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Revolutionary actions for independence and religion in Korea

**SUMMARY**

This article examines the role of Protestant Christianity in Korea from the time of its introduction in 1884 to the modern era. This faith became the reason of modernization in the closing years of nineteenth century. It also emerged as a nationalistic during the Japanese colonial rule from 1910 to 1945. In 1960s and 1970s, it became submerged in the social and political climate obsessed with the pursuit of economic development. Through all these times Protestant Christianity in Korea has gone through many stages. It was transformative in the beginning, during the middle period it presented itself as a prominent nationalistic and now it has become a dominant as a religious group.

The article further tells about the March first movement in 1919. This movement is also called as Samil Independence movement. This movement was the series of demonstrations for the national independence of Korea from Japan. This movement officially started on first March in Seoul the capital city of Korea and soon it was spread all over the country. During the movement many people lost their lives. Approximately, twenty lac Korean people participated in more than fifteen hundred demonstration. Japanese police and soldiers almost killed seven thousand people and sixteen thousand people were injured. Many people got arrested as well of whom around ten thousand people were tried and convicted. Many private houses and churches were destroyed by fire and finally after twelve months Japanese were able to stop the movement. Initially the movement was started by thirty three Korean cultural and religious leaders and although the movement failed to accomplish its end goal which was the national independence for Korea but the movement played a significant role in strengthening the national unity which ultimately led towards the Shanghai of the Korean provisional government. This movement also helped the Korean nation to enhance the rise of communist party and today first March is a national holiday in both North and South Korea.

People cannot live on food alone they have to develop good moral values as they pursue the life-interests. During the process of pursuing, human beings develop their capacities to the highest extent. The good deeds of people should be purely done on the basis of positive thoughts and not for egotistic purpose. Life interests without having any spiritual meaning or positive approach are completely lame and provide no benefit to the individual and to the nation.

**Critical Thinking**

According to my point of view, Protestant Christianity gave Korea its first transformative outlook and played an important role in the independence. Religion in Korea is perceived as a social physiological means for living a comfortable life in this world. I think today protestant Christianity is not about to win the women and men to the churches but to develop the deepest ethical values in their day to day life which symbols the values of Christian religion and leads towards a good Korean society.

I think Protestantism took a leading role in the first March movement and stood greatly. Protestantism recovered the lost appeal among the Korean population and a new upturn in its membership was emerged concretely. The curve representing the total number of Southern Methodist members and probationers in 1910 was steadily going downward but in 1920 the curve sharply moved upward again and within five years the net gain reached one hundred and two percent. The independence movement urged the rapid growth period in the churches of Korea. The transformed trust and acceptance in Koreans was being appreciated by the missionaries and they also remained neutral in the political actions. They were looked as a friendly and polite spirits. Eventually, Protestantism gained a greater place in the hearts of Koreans and they considered it as a legitimate religion. According to my critical thinking, Koreans contributed with great passion and provided great struggle for the political freedom from Japanese and Protestantism helped in acquiring the nationalistic credentials for Korean nation. After the time when the horrible nightmare of Japanese hold was ended such Protestantism credentials stood steadily. After the Korean War from 1950 t0 1953 the South Korea was rapidly industrialized and millions of lost people migrated back to cites in search of work and jobs hoping foe new life with structures and structures in the midst. The protestant proselytizers vigorously engage themselves in their work and paid none attention towards the taunts received by the people. Many individuals think Protestantism as a foreign religion in Korea and thought that protestant proselytizers were distributing a foreign religion in Korea. The time when March first movement ended as an event immediately after that the movement began to emerge as a national monument. Protestantism spiritual interests became well associated with the real interest of the Korean nation and it is an association that played a role of key factors in the rise of Protestantism in Korea.