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HISTORY OF KOREA UNTIL 1939, AN ANALYTICAL STUDY

Dr. Fatima Jasim Mohammad Ali

Basra University / College of Nursing / Basic Sciences Branch 2024

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ABSTRACT

This research focuses on studying the conditions of Korea in general from the beginning of the nineteenth century until the beginning of World War II, as well as studying the importance of Korea's strategic location for China and Japan, and then the study focused on the Sino-Japanese War 1894-1895, and the study of the movement of the first of March 1919 and the government Temporary in Korea, until World War II 1939.

KEYWORDS: Korea, Nationalist Movements, The Russo-Japanese War 1904-1905.

INTRODUCTION

The Far East region is one of the regions that attracts attention, due to its increasing importance on the international level, especially the Korean Peninsula, as it is one of the important Asian countries, and as a result of the difficulty of the subject in presenting an integrated study on the history of Korea in these limited pages, so we will focus in our study on the geographical location And population distribution, and the national movements that took place in Korea, as our study of the topic of research entitled: "History of Korea until 1939" will include giving a brief political and historical overview of the history of Korea from the ancient era until the middle of the nineteenth century.

Geographical location

The Korean Peninsula ⁽ⁱ⁾, Is Located in Northeast Asia, And Its Average Length from North to South Is About 960 Km, And Its Breadth Between East and West Is About 280 Km, And Its Total Area Is About 219,000 Km² ⁽ⁱⁱ⁾. Korea Has Land and Sea Borders with China and Is Separated from Japan by The Sea of Japan ⁽ⁱⁱⁱ⁾.

Population

The Population of Korea in 1897 Did Not Exceed 17 million People, But Now This Number Has Risen to About 28 million, about 8 million Of Whom Live in North Korea, While the Remaining Part Lives in The Republic of South Korea, And This Number Includes Half A Million Japanese And Several Thousand Chinese And Russians ^(iv).

Historians were unable in the past to determine the origin from which the Korean people arose, but their language and physical composition indicate that they are ethnically and linguistically descended from the Chinese "Han" people, and the Korean people fall under the Tangu branch of Mongolian origin^(v), Their language is very different from Chinese and Japanese. Koreans are characterized by black hair and moderate height, as they are taller than the Japanese^(vi).

The people of Korea, whether North or South, are similar in language, customs, and skin colour, and most of them practice agriculture and fishing. Koreans wear a mixture of eastern and western clothes, while we see students wearing jackets with narrow neck hats walking half naked. As for the women, they wear tight dresses **"In its entirety, it is called the Korean costume (Hanbok), and it has been passed down to generations over hundreds of years, with some slight changes represented in changing the lengths of Cho Korean and Chi Ma, and Western fashion spread in Korea after the Korean War (1950-1953) and during a period Rapid industrialization in the sixties and seventies of the last century, the use of Hanbok clothing declined, as it was not appropriate as a casual outfit, but rather was used only in government occasions and holidays"**^(vii). Their mothers carry their babies on their backs. There is a type of girl called Xiang, and these are similar to geisha girls in Japan, as they attend invitations and parties with the intention of entertaining the invitees. One of the customs of the people of Korea is that men live in one wing while women live in another wing, and that the guest cannot refuse to eat or drink offered to him by his host, and other customs^(viii).

The Cities

Among the most important cities in Korea is Seoul, as it was the capital of the peninsula since 1392, and the history of this city dates back to two thousand years ago. The second important city is Biangbang, located on the Tatung River in the north. This city was the center of ancient Korean civilization, dating back to 1122 BC. M and its historical walls still exist today, and other important cities in Korea are Saul, which is located in the middle of the hills^(ix).

Yields

Korea is considered an agricultural country and it has been so for three thousand years, and the land cultivated there during 1907 amounted to 12 million acres, and this number doubled during the Japanese occupation, and its most important agricultural crops are rice and cotton, and the percentage of land cultivated by tenants in 1910 was equivalent to 40% of the land South Korean territory and this number rose in 1949 to 79%. As for its animal crops, they are fish and horses. As for its mineral crops, they are many and valuable. One of its minerals is granite stone, which forms the backbone of its mineral production. There are many mines of iron, coal and copper. The most coal-producing mines are located in the city of Samchuk in South Korea, despite its poor quality, but it fills a part One of the country's needs for fuel and saves it from importing oil. As for the northern part of Korea, it is also rich in minerals, wood and electric power generated from water. The Japanese confined most of their heavy industries to this part^(x).

Religions

Unlike some other cultures in which one dominant religion prevails, Korean culture includes many religious elements that shaped the way the Korean people thought and behaved in the early stages of Korean history. Religious functions were associated with political functions, but they separated from them later. Historically, Koreans lived under the influence of shamanic, Buddhist, Taoist, and Confucian religions, but in the modern era, Christianity was able to establish its feet in the country, introducing another factor that is no less important than changing the spiritual directions in the Korean country. The period of rapid industrialization that appeared in the country during Some of the past few decades compared to the Western industrial renaissance that lasted for centuries, and it has caused among Koreans a state of increasing anxiety and isolation, which encouraged them to carry out religious activities to obtain reassurance and tranquility, as a result, the number of religious adherents in Korea increased significantly, as they emerged as influential social institutions big on Korean society. According to the 2005 census, 53% of Koreans believe in certain religions. Buddhists represent 43% of this total, followed by Protestants with 34.5% and Catholics with 20.6% of the total civilian population.^(xi)

Buddhism:

Buddhism^(xii), entered Korea in the year 372 during the Goryeo Dynasty at the hands of the monk Sun Doo, who came from the Chinese Jianjin Kingdom. As for the Kingdom of Silla, the monk Addo entered from the Kingdom of Ko Jo Reh in the middle of the fifth century AD, and Buddhism received great care from the rulers of the three kingdoms, due to what was one of the most appropriate spiritual forms to support the rule, as this religion believes that Buddha is the only deity like the king who represents The only authority. Under royal patronage in those ages, temples were built for Eid, and the number of adherents to this religion increased. After the Kingdom of Silla unified the three kingdoms on the Korean Peninsula in the year 676, it became the official religion of the country, although the system of government at that time was based on the principles of Confucianism. Given that this religion enjoyed royal patronage, Buddhist arts and the art of constructing temples flourished in that era, including the Paul Kuk Sa Temple, but soon the Buddhist influence on the lives of the nobles began to recede due to their indulgence in a life of luxury. The rulers of Goryeo, which established the Kingdom of Silla, were more enthusiastic and supportive of religions. During this period, Buddhist art and architecture continued to flourish thanks to the great support it received from the aristocracy. General Lee Seung-kye, the founder of the Joseon Dynasty, tried to get rid of all forms of Buddhist influence on governance and to replace Buddhism with Confucianism as guiding principles for the administration of the Josun Kingdom in 1392. All efforts aimed at reviving the Buddhist religion were met with strong opposition by the patrons of Confucianism and the court of the Joseon Dynasty during the period of rule of the last kingdom, which lasted for five centuries.^(xiii)

Japan tried to merge Korean Buddhist sects with their Japanese counterparts after Japan occupied the Kingdom of Joseon in 1910, and the beginning of colonial rule. Not only did all these attempts end in failure, but it ignited the enthusiasm of Koreans towards the national Buddhist religion as well. The

Korean Buddhist religion witnessed a great prosperity after the strenuous efforts of Buddhism to absorb the changes of modern society in recent decades. A large number of Buddhist monks still live in the mountains and depend on themselves, preferring a life of meditation, while some of them migrated to cities in order to spread their religion. A large number of monks also prepare research on religions in universities and institutes inside and outside Korea ^(xiv).

Confucianism:

Confucianism^(xv), arrived with the beginning of the emergence of some Chinese writings at the beginning of the Christian era. The Three Kingdoms of Goryeo, Baekje, and Silla left manuscripts indicating the early beginning and influence of Confucianism. In the era of the Goryeo Dynasty, a public university called Wai Hak was established in the year 372. Private academies of Confucianism were also established in the Goryeo Dynasty, and the Baekje Kingdom also established similar institutes before that period. The Kingdom of Unified Silla sent missions Educational to the Kingdom of Tang China to see the work of those Confucian institutes so that its members return again to the kingdom with their writings and ideas about these principles, and for the Kingdom of Josun, which was established in 1392, it welcomed Confucianism and promised it the ideology of the official state and developed systems of education, administration and Confucian decrees, and the latter remained the main warrior And the driving forces of the Koreans against the European and Japanese occupation that Korea was subjected to during the nineteenth century. There are many efforts aimed at carrying out reforms in Confucianism in order to comply with modern changes. These reforms include accepting the new Western civilization in order to establish an independent modern government. During the period of the Japanese colonial rule of Korea, the advocates of these reforms organized the struggle for independence and the fight against the Japanese imperialist colonial rule. The Confucian religion is still strong in Korean society ^(xvi).

Christian religions:**a. catholic**

It entered Korea in the seventeenth century when copies of religious works written by the Catholic priest (Matteo Ricci) spread from the capital of China, Beijing, to Korea, as they were written in the Chinese language, and these books contained religious beliefs and the latest science in the West, such as the sundial and other things. Things that attracted the attention of Joseon scholars, especially scholars of the scientific education doctrine (Silhak). By the eighteenth century, many of these scholars and their families converted to the Catholic religion, but none of the priests could enter Korea until 1794, when Father (Peter Jo Mo-Numu) crossed the border and began to spread Catholicism among the Koreans and took the number of Catholics in the country to increase over Although the preaching of a foreign religion in the territory of Korea was prohibited from a legal point of view, in addition to the harsh punishment for that. In 1865, there were approximately 23,000 Catholic believers in Korea, headed by 12 priests. During and after the Korean War (1950-1953), the number of Catholic missionaries and Catholic institutions increased. 1962 ^(xvii).

B. Protestantism

In 1884, the missionary of the Protestant Christian band and the American doctor (Horace Alan) arrived in Korea, followed by Henry Benziker from the United States also in the following year, followed by the arrival of many Protestant missionaries belonging to the various teams to Korea. They contributed to the advancement of Korean society, especially in the areas of medical service and education, in order to spread their faith in Korea. And participated in the independence movements leaders of Protestant Koreans, including d. Seo Jae-pil, Yoon Che-ho, Lee Sang-jae, and others. Private Protestant schools such as Yoon-hee School and I-hwa School played an important role in strengthening patriotic awareness among the public. The Simul Youth Christian Association was established in 1903, and other Christian organizations followed suit. These organizations presented their social and political activities, which encouraged the establishment of associations that played an important role in political and educational activities, but also contributed to raising social awareness against superstition, superstition and bad habits as well. At the same time, she contributed to women's obtaining the right to equality, the abolition of the concubine system, and the simplification of traditional rituals ^(xviii).

Local religions:

The collapse of the Joseon Dynasty and the advent of Japanese colonialism stimulated the advent of many other new religions. The religion of Won Buddhism was established to lead all sentient beings who are drowning in the sea of suffering to the infinite paradise. It is a religion based on rigorous spiritual exercises and the search for truth. The name of this religion in Korea is "Won Bul Kyo" in Korean, and it consists of words that explain the meanings of truth, enlightenment and education. As for the word Won, it means the circle of unity and symbolizes the absolute truth. Paul means enlightenment and Keo teach the truth. Accordingly, the Won Paul Kyo religion calls for true enlightenment and the application of its knowledge in daily life. It is a social and technical movement against the large number of competition and foreign abuses that occurred during the sixties of the nineteenth century at that time, it was called (Dong Hak), that is, Eastern education in contrast to Western education. As for the principle of Won Paul Kyo, it is that in Chun, that is, that man is not like (God Almighty) every human being carries (Hannelium) in his mind and does that as a source of dignity. As for spiritual exercises, they make him sacred, and it has had a major role in the national movement aimed at achieving independence Korea during the years of the twentieth and twenty-first centuries ^(xix).

Islam:

Despite the existence of commercial and diplomatic ties between the Goryeo Kingdom and the Islamic world, these contacts were severed during the Joseon Dynasty. The Koreans who converted to Islam for the first time had moved to northeastern China to avoid the Japanese colonial policy in the early twentieth century, and their minority returned to Korea after the end of World War The second, but they did not find a place of worship until the Turkish forces of the United Nations came to Korea during the Korean War (1950-1953) and allowed them to participate in religious rituals, and Islamic

religious rituals were held for the first time in Korea in 1955, and this was followed by the election of the first Korean imam. The Korean Muslim community witnessed continuous growth, and the Korean Muslim Union was established in 1967, and a central mosque was built in the capital of South Korea, Seoul, in 1967^(xx). Increasing the amount of data generated by numerous applications and day-to-day operations in society has forged the need to alter, refine and produce data management and treatment approaches and models that account for database and computer system limitations. Big Data emerges in reaction to this, a concept that incorporates multiple techniques involved with handling vast volumes of data from diverse sources and is easily generated⁽²⁷⁾.

The importance of Korea's strategic location to China and Japan:

Korea and the islands around it occupy an important strategic position because for centuries it was an important natural bridge and crossing between the islands of Japan and the lands of the Asian continent. Through this important bridge, most of the civilized contacts took place and human groups moved since ancient times^(xxi). The Chinese culture had an impact on Korea, and the Chinese cultural elements still exist in the Korean culture to this day, and this is after the assimilation and awareness of the Korean people of Chinese culture from the second century BC until 1895 AD^(xxii). Japan's culture and civilization also owes a lot to Korea, through which the Chinese cultural influences were able to reach Japan and enrich its original civilization. Both China and Japan have realized since ancient times the importance of the geographical and strategic location of the Korean Peninsula and its great value to each of them. control it^(xxiii).

But since the Han Chinese dynasty eliminated the Kingdom of Weiman, which ruled the north of the Korean country since 194 BC. M. Korea became dependent on China until the fourth century AD, and around the middle of the seventh century, the Kim Dynasty was able to unify the country into an independent state, and in the early tenth century, the reins of government passed to the Goryeo Dynasty (918-1392), which strengthened its relationship with the emperors of the Song Dynasty in China. Among the stages of weakness that characterized the end of the rule of this family, revolutions and internal unrest abounded in the country, and the country was invaded by groups from China and the Mongols. Then Korea returned to calm, stability and security at the end of the fourteenth century, especially during the rule of the Yi dynasty. During that period, the country flourished in civilization, and the Koreans were able to establish a sophisticated civilization, and they made a simple alphabet for their language, and they also invented the printing machine^(xxiv).

However, because of Korea's exposure to the repeated invasions of its neighbours, it adopted a policy of isolation starting from the sixteenth century. 1592, he was met with fiercer land resistance than he expected, as he was confronted at sea by a strong Korean fleet using the first warships, and Hide Yoshi died during his fight^(xxv).

This invasion was a first step to the conquest of China, and for Japan it represented the whole world at the time. The Chinese armies were able to stop the advance of the Japanese forces in northern Korea, and after they failed to try to advance towards China, which took a long time in vain, the Japanese

forces were forced to withdraw from Korea in 1598. Korea was also subjected to the Chinese invasion in the years 1627-1636. Whatever the case, Korea was able to maintain its isolation and succeeded in keeping the greedy people away from it until the end of the nineteenth century, when it was forced to open its doors to international trade. Trade treaties were concluded with both the United States and France, and in 1876 another treaty was signed with Japan, according to which all Korea's ports were opened to trade with Japan in return for the latter's recognition of Korea's independence. At the same time, China tried to maintain its sovereignty over Korea ^(xxvi).

The Sino-Japanese War 1894-1895

The causes of the war are due to the competition between China and Japan over Korea, which is a historical competition, as Korea was a dependent state of China, and due to its proximity to northern China, the Chinese considered Korea an important external fence, and a dependent state, especially during the rule of the Ming and Manchu dynasties, and Korea sent three regular missions annually It carried the tribute to the Ming court and four missions to the Manchu court, as well as many other small embassies. During two and a half centuries, that is, from 1637-1894, Korea, during the Yi Dynasty 1392-1910, sent nearly 507 Korean missions to Beijing, while Korea received 169 Chinese missions. . Korea was very important to China, and the evidence for this is that the Chinese government during the Ming Dynasty 1368-1644 sent 211,500 men to Korea and spent ten million taels (**which is the Chinese monetary unit of pure silver**) to defend it against the Japanese invasion in 1592. Then it sent the same number Almost men and spent a similar amount to defend it in 1597 against the Japanese invasion as well. These efforts exhausted the Ming dynasty to some extent, and contributed to its eventual downfall ^(xxvii).

The Koreans had all the appreciation and respect for China, as a country that lived under the political and cultural shadow of China, and formed their institutions and ways of life according to the Chinese model, and viewed their relations with it on the basis that it was a service to a superpower higher than them. And here we can distinguish their relationship from Japan, which was described as friendly and equal relations based on good neighbourliness. Since 1637, the Koreans resorted to isolation and did not have any contacts with the outside, but nevertheless they maintained their dependent relationship with China by continuing to send missions that were sent to China carrying royalties, and delegations sent on occasions to Japan. As for the West, Korea was known as the declining kingdom. After China and Japan opened commercial and political relations with the West, Korea became under increasing pressure from the West for trade, diplomatic relations and the spread of Christianity^(xxviii) .

Following the policy of isolation was undoubtedly contrary to the interest of Western countries, so these countries (**Britain, the Netherlands, France and the United States of America**) tried to penetrate this isolation by another path, represented by sending missionary missions, of a religious nature, but it carried with it foreign espionage targets and it was France has a major role in this field, and since 1839 it has exploited the incident of the Korean government persecuting Christians in Korea, among whom were some French monks, and taking it as a pretext to interfere in the country's affairs ^(xxix). After 1864 the intensity of this policy increased, as the intransigence and stubbornness of Korea

increased, and the Korean court encouraged conservatism and resisted change. In 1866, the policy of persecution and harassment against Christians and Koreans who believed in it was renewed, and it resulted in a mass massacre of foreign priests. France and the United States tried in 1866 and 1871 in a row, to intervene and break the isolation of Korea, but to no avail, as the Koreans felt proud because they were able to repel the French and the Americans together ^(xxx).

On the other hand, China was aware that it was not able to defend Korea against Western colonialism, and advised Korea to settle its differences with the West to confront Japan. Japan took advantage of the pressures of European countries on Korea and forced it to open its doors to Western merchant ships and tried to track down Western countries, but Korea refused to receive the envoys of the Japanese Emperor, and the Koreans fired on a Japanese warship that approached the shores of Korea, so Japan sent a disciplinary campaign to the coasts of Korea 1876 ^(xxxix), so he forced her to conclude a friendship and trade agreement called the Kang Hwa Agreement, in which Korea was forced to abandon the policy of isolation and open three ports for trade with it ^(xxxix).

In the period 1882-1893, Japan tried to intervene in the internal situation of Korea, which witnessed the emergence of two currents, one of which was conservative, led by the Queen, and supported the survival of the dependent relationship with China, and the other was progressive, preferring to emulate the experience of Japan and supported by the Japanese government. In 1882, unrest and riots occurred in Korea, with support and encouragement. The Japanese commission, when one of the Korean parties, Yi, with a crowd of rioters, attacked the queen who was ruling Korea at the time, but he failed, so China and Japan sent their forces to Korea to establish security, and Japan was able to extract from the Koreans an agreement under which it obtained new trade privileges, in addition to that A fine on Korea and forcing it to punish the guilty, just as China deliberately imprisoned Btayuncn, the leader of the Yi Party, in support of its sovereignty ^(xxxiii). However, the riots that year, on the other hand, increased China's interest in Korea, so it sent Yuan Shi-kai to Seoul to serve as a resident minister, in order to confirm its excellent position in Korea, and China was able to tighten its grip on Korea's trade, customs, and transportation. The "Who" party began to fear Japanese intervention, asking for support, and Yuan Shih Kai's forces attacked the Japanese and expelled them from Korean territory ^(xxxiv).

However, this situation was followed by a kind of understanding between China and Japan about Korea, which resulted in the signing of some treaties, the most important of which was the Tian-Tsun Treaty of 1885 between China and Japan. It stipulates, in its entirety, the withdrawal of the forces of the two divisions from Korea, provided that neither of the two countries has the right to send its soldiers to Korea again in the event of disturbances, except after the approval of the two countries. Although the Treaty of Tian-Tsin recognized in its essence the equality between China and Japan, the supervision of Korea in general remained the share of China ^(xxxv).

But the Koreans prepared the direct cause for the outbreak of war when they seized the opportunity of an anti-foreign revolution in South Korea, as a religious sect known as Tonghak ^(xxxvi), hostile to the ruler, revolted. When the Korean government forces were defeated in their first clash with the

revolutionaries, the Korean ruler sought help from China and then Japan ^(xxxvii), The forces of the two countries became face to face on the land of Korea, and after the elimination of the revolution, the Chinese forces refused to withdraw before the withdrawal of the Japanese forces, and long negotiations took place between the Chinese and the Japanese, all of which failed. The Japanese forces attacked a Chinese warship without warning, on the first of August 1894 AD, in which the Chinese forces were defeated, and Korea fell into the grip of Japan. As the Japanese forces were able to inflict several defeats on the Chinese forces in Korea until they were completely expelled from Korea, and a large part of the Chinese fleet was destroyed, so the Emperor of China was forced in 1895 to seek peace with Japan ^(xxxviii). On March 19, 1895, Li Hongzhang, the Prime Minister of China, went to Japan to negotiate peace, and on April 17, the two parties reached the Chmonsky Agreement, whose terms were extremely harsh ^(xxxix), as one of the most prominent conditions was China's final and complete recognition of Korea's independence, and the waiver to Japan For Formosa Island (Taiwan) and the neighboring Pescador Islands and for the Liao Tung Peninsula in southern Manchuria, and for China to undertake to pay compensation to Japan in the amount of 360 million yen, and to open 4 Chinese ports for Japanese trade, and China recognized the right to establish Japanese factories in its territory ^(xl).

The Russo-Japanese War 1904-1905

Japan's acquisition of these concessions sparked international competition and reaction, especially from Tsarist Russia, which wanted to control Korea, due to its strategic importance due to its proximity to Russian lands, and that Japan's control over it means a direct threat to Russia, in addition to the fact that the Korean ports are navigable all year round, unlike the ports Russia bordering the Pacific Ocean at the time, as it freezes in most seasons of the year, and this is what made Korea a focus for the ambitions of Tsarist Russia and its constant desire to control it ^(xli).

For its part, Japan tried to consolidate its control over Korea according to the treaty of 1895, as it took advantage of the privileges granted to it by that treaty, as it asked the King of Korea, Yi Tay-Wong, to approve the appointment of a cabinet of supporters of the Japanese presence, but King Yu rejected the Japanese request for ratification. To appoint a pro-Japanese cabinet. At the same time, the Korean king was afraid of the Japanese oppression, so he resorted to Russian negotiation in 1896, and from there he exercised his powers in managing the country's affairs. In the face of the Russian competition, the Japanese sought to find a formula for an agreement with Russia with regard to Korea, as Japan wanted to divide Korea into two areas of influence, north for Russia and south for Japan, but Russia rejected the Japanese proposal, which led to Japan abandoning its dialogue policy with Russia from To postpone the preparations for waging a war against Russia, especially after Japan concluded an alliance with Britain in 1902, after which Russia realized Japan's aggressive intentions, Russia tried to persuade Japan to implement its previous proposal about dividing Korea between them, but the Japanese government refused that, and presented a new proposal to the Russian government that includes the establishment of a region Neutral along the northern border between Korea and Manchuria, its aim is to remove Russia from the Japanese sphere of influence, but the new Japanese proposal was rejected

by the Russian government, and following the latter's refusal, Japan declared war against Russia in 1904-1905 ^(xlii).

France and Germany cooperated with Russia to prevent Japan from annexing Korea, and Russia seized the port of Port Arthur and its armies penetrated into Manchuria and Korea, but the Japanese landed their forces on Liaotung Island after subjecting the port of Port Arthur to a severe siege, after which they managed to seize Port Arthur and the Russian ships retreated. After many defeats, the Russians were convinced to seek peace with Japan in 1905, and Japan gained Korea and Russia abandoned Manchuria and Port Arthur, following Japan's military superiority ^(xliii).

In the face of the collapse of Tsarist Russia's opposition to Japan in imposing its control over Korea, Japan announced the extension of its protection to Korea in 1905, for a period of 5 years. Dedicating its presence in Korea, it sought to conclude an agreement with Russia in 1907, according to which all points of contention regarding the influence of the two countries in Korea were settled. As a result of Japan securing Russia's position, it officially announced on August 9, 1910, the annexation of Korea to the Japanese Empire, which lasted until 1945 ^(xliv).

National movements and the growth of republican thought

Since 1910, the Japanese government has deployed its forces throughout Korea ^(xlv). And put in place strict laws for Koreans who are obliged to apply them, similar to military laws, and the Korean people were deprived of the most basic rights. They were subjected to arbitrary acts and violence from the Japanese army and police forces. And the policy of assimilation of Korean intellectuals, which was taken by Japan, officially stirred up because it forced Koreans to abandon the education of Korean students in Korean in Korean schools. The diplomatic efforts of the governments of foreign countries to inform them about the situation inside Korea and request their assistance in order for their country to gain independence and restore its sovereignty from Japanese colonialism ^(xlvi).

The Korean nationalists found that the sovereignty of their country, which was handed over against Japan, would not be restored until after they carried out the resistance struggle against Japan. This belief stems from the efforts of the nationalists to unite the entire nation to fight against the colonialists. This patriotism was also a reflection of the growth of revolutions in the world, especially the Chinese revolution in 1911, which led to the establishment of a republican government, and the Russian revolution in 1917, which had a great influence on the thinking of many Korean patriots ^(xlvii).

The March 1st Movement of 1919 and the Provisional Government of Korea;

On March 1, 1919, the Koreans began large-scale national demonstrations against the Japanese occupation throughout the Korean Peninsula, demanding the independence of their country, but the Japanese colonialists responded with extreme violence, as the army and police forces opened fire against the peaceful movement, which resulted in thousands of victims. In addition to the arrest of those who participated in that demonstration. Although the independence movement failed on March 1, 1919, it strengthened national and national identity among Koreans. The Koreans continued their

gatherings in many parts of the country for about two months, and this indicates the importance of their country gaining independence, but when the Japanese government learned of their gatherings, it used extreme violence again in order to suppress these demonstrators ^(xlviii).

In the early stages of this independence movement, religious and student organizations played a leading role in the independence movement. These organizations spread nationwide the attention and attracted people for unity in all their classes, with the exception of a few pro-Japanese Koreans. This movement calling for unification and independence resulted in the formation of the provisional government. Abroad in the Chinese city of Shanghai, with the aim of expelling the colonialists out of the country by all available means ^(xlix).

In September 1919, a provisional government was formed inside Korea with the agreement of all the different factions (it is the state that the nationalists hoped to achieve after restoring sovereignty to their country, which would be a democratic republic), and it is clear that the Korean independence movement was a revolution to replace tyranny with democracy ^(l).

During the era (1920-1930) nationalist organizations grew significantly inside Korea. Intellectuals, youth, workers, farmers and students in general joined the ranks of those organizations. The goal of those organizations was primarily political in order to resist and expel the colonialists from their country once and for all, in addition to the accession of women to those organizations. Organizations in order to protect their rights. Several organizations launched movements aimed at building the strength of the Korean people, and encouraging Koreans to buy products made from Korean manual manufacturing factories. There were organizations whose goal was social. In 1923, the Youth Association announced a movement aimed at building a new society that could live freely and on an equal footing with others and put an end to old practices and customs, as well as religious organizations that had a major role in educating the Korean people ^(li).

But when Japan invaded Manchuria in 1931, and the war with China began in 1937 ^(lii), Japan began invading Southeast Asia and used Koreans in its wars of aggression and recruited students to serve the Japanese army. The Japanese used the slogan (Japan and Korea are one entity) to justify the mobilization of Koreans in its wars and it prohibited the Koreans from using their language and their duty to learn the Japanese language. Japan also tried to distort Korean history and erase the Korean culture. It forced the Koreans to change their names. All Korean activities were under the strict control of the Japanese police and army. Japanese colonialism forced Korean intellectuals and artists to legitimize and support their aggressive policy by all means and spread it. In newspapers and magazines inside the Korean country, Until World War II 1939 ^(liii).

CONCLUSION:

Through the foregoing of the subject of the history of Korea until 1939, it became clear that the Korean Peninsula is one of the important Asian countries in the Asian continent, due to its importance at all levels. It also became apparent that Russia and Japan were competing for control of Korea, whose

location was important to both Japan and Russia. In addition, nationalist organizations have grown significantly inside Korea. Intellectuals, youth, workers, farmers and students in general have joined the ranks of those organizations. The goal of those organizations was primarily political in order to resist and expel the colonialists from their country once and for all.

MARGINS: -

⁽¹⁾ The name "Korea" was derived from the name of the Goryeo Dynasty, which ruled in one period of Korean history, which in turn derived its name from the ancient kingdom of Goguryeo. Persian merchants called it Goryeo, the name of the ancient kingdom before King Jangseon changed it in the fifth century. In the Korean language, Korea as a single country is referred to as Hanguk in South Korea and Chosun in North Korea. The other name is also pronounced Joseon, and the name goes back to the Joseono dynasty, its predecessor, Gojoseon. Korea is also called the Land of the Quiet Morning, a borrowing from the letters of the word Joseon in the Hanja. <https://ar.wikipedia.org>⁴. <http://www.elakorea.com>

⁽²⁾ Milad al-Megrahi, Modern and Contemporary History of Asia: East Asia, China, Japan, Korea, 1st Edition, Qaz Yunis University Publications, Benghazi, 1997, p. 283.

⁽³⁾ Abd al-Razzaq Mutlaq, The Far East: The National Movement and Foreign Competition 1947-1985, Baghdad, D-T, p. 77.

⁽⁴⁾ Salim Taha al-Tikriti, The War in Korea, Al-Basri Publications, Military Series-5, Talal Press, Baghdad, 1950, p. 7.

⁽⁵⁾ [http:// world.kds.co.kr/Arabic/Korea/korea_aboutpoeople.htm](http://world.kds.co.kr/Arabic/Korea/korea_aboutpoeople.htm).

⁽⁶⁾ Salim Taha al-Tikriti, previous source, p. 9.

⁽⁷⁾ Ministry of Culture, Sports and Politics, Facts about Korea: South Korea Then and Now, 2013, pp. 14-15.

⁽⁸⁾ Salim Taha al-Tikriti, previous source, pp. 7-8.

⁽⁹⁾ The same source, pp. 11-12.

⁽¹⁰⁾ Salim Taha al-Tikriti, previous source, pp. 9-11.

⁽¹¹⁾ Ministry of Culture, Sports and Politics, previous source, pp. 24-25.

⁽¹²⁾ **Buddhism:** It is one of the philosophical religions with a strong discipline, as it affirms that human devotion comes through the second birth in the endless cycle of the process of transmigration of souls. For expansion, see: Claude Levinson, Buddhism, translated by Muhammad Ali Muqalled, 1st Edition, New United Book House, France, 2008.

⁽¹³⁾ Ministry of Culture, Sports and Politics, previous source, pp. 26-27.

⁽¹⁴⁾ Ibid., p. 27.

⁽¹⁵⁾ **Confucianism:** The religion of the people of China, and it goes back to the philosopher Confucius, who appeared in the sixth century BC, calling for the revival of rituals, customs and religious traditions that the Chinese inherited from their ancestors, adding to it an aspect of his philosophy and his views on morals, dealings and correct behavior. It is based on worshiping the god of heaven or the greatest god, reverence for angels, and worshiping the spirits of fathers and grandfathers. For expansion, see: Salah Bassiouni Raslan, Confucius Pioneer of Human Thought, Royal Electronic Library, d. T ; <https://ar.wikipedia.org/wiki/>

⁽¹⁶⁾ Ministry of Culture, Sports and Politics, previous source, pp. 28-29.

⁽¹⁷⁾ Ibid., p.30.

⁽¹⁸⁾ Ibid., p.31.

⁽¹⁹⁾ Ibid., p.32.

- (20) Ibid., p.34.
- (21) Milad al-Megrahi, previous source, p. 283.
- (22) The Emergence of Ancient States in Korea, Archives: World and Islamic History, <http://www.startimes.com/f.aspx?t=14175278>
- (23) Milad al-Megrahi, previous source, p. 283.
- (24) Ibid., p. 284.
- (25) Chester Arthur Bean, The Far East: A Historical Brief (59), translated by Hussein Hout, Cairo, 1958, p. 30.
- (26) Milad al-Megrahi, previous source, p. 284.
- (27) Ibid., p. 53.
- (28) Ibid.
- (29) Nuri Abdel-Hamid Al-Ani and others, Modern and Contemporary History of Asia, 1st Edition, Baghdad, D-T, p. 101.
- (30) Milad al-Megrahi, previous source, pp. 53-54.
- (31) Abd al-Latif al-Sabbagh, Modern and Contemporary History of Asia, Dr. M., Dr. T. p. 137.
- (32) Nuri Abdul Hamid Al-Ani and others, the previous source, p. 101.
- (33) Chester Arthur Bean, *ibid.*, p. 126.
- (34) Fawzi Darwish, The Far East, China and Japan (1853-1972), 1st edition, Egypt, 1997, p. 93.
- (35) Fawzi Darwish, previous source, p. 93.
- (36) **Tonghak**: It is a religious sect hostile to foreigners (also called the reformist wing) that called for the preservation of eastern culture and the expulsion of all manifestations of western civilization from the Korean country. Afaf Massad Al-Abd, Studies in the History of the Far East, Egypt, ed.-T, p. 156.
- (37) Ibid.
- (38) Abd al-Latif al-Sabbagh, previous source, p. 137.
- (39) Fawzi Darwish, the previous source, p. 94.
- (40) Afaf Massad Al-Abd, previous source, p. 158.
- (41) Mahmoud Shaker Hameed, The United States and the Korean War 1950-1953, unpublished master's thesis, College of Education, Basra University, 1997, p. 18.
- (42) Mahmoud Shaker Hamid, previous source, pp. 19-20.
- (43) Walid Hassan Muhammad al-Hayali, Russian-Chinese relations and the challenges of American hegemony, an unpublished master's thesis, The Higher Institute for Political and International Studies, Al-Mustansiriya University, 2004, p. 9.
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- (xlvii) Kim, Yongdeok, Korean History I for International Citizens, Published on August 3, 2007, P.171.
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- (xlviii) Ibid., P. 172.
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- (1) Ibid.
- (li) Ibid, Pp. 174-175.
- (52) For an expansion on the Japanese invasion against Manchuria see:

David M. Gordon, *Historiographical Essay: The China-Japan War, 1931-1945*, *The Journal of Military History*, Vol. 70, No. 1 (Jan., 2006), Pp. 137-182.

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