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REEVALUATION OF “THE POLICY OF DIVISION OF MISSION FIELD” IN KOREA

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ABSTRACT

Since the founding of the Joseon Dynasty in the 14th century, Korea's politics, economy, society, and culture have been maintained with Seoul as the center. If a big metropolitan city develops with Seoul as its center, there will be functional benefits such as the handling of a host of tasks in the same place. But on the other hand, it will hinder the balanced development of the country and come with various ramifications, including a decline in the population in the provinces. To ensure the balanced development of an ideal nation, two elements are absolutely necessary. One is human resources, and the other is material power. In essence, human resources are of utmost importance when they take up the roles of outstanding leaders who serve each region, and material resources function as an economic system to support the people of the region and help them live prosperously. This model of balanced development can be found in "the Policy of Division of Mission Field," which was implemented by Western missionaries. The purpose of this study is to analyze the reasons, processes, and outcomes of this model. Based on current research, an argument is also made that the negative views of this model are worth revising and challenging. Previous research on Korean mission field division policy has been somewhat negative toward this model.

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1. INTRODUCTION

The proverb "Send people to Hanyang (Seoul) and horses to Jeju" has been ingrained in Korean society since the 14th century, when the Joseon (Korea) Dynasty was established (Lee, 2022). This proverb implies that in order to be successful in life, one must move to Seoul, Korea's capital, and since Jeju Island is the home of the horses, they must live there. What is the reason behind the fact that the majority of Koreans desire to live in Seoul? On March 21, 2022, the Seoul Shinmun, one of South Korea's representative newspapers, provided a concise answer to this interesting question: "75% of the top 1% earning individuals work in the metropolitan

Seoul area" (Lee, 2022).

Seoul is the center of Korea's politics, economy, society, and culture, and because wealth, honor, and power emanate from it, the majority of Koreans favor it, and this trend is expected to continue in the future. When cities develop around Seoul and only their outstanding talents become high-income earners due to access to higher education at prestigious universities, the regional imbalance tends to worsen. This eventually will lead to an extinction crisis for the provinces. However, in the late 19th and early 20th centuries, historical events occurred that broke this old Korean tradition and helped the region become conducive to a balanced development between central and local areas. These events were pioneered by Western missionaries in accordance with "the Policy of Division of Mission Field" (PDMF) of Korean Protestant churches and were materialized through church planting, school education, and hospital ministry.

Nevertheless, the PDMF practice was often interpreted as a form of Western imperialism. In a study submitted as a doctoral dissertation at Harvard University, the ministry of Western missionaries at the time was compared to that of Japanese imperialists enslaving Koreans: "Christian missionaries and Japanese colonizers, both of whom tried to inculcate new ideas and values in Korea . . . both missionaries and Japanese tried to create new identities for Koreans, and Korean Christians had to configure their own identity, living among and having frequent intercourse with both foreign masters" (Matsutani, 2012: 5). Prominent scholars of Korean church history also correlate the painful division in the Korean Protestant Church with the PDMF, which was promoted by Western missionaries. In particular, they claim that the early development of Korean Protestantism was greatly influenced by the doctrine of individual churches that were characterized by American-style freedom and openness. After independence from England, the United States separated religion from politics and did not accept the national church system of England's Anglican Church. As such, the United States established a tradition of American-style denominationalism wherein churches were freely established, developed, and sometimes separated in line with individual preferences (Marty, 1984). Thus, this American denominationalism greatly undermined the one, holy, cosmic unity of the Church's beautiful tradition: "Different theologies were imposed according to the theological characteristics of the mission societies. It is reasonable to point out that the conflict over church authority due to local color in the 1930s was the cause of the church division after liberation [from Japan]" (Lee, 2011; Oh, 2017). In a similar way, Jin-ho Zong also argues that "in the northwest region, Pyongan-do and parts of Hwanghae-do, influenced by conservative American missionaries, and the northern provinces, influenced by relatively progressive Canadian missionaries, were separated into east and west yet again due to missionary division policy. So, Christianity and socialism were reorganized into a conservative coalition and a progressive coalition" (Zong, 2021).

These interpretations deserve to be respected because there are certain grounds that are difficult to deny or overlook. In other words, despite avoiding the usage of the phrase "cultural imperialism" when criticizing the division of the early Protestant mission field, they indirectly pointed out several dark sides of Western cultural imperialism. Then why do they perceive the division of the Korean Protestant mission field as a form of cultural imperialism? Generally, cultural imperialism is considered the imposition of a politically and economically powerful country on a relatively weaker country with its own culture. For example, the self-professed Western "custom, tradition, religion, language, social, and moral norms [can be instilled into underdeveloped countries], transforming or replacing aspects of their culture, thus forcing authority over their own way of life" (Tobin, 2023). According to this definition, missionaries who spread Protestantism among the Korean people not only shared the gospel of Christianity but also their way of life while fellowshiping with Koreans. If they ignored the free will of Koreans and imposed Western morality upon them, it would be a classic example of cultural imperialism. Moreover, during religious events, the replacement of doctrines or rituals of each Protestant denomination with alternatives that ignored Korea's traditional religions was sometimes seen as cultural imperialism (Chung, 1995; Go et al., 2021). Furthermore, the arbitrary division of the land mass of Korea by missionaries and their religious governance without the participation of Korean representatives may also be perceived as an aspect of cultural imperialism if misunderstood. It is not possible to prove that none of these mistakes were made by the missionaries. However, the close scrutiny of these missionaries' PDMF demonstrates that there are no bigger problems beyond the aforementioned points addressed by various scholars. Therefore, this study seeks to find the missionaries' greater contributions to Korean history as opposed to their mistakes and insists that their ministry be evaluated fairly.

2. METHOD

In this study, the methodology includes investigating and analyzing four areas. Firstly, the PDMF in Korea will be explained in detail. Subsequently, the historical circumstances in which this policy emerged, the

development of the PDMF, and the analysis of its results will be highlighted in turn. Finally, in dealing with this process, the study area is streamlined since it is impossible to cover the numerous mission areas in this study. Therefore, the focus will be on the Jeonnam region, which was the most neglected place in Korea at the time, while other regions will be briefly addressed when necessary (Chung, 2016; Go et al., 2021). As for the implications of this study, it is hoped that more detailed research may be encouraged on the positive results of the PDMF in Gyeongsang (the southeast region), the other neglected area of Korea that has not been sufficiently studied.

3. THE PDMF: ITS BACKGROUND AND DEVELOPMENT

In 1884, after Horace Allen (1858–1922), a medical missionary of the American Northern Presbyterian Church (ANPC), entered Korea, several Western missionary organizations, such as the Methodist Mission Society, began to work in the region (Kim & Chung, 2021). To facilitate effective missionary work, missionaries needed to coordinate between each mission society, preventing unnecessary competition and the concentration of financial and human resources in specific areas. Against this backdrop, discussions emerged pertaining to the division of mission areas (Kim, 1992; Byun, 2003; Lee, 2011; Cha, 2012; Go et al., 2021). But the actual tangible result would be called the "Territorial Partition Agreement between the Methodist Episcopal Mission and the American Northern Presbyterian Mission" in 1893:

(1). We advise that . . . open ports and towns with a population exceeding 5,000 shall be open for common occupation . . . (2). When the missionary in charge of the district determines a town of less than 5,000 inhabitants to be a sub-station . . . it is deemed occupied and another Mission may not begin work there; but the discontinuance of work for six months shall leave it an open field. (3). Societies wishing to begin new work or to extend must consider unoccupied territory to speedily cover the whole field. (4). We recognize the inherent rights of every church member to transfer his membership to another denomination; but persons who are recognized as members or candidates of a church shall not be received by another church without a letter of recommendation from those in charge. (5). That we mutually respect the acts of discipline of the various churches. (6). Helpers, students and assistants in any department shall not be received in any capacity by another Mission without the written consent of the person supervising them. (7). That, as a general rule, books shall be sold and not given at uniform prices (Paik, 1929: 449).

Methodist bishop Randolph Foster (1820–1903) opposed the agreement, which prevented its implementation by the Korean Methodist Mission. However, the representatives of various mission societies in Korea (ANPC, American Southern Presbyterian Church (ASPC), Australian Presbyterian Church, Canadian Presbyterian Church, American Methodist Church in the North, and American Methodist Church in the South) “met for two days on September 16 and 17, 1909, to conclude the Comity Arrangement” (Lee, 2011; Go et al., 2021). This was a very polite agreement due to the level of mutual respect and concession between the mission societies:

The ANPC is in charge of Ganggye, Seoncheon, Pyeongyang, Jaeryong, Seoul, Cheongju, Andong, Daegu, Hwanghae-do, Pyeongan-do, and parts of Chungcheongbuk-do and Gyeongsangbuk-do. The ASPC takes charge of Jeonju, Gunsan, Mokpo, Gwangju, Suncheon, and parts of Jeolla-do, including Daejeon, Buyeo, and parts of Jeju Island, while the Canadian Presbyterian Church takes charge of Hamgyeong-do, and the Australian Presbyterian Mission takes charge of Busan, Jinju, Masan, Geochang, and Tongyeong, and other Gyeongsangnam-do regions. In addition, the American Methodist Missionary Society took charge of parts of Pyeongan-do, Hwanghae-do, Gyeonggi-do, Chungcheongbuk-do, Gangwon-do, including Yongbyon, Haeju, Pyeongyang, Seoul, Incheon, Wonju, Yeongwol, Chungju, and Wonju . . . three city areas, including Seoul, Pyongyang, and Wonsan, are places where two or more missionaries jointly conduct missionary work, and the rest of the regions are largely avoided. Other denominations, such as the Baptist, Holiness Church, Salvation Army, and Anglican Church, do not participate, and these denominations freely preach (Lee, 2011).

4. ITS APPLICATIONS

Evangelism

In general, mission division policy can be considered successful in many ways (Kim, 2010). In fact, the division of the mission field served as an important opportunity for the dissemination of the gospel throughout Korea (Kang & Chung, 2013). A representative example is the "Saving One Million Souls Movement" in 1909–1910. All missionary societies in Korea cooperated with each other to promote this movement. As a result, all

mission organizations and Korean Protestants preached the gospel in every part of their designated area. (Davis, 1910; Kim & Chung, 2014; Kim, 2017; Kim, 2021).

Another example of the fruition of the PDMF was the non-denominational Ella Thing Memorial Mission, which was established in 1895 with the personal support of the Clarendon Street Baptist Church, an affiliate of the Northern Baptist Church in the United States (Oh, 2017). This mission society dispatched a couple of Edward Pauling missionaries to Korea to establish its first Baptist church in Bukok-dong, Ganggyeong-eup, Chungcheongnam-do, which functioned for about 6 years (1895-1901) bearing amazing fruits of missionary work. Pauling's Chungcheong-do ministry was the merit of the PDMF which pursued remote evangelism from the beginning. It employed a very desirable missionary strategy as a latecomer to missions to spread the gospel to its barren areas while avoiding unnecessary competition between denominations (Kim, 2010; Kim et al., 2022b). Due to the dedication of this mission, Malcolm Fenwick (1865-1935) later worked here and contributed greatly to the formation of the Korean Baptist Church and the establishment of an indigenous and self-supporting Baptist Church in Korea. Fenwick's arrival in Korea in December 1889 was fueled by his desire to preach the gospel, which led him to establish 200 churches despite the absence of denominational support; Fenwick was quite accomplished in comparison to other missionaries in terms of indigenous missions that he worked on without any assistance from others (Ahn, 2019).

One more example may be a campus ministry founded by a Korean pastor Samuel Lee (1931-2002), a graduate of Korean Presbyterian Seminary, and Sarah Barry (1930-), a missionary from the ASPC (Chung, 1992; Chung, 2003; Barry, 2007; Lee, 2020). In 1955, Barry came to Gwangju Mission Station, the provincial capital of Jeollanam-do at the time, according to the PDMF, as she belonged to the ASPC. Before she became a missionary, she studied chemistry at the Mississippi State College for Women in the United States, where she participated in a vigorous Christian student movement as the President of the Student Christian Association. She also studied the subject of education at the Presbyterian School of Christian Education (1951-1952), and served as a full-time minister of the Westminster Fellowship on a college mission at the University of Mississippi, and overcame white supremacy in the American South through utmost faith. During this time, she accepted that her calling was in world missions and studied theology at the Biblical Seminary in New York (1954-1955) to prepare thoroughly before going out as a missionary.

After arriving in Gwangju, she learned Korean and toured rural areas near Gwangju in her spare time to preach the gospel or visited the Jejung Hospital, which was built by the Gwangju Mission Station of the ASPC, to comfort and counsel patients. She was convinced that Korea's future would ultimately be determined by true and capable leaders (Chung, 1992; Chung, 2001; Chung, 2003; Barry, 2007; Lee, 2020; Chung et al., 2021). This was something she learned through her American mission work during her college days. Just as the influence of one leader, Abraham Lincoln, eventually led to the great history of the liberation of slaves in the United States, in Korea, nurturing future leaders was considered the most important mission work (Chung, 1996; Jeong et al., 2021b). Coincidentally, she met Pastor Lee, a Korean with a similar mindset, and both of them established the Christian Student Center (CSC) in 1961 for students of the two largest universities (Chunnam National University and Chosun University) in the South Jeolla region. Pastor Lee was very capable and had the heart of a shepherd who loved the young (Chung, 1991; Seon & Chung, 2021). Barry said about Lee: "He has shown real faith, zeal, and imagination in plunging into the tremendous task that is before us" (Barry, 2007: 16). After the Korean War (1950-1953), many young people joined the student uprising on April 19, 1961, to expel the dictatorial Syngman Rhee regime, but instead of establishing a democratic government, a military revolution broke out on May 16 of the same year, adding to political confusion. Lee saw that the college students were in despair. So, Lee and Barry initiated a new Christian student movement that specifically worked to inculcate dreams and visions in college students. To focus on the university student movement, the existing CSC was changed to the University Bible Fellowship (UBF) in 1962, and their gospel sharing ministry was not limited to Gwangju but expanded across Korea. Lee met with academic deans from Chunnam National University and Chosun University on behalf of Barry, who did not have enough knowledge about Korean culture and Korean universities, and had Barry teach English and Biblical Literature to the English departments of these two universities, and many college students began to flock to UBF:

I [Barry] am teaching 4 hours in the English department of Chunnam University . . . 2 hours of English Conversion to freshmen and 2 hours of Biblical Literature to juniors. In addition, I have English Bible classes every day here at the Student Center [UBF]. These classes are for college students and between 40 and 60 attend each day (Barry, 2007: 18).

When the UBF student movement bore fruit, Lee introduced it to students at Seoul National University, Korea University, and Yonsei University, the most prestigious universities in Korea from 1966, and received enthusiastic responses from them (Lee, 2020; Seon and Chung, 2021). What is important to note here is that

almost all of the UBF leaders in this pioneering period who preached the gospel to the students of prestigious universities in Seoul were from universities in Gwangju. Lee and Barry demonstrated that anyone with the heart and ability of a shepherd, a love for students, and a godly personality can transcend both time-honored regionalism (a traditional socio-mental Korean prejudice) and preferential treatment for top-tier university graduates from Seoul (Chung et al., 2021; Kim et al., 2022b).

General Public Education

Korea was under Japanese colonial rule from its invasion in 1910 until its liberation in 1945 (Chung, 1988; Seok et al., 2020; Kim & Chung, 2023). However, Japan's rule over Korea began immediately after Japan's victory in the Russo-Japanese War (1904-1905). Therefore, missionaries in Korea could do their mission work under the condition of cooperating with the Japanese government's prohibition on involvement in Korean politics. At that time, public education in Korea was backward to the point of being disastrous. Only boys from wealthy families were permitted to learn Confucian classics (Chung, 2016; Jeong & Chung, 2022). However, for girls, regardless of social status, even these doors of study were typically closed. Presbyterian and Methodist missionaries followed the MFDP and established mission schools in their appointed areas. According to data from 1909, "there were 501 Presbyterian schools and 158 Methodist schools, and thus, Christian schools accounted for 97% of all private schools" (NHCC, 1987: 270-271).

Let us look at missionaries' educational policies, subjects, and outcomes with examples from Gwangju Soong-il Boys' School and Speer Girls' School, both belonging to the ASPC and located in the southwestern part of Korea (Go et al., 2021; Jeong et al., 2021a). These two schools were established in 1908 at the home of missionary Eugene Bell (1868–1925), who was called the father of the Honam (southwest region of Korea) mission and was deeply respected (Seo & Chung, 2021). As the news spread that children's education was being conducted by Western missionaries and the number of students increased, these two schools were eventually converted into organized and systematic educational institutions for elementary, middle, and high school students. Robert Knox (1880-1959), a graduate of Princeton Theological Seminary, served as the 2nd principal of Soong-il School. By 1912, he managed to establish "a dormitory with 12 rooms in order to house boys attending from far away, and in May of the same year, the school was accredited as a 4-year high school and a 6-year elementary school" (Jeong et al., 2021a: 757). For the girls' school, the second principal was Anna McQueen (1883-1964), who managed to bring in a donation of \$5,000 in the US, which she used to build "a three-story gray brick building" in the ASPC Gwangju Mission Station area, and in order to honor the donor's will, the school's name was changed to "Jennie Speer Memorial School for Girls" (Jeong et al., 2021a: 758). Upon the completion of Speer Girls' School in 1911, there were about 70 students. Missionaries played an important role in breaking away from the Confucian elite education of traditional male-dominated Korean society. In particular, this change was driven by opening educational opportunities to women, which was a clear announcement that a new era had arrived for girls in Gwangju and Jeonnam Province. This kind of education proved to be a miracle for the residents of Jeonnam, which had not been in the limelight as a marginal area of Korea, since missionaries provided universal education that was not tied to social status or gender.

Another notable contribution of missionaries' education was that they led the popularization of the Korean language by encouraging students to read the Bible that was already translated into Korean and using it in all devotional worship services (Chung, 1992; Seo & Chung, 2021; Kim & Chung, 2023). Furthermore, through social science subjects (English, science, mathematics, history, geography, literature, and sociology) taught by missionaries, American-style democracy, freedom, and equality were disseminated (Go et al., 2021). Students learned that it was possible to undertake leadership roles in society by developing knowledge and personal character (Jeong et al., 2022). John Talmage (1884-1964), a graduate of Princeton Theological Seminary and the 3rd principal of Soong-il School, confidently criticized Japan's domination of Korea as a self-righteous evil act of imperialism that modern civil society could not tolerate, instilling national pride in Korean students. It made them dream of future independence:

From ancient times the Koreans have been an independent race. The Japanese by their suppression of free speech have tried to make the world believe that the Koreans appreciate very much their privilege of becoming subjects to the Japanese emperor, and that they are responding rapidly to the Japanese efforts to amalgamate the two countries. The Korean people have a distinct culture, which manifests itself in distinct architecture, clothing, customs and language. They have for three millenniums resisted Chinese culture infiltration (Talmage, 1947: 5).

Although Talmage did not spearhead the Korean independence movement, his ideas seemed to have influenced the teachers and students of the Gwangju Mission Schools. Realizing the influence of these

missionaries, Terauchi (寺内正毅, 1852-1919), the first Governor of Korea, said that private schools trained in the Christian spirit were the biggest obstacle to the colonization of Korea. In August 1911, Terauchi proclaimed "the Korean Education Ordinance" and tried to facilitate the training of faithful imperial citizens as an indicator of Japanese education in Korea (Kang, 2007). Japanese imperialists recognized Korean students from mission schools as a potential force against Japan since they learned the ideas of freedom and independence based on Western democracy (Chung, 1987; Chung, 1988; Jeong et al., 2021a). In fact, when the Korean independence movement unfolded in 1919, the teachers and students of these mission schools played a big role. The Japanese colonial government mobilized the military and police to suppress the movement. In the Gwangju area, around 100 leaders were arrested and suffered in prison, of whom 17 were from Speer School and 28 were from Soong-il School (Jeong et al., 2021a).

In short, in Korea's modern history, these two Christian school graduates exerted a great influence for the better. Jung-hwan Cho, as the first foreign minister after the establishment of the South Korean government, played a major role in bringing Korea to the international community. Young-wook Choi took care of the lives of Jeonnam citizens as the Governor of Jeonnam Province during the US military government (1945-1948). In the YMCA and YWCA Gwangju branches, Soong-il and Speer Mission School graduates acted as Christian leaders, participating in the joys and sorrows of the residents of Gwangju and Jeonnam and improving their lives during the Japanese rule and the Korean civil war.

Hospital Ministry for Hansen Patients

There were outstanding doctors and nurses among the ASPC missionaries who entered Jeonnam Province due to the division of the mission field (Chung, 2016; Kim et al., 2022a). Because of these medical specialists, hope was instilled in Hansen patients, who were recognized as incurable patients in Korea at the time. One missionary who directly observed the suffering of the Hansen people wrote:

Three forms of leprosy are recognized. In the first form . . . the whole body becomes white and scaly . . . In the second form the hands and the feet at first lose their feeling, then become gradually paralyzed, and finally are liable to sluff off . . . A third form is called the "tubercular form" and is distinguished by horrible swellings of loose skin . . . Victims among the poorer classes . . . were deserted by their mates and their families. . . their appearance often seemed hardly human (Talmage, 1947: 57-58).

As pointed out above, Hansen patients were isolated from Korean society and were ostracized as social outcasts; they wandered in the mountains or fields awaiting death or toured various houses begging for a living. However, a miracle occurred to improve these horrible conditions. Wiley Forsythe (1873-1918), who was in charge of medical mission work in Mokpo as a member of the ASPC, rode a horse to Gwangju to treat a fellow missionary's pneumonia and met a woman suffering from leprosy by the roadside in Yeongsanpo near Gwangju (Seo et al., 2022). He felt indiscriminate compassion for the woman and rode her to Gwangju's Jejung Hospital on his horse, just like Jesus in the New Testament. However, medical staff and patients at the hospital refused to admit the patient for fear of Hansen disease transmission. Reluctantly, Forsythe took the woman and began treatment at a vacant kiln site near the hospital. He raised the woman's body, wiped the pus from her blood, and created an environment conducive to her rest. Forsythe's hands and clothes were smeared with foul-smelling blood. The people around Jejung Hospital who witnessed this scene were startled, and some even claimed that Jesus was reincarnated as Forsythe. One female missionary said that Forsythe was a good Samaritan, and some were moved by the fact that Forsythe was like a "little Jesus" (Owen, 1909). Above all, the director of Jejung Hospital, Dr. Robert Wilson (1880-1963) was so impressed that he began assisting with Forsythe's treatment. The woman stated that she had been treated as a human for the first time since birth, and she died peacefully after thanking Forsythe.

Following this incident, Forsythe returned to Mokpo to minister, but he became ill with a Korean endemic disease and died on his way back to the United States. However, his influence was so great that Wilson no longer rejected the Hansen patients and began to treat them with care. Most importantly, Heung-jong Choi, a Korean Presbyterian Christian, and missionary Elizabeth Shepping (1880-1934), as well as pastor Talmage, were moved by Forsythe's compassion for Hansen patients and banded together to assist Wilson. Rumors spread that Jejung Hospital in Gwangju was treating Hansen disease, and Hansen patients from all over Korea flocked to Gwangju (Kim et al., 2022a). Choi, who saw this, donated his own large land located in Bongseon-dong, which was a 20-minute walk from Jejung Hospital, and built the first hospital and village dedicated only to Hansen patients in the Honam region. However, this Hansen village could not accommodate all the patients coming from all over the country, so the ASPC Gwangju Mission Station decided to establish a large Hansen

community, Aeyangwon, in Yecheon, the southernmost western region of Korea. Wilson resigned as the director of Jejung Hospital and wisely handled the community from design to completion in consultation with Talmage. He was also a master of fund-raising and an excellent educator (Guk & Chung, 2022). To create this Aeyangwon, many people with specialized skills and occupations were needed. Cutting down trees with saws, laying bricks, hitting the soil, and rubbing cement had to cost a lot of money if they were to be accommodated outside. So, Wilson enlisted the help of volunteers from among his patients who could assist with these tasks. The patients actively participated in this work despite their physical discomfort, and Aeyangwon was created peacefully, like a miracle. Their sense of community came from their Christian faith, and Talmage, who witnessed it, said: "[The patients] achieved world-wide distinction for efficiency . . . I have been amazed at the high standard of brotherhood, honesty, diligence, truthfulness, and decency" (Talmage, 2003: 129).

Briefly said, the PDMF is having a significant positive impact on a large number of Hansen patients who previously believed that death was the only viable option, not only in Gwangju and Jeollanam-do but also across the entire nation. At Aeyangwon, they do not have to wander the streets or beg for food. Even now, patients here continue to freely worship, study the Bible, and share beautiful fellowship while engaging in community work together.

5. CONCLUSION

Korea experienced a politically and socially challenging period that can be summed up by the word "despair" up until the start of the 20th century. It was because Japan succeeded in Western-style modernization in the Far East and enforced imperialism not only on Korea but also on the people of China and East Asia. Korea had to play the role of a logistic base for Japan on the road to East Asia. In this process, many young men became Japanese soldiers or workers in factories. Many Korean farmers faced a difficult economic life after the Japanese took their farmland and turned them into tenant farmers. Many flower-like virgins in Korea were dragged away by the Japanese army against their will and lived a life of sexual slavery. Hansen patients were abandoned by everyone they knew. People avoided approaching these patients, and when they came to beg, they responded with harsh actions that humans must not indulge in, such as insults without any guilt.

At this time, the ASPC missionaries came down to the Honam region, located in the southwest of Korea, to serve the Korean people in need. They would be recognized as outstanding experts in their fields, even if they were evaluated by the world's intellectual and moral standards at the time. Pastors who served the ministry, teachers in charge of general education, and doctors and nurses who treated physical ailments, in particular, were upper-middle-class people who received the best education in the United States and came to this land to disseminate diverse education to prepare Koreans for the future. In order to avoid unnecessary competition and friction in Korea and to make missions more efficient, they divided the mission field and intensively devoted themselves to their ministry. This policy began with good intentions, and as a result, excellent missionary resources were distributed evenly across the local regions, demonstrating Korea's balanced development. An "equal" arrangement of missionary resources as well as mission funds was realized, which had not been seen in hundreds of years of Korean history.

In illuminating the history of these missions, we have discovered valuable and meaningful lessons. At that time, the Yangnim-dong area of Gwangju Mission Station was a gloomy hill where the bodies of the dead were dumped, and it was avoided by all Koreans. It was here that the missionaries built churches, schools, and hospitals to educate Koreans while showing Honam people what it meant to live a new life. Until 1941, Gwangju Mission Station of the ASPC invested over \$1,000, 000 for their ministry and the Koreans of Jeonnam Province. They opened the doors of the churches and welcomed all Koreans, regardless of class, gender, or age. Boys and girls who were educated at the Yangnim-dong Mission Base became the protagonists of the "Korean Independence Movement of March 1, 1919" in Gwangju and modernization in each Jeonnam region.

Hallyu (the Korean wave based on Korean popular culture) is now influencing people all over the world. The energy of Koreans who have overcome all the hardships of the past and accumulated knowledge through continuous education and training is now radiating, giving Hallyu its power. We must not forget, however, that early missionaries provided Koreans with a large portion of their education and training in order for them to achieve this energy. It goes without saying that they were not morally perfect people. Scholars viewed certain missionaries as cultural imperialists. Yet, given the intensity of their devotion to the Korean people and the fruits of their labor, it seems unreasonable to label them as cultural imperialists by emphasizing their flaws. It seems more reasonable to view their relationship with Korean Christians as mentor-mentee or teacher-student rather than master-servant.

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