

MARCH FIRST INDEPENDENCE MOVEMENT

GRADES: 10-12

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SUBJECT: Social Studies

TIME REQUIRED: Two to three 70-minute class periods

OBJECTIVES: Upon the completion of this lesson, students will:

1. Create a poster that reflects the Korean pro-independence movement of March 1, 1919.
2. Indicate on a world map how widespread the independence movement was.
3. Describe the independence movement, including the reasons behind Japanese occupation, motives for Korean resistance and the movement's impact.

MATERIALS REQUIRED:

- Handouts 1 & 2
- Map of Korea and World
- World atlases
- Poster paper
- Colored pencils, pens and crayons

BACKGROUND:

This lesson can be used in a U.S. or World history course, following a unit on World War I and Wilson's Fourteen Points. Knowledge of Japanese imperialism at the turn of the twentieth century would also be an asset for students prior to this lesson. The purpose of this lesson is to examine the March 1, 1919 independence movement in Korea. Students will look at this event from a variety of perspectives and create a political poster that captures the emotions of the Koreans, who took a stand against their oppressors in hopes of gaining their independence. Students will also examine the aftermath of the March 1 Movement, within Korea and abroad.

A major anti-Japanese protest was led by young students and Christians in Korea on March 1, 1919. It was crushed brutally by the Japanese. A declaration of independence, patterned after the American version, was read by teachers and civic leaders in tens of thousands of villages throughout Korea: "Today marks the declaration of Korean independence. There will be peaceful demonstrations all over Korea. If our meetings are orderly and peaceful, we shall receive the help of President Wilson and the great powers at Versailles and Korea will be a free nation."

Nearly two million students, patriots and Christians responded and joined the march. The naive Koreans were not aware that President Wilson was not quite the good guy he claimed to be: America had years earlier agreed to Japan's annexation of Korea. The 33 organizers of the movement were mostly Christian idealists and had no experience in mass movement and so the march failed disastrously.

The Japanese suppressed the movement with brutal force. They fired into groups of Korean Christians singing hymns. Christian leaders were nailed to wooden crosses and were left to die a

slow death. Mounted police beheaded young school children. The police burned down churches. The official Japanese count of casualties include 553 killed, 1,409 injured and 12,522 arrested, but the Korean estimates are much higher, over 7,500 killed, about 15,000 injured and 45,000 arrested.

Source:

Chapter 2: The Years of Bad Omen. Retrieved July 10, 2006, Web site:

<http://www.kimsoft.com/2001/abook04.htm>

PROCEDURE:

Class period 1-2 (Time allotted for this lesson can vary based on length of class period, grade and academic level of students. In an honors or advanced placement course, this lesson can be completed in one session, and if need be, students could be assigned to finish the assignment for homework. Otherwise, it can be spread out over two class periods, so more direct instruction can take place.)

1. Tap into students' prior knowledge by holding a class discussion on the end of World War I, Wilson's Fourteen Points and the Treaty of Versailles.
2. Based on the provisions outlined in Wilson's Fourteen Points, ask students to predict how Korea might have interpreted the "right to self-determination." Next, highlight the secret pact made between Japan and the U.S. regarding the future of Korea, and ask students to then describe how Koreans may have felt about it.
3. Pass out Handout 1. Read handout either as a class, in small groups or individually.
4. Working in groups of two to four, have students complete the Propaganda Art in Colonial Korea activity. When students are done, inform them of the purposes of the postcard and poster pictured.
 - Picture of two individuals: A postcard from the early twentieth century urges Koreans to save money in order to support the Japanese military.
 - Picture of palace: A poster promoting the Chosŏn Exposition, an event organized by the Japanese government in Kyongbok Palace in 1929.
5. Pass out Handout 2. Depending on your class, this reading can be tackled individually or in small groups.
6. Based on the readings, instruct students to create a political poster that depicts the experiences of these particular people and urges fellow Koreans to join the independence movement against Japanese occupation. On the back of their posters, students are to compose a good sized paragraph describing images used and explaining how the message of their poster is different from those of the Japanese. (This can be assigned as homework.)

Class period 2/3

1. Tap into students' prior knowledge of the Japanese occupation of Korea. Discuss reasons behind the March 1 Movement and its outcome.
2. Inform students that the day's lesson will take a closer look at the impact of the March 1 Movement, within Korea and abroad.
3. Pass out Handout 3 and world map/Korea to students.

4. Instruct students to read Handout 3, and mark and label their world maps in places that a provisional government was established. Be sure students make a key for their map.
5. Instruct students to read the article “Independence Movement Took Place Worldwide” and mark and label their world maps in all places where pro-Korean independence groups/individuals were located. Be sure students record the new symbol in their key.
6. Based on the readings (Handouts 1-3) have students answer the questions on the back of the map.

EVALUATION:

Students will be evaluated on their completion of poster and paragraph work, map exercise and short answer questions as well as their participation in class discussions and small group work.

ENRICHMENT:

This lesson can be expanded on with a more in depth look at the Japanese occupation of Korea, which began in 1905 and ended in 1945. An excellent resource on this topic can be found at <http://pennfamily.org/KSS-USA/hist-map10.html>. Other possibilities include showing the film, *The Blue Swallow*, which depicts the true story of South Korea's first female pilot, Park Kyong-Won, who traveled to Japan in the 1920 to train as a pilot and the struggles she encountered. Also, students could read *When My Name was Keoko*, a story that describes the experiences of two siblings, 10-year old Sun-hee and 13-year old Tae-yul, and their battle to maintain their identity and dignity during the Japanese occupation of Korea.

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Rang, Lee Wha. *Japanese Crimes Witnessed by Matti Wilcox Noble, An American Missionary in Korea*. Retrieved July 10, 2006, Web site: <http://www.kimsoft.com/2004/3-MattWilcoxNoble.htm>

HANDOUT 1

이 몸이 죽고 죽어 一百番 고쳐 죽어
白骨이 塵土되여 녀시라도 잇고 업고
님 向한 一片丹心이야 가실 줄이 이시라
鄭夢周

*My body may die, again and again
One hundred times again, and
May turn into but a pile of bones and dust,
My soul may or may not live on, but
My loyalty to my country shall remain unchanged for ever.*

Jung Mong Ju (1337–1392)
Koryo scholar

Source:

Chapter 2: The Years of Bad Omen. Retrieved July 10, 2006, Web site:
<http://www.kimsoft.com/2001/abook04.htm>

Japanese Occupation of Korea Overview

1910 - 45: During its occupation, Japan built up Korea's infrastructure, especially the street and railroad systems. However, the Japanese ruled with an iron fist and attempted to root out all elements of Korean culture from society. People were forced to adopt Japanese names, convert to the Shinto (native Japanese) religion and were forbidden to use Korean language in schools and business. The Independence Movement on March 1, 1919 was brutally repressed, resulting in the killing of thousands, the maiming and imprisoning of tens of thousands, and the destruction of hundreds of churches, temples, schools and private homes. During World War II, Japan siphoned off more and more of Korea's resources, including its people, to feed its Imperial war machine. Many of the forced laborers were never repatriated to Korea.

Source:

General Information - History, 20th Century. Retrieved July 10, 2006, from Life in Korea Web site: <http://www.lifeinkorea.com/information/history2.cfm>

March 1 Independence Movement

The nationwide uprising in Korea on March 1, 1919 was a cry for national survival in the face of the intolerable aggression, oppression, and plundering by the Japanese colonialists. Changes in the international situation in the wake of World War I inspired a group of Korean leaders to launch an independence struggle both at home and abroad. Among the activities of Korean leaders abroad, Syngman Rhee, then in the United States, had planned to go to Paris in 1918 to make an appeal for Korean independence, but his travel abroad had not been permitted by the U.S. government, which considered its relationship with Japan more important. As an alternative, Rhee made a personal appeal to U.S. President Woodrow Wilson, who was in Paris at that time, to place Korea under the trusteeship of the League of Nations.

Among other efforts leading up to March 1, Korean students gathered in Tokyo in December 1918 to discuss the question of Korean independence. Their aim was to stimulate resistance

within the Korean community and to appeal for help in the international community. They selected a committee of ten members, including Choe Pal-yong, to carry out the plan. In January 1919, they convened a meeting of the Korean Student Association at the Korean Young Men's Christian Association building in Tokyo and declared Korean independence, but those who gathered were dispersed by police after a brief clash. On February 23, they held a rally in Hibiya Park under the auspices of the Korean Youth Independence Corps, staging demonstrations for Korean independence.

Another organization, the New Korea Youth Party, which had been organized in China in 1918, sent Kim Gysik to the Paris Peace Conference to appeal for Korean independence. To that end, the party broadened its contacts with leaders in China, the United States, Japan, Manchuria and the Maritime Province of Siberia to promote its cause.



At home, leaders of the Chondokyo (formerly *Donghak*) movement, with Son Byeonghui the most prominent among them, decided that the independence movement should be populist and non-violent. Under the leadership of Yi Sang-jae and Bak Huido, directors of the Young Men's Christian Association, students rallied to the banner of independence. The leaders of the movement also opened contact with Yi Sung-hun. The contributions of Choe Namson and Kim Dotae were especially valuable in cementing ties between Chondokyo and Christian leaders.

Han Yong-un, who was working to reform Buddhism in the wake of damaging Japanese policies, also called for an independence movement, and when Chondokyo leaders suggested cooperation, he agreed. (Confucianists had continuously resisted Japanese aggression, and some of them had led the volunteer "righteous armies" in direct engagements with the Japanese.) Finally, the independence movement was also planned in close liaison with various covert organizations.

The climactic moment arrived on March 1, 1919 during a public mourning ceremony for recently deceased Emperor Kojong. There, at Pagoda Park in Seoul, the Declaration of Korean Independence was publicly proclaimed. Citizens poured into the streets shouting for Korean independence. March 1 ignited a nationwide movement that was joined by numerous pro-independence Koreans from all regions, occupations, educational levels and social backgrounds. The 33 who signed the Declaration of Korean Independence were tried in a Japanese court, along with 48 others who had worked in close cooperation with them for the independence movement. One of the prisoners, Han Yong-un, wrote "A Letter of Korean Independence," stating the reasons the Korean people should be free. This essay, the three-article Public Pledge and the Declaration of Korean Independence form the spiritual foundation of the 1919 independence movement.

And as the movement grew, the Korean people realized the necessity for both a government and armed resistance to realize the vision of the Declaration.

Koreans faced a huge disadvantage. They had no weapons at the time and were greatly outnumbered. The Japanese had stationed one and a half divisions of regular ground forces in Korea, in addition to a 5,402-man police force at 751 stations and a military police force nearly

8,000 strong. Mobilizing these armed forces against peaceful demonstrators, the Japanese perpetrated brutal atrocities. Soon, the Japanese reinforced their police force by adding another six infantry battalions and 400 military police troops to carry out their suppressive campaign, which killed about 7,500 Koreans and wounded nearly 16,000.

Japanese authorities adopted the policy that any Korean taking part in the independence resistance was a criminal, and as a result, demonstrators faced possible massacre. The case in Suwon, Kyonggi-do province, was typical. On April 15, 1919 a squad of Japanese troops ordered about 30 villagers to assemble in a Christian church, closed all the windows and doors, and set the building afire. While the church burned for five hours, the Japanese soldiers aimed a concentrated barrage at the confined civilians, killing all of them, including women and infants. The Japanese soldiers also burned 31 houses in the village, and set fire to 317 houses in 15 villages in the vicinity. Informed of the incident, F.W. Schofield, a Canadian missionary and other American missionaries visited the scene of the incident on April 17, personally viewing evidence of Japanese atrocities, and informing the world of what they had seen.

Source:

March 1st Independence Movement. Retrieved July 10, 2006, from Korean History Web site: http://korea.assembly.go.kr/history_html/history_10/col_06.jsp

Aftermath of the March 1 Movement

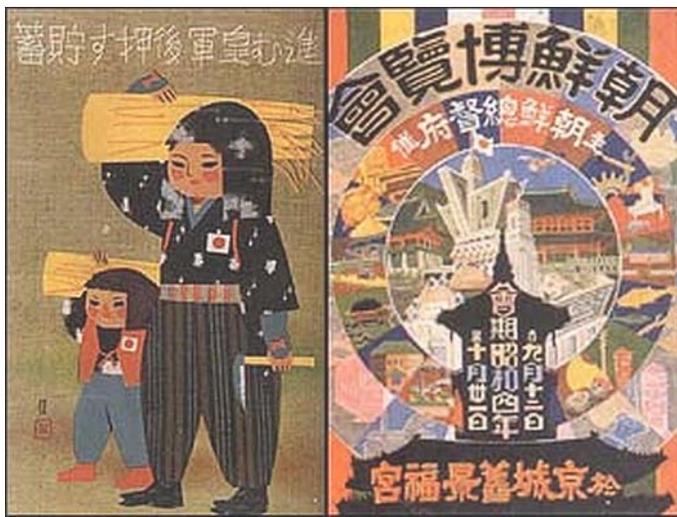
The March First Movement which took place not only at home but also in Manchuria failed due to Japanese suppression. Although this movement was unable to bring about independence immediately, it was an epoch-making event which expressed the will of the Koreans and their strength to the world. The March 1 Movement also laid the groundwork for unifying the independence movements which were, till then, dispersed. Thus, the March First Movement developed into an ideological model for future national independence movements. The March First Movement greatly contributed to implanting a consciousness for national independence not only in the Korean people but also to the small nations all over the world. Upon hearing the news of the March First Movement, China also rose up in its May 4 Movement and, in India and many other nations in Southwest Asia, movements for national autonomy sprang up.

Source:

History of Korea. Retrieved July 11, 2006, from PR Korea Times Web site: <http://www.prkorea.com/english/history/his8-02.htm>

Propaganda Art from Colonial Korea

In an effort to gain control of Korea, the Japanese launched a propaganda campaign that portrayed their presence in Korea in a positive light and urged the cooperation of the Korean citizens. Examine the posters below and discuss the following questions. When you have finished, ask your teacher to read you their captions.



- What message do you think this poster is trying to convey?
- What do you think the caption says?
- What is the significance of each illustration?
- What kind of emotion and mood are displayed?

Source:

Park, Chung-a (2005, January 5). *Propaganda Art from Colonial Korea*. Retrieved July 11, 2006,

From Japan Focus Web site: <http://japanfocus.org/article.asp?id=199>

Next, read the following accounts of the March 1 Independence Movement. These selections offer a variety of perspectives on the independence movement, but all share an anti-Japanese sentiment or in the case of the Japanese official, an acknowledgement of their wrongdoing. Draw a political poster that depicts the experiences of these particular people and urges fellow Koreans to join the independence movement against Japanese occupation. On the back of your poster, write a good sized paragraph describing your drawing. Explain the images you used, how it reflects or relates to Korean sentiment for independence, and how the message of your poster is different from the ones above.

HANDOUT 2: JAPANESE CRIMES WITNESSED BY MATTI WILCOX NOBLE, AN AMERICAN MISSIONARY IN KOREA

King Kojong, who had worked so hard for Korea's independence, was poisoned to death by the Japanese, and his death triggered the March First (or 3.1, or sam-il) demonstrations. Matti Wilcox Noble was an American Presbyterian missionary in Korea at the time and described what she saw in her diary.

March 1, 1919: This is a great day for Korea, but no one know how long their happy spirit will last. At about 2 PM, all middle and higher schools boycotted classes in protest of the Japanese occupation. The students marched in the streets waving their hats over the head and shouting "Manseh (Long Live Korea)!" Adults joined in and marched with the students. Their manseh filled the air over city. I saw the long line of marchers from my window. Among the marchers were girls from public schools. A group of male students went to the Ewha Girls School and asked the girls to join the march, and some girls began to pour out of the school. The school master, Miss Walter clad in Japanese kimono, rushed out and bolted the gate shut and stopped more girls from joining the march. Soon Appenjeller and Taylor joined forces with Miss Walter to keep the girls inside.

In the morning, the rumor of King Kojong's murder by the Japanese spread throughout the city. King Kojong attempted to send a secret anti-Japanese message to the Paris Peace Conference but his emissary was arrested by the Japanese. The rumor said that why the Japanese killed King Kojong. At about 2 PM, the streets were inundated with "Korean Independence Proclamation" (기미독립선언서) handbills. The people were happy believing that Korea had become independent.



Photo: King Kojong (center) died on January 22, 1919, soon after this photo was taken. March 1, 1919 was the day of morning.

The proclamation demanded that Korea and Japan be equals. It was signed by church leaders. Today's march was to let the world know that the Korean people want independence from Japan. It was in support of the Korean delegates to the Peace Conference departing from Korea, Hawaii, and the States. The delegates would be in a stronger position to state Korea's case with the nationwide popular march standing behind them.

March 2, 1919: Handbills written in the name of The National Society of Korea (조선국가협의회) hit the streets. I went out and grabbed one. It reads - "Our King passed away in agony over the status of our nation. We do not know why the King died but we want to tell our 20 million beloved brothers and sisters how the king died. Recently, the Peace Conference adopted 13 articles, on which the independence of many nations rests upon. The nations desiring independence must have proper credentials.

The Japanese imperialists demanded King Kojong to sign a statement that Korea and Japan can develop much faster in union and that the Korean people desire to be part of Japan. When the King refused to sign, he was killed in order to cover up this failed attempt. The King's advisers, Yun Duk-young and Ho Sang-hak, were also killed. The statement was signed by Korean traitors: Lee Wan-yong, Cho Chung-ung, Kim In-sik, Song Byung-joon, Lim Tae-young, and Sin Hung-wu.

The Korean Independence Proclamation was signed by religious leaders, who had performed their task quietly and efficiently. Among the 33 signers, there were Methodists, Presbyterians, Unitarians, Buddhists, and Chondoists. These men and the marcher leaders were arrested yesterday. Poor souls! All they wanted was to show the world that they wanted independence for Korea. King Kojong was buried in a new burial ground some 15km downtown.

March 3 and 4: Handbills continue to pop up all over the city daily. The first handbills said that the march should be non-violent because any violence may delay Korea's independence, and asked all marchers to be peaceful.

March 5: At about 9 O'clock this morning, people gathered at the South Gate. Male and female students marched nearby singing newly composed "Song of Independence". Fortunately, the people were left alone at the South Gate, but when the marchers approached the Duksoo Palace, thugs in civilian clothes showed up and began to beat the marching students with clubs. Some Japanese police joined in the violence. Many students were injured. When a Yiwha female student came under attack, Kim Pyung-yule, a secretary, jumped in to save the girl.

The Japanese civilian attacker (he might have been a Japanese police in civvies) began to hit the would-be rescuer. They beat so hard that their clubs broke off and they hit the victim's head with fists so hard that it jerked back. The victim was then led away to a prison. The Japanese bound hands of the arrested people with ropes. One Japanese dragged a girl by her hair and then pulled her down to the ground. Harold witnessed this brutality. The teachers from the Ewha Girls School tried their best to protect their students but about 20 girls went into harm's way.

April 16, 1919: Vice Counsel Raymond Curtis, Mr. Horace Underwood and Mr. Taylor went to Jeam-ri and saw the massacre scenes first-hand. Jaem-ri is in my husband Arthur Noble's district. What they saw was much worse than what they had heard. All they could see at the site of the Jeam-ri Church were gray ashes and char-coal black remains of the massacre victims. The stench of the burnt flesh permeated the air and upset their stomach to near vomiting. The grain storage and livestock were also destroyed in fire.

The Japanese soldiers conducted house-to-house search for male adults and took them to the church. When all men were gathered inside, the church was set on fire. All men inside were burned to death. Those who tried to escape were shot to death. Two women, 42 year old and a 19 year old, showed up looking for their husbands. They, too, were shot dead. A woman whose son was in the church lunged at the soldiers screaming, "Kill me, too, you bastards!" She was shot down.

April 19, 1919: The British Envoy Lloyd visited several towns scorched by the Japanese. All of the towns were in the Suwon area, which was under Arthur's missionary jurisdiction. Arthur joined Lloyd along with Mr. Smith who acted as the group's interpreter. Mr. Tayler, an International Journal News reporter, joined the group. He was scheduled to report on a court trial in Pyongyang but the American Envoy Bercoose convinced him that news of the massacre would be more important than the Pyongyang trial.

The survivors were extremely fearful of further Japanese retributions and were reluctant to open up to Lloyd's group. They were hesitant to bring their injured to be attended by the foreign doctors. They feared that helping the injured may bring harm upon them. Since the Japanese were killing people everywhere, their fears were well-founded. The five villages the Lloyd group visited were no different from Jeam-ri, except the victims were piled up on heap. They were told that 16 nearby villages were torched, too. Only a few houses were still standing in the towns. Some people escaped into the mountains and survived on grass and roots.

Arthur met a pastor's son, who was digging through the ashes looking for his family. Arthur managed to evade the watchful Japanese guarding the Lloyd group and obtained the 11 names of the victims from a woman. Arthur went to the mountains looking for the refugees but they ran away when they saw him coming.

Source:

Rang, Lee Wha. *Japanese Crimes Witnessed by Matti Wilcox Noble*, An American Missionary in Korea. Retrieved July 10, 2006, Web site: <http://www.kimsoft.com/2004/3-MattWilcoxNoble.htm>

The March First Proclamation of Korean Independence: March 1, 1919

We herewith proclaim the independence of Korea and the liberty of the Korean people. We tell it to the world in witness of the equality of all nations and we pass it on to our posterity as their inherent right.

We make this proclamation, having back of us 5,000 year of history, and 20,000,000 of a united loyal people. We take this step to insure to our children for all time to come, personal liberty in accord with the awakening consciousness of this new era. This is the clear leading of God, the moving principle of the present age, the whole human race's just claim. It is something that cannot be stamped out, or stifled, or gagged, or suppressed by any means.

Victims of an older age, when brute force and the spirit of plunder ruled, we have come after these long thousands of years to experience the agony of ten years of foreign oppression, with every loss to the right to live, every restriction of the freedom of thought, every damage done to the dignity of life, every opportunity lost for a share in the intelligent advance of the age in which we live.

Assumedly, if the defects of the past are to be rectified, if the agony of the present is to be unloosed, if the future oppression is to be avoided, if thought is to be set free, if right of action is to be given a place, if we are to attain to any way of progress, if we are to deliver our children

from the painful, shameful heritage, if we are to leave blessing and happiness intact for those who succeed us, the first of all necessary things is the clear-cut independence of our people. What cannot our twenty millions do, every man with sword in hand, in this day when human nature and conscience are making a stand for truth and right?

What barrier can we not break, what purpose can we not accomplish?

We have no desire to accuse Japan of breaking many solemn treaties since 1836, nor to single out specially the teachers in the schools or government officials who treat the heritage of our ancestors as a colony of their own, and our people and their civilization as a nation of savages, finding delight only in beating us down and bringing us under their heel.

We have no wish to find special fault with Japan's lack of fairness or her contempt of our civilization and the principles on which her state rests; we, who have greater cause to reprimand ourselves, need not spend precious time in finding fault with others; neither need we, who require so urgently to build for the future, spend useless hours over what is past and gone. Our urgent need today is the settling up of this house or ours and not a discussion of who has broken it down, or what has caused its ruin. Our work is to clear the future of defeats in accord with the earnest dictates of conscience. Let us not be filled with bitterness or resentment over past agonies or past occasions for anger.

Our part is to influence the Japanese government, dominated as it is by the old idea of brute force which thinks to run counter to common and universal law, so that it will change, act honestly and in accord with the principles of right and truth. The result of annexation, brought about without any conference with the Korean people, is that the Japanese, indifferent to us, use every kind of partiality for their own, and by a false set of figures show a profit and loss account between us two peoples most untrue, digging a trench of everlasting resentment deeper and deeper the farther they go.

Ought not the way of enlightened courage to be to correct the evils of the past by ways that are sincere and by true sympathy and friendly feeling make a new world in which the two peoples will be equally blessed?

To bind by force twenty millions of resentful Koreans will mean not only loss of peace forever for this part of the Far East, but also will increase the ever-growing suspicion of four hundred millions of Chinese-upon whom depends the danger or safety of the Far East-besides strengthening the hatred of Japan. From this all the rest of the East will suffer. Today Korean independence will mean not only daily life and happiness for us, but also it would mean Japan's departure from an evil way and exaltation to the place of true protector of the East, so that China, too, even in her dreams, would put all fear of Japan aside.

This thought comes from no minor resentment, but from a large hope for the future welfare and blessing of mankind.

A new era wakes before our eyes, the old world of force is gone, and the new world of righteousness and truth is here. Out of the experience and travail of the old world arises this light

on life's affairs. The insects stifled by the foe and snow of winter awake at this same time with the breezes of spring and the soft light of the sun upon them.

It is the day of the restoration of all things on the full tide of which we set forth, without delay or fear. We desire a full measure of satisfaction in the way of liberty and the pursuit of happiness, and an opportunity to develop what is in use for the glory of our people.

We awake now from the aid world with its darkened conditions in full determination and one heart and one mind, with right on our side, along with the forces of nature, to a new life. May all the ancestors to the thousands and ten thousand generations old us from within and all the force of the world aid us from without, and let the day we take hold be the day of our attainment. In this hope we go forward.

THREE ITEMS OF AGREEMENT

1. This work of ours is in behalf of truth, religion and life undertaken at the request of our people, in order to make known their desire for liberty. Let no violence be done to anyone.
2. Let those who follow us every man all the time, every hour, show forth with gladness this same mind.
3. Let all things be done decently and in order, so that our behavior to the very end may be honorable and upright."

The 4252nd year of the Kingdom of Korea 3d Month -
Representatives of the People

The signatures attached to the document are:

Son Byung Hi, Kil Sun Chu, Yi Pil Chu, Paik Long Sung, Kim Won Kyu, Kim Byung Cho, Kim Chang Choon, Kwon Dong Chin, Kwon Byung Duk, Na Long Whan, Na In Hup, Yang Chun Paik, Yang Han Mook, Lee Yer Dai, Yi Kap Sung, Yi Mung Yong, Yi Seung Hoon, Yi Chong Hoon, Yi Chong Il, Lim Yei Whan, Pak Choon Seung, Pak Hi Do, Pak Tong Wan, Sin Hong Sik, Sin Suk Ku, Oh Sei Chang, Oh Wha Young, Chung Choon Su, Choi Sung Mo, Choi Ju, Yong Woon, Hong Byung Ki, Hong Ki Cho.

Source:

The March First Proclamation of Korean Independence - March 1, 1919. Retrieved July 10, 2006, Web site: <http://www.kimsoft.com/2004/samil-declaration.htm>

The March First Movement as Seen in North Korea

North Koreans know little about Yu Kwan-sun, a young Korean girl student who sacrificed herself in the 1919 March 1 movement for independence from Japanese colonial rule. She is not referred to in the North's textbooks and no entry is made in its encyclopedia published in 1983. However, a brief reference to her is made in the Great Korea Encyclopedia published in 1999.

The role of the 33 representatives of the Korean people who led the March 1 movement is devalued in the North. They are portrayed as feeble-minded bourgeoisie who begged for the nation's independence from Japanese imperialists.

It was Pyongyang's young patriotic students that led the March 1 independence movement, North Koreans are taught. Students of Sungsil School in Pyongyang, which the father of the late North Korean founder and president Kim Il Sung, Kim Hyong Jik, made a base for the anti-Japanese movement by planting the seeds of revolution there, are claimed to have taken the lead in waging the anti-Japanese demonstrations. Though he left Sungsil School halfway, no evidence exists linking Kim Hyong Jik with the March 1 movement. Nonetheless, the North portrays him as a national leader who played a decisive role in the independence movement.

It's not Pagoda Park in Seoul, but Pyongyang that touched off the March 1 demonstrations demanding the nation's independence claims the North. Signaled by the sounding of bells at noon on March 1, 1919, Pyongyang says, thousands of students and crowds from various walks of life swarmed to the Sungsil School ground on the Changdae Hill, where the Pyongyang Youth Palace now stands. At 1:00pm a young student representative ascended the platform under the watchful eyes of the crowds, to read the "Declaration of Independence" and proclaim solemnly that Korea is an independent country, according to the North Korean version of history.

In time frame, the North claims that the demonstrations were kicked off earlier in Pyongyang than in Seoul with young students launching anti-Japanese struggles, "rebuffing their bourgeois seniors' defeatist actions." The 33 representatives of the people leading the movement are disparaged as "good-for-nothing fellows," who, claiming themselves as "national representatives," discarded the national dignity, pleaded for independence and lectured the people on non-resistance and non-violence.

The North Korean version of the March 1 movement published in the "History of the War of Korea" stresses the existence of and the role played by president Kim Il Sung. One passage reads:

"Under the leadership of ardent anti-Japanese revolutionary fighter Kang Jin Sok, residents in and around Mangyongdae, young and old, came out to the streets and marched vigorously to Pyongyang, loudly shouting 'Hurrah, Korea's Independence.' Aged eight at that time, Comrade Kim Il Sung joined the ranks of the national anti-Japanese people's uprising and marched to the Potong Gate."

The North's evaluation of the March 1 movement is invariably cold, that is, it was a failure. Conspicuous are what North Korea ascribes as causes of the failure and lessons to be drawn from it. Drawing particular attention is the reasoning that the movement lacked the leadership of the outstanding supreme leader as well as the revolutionary leadership of the party, and the assertion that Korea should have confronted the armed enemy with a systematic armed struggle. Needless to say, the outstanding supreme leader referred to here means Kim Il Sung and the revolutionary party the Workers' Party he led.

Source:

The March First Movement as Seen by North Korea. (2006, March 27). Retrieved July 10, 2006, from Digital Chosŏn Web site:

<http://www.chosun.com/w21data/html/news/200103/200103040179.html>

Japanese Leader Apologizes for Occupation of Korea

TOKYO: Seeking to forge a new relationship with the Korean people, Prime Minister Keizo Obuchi offered an unusually forthright apology Thursday for Japanese colonial occupation of the Korean peninsula early in this century.

In the complex politics of apology, which play an important role in Japan's relations with its neighbors, Thursday's statement marked one more step toward greater public contrition for World War II, and South Korea seemed pleased.

The Japanese statement came in a meeting with the visiting South Korean president, Kim Dae-jung. Past visits by South Korean leaders were also occasions for Japanese apologies, but this time the statement was given extra weight by being included in the joint declaration issued by the two leaders.

"Obuchi, looking back on the relations between Korea and Japan in this century, humbly accepted the historical fact that the Japanese colonial rule inflicted unbearable damage and pain on Korean people and expressed remorseful repentance and heartfelt apology for the ordeal," the statement said.

The wording was based on a landmark 1995 speech by Tomiichi Murayama, who was then prime minister, about Japanese conduct during World War II. But in some ways Thursday's statement went further because it was part of an official declaration, while Murayama's speech had been personal.

In addition, Murayama is a socialist who is outside the Japanese mainstream, while Obuchi is a central figure in the governing Liberal Democratic Party.

Obuchi's statement was directed only at Korea. But if the Japanese government likes the response, it could be used as the basis for a more general official apology for Japanese conduct during the war.

There was no immediate reaction from North Korea, with which Japan's relationship is extremely chilly.

East Asia continues to be haunted by the war, even after 53 years, and Koreans and Chinese in particular are deeply suspicious that Japan feels insufficient remorse and might again become a military power if it had the chance. Japan, on the other hand, feels its neighbors are being unreasonable by demanding one apology after another from a country where the great majority of citizens have no memory of the war.

The tensions are particularly great with Korea, which Japan brutally occupied from 1910 until the end of the war in 1945.

Japan may have been willing to make an unusually humble apology in this case in part because President Kim is seen as a genuine peacemaker who wants to improve ties, rather than as a

hostile figure who will use Thursday's statement to try to extort more aid. Indeed, Kim has gone out of the way here to talk about the need to build a "future-oriented relationship."

Kim also said South Korea would move quickly to relax its ban on Japanese music and movies, underscoring the thaw in relations.

Within Japan, the apology seemed to get broad support, but some officials in the Liberal Democratic Party have complained, saying Japan helped Korea during the colonial period and has no need to apologize.

South Korean newspapers welcomed the Japanese apology, with the Chosŏn Ilbo calling it a "significant event" and the Jong-ang Ilbo saying it had "special meaning" because it was focused on Korea rather than a general statement.

Still, the resentments in Korea run deep, and many Koreans want to see not just words but also a broad effort by Japan to pay official compensation to Koreans who were war-time sex slaves of the imperial army or who were forced laborers constructing tunnels and doing other work in Japan for the war effort. So far Japan has offered informal private payments to the former sex slaves, but has refused to consider official compensation.

Kim spoke frankly to the Japanese parliament, saying "doubts and mistrust" about Japan are widespread in Asia because of Japan's reluctance to face the past.

"Japan needs true courage to look at the past squarely and respect the judgment of history," he declared. "South Korea should also rightly evaluate Japan, in all its changed aspects, and search with hope for future possibilities."

In one indication of the continuing tensions, Kim spoke to the parliament in Korean, even though he speaks fluent Japanese from his childhood in the colonial era. In the United States, he spoke in English to a joint meeting of Congress, but aides said it would be politically impossible for Kim to deliver an address in Japanese because of its bitter associations with the colonial period.

Source:

Kristof, Nicholas D. (1998, October 9). *Japanese Leader Apologizes for Occupation of Korea*. Retrieved July 10, 2006, Web site: <http://www.mtholyoke.edu/acad/intrel/apology.htm>

HANDOUT 3

The Provisional Government of Korea

At the height of the independence movement, a provisional government of Korea was established in Vladivostok on March 21, in Shanghai on April 11, and in Seoul on April 21. The reason for such action in three different places almost simultaneously can be explained by the fact that the need for leadership was felt to be most urgent in the independence struggle.

The provisional government in Seoul, with all 13 provinces represented, proclaimed Korean independence, asking Japan to repeal its colonial system and withdraw its occupation forces from Korea. It called upon the Korean people to refuse payment of taxes to the Japanese government, not to accept trials by Japanese courts, and to avoid employment at colonial offices. A direct challenge was posed by the Seoul government against the entire Japanese colonial system.

The National Council of Korea in Vladivostok, when notified of the establishment of a provisional government in Shanghai, made efforts to integrate its activities with those of the Shanghai group. The latter passed a resolution calling for integration with the Seoul government. The first cabinet meeting was convened on November 4, marking the start of the functioning of the Provisional Government.

As a representative of the Korean people, and as their only independence organization abroad, the Provisional Government, despite financial difficulties and attempts at infiltration and suppression, did its best to fulfill the international obligations of the Korean government. It declared war on totalitarian Japan and provided close cooperation with the Allied Powers during the World War II. For 27 years, until its return home on November 23, 1945, after the Japanese surrender, the Provisional Government strove to represent the Korean people.

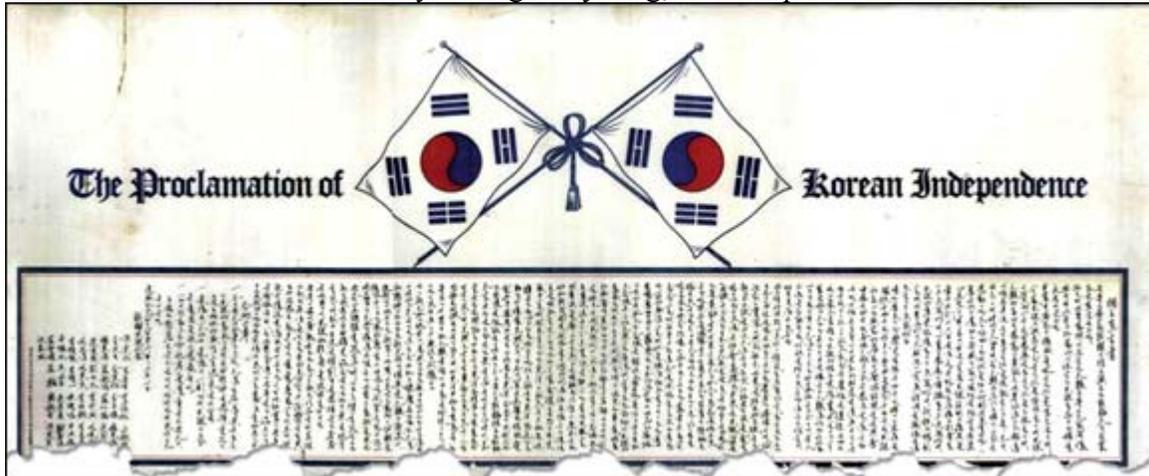
Source:

Korea: A Colony of Japan. (1993). Retrieved July 10, 2006, Web site:

<http://pennfamily.org/KSS-USA/hist-map10.html>

Independence Movements Took Place Worldwide

By Chung Ah-young, Staff Reporter



This is a script of the March 1 Independence Declaration which was used by Koreans living in Mexico on every March 1, expressing hope for the nation's liberation from Japan. Courtesy of the Independence Hall of Korea.

South Koreans today mark the 87th anniversary of the March 1 Independence Movement against Japanese colonial rule.

On that day back in 1919, independence fighters, students and other Koreans took to the streets throughout the country, shouting for the nation's sovereignty from the Japanese occupation. At the core of the movement, 33 prominent Koreans gathered in front of a large crowd at Pagoda Park in downtown Seoul and read the declaration of independence from Japan that ruled Korea between 1910 and 1945.

There were also many independence fighters who were exiled to Manchuria and Siberia to continue their struggle for liberation of the nation.

Manchuria and Siberia were among the main external locations of Korean independence activities.

However, there were no boundaries to prevent Koreans from waging their campaign against Japan the world over.

From Hong Kong and Indonesia to Cuba and Mexico, Koreans were committed to fighting for the nation's liberation.

Photo: This is the building of the Korean provisional government headquarters in Shanghai, China, during the Japanese colonial period.



The Independence Hall of Korea in Chonan, South Chungchong Province, recently published reports of Koreans' independence movements in Southeast Asian regions and American continents.

According to the report, 50 sites used for Korean independence fighters in the regions have only now been discovered, shedding new light on overseas independence movements.

Shin Chae-ho, historian, patriot and journalist during Japanese rule, made counterfeit Chinese currency at that time to raise funds necessary for the nation's independence in China, the report shows.

Shin moved to Taiwan to circulate part of the money in 1928, but was arrested by its police upon his arrival.

Shin died in 1936 while serving the term in prison in China.

Ahn Chang-ho, an independence activist and educator, went to the Philippines in 1929 to avoid Japanese oppression in Shanghai and Manchuria, which were home to the overseas independence movements.

He attempted to help Koreans living in Manchuria emigrate en masse to the Philippines but failed to do so because the Philippine government required Koreans to present their Japanese passports along with a large sum of money.

Ahn also established an overseas branch for the Korean independence movement body and held a ceremony to commemorate the March 1 Independence Movement Day there.

Also in Indonesia, about 3,000 Koreans were forced into a prisoners' camp by the Japanese authority for the military service during the Pacific War.

Koreans working as guards at the camp in Java, Indonesia, organized a group called "Youth Party for the Korea Independence," in December 1944.

Three Korean members in their 20s at that time took arms from the Japanese arsenal and committed suicide after killing 12 Japanese soldiers.

"The recent discovery has a significant historical value in that the report shows the nation's independence movements took place wherever Koreans were living, wider than shown in current historical documents," a researcher of the independence hall said.

"Especially, the fact that the independence movements took place in Southeast Asian countries is the first discovery of its kind, whether among individual-based or state-led research," he said.

"We'll continue to search more historical documents and the venues for the Korean independence movements in more countries which have not been searched yet worldwide," he added.

In addition to the independence fighting venues in Southeast Asian regions, more documents which show Korean independence movements in Mexico and Cuba have also been uncovered.

A script of the March 1 Independence Declaration, which was used by Koreans living in Mexico back in 1918, has been revealed.

Tombs with signs written in Korean have been found in Tijuana, Mexico. Also in Cuba, the identification cards made by a Koreans' association in 1943 have been found, along with the early settlement locations of Korean villages in Matanzas, showing Korean immigrants' life conditions there.

There is a seven-story building, which was used as the office for the Korean provisional government for the independence in Paris, France, between 1919 and 1920.

The building had been occupied by French commercial shops and companies and residences over the past years.

The Korean Embassy in France will hold a ceremony to place a signboard indicating the office for the Korean independence activities in France at that time to honor Koreans' undaunted spirit for liberation on Wednesday. Ambassador Ju Chul-ki to France told the Yonhap News Agency, that after the Korean provisional government in exile waged a fight against the independence movements mainly in Manchuria and Siberia, Korean fighters began resorting to diplomatic ways to seek the nation's independence in 1917.



“This site is believed to be the first attempt by the Korean interim government at that time, which was motivated by Wilson's so-called principle of self-determination,” he was quoted as saying. The movement was inspired by the principle of self-determination of nations enunciated by then U.S. President Woodrow Wilson at the Paris peace conference that followed the end of World War I.

The Korean delegation headed by Kim Kyu-sik, an independence fighter, appealed to the conference organizers in 1919-20 in the Paris-based office there.

The March 1 Independence Movement, encouraged by Wilson's 14-point proclamation and the 1919 Paris Peace Conference, cost Koreans dearly.

Hundreds of thousands of students led by Christian pastors and professional men waved homemade national flags called “Taegukki,” and shouted “manse,” which means “Long Live Korea.”

Japanese police and troops attacked and burned Christian churches, fired on unarmed students, and arrested and tortured the marchers. About 6,670 Koreans were shot dead or beheaded, 14,611 wounded, and 52,770 arrested.

Source:

Chung, Ah-young (2006, February 28). *Independence Movements Took Place Worldwide*. Retrieved July 10, 2006, from Hankooki.com - The Korea Times Web site: <http://times.hankooki.com/lpage/nation/200602/kt2006022819270211960.htm>

HANDOUT 4: SHORT ANSWER QUESTIONS

Name _____

Period _____

Date _____

March 1st Independence Movement

Directions: Answer the following questions in complete sentences.

1. How are the following words of Jung Mong Ju, written in the fourteenth century applicable to the March 1, 1919 independence movement?

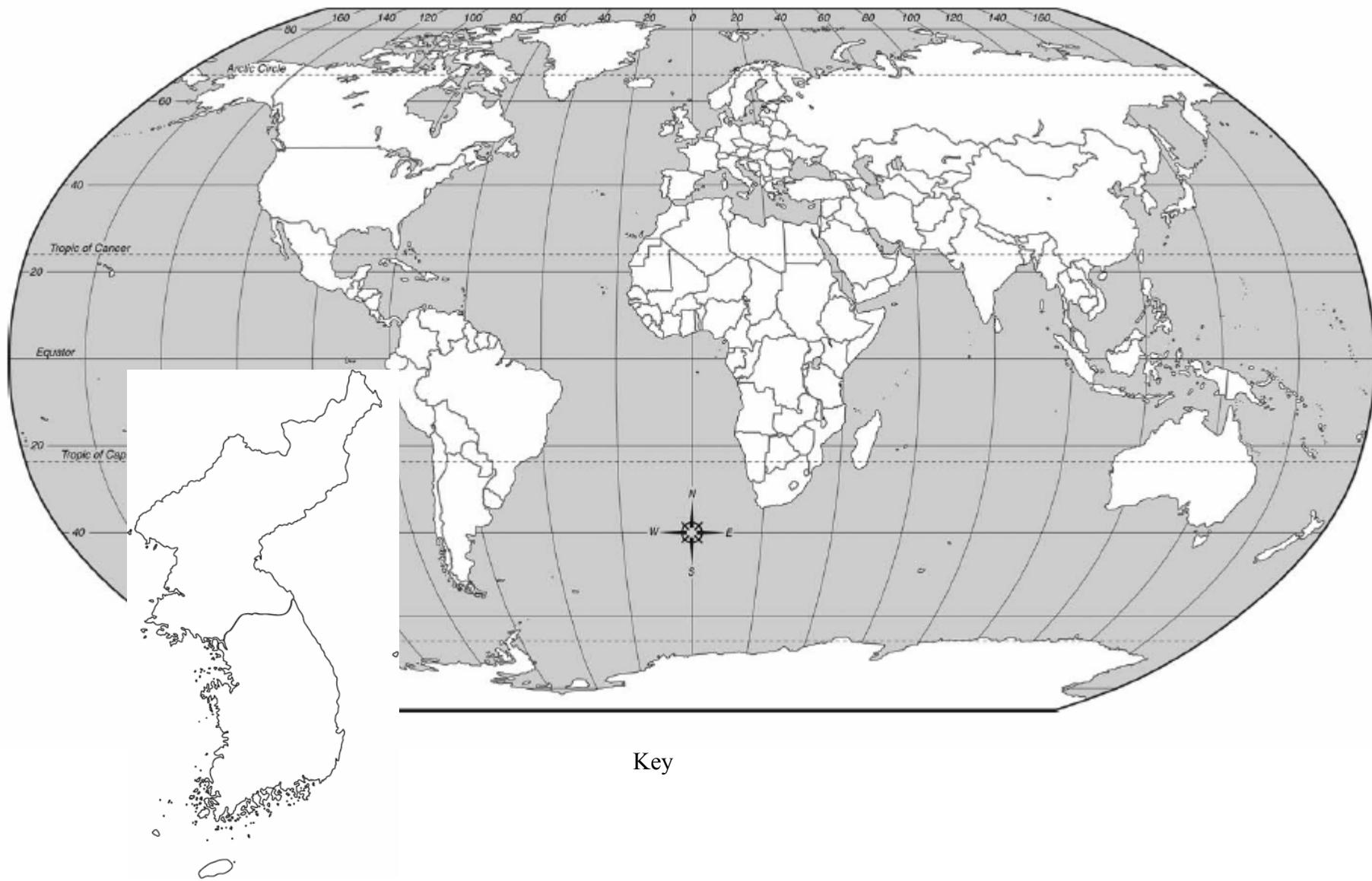
My body may die, again and again
One hundred times again, and
May turn into but a pile of bones and dust,
My soul may or may not live on, but
My loyalty to my country shall remain unchanged for ever.

Jung Mong Ju (1337-1392)
Koryo scholar

2. What were the motives behind Japan's occupation of Korea? What actions did they take to gain control of Korea? Did any of them have a positive impact on Korea? If so, which ones and how?
3. What was the connection between Wilson's Fourteen Points and the March 1 Independence Movement?
4. What was the significance of the March 1 Independence Movement? How do you think it impacted the future of Korea?

Name _____
Period _____
Date _____

World Countries



Key