of India through the masses.

A temporary setback to this perspective of evangelization occurred during the 1920s when the foundations were also laid for the transfer of the leadership of the evangelistic and Christian task from the mission to the Indian Christians.

During the 1930s, the Christian colleges were given two equally important functions. One, serving the Indian Church by training native Christian leaders, and two, making such adjustments in the curriculum and assuming additional functions of research and extension, which could win back their old evangelistic opportunities and prominence.

v. Contribution Of Protestant Missionaries To Education In India

The educational institutions run by missionaries had their share of achievements. Most institutions of academic excellence were institutions established under the endeavour of missionaries.

The schools and colleges became well sought after because people felt that the management and the teachers had an excellent commitment to the cause of education.

Another achievement was the reputation of the teachers for commitment and concern for their pupils. People very often referred to their teachers as guides and preceptors of their lives.

The institutions also had established the practice of mobilizing private resources for development and special programmes. Educational institutions remained the best educational enterprises in the country and the people could count on them.¹⁴

The pioneering efforts of the institutions also paved the way to educational trends in India. The experiential and experimental approach to the teaching-learning process led the way to new disciplines of teaching and learning.

A wide variety of institutions were founded and nurtured. Most of the institutions provided regular and preparatory education for higher learning. The higher educational institutions concentrated on arts, science and humanities. Soon professional schools, particularly in medicine, teaching, nursing, paramedical disciplines and social work, got included. Later commerce, business, communication, rural development, journalism and allied areas were also pioneered.¹⁵

The educational institutions in the colonial era possessed the paternalistically protective syndrome of the “mission compound” mentality.¹⁶ Christian institutions were normally led by a dedicated, dynamic and strong headmaster/mistress, principal or director assisted by missionaries and others with evangelistically oriented mission. The teachers came in with a vocational call and were determined to fulfill the mission rather than treat teaching as any other job. The students and parents chose a Christian institution, not only for excellent education but also for character building and catching moral values.

Natarajan has clearly indicated that three main channels through which modern ideas found their way to India are British rule, English

education and Christian missions, According to him, the Christian missions have played a large part in introducing India to the humanistic side of western civilizations.¹⁷

Christianity And Education In Korea

i. The Korean Society And The Acceptance Of Christianity

Protestantism was accepted by Korean society from the end of nineteenth century. During the reign of the Choson Dynasty (1392-1910) society was based on the comprehensive kingship feudal ideals. When Koryo Dynasty (918-1392 AD) which followed Buddhism as national principles collapsed, the Choson Dynasty was founded and Confucius rose as a new national ideal. All the systems of the Choson society were ruled by the self-governing structure of Confucius for over 500 years.

Christianity entered the Korean society in 1884. At this time the Korean society was feudalistic in which high caste (Yangban) ruled around Confucius values. It synthesized and amalgamated Shamanism and Buddhism based on the institution of loyalty and respect for parents.

The Korean society disintegrated during this period due to external and internal conflicts of feudal society and constant economic paucity that

caused political commotion. In the process, the western powers continued to strengthen their power and the Korean society began to quake its independent power. This caused serious political, economic, cultural and religious vacuum. At this juncture, Christianity was accepted by the Korean society.

Chinese-Japanese War was fought in the battlefield of Choson in 1894, and there was Russian-Japanese War in 1904. Japan defeated China and subsequently subdued Russia. Having received the impact of the Western civilization, Japan, which had been detested and ill treated sometimes ago, was elevated to one of the powerful countries of the world. It then subjugated China and Russia one by one, and started to dictate the East Asia in every respect. Choson, which served China as a definitive nation and lived under Chinese centered control, was deeply shaken.

The Japanese invasion of Korea changed the former thought of the reformative Choson people who wanted to receive the Western culture through Japan and reform the nation by the help of Japan completely. But after the invasion by Japanese, which was non-western, non-Confucius nation, Japan appeared as “ enemy” unmistakably.¹⁸

Christianity, in this way, filled the religious void. At the same time, it began to be welcomed by many Koreans massively, as it encouraged the demand of “Modernization’ which meant fighting for “independence” and against “feudalism”. The Japanese invasion had become a social and political issue. More than ever, it pioneered to launch the new culture of modernized western power. Christianity worked for reformation of the feudal primitive society of Korea in order to broaden Korean consciousness and restore the souls of Koreans.¹⁹

ii. Korean Colonization And Educational Policy Of Japan

i) The Basis Of Education Of Japanese Colonialism

Japanese rule started to have a consultative politics through ‘Elsa Protection Treaty’²⁰ in 1905. Various educational rules and regulations were made in order to set up the basic policy of colonial education. One of them was “Choson Education Laws” formulated in 1911. These laws had been revised several times. The Second and the Third section of these laws were the following:

2nd Section: “Education is based on the education of loyal and good people according to the instruction of high order about education.”

3rd Section: “Education is based on the appropriateness of the society and people’s standard.”²¹

As we observe from the above, the Second and the Third sections obliged Korean youths to follow Japan Emperor’s idea and to be loyal to Emperor and Empire absolutely. They aimed to make subservient slaves who could obey imperialism completely. Especially colonial education was one of cultural policies about the colony and it became mandatory to carry out the colonial strategy. The colonial cultural policy was carried out by the ruling party to fulfill the original purpose of the colonialism by transplanting the ruling countries’ culture to the colonized nations by force. Thus foremost they persecuted them aiming at transforming and destroying the culture of the colonized nations.²²

ii) The Educational Character Of Japanese Colonialism

The fundamental character of the Japanese colonial education was to deceive the colonized nation into slavery and Japanization through so-called amalgamation. The concrete practical contents of Japanese

absorption education imposed Japanese education, the history of Japan, culture, their daily customs, contemporary production technology, and above all the training of the basic agricultural technology. They tried to enforce these through transplantation of the contemporary educational systems.²³

iii) The Educational Policy Of The Governor General Bureau

In order to institute the basic policy of the colonial education, the Governor General Bureau made and announced the various educational rules and regulations. Accordingly, after the amendment of educational systems, the special character was to modify the previous middle school into high school and they made high school the last school. Thus, giving less education to the ignorant Korean people was the central scheme of the colonial education.

The Japanized, Non-Korean education was practiced through the following systems:

i) The educational administrative organization that was based on Educational Department of Choson Governor General Bureau.

ii) Modern educational system preparation.

iii) Japanese teachers were in charge of all the management of the school.

iv) Promoting Japanese ideas through textbooks that were written by Japanese.²⁴

Thus, the education system during this period was geared towards taking away the national spirit from the Korean youths. On the whole, Japanese teachers created an atmosphere of fear while teaching Korean youth. They wore official uniforms and carried long swords. And all the time they acted as informer to the police so that they could be in charge of a part of the security.²⁵

iv) The Persecution Of The Private School

In 1915, there was amendment of the “Revised Private School Regulation”. According to the amendment, the management of all the private schools required permission from the Governor General Bureau and they could not amend their founding and managing processes, the educational purpose of the school, the name of the school, and the educational systems on their own.

According to “the revised private school regulation” in 1915 the educational process of the private schools, which practiced general education, technical education, and professional education, was to be the same as that of public schools. Only those textbooks were to be used which were either published or permitted by the Governor General Bureau. In addition, the qualification of the teachers was very stringent. This kind of the private school persecution policy was promoted shrewdly, slowly and steadily. Ever since the regulation was announced in 1911, the number of Christian schools was reduced from 677 to 450 in 1915.²⁶

The private schools that were anti-Japanese and nationalistic acted as an enormous obstacle for the colonial education system establishment. Consequently they first persecuted them. After the oppression and persecution of the Christian schools, they finally attempted complete destruction of all the private schools.

iii. The Advent And The Educational Business Of The Protestant

i) The Founding Of The Christian School

The early activities of the early missionaries can be summarized into three categories: medical ministry, school ministry and evangelical ministry. Out of these three ministries, the educational ministry - through schools - contributed a great deal to Korean politics and culture. As soon as the first western missionary Underwood arrived in Korea in April 1885, he instantaneously sent the following report to the American Minister Ford -

“We came to Korea to start the educational ministry and to learn the language. ... how do you think if we start the educational ministry rather than the evangelical ministry?”²⁷

Similarly Christianity came to Korea with education as well. The concerns of the early Korean missionaries as great educationists were welcome rather than Christianity as a religion, as the flowers of the Reformation were about to bloom in Korean circumstances.

The founding of the schools started from 1886. The previous body of Seblance Medical Hospital, Kwanghyewon, Baeje Hakdang and Kyoungsin School were later included in Yonhee University. Ewha University was founded. Therefore, they became the first Korean Universities. The

missionaries founded Seblance, Ewha, Sungsil, Yonhee and Pyoungyang Seminaries.²⁸

Ever since missionaries came to Korea in 1885, till 1909 Christian schools were according to denominations. The Presbyterian- 605 schools, students – 14, 708; the Methodist- 200 schools, students - 6, 423. The Anglican Church and the Adventist together had more than 796 schools.²⁹

Like the above ever since Christianity came to Korea till there was the educational reformation by the Government in 1894, these religious schools functioned as an important organization for new cultural movement and the correct base of the contemporary education by Christian spirit. So the modernization of Korea owed immensely to Christian influence as well as Christian schools.

ii) The Founding Spirit Of Christian Schools

a. The Reformative Ideals

Mission School was founded to civilize Korean society by imparting Western culture and ideals. Missionaries wanted to develop youth education and make people enlightened by teaching them about Western

civilization. Through mission schools, the missionaries taught the Bible, English, humanities, natural science, the subjects of modern education, etc.

Prof. Kim Hyongsuk summarized the founding ideals of the Christian schools into two categories: “The first founding ideal of Christian schools was education which was based on faith and the second founding ideal was human reformation according to Christian Spirit. The schools, which were founded by the churches, were to emphasize in bringing up ministers and evangelists. But the Bible, which they learned from school and constant worship service, gave students a new value concept and life value. Till then the continued Confucius Buddhist tradition was resisted and challenged hence, they offered new mental world.”³⁰

b. Equality Of Male And Female And Democratic Ideas

The Confucius tradition did not recognize the right of women for a long time. Women had to suffer heavy labors and responsibilities. To bear sons to continue the patriarchal family line, to serve parents-in-laws and to look after ancestor worships were their regular responsibilities. The women among the poor had the additional economic responsibility of earning the family daily bread for their survival.

Also under the moral theory of “Namyoe-Chilse-Budongsuk” (Man and woman can not sit together after 7 years of age) men and women were separated systematically. In the Confucian society, the life of women revolved around obeying their fathers as daughters, serving the parents-in-laws after marriage, bringing up children and after that surviving by the help of their sons.

Missionaries founded mission schools with the Protestant commission about traditional caste value and social system of the Korean society. These schools also taught that despite people’s status, property and profession, everybody had morally equal value.

They stressed that education was not the exclusive right of the high-class and caste alone. Right from the beginning they opened the doors of education to all irrespective of caste and sex differences. For the most part Girl’s school promoted equality of man and woman in contrast to Confucian philosophy of unequal relationship between man and woman.³¹

Speaking about the purpose of the education Mrs. Scranton, the founder of Ewha Hakdang, said that the school was not making women of

faith through Christianity, but was preparing Korean women who were suitable for the society. She said:

“Our purpose is not to adjust to the life, clothes, and circumstances of the foreigners... We are satisfied to make the better Korean and to make Korean to have self-pride. We hope Korean to have the pride for being a Korean. We hope to make the perfect Korean through the Christ and His Teachings.”³²

The founding spirit of the mission schools was propagation of the Christian education, extension of women power and introduction of new life styles. In other words, they were founded to evangelize, to reform man and woman, and to promote equality and democracy.³³

c. The Encouragement Of Self-Spirit And Nationalism

The main subjects of the early Christian schools were teaching of the Korean history and the Bible. These contributed a great deal in formation of the nation's self-characters in connection with democratic ideas. Equally, the school education encouraged the students to realize nation and national concept. Principally, the teachings of all subjects in Korean language brought them an immense national pride.

Christianity contributed greatly to the upliftment of national consciousness and the promotion of the modernization by participating positively in patriotic political cultural movement at that time. For example, not only Independence Movement, which carried out political movement for the nation's Independence and nation's democratic training, was influenced by the Christianity directly and indirectly but founding of many private schools, education through the translation of the Bible and Hymnals, spread of the literacy and the activities of YMCA encouraged the development of National consciousness and Democratic modern consciousness.³⁴

March 1 Movement, which was the nation's great anti-Japanese resistance movement, was the pan-national and national movement that tried to restore freedom and sovereignty of Korea stolen by Japan. The reason why nation's "Long Lives Movement" emerged on 1st March 1919 was to have the opinion, correspondence, communication, and mobilization church members and Christian students that were connected to them. It was obvious that March 1 Movement, which brought a turning point in the national modern history of Korea, was not just a part of the whole

Christianity movement, rather it played the central role. It becomes clear as we look at the religious ratio of those arrested during March.1 Movement. Of all those who were arrested, 3,373 were Christian, 229 were Buddhist, 346 were Confucian and 55 were Catholic.³⁵

In the same way, Christian school students were trained from the beginning through the increase of the new ideas, students meetings of the reformation and democracy etc. At that time, they were the most conscious elite group of all.

iii) The Korean Society Reformation Movement, Which Korean Christianity Initiated Under The Japanese Colonial Regime

a. The Wipe Out Of The Superstition

Before the foreign religions came to Korea, Korean Shamanism was the main faith of the Korean people. It was there from time immemorial. Even as the foreign religions were accepted, Shamanism continued to exist among common faith extensively. According to data between 1890-1900, GNP of the farmers were paltry USD 30, where as the income of Shamans and fortunetellers of Seoul was monthly USD 75. It meant theirs was almost two or three times higher than that of the farmers. This data stated that those who searched for these Shamans were formed very strongly and

their life depended heavily on them. Because of this kind of social situation Shaman faith group was the most powerful religious group during the contemporary Korean society.³⁶

The church showed the examples by preaching Gospel for the demolition of Shaman and Idols practically. Kim Manbo, the wife of the church member Baekchun was a Shaman. In April 1897, after receiving Gospel she burnt all her idols by herself. In July 1897, some Christians went to Mt. Namsan and burnt all the idols in National temple. They thought that superstition blinded human freedom and lead to oppression. Through the Gospel one could generate new mobility leading to self-independence and development.³⁷

b. The Emphasis On The Divinity Of The Labor

The tendency to detest labor, which continued to rule the Korean society traditionally, was one of the chronic hazards. This was particularly so with the high caste 'Yangban' who thought that they should not touch the soil by their hands. Missionaries thought that the country could not be reformed until they cut off this menace. Therefore, they insisted upon wiping out the discrimination between the farmers and the traders. They

preached that being lazy, not having patience to do a work, and not harvesting one's own treasure from one's own land which God has given, will lead to everything being taken away by the foreigners.³⁸

c. Non-Smoking, Non-Drinking And Non-Opium Movement

Missionaries prohibited the opium from China and carried out their mission approach to ban wine and cigarette as they witnessed their danger. Therefore they put non-drinking and non-smoking into two categories. One was a hindrance for the salvation of the soul, the other was harmful to the body and an obstacle for the Reformation.³⁹

d. The Demolition Of Caste System

Christianity pioneered the obliteration of the caste system movement which alienated relationship between “Yangban” and “Low caste”. When Christianity entered Korea, the caste system played a dominant role in the Korean society. During a ceremony, Yangban and traders were separated. But when Christianity taught that after birth everyone was equal before God, which was the Gospel message, the traders were very responsive. When they were selected as church members they were never asked their

caste, but they were selected only on the basis of their loyalty and faith to the Jesus Christ.⁴⁰

Korean Christianity was able to raise the banner against the irrational tradition. There were some missionaries' influences, but the Korean people were able to judge their own mistakes because they read the Bible themselves and tried to find out from the Christian faith what was the real face of the Creator. Even traditionally their culture used to emphasize upon moral and ethics. Also, the minds, which wanted to contribute to the Reformation of national civilization, were within themselves.

Thus the traditional Korean society became a dynamic, free, democratic and independent society by upholding the democratic and spiritual values of the Holy Bible with the help of Western Missionaries.

Notes

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8. Ibid, pp. 181-182.
9. The educational institutions functioned in a paternalistic missionary style. There was an answer for everything and the paternal figure defined it, finally tracing it to "Jesus it the answer." The missionary (individual, or team) functioned as the provider, protector and the ultimate preceptor of the missionary task.
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Christianity And Culture In India

i. Bases Of Cultural Identity In India

Culture identities in India are formed on the bases of religion, region and ethnicity. Of these religion is a false indication: except belief, forms of worship and rituals, there is little that is common among those who follow a particular faith. Even in forms of worship and rituals there are sectarian and regional differences.

Regional identities are more real. People of different religions and Jatis share a vast array of regional-cultural traits such as speech, food, dress and even value and worldview. In Bengal both Hindus and Muslims take pride in being Bengalis. Similarly elsewhere also one finds Hindus, Christians and Muslims sharing several elements of regional culture.

In the countries cultural landscape, regional cultures constantly refer to their respective classical traditions – Hindus to the Vedas and the Shastras, Muslims to the Koran and the Hadis and the Christians to the Old and New Testaments. Of course some groups such as the tribes have only local or regional culture and do not have a classical reference model of their own.¹

ii. The Traditional Hindu Society

The framework of traditional Hindu society has some broad features, which are common throughout India. In fact their influence can be seen even in communities professing religions of alien origins.

First, traditional Hindu society believed in ascribed status. In simple words one's status is determined by the accident of birth in a Jati and not by the quality of one's performance.

Second, Hindu society was hierarchical. The basic grades were the vertically arranged Varnas and a fifth grade outside the Varna system.

Third, the criterion of status evaluation was ritual, not economic or political. One comes in close contact only with those of equal ritual status, not with lower groups. Physical contact or interdining with such groups would cause pollution or defilement.

Fourth, there was the concept of Purusharthas – the goals of life. These were Dharma (path of righteousness), Artha (pursuit of wealth and well being), Kama (pursuit of bodily desires) and Moksha (salvation).

Fifth, related to these four objectives of life were the four 'Ashramas' or stages of life. They were Bramhacharya (celibacy/student

life), Grahastha (the householders life, involving earning wealth, fulfilling sexual desires and begetting children), Vanaprastha (the hermits life/gradual detachment) and Sanyas (renunciation from family and worldly concerns).

Sixth, there is the notion of Rin (debt or obligation) in traditional Hinduism. One owes a debt to the gods, to the sages, to ancestors and to society. The repayment of these debts is also a part of Dharma.

Finally, the doctrine of Karma remains basic to Hinduism. It means that the deeds of one's previous life influence the present life and deeds in this life determine the future lives. The idea of rebirth is embedded in the notion of Karma.

These are the ideological underpinnings of the social framework of the overwhelming majority in India. With changing times they have undergone considerable modification but they are still operative.

iii. Advent Of Christianity In India

To understand the texture of Indian society one has to take note of the long presence of Christianity and Islam in the country. Of these two, Christianity came to India earlier.

i) Christianity In Early India

St Thomas (A.D. 50) and St. Bartholomew (the same period) are believed to have brought Christianity to India. When the Portuguese arrived in India Christianity was found to have spread to the seventeen kingdoms in which Kerela was divided. In Kerela Christians had several Churches, fifty settlements, and numbered 1,00000. This is supported by records which suggest that when Pantaenus, the first principal of the Alexandrine schools, visited India, he found thriving Christian communities in Malabar.

In western India St. Bartholomew was active when St. Thomas went on his mission to the Punjab. It is believed that Kalyan near Bombay emerged as a major center of Christianity. Apart from St. Bartholomew Pantaenus was preaching to the Brahmans and philosophers of India at Kalyan.

ii) Christianity In The Medieval India

In the sixteenth century when the Portuguese arrived they were known as Nazranis. In the hierarchy of castes their position was more or less equal to that of the Brahmans, and they were regarded as superior to Nayars. To protect their title to nobility they would not touch the inferior

castes, including Nayars. On approaching others they would shout from a distance so that the lower castes could make way for them. In their quest for higher status and nobility they attempted to convert kings and gave special attention to the upper castes, thus diluting an important aspect of the message of their religion. The early Christians, however, were held in high esteem by the Hindus. Things began to change with the arrival and establishment of the Portuguese in India.

When St. Francis Xavier landed in Goa in 1542 it had become a Christian settlement with fourteen churches and over a hundred clergymen. St. Francis Xavier concentrated on preaching but De Menzes, Archbishop of Goa, was more interested in eradicating Hindu influence on the ancient Christians of Malabar.

The contradictions and dilemmas are best exemplified in the life and work of the Italian Jesuit, Roberto De Nobili, who landed in Goa in 1605 and died in Mylapore (Madras) in 1656. He lived like a Hindu ascetic, dressed in saffron robes and observed the rules of ritual purity in his food and social contacts. Unprotected by European forces and working in remote areas he communicated with the people in Tamil and other regional dialects.

His discussions with the Brahmans were in Sanskrit, a language he had mastered. He was familiar with Hindu philosophic and religious thought and was attempting to win over Hinduism from within.

De Nobili was keen to get convinced converts from the top of Hindu society to facilitate the rapid spread of Christianity. He avoided contact with Christians of lower caste origins, including their priests. By the end of the seventeenth century De Nobili and his associates had made 150,000 converts but his way did not meet with universal approval for he aroused hostility and had to face investigation by the church and the local authorities.

iii) Advent Of The Protestants

King Frederick IV of Denmark was the first to think of sending Protestant missionaries to India. He identified two young theological students, Bartholomew Ziegenbalg and Henry Pluetschan, for this purpose. They were German Lutherans and in that, a product of a revival movement called Pietism, which had begun in the Lutheran church in Germany in the last quarter of the seventeenth century. Pietism stressed on personal

devotion and not so much on correct doctrine as was the prevailing practice at that time.

Ziegenbglg and Pluetschan were sent to Tranquebar as 'royal missionaries' at the personal expense of the king. They came to Tranquebar (in Tanjore District of Madras state) in 1706.

Soon after their arrival, they learnt Portuguese and Tamil. Zuegebalg began to write in Tamil. He produced a translation of Luther's Short Catechism. Then he wrote sermons, tracts and school books in Tamil. He also translated the New Testament, something that was not attempted in any Indian language before. Besides his Biblical translations and his other Tamil works, he also compiled a Tamil-German dictionary and wrote in German the results of his inquiries into South Indian Hinduism.

In 1709, three more missionaries, Gruendler, Jordan and Boevingh, arrived at Travancore. Apart from establishment of charity schools, the printing and distribution of Christian literature was the main work of these Protestant missionaries.²

The spread of Christian literature played a significant role in motivating the local population to adopt Christianity. Many of these

converts contributed to the spread of Christian knowledge through their literary works in the local languages.

iv. Influence Of Hindu Social Order On Christianity

The implicit worldview of Hinduism could not be totally discarded even by those who were converted to Islam and Christianity. They had to adapt to the prevailing social order, for the converts needed a source of livelihood and a minimum community support. They had to continue with their Jati occupations and lean to Hindu neighbours for Jajmani relations – a pattern of interdependent relationship involving the exchange of goods and services. The village community provided these when they needed it.

Christians continued to share many features of the regional culture in which they were located. Selectively the Hindus also absorbed some of their traits. In art and architecture, dress and food, literature, music and dance, medicine and technology there was a fusion of styles and the emergence of new forms, which were the result of their combined efforts.³

In the south, Christians from the scheduled caste are segregated both in their settlements and in the Church. Their colony is situated at some

distance from the main settlement and is devoid of civic amenities available to others. In Church services they are segregated to the right wing and are not allowed to read scriptural pieces during the service or to assist the priest. They are the last to receive the holy sacraments during baptism, confirmation and marriage. The marriage and funeral processions of Christians from the low castes are not allowed to pass through the streets of the main settlements. Scheduled castes converted to Christianity have separate cemeteries. The church bell does not toll for their dead, nor does the priest visit the home of the dead to pray. The dead body cannot be taken into the church for the funeral service. There is no intermarriage and inter dining among the high caste and the low caste Christians.⁴

Indian Christians are divided into Roman Catholics and Protestants and many denominational churches. A clear-cut Varna division is not found among the Christians but a distinction is made between high caste and low caste converts. They identify themselves as the Brahman Christians or Nayar Christians.

Caste, in fact, has been a formidable barrier to the liberating power of the gospel. From the time of Carey, Protestant missionaries have

generally opposed caste in India.⁵ Roman Catholics were more lenient on this question. The missionaries did not always understand the deeper significance of caste, that here was something more than a mere question of social organization.

v. Christianity During The Colonial Era

The later development of Christianity in India is better known because of the association of the church with foreign powers – the Portuguese, Dutch, British and French.

The Christians may have been distanced from the mainstream of the Indian society because of their association with European rulers, but they had organic links with it in the past.

On the western coast Christianity flourished with Buddhism and the figure of the Buddha appeared in the company of Christian saint, St. Josaphat. The Buddha is a part of the catholic heritage too. About this Max Muller has said “no one either in the Greek or Roman Church need be ashamed of having paid to his (Buddha’s) memory the honor that was intended for St. Josaphat, the prince, the hermit and the saint.”⁶

i) Entry Of The Foreign Powers As Traders

The Portuguese entered Indian in 1499 as a naval power. They had small territories on the western coast, but a large chunk of the sea trade. In the beginning of the seventeenth century the Dutch and the English arrived in quick succession, followed a little later by the French. For a variety of reasons the Dutch chose to move east and establish themselves in Indonesia. They captured Malacca (now in Malaysia) in 1641 and Ceylon (now Sri Lanka) in 1654. The English remained in India in one capacity or another till 1947. French intervention was of a relatively short duration and limited in impact.

The Portuguese did not distinguish themselves in administration or nation building activity. They made some impact on religion, cuisine, music and festivities of the people in their possessions. They had some hand in the shaping of the Goan cultural personality, although this also was largely a case of creative adaptation by the Goans. The French influence was limited to the tiny pockets they owned. The impact of the English was considerable.

ii) Christianity Under The British Rule

By the end of the eighteenth century, British rule was firmly established in India. It was during this period that the modern missionary movement began in England, the U.S.A. and other countries of the West. In England, this was one of the fruits of the Evangelical Revival – the English counterpart of the Pietist Movement in Germany.

A number of societies were formed under a fresh impulse of the missionary Zeal such as: the Baptist Missionary Society in 1792, the London Missionary Society in 1795, the church Missionary Society in 1799 and the Wesleyan Methodist Missionary Society in 1813. Thus, just at the time when the British power in India was being consolidated, the newly formed missionary societies were eager to begin work.

One of the most remarkable men of this time was William Carey. He came to Bengal. Carey had been the leading spirit in the formation of the Baptist Missionary Society.

iii) The Serampore Mission

Carey settled at Madnabati in Malda District in 1794. He learnt Bengali and Sanskrit and translated the New Testament and – large part of

the Old into Bengali. After a few years, Carey, along with John Thomas and a few others started the Serampore Mission in 1800.

The first aim of this mission was to get the Bengali New Testament printed, which was completed in 1801. As a result of this publication, Carey was offered the post of professor of Bengali in the College of Fort William. Carey utilized his influence at Fort William to initiate translation of Bible into fifteen oriental languages.

Thus, tremendous literary activities were undertaken by the Christians including the Christian converts. The ongoing literary work was further accelerated by the introduction of the printing press during the colonial era. The literature produced during this period by the Christians was obviously religious in nature, but its contribution assumes significance on account of the fact that it led to amalgamation of the literary traditions in India and the Christian traditions.

iv. Christianity And The Tribal Societies In Colonial Era

The relation of tribal folk to Christianity has been quite different. The tribes retained the principal elements of their faith and practice, although these were modified to a greater or lesser extent.

Christianity has been an important factor of cultural change among the tribals since the British rule. The first impact of proselytization in the tribal areas was felt by the Khasis in Assam in 1813, the Oraons of Chota Nagpur in 1850 and the Bhils of Madhya Pradesh in 1880.⁷

Initially the conversion began at individual and family level and needed tremendous effort. It took about five years for the German pastors to convert just four Oraons in Ranchi in 1850. But the emphasis on the humanitarian services in selected areas by the missionaries, in the course of time made it not only easy but also on almost a mass level, and regional levels.

The impact of Christianity has been felt least, by way of conversion in western India – Rajasthan, Gujarat and Maharashtra. But in south India it is otherwise.

While Christianity functioned as a force of fission in disintegrating the indigenous tribal organization in terms of the emergence of caste like groups, it also worked as a force of fusion to consolidate intertribal, social and religious affinity on the various denominational and religious level.

Many sections of different tribes came together under the same religious leadership and the network of the Church.⁸

From the point of view of changes occurring in the social organization, cultural contents and personality formations among tribal Christians, in general Christianity has provided the first model of westernization in the tribals in the shape of church organization, western education and above all western values and morals. The model of westernization under the patronage of the British rule proved to be more acceptable and effective among the tribal Christians.⁹

The Missionaries of various denominations were active in different parts of tribal India especially in tribal Bihar, eastern Madhya Pradesh, north orissa in middle India and Meghalaya, Nagaland and Mizoram in Northeastern Himalaya.

Though the old Christians of the Malabar Coast trace their conversion to Apostle Thomas as early as the first century A.D., its real expansion began in South India with the arrival of St. Francis Xavier in 1541.

In Chotanagpur Lutheran Mission started its work as early as 1845 under the guidance of father Gossner. The Catholic Mission of Chotanagpur was begun about 1885-86 by the Rev. C. Lievens. Between 1895 and 1914 the Christianity of tribal Bihar expanded to the neighbours of eastern Madhya Pradesh and northern Orissa.

In the northeastern Himalaya Christianity began as early as 1812-13. The Nagas and the Mizos are the main tribals who were converted. Though the Christian missionaries were primarily interested in evangelization, the welfare works - educational, economic, hygienic and social, called 'work of mercy', invariably followed. In both types of work, spiritual and material the missionaries did realize the importance of understanding the tribal culture and language. These they considered essential for communicating with them effectively.¹⁰

Thus, considerable evangelical and humanitarian work was done by Christian missionaries of diverse nationalities and denominations. Besides Kerela and Tamil Nadu, there were pockets of Christianity in most states of the Indian union. At least three of the tribal North Eastern states have

substantial Christian majorities. Christians have a sizeable presence among the tribals of Chota Nagpur also.

Missionaries' welfare activities have been viewed by different scholars in different ways.

According to Verrier Elwin the missionaries were anxious to see the primitives civilized, their inferior social customs and ideas eliminated and their identity assimilated into the Christian Church.¹¹

According to Srinivas, the linking up of humanitarianism with proselytization has rendered the missionaries suspect. Even to the very liberal westernized Hindus it appeared as only bait in the trap of conversion.

According to Sahay, although the advantages flowing from the social welfare measures introduced by the missionaries were of tremendous help to tribals, they would be greatly discounted when viewed in the context of the feeling created of Christian tribal and non Christian tribal in middle India and the separatist move given birth to in the North Eastern Himalayas.¹²

The principal means by which the missions and churches influenced the Indian society during colonial era can be put into four categories-the gospel and a new lifestyle, humanitarian service, literature, and education.

Literature as an agency of Christian influence was the most important. As early as 1834, John Lowrie and William Reed indicated what the major activities of the Presbyterian missions would be: “perhaps the direct efforts of missionaries may be reduced to three classes; ‘preaching the gospel’ to many or few, as opportunity occurs and in whatever way circumstances permit; ‘preparation of books’, including specially the ‘translation of the sacred scriptures and the distribution of them; and the ‘establishment and superintendence of schools.’”¹³

Christianity And Culture In Korea

i. The Traditional Culture Of Korea

The Korean people have continued to maintain their unique self-tradition of culture by transforming their own selves relentlessly though many countries, throughout passed history, have invaded them. Park Bongbae says, “The special nature of Korean culture is based upon: firstly, naturalistic polytheism or pantheism; and secondly, particularistic

community.”¹⁴ In other words, it is very intricate to find out any distinctive supernatural concept in our culture as Korean people have lived in Confucius tradition. As a result, there are difficulties in laying down any fundamental value-concept which will be the nucleus of the culture.

When Christianity was about to cross the threshold to Korean contemporary society, the value system of Korea was systematically based on kingship feudal ideas. When Koryo Dynasty (918-1392 A.D), which had Buddhism as a national code, collapsed and the Choson Dynasty (1392-1910 A.D) was founded, Confucius appeared as new national ideal. As a consequence, all the systems of the Choson Dynasty had been controlled by self-governing system of Confucius for over 500 years.

The Korean society in 1884, the year Christianity spread, still had the feudal lord system ruled by ‘Yangban caste’ that was based upon “Chung Hyo” “Loyalty & respecting to parents”, even in the midst of amalgamation and synthesis between Shaman, which was Confucius centered, and the elements of Buddhism.

When the Choson Dynasty seized power 560 years ago, the King Lee, the first king of the Choson dynasty, made the mortal laws in every

advanced development. The King was everything, and people were neither extremely rich nor powerful but had to live only for the King. For anyone to enjoy wealth, it was essential to serve the King and find favor from him. The supervisor of the province exploited people, as the ruling method of Lee Dynasty was to subvert the ambition of people and to reduce business activities. There was to be no progress and development except serving the King. The ideal of merchants and farmers too was to live quietly without communicating with others.¹⁵

Because all the territory of the society according to the system and the process of Choson society had been penetrated deeply by Confucius value, Choson society had been closed and solidified. The so-called 'religious territory' and 'secular territory' were not distinguished.¹⁶ In such a situation, the advent of Christianity, whose basic doctrine was humanism i.e. human dignity, freedom of individuals and equality of mankind before God, was a revolutionary development in the Confucius caste society.

ii. The Influence Of Christianity On The Korean Traditional Culture

When Christianity was about to come in, the contemporary Korean

society was at the point of disintegration. The Korean society was experiencing the alteration as the foundation on which the various cultural forms were based crumpled. Though they emphasized attachment to the tradition, at that time the feudal character was unable to resist.

Christianity suggested new vision to Korean people, who struggled to liberate from the bondage of the feudal culture. Christian ideas influenced and brought changes in the Korean society by endowing them with Christian attitude suitable for social change. According to Bongbae, “It has played the role of the reformer which planted new values and ideas by challenging Christian supernatural concept of God which resulted in Christian concept of value which was based on common community ideas. And because circular concept of history, obedience, and conservatism to Korean traditional society refused to associate total social changes, Christianity, through church, was able to proclaim linear concept of history, action concept, and radical hope; and therefore, lead Korea to modernization, and for that reason became a banner bearer of the special changes.”¹⁷

On the other hand, there was the opinion that Christianity which

carried out the revolutionary task by bringing new value concept, caused certain cultural conflicts due to differences caused by disharmony between Confucius tradition and Christianity faith.

Professor Lee Manyoul says, "According to the type of H. Richard Niebuhr and the model of Robert E. Weber, the reaction that took place in contact of Korean culture and Christianity divided into three categories such as assimilating type, conflicting type, and concentrating type.

The case of the assimilating type is that from the relationship between material culture which came with Christianity and Korean culture, the western medical technology, technology, press, Korean language supply, western music etc. were able to plant and settle to Korea without any conflict of practical utility and efficiency.

The conflicting type used to appear to action culture, that is drinking, ancestor worship service etc. which were related to Korean system and custom. The problem of ancestor worship service was the strong issue which was challenged vehemently by the traditional ideas of Korean Confucius which had extremely tough instructive character from late Choson and non-compromising character of the Christianity.

Though the concentrating type means Christianity itself is a mental culture, Christian concept of human and concept of value continued to unfasten itself, furthermore, to plunge into Korean culture steadily in contact with the old Korean culture.”¹⁸

There may be some negative aspect to a degree in the process of connection between Korean traditional culture and Christianity, yet the acceptance of the western culture was inevitable in the urgent social situation. The Korean people were unable to survive with the help of the late Choson-Confucius tradition and concept of value. at the same time. It was Christianity which was accepted with the western style simultaneously.

iii. The Cultural Politics Under The Japanese Colonial Regime

After Korean–Japanese Annexation, the ruling method of Japanese regime can be divided into three steps:

First, from Military Politics to March 1 Independence Movement in 1910. This was the period of Military Politics by Army and Police.

Second, from Cultural Politics to 1919-1930. After March 1 Movement, the Japanese regime realized that it was impracticable to rule

Korean people by military power after March 1 movement. So they represented another new colonial ruling method instead of military ruling method of that time.

Third, from Politics of the Emperor to 1935- 1945 which saw Independence.

During this period they used all kind of methods that could destroy Korean people and transform Korean people into Japanese. This was the period of “Cultural Politics”. “Saito Makoto”, who was appointed as Choson Governor General, executed the so-called cultural policy by using the slogan of the development of the culture and the sincerity of the power of people.

The contents were to change the previous Military Police to general Police, to put an end to the limit of the appointment of Military Officers, and to recognize the freedom of press, meetings and journalism little bit. Besides investigation, research, and launching etc. the founding of Committees, Choson culture, respect of Korean custom for the security of the people’s life, welfare, the execution of Provincial autonomy through the appointments of Choson officials, the improvements of treatments,

education, industry, transportation, health and the improvement of the social administration were the basic policy.

By the execution of this policy, republishing of "Choson Daily Newspaper", "Don-a Daily Newspaper" etc. and publishing of Korean Newspapers as well as founding of several National Groups was permitted. But this policy was merely high standardization of the ruling skill. The number of the general police became double; still the existing Military Police continued to watch National Movements. The permission of journalism to the Koreans was to announce the political implementation, and it was the method to know about Korean movements more specifically. The permission for meetings and gatherings too were pretended to allow for National Movements of Korean people apparently, but actual reality was to control them. Also Committees were founded to effect in the name of the provincial autonomy. They originated from shrewd and perceptive policy, in fact, by placing Pro-Japanese Koreans to the last position of colonial ruling systems, to cover up the exploitation more, and to prevent the complains of Koreans.

The Japanese regime changed national leaders into Pro-Japanese

through this policy and by contacting many Koreans. It divided Korean people and schemed the destruction of the people. Also after World War-I, Japan, which confronted the economic recession, was able to map new colonial economic abuse for its capitalism. This was usual colonial policy to change according to ruling countries' political, economic situation regularly, and the cultural policy was only the method for strengthening economic misuse by Japanese regime that governed Korea.

iv. The Launch Of Christian Cultural Movements

Christianity played the role of a pioneer in the reformatory period of Korea. By stimulating through the fundamental Christian mental education it made people realize that they were human before God. It made Korean people work hard to establish modern people's nation establishment by themselves within ancient traditional society. It provided the power through which the resistant nationalism could be carried out during the Japanese colonial regime. The churches encouraged national cultural self-conscious to Koreans through education, publication, youth movements, women movements, medical, and abolishment of the old-fashioned customs etc.

i) The Bible Translation Movements

The advantage of the Bible cannot be ignored in fast growing Christianity of Korea in the history of mission. Korean church was the church of the Bible which was incomparable pride and character. The precious welcome of the Bible and passionate Bible study were the true source of spirituality, which emerged in the entire Korean Churches. In 1890, the supplying quantities of Korean Bibles in 10 years were equivalent to those of Chinese Bibles of 50 years.¹⁹

The historical meaning that the Bible translation had in the history of Korean Christianity was momentous. The translation of the Bible had deeper meaning apart from simply the translation of the Christian Scripture. It was able to enlighten “Human Conscious” which was almost extinguished in feudal society.

Under the Choson society where patriarchal authority oriented social order dominated, the coming of Christianity which had the basic doctrine of human ideas, which was everyone is equal before God, was almost revolutionary in the Confucius caste society. Christianity is spiritual ethics as well as human ethics, which are based on spiritual understanding. This

spiritual human understanding and ideas of equality finally caused the self-realization about human right.

Also, the rediscovery work of Korean was influence by the translation and the supply of the Bible. Korean language became popular as a language of the people and nationalism was motivated through the extensive use of Korean language.

ii) The Rediscovery Of Korean Language - National Conscious

Before missionaries came to Korea, the Bible had already been translated in Japan and Manchuria. This publication and supply of the Bible contributed a great deal to recognize the value of Korean language, to eradicate illiteracy, and to strengthen the Reformation. As a result of the churches' relentless effort to multiply Korean language through the Bible, many church members were able to read Korean language. Hence, those women who attended churches came to know Korean language and were able to read the Bible.

'Christian Press' which was founded for the translation and the publication of the Bible in 1893 manifested profoundly its purpose related to "Know Yourself" which was the confirmation of self-consciousness, and

enlightenment of people in the darkness through Korean book publications.

Stating its mission the Christian Press said, “Our Korean Bible Company has translated 19 books for several years, published several millions, not to get any profit but to enlighten people in the darkness. Also, Korean scholars never respect Korean language. But to respect only Chinese letters is just like ‘if you don’t know yourself, how will you know others’. When the outsiders observe it, how can they say you are enlightened man? This company published Korean books. Thus illiterate people came to know the grammars. Moreover, pastors, children, women and infants too came to know our language which was hidden for 400 years. Now this Korean language has become very active.”²⁰

The above quotation reflects that practical value of Korean language was emphasized, and Korean language was intended to be used to learn academics and proceed to the Reformation. Practically the spread of this Korean language strengthened Korean national consciousness.

When Koreans fell into Japanese colony by Korean–Japanese annexation in 1910, Japanese regime persecuted by making the regulation of the press and the journalism, by controlling Korean language, history,

geography and education through the Private School's Rules & Regulations, and by implementing the policy of destroying national consciousness.

With this kind of persecution, Korean people started rather new cultural movements and life movements. In 1921, they organized "Korean Language Study", "Korean Language Day", and "Our Language Giant Dictionary" etc. They started the movements that could establish the foundation of national culture. Churches and private schools spread Korean language and carried out movements to eradicate illiteracy.

But Japanese persecution became very brutal. It abolished Korean language from every school by 1937, obligated them to use only Japanese and extended elementary education to those who spoke only Japanese so that the schools produced trained labors to be used by Japan in the war.

By the end of the forties, most of the Korean Newspapers were abolished. Its language and culture was devastated. Moreover, using more wicked policy, Koreans were forced to abandon their own family names and adopt Japanese names.

When the use of Korean language was prohibited at the end of Japanese regime, only churches had Korean Bible. Pastors' sermons were

written in Korean and hymnals were written in Korean. Along with the increase of Korean language, churches emphasized on the necessity of woman education, inspiring the equality of men and women. They stretched out modern civilian conscious by reforming the evil customs which revealed in drinking, smoking, opium, funerals and wedding ceremonies etc. Thus Christian cultural movements brought effects parallel to social reformation.

iii) The Launch Of Newspapers

Christianity felt the necessity of the launch of the Newspaper as an important instrument of the Reformation. It had better-quality journalism and press media compared to other religious groups and social groups quantitatively as well as qualitatively. Apart from “Christian Newspaper”, which was Christian Union Newspaper, there were more than 80 varieties of Newspapers and magazines during 1920 – 1939. ²¹

Appenzeller opened the press in Baeje School in May 1889. It started “Monthly Church Bulletin” as a magazine that was the mark of Korean regular publications. “The Korean Repository” in 1892 and “The Korean Review” were the pulpits of missionaries who reported their studied theses.

“The Korea Mission Field” which started in 1905, was published by Mrs. Underwood as an editor. Here we can discover that the extensive editorial systems had indispensable reports and materials of Korean mission and church growth in large quantities, so that they were highly esteemed in the history of Korean church study. These were closed in 1941.²²

iv) The Youth Movements

The origin of YMCA movements may be traced to the founding of “*Whangsung Kidokkyo Choungnyunhe*” (the previous Seoul YMCA) in 1903. This youth conference (YMCA) consisted of mostly high-class oriented independence associations. At this point the thorough democratic spirit and the soul of the resistant patriotism had already been inscribed. On the other hand, the nature of the youth conference was to approach in very unique way to those youths who were difficult to contact. YMCA was able to carry out national movements not necessarily through religious program, but through the wide program of sports, agriculture and professional training which could pull together modern Korean youths who were in progress to discover self-consciousness.²³

The important business of youths were, Sunday lectures, Bible

studies, special evangelisms as religious business; and press, carpentry, ironsmith, shoe-making and photography as technical education; and English, Germany, Chinese, Esperanto as foreign language. From boy's department and sports department, they encouraged to build up the spirit of the youths by managing the western sports, the spread of sports and social activities.²⁴

v. The Korean Culture Annihilation Policy Of Japanese Regime

The Japanese persecution against the Korean national culture became stronger and came out violently in the form of "Nation Annihilation Policy" with the catchphrase of "Choson and Japan are the same".

First of all they tried to destroy the language, because the language contained the soul of that particular nation. From 1937 they barred Korean language education from every school, ordered to use only Japanese and extended the elementary education to educate those who spoke only Japanese so as to use them as labors. Thus finally they became the instruments of the Japanese war manpower supply.

By 1940 they closed all the Newspapers, destroyed all the language

and culture, and furthermore, tried to change all Korean family names into Japanese family names. Because of these, they persecuted Christians more and more as pastors were preaching by the Korean Bible and Korean Hymnals. Predominantly, many Christian schools were closed, all the missionaries were expelled, and Christian organizations were closed.

Christianity played a decisive role in cultural reformative movement in Korean society though there were some negative events where some Christians stirred people's minds by using western power. But the influence of Christianity on the Korean cultural movements was remarkable.

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Christianity And Economy In India

i. Traditional Indian Economy

India traditionally had large agricultural and cottage industry sector until independence. The modern industrial sector was small and relatively unimportant. Agricultural zones of the country were identified by the principal crops. Most areas grew only one crop annually and areas growing two crops were few.

There were some peasant proprietors, many tenant cultivators and many more belonging to the diffused group of agricultural labor. The last category was virtually in a state of serfdom, for there was a two or three tier feudal aristocracy above them. The tenants were in a slightly better position, but they too were perpetually in fear of losing their rights. Both had to render many unpaid services to the village landlord and local Zamindars. Selected individuals had to perform village and government duties on nominal payment. The village landlords were notorious for their ruthlessness and rapacious ways and because of their links with the government officials they could get away with excess and atrocities. The village economy worked partly on the 'Jajmani system'.¹

The conditions prevailing in the tribal societies were hardly any different. The tribes were poor, devoid of formal education and oppressed by fears, which arose out of lack of modern knowledge. They suffered from disabilities similar to the poorer classes among the non-tribal people.

ii. Advent Of Christianity In India

Christianity was introduced in India almost from its inception by Thomas, one of the Apostles of Christ. Thomas landed on the coast of Kerela in 52 A.D. and set up seven churches in different areas. Then he traveled to Madras where he was martyred at Mylapore in 72 A.D. The descendents of the early Christians of Kerela were known as St. Thomas Christians. They are also called Syrian Christians not because they came from Syria but because they follow the Syrian liturgy as distinguished from the Latin liturgy in their worship. The Syrian Christians formed part of the society in Kerela as a prosperous community and were ranked among the higher caste.

The spread of Christianity in India came with the advent of Europeans from the early sixteenth century. The Portuguese missionaries

were followed by the Dutch, the French and the British along with other European and American missionaries. Since the missionaries from different countries worked in different areas of India where the respective country had political influence, the Indian Christians of different religious denominations were also spread in different parts of the country.

iii. Colonial Economy And The Christian Missionaries

The Britishers among the European nations wielded the greatest political influence in India. However, they were initially circumspect in permitting missionary. The missionaries during their regime worked mainly in the tribal areas and among the untouchables. The Portuguese missionaries had the Roman Catholic faith especially in the west and east coasts of South India.

i) The British East India Company

The East India Company (E.I.C.) was a private trading company in Britain. It started its mercantile activities with India during early seventeenth century. It was a company incorporated under a charter granted by the British parliament. The E.I.C. had had the monopoly of trade in

India. As profit making was its sole aim, it refused to allow any Christian missionaries in the territory under its jurisdiction. It feared that missionaries would be a threat to its commercial interests.²

In the beginning, the E.I.C. had only a few trading centers in India. Over the years it extended its territories through trade pacts, peace treaties and annexation of areas. The battle of Plassey (1757) was a decisive battle in the colonial history of India as it helped the E.I.C. establish its rule in India. By the end of the eighteenth century the British rule was firmly established in India. The E.I.C., which had come to India as a mere trading company, had turned into a colonial power.³

It was only after the Charter of 1813 that missionaries began to be allowed to come to India to engage in evangelistic and educational work.

The Charter of 1833 changed the pattern of administration in India. The E.I.C. was converted from being a 'trading company' to becoming a 'governing body', which restricted its trade monopoly. The British Parliament was now directly involved in administering colonies such as India. This ultimately culminated in India coming under the rule of the British crown in 1858.⁴

ii) The Exploitative Colonial Economic Policy

The British government continued unabated with its policy of extending its territories in order to carry out the exploitation of the Indian economy to its fullest potential. It was with this objective that the Postal system and Railways were introduced in India in 1854. The Indian princely class was much affected by the British government's policy of extending its territories. Many of the areas ruled by Indian kings and princes were brought under its control on one pretext or the other.⁵

There was widespread discontent among the agriculturists since the agricultural policies of the government benefited the big landholders such as the Zamindars. The Indian industries were not protected. Raw materials were shipped from India to U.K., which came into India as finished products. This in turn crushed the Indian industries. In short, there was exploitation of the Indian economy on all fronts.⁶

iii) Agriculture And Land Revenue During British Colonialism

With regard to the agriculture, conditions varied enormously from one part of India to another, and even within a given area. From the middle

of the nineteenth century agricultural development followed increasingly divergent paths in different parts of India.

The land revenue in Travancore was much lighter than in Malabar, or Cochin. In the highlands the plantations largely run by British firms spread faster than in Malabar. In the lowlands a greater proportion of the land was put under cash crops and the commercialization of agriculture was reflected in a unique development of India owned commercial banking in the rural areas. Social and economic mobility were particularly marked in Travancore from the middle of the nineteenth century and became prosperous. Land was transferred from once prosperous Nayar families to Christians and low castes.⁷

iv) Christian Missionaries And The British Trade In The North- East India

Although the British made their entry in Assam in the year 1826, as a result of the treaty of Yandaboo with the Burmese, the East India Company assumed the responsibility of directly administering the whole of the Bramhaputra valley only after 1842.

During this time the territorial limits of India, like that of many other neighboring countries in South East Asia, were not well defined. The

colonial rulers regarded the region beyond the Kamrupa as an extension of China. Those were also the years when the English traders were desperately trying to enter China from which they were being prevented by the Chinese emperors.

After the abolition of the trade monopoly in India of the East India Company in 1813, the China trade and the earnings there from had assumed very great importance. But the pernicious opium export to China by the foreign merchants and the consequent drain of silver from the country had made the Chinese rulers apprehensive of the designs of the East India Company. The Christian missionaries also were suspected as the collaborators of foreign merchants.

a. Christian Missionaries And The Tea Trade During Colonial Era

Meanwhile the tea plant was discovered (1823-32) in the areas around Sadiya from possession of the Khamptis and Singphos, who were regarded as close kinsmen of the Shans of upper Burma.

An experimental tea garden was set up near Sadiya with C.A. Brews, who had discovered the plant while on a trading mission to those areas, as the official in charge. Brews had persuaded in 1834, Captain Jenkins, the

commissioner, and the company officials in Calcutta to invite the commissioner to Sadiya to work among the Indian Shans. The Serampore Mission suggested that the American Baptists in Burma be asked for the work because they already had a close knowledge of the Shan's in Burma.⁸

Finally in response to the offer made by C.A. Brews, the Home Board of the American Baptist deputed one of their young missionaries in Burma, Nathern Brown, to establish a center for mission work at Sadiya. They thought of the Sadiya center as a part of a great Central Asian Strategy in which all of the Baptist Centers from there down to Bangkok would participate. Evidently for Brews it was question of pacification of the turbulent people through a convenient exchange of ideology for land.⁹

On their arrival here the missionaries set up their camp at Sadiya where Brews was looking after his experimental garden. In 1837 another missionary Miles Bronson arrived to work among the Singphos. The Assam Company, the first Joint stock company of India to be incorporated in England was registered in 1839 and the experimental garden of Brews was handed over to it in 1840. The Sadiya center was abandoned after the Khampti attack on the garrison there in 1839.

v) The Industrial Revolution And Its Impact In India

Industrial Revolution in Europe was perhaps the most important single factor to affect the style of life of the indigenous population the world over. This was immediately followed by the establishment of Colonial power. It soon became an important instrument toward spread of Christianity.

The overall impact of this situation was such that hardly any population anywhere could remain untouched by their influence. With the establishment of colonial administration in India, despite limited industrial growth, expansion of communication and market network experienced a spurt influencing the political, social and economic life of the people in general.¹⁰

During the first half of the nineteenth century the industrialization process was taking deep hold in Britain and in other parts of north Atlantic region. But in India the new technology and novel processes had only a trifling impact. Most of what was introduced came as a product of official concern, civilian or military.

By the early 1830s a fair number of steam tugs were working in Calcutta harbor and by the late 30's the company's steel flotilla was operating on the Ganges. The first steam ship was assembled on the west coast in 1829. By the late 1840s a number of steam vessels were plying scheduled runs along the west coast between Colombo and Karachi.

Private entrepreneurs played a modest role in the introduction of the new equipment. The harbor tugs and coastal steam vessels were typically privately owned. Private printing presses multiplied, if only to serve the needs of missionaries. The missionaries needed these to print copies of the Bible in the local languages as well as in English. ¹¹

iv. Impact Of Christian Missionaries On The Indian Economy During Colonial Era

Christianity undoubtedly brought the message of a richer life, a wider companionship and a new sense of dignity to converts. The Christian religion has always been attended by the benefits of modern western civilization. This was particularly so during the period of the British rule when the converts felt closer to the British rulers than to their benighted countrymen.

The western way of life spread among those who could afford to do so. Education improved habits of living. Reliance upon modern medicine got introduced. These changes were witnessed wherever Christianity was able to enter. The principal agent of modernization among the tribal folk had been Christian missionary enterprise.¹²

Converts to Christianity from Hinduism did not exercise much influence in Indian society as a whole because first these generally came from the low caste and second the act of conversion alienated them from the majority community of the Hindus. Finally conversion to Christianity often only changed the faith but not the standing of the converts in the society.

According to Danda (1991:185), the intervention of the British administration into the traditional arrangement of what is now called Mizoram has gradually disturbed the economically egalitarian basis of the Mizo society. Although they were organized under their traditional chiefs, for all mundane purposes the chiefs were only number one among the equals. The initial inclination for consolidation through adoption of organized way of life, which was so much whipped up by the Christian

missionaries, could not balance the upset already experienced by the Mizo society.¹³

According to F. Hrangkhuma, the contributions of Christian missions towards industrial and agricultural development have been significant. Early in the nineteenth century, Mrs. Mault in Travancore started teaching lace making, sewing and embroidery to Christian girls. Gradually skilled training became an important part of almost all the mission schools in India.¹⁴

The Basel Mission is known for its textile and tile industries. Others introduced carpentry, furniture making, and other crafts. The American Arcot Mission established an Agricultural Institute at Katpadu in South India. The United Church of Northern India established a Christian Agricultural Inter-College at Etah in Uttar Pradesh. Sam Higginbottom founded the Allahabad Agricultural Institute in 1910, which became a major institute associated with the University of Allahabad.¹⁵

To sum up, Christianity in the colonial era had considerable impact on the Indian economy. The forces of modernization were unleashed owing to the Protestant ethics, which was the underlying cause of capitalism. Till

the advent of the Protestant Christians, who began to come to India initially as traders, the Indian economy was untouched by the capitalist mode of economy. Further, the missionaries played a significant role in improving the economic conditions of the poorer masses, especially the tribals, by providing them modern education and changing their outlook towards life.

Christianity And Economy In Korea

i. The Economic Situation At The End Of The Choson Dynasty

The serious economic situation at the end of the Choson Dynasty can be found in two factors: First, it was the domestic reason. Because of 'The War Against Japan' (1592-1598)¹⁶ and 'The War Against the Chung Dynasty Of China' (1636-1637)¹⁷ rural fields had been devastated, the populations had been greatly reduced, and there was lack of manpower. As a result, the Choson society, whose most of Government's finance depended heavily on the land, had been afflicted seriously.

Also during sixty years of the power, there was political struggle amongst the close relatives of the royals. There were all kinds the unjust activities such as exchange of bribes and the rampant sale of the officials'

jobs. The provincial officials, who got official jobs through bribes, indulged in corrupt practices for their benefits in return.

Second, it was the external reason. It was a severe blow, which was afflicted by Japan, and American and European powers. The opening of the harbor exposed it completely to the strong attack of the economic tide of modern Capitalism. It was without any protection, equipment and preparation. The feudal economy had nothing and lost its power due to the attack of the flourishing modern goods.

ii. The Economic Exploitation Policy Of Japan

The Department of Agriculture-Commerce among the administrative organizations of Choson Governor General's Bureau was the exploitation policy organization. The Rail Bureau, Pyongyang Mine Bureau, the Labor Farm, the Civil Engineering Conference, the Technology Training Center etc – the direct central offices which belonged to the Governor General's Bureau, including the Temporary Land Survey Bureau, were doing the survey, the test, the planning, and the training for the economic exploitation. They monopolized the resource and the industry which Korea had yet not

developed by utilizing the advanced scientific technology and modern management skills. First of all, in order to compel the basic formation of the colonial ruling and the primitive capital preservation, they established the exploitative organizations from all industrial fields such as the land, finance, banking, transportation, mine, tobacco, technical training etc.

The base of the industrial economic policy of the colonial Japan after 'Annexation' was to formulate the foundation which would subjugate the industrial economy to Japan economy by controlling Korean economy by force. For this reason, first of all, they took away the food and industrial resources and began to reformulate task of the colonial economic system, as a monopolized market of Japan Capitalism.¹⁸

Korean National Capital (GNP) was hardly 6% as the colonial Japan was bound to have policy which made the colonized Korea as a monopolized sale market. 94% of the entire GNP was Japan capital. Therefore, national capital had to be insubstantial. The basic economic aim of the colonial Japan was to make Korea a solid monopolized sale market for the their industrial product sale.¹⁹

From 1912-18 the colonial Japan carried out 'The Land Survey Business' according to guiding principle which will make Korea for their own food supplier. As a result, the most of lands belonged to the Governor General's Bureau; the labor centered agricultural system was formed.

Furthermore, because of the land survey business, Korean farmers lost self-farming land and became small time farmers. Instead, there was a great deal of increase in the number of landlords. On the other hand, 1920 onwards the colonial Japan promoted again 'the Industrial Rice Increase Plan'. Accordingly, there was increase in rice exported to Japan. In addition, Korean farmers ate more mixed crops.

Korean agriculture became rice product centered. Middle landlords and self-farmers lost their lands and small time farmers paid the cultivation tax more. Besides, from the end of 1920, most of Korean farmers came below poverty line due to the agricultural depression. At that time farmers constituted 80 % of the Korean population. Among them 80% were small time farmers and again 80% of them were illiterate and the slaves of high interest money lenders.²⁰

iii. The Reaction Of The Christianity

The Korean Government was powerless before the Japanese threat. Farmers and residents had sporadic movements in order to improve their plight. In this situation the resistant movement of the Christianity manifested in two ways. One was the long-term reactive strategy which would make the national capital grow and unite the meager insignificant small indigenous capital in order to fight against Japanese capital and goods which invaded the Korean market. The other was to start Japanese goods non-purchasing movements and the tax resistant movements against the market tax and miscellaneous tax. The tax resistant movements of Japanese goods non- purchasing movements were the practical and direct economic movements against Japan, and the outcome of the movements was extremely violent and realistic in nature.

i) The 'Use Of Domestic Product' Movement

These movements were the frontier movements which awakened the national spirit and nourished industrial economy. The reformed modern intellectuals and the big landlords initiated these after March 1 Movement. After March 1 Movement, the persecution of the colonial Japan against the

Korean people became worse than before. From 1923-1924 when the socialist ideals too penetrated and expanded, they enforced their national spirit annihilation policy more candidly. From this time, the national leaders who attended March 1 Movement asserted the urgency of the growth of strength in order to restore the national movements. They started movements that were the beginning of the 'Use Of Domestic Product' Movement.

On 9th January 1923, 160 representatives of 20 national organizations assembled at Seoul. The meeting, which was inaugurated with 3,000 members who met again on 16th February, was the central organization of these movements. Its basic practical principles were: Firstly, men have to wear cotton robes; women have to wear black skirts. Secondly, we must buy only our products except sugar, salt, fruits and soft drinks. Thirdly, we must use our indigenous goods, but even as we buy any foreign goods we must buy practical goods and use them for a long time. These three principles were the basic spirit of the 'Use Of Domestic Product' Movement

The Indigenous Use Women's Association was organized at Seoul and the Indigenous Encouragement Movements and Non-Smoking Practice Movements were started at Eiryong Kyoungnamdo province. Afterwards, No-Drinking, Non-Smoking Movements, the Indigenous Products Use Movements were expanded as great national patriotic movements in which even the public prostitution houses and pimps participated.

However, in fact the main powers that lead these movements forward were Christians. If Christian national leaders such as Ahn Changho, and Cho Mansik etc. initiated the "Products Encouragement Movements of Pyoungyang", the central power of the "Choson Products Encouragement Association of Seoul" were Christian leaders of the Central YMCA, Business Club etc.

The 'Use Of Domestic Product' Movement of Pyoungyang was closely linked with motives of indigenous capitalists. They had just started to enter into the factory industry from the business establishment movements of civilian dimension and extended the line of capital preservation movements that was very active from that area.

Unlike the products encouragement association of Seoul it was started as the enlightened movements group among intellectuals. The case of Pyoungyang was marked in participation of commerce industrialists from its inception. This was the reason why the products encouragement association of Pyoungyang as a place of the origin continued to influence till they were forced to dissemble by the authority of the colonial Japan in 1937.

For example, this was due to the articulate outcome of the positive participation of commercial industrialists which went beyond the dimension of a model commercial industrial city in Korea, the wide acceptance of the districts about civilian social value, and the personal charisma of Cho Mansik who had a nick name 'Gandhi of Choson', and practiced himself to use indigenous goods for ten years.²¹

From May 1932 'Choson Christian Saving Athletes Meeting', which had the common president such as Cho Mansik, Chae Pilkun, was organized from Pyoungyang Theological Seminary. The seminary had the ideology of promoting welfare of general public, saving poor lives and

constructing eternal self personality by removing smoking, drinking, opium, prostitution, evil customs.²²

The motivation for the saving by restraining waste, by encouraging Choson products, the prohibition of drinking and smoking was not because of the necessity of health and hygiene but because it started from the imperative pain caused by the economic pressure of life. It was the economy movements in a small way which tried to sustain the minimum survival condition by balancing the income and expenditure of life by reducing unnecessary expenditure such as life improvement and restraining of the waste. Moreover, it intended to maintain Korean people's life independently through production, transportation and consumption without any help of the outside or interference of the Government. In other words, it was meant for the modernization of self-capitalism and the self-perfection in the dimension of civilian society.

ii) The Tax Resistant Movements

“This event which was called as ‘Hundred Tax Event’ can be marked as the so called Christian Merchant Uprising Movement. It took place at Sunchun, Pyoungnam province, Yongchub Yangsi and Pyoungbuk

province. The colonial Japan that made and declared the 'Market Tax' as an order of the Governor General's Bureau on April 1909, tried to collect the market tax forcibly. Against this, all the merchants around Christians together protested to refuse to pay the tax. This was the tax resistant movement.

This event took place at Yangsi market, Yongchun. These movements that were initiated by members of the merchant association established at Yangsi such as Christian leaders, Song Jahyoun, Whang Kookbo, etc. stretched out all over the countries. The place where these movements took place strongly was Soonchun market, Pyoungnam. In January 1910, merchants who opposed the market tax assembled, destroyed, set fire Japanese shops, and murdered few Japanese. Consequently, these became a kind of merchant uprising movements.

The tax resistant movements extended to the whole area of Northwest district. From Jinnampo and Kyoungsung too Christians supported the tax resistant movements. The tax non-payment movements of Koungsungkun, Hamyoungdo province were coordinated by missionaries and Christians. They lynched tax collectors who came to collect tobacco

cultivation tax, wine tax, from Sungjin. Missionaries R.G. Grierson and Ross extended non-payment movements about the diverse market taxes.²³

iii) The National Debt Compensation Movements

In order to subdue Korea to Japan by destroying Korean economy the colonial Japan obligated to get Japanese loan. The Governor General's Bureau utilized this loan to procure equipments for the Japanese settlers and for the extension of Japanese police organization for the oppression of Korean people. Due this reason in June 1905 they had to accumulate public loans amounting to over 2 millions for "the old loan return" and "the tax strategy supporting expenditure". Thus the Korean Government had total foreign loans of 13 millions.

At that time the tax deficiency was 7700,000 compared to the tax revenue of the Korean Government. It was a deficient budget. As a consequence, it was impossible to repay such a huge amount of foreign loan. For this the entire Korean people began the sovereignty preservation movements and declared to reinstate national sovereignty by returning the national debt.

Kimkwangjae, the president and Seo Sangdon, the vice president, of Kwangmoonsa, a publishing house in Taegu started this movement. The movement obtained the dimension of national movement and expanded as pan-national movements. "Daehan Daily Newspaper", and "Whangsung Daily Newspaper" publicized positively for this. After the headquarter of the National Debt Compensation Movements opened at Whangsung, YMCA at Seoul started to collect the National Debt Compensation from various seminars, music concerts, Bible revival meetings. As a result, it collected lots of contributions from all over the country.

On the other hand, there were many formations of Christian groups from Seoul itself. Many women societies were formed such as "Seoul Women Educational Society", "Jinmyoung Wives' Society" and "Daehan Wives' Society". There were provincial societies such as "Eichun Nourishment Society" and "Anak National Debt Compensation Society". Furthermore, in Jeju island too was formed the "Samdori Wives' Society." The Korean residents in Hawaii and Japan saved their cigarette money and sent the fund.

In order to preserve the donated money and to promote these movements the necessity of a united organization was felt. In the same year on 8th April, the national debt compensation donation headquarter was established at “Daehan Daily Newspaper” and members such as Han Kyusul, Yangkitak etc were elected. By the end of April those who gave donations were over 40, 000 in numbers and by the end of May total amount of contribution was 230,0000 Won.²⁴

iv. The Rural Movements

The rural movements were the economy movement, which carried out broadly what Christian society had done systematically under the colonial Japan. The colonial Japan enforced the manipulative agricultural policy in the Korean society using the landlord system as the medium. The rural areas had been on the verge of collapse due to the collapse of self-farmers, the rapid increase of small time farmers, the increase of the farmers’ debts and the deepening of the feudal system of agriculture which thrived on land annexation. Japanese Capitalists especially to maintain Low Rice Price and Low Debts Price required the huge exploitation of the

necessary rice in Korea. Therefore the Japanese government introduced 'Rice Products Increase Plan' which was executed as a national strategy. This strained agricultural products and agricultural producers of Korea to a great extent. As a result, numerous farmers became ruined.

As 80% of Korea people were farmers, the agricultural products were nearly 90% of the entire national products. The pennilessness of the agricultural society was problematic and was the most serious social problem in this period. For this reason Christian groups initiated rural revival movements in Korea on a large scale.

a. The Village Department Of The YMCA

YMCA, which started agricultural business in 1925, had, at that time, 39 staffs of YMCA, 2,914 members in nine cities, and 222 committee members of 19 students YMCA and 2,342 members from all over the country. And organizations were shaped from 188 villages. 170 villages had already promoted their business. For the sponsorship of this business, they required the professional manpower and thus they requested International YMCA Committee. A.W. Avison, E.F. Shipp, H.C. Bunce, F.C. Clark, H.A. Wilber etc. who came to Korea. They were experts in

agricultural technology, agricultural education, and agricultural administration.²⁵

The YMCA agricultural industry of this period was: (1) The short term period education in which it taught Korean language and mathematics weekly for a period of four months; (2) The principles of the Triangle Agricultural Friendship Society which wanted to make minds honest, expanding wisdoms by learning Korean language, to work hard and to encourage business, make body strong; (3) Development of the rural culture through the Rural Library Forum Society and the Slide Film Society. Its main business was agricultural improvement and part time job encouragement through practical guidance. Among these, the most emphasized point was organizations like the short-term period education and the Triangle Agriculture Friendship Society.²⁶

b. The Village Department Of The YWCA

The Department of the rural in YWCA Committee was set up in the year of 1928. Their work included: (1) The farmers health (cooking recipe, part time job, plumbing and sanitary skill, road improvement, worm destruction); (2) Farmers cooperation (credit union, saving unit, group

purchase n consumer cooperation); (3) Farmer education (quality children nourishment education, Korean language education, the formatting education of applications to the various government office, seed improvement, fertilizer improvement, farming equipment improvement); (4) Rural part time job (poultry, cattle rearing, silk worm raising, honey bee raising, mushroom cultivation, horticulture, vegetable cultivation, fodder twisting, shoe making, basket making , carpentry, farm equipment making) etc. These contained almost all except agriculture. The mainstream activities which YWCA practiced were the eradication of illiteracy as well as the rural enlightenment, and also to ensure that women's daily life was scientific and nutrition oriented.

This meant women's role in the protestant agricultural movements had a great weight. During that time those who lead agricultural movements were women who received the highest education. Some of the most important characters were Kim Whallan, Park Induk, Yu Okkyoung, Hong Aesiduk etc, who studied abroad, and Seo Eusulk, Jang Jungsim etc came from Ewha Yojun. Thus agricultural movements which they lead were more enlightenment oriented in nature.²⁷

c. The Village Department Of The Presbyterian Church

Unlike YMCA, which emphasized upon the economic way-out of the farmers, the rural movements of the Village Department in the Presbyterian Association aimed primarily upon rural evangelization as 'The Christ of the Rural'. In other words, the rural movements of the Presbyterian were to find out 'the way out through faith' unlike the rural movements of YMCA that emphasized to find out 'the way-out through the economy'.

The reason for the rural decay was not only economic in nature. It was also related to cultural and moral decay. Thus the Presbyterian Association emphasized on the latter and started the rural reconstruction movements. One of leaders of these movements, Bae Minsoo said, 'even as the agricultural products were plenty and the economic power was improved, if society people indulged in drinking, immorality, pleasure, and sinful life, the economic power itself cannot be maintained and therefore evangelistic rural movements were needed'. In view of this point, they made 'the three love-ism of 'Love God, Love Men, and Love Land' a catch phrase. This was the slogan of Gruntvich, Denmark.

In order to train rural leaders they opened High Agriculture School at the Department of Agriculture, Sungsil College, and established the Gospel Agriculture Practice School at Masan,, Songsan High Agriculture School at Daedongkun, Pyoungan namdo province, and trained rural leaders. The model rural business was cooperation unit, agriculture improvement, part time job encouragement, cultural movements, and life improvements. Among these the most emphasized point was the cooperation unit movement.

By removing the middle exploitation of merchant capital and by introducing Credit Unions, which cut off the chain of the high money lending, they started consumers movement against the tyranny of the producers who knew only profit making. They concentrated on Credit Unions, which were able to achieve the goal without much capital. The Presbyterian rural movements, which were based on one of the Korean biggest denominations, lengthened rural enlightenments, mental movements, and faith movements.²⁸

Thus in brief, through the positive influence an understanding of the teachings of the Holy Bible accompanied by Western Democratic Values,

the modern Korean society has not only defeated the so-called colonial masters, specially led by the then Japanese Imperial System over Korean peninsula, but now Modern-Korea is heading for a very bright and prosperous future, economically and socially, technologically, industrially as a powerful Nation under Heaven. Having faith in Christianity by transforming the Korean traditional society from colonialism to economic freedom, Korea is growing as an economic power in the Far-East and the world.

Notes

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IV. Conclusion

Religion plays an important part in the lives of all people. It is an integral part of society and exercises considerable influence on the dominant ideologies in society. This was particularly so in the traditional societies although the influence of religion even in modern societies cannot be denied. It is a sociologically accepted fact that religion affects not only the beliefs and practices pertaining to the supernatural, but also other aspects of life in a society.

In the eyes of Max Weber religious ideas can act as powerful force in determining the course of economic order. Through his “The Protestant Ethics and the Spirit of Capitalism” (1958, 1905), Max Weber proposed the theory that various Protestant sects that emerged during the sixteenth and the seventeenth centuries in Europe, aided through their doctrines, the emergence of modern rational capitalism.

The doctrines of the Protestant sects in particular Calvinism created new attitude towards work, money and pleasure. These new doctrines marked a significant departure from what has been hitherto preached by the Catholic Church. These doctrines were accepted by the emerging classes in

Europe, after the breakdown of feudal order, who combined hard work with asceticism. This resulted in the accumulation of wealth (capital), which spurred the growth of rational industrial capitalism.

The doctrines of 'calling' and 'predestination' are the twin ideas, which left a tremendous impact on the believers. According to the doctrine of 'predestination' preached by Calvin, god has already chosen some human beings and angels into everlasting life, for his own glory and in his own interests. Those who are not selected are predestined to everlasting death.

The most significant aspect of this doctrine is that human beings cannot know the will of god. On the contrary, believers have to trust in god that they are one among the 'chosen' or the 'elect'. To attain this trust, intense worldly activity was recommended as the most suitable means.

A Calvinist has to prove his faith through worldly activity. The concept of 'calling' elevated worldly activity to a highest form of moral activity, which can be attained by any individual. "Time is money" and "credit is money" are the twin clichés which capture the spirit of those times aptly. For a puritan who earned money but abstained from luxury and

pleasure generating wealth was an end in itself. Prosperity was an end in itself and it was sign of gods' grace.

Thus certain doctrines of Protestant sects changed the attitude of believers towards work, money and pleasure, which in turn led to the accumulation of capital, necessary for the emergence of rational industrial capitalism.

Whereas Max Weber Viewed the religious ethics of the Protestant sects as having aided the spirit of capitalism, Karl Marx argues that religion is an ideology of the ruling elite.

Marx developed his understanding of religion mainly from Prussia. In Prussia the state defended the Protestant Christian religion. Protestant Christian religion, in that context, acted as an ideology for the new class, which arose at the breaking of feudalism in Europe. Since Protestantism helped the growth of capitalism the state of Prussia supported it.

Marx also argued that religion is an illusion, which veils the real exploitative conditions in society. At the same time religion is a mode of protest, albeit a misdirected protest, adapted by those who are oppressed and exploited.

Further, religion is a form of alienation, characteristic of the capitalist society. Religion is a direct outcome of the exploitative conditions in society, and hence religion can be discarded only by changing the exploitative social conditions (capitalism) which gives rise to the need for religion.

Thus for Karl Marx religion is an illusion, a form of alienation and misdirected protest. Religion stabilizes the social order by veiling the exploitation and misery of the capitalist economic order.

The present study is an attempt to see how Christianity, as a religion, has influenced the various aspects of social life in India and Korea during the colonial era. In both these countries, Christianity was a religion that came from outside. Also, colonial rule was a common experience shared by the two countries although they were colonized by different nations and for different time periods.

As is evident from the discussion in the preceding chapters, there has been a marked difference in the history of Christianity as well as the history of colonialism in the two countries under consideration i.e. India and Korea. However, there are many similarities too in the experience of the two

countries with regard to Christianity and colonialism.

In the following paragraphs, I propose to compare and contrast the role Christianity has played in influencing the various institutions of society in the two countries during colonial era.

i. The India Case

In the field of politics, Christianity, through its western knowledge and value system, brought the concepts of democracy, sovereignty and the right of self-determinism in both these countries. It also fostered the feeling of patriotism and promoted nationalism in India as well as Korea. The nature of involvement of Christian missionaries in the national movements in the two countries was, however, different.

In India, the approach of Christian missionaries to the cause of nationalism varied from time to time. They participated actively in the affairs of the Indian National Congress, especially during its early years. However, when the British colonial powers posed a threat to the Christian missionaries while attempting to suppress the nationalistic fervors of the Indians, the support of the Christian missionaries to the cause of Indian

national movement became conditional. They wanted Indians to stop short of the demand for independence. They were willing to help Indians so long as they restricted their demands to administrative and political rights under the rule of The British. This meant larger representation in the government but not sovereignty. The missionaries became opposed to the cause of Indian nationalism also because over a period of time religious revivalism began to be used as a catalyst in arousing nationalistic sentiments. This was obviously against the interest of the missionaries in India as their propagation depended chiefly upon the ills of Hinduism.

Thus, initially, the missionaries did not find the ideology and programme of the moderate nationalists antagonistic to the British rule and the progress of Christianity in India. This view was affected by patriotic fervour and religious revivalism through the teachings of the Arya Samaj, Mrs Annie Besant, Swami Vivekananda and others.

Nevertheless, missionary activities did affect many political and administrative changes during the colonial era in India. These measures were taken by the British government which had certain western value

preferences. Humanitarianism was the guiding principle in many of the reforms introduced by the British.

The introduction of British civil, penal and procedural law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. The principle of Equality found expression in the abolition of slavery, in the opening of the new schools and colleges to all irrespective of religion race and caste. Humanitarianism resulted in many administrative measures to fight famine, control epidemics, and opening of schools, hospitals and orphanages. These measures also served the interest of the colonial government as these helped in the political and administrative integration of India.

On the cultural front, the Christian missionaries attacked the Hindu social order which was based on inequality. It highlighted the ills of Indian society such as caste system, untouchability, low position of women, sati and child marriage. As a result, many educated Indians started working towards wiping out the evils of the Hindu society. In the process, they urged the British government to bring in legislations to curb these evils. These legislations went a long way in curbing the evil practices such as sati,

child marriage and prohibition of widow remarriage. In the words of M.N. Srinivas, “The Christian Missionary attack on the one hand resulted in a reinterpretation of Hinduism at both the ideological and institutional levels, and on the other influenced the policies of the colonial government on these issues.”

The works of the Christian missionaries went a long way in influencing the Indian Reform Movements such as the Arya Samaj, Sanatan Dharma Sabha, Khalsa of the Sikhs of Punjab, the Ram Krishna Mission of Bengal and the Servants of India Society and the Deccan Education Society of Poona. All these movements emulated the missionaries by starting schools, colleges and hostels.

However, over a period of time the Christian attacks on Hinduism and India began to be deeply resented, especially as it was felt that the white missionaries enjoyed the tacit support of the British rulers. In the words of O'Malley, “Racial as well as religious and intellectual arrogance and exclusiveness drove a deep wedge between the British and Indians, and it is generally recognized that the fears aroused by missionary conversions and attacks were a factor in the Indian mutiny of 1857. The British tendency

to treat all castes alike inspired the wrath of the higher Hindu castes and Muslim upper classes.”

The legislations introduced by the British government, coupled with the Christian attack on Hinduism, gave rise to a new spirit of self-criticism among the educated Indians. The desire to introduce radical changes in Indian society was visible quite early in the nineteenth century. During this period the urge to reform traditional Indian society preceded the urge for freedom. To quote O'Malley, “The missionary attacks on Hinduism roused both the orthodox and the reformers to close ranks and declaim against Christianity. The first response on the part of the new elite was to agitate for the removal of the glaring social evils of contemporary India. The nationalist urge gained gradually in strength in the later half of the nineteenth century, so much so that in the nineties the question was sharply posed as to whether reform should have priority over freedom or vice versa.”

Despite all ills, roots of Hinduism were too strong to be shaken easily. Unlike Korea, the Indian society was not experiencing a serious turmoil with respect to its social traditions. And when the Christian

missionaries began to attack the basic premises of Hinduism, the Indian social reformers directed all their efforts towards reviving Hinduism by reinterpreting the ancient Hindu scriptures and by trying to rid the contemporary Indian society of its evils. Thus, the revivalistic tendencies in the Hindu society arose primarily as a reaction to the Christian attack on Hinduism.

Having pointed out the weaknesses in the Indian society, the Christian missionaries sought to reform it using education as the principal tool. The missionaries invariably started their work by opening schools and colleges. Though teaching of the Bible was their first concern, their education had a western outlook. The missionary education propagated the concepts of equality, democracy and sovereignty wherever it went. This has been equally true of India as well as Korea.

A pioneering contribution of Christianity in the field of education in both these countries has been the education of women. By making women literate they sought to improve their status in society. Thus the Christian missionaries introduced the concept of equality of man and woman in both these countries. By incorporating vocational training in their curriculum,

they attempted to empower these women economically also. These women later took active part in the freedom movement both in Korea and in India.

Compared to the mainstream Indian society, Christian missionaries attained much greater success in influencing the lives of the tribal populations which were relatively cut off from the mainstream society. The poor and illiterate tribals settled in geographically isolated and remote areas of the country which their most favored target groups. The chances of success in changing the way of life of these people were definitely more than that in the mainstream Hindu society.

Christian missionaries made a significant contribution to the education of tribal populations in India. The various tribal groups lived in geographically isolated regions of the country. Many of the tribal groups did coexist harmoniously with the neighboring Hindu society. However they still lived in a preliterate stage. Each tribe had its own language but not a script. Writing was not a part of their tradition. It were the Christian missionaries who made them literate in the true sense and enabled them to join the mainstream of the Indian society. Proselytization was an obvious consequence. Nevertheless, the marked improvement in the living

conditions of the tribal societies during the colonial era had been largely owing to the efforts of the Christian missionaries.

Christianity not only helped to improve the basic literacy of masses in the two countries, but also made substantial contribution in the field of higher education. In India as well as in Korea, some of the best-known institutes and colleges were started by the Christian missionaries during colonial era. This was despite the fact that the colonial powers tried to subvert the efforts of the Christian missionaries whenever it collided with their colonial interests. Thus, many a time they were forced to close down their educational centers. On several occasions they were expelled by the colonial rulers from the colonized nations.

The Christian missionaries on the one hand helped in the spread of literacy amongst masses and were instrumental in the spread of western concepts and ideals of democracy, equality, sovereignty and liberty amongst the educated class. These in turn caused a spurt in the reformatory efforts in the two countries leading to wide ranging changes in their socio-cultural traditions.

Christianity in the colonial era had considerable impact on the Indian economy too. The forces of modernization were unleashed owing to the Protestant ethics, which was the underlying cause of capitalism. Till the advent of the Protestant Christians, who began to come to India initially as traders, the Indian economy was untouched by the capitalist mode of economy. Further, the missionaries played a significant role in improving the economic conditions of the poorer masses, especially the tribals, by providing them modern education and changing their outlook towards life.

A crucial point to be noted with regard to Christianity in India is that despite a very long presence in the country its growth and spread has been limited. Christians in India constitute only three per cent of the total population today and exist as a minority group.

Contrary to the Korean experience, Christianity despite its significant contribution in many ways, could not bring the Indian majority within its fold. This was primarily because in India Christian missionaries had to work under a different kind of socio-political conditions.

To begin with, India was a typical example of cultural pluralism where different parts of the country had their unique cultural traditions.

Quite unlike Korea, it was not a case of one culture, one tribe and one language. This made the task of Christian missionaries rather difficult. Every society that they tried to work with required learning of a new language and understanding a new set of socio-cultural realities.

The Christian missionaries tried to reform the Indian society by attacking Hinduism. This gradually culminated into arousing the spirit of reformation amongst educated Indians who instead of denouncing Hinduism tried to revive it by attempting to rid it of its ills. Such revivalistic tendencies prevented Hinduism from becoming an obsolete religion. This in turn obstructed the growth of Christianity in India as the Indian social reformers attempted to provide an alternative philosophy of life within the folds of Hinduism. That is why Christianity in India could not demolish the caste system as it did in Korea.

Further, as has been discussed earlier, the Christian missionaries in India were never in favor of completely antagonizing the British colonial government. When it came to choosing between their own survival and the freedom of India, they preferred the former to the latter. They supported the national movement only to the extent of seeking political and

administrative reforms and not freedom from the colonial rule. This tarnished their image as the genuine well wisher of the Indians and they continued to be looked upon as foreigners who were more closely affiliated to the British than to the people they were trying to preach and reform.

The Christian missionaries are not viewed without suspicion even today. The pro-Hindu political parties and groups such as Rashtriya Swayamsevak Sangh (RSS), Vishwa Hindu Parishad (VHP) and Bhartiya Janata Party (BJP) have attempted to define and interpret Hinduism with a mission to revive the Hindu social order. However, the tendency to revive Hinduism in the post-colonial period is not so much for social reform as it is to gain political mileage. In the process, the pro-Hindu groups have often attacked religious minorities. Christianity has been no exception in this regard. These groups have often accused Christian missionaries of indulging in anti-national activities. The states of Orissa and Madhya Pradesh introduced legislations to curb conversion to Christianity way back in 1968. Similar attempt was made in the state of Arunachal Pradesh. The issue of conversion has been raised in the Indian Parliament too from time to time.

Such anti-Christianity sentiments have many a time culminated into direct physical assault on the churches and missionaries in post-colonial India. They have had to face the wrath of pro-Hindu political parties, factions and groups on occasions more than one. The assassination of the Australian missionary, Graham Staines, in Orissa (India) a few years ago, is a classic example of the anti-Christianity sentiments fuelled by the political groups. Staines, who had been working with the poor villagers of Orissa for many years, was burnt alive while sleeping in his jeep. In the investigations that followed the name of Bajrang Dal, a Hindu fundamentalist outfit, emerged as the prime suspect. Such persecutions are witnessed every now and then wherever conversion from Hinduism to Christianity takes place. Thus, it has been largely because of such unfavorable socio-political conditions that the growth and spread of Christianity in India has been limited.

ii. The Korea Case

In Korea, the Christian missionaries participated directly on a wide scale in the national movements. They also provided unconditional support

to the Korean people in their fight for freedom. They went to jail and closed down schools when temple worship was imposed upon them. They were being forced to leave the country by the Japanese. But, the missionaries refused to give in to the various forms of threat and continued to participate in the Korea's fight for liberation from the imperial Japan.

The Korean experience in the field of culture was different from that of India. Christianity in Korea came at a time when the Korean society was undergoing a phase of turbulence. It was looking for a western model of development. Confucianism had begun to lose ground and the Choson scholars were arguing in favor of the scientific outlook of the western world. The time for the arrival of Christianity in Korea was quite apt. It came with a vision and outlook which the Korean society was already looking for. The Korean society was feudalistic in nature and functioned around Confucian ideologies which promoted inequality. There was discontentment among the Korean masses. Therefore when Christian missionaries criticized the inherent deficiencies in the Korean society, neither the Korean intellectuals nor the Korean masses resented it.

Consequently, the revivalistic tendencies, which were witnessed in India, did not arise in Korea.

Also, unlike the British government, the Japanese government did not bring in administrative and political reforms based on humanitarian considerations in Korea. In fact, along with economic imperialism, they indulged in cultural imperialism. Instead of introducing positive elements in the Korean culture, they sought to destroy it completely so that they could Japanize the whole of Korea.

Japan had its own oriental religious tradition and a different colonial agenda. It did not share the western value preferences of the Christian missionaries. This was not so with the British. Their own religion was Christianity and they were a western nation. Therefore, they were inclined to share the humanitarian concerns of the Christian missionaries so long as it did not interfere with their colonial interests.

There was some resistance to the Christian ideologies in Korea too. In the late Choson Dynasty, the king's exclusion of foreigner's policy prohibited the inflow of western culture and religion. The government

officials and traders who visited Beijing were naturally in contact with the western culture and the Western Catholic Missionaries.

By then, the Roman Catholic believers had spread in Korea and as their number increased secretly, persecution began against them. In 1801, three hundred Christians were persecuted. Till 1871, thousands of martyrs were slaughtered. However, in 1884, at the time when Protestant Christianity was introduced in Korea, situations had already transformed to a state where it was impossible to stop further reformations.

The anti-Christianity movement was, thus, limited to a very tiny section of the Korean population and for all practical purposes the forces of opposition were too weak and too insignificant to induce any revivalistic tendencies in the Korean society.

In the sphere of economy, the Christian missionaries in Korea were in the forefront of various movements against the exploitive economic policy of colonial Japan. Thus they led the 'tax resistance' movement and the 'use of domestic product' movement. To revive the rural economy of Korea the missionaries opened the village departments of YMCA and YWCA. These initiated various programs to educate the village farmers in

order to improve their agricultural productivity. The Presbyterian Church too started a village department. It started rural reconstruction movements which emphasized leading a life according to the Gospels in addition to improving one's economic abilities.

Thus, despite its relatively late arrival, Christianity became the religion of a significant majority in Korea. The reach of Christianity in Korea is of a relatively large scale compared to India. 25% of the population of Korea comprises of Christians today. The present study reveals several reasons for the rapid spread of Christianity in Korea.

Shamanism was the traditional religion in Korea during early times. Buddhism, which had come to Korea from China in the fourth century, became a powerful force in Korea by the end of the seventh century. After the unification of the three kingdom of Silla (B.C. 57 – A.D. 935), Koguryo (B.C. 37 – A.D. 668) and Paekche (B. C. 18 – A.D. 660) in the seventh century, Buddhism became a State religion. It received tremendous patronism from the ruling Silla Dynasty. Confucianism replaced Buddhism as the state religion towards the close of the fourteenth century when the Choson Dynasty took over. Confucianism had a long tradition in Korea,

starting in the fourth century A.D. However, it became a state religion only in the fourteenth century when the Choson Dynasty (A.D. 1392 - 1910) came to power.

When Christianity came to Korea, the Choson Dynasty was witnessing scholarly debates over efficiency of Confucian philosophy in social development & progress. Confucianism was rooted in tradition. It promoted patriarchy and class divisions. The five-century rule of the Choson Dynasty based on Confucian philosophy had created wide scale discontentment in the Choson Dynasty. The Choson scholars who were exposed to western education started looking at western society as a model of development. Thus, a period of reformation began in Korea. It was during this period of reformation in Korea that Christianity made its headway into Korea.

Christianity already embodied the western ideals and therefore acted as a catalyst in the reformatory efforts in the Korean society. It provided a new outlook, a new vision and a new model of development to the Korean society. Korean masses, which were already reeling under pressure owing to the highhandedness of rulers and feudal lords, found an alternative path

of development in Christianity, which was based on egalitarianism and humanism.

Christianity first came to Korea towards the end of the nineteenth century. The turbulence, which the Korean society was experiencing at this time, acted as a fertile ground for the growth of missionary activities.

The process of unifying Korea into one nation was started by Silla Dynasty in the seventh century A.D. itself. The Silla Dynasty had unified the three kingdoms of Silla, Koguryo and Paekche into one kingdom under its rule. It introduced Buddhism as the state religion. Thus, politically Korea was a single kingdom and its people were one tribe.

When Chosen Dynasty took over the rule of Korea towards the end of the 14th century, the process of the unification of the Korean language started. At this time, Koreans did not have a script of their own. They used the Chinese script. The task of unifying the Korean language was initiated by King Sejong who along with his group of scholars invented the Korean alphabet (hunmin jengum) in 1446 A.D. However, it took a long time for Sejong's alphabet to be adopted as the primary system of writing in Korea. It was only towards the close of the nineteenth century that the Korean script

gained universal acceptance. During this period, the term 'Hangul', meaning script of the Han (Korea) people, came into common parlance with the efforts of the grammarian Ju Sigyeong (1876-1914).

Thus, when Christianity arrived in Korea, the Korean society was rather uniform in terms of its polity, culture and language. This made it easier for the missionaries to interact with them.

However, there was considerable difference in the living conditions of the different sections of society. There were the rich and high caste feudal landlords and the aristocracy who indulged in excessive exploitation of the lower castes who were poor and deprived. The widespread unrest in the lower castes expressed through frequent revolts had weakened the roots of feudalism in Korea. Feudalism, which was based Confucian ideals, had lost its ground also because of the influx of western ideas during the regime of the Choson Dynasty.

Christianity, which came to Korea with a new vision based on humanism and equality, was naturally accepted by the Koreans as it provided them a way out of their misery.

This was the time of reformation in the Korean society and Christianity led this reformation. Breaking away from the Confucian tradition, it advocated equality of man and woman, and dignity of all human beings. With the arrival of Christianity, the traditional caste system in Korea collapsed, making its spread in Korea easy.

Further, the Christian missionaries helped Korea in many ways during the colonial era. Christians were in the forefront of all movements against the colonial rule of Japan in Korea. They not only fostered the spirit of patriotism in the Korean masses, but also personally participated in the fight against the oppressive rule of the imperialist Japan.

The Christian missionaries participated actively and unconditionally in the Korean independence movements. This was not the case in India. The difference in the approach of the missionaries to the national movement in India and Korea probably arose from the fact that they did not share their religious traditions with the Japanese while they did so with the British. Also, when it came to imposing their religious practices the Japanese did not spare even the Christian missionaries in Korea.

iii. Concluding Remarks

Protestantism made inroads into India with the advent of the European traders who later turned into colonial powers. Of the various European companies that came to India as traders and later developed colonial ambitions, it was the British who finally colonized India and ruled over it for nearly two centuries.

The history of Christianity in India, however, dates back to the first century A.D. The earlier Christians who were mainly Catholics coexisted with the traditional Indian societies in harmony. Many a time the missionaries themselves took the caste identities. The influence of the caste system of the traditional Hindu society is evident even today amongst the various Christian denominations.

Christianity in Korea is, however, of fairly recent origin. It came to Korea in the last quarter of the nineteenth century. This was the time when the Choson Dynasty was on its decline and reformatory forces were gaining strength in Korea.

Another significant difference between Korea and India in terms of

contact with the Christian missionaries is with regard to their area of activity. While in Korea Christianity entered directly into the social mainstream, in India it generally began working with population groups relatively cut off from the mainstream society.

The duration of colonial rule in the two countries is also vastly different. While the British consolidated themselves as a colonial power as early as the eighteenth century, the Japanese who colonized Korea established their rule in that country only in 1910. In terms of the number of years for which the two colonial powers ruled over their respective colonies, the British ruled India for nearly two hundred years while the rule of Japan over Korea lasted for only thirty six years.

There was a significant difference in the colonial policy of Japan and Britain. While Japan followed the French pattern of direct rule aiming at transplanting its whole culture on its colony in addition to maximizing the economic gains, the British colonialism followed the policy of indirect rule. The chief aim of the British was to maximize their economic gains.

Accordingly, the Japanese followed a race annihilation policy in Korea. They forced the Koreans to give up Korean names and adopt

Japanese names. They made Japanese language a compulsory subject in schools of Korea. They interfered with church activities and imposed forced worship of Shinto shrines all over Korea. All this was with the aim of destroying the whole culture of Korea and transplanting their own culture over Korea.

The British, however did not indulge in racial and cultural annihilation of India. They concentrated on economic and political gains only. In fact, it was neither needed nor possible given the cultural history of India. Firstly, India was a typical example of cultural pluralism. Secondly, the roots of Hinduism as the traditional basis of Indian society were so strong that no culture, no religion could have totally overshadowed it. This has been true despite inherent deficiencies in the traditional Hindu social order. That is one of the reasons why the advent of Christianity in Korea led to the collapse of caste system in that country, while in India the same did not happen.

Despite the difference in the age of Christianity as well as the difference in the nature and duration of colonialism in the two countries, the influence of Christianity during colonial era in both these societies is

markedly evident. It influenced the various aspects of the social structure in both the countries. It made a visible impact in the fields of politics, culture, education and economy both in India and in Korea.

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