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A COMMON THEME IN THE WORKS OF THE JUSTICE SQUADRON AND THE JADID POETS: ADVOCACY FOR SOCIAL CHANGE

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ABSTRACT

This article explores a common theme that emerges from the works of the Justice Squadron and the Jadid poets, two influential literary movements in different periods and regions. Despite their contextual disparities, both movements share a profound commitment to advocating for social change and addressing the injustices prevalent in their respective societies. By examining key texts and analyzing their thematic elements, this article sheds light on the shared values and aspirations of these transformative literary groups. It highlights the distinct ways in which the Justice Squadron and the Jadid poets employ their creative expressions to challenge societal norms, promote equality, and provoke critical thinking. Furthermore, this article discusses the impact of their works on shaping public discourse and influencing progressive movements. By drawing parallels between these two movements, we gain a deeper understanding of the enduring power of literature as a catalyst for social transformation and its ability to transcend time and geographical boundaries.

KEYWORDS

Writers and poets, Confucian scholars, Korean literature, nationalism and freedom, Ixetuan, Justice Squadron, culture, politics, literature.

INTRODUCTION

Realizing the original purpose of the Japanese government, the Chinese, mainly supporters of Confucianism, revolted against these actions. Shim, the first Ixetuan uprising (1899-1901) took place in China. The Ixetsuan Secret Society ("Fist for Justice

and Reconciliation") was later renamed Ixetuan ("Justice and Reconciliation Squad").

By this time, a series of uprisings had erupted in Korea among peasants tired of feudal state regulations. The

new culture, which is being adopted as a result of the “Year of Kabo” reforms, has angered archaists. These uprisings later turned into revolutionary movements. The revolutionary movement was in fact a struggle against Japanese-specific westernization. The revolutionary movements that flourished in Korea in 1893-1895 were supported by intellectuals - writers and poets, Confucian scholars.

As noted above, various groups have been established in Korea to fight enemies who seek to undermine state independence. One such group is the National Liberation Movement, the “Justice Squadron”, made up of anti-Japanese fighters. The members of this group were mainly Confucian scholars, poets, medical workers, students, and representatives of various other strata.

The Warriors of Justice Squadron the most violent revolutionary movement in 1894 under the name of the Korean Patriotic War. This dates back to the days when the Japanese government began to pursue its first colonial policy. The establishment of the Japanese government court in Seoul, the capture of the subjective Gapeongjang, who supported modern reforms, and changed it in the way of its goals led to a bloody conflict.

Due to inequality of forces, lack of weapons, and inexperience of the army, the revolutionaries demanded that the royal administration seek help from China to fight the Japanese government. The king was forced to ask China for help. China has sent part of its army to help the Korean people. The result was the Sino-Japanese War (1894-1895). The war ended with a Japanese victory, and Korea fell practically under Japanese protectorate.

THE MAIN FINDINGS AND RESULTS

The development of the “Justice Squadron” peaked in 1896 under the slogan “Stand up for Justice and Defeat the Enemy.” Observers, military or police officers, those who were “trapped” by the Japanese ideology were severely punished, and the struggle against the repression of the Japanese government and Japanese forces began. The service of enlightened poets and writers in the success of the movement was incomparable. The people of creation further inspired the people who wanted justice and freedom with their poems and speeches, gave them spiritual support, and increased the self-confidence of this nation. The poetry of the poets of the “Justice Squadron” was imbued with the spirit of urging the people to fight against the oppression of foreign invaders, the loss of national identity.

Although Korea was not officially involved in the Russo-Japanese War of 1904, all sea and land wars were fought in part on Korean territory or on the border. When the war moved to Manchuria, Korean territory was completely under siege by Japanese troops. After the end of the Russo-Japanese War, although a Korean-Japanese peace treaty was made, in practice Korea passed under Japanese protectorate and almost lost its independence. By 1910, Japan had completely colonized Korea. Cultural monuments were destroyed by the invaders, efforts to destroy the spirituality, pride and language of the people intensified, Japanese was taught in schools, and rich history books were burned. In the words of Secretary General of Foreign Missions Brown, Korea has become a “well-regulated penal colony.” [1]

It was difficult to carry out an open independence movement on the Korean Peninsula, which was

occupied by the Japanese government. This led to the emergence of a secret anti-Japanese movement aimed at building a base of independence movements on the Korean Peninsula. In the first half of 1907, in cooperation with the patriotic enlightenment forces, the organization of “just armies” was formed. The purpose of the secret organization was to restore independence. On March 1, 1919, at 12:00 noon, the Declaration of Independence was read out in Tapgol Park in Seoul. Then the voices of students and young people shouting “Freedom for Korean independence” echoed through the streets. The March 1 movement, which has a strong place in the annals of history and has sealed the hearts of the Korean people for a lifetime, has spread across the country despite being brutally suppressed by the Japanese military police.

Who were the fighters of the “Justice Squadron”? In the works of Li Injik, who created new stories based on modern Korean short stories that benefited from Western culture and art after the changes of the twentieth century, the warriors of justice are described as invaders. In fact?

When talking about the early stages of the development process of modern Korean literature, it is impossible to ignore the poetry of the “Justice Squadron” fighters, which is an integral part of the spiritual life of Korean society and reflects the mood of Korean peasants. Continuing the traditions of classical Korean literature, the Warriors of “Justice Squadron” poetry opposed the Enlightenment movement and the process of modernizing Korea, propagating the ideas of armed struggle against the invaders, primarily the Japanese colonialists. During the difficult period in Korean history, when the people were deprived of political freedoms, Hanmun’s poetry, which was distributed in manuscript form, became a weapon of

political struggle. The creators of this poetry were the leaders of the rebel squads. The threat of the oppression of the invasion prompted the people to rise up in a guerrilla war against the enemy.

The “Justice Squadron” were formed during all the difficult periods of the Korean occupation. For example, in the tenth century, when the Kidans invaded Korea, and during the Imjin War (1592–1598), when King Toetomi Hidei of Japan attempted to invade Korea, a “Justice Squadron” was formed throughout the country.

During the Japanese colonial period, “Justice Squadron” distributed leaflets calling on the population to fight against Japanese colonialism and protect the country’s independence. According to the traditions of the classical period, the members of the detachment wrote invitations in the form of poems, based on the demonstration of the ability to write poetry in the Hanmun, which is a sign of true education.

The leaders of the “Justice Squadron” were highly educated Confucian scholars, and even the enemy spoke of them with respect. In particular, the following statement by Imamura, the head of the Japanese security service, who was directly responsible for the suppression of the national liberation movement in Korea, is a clear example of this: “There are a total of six hundred squadrons operating on Korean territory, each with between 3,000 and 6,000 people. It took five years to bring the movement to a complete halt. The leaders of the detachments were respected, well-educated, and spiritually mature..

A similar historical fact is that in 1895-1905, Turkestan was firmly established in tsarist Russia. With the help

of his political “representatives” he not only limited the powers of local khans and emirs, but also turned them into puppets, created conditions for the work and life of Russian and Western investors, in the interests of various companies and joint stock companies. At the same time, the demands and needs of the local population have been ignored, and their beliefs and customs have been ignored. The situation of this period was well described by Muhammadali Khalfa Sabir oglu (Dukchi Eshan) in his “Khisobnoma” to the people. Vital, highly educated judges were replaced by inexperienced ones, and corruption and socio-political injustice flourished. Restrictions on the activities of madrassas and schools, the replacement of local place names with Russian terms, and even the crucifixion of judges during the trial went so far.

The first President of the Republic of Uzbekistan, Islam Karimov, acknowledging that the Jadids founded the Renaissance, said: “At the beginning of the twentieth century, in spite of colonial oppression, at a time when our people were striving for new horizons - nationalism and freedom, our great ancestors - this great work of the Jadids, this movement can be called a unique example of spiritual courage”[2. 49].

The struggle for the liberation of the people through enlightenment, which began in the early twentieth century in the fields of science, literature and art, led to the development of the Jadid movement in the territory of our country. In this regard, it is worth quoting the following exemplary thoughts of B. Alimov: “The social phenomenon that we proudly call the Jadid movement today was the struggle for our independence that began at that time” [3.3].

Jadidism (Arabic: جديد jadid - new) is a socio-political, enlightenment movement that originated in the

Crimea in the 1980s. It has been widespread in Central Asia since the 1990s and has operated in four phases. In Turkestan, Bukhara and Khiva these periods were 1895-1905; 1906-1916; 1917-1920; Covers the years 1921-1929. Progressive forces thinking about the future of the nation existed among almost all sections of the people - artisans, peasants, merchants, landowners, scholars. The intelligentsia first decided to start the struggle against tsarism from the century-old backwardness - the political-enlightenment front. In such a historical context, the Jadid movement has found a favorable ground for development in the Turkestan region. Among the Jadids, mature scientists, modern knowledgeable specialists in industry and agriculture, cultural figures emerged, dreamed of a prosperous country and an independent homeland, and fought for it.

In 1960, the Anthology of Patriotic Poetry in Hanmun was published in Korea to mark the 15th anniversary of independence. The collection also includes poems by warrior-poets whose literary heritage is almost non-existent. “Justice Squadron” fighters were persecuted in the later years of Japanese colonial rule. The few poems that have survived to this day are of great importance. The poems in the anthology allow the reader to get an idea of the psyche of the people of this period, to understand the factors that influenced their behavior, to know the “personal destiny” of the warrior-poets, to understand the reality of Korean history.

One of the members of the “Justice Squadron” was the scientist, poet Liu Rinsok, who was considered the ideological leader of the movement for the country’s independence. In 1909, at a conference attended by representatives of various detachments in Vladivostok, Liu Rinsok and Lee Sansol were elected leaders of the

rebel movement. They organized a guerrilla movement near the Tumangan River. Liu Rinsok considers the annexation of Korea by Japan in 1910 as the worst tragedy of his life. He appealed to the people with his appeals, reminding him of his civic duty, urging him to fight until he won, to gain the right to self-respect:

“Indeed, now is a critical time when life and death are facing each other. At such a time, everyone should write on a straw rug, consider his shield as a pillow, and not take any risks back from work.

No matter how difficult and dangerous it is, we must rebuild the morality of the world and the ruined country, so that the sun in the sky will shine again.”

This address is reminiscent of the lines in the poem “Uzbeks are also Turkestan” “O‘zbeklar ham Turkiston”, which reflects the mature representative of the Jadid movement, a truly enlightened son of the Uzbek people, the poet Cholpon’s zeal for the freedom and development of the nation against the humiliation and colonialism in his country:

“Dedi: turungiz, birga bo‘lungiz

G‘arb safarini birga yurungiz

Ketdilar birga yiroq safarg‘a,

Xudo yo‘l bersun Turkistoniylarg‘a.

Oq bo‘z otini mindi Turkiston,

Suvsiz sahrolar bo‘ldi guliston.

Belinda (kamar), qo‘lida bayroq,

Ulug‘ Turkiston, yo‘ling bo‘lsin oq[4]”

“He said: Stand up, be together

Take a west trip together

They went on a long journey together,

God bless the Turkestans.

Turkestan rode a white gray horse,

There were dry deserts in Gulistan.

Belt (belt), flag in hand,

Great Turkestan, good luck”

True, Cholpon mourns here, inspires the people and assures that the glory of his homeland will be restored.

During this period, the concepts of “nation” and “homeland” entered both Korean and Uzbek literature. The need for poems in the national spirit is growing. Poems glorifying the homeland were written. One such poem is Liu Rinsok’s “I grieve for my country.”

Davlatimni o‘ylab g‘am chekaman,

Davlatimni o‘ylab chekaman ozor,

Mana shu gumbaz ostida oqardi sochim

Bahor yellari balki menga kuch berar, quvvat,

Dardlarimni olib ketar tog‘lardan nari [5].

I grieve for my country,

It hurts to think of my country,

My hair was flowing under this dome

The spring winds will probably give me strength, power,

Far away from the mountains that will take away my pain

The title of the poem itself calls for reflection. Every person, first of all, must put the state, the country before his own interests. This is explained in Confucianism as follows: “A person is a person for society, not for himself.” Confucian ethics understands man in relation to his social function, and education is perceived as something that leads man to perform that function. The poet also worries and is persecuted only for the sake of his country, but he never cares about his life and property.

In the same sense, Cholpon, a representative of the Jadid movement, describes this pain in his poem “Yurt qayg’usi” “The Sorrow of the Country” as a heart-burning fire:

Menim bu xasta dilimni yana nechun tig’lar?

Menim-da ko’ksima boqmoqchi istar ul bir o’t?

Bo’g’iq, qisiq bu ko’ngil kuchli o’t bilan yonadir,

U o’t orasida yurtning xayoli jonlanadir ...

Why are my sick tongues pierced again?

Would you like to take care of my breasts?

Choking, suffocating, this heart burns with strong grass,

In the midst of the grass, the imagination of the country comes to life

The poet and scholar Chhwe Ikhen, who has a strong position among the fighters of the “Justice Squadron”, can not imagine living in a state that is not free, he feels the deep connection of his destiny with the homeland.

In the poems written by the poet, the theme of how heavy it is to hold a cold weapon in one’s hand when one is old, to be a non-military man, to shoot someone to put an end to his life. The poet is helpless because he sees no other way, emphasizing that only the crippled and the cowardly can stay out of the struggle when the state is in danger. Chhwe Ikhen regrets that he made a mistake (apparently in a fight) and that his friends are in trouble. Chhwe Ikhen expresses his feelings in poems and hopes that they will serve as information for history.

Feelings of the poet Cholpon,

We know: in the hands of such evil enemies,

You were captured without wanting to be an eternal captive,

fully consistent with the ideas.

Well-known poet Hwan Hyun (nickname - Mechhon) took first place in the exams held among the contenders for promotion to the next level of practice. After that he became the absolute winner of various competitions among poets. He protests the 1905 treaty of protectorate. In 1907, Hwan Hyun committed suicide after the Japanese colonists overthrew the disobedient king Kojon (1864-1907) and disbanded the Korean army. His poems were warmly received by the common people. Liu Rinsok wrote a poem dedicated to the death of Hwan Hyun. In the preface to this poem, he spoke of the reasons for the poet’s untimely death.

The plight of a people deprived of their freedom is reflected in Hwan Hyun’s poem “I Say Goodbye to Life,” in which people’s despair, depression, and calamities are poured out in lines:

Notinchlik, ziddiyatlar ichra kechdi umrim, oqardi
sochim,

Ancha oldin ketishim kerak edi bu foni dunyodan.

Bugun boshqa yo'l yo'q bundan bo'lakcha.

Shamoldan sham yog'dusi intilar moviy osmon sari,

Hayvonot-u parranda ingrar, tog' va dengiz chimirar
qoshin[5].

My life has been turbulent my hair has turned white,

I should have left this fan world a long time ago.

There is no other way today than that.

Candlelight from the wind ascends to the blue sky,

Animals and birds groan, and mountains and seas roar

Hwan Hyun was unable to fulfill the task assigned to
him in social life, and so he felt a sense of personal guilt,
seeking an excuse to justify his actions:

Giyoh ungan dunyo o'ldi, yo'qoldi ko'zdan,

Kuz kechasi sham ostida maktub o'qib, o'ylayman
o'tmishni.

Agar uyim vayron bo'lsa, uni saqlay olmas yarimta
ustun.

Unda o'lim muqarrar.

The world of cocaine is dead, lost,

Reading a letter under a candle on a fall night, I think of
the past.

If my house is destroyed, I can't keep it half a column.

Then death is inevitable

In Hwang Hyun's poetry, the traditional notion of the
perfect man is glorified. The poet believes that the
main virtue of such a man is loyalty to the king and
service to the interests of the state. He regrets that he
did not try to dissuade him from wrongdoing, for fear
of incurring the wrath of the king. Now the poet and
scholar can prove his loyalty to the king only by his own
death.

Again we turn to the poetry of Cholpon:

Bilamizkim, qator-qator qishloqlar,

Siynasiga qon to'ldirg'on tuproqlar

O't ichida: Shuning uchun o'limni

Ortiq ko'rib, jonni o'tqa soldingiz,

Faqat bugun totli bir o'ch oldingiz,

Yana bir qur tarixlarda qoldingiz!

We know that a number of villages,

Blood-filled soils on the chest

In the fire: That is why you saw death in excess

And set your soul on fire,

You just got a sweet revenge today,

Once again you are on dates!

Cholpon's poetry praises those who sacrificed their
lives to liberate their dear land from foreigners against
the butchers who sacrificed their lives to take
possession of the poet's "mother earth".

The comparisons with ancient history found in Hwan Hyun's poems have been especially recognized by the poet's educated contemporaries. In particular, the poem "I heard about the changes" is full of examples from ancient history. The first verses of this poem about the overthrow of King Kojon allude to the overthrow of Qing (1115–1234) and the Ming dynasty (1368–1644).

The poet's death shocked Korean patriotic intellectuals. Three years after his death, the famous poet and literary critic Kim Thegen published his three-volume collection of "Mechhon Works".

We do not know his biography, but in some sources one of the leaders of the "Justice Squadron", the poet Chon Hesan's "Poem written in prison" is considered today as a historical document of this difficult and heroic period. According to reports, this poem was written by Chon Hesan before his execution:

Nechun talaba kiyibdi askarcha ust-bosh?

G'amginman:ushalmadi orzu-umidim.

Saroy amaldorining ishlari qabih,

Dengiz ortidagi o'g'ri ko'ngli tusagan ishni qilar,

Daryo suvlari shovqin solishdan qo'rqar, yutar nafasini.

Osmon ho'ng'rar:tiniq osmonda shitirlar yomg'ir.

Bugun ona yurtim Yonsan tomon abadiyga yo'l olaman.

O'lgandan so'ng aylanaman kakku qushga,

Tumshug'imga qon to'ldirib qaytaman uyga[5].

Why is the student wearing a military top?

I'm sad: my dream didn't come true.

The deeds of the palace official are ugly,

The thief behind the sea does what he pleases,

The water of the river is afraid to make a noise, swallow your breath.

The sky is blue: it is raining in the clear sky.

Today I am on my way to my homeland Yonsan forever.

When I die, I turn into a kakku bird,

I return home with blood on my nose

Through his poetry, the nationalist poet was able to express the nation's crisis, political dependence and lawlessness, instilling in him a spirit of hatred against the invaders, confidence in national independence.

CONCLUSION

In short, the leaders of the "Justice Squadron" promoted the idea of Korean independence, selflessly defended it in the armed struggle, became patriarchal Korean patriots, ardent supporters of Confucianism. These people, who were the bearers of the ideas of the feudal-noble "nation", fought for an independent but feudal Korea, for a return to the policy of restriction, for the king.

The struggle for "Justice Squadron" did not bring political freedom to the country, but the rebels fought to free the people from spiritual captivity, to educate young people who could accept the banner of struggle as spiritually mature people.

After 1910, the movement of the rebel detachments gradually ceased. For scholars and poets, the old Korean life they were accustomed to was a failure. While many of them fled the country in the days of the

national catastrophe, many saw this liberation from captivity - death.

Academician A.N. Samoilovich, who dealt with the issues of modern literature: In 1916, “New literature appeared in Turkestan. This was to be expected of me.” Indeed, the “new literature” expected for the scholar was “modern literature.” This literature, according to its content and essence and genres, has a direct socio-political and enlightenment ideology, the character of national liberation. It reflected the life of the oppressed people. Social activism and national spirit have become the most important features of this new literature.

Jadidism, which emerged in Turkestan in the late nineteenth and early twentieth centuries, was a cultural, educational, national, socio-political movement. It grew up and became the ideology of the rising national liberation movement against the colonialists.

By publishing the views of its representatives, the Jadid press was able to prepare the people of Turkestan for free thought and a great political struggle, while demonstrating that it was “the key to the consciousness of the nation that always awakens the people from their slumber.” In general, the Jadid movement, which emerged at the beginning of the century, plays an important role in the struggle for national liberation and independence of the peoples of Turkestan, first against Tsarist Russia and then against Soviet colonialism.

Everyone, whether Korean or Uzbek, who considers his homeland to be his mother and considers it his duty to protect it, will not give up his country to enemies, will not tolerate muteness and dependence, but will fight

for freedom and liberty. The fact that the representatives of the “Justice Squadron” and the “Jadid Movement” fought with a pen in one hand and a sword in the other is a vivid example of this.

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