The Bible Translation and Korean Modernization

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EAP Visiting Scholar & Professor at Handong Global University, Korea

Uris Hall, Room G08
12:14- 1:30 p.m. May 15 (Tuesday), 2014
1. The “Land of Morning Calm” or “Hermit Nation”? No, it was the nation full of fears and crisis.

The Byungininyangyo (丙寅洋擾, 1866) the French army’s invasion & The General Sherman Incident (1866) the French army’s invasion (because of martyrs of the French priests)

The Sinmiyangyo (辛未洋擾, 1871) the United States’ invasion (because of the Byungininyango) Daewongun’s policy of isolationism and anti-Westernization

The Kangwhado Trade treaty with Japan in 1876

The Treaty with the United States, ending centuries of isolationism and Immogunran, Military revolt (壬午軍亂) (1882)

The Gabsin Incident in 1884. Kim Okgyun and other young Reformers’ coup backed by Japan, but failed

First American missionaries arrived in Korea (1884, 1885)
The invasion of the foreign powers
2. Korean Empire (1897–1910)
After the Sino-Japanese War (1894–1895)
• the 1895 Treaty of Shimonoseki stipulated the abolition of traditional relationships between Korea and China
• In 1894–96 Gabo Reform Movement (The Donghak Peasantry War 1894 and Intervention of Chinese and Japanese army; Treaty of Shimonoseki; The Ordinance prohibiting hair topknots; the Assasination of Queen Myeongseong in 1895)

• King Gojong fled to Russian Legation (Agwanpacheon) in 1896
• In 1897, Joseon was renamed the Korean Empire, and King Gojong became Emperor Gojong;
After the Russo-Japanese War (1904–1905). Korea became a protected state of Japan on 17 November 1905 (乙巳勒約)

• the 1905 Protectorate Treaty having been promulgated without Emperor Gojong's required seal or commission
• Japan’s annexation of Korea in 1910 ((韓日倂合條約/ 韓日合邦)
• 3-1 Independence Movement, March 1, 1919
1. Impact of Translation on Modernization in Asia

Japan, Meiji Period 1868–1912

Emperor Meiji

Fukuzawa Yukichi,

Mori Arinori
China’s Self-Strengthening Movement (自强运动), 1861–1895

Kang Youwei, 康有为 (1858~1927)
Liang Qichao, 梁启超 (1873~1929)

西太后 Xī Tàihòu
T'ungwen Kuan 同文館 1862 Datongyishuju大同譯書局, 1897
Impact of Translation on Modernization in Asia

Translation greatly impacted modernization in many Asian countries like Japan, China, and Korea. Korea during its early stage modernization in the late nineteenth to early twentieth centuries. Through translation, Koreans were first exposed to western literature, medicine, education, media, and religion (Christianity), which led to early Korean modernization.
John Bunyan’s The Pilgrim's Progress (천로력명 天路歷程) by G. S. Gale 奇一) 1895
First Korean Hospital run by An American Doctor Horace N. Allen
Kwanghaewon (廣惠院, 1885 Seoul) — Jejungwon (濟衆院)
Medical School- Jejungwon

O.R. Avison became the President of Jejungwon Medical School (Later Severance Medical College) Translated Henry Gray’s *Anatomy* into Korean with Kim Pilsoon (金弼淳) in 1899 and 1900.

O.R. Avison  Kim Pilsoon  First Graduates from Jejungwon
First Newspaper (Hansungsunbo) editing in 1883
First modern school, Yukyoung Kongwon (育英公院, 1886) and the English textbooks and American teachers
Media

Dokripsinmoon (The Independence) in 1896
Religion: Catholicism

Matteo Ricci’s *Tianzhu Shiyi* (天主實義) was introduced into Korea in 1600’s. Many martyrs (first Koran priest Kim Daegeon, a Chinese priest Zhou Wen-mo, French priest Pierre P. Maubant) led explosive increase of Korean Catholics (about 23,000 Korean Catholics in 1866).
Religion: Protestantism

Robert J. Thomas  the first Protestant martyr from Germany
Horace Newton Allen  Medical doctor, diplomat and missionary
Horace Grant Underwood  A Presbyterian Missionary, Educator, Bible translator, publisher of dictionaries (Korea-English, English-Korean)
Henry Gerhard Appenzeller  A Methodist missionary, educator, First Methodist Episcopal Church of Seoul, and Bible translator
2. How Christianity was introduced into Korea
Catholics with the Catechisms and Tracts

Matteo Ricci, an Italian priest in China, wrote *Tianzhu Shiyi* (天主實義) in 1603, in which he argued that (Wutianzhu, Naigujingshusuochengshangdi ye (吾天主, 乃古經書所稱上帝也) (Professor Jing Li) Christian God is the same as Shangdi in Confucianism), a kind of Confucian-Christain syncretism. He met a Korean official named Yi Sukwang (李睟光) and gave him a copy of *Tianzhu Shiyi*. Yi introduced the book into Korea in his book *Jibongyuseol* (芝蜂類說, 1614) and influenced many Korean silhak scholars such as Heo Kyun (許筠), Yiik, Yi Byuk, Yi Seunghoon, Jung Yakyong.

Matteo Ricci

Yi Sukwang
Catholicism in Korea

Yi Seunghoon (李昇薰, 1864 ~ 1930) was first baptized a Catholic in Beijing in 1784 and built the first Korean Catholic church in 1785. Zhou Wen-mo (a Chinese priest) secretly ministered to Catholic in Korea in 1794. Kim Daegeon became the first Korean priest in 1844. Many Koreans became Catholic but hundreds of them were martyred in 1801; thousands of Korean Catholics were martyred in 1801, 1839, 1846, and 1866.
First French Priests Martyred in Korea

In 1836 the first French priest Pierre P. Maubant came to Korea and taught Choi Yangup, Kim Daegeon and Choi Bangjae, and there were about 9,000 Korean Catholics. In 1837 Chastan P. and Imbert L. also arrived in Korea. They all were martyred with other 100 Korean Catholics in 1839.
First French Priests Martyred in Korea

In 1852 Father Mastro, in 1854 F.S. Jansou came to Korea and in 1855 five more priests arrived. In 1856 they established Baeron Catholic Seminary and taught 10 students. The number of Korean Catholics increased 13,000 in 1857, and 23,000 in 1866 (12 priests).
But from 1866 Daewongun began to persecute Catholics in Korea, owing to various foreign countries’ invasions. Beginning in 1866 to 1873, 9 priests and about 20,000 Catholics were executed by the government.
Catholics without the Bible

Since Yi Seunghoon was first baptized and built the first Korean Catholic church in 1785, Catholics evangelized without the Bible for 126 years until 1910, when the first four gospels were translated. The Whole New Testament was translated in 1941, and the whole Bible in 1977 with the Protestants as an ecumenical movement. They have their own Bible (성경) only on Oct. 10, 2005.

Cardinal Kim Suwhan with the newly published Catholic Bible (성경, Sungkyung)
2. How Christianity was introduced into Korea
Protestants with the Bible

Murray Maxwell and Basil Hall, the British captains, landed Maryangjin and presented a Bible to Cho Dabok, a local governor, on September 5, 1815 (Maybe King James Version)

Karl Friedrich August Gutzlaff, a German missionary, visited Jangsangot and Godaedo (July 17- August 11, 1832) He gave the Island people potatoes, medicines, and the Bible. (Chinese Bible)

Robert J. Thomas aboard the General Sherman was killed by (Koreans or a soldier?). Before his death he gave the Bibles to some of them in August 1866. The First protestant martyr? (Chinese Bible)
John Ross, a Scottish Missionary to China

John Ross (1842-1915) was a Scottish Protestant missionary to Northeast China (Shenyang) and Manturia. He also visited Korea and translated the first Korean New Testament ("Luke" and "John") with John McIntyre and Koreans (Yi Eung-chan) in 1882, the Whole New Testament in 1887. He wrote the first Korean grammar book, *Corean Primer*, and a Korean history, *History of Corea*, etc.
Colporteurs in Korea

Through many colporteurs the books of Luke and John were sold to Koreans. The first colporteur (kwonseo; bookseller) was Seo Sangyun, who sold 500 copies of the books. Later men and women colporteurs played a great role of introducing Korean Bible to the people of northern Korea.
Colporteurs played a great role of spreading the Bible throughout Korea; they not only sold the Bible but also evangelized wherever they went, whomever they met. If anyone had no money to buy the Bible he or she exchanged their crop or rice with the Bible.
Early Protest Missionaries

**Horace Newton Allen**, 1858~1932. The Jejungwon Founder, Missionary,

**Horace Grant Underwood** 1859~1916. A Presbyterian Missionary,
Educator (Kyungsin School 1885, Yeonhui School; 延禧專門學校 1886)),
Bible translator, publisher of dictionaries (Korea-English, English-Korean)

**Henry Gerhard Appenzeller** 1858~1902. A Methodist missionary,
educator (Baejae Hankdang (培材學堂 1887), First Methodist
Episcopal Church of Seoul, and Bible translator, founder of a Christian
Journal and newspaper
History of the Korean Bible Translation

History of the Korean Bible Translation

1-2 John Ross’ Version 1887
History of the Korean Bible Translation

2. Yi Sujeong’s “Mark” 1885 and “Matthew” 1886
Early Term Question in China

1. From 1637 to 1742: Matteo Ricci and the Jesuits; Shangdi (上帝, Sovereign on High) and T’ienzhu (天主, the Lord of Heaven)
2. The 19th century, James Legge of the London Missionary Society advocated Shangdi; a majority of American missionaries favored Shen (神, a generic term for god).
3. Variety
   1) The Shen group: 神, 真神, 真活神
   2) The Di group 上帝, 神天上帝, 天上上帝, 真神上帝, 神天大帝, 天帝, 天皇,主宰, 真宰
   3) The Tain group: 天, 上天, 神天, 天父
   4) The Zhu group: 天主, 神主, 真主, 上主, 天帝神主
Early Term Question in Korea

These three Chinese theistic terms (神, 上帝, 天主) were imported into the Korea mission field. John Ross (from Scotland) of the United Presbyterian Church in Manchuria, in his first Korean New Testament (1877-1887), translated the name of God into Hananim(하나님), the Supreme Lord of Korean indigenous religion, on the basis of the Shangdi edition of the Delegates’ Version.


The need to choose between the these Korean theistic terms, derived theologically from the three corresponding Chinese theistic terms, consequently triggered the term question in Korea from 1882 to 1911.

Hanǔnim (하늘님, Heavenly Being), hanနnim (하느님, the Heavenly Being), and hananim (하나님, the One and Only Being).

*The Catholic Bible adopts Cheonju (天主) and hanǔnim (하느님) only.*
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*Sung-Deuk Oak’s The Making of Korean Christianity (2013), p. 317*
TABLE 2
Examples of the Korean Terms Adopted by the Ross Version, 1887

<table>
<thead>
<tr>
<th>King James Version</th>
<th>Delegates’ Version (1852)</th>
<th>Ross Version (1887)</th>
<th>Old Version (Seoul, 1904)</th>
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<tbody>
<tr>
<td>God</td>
<td>上帝</td>
<td>하나님</td>
<td>하나님</td>
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<tr>
<td>The begotten son</td>
<td>獨生子</td>
<td>외야말</td>
<td>독생즈 [獨生子]</td>
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<td>Passover</td>
<td>蹊越節</td>
<td>남년절</td>
<td>유월節 [蹊越節]</td>
</tr>
<tr>
<td>The righteous</td>
<td>義人</td>
<td>올운자</td>
<td>의인 [義人]</td>
</tr>
<tr>
<td>Prophecy</td>
<td>預言</td>
<td>밀이말홈</td>
<td>예언 [預言]</td>
</tr>
<tr>
<td>Prayer</td>
<td>祈禱</td>
<td>빌다</td>
<td>기도 [祈禱]</td>
</tr>
</tbody>
</table>
Debates on the Korean Bible translation

1. First Round between John Ross and Underwood from 1887 to 1892

Underwood (American protestant, ABS(American Bible Society) led by H. Loomis, in Seoul, with Learned scholars=the Seoul Camp
vs.
John Ross (British Presbyterian, BFRS(British and Foreign Bible Soceity) led by Bryant, in Shenyang, with Merchants=the Northwestern Camp

Result: (1) The newly coined words and terms by Ross for the sake of common people were adopted in the new versions of the Korean Bible. (2) There was a kind of cooperation between British and American Bible societies. (3) Gradually, however, American missionaries took the initiative in the Bible translation. (4) 하나님 (later 하나님, 하느님) and cheonju (天主) were chosen as the term for God. (Later cheonju was adopted by Catholics but not by Protestants any more.)
Debates on the Korean Bible translation

2. Second Round about revision or new translation between John Ross and Underwood from 1887 to 1892

Underwood, Appenzeller, and Gale insisted on new translation because of North Korean province dialects. In 1890 the Seoul Camp decided not to revise it.

vs.

John Ross argued that his Bible (예수성교전서 1887) helped so many people to convert to Christianity; revision would be OK for a while. Ross also asked for the reasons for the decision. Bryant insisted that the missionaries of the Seoul Camp were poor at Korean. Bryant believed that the reason for the new translation instead of revision is because of the young missionaries’ “ambition.”

Result: (1) In 1890 the Seoul Camp revised the Ross’ Bible and published it (5 thousand copies only).
(2) ABS decided to translate the Korean Bible completely anew in 1890.
Underwood used sangje (上帝) in the first years
Debates on the Theological Issues

1. Whose God is Hananim?

Cheonju (천주, 털주, 天主 T’ienzhu)

Sangje (상제 上帝 Shangdi)

Hanаниm(하난님)

Hanûlnim (하늘님)

hananim (하나님) Protestantism

hanulim (한울님) Cheondogyo

Haneolim (한얼님) Daejohnggyo

hanûnim (하느님) Catholic. General term in public

* 하누님, 하날님, 하널님, 하날님
Styles (Written vs. colloquial)
Literal vs. Creative (free)
Inventing a Monotheistic God

Hananim or Han님 as One and the Only God

• Both missionaries in China (Griffith John, James Legge, William Marin) and those in Korea (G. H. Jones, H. G. Appenzeller, J. S. Gale, and H. B. Hulbert) were involved in theological debates. After that Underwood followed them in 1901. no more snagje(上帝)

1. Jones connected Han님 with the highest god of Dangoon.
2. The Christian Weekly Newspaper accepted the need for Korean name of monotheistic name (한님)
3. Gale elaborated the etymology of the term Han님 as the “One Great One” or One and the Only God
4. Hulbert argued for Tangoon’s worship of the monotheistic god Han님이 with a Trinitarian interpretation (Hwanin, Hwanwoong, and Tangoon)

Most of the scholars take this process as the invention of the term for the Monotheistic God in the Korean Bible (한님 and Hananim)

BUT Ahn Hosang argued that Daejongyo or Dangoongyo used it for the first time.
Ahn Hosang’s explanation of “HAN”

First Minister of Education (1948)
Head of Daejonggyo (1992–987)
linguist
Professor at several universities

한얼 (han-ol 하널, 하너)님 (Nim) honorific suffix
하나 (hana 한알, 하날)님
하늘 (hanul 한을, 하느)님
한울 (han-ul 하눌, 하누)님

All of them (한얼, 한알, 한을, 한울) start with “han” and are connected to Cheon 천”(天).

Ahn Hosang’s explanation of “HAN”

1. 큼(大 big), 높음(高) 및 상(上). 한밭(大田)
2. 하나(一, 單一 one, only), 유일(唯一), 동일 및 같음( 동일) 한꺼번에, 한 번에
3. 으뜸(元, first, original, head), 처음(初), 수(首), 제일(第一); 한 술에 배부르랴.
4. 하늘(天. sky, heaven). 한밝산(太白山＝天白山＝白頭山), 한배(天人)
5. 밝음(明, 鮮, bright), 붉흠(紅, 赤), 힘(白) 환하다, 한하다, 꽃밝음(花明)
6. 가장(最 very, top, highest), 아주, 맨, 한고비(最高點), 한곳대기(最頂上)
7. 바름(正 right) 한복판(正中), 한낮(正午)
8. 길(長, 永 long) 한내(영천)
9. 넓음(廣 wide) 한내(廣州), 한들(廣野)
10. 오래(久 for a long time) 한동안(오랫동안), 한참(오랫동안)
11. 많음(多 many) 하다(다)=하두 먹으니, 곳 도고 여름 하나니
12. 못(衆 a lot) 여럿.
13. 모두(諸 whole, together), 전체
14. 임금, 어른(帝, 王, 君, 主 lord, emperor)
15. 겨레 이름(name of tribe, nation), 나라 이름 한겨레(韓族)


So some believers of Daejonggyo or Cheondogyo think that Protestant missionaries stole the term for God (하나님).
Meanings of “HANGUL”

한글

Big, only, first, heaven, bright, highest, right, long, wide, for a long time, many, whole, together, emperor, our country Script

1446   King Sejong invented *Hunminjeongeum* (訓民正音)
It was called *eongeum* (正音), *eonmun* (諺文), and *hangul* (한글).

1894 Kabbo Reform Movement; Emperor Kojong declared that all national documents be written in Hangul. The term Hangul was first used by Ju Sigyung in 1910s.

Now North Korea calls it 조선글 (Choseongul), while South Korea calls it 한글 (hangul)

한글 (Hangul) or 조선글 (Chosŏn'gŭl)
Various spellings of “HANGUL”

Hangeul or han-geul in the Revised Romanization of Korean, which the South Korean government uses in all English publications and encourages for all purposes.

Han'gŭl in the McCune–Reischauer system. When used as an English word, it is often rendered without the diacritics:

hangul, often capitalized as Hangul. This is how it appears in many English dictionaries.

Hankul in Yale Romanization, a system recommended for technical linguistic studies.
Committee of the Bible Translation, 1902

Reynolds, Underwood, Gale, Jones, Moon Gyeongho, Kim Myungjun, Jung Dongyoung
Committee of the Bible Translation, 1906

Reynolds, Underwood, Gale, Kim Jungsam, Kim Myungjun, Yi Changjig
Committee of the Bible Translation, 1910

Yi Seungdo, Kim Jungnam, Reynolds Finishing the Old Testament
Committee of the Bible Translation, 1921

Gale, Yi Wonmo, Yi Gyoseung, Yi Changjig
Committee of the Bible Translation, 1930s
Early Korean Pastors in 1910s

7인의 목사 (뒷줄왼쪽부터 방기창, 서경조, 양전백 /앞줄왼쪽부터 한석진, 이기풍, 길선주, 송린서)
Indigenization of Christianity

The domestication of the term led to the indigenization of Christianity in Korea. The theistic terms of the Bible were adopted in the Korean Bible translation, just as American missionaries returned to their home or died, more Korean translators began involved in the translation. Korea began to criticize early missionaries’ fundamentalism and orientalism. The Korean Christians also began to realize the cooperation between America and Japan for the sake of their colonial dominance in Philippines and Korea, respectively.

Korean Christians also had a special view of the oppressed labors, workers, women, and the marginal people by the corrupt government and companies (evils of society); hence the minjung theology. Minjung (民衆) means the mass of people or simply people who are oppressed by the evil agent or government. To save the oppressed people is, Minjung theologists suggests, one of the missions of Christians today.
Bible Translation and the Dictionaries

The domestication of the term initiated the development of Korean language through exclusive use of Hangul instead of Chinese characters. In order to find the appropriate words and expressions, missionaries published dictionaries.

Afterwards, many newspapers and magazines began to use Hangul instead of Chinese characters; hence much advancement in readership, literacy, and modernization in early twentieth-century Korea.

Yi Gwangsu mentioned that Christianity first made us Koreans to think of Hangul as really a script for us through precious translation of the hymnal songs and the Bible. "한글도 글이라는 생각을 조선인에게 준 것은 실로 야소교회('예수교회'의 음역)외다. 귀중한 신구약과 찬송가가 한글로 번역되며, 이에 비로소 한글의 권위가 생기고 또 보급된 것이요....석일에 중국 경전의 언해가 있었으나 소위 토만 달았을 뿐이오. 만일 후일에 조선문학이 건설된다 하면 그 문학자의 제일항에는 신구약의 번역이 기록될 것이외다." 근대문학의 선구자 이광수는 1917년에 쓴 글에서 한글 성서 번역의 의미를 이르게 정리했다.
Cultural Changes

In culture, the importance of Sino-centric literature and culture began to diminish as the Korean Bible, Western missionaries, and Christianity brought western cultural forms to Korea. Many facets of Western literature and culture were introduced to Korea through direct translation by Western missionaries as well as through retranslation by Koreans who had studied in Japan during the Japanese colonial period.

Changes from Confucian, male-centered culture
To the culture of equality in education, love, and life.
New fashion, new literature, new thoughts, information, science, etc.
New Culture: Education

First modern school, Yukyoung Kongwon (育英公院, 1886) and the English textbooks and American teachers
Equality in Education

H. G. Underwood
M. F. Scranton
H. G. Appenzeller

Yeonhui School (延禧專門學校 1886)
Ehwa Hakdang (梨花學堂 1886)
Baejae Hankdang (培材學堂 1887)
First Modern Female Writers, Artists, and Musicians

Even girls could study at Mission Schools and even study abroad (especially in Japan). Na Hyeseok, Kim Myeongsun, Kim Ilyeop, Yun Shimdeok, etc. (First modern woman writers and musicians, and painters)

Na Hyeseok  
Kim Ilyeop  
Kim Myeongsun  
Yun Shimdeok
Romantic Love and Wedding

In 1920 Na agreed to marry Kim Wuyeong on the 4 conditions:
1) Love her forever as now
2) Do not mind her painting,
3) Live separately from mother-in-law and the daughter from his first marriage
1) Set up a tomb stele(epitaph) for Choi Seunggu. And their wedding happened at Jeongdong Methodist Church in April, 1920.

In 1923, Yeom Sangseop wrote a short story entitled “Sunflower” basically telling their love story.
Choi Younghee=Na Heyseok, Hong Sasam=Choi Seunggu, Yi Soontaek=Kim Wooyoung
최영희=나혜석,
홍사삼=최승구,
이순택=김우영
Likewise, at the early stage of modernization, Korea owed a lot to Western Protestant missionaries like Ross, Allen, Underwood, Appenzeller, Scrantan, Gale, etc.

Receiving these foreign influences, Koreans began to establish a unique identity through Korean forms of Christianity (ecumenical and competing relationship among denominations, Minjung theology, Early morning Prayer meeting, church-center life, etc.), culture (from Confucian to Christian, and Westernized or Americanized), and language (one of the best languages to learn and communicate, even today good for computer).

This process continued into the later stage of Korean modernization, a topic I have begun to detail in a paper entitled “The Bible Translation and Korean Modernization,” forthcoming in the June issue of the Journal of Translation Studies (Korean Association of Translation Studies journal).