

Kim Hyong Jik's Idea of "Jiwon" (Aim High) and the Korean National Association

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The purpose of this paper is to examine the life and activities of Kim Hyong Jik—father of Kim Il Sung—and the guiding principle of “Jiwon” created by him to help lead the anti-Japanese liberation movement. Jiwon’ of Kim Hyong Jik who waged undaunted struggle for national liberation in spite of the hideous repression under the occupation of Japanese imperialists. Even today in the 21st century I put emphasis on Kim Hyong Jik’s “Jiwon” because this idea enables us to recover the identity of the Korean History. “Jiwon” helps us recover the identity of the Korean nation because at its core lies love for the country, nation and people, which has been the traditional spirit inherent to the Korean nation. Today the North and the South of Korea maintain different stands for their respective political systems and ideals. Nevertheless, Korea has one and the same identity. That is the nationalist spirit inherent to the Korean nation. I hold we should keep in mind that “Jiwon” reflected this anti-Japanese nationalist spirit which identifies the Korean history. I deem it essential to recover this nationalist spirit in the history of division, in which the North and South have remained divided with different systems and ideals. Through the activities of the Korean National Association, Kim Hyong Jik’s “Jiwon” was not simply a theory for its own sake, but a practical crystallization in history. In view of his anti-Japanese revolutionary movement and his activities as a patriotic educationist, I deem it necessary to evaluate Kim Hyong Jik as a historical figure who put forward a historical idea and put it into reality.

Keywords: Kim Hyong Jik; Jiwon; Korean National Association; Korea; Choson; Nationalism; Kim Il Sung; Independence Movement; Liberation

Introduction

Kim Hyong Jik’s idea of “Jiwon” has barely been studied in depth both at home and abroad. His idea is of great importance in understanding the modern history of Korea. Nevertheless, there have been few papers or pamphlets on it, perhaps for lack of interest in it. Worse still, some of the history books published in the south of Korea, if any, clearly lack objectivity in quotation of historical records and analysis of facts. I deem it necessary to rely on the objective historical materials and hold that the correct historical appraisal of Kim Hyong Jik will help better the understanding of Korea’s history and identity.

The purpose of this paper, therefore, is to examine the life and activities of Kim Hyong Jik, key features of “Jiwon”, and his relationship with the Korean National Association (KNA). To add objectivity in the quotation of historical records, this paper relies on domestic publications, as well as foreign ones (Japanese), as primary source material.

I sincerely hope this paper on “Jiwon”, as advocated by Kim Hyong Jik, would help correct the understanding of the Juche character of the Korean nation and the love for the country, nation and people, which underlies it. By understanding “Jiwon” as the basis of educational policy and philosophical study in Korea, I expect it will help direct the course of innovation of Korea’s educational system into the 21st century.

I emphasize that this paper is of a historical nature rather than a political one, and accordingly, is not intended to support or denounce the political position of any one side of Korea.

Unavoidably, I use the expressions “Choson” (Choson, standing for the north of Korea) and “Korea” (standing for the south of Korea) as they are in the historical records.

The Life and Activities of Kim Hyong Jik (1894-1926)

Out of the whole life and activities of Kim Hyong Jik, this chapter is confined to the early period of life and activities, from his early days until 1917, which gives the background against the formation of KNA (WPK, 1994, 1997; WPK (The Unwavering), 1984).

Kim Hyong Jik, the leader of the anti-Japanese national liberation movement in Korea, was born on July 10, 1894 in a low-roofed straw-thatched house in Mangyongdae-dong, Mangyongdae District, Pyongyang (present address), as the first son of Kim Po Hyon (Aug. 19, 1871-Sept. 2, 1955) and Ri Po Ik (May 31, 1876-Oct. 18, 1959). His family was very poor, yet hard-working, one typical of the common people in Korea. His family name Kim originated from Jonju, but to seek out a means of living his great grandfather Kim Kye Sang moved to Pyongyang, where he worked as a farmer in Jungsong-Ri. Then, his grandfather Kim Ung U (June 17, 1848-Oct. 14, 1878), having found it too difficult to live on, rented a grave-keeper’s house in Mangyongdae under the contract that he would take care of the landlord Ri PHYong Thaeak’s ancestral tombs. Thus his family started a tenant life there (WPK, 1984: pp. 7-9).

President Kim Il Sung wrote in his reminiscences: “My

great-grandfather, though a grave-keeper for another family, ardently loved his country and home town.” (WPK, 2011: p. 8). With ardent love for the country and nation cherished deep in his heart, he always sought to spruce up the country by planting trees in the mountains and fruit trees in the village, and he took the lead in doing so on Mangyong Hill and at the bottom of Nam Hill (WPK, 1984: 10-11).

According to the “Complete Collection of Kim Il Sung’s Works”, President Kim Il Sung recollected about his grandfather Kim Po Hyon: “My grandfather, who used to say ‘A man should die fighting the enemy on the battlefield’, always told his family to live honourably for their country and he offered his children unhesitatingly to the revolutionary struggle.” (WPK, 2011: pp. 10-11). A literature published in Japan writes: In spite of poor living conditions, Kim Po Hyon devoted his whole life to helping his son Hyong Jik and his grandson Song Ju in their independence movement and revolutionary activities. Though he was poor, running in his hear, was undoubtedly the blood of patriotism and devotion to the country passed down from his father Kim Ung U (Kobongeonbu, 1965: pp. 219-220).

Kim Hyong Jik’s mother Ri Po Ik was also a humble, yet strong and noble patriot. She always taught her family to live uprightly and stoutly. Full of pride in the revolutionary activities of her son Kim Hyong Jik, she gave strong encouragement to him to fight staunchly and with firm determination to restore the country. (WPK, 1984: p. 12) With his innate personality and under the influence of good family education, Kim Hyong Jik grew up to be a genuine nationalist, true patriot and outstanding leader of anti-Japanese national liberation struggle in Korea (WPK, 1984: p. 20).

Kim Hyong Jik’s innate greatness is clearly shown by the moving story regarding his marriage to Kang Pan Sok. Kang Ton Uk (the then headmaster of Changdok School), a patriotic educator, had a daughter who had reached a marriageable age. He singled out Kim Hyong Jik, who enjoyed high reputation already in his young age, as his desirable would-be son-in-law. One day he called at Kim Po Hyon’s house in Mangyongdae to have a preview of his would-be son-in-law. At the first look, he was very satisfied with him for his handsomeness and unrivaled personality, as well as for his family tradition admired by all. But although Kim Hyong Jik’s family greeted him as an honoured guest, they could not afford to serve him a proper meal. Due to the poor living conditions of the family, Kang Ton Uk was unable to make an immediate decision then and there. He eventual visited the family several more times, and it was only after the 6th visit that Mr. Kang sent a letter of marriage intent to Kim Hyong Jik’s family (WPK, 1984: p. 19).

Kim Hyong Jik nurtured patriotic, revolutionary and noble traits from the tradition of Mangyongdae family. From his childhood, he had an unquenchable thirst for study and inquiry. Therefore, his family, however poor they might be, tried their best to give him an education. As a result, he could study at Sunhwa Sodang (a conventional village school) in Mangyongdae, Sunhwa School, and then Pyongyang Sungsil Middle School (WPK, 1984: p. 15).

He studied at Sunhwa Sodang in Mangyongdae from 1903, and then at Sunhwa School from 1907. Sunhwa School was an official private school set up through reformation of Sunhwa Sodang when the private school establishment campaign was under way as a part of the then patriotic cultural movement. Sunhwa School opened in 1907, and then in 1909 it was moved to the present location: the school bought a 3-room house in

Sulmae Village and expanded by adding one more room to it (WPK, 1984: p. 23-24).

When he left Sunhwa School in the spring of 1911, he was lost in deep thought over the miserable fate of downtrodden Korea in the early 20th century and the dreary sight of Mangyongdae; in the year of Ulsa the Korean nation lamented over their overnight downfall to becoming slaves of Japan, and in the year of Kyongsul (1910) the whole country writhed with wrath and indignation on the Day of National Humiliation marking the date when the country was subjugated into a Japan’s colony; the merry songs of birds over the spring fields gave way to only sad songs of people and threshing sites were overwhelmed by the wailing of people under the unbearable pressure of debt owed to landlords (WPK, 1984: p. 36).

Having experienced such trials of the ruined nation, Kim Hyong Jik made a firm determination to fight for the independence of Korea. His ultimate intention was to arouse all Korean people in the fight to liberate the country through self-reliance. To realize this aim, he decided he needed more education. With a firm will to study harder in order to build up strength for the country’s independence, he attended Pyongyang Sungsil Middle School in April 1911. President Kim Il Sung said: “In spite of his family’s poverty, my father went to Sungsil Middle School with a firm resolve to put his idea of “Jiwon” (“Aim High”) into reality (WPK, 2011: p. 18; WPK, 1984: pp. 36-37”).

In his Secondary School days Kim Hyong Jik started his revolutionary activities with his leadership of the youth student movement while searching for the true way of struggle. While he was enrolled in Sungsil Middle School, he first launched the anti-Japanese, anti-US propaganda by mobilizing the Students’ Society which had already been active in the campus. The Students’ Society was a legitimate autonomous organization of students which was formed by the school management and involved all students of the school. (WPK, 1984: pp. 50, 69) In 1946 a newspaper in Korea (issued by the Russian residents in Korea) carried an article on the revolutionary activities of Kim Hyong Jik during his Pyongyang Sungsil Middle School days, which includes the following paragraph: Kim Hyong Jik studied at Sungsil Middle School in Pyongyang, which was then highly reputed for the strong anti-Japanese spirit of its students. While studying at this school he cherished a will for national liberation, which he never gave up for the rest of his life. After finishing the school, he took an active part in the national liberation movement against the Japanese aggressors. In that course he was arrested and imprisoned for 3 years. When he was released, he went over to Manchuria in secret to be involved more actively in the anti-Japanese movement (Choson Daily, 1946). A Chinese newspaper Nanyang reported on Kim Hyong Jik’s independence activities as follows: Having set a high aim to regain the independence of Korea already in his Secondary School days, he rallied the anti-Japanese revolutionaries and conducted his activities in close contact with the independence fighters at home and abroad (China Nanyang Newspaper, 1971).

Kim Hyong Jik gradually expanded the theatre of his activities from within the campus to out of it, from Pyongyang to North and South PHyongan and Hwanghae provinces. In the summer of 1912 he left home for North PHyongan Province with a view to giving proper guidance to the youth and students. He visited Osan School in Jongju, Sinsong School and Posin School in Sonchon, where he had talks with the progressive

teachers and students and gave anti-Japanese lectures to them. He condemned the frantic atrocities of Japanese imperialists who had kicked off massive roundups under the fabricated pretext of attempted assassination of Governor-General Te-raitsi, and called upon the students afire with patriotism to take the lead in the sacred fight for independence. The first leg of his visit in Uiju was Yangsil School, a private school which was set up in 1906 by the patriotic people and anti-Japanese independent fighters there. It was recognized to be a leading school in North PHyongan Province in terms of the size, anti-Japanese content in education and number of graduates. In addition, most of its teaching staff, including the headmaster, were independence fighters. In the spring and summer of 1912, he went to Suan and Koksan in Hwanghae Province, where taught to the youth and students what duty they were entrusted with for the country and appealed to them to rise up as one in the fight to restore national sovereignty as long as the blood of the nation ran in their youthful hearts (WPK, 1984: pp. 72, 90, 75-76). For Kim Hyong Jik, the Sungsil Middle School days were valuable ones that paved the way for struggle and rallied to him like-minded comrades willing to risk life and death (WPK, 1984: pp. 75-77). For him, a "comrade" meant a person who devoted a strong will to the well-being of the country and people and to the restoration of the country. He used to say that "as a comrade who will share life and death is rare, he or she should be sought out and fostered with as great an effort as mining gold or treasures. One is sure to find many good comrades if he or she is sincerely devoted to the country and people". Kim Hyong Jik said: One is sure to find many good comrades if he or she is sincerely devoted to the country and people. What matters is the will and intention. Anyone can be a comrade if he or she shares the same will, no matter how poor he or she may be in life. Kim Hyong Jik cherished such a noble will and warm heart that he could easily find comrades to join him in his cause. President Kim Il Sung said: "The greatest achievement made by my father at Sungsil Middle School was to find many comrades with whom he could share life and death" (WPK, 2011: p. 19; WPK, 1984: p. 119).

Kim Hyong Jik left Pyongyang Sungil Secondary School halfway in the spring of 1913 in order to expand the theatre of his revolutionary activities and further the campaign for independence with real earnest. Then, he began teaching at Sunhwa School in Mangyongdae in early April 1913. He became a teacher because he considered education of the younger generation to be the most important way to realize the idea of "Jiwon". Being an outstanding educator, he firmly believed that the struggle for the restoration of the country, as well as its rise and fall, depended on how the younger generations were educated. While teaching at Sunhwa School, he tried his best to turn the school into a centre of education for patriotism for national independence from the Japanese imperialists (Jang, 1996: pp. 81-83).

With profound attention to the overseas independence movement, Kim Hyong Jik went through Jiandao to Shanghai in early January 1916 in order to acquaint himself with the reality of the independence movement abroad, recruit new comrades and set the direction for follow-up activities. A magazine "World Movement" issued in Japan in 1950 referred to it as follows: it is said that President Kim Il Sung's father Kim Hyong Jik went to Shanghai in secret in 1916, where he made contact with Sun Yat-sen's nationalist revolutionary group. On returning back home, he was involved in under-

ground activities in Pyongyang, and then went over to Manchuria to dodge the police pursuit (Shakers and Movers of the World, 1950: p. 20; WPK, 1984: p. 119).

In mid-March 1916 Kim Hyong Jik moved the center of his revolutionary activities to Naedong, Tongsam-ri, Koup-myon, Kangdong County, South PHyongan Province (now Ponghwar-ri, Kangdong County, Pyongyang). On March 23, 1916 there was an eventful opening ceremony of Myongsin School. At the opening ceremony Kim Hyong Jik made an important speech, part of which reads as follows: Since time immemorial, our country has been called a 3000-ri land of golden tapestry because she has beautiful mountains and rivers, and is abundant with natural resources. The white-clad Korean nation is a resourceful one that boasts of its 5000-year-long history and brilliant culture. But now we are deprived of the country's sovereignty by the Japs. We must pool our efforts to regain the country. To this end, we must send our children to school for their education. It is through education that they know their national language, become worldly-wise, and nurture love for their country. His principle of education incorporated in "Jiwon" is vividly reflected by the "Song of Myongsin School", written by him. This song was widely sung not only by the students of the school but also by all the villagers, and played an important part in educating them in the spirit of anti-Japanese patriotism and arousing them in the anti-Japanese struggle for restoration of the country (Jang, 1996: pp. 111-112, 114).

Song of Myongsin School (Jang, 1996: p. 114).

So majestically soaring is Mt. Ponghwa

So merrily meandering is River Yolpha

Our Myongsin School stands solid

Let us bring lasting reputation to our school

So popular statesmen come out of here

So unrivalled talents come out of here

Along with Ponghwa and Yolpha here

Let us bring lasting prosperity to Myongsin School

So beautiful is our land of golden tapestry

So resourceful and brave are our students

By enriching knowledge with high aim

Let us bring lasting brilliance to dawning new Korea

In order to achieve the far-reaching aim of "Jiwon", Kim Hyong Jik, while teaching at Myongsin School, visited many other schools in different parts of the country, energetically guiding the education of the younger generation and other people and rallying them into one. Under his influence the students of Kwangson School in Unryul armed themselves with anti-Japanese patriotism and the spirit of national independence. It is evidenced by the confidential document sent by the police superintendent of Hwanghae Province to the Government-General in Korea in February 1918. Pak In Gwan, who has already been reported to be a member of KNA, graduated from Sungsil Middle School in Pyongyang, and has become a teacher of Kwangson School in his residence (Namchon-ri, Unryul-myon, Unryul County, Hwanghae Province). On February 7 Jangryon Police Station which had the jurisdiction over the area arrested him and searched his house, as a result of which they found 10-odd compositions titled, "Our Relationship to Our Peninsula", written by his 3rd- and 4th-year students. The common theme throughout was the need for the restoration of national sovereignty (Jang, 1996: pp. 142-143).

Title: Our Relationship to Our Peninsula, Evaluation: 100 points, Written by Ri^{***} (Kang, 1966: pp. 38-39; Jang, 1996: p. 143).

If a man fails to perform his duty, he cannot be said to have accomplished his aim of life. There is a saying “Man is not born but made”. If the head of a family fails to manage his family, he has no value as its head. Likewise, if a citizen fails to perform his/her duty for the country, he/she cannot be regarded as its citizen. Our peninsula, the 3000-ri silk-embroidered land, is our body and home. This is our relationship to our beloved peninsula ...

My peninsula dear to my heart!

How on earth have you been plunged into such misery?

It is high time for you to wake up. The hopeful, dazzling sun is already rising up from the east. But, why are you still asleep?

Kim Hyong Jik organized the Korean National Association on March 23, 1917. In November of that year he was arrested by the Japanese police and jailed in Pyongyang Prison. In the prison he mapped out a new plan for the higher phase of revolutionary struggle. His plan was to develop the anti-Japanese national liberation movement from a nationalist one to a proletarian one. After one year of imprisonment, he was released in October 1918. Then, he left Mangyongdae for the northern border area on Amnok River for fresh revolutionary activities: he regrouped and reinforced the KNA organizations in the areas on Amnok River, including Uiju, Sakju, Changsong, Pyokdong and Junggang. Afterwards, he moved from home to Linjiang, Badagou, Fusong and other places in Northeast China, where he devoted his all to the preparation for armed struggle, dissemination of the new idea and promoting unity of the anti-Japanese independence movement until he passed away on June 5, 1926 (Jon, 1985).

Important Features and Essence of “Jiwon”

Being a revolutionary and a patriotic educator, Kim Hyong Jik devoted his whole life to the revolutionary activities for the restoration of the country, as well as to the education of younger generation. His strong will for anti-Japanese national liberation movement is reflected in “Jiwon”. He fathered the idea of “Jiwon”, and on that basis, laid a foundation for revolutionary education: he set up schools wherever he went, including Mangyongdae and Kangdong in Pyongyang and other parts of the country, as well as Linjiang, Badagou, Fusong and other places in Northeast China, and gave revolutionary education to the sons and daughters of workers and peasants. (Pak, 1995: p. 192) His idea of “Jiwon” served as a basis for practical theories on national independence. “Jiwon” and the plan of a fresh development of anti-Japanese national liberation movement based on it were the correct guiding principle for our people in their struggle against Japanese imperialists (The History of Anti-Japanese Armed Struggle, 2002: p. 67).

The “Jiwon” Concept

Kim Hyong Jik put to the fore the idea of “Jiwon” through his life as a professional revolutionary. He always had the calligraphic scroll of “Jiwon” hung on the classroom wall of Sunhwa School. In the whole course of paving the untrodden path of history, he consistently cherished “Jiwon” as his motto of revolution and life. Through his personal experience of the miserable reality of the ruined nation in his childhood, he made a firm determination and set a high aim to regain the country without fail (WPK, 1984: p. 94).

As early as his Sungsil Middle School days, he expressed his idea of “Jiwon” to his fellow students. One day in the autumn

of 1911, 3 days after his release from Pyongyang Police Station—where he had been detained under the charge of advocating subversive ideas at the seminar on the topic “What are the youth required by the present times?”—he said to his fellow students: I have fully understood through recent experience that a ruined nation is no better than an ownerless dog. We can never remain indifferent to the misery of the people. We must drive the Japanese imperialists out of the country and regain its independence even if our bodies tear off to pieces. Only then can the people exercise free and equal rights in the country without foreign forces. If our generation fails to achieve the country’s independence, our next generations should continue to fight to achieve it. As seen above, Kim Hyong Jik foresaw that the achievement of the country’s independence would not be easy task, which should be realized only through protracted and arduous struggle. It was a practical lesson drawn by him from the history of Korean people’s anti-Japanese struggle (WPK, 1984: p. 95).

Referring to Kim Hyong Jik’s historical approach to the Korean people’s struggle against the Japanese imperialists, President Kim Il Sung said: “My father told me a great deal to explain why I should have noble aim. What he told me represented the history of our people’s struggle against the Japanese imperialists” (WPK, 2011: p. 16). “Jiwon” advocated by Kim Hyong Jik reflected the political situation of the time. He drew the following lesson from the preceding anti-Japanese movements: The history of the Korean people’s struggle against the Japanese imperialists records Kabo Peasant Uprising, Righteous Volunteers’ Movement, Patriotic Cultural Movement and a series of other efforts of the Korean people, but all of them failed to maintain or bring back independence to the country. What is essential to win back the independence of the country is to build up our own strength sufficient enough to repel the Japanese imperialists. With an unshakable determination we will be able to build up our strength, and if we have enough strength, we will be fully able to defeat even the strongest enemy. But this cannot be done overnight. That is why we should aim high (WPK, 1984: p. 96).

“Jiwon”, with which Kim Hyong Jik taught people to aim high, incorporates in itself the revolutionary outlook on life and the indomitable revolutionary spirit. President Kim Il Sung said: “‘Jiwon’ has nothing in common with worldly preaching about personal glory or successful career; it implies a revolutionary outlook on life in which genuine happiness is sought in the struggle for one’s country and nation, and an unbreakable revolutionary spirit to fight through generations to liberate the country” (WPK, 2011: p. 15; WPK, 1984: p. 96).

“Jiwon” literally means to broaden one’s horizons and to “Aim High”. “Jiwon” carries with it the need to stand firmly against aggression and subjugation, oppression and exploitation; to love one’s country and people with all one’s heart; to regain the country’s sovereignty and independence by relying on one’s own people and building up their strength; and to fight on through generations to build a new harmonious society. “Jiwon” is associated with the rock-hard will and conviction that the country’s independence/prosperity and the people’s liberation and freedom require a noble aim, and that it can be achieved only when one makes consistent efforts braving through all difficulties and trials (WPK, 1984: p. 97).

“Jiwon” represents one’s willingness to put the country and nation above all else, a revolutionary outlook on life in which true happiness is found in the struggle for the sake of one’s

country and nation. (WPK, 1984: p. 98) “Jiwon” is a noble idea which has defined the concept of life value as most worthwhile when it is a life dedicated to social justice and truth, not to personal advancement or career goals. The revolutionary outlook on life pursued by Kim Hyong Jik implanted in the people’s hearts a noble spirit to put the interests of collective society above personal interests, and unhesitatingly sacrifice their personal luxury and happy family life for the restoration of the country and victory of the revolution (WPK, 1984: p. 98).

“Jiwon” also implies an unbreakable revolutionary spirit to win back independence of the country by fighting steadily through generations (WPK, 1996: p. 43,169). “Jiwon” inspired the people to the anti-Japanese national struggle to save the destiny of the nation. According “Kim Il Sung Works”, President Kim Il Sung said: “My father put forward ‘Jiwon’ in his early years and educated us in the spirit of patriotism and national independence. From the outset, therefore, I embarked on the road of struggle with a firm determination to devote my whole life to the effort to save the destiny of the country and nation” (WPK, 1996: pp. 14, 135).

“Jiwon” is an idea which is not confined to a certain period of time, but which has continuously guided the identity of the Korea throughout its history and towards the future. With regard to the historical inheritance of “Jiwon”, General Kim Jong Il said that Our leader (Kim Il Sung) paved a new path for our revolution by inheriting and developing “Jiwon” and this idea is now handed over to my generation. He also said that we should carry forward to completion the revolutionary cause of Juche pioneered by Our Leader through generations by overcoming all hardships and trials, even if the road of our revolution may be rugged. This shows that “Jiwon” is a systematic idea that has laid a solid ideological foundation for the Juche and Songun ideas (WPK, 1996: pp. 14, 135).

“Jiwon”—Spirit of Anti-Japanese Struggle

“Jiwon”, as fathered by Kim Hyong Jik, reflected the barbarous political repression of Korea while under the occupation of Japanese imperialists. The Japanese imperialists deployed gendarmerie and police all over Korea to keep close watch on Koreans. The number of gendarmerie and police stations increased respectively from 1134 and 7803 to 1861 and 13,380 in 1918 (see **Table 1**).

Against this background, “Jiwon” incorporated the noble will to achieve independence of the country and liberation of the nation by continuing the fight against the Japanese imperialists and build a new society. Unlike the preceding anti-Japanese independence fighters, Kim Hyong Jik strongly aspired to build a new society, free from exploitation and oppression while protecting the rights and interests of the people, in reflection of the desire of the workers, peasants and other working people.

Table 1. Statistical report of Japanese Government-General in Korea (Government-General of Korea, 1918).

Year	Gendarmerie stations	Gendarmes	Police stations	Policemen
1910	653	2109	481	5694
1911	935	7749	678	6007
1918	1110	7978	751	5402

This aspiration was supported by his plan to defeat the Japanese imperialists and build a new society good for the proletarians by awakening, organizing and mobilizing them. Accordingly, “Jiwon” reflected his firm faith in the restoration of the country and his indomitable spirit to fight on ceaselessly for the realization of his noble aim (WPK, 1984: p. 99).

Cruelty of the oppression by Japanese imperialists in Korea is proven by the statistical reports of the Japanese Government-General in Korea (see **Table 2**). It is suffice to take only one example, that the average number of detainees thrown behind the bars for a day radically increased from 9500 in 1911 to 12,200 in 1918. Despite the despotic legal restrictions imposed upon the Koreans by the Japanese imperialists and the illegitimate suppression of them by the barbarous gendarmerie and police, different organizations had continuously engaged in the anti-Japanese struggle underground until before the March 1 Popular Uprising, which expanded the movement into a nationwide struggle against the Japanese imperialists on the basis of the unexcelled spirit of independence of those organizations.

The poem “Green Pine on Nam Hill” written by Kim Hyong Jik courses with his unbreakable fighting spirit to win back the country’s independence through all harsh trials and difficulties, as well as his firm faith in victory. He adopted as the revolutionary spirit of “Jiwon” the invariable stand of the pine tree, which remains ever-green even in rainstorm and snow to meet a new spring; he reflected in “Jiwon” the unshakable will to bring back independence of the country by fighting through generations even if his body was to be torn to pieces, and even if he was to fall down on the way of revolution. His preparedness for 3 contingencies—death from hunger, death from beating and death from the cold—also stemmed out from “Jiwon”, the unshakable revolutionary spirit and the spirit of anti-Japanese struggle (WPK, 1984: p. 99).

The poem “Green Pine on Nam Hill” reflects the spirit as strong as a pine tree and the invariable patriotic faith and will not to yield to any adversities, which were cherished by Kim Hyong Jik in his longing for a new spring of independence.

The Green Pine on Nam Hill
The green pine tree on Nam Hill
Suffers all sorts of difficulties
But do you know, comrades
Covered in snowstorm,

Table 2. Statistical report of the Japanese Government-General in Korea (Statistical Annals of Government-General of Korea, 1918; Kang, 1989, pp. 176-177).

Year	Convicts	Prisoners	Forced laborers	Total
1910	6390	631		7021
1911	8888	691	2	9581
1912	8780	785	16	9581
1913	8964	940	19	9883
1914	8694	976	28	9698
1915	9237	1025	36	10,298
1916	9671	1000	48	10,719
1917	10,691	1064	58	11,813
1918	11,205	1043	34	12,272

*It'll come back to life when spring comes again
 What's the worth of life
 Without winning back independence
 Even if my body torn apart
 Believe me, compatriots
 I'll never change mind in the fight for liberation
 If I fall down on the way of struggle
 Next generations will fight on
 When spring comes back to the country
 Shout hurrah, Korea
 Long live independence of silk-embroidered land*

“Jiwon”—Love for Country, Nation and People

“Jiwon” was the ideological and spiritual source for Kim Hyong Jik. As he had cherished “Jiwon”, he could become a genuine nationalist and a true patriot. President Kim Il Sung said: “Originally, nationalism came into being as a progressiveism that champions the interests of a nation” (WPK, 1996: pp. 43, 168). Genuine nationalism is, in essence, a progressive idea that defends the interests of a nation. It is the noble idea of “Jiwon” that enabled Kim Hyong Jik to give full play to genuine nationalism and patriotism. One of the important requirements of genuine nationalism and patriotism is to defend and exalt the spirit of national independence. Independence constitutes the life and soul of a nation, and its defense represents the highest expression of championing national interests (WPK, 1984: p. 100).

Kim Hyong Jik said: A Korean should keep the Korean spirit wherever he or she goes. The independence of Korea is not something that will be freely given. History teaches that depending on foreign nations will lead to national ruin. To stand against the foreign aggression and intervention, flunkeyism and dependence on foreign forces, and to stick to the path of independence through self-reliance and the spirit of national autonomy—that is a patriotic trait inherent to a genuine nationalist. With “Jiwon” as his ideological and spiritual source, Kim Hyong Jik cherished the spirit of national autonomy. With the patriotic idea and the revolutionary outlook on life based on “Jiwon”, Kim Hyong Jik kept a strong patriotic will to fight staunchly in defense of the dignity and honour of the nation and country in which Koreans had lived from generation to generation; he also held a firm patriotic stand to maintain the spirit befitting a Korean national, the spirit of national independence (WPK, 1984: p. 100).

The Korean National Association, an underground organization, was based on the love for the country and nation. It is difficult to give a clear-cut explanation to the concept of the state and nation, history and state affairs adopted by this underground organization, but available records show their guiding idea to be as follows: above all, a citizen is defined by his/her nation and people, and that fervent love for both was paramount. Their belief is aptly summarized by the following expression: “Just as the head of a family has no value if he fails to properly manage them and as a national is not worth such if he or she fails to perform his or her duty to the country, so too is Korea. If Korea is ruined, the Koreans are doomed; if Korea is free, so are the Koreans, and if the peninsula is plunged into trials, so are the Koreans (Kang, 1989: pp. 73-174, footnote 30).

To maintain the national identity and national spirit constitutes a patriotic feature inherent to a genuine nationalist, a true patriot. Nationalism which champions the national interests

requires that Koreans cherish the spirit of the nation, to love the Korean blood, the national language and her mountains and rivers, and to value the history, culture and traditions of the nation. The patriotic idea of “Jiwon” with the revolutionary outlook on life to seek genuine happiness and pride in the struggle for the country and nation serves as a ideological and spiritual foundation for bringing all patriotic traits into full play (WPK, 1984: p. 101).

“Jiwon” contains the love for the people. To have a correct concept of the people and to love them constitutes another important feature of a genuine nationalist, a true patriot. The people form the majority of the nation and constitute the driving force of national movements. Anyone indifferent to the requirements and strength of the people can never defend the national interests. Therefore, a genuine nationalist, a true patriot should love the people with all heart and soul. The patriotic idea of “Jiwon” serves as an ideological and spiritual source of the love for the people. Aspiration for the innovation of national movements and sensitivity to the progressive ideological trends is also one of the essential characteristics of a genuine nationalist, a true patriot. National interests are inconceivable apart from the outlook on future of the nation. “Jiwon” is an ideological and spiritual spirit which enables people to draw up a new fighting policy by adopting a innovative outlook on the future and introducing the progressive ideological trends. (WPK, 1984: p. 101) The strength of a nation relies on unity, and contribution to consolidating unity is an important prerequisite to defending the national interests. “Jiwon”, which appealed through the noble aim to win back the country at all costs by fighting through generations, served as an ideological incentive to unity and integration, not division and factionalism (WPK, 1984: p. 101).

“Jiwon”, as advocated by Kim Hyong Jik, was the one and only guiding idea for the development of anti-Japanese national liberation movement in Korea at the time. In those years, many independence activists separately organized their own independence organizations and called for independence of the country, but none of them put forward the guiding idea correct and popular enough to lead the people. Kim Hyong Jik, who set forth “Jiwon” as a guiding idea for the anti-Japanese independence movement, was indeed an outstanding model of a genuine patriot, a true nationalist (WPK, 1984: p. 102).

“Jiwon”—Its Educational Aspect

Under the colonial rule of the Japanese imperialist, the anti-Japanese movement developed with schools at the center. In particular, schools provided the main platform for the patriotic enlightening movement. For that reason, the Japanese imperialists began to repress the Korean schools which put emphasis on national education and were engaged in the patriotic movement. The Japanese Government-General in Korea dampened the passion for modern national education which had been prevalent in the period of the Empire of Korea. Under the rule of the Japanese Residency-General in Korea, the Japanese imperialists already issued a series of decrees on schooling and restricted the free educational activities. They increased the number of government schools and set up Japanese schools to intensify Japanese education. But the lethal strike on the activities of national education started with the adoption of the “Decree on Private Schooling” (Aug. 1908) and the Decree on Sodang” (Aug. 1908) to put the establishment of schools and pub-

lication of textbooks under strict control. In particular, under the “Decree on Private Schooling”, all the schools which had been approved of their establishment before it had to get permission again by the end of June 1909. Out of 1995 schools which applied for re-approval, only 820 schools were allowed to continue, of which 778 were religious and 42 being nationalist ones. Worse still, the “Decree on Private Schooling” stipulated that any school which proved to be contrary or harmful to the instructions of the education minister had to be shut down. Total number of private schools was 50,000 as at the year of 1908 but was decreased to 1900 in August. 1910 after the “Decree on Private Schooling” was instituted (Kang, 2006: pp. 29-30).

The most important part of the patriotic enlightenment movement under the rule of Japanese imperialists was the campaign to set up modern educational institutions. In 1896 the government opened a public park as a modern educational establishment. In 1895 after the Kabo Reform there came into being government and private schools, including primary, secondary, teacher-training and foreign languages schools. For example, Paejae School, Ihwa School and Kyongsin School were set up in 1886; Jongsin Girls’ School in 1890; Kwangsong School in Pyongyang in 1894; Sungsil Middle School in 1897; Paehwa School in 1898; Sungui School in Pyongyang in 1903; Huston School in Kaesong in 1904; Kyesong School in Taegu, Sinsong School and Posin School in Sonchon in 1906; Sofia Girls’ School in Kwangju, Sinmyong Girls’ School in Taegu and Kijon Girls’ School in Jonju in 1907; and Sinhung School in Jonju in 1908 (Editorial Committee for the Sungsil 100th Anniversary, 1997: p. 22). Out of them, Sungsil Middle School where Kim Hyong Jik studied was set by Missionary W. M. Baird of the American North Presbyterian Church on October 10, 1897, during a time when the international powers were fiercely positioning themselves for control of the Korean peninsula. When the Ulsa Treaty was passed, the students of Sungsil Middle School boycotted and launched a campaign against it. Some of them went so far as to Seoul to fight in opposition of the Ulsa Treaty. Most of the independence activists from Sungsil Middle School joined the Sinmin Association, an underground organization and engaged themselves in the nationalist movement. Many of them were involved in the 105-person incidence and sentenced to imprisonment. The Korean National Association, the largest underground organization in Korea in the 1910s was formed mainly of the graduates and undergraduates of Sungsil Middle School and helped start the anti-Japanese movement. Therefore, Sungsil can be said to have been the center of anti-Japanese nationalist movement and a genuine national school under the colonial rule of the Japanese imperialists (Editorial Committee for the Sungsil 100th Anniversary, 1997: pp. 3-4).

President Kim Il Sung said, “My father wrote ‘Jiwon’ in large strokes and displayed it at school and at home. ‘Jiwon’ literally means ‘Aim High’. He always said that a man should learn to achieve a high aim. He taught that only when man learned, could he nurture love for the country and engage himself in revolution, and that only revolution could bring back independence to the country. He educated the independence activists and youth and students in this idea of ‘Jiwon’ and led them to the road of revolution” (Pak, 1995: p. 193).

Kim Hyong Jik set forth “Jiwon” and emphasized that one had to learn to realize a noble aim. The educational aspect of “Jiwon” advocated by him included the idea that the rising

generations should be trained to be genuine patriots and reliable reserves of revolution, the idea that all contents and methods of education should be patriotic and revolutionary, and that the children of proletariats should be provided with the rights to education (Pak, 1995: p. 193). This idea of his was based on the revolutionary stand to achieve independence of the country by the Korean nation itself by building up the strength of the Korean people and relying on their own strength. Stemming from this viewpoint, he regarded the education of rising generations as a part of the revolution to restore the country, as a fundamental issue that determined the civilization of the country. In those years the activities of the patriotic cultural movement claimed that it was impossible to build up the national strength without developing education, but they failed to define the position and role of education in a revolutionary way by relating the education of coming generations to the destiny of the country. The educational aspect of “Jiwon” also elucidated the purpose of education to train the rising generations to be patriots who loved the country and nation with all their hearts and soul, to be dependable pillars who would carry forward the revolution through generations (Pak, 1995: p. 194).

It was only Kim Hyong Jik, an outstanding educating, that applied the principles of “Jiwon” to define the purpose of education as training the rising generations into revolutionary talents who would contribute to the cause of restoring the country by defeating the Japanese imperialists. With the clarification by Kim Hyong Jik of the position, role and purpose of education of rising generations, the national education was able to pave a new patriotic and revolutionary road for the first time in history even while under the colonial rule of the Japanese imperialists and serve as a powerful means of training the Korean revolutionary forces for the restoration of the country. What is also of particular importance in his idea of education was to teach the rising generations with patriotic and revolutionary content and methods. On the basis of the principles of patriotic education supported by “Jiwon”, Kim Hyong Jik illustrated the revolutionary content and methods of education (Pak, 1995: p. 195).

The focus on the content of education, as defined by him, was on fostering love for the country and nation in the minds of the children. He paid particular attention to educating the children in the spirit of national independence, that the country should be won back not by relying on foreign forces but by the Korean people themselves; in the patriotic spirit of fighting devotedly for independence of the country; and in the revolutionary spirit of building a new civilized society free from all sorts of class and social injustice, exploitation and oppression on this land. Against the then background of education, in which the Korean language, history and geography were wantonly trampled down by the colonial slave education policy of the Japanese imperialists, he ensured that the anti-Japanese patriotic spirit ran through the content of all subjects with a focus on teaching Korean language, history and geography to the children. Another important part in the content of education defined by Kim Hyong Jik was to nurture spiritual and moral traits befitting a fervent patriot, an indomitable revolutionary fighter with a noble aim (Pak, 1995: pp. 195-196).

In his idea on education, Kim Hyong Jik elucidated the scientific methods of education to train revolutionary talents. Having adopted the persuasive approach in the education of rising generations, he fostered ardent patriotism and strong fighting spirit in their hearts by applying various teaching methods that suited the psychological features of the children.

Another essential part in the idea of Kim Hyong Jik on education was to give to the children of poor working people access to education. This idea of his was based on his firm will to liberate the country by building up the strength of the broad sections of working people and relying on their united effort. In particular, he tried his best to enlist the children of working people regardless of their age and jobs and relieve them of the burden of school fee. His was a concept of education for the masses, where the children of workers and peasants were to be given free access to education. (Pak, 1995: pp. 196- 197) His idea on education based on “Jiwon” heralded a new phase of patriotic and revolutionary education based on the spirit of national independence in opposition of the colonial slave education of the Japanese imperialists and clear away any obsolete remnants of nationalist education in Korea (Pak, 1995: p. 197).

Kim Hyong Jik and the Korean National Association

Goal of the Korean National Association

The Korean National Association was an anti-Japanese underground organization formed in Pyongyang in March 1917, mainly with the graduates, undergraduates and some of the teaching staff of Pyongyang Sungsil Middle School and Pyongyang Theological School. The independence movement in the 1910s when the Korean National Association was formed and active was characterized by the buildup of nationalist forces who inherited and developed the movement to restore national sovereignty underway since the fall of Korea into the March 1 Popular Uprising, the nationwide anti-Japanese independence movement. Nevertheless, the independence movement abroad studied rather deeply about the Korean National Association, whereas the domestic independence movement focused its study on Sinmin (New People) Association and Kwangbok (Restoration) Association (Kang, 1989: p. 165).

Besides, the Korean National Association is assessed differently in the north and the south. For the purpose of this paper, I have tried to rely on the primary historical material to define the historical character of the Korean National Association. One of the objective primary materials on the Korean National Association is the Japanese document “Case of an underground organization (Kukminhoe-National Association): findings and settlement”: Case of an underground organization: findings and settlement (summary report by the Chief of South Phyongan Provincial Police) We have discovered this Association (the Korean National Association), an underground organization which was formed in collaboration with the overseas Korean dissidents to restore the national sovereignty. We have arrested its members and others related to it and sentenced them to imprisonment (High Police No. 3094, Feb. 18, 7th year of Taejong) (The National Institute of Korean History, 1966: p. 490).

According to the History of Independence Movement in Korea, the goal of the Korean National Association was as follows: There is clear evidence that European and American forces are heading east and that they would soon rival Japan for hegemony. Then, it is sure that Japan, under the signboard of democracy, would form an Eastern alliance to stand against the European forces. This would give the Koreans and Chinese the hope for their autonomous freedom. By taking advantage of their rivalry, the association shall promote the rally of the comrades and preparation for achieving Korea’s independence. For this purpose, its members shall observe the following rules:

- To promote contact with the National Association of Korean Residents in the United States and other overseas compatriots;
- To expand the influence of the association gradually to Jiandao, China;
- Not to make up any documents, including the constitution of the association, its manifesto and the list of its members, for the sake of secrecy;
- To pay monthly membership fee amounting to 20 jon.
- Ryo Pyong Sop shall be assigned to Kyongsang Province; Ro Son Gyong to Hwanghae Province; and Kang Sok Bong to Jolla Province, to recruit its members in their respective areas
- To open its regular general meeting every year on the first day of the spring academic semester of Pyongyang Theological School and Sungsil Middle School;
- To assign Paek Se Bin to Dandong, China and one person to Beijing, China, as liaison officers;
- To use codes for communication among its members:
 - 1) Singukbo (contribution to a new state) KNA member
 - 2) *sangop* or *nongop* (business or agriculture) KNA
 - 3) *dongak* (pig leg) pistol
 - 4) *dansan* (birch mountain) Hawaii
 - 5) *hannangye* (thermometer) psychological state of a member
 - 6) coded names In confidential letters, coded names shall be used, for example, Jang Il Hwan shall be encoded as *jang-dong-so-il-dae-so-hwan*, i.e, two additional letters shall be inserted between each letter of the name (The National Institute of Korean History, 1962: pp. 492-493).

List of KNA Members (See Table 3)

Formation of the Korean National Association and Activities of Its Members

Jang Il Hwan, who had been displeased with the government, went to Hawaii, America in September in the 3rd year of Taejong and met Pak Yong Man, the leader of the anti-Japanese movement in the area. They promised that after Jang’s return from abroad, they would cooperate with each other in the struggle. Jang came back to Korea with determination to inform Pak Yong Man of the situation regarding the Japanese Government-General ruling and the mindset of the people against it, to form a youth organization and launch the movement to win back the national sovereignty in cooperation with the Koreans living abroad. Jang returned in April in the 4th year of Daejong and met So Kwang Jo and Kang Sok Bong, the Hawaii National Association member from Hawaii in the 42nd year of Meiji, with whom he made a determination to launch an active movement for national independence. Jang also met Paek Se Bin from Dandong and conveyed Pak Yong Man’s intention to him that same year. They had a consultation on the formation of the Korean National Association and discussed the plan to counterfeit Chinese currency in Shenyang, with which they would buy the land in the bordering area and move their comrades there to make it the centre of their future activities. Afterwards, Kang Sok Bong opposed the plan fearing that too radical move would draw attention of the Japanese Government-General. Therefore, they focused their activities only on the rallying of their comrades. In February in the 6th year of

Table 3.
KNA member list (The National Institute of Korean History, 1962: pp. 490-492).

Name	Age	Birth place	Education	Profession	Note
Jang Il Hwan	32	Pyongyang, S. PHyongan	Sungsil Middle School		
Paek Se Bin	25	Uiju, S. PHyongan			Member of Dandong branch of Kwangbok Association
Bae Min Soo	22	Chongju, N. Chungchong	Sungsil Middle School	Student	Led March 1 Uprising in Songjin
Kim Hyong Jik	24	Taedong, S. PHyongan	Sungsil Middle School (left halfway)	Sodang teacher	Led March 1 Uprising in Junggangjin, Joined Paeksan Armed Group in Manchuria around 1926
Kim In Jun	33	Cholsan, N. PHyongan	Sungsil College (3rd batch)	Christian priest	Ex-teacher of Sungsil Middle School
Ro Tok Sun	23	Taedong, S. PHyongan		Sodang teacher	
Choe Ji Hwa	31	Pyongyang, S. PHyongan	Sungsil College (3rd batch)	Funeral manager	Joined the Korean Youth Association
Kang Sok Bong	28	Mokpho, S. Jolla			
O Pyong Sop	29	Kosong N. Kyongsang	Pyongyang Theological School		
Ri Pyong Gyun	23	Kangdong, N. PHyongan	Sungsil Middle School	Student	
Pak In Gwan	25	Taedong, S. PHyongan	Sungsil College (8th batch)	Teacher of Kwangson School	Preparatory agent for March 1 Uprising in Pyongyang, organizer of Korean People's Association
Ro Son Gyong	21	Jaeryong, Hwanghae	Sungsil Middle School		
So Kwang Jo	22	Mokpho, S. Jolla			
Kim Pyong Du	21	Kangso, S. PHyongan	Sungsil Middle School	Student	
Ri Po Sik	30	Pyongyang, S. PHyongan	Sungsil College	Student	Joined March 1 Uprising in Pyongyang: distributed declaration
Jo Ok Cho	19	Posong, S. Jolla	Yongmyong Secondary School in Kunsan	Student	
Kim Sok Hon	22	Kangdong, S. PHyongan	Sungsil Middle School	Student	
Choe Won Hyong	28	Wonsan, S. Hamgyong	Sungsil College	Student	
Kim Ji Su	24	Taedong, S. PHyongan	Yonhoe College in Kyongsong	Student	
Yang Kyong Su	18	Posong, S. Jolla			
Sol Myong Hwa	27	PHyongwon, S. PHyongan	Sungsil College		Joined Korean Independence Youth Group
Song Se Hwan	51	Sunan, S. PHyongan	Sungsil Middle School		Teacher of Sungsil Middle School, manager of Taekuk, arrested and tried for 105-person incident, led March 1 Uprising
Ri Ja Hyon	23	Okgu, N. Jolla	Sungsil Middle School		
Kim Sa Hyon	19	Posong, S. Jolla			Resident in Shanghai
Kim Yong Bok	19	Posong, S. Jolla			Resident in Shanghai

Taejong Jang met Bae Min Soo and Kim Hyong Jik in his house and discussed the formation of their own organization. They agreed to form the organization on March 23 in the same year as young Christians would come to Pyongyang from different parts of the country to attend the Pyongyang Theological School (this school was open for theological education only for a certain period of time in a year and it was closed at the time of discussion). 6 out of 30 candidates were absent on the day. Jang and other 9 comrades gathered in Ri Po Sik's house. They also agreed on the rules of the organization and decided to name it the Korean National Association (The National Institute of Korean History, 1962: pp. 492-493).

In June in the same year, Bae Min Soo, Kim Hyong Jik, Ro Tok Sun and some other members of the association cut their

index fingers and wrote with their blood "Independence of Korea" or "Do or Die" as an expression of their firm determination to devote themselves to stronger unity and future activities (Bae, 2002: pp. 92-93). They selected the strong-willed young people to recruit them in the association. Paek Se Bin distributed to the members of the association *Kukminbo*, a newspaper issued by the anti-Japanese Koreans, and Ro Son Gyong went to western Jiandao in July in the same year to have a contact with the comrades active in that area. Bae Min Soo was supported to be enrolled in a local military school. Kim Sa Hyon and Jo Ok Cho gave 10,000 won to Yang Kyong Su to buy pistols and planned to go over to the United States. Before the plan was put into reality, however, the association was discovered and they had to cross the river to China (The National

Institute of Korean History, 1966: pp. 26, 493). Kim Hyong Jik was imprisoned for his involvement in the case of the Korean National Association (WPK, 1984: p. 189). While serving his term in Pyongyang Jail, he made up a plan to develop the anti-Japanese national liberation struggle from nationalist to proletarian, centering on workers and peasants.

Kim Hyong Jik's Involvement in the Korean National Association

An article carried by Yonhap News of South Korea (news on internet) on March 25, 1998 reported that "the truth" regarding Kim Hyong Jik's revolutionary activity as a member of the Korean National Association had been confirmed in South Korea by the relevant documents. The article said that the activity of Kim Hyong Jik as a full member of the association had been proved by the relevant documents, but had been not recognized in the South because of the anti-communist hostility of the South towards the North in the Cold War period. In reality, most of the books on Korean history and the Who's Who of the North published by the South have not given space to Kim Hyong Jik's activities in the Korean National Association, and if any space was given, was merely a note in claims made by the North.

The textbook of Korean history typical in the South has no description about the Korean National Association and Kim Hyong Jik. "New Argument on Korean History" written by Ri Ki Paek (Iljogak Publisher, Seoul, 1998: p. 432) briefly mentioned the Korean National Association in Section 5 "March 1 Popular Uprising", Chapter 14: The Korean National Association in 1917 was also a Christian organization which inherited the tradition of the patriotic enlightening movement. "Introduction to Korean History" written by Pyoun Thae Sop (Samyong Publisher, Seoul, 1997: p. 441) included only the following short paragraph in Section 2 "March 1 Popular Uprising", Chapter 3, Part 5: The Korean National Association formed mainly of students of Sungsil Middle School in Pyongyang and other Christian students was active with the goal of patriotic enlightenment and buildup of national strength.

"Our History under Recovery" authored by Han Yong U (Kyongse Publisher, Seoul, 2003: pp. 526-527) wrote as follows: One of the republican organizations formed in PHyongan Province was the Korean National Association (1917). This association, organized mainly of students of Sungsil Middle School in Pyongyang and other Christian students raised funds and procured weapons in close contact with the Korean People's Society in Hawaii and an independence movement group in Jiandao. It led the March 1 Popular Uprising in Pyongan Province. In Chapter 7 "Movement of National United Front in 1930 to the early 1940s", Part 5 of his recently published book "Korean History under Recovery", Prof. Han Hyong U of Seoul National University wrote about the anti-Japanese armed struggle led by Kim Il Sung and the activities of Kim Hyong Jik in the Korean National Association with the footnote (p. 537), as claimed by the North. Even "Modern History of Korea Re-written" (Changbi Publisher, Seoul, 2006) authored by Kang Man Gil with a critical attitude to the history description of the South did not mention at all about the Korean National Association. It is the same with "Special Course on Korean History" (Publisher of Seoul University, 2008), the most recent textbook on Korean history in the South and "Atlas History of Korea" (Sagyedol Publisher, 2004).

But Yonhap News reported on March 23, 2005 that the historical evidences of the independence activities launched by Kim Hyong Jik through an anti-Japanese underground organization had been on display in the Independence Museum in Chonan. Yonhap News quoted the museum staff as saying that Volume I (Korean History) of "Modern History" (compiled by Kang, 1967) includes the following description: Kim Hyong Jik was active as a member of the Korean National Association, an anti-Japanese organization. On Feb. 18, 1918 he was sentenced to imprisonment in South PHyongan Province. The summary report by the police chief of South PHyongan Province recorded that Kim Hyong Jik was a Sodang teacher and had his residence in Tongsam-ri, Jongup-myon, Kangdong County, South PHyongan Province. The summary report also included the detailed information of birth places, addresses, age and roles of 25 KNA members, including Jang Il Hwan, Paek Se Bin and Bae Min Soo. The Independence Museum also disclosed a copy of Sinhanminbo (issue of Sept. 12, 1918), an organ of the Korean People's Assembly, the anti-Japanese organization of the Korean residents in the United State, which carried an article about the arrest of the KNA members. The article reported that "In February and March a number of Koreans were arrested (for their involvement in the Korean National Association) in Pyongyang, Kyongsong, Kongju and other parts of the country" (Sinhan Newspaper, 1918).

In reality, the historical materials available give different interpretations to Kim Hyong Jik's involvement in the Korean National Association. The primary historical material "History of Independence Movement in Korea" gives an objective explanation about Kim Hyong Jik's involvement in the Korean National Association: 17 members in all—14 out of 20 full members and 3 out of associate members—were graduates, undergraduates or teachers of Sungsil Middle School (Bang, 1999). The Japanese document "Case of an underground organization (Korean National Association): findings and settlement" included the paragraph "the Korean National Association and Sungsil Middle School", which read: Most of the figures involved in the present case were undergraduates and graduates of Sungsil Middle School or those related to it. And most of those detained in relation to the previous case of dissidents were also from this school. There was recently a case of a student of this school making a seditious speech, for which he was warned and pressed to show behavioral change. In the case of the association, there has been no sign of its secret activities spreading to other parts. But it is clear that a subversive idea prevails over the school, and accordingly, it is necessary to bring behavioral change to it from the root (The National Institute of Korean History, 1962: p. 494).

Referring to the activities of the Korean National Association, Bae Min Soo (Han, 1988: pp. 146-147) wrote about his meeting with Kim Hyong Jik:

About a year later, Hyong Jik Kim was introduced to me by those fellows. He came from Manchuria and was most enthusiastic about the restoration of our country. He told me all about the underground and guerrilla movements in Manchuria" (Bae, 2002: p. 91).

In his biography Bae Min Soo expressed his high expectations for Kim Hyong Jik's leadership ability. "He and I prayed together after our conversations. The prayers were as follows, "Our father, we thank thee that Jesus suffered and died to save us. We thank thee that Thy Son Christ became a criterion for us to follow the way of the cross. Forgive our sins. Forgive the

sins of our people and help us to save our country. Lead us to sacrifice our lives in order to save her ... Bless my dear brother Hyong jik. Let him be thy faithful servant to save our people ... We always prayed with tears" (Bae, 2002: p. 91).

The Korean National Association was an underground organization with the goal to achieve national independence and establish a truly modern state by the united efforts of the Korean nation. It was one of the largest anti-Japanese underground revolutionary organizations of Korean patriots at home and abroad around the March 1 Popular Uprising, which stood firmly against imperialists and for independence and had a solid mass foundation (*The History of Anti-Japanese Armed Struggle* 1, 2002: pp. 68-69). Historically, the Korean National Association can be evaluated as an anti-Japanese nationalist underground organization, but what is most important is that the association adopted Kim Hyong Jik's "Jiwon" as its ideological foundation, and that its formation and activities for anti-Japanese nationalist movement were the historical embodiment of his "Jiwon".

Conclusion

It seems to me that historical evaluation of Kim Hyong Jik differs according to the approach to historical interpretation. In view of the situation of Korea (both parts of Korea), and particularly since the history literatures in the South do not give any description about the anti-Japanese national movement launched by Kim Hyong Jik, I deem it necessary to re-evaluate the existing historical views. The primary historical materials originated from Japan clearly show that Kim Hyong Jik played a leading part in the anti-Japanese national movement. In my view, therefore, we should not underestimate "Jiwon" of Kim Hyong Jik who waged undaunted struggle for national liberation in spite of the hideous repression under the occupation of Japanese imperialists.

Even today in the 21st century I put emphasis on Kim Hyong Jik's "Jiwon" because this idea enables us to recover the identity of the Korean history. "Jiwon" helps us recover the identity of the Korean nation because at its core lies love for the country, nation and people, which has been the traditional spirit inherent to the Korean nation. Today the North and the South of Korea maintain different stands for their respective political systems and ideals. Nevertheless, Korea has one and the same identity. That is the nationalist spirit inherent to the Korean nation. I hold we should keep in mind that "Jiwon" reflected this anti-Japanese nationalist spirit which identifies the Korean history. I deem it essential to recover this nationalist spirit in the history of division, in which the North and South have remained divided with different systems and ideals.

As is shown through the activities of the Korean National Association, Kim Hyong Jik's "Jiwon" was not simply a theory for its own sake, but a practical crystallization in history. In view of his anti-Japanese revolutionary movement and his activities as a patriotic educationist, I deem it necessary to evaluate Kim Hyong Jik as a historical figure who put forward a historical idea and put it into reality.

History expects a new idea that can inspire people to transform the world. But what is now indispensable is the historical consciousness of the Korean nation to adapt itself to the post-modernism culture and the era of reunification in the 21st

century without losing the identity inherent to it. Therefore, I consider it absolutely necessary for both the north and the south of Korea to nurture love for the country, nation and people based on the spirit of national independence for the sake of future-oriented one reunified Korea. In this regard, I hold that "Jiwon" advocated by Kim Hyong Jik is the most important nationalist idea that enables us to understand and address this fundamental practical and historical issue of the Korean nation.

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