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Smoking culture seen through Korean Protestant Christianity

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Abstract---Most South Korean male adults smoke. Korean Protestant Christianity regarded smoking as ‘sinful’ and it was forbidden. However the Protestants in Korea today do not consider the consumption of tobacco as sinful, although they tend to avoid alcohol and tobacco as they hinder the teachings of the Bible. In accordance with the Constitution and laws, the Korean government permits smoking by recognizing the inherent right of human beings, although smoking is prohibited in public places such as schools and hospitals or restricted to certain places. Unfortunately, the number of smokers is rising in all spheres of society, including the Church. Therefore, the purpose of this study is to facilitate the conversion of smoking cessation into a purification movement in Korean society by presenting measures to prevent it.

Keywords---Church, Korean Protestantism, smoking cessation, tobacco.

Introduction

Tobacco, which is native to the Central Highlands of South America, was introduced in Korea via Japan around the year 1616 during the Joseon [Korea] Dynasty (1392-1910). During that time, a significant number of Koreans smoked and believed in the rumor that if sick people inhaled the smoke, they could be

cured of all diseases. Tobacco contains nicotine, avanacin, piperidine, and rutin. Koreans suffering from roundworms smoked cigarettes for pain relief, and it was also used for hemostasis of wounds and prevention of suppuration in case of toothache or insect bites (Kim, 2005). In some cases, smoking proved to be beneficial for people with anorexia or emotional tension. Furthermore, the smoke and scent emitted from cigarettes were perceived as magical symbols and medicines. This phenomenon spread rapidly in the Korean society as tobacco was mistaken for a panacea. Therefore, before Korea's modernization, tobacco became a popular favorite food for everyone, regardless of age or gender. The literary work that best expresses this love for tobacco culture is *Yeongyeong* (烟經), that is, the tobacco encyclopedia.

Yeongyeong is Korea's first tobacco dictionary written in 1810 by Yi Ok (李鈺, 1760-1815). In this book, Yi describes tobacco cultivation methods and the entire process from planting to harvest. The origin and transmission process of tobacco, the nature and types, and the method of manufacturing and smoking tobacco leaves are also clearly explained. In addition, tobacco-related tools (tobacco pipe sticks and tobacco storage boxes) and the effectiveness and etiquette of smoking are introduced (Kim, 2019). The author expresses his admiration for smoking, stating that if only one thing could be retained among alcohol, rice, and tobacco, it must be tobacco. He points out the benefits of cigarettes in the following ways:

When your mouth smells like garlic and fish after eating, smoking will make your stomach feel more comfortable right away. When you wake up early and your phlegm is boiling in your throat because you have not brushed your teeth yet, if you smoke a cigarette, it goes away as if you have washed it. When you have a lot of troubles and dizzy thoughts, and when you are bored, you can smoke slowly and wash your heart like with alcohol. When you drink too much alcohol and have a fever in the liver and stuffy lungs, smoking in a hurry will relieve it . . . When you are freezing in the great cold, and your beard is covered with ice and your lips are stiff, smoking a cigarette is better than drinking hot water. When you are wet from heavy rain and mold grows on your seats and clothes, smoking [cigarettes] makes you feel better. When you twist your beard and bite your brush while thinking about the poetic verse, if you smoke at [this particular time] and follow the smoke, a poem comes to mind (Yi, 2006).

As described above, the Korean people's love for tobacco has been passed down from generation to generation. But radical opposition to this love of cigarettes began to emerge gradually. The development of modern medical knowledge coupled with the Christian belief system introduced by Western Protestant missionaries greatly weakened the love for smoking by instilling awareness that smoking is harmful. Therefore, this study primarily attempts to explore how Protestant Christianity has contributed greatly to smoking cessation among Koreans. In addition, given that South Korea's smoking rate as of 2020 was 17.5%, which is the 18th highest among 36 OECD countries, and the male smoking rate in South Korea is 30.5%, which ranks it in the top 6 (Lee, 2021), there is a need to examine why smoking remains a common habit in South Korean society. Finally, the paper attempts to propose constructive methods that Korean Protestants can leverage to significantly reduce smoking rates.

Korean Protestants' Response to Smoking Culture *Smoking from the perspective of Christian theology*

Korean Protestant Christians value the teachings of the Bible (Hong, 2017). The morals and ethics that govern their lives are also based on these teachings. Understandably, they believe that the Bible has an answer to the problem of smoking cessation. Thus, it is imperative to ask what the Bible teaches about smoking. Would smoking lead us to hell and make us sinners who cannot be saved? The Bible does not provide any explicit answers to these questions. Since the Bible does not definitively forbid smoking, it is natural to wonder about the moral aspects of smoking. In fact, some Christians try to justify smoking by asserting this logic (Kim, 2006). Nonetheless, the majority of Korean Protestant Christians oppose this justification. The reason is that the Bible actively presents several teachings that might imply its stance against smoking. For example:

Romans 12:1, "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship (New International Version, 2011. Hereafter NIV).

Colossians 3:9-10, "Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator"(NIV).

1 Thessalonians 5:21-22, "but test them all; hold on to what is good, reject every kind of evil" (NIV).

1 Corinthians 6:19-20, "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies" (NIV).

Although the aforementioned Scriptures do not mention smoking, they command believers to live holy and godly lives for God and their neighbors. These commands strongly encourage us to live a life that is beneficial not only for ourselves but also for our neighbors. Of the 10 commandments of the *Old Testament*, the sixth commandment states "You shall not murder". There have been instances of people who died of lung cancer from passive smoking by living next to people who smoke. Can we really say that we are not responsible for 'murder' if our neighbors died because we smoke? Can smoking through the body truly glorify God (1 Corinthians 6:20)? Can a person honestly smoke for the glory of God (1 Corinthians 10:31)? If we interpret the problem of smoking as 'adiaphora' and view it as a neutral zone where good and evil cannot be clearly distinguished, it will eventually fuel the phenomenon of liberalization of smoking. Although this neutral interpretation is not theoretically wrong, the practical implication is that it causes serious social problems regardless of the interpreter's good intentions. While we will explore this in a more detailed manner later, it is important to note that most Korean Protestant Church leaders do not interpret smoking cessation as 'adiaphora' but rather as a kind of holy command (Moon, 2015).

Smoking Culture Viewed Through Korean Protestant Church History

The Western Church has been relatively tolerant of smoking. Charles Haddon Spurgeon (1834-1892), an English Baptist pastor who gained worldwide fame, was an ardent admirer of tobacco (Kleven, 2018). The Dutch Reformed Church also permitted smoking. Protestant churches in Korea used to allow smoking during the initial stages. In the 19th century, when Protestantism was introduced, there was already a large number of smokers in Korea. Since missionaries would have found it challenging to evangelize if they promoted the idea of quitting smoking, they allowed smokers in the Church (Lee, 2017b). A wooden hanger was installed at the entrance of the Church so that smokers could hang up a long cigarette stand and attend the service. In addition, cigarettes were provided at breaks during the *Sakyunghoe*, an intensive Bible study session held throughout the year.

However, in the eyes of the missionaries, smoking was the primary cause of many problems among Koreans. The missionaries went on to define four problems that were the result of drinking and smoking, which defiled or damaged the body, the temple of God (Lee, 2017b). First, drinking and smoking obscured the glory of God. Some missionaries questioned whether the 'sinful' Christians who smoked and drank would be allowed to go to God after death. An article in the *Korean Christian Proceedings* (조선 그리스도인 회보) published on 8 September 1897, which was edited by Methodist missionary Henry Gerhard Appenzeller (1858-1902), made an extreme claim that "if you die while drinking [and smoking], your soul cannot go to God." Second, an abundant amount of money was wasted on drinking and smoking, causing poverty. Third, drinking and smoking detoxified the body and mind, leading to genetically unhealthy children. In Korea's *Christ Newspaper* (그리스도 신문) published 7 May 1897 said: "Tobacco smokers have many inconveniences until they die. These people have various diseases . . . they have weak tendons, a stuffy chest, more sore throats, and tremors." Fourth, it was argued that drinking and smoking were harmful to society and greatly hindered the development of the nation. Korean believers accepted these teachings of the missionaries and decided to quit smoking based on their own rational judgment (Jang, 2005).

Another reason why the discourse against drinking and smoking has become prominent in Korean Protestantism is because the American Protestant temperance movement had an impact on Korean society. In 1891, the World Woman's Christian Temperance Union (WWCTU) was founded in the United States to spread the Protestant temperance movement worldwide. In 1923, a Korean branch of WWCTU was established in Korea as the Korea Women Christian Temperance Union (KWCTU), which began the temperance movement focusing upon self-restraint and self-denial including abstinence from alcohol and smoking (Kim, 2013). The Korea Christian Temperance Movement Association, which was founded in May 1932 with a male-centered, ecumenical character, did not limit temperance to the abstinence movement, but also included smoking cessation, abolition of prostitution, breaking superstition, and other devotional activities. The members of the Presbyterian Church, Methodist Church, and Salvation Army, which were the main forces of Protestantism in Korea at the time,

actively participated in this temperance movement. To spread the movement to the entire Korean people, they made and distributed the following “Song of Temperance Movement”:

1. Awaken your dreams, compatriots! What time are you drinking?
One who destroys individuals and nations: its name is alcohol.
2. Why is a dirty cigarette in your mouth a substitute? . . . Tobacco is poison.
(Refrain) Break the glass, break the cigarette. The way 20 million [Korean] people live. Long live the abstinence movement (Lee, 2017b)

As pointed out above, the teachings of the missionaries and the influence of the WWCTU have made great strides in terms of smoking cessation and sobriety in Korea. However, it should be noted that there was a specific reason for the active acceptance of their teachings by Korean Protestants. The political and social environment when Koreans accepted the Gospel and led a godly life was deeply connected with this reason. Korea was annexed by Japan in 1910. Korea, which had been an independent country for nearly 5,000 years, was colonized by Japan and suffered political pressure and economic exploitation from Japan (Lee, 1965; Lee, 2017a). The thoughtful Christian ministers such as Lee Seung-hoon (1864-1930) and Yang Jeon-baek (1869-1933) united with leaders of other religions on 1 March, 1919 to launch the Korean independence movement and fight for their freedom. This independence movement was not successful on the Korean Peninsula due to the strong military suppression employed by the Japanese colonial government. Many patriots defected to China and Russia, where the Japanese government could not exert its rule, and they stationed troops there to resist Japan. Many Christian leaders who remained on Korean soil and dreamed of their country's independence were beginning to realize that Koreans must be agile and ready for the future. Although there was no political, economic, or military power to immediately eliminate Japan, they slowly worked towards building their power while waiting for the right time (Chung, 1993; Talmage, 2003; Jeong et al.). The most crucial task to enhance their power was to train each Christian to have a sound mind and body. In this sense, Korean Protestants essentially believed that wasting time with alcohol and tobacco was problematic not only because it was wrong on a religious level, but also brought no benefits for Korea's future. It was against this background that the temperance movement of Korean Protestants transcended denominations and was welcomed by the majority of Protestants and reaped great fruits.

Since then, Korean Protestant Christianity has continued to abstain from smoking and drinking as part of Christian spirituality. The prohibition of alcohol and smoking, which are emphasized as evidence of the purity of the Church and the holiness of believers, has been internalized by most Protestant Christians; it has become a means of reforming Korean society. As of 2022, Protestants in South Korea are generally perceived as abstainers of alcohol and non-smokers.

Smoking in Contemporary South Korean Society

In addition to the Christian holiness movement, the medical community's strong claims against smoking for the sake of public health has made the Korean government establish its anti-smoking regulations as "Article 7 of the

Enforcement Rule of the National Health Promotion Act". Now, smoking is prohibited in public places such as schools or hospitals, or it is allowed only in certain spaces. However, although the number of smokers in South Korea has decreased in the recent past, the smoking rate of Koreans is still relatively high among developed countries. Let us take a look at the reasons why this smoking phenomenon persists.

Curiosity

Many people begin to smoke tobacco out of curiosity. It is common to notice that fathers, relatives, or neighbors in our proximity tend to smoke. Children who witness this phenomenon become curious about cigarettes. In addition, smoking in public or 'praise for smoking' by celebrities who are idolized by teenagers in South Korean society also have a big impact. Korean national popular singer Lee Nan-young (1916-1965) started with a cigarette theme in her famous song "Blue Dream of a Coffee Shop" (다방의 푸른 꿈) in 1942 and ends with a cigarette theme: "A heart wandering along with smoke/ Love goes away and memories remain/ I cry to the blues/ At the end of the smoke of cigarette" (Kim and Kim, 2019). Another famous national singer, Choi Hee-jun (1936-2018), when he sings his song "Jingogae Gentleman" (진고개 신사), closes his eyes, and sings the first word in a very serious tone, as if breathing smoke: "In the smoke of cigarettes exhaling without any regrets/ The woman who rises faintly." Such boasting of cigarettes by famous Korean celebrities is having a huge emotional impact on Koreans, especially young people (Song, 2014).

Sense of Belonging

If the close friends of a non-smoker smoke, they may also catch on to this habit to hang out with them. When everyone in a friends group smokes barring one individual, he or she feels alienated and seems to feel like they have no choice but to touch the cigarette. By not smoking, they may worry that they do not fit into the world of their friends. In particular, adolescents spend most of their time with their peers in middle and high schools, that is, their friends. During this age, they tend to be more influenced by their friends than their family. The military is another place where people pick up smoking. When it comes to the collective life of conscripted soldiers in Korean society, all young soldiers follow the same routine every day for at least 2-3 years, cultivating camaraderie (Lee, 1995). One activity that unites them is that they smoke or drink while talking to each other in the same military place at the same time. Sometimes in the military, one smokes as a way to mitigate the boredom that comes from doing the same thing every day.

Stress

Many Korean people start smoking to relieve stress. Professor Bin Sung-oh has concluded in his medical research paper on stress and smoking: "In particular, in terms of stress, combined smoking with regular cigarettes and e-cigarettes had a greater effect" that may cause worrying depression (2020). Because stress puts pressure on the mind. When the mind is tense, hands and feet may tremble and

become stuffy. For many people, when their heart is sick, they do not find many ways to deal with it properly. They smoke to forget this heartache. If this behavior is repeated, it becomes a habit that they cannot easily quit.

To look mature

Adolescence is a slightly chaotic stage where the individual is neither a child nor an adult. Therefore, adolescents try to shed their image as children in their own way and sneak around to look like adults, imitating the actions of other adults they know. Many turn to smoking, which may have seemed to be an activity exclusive to adults (Joo, 2010).

Complaints about gender discrimination

In South Korea, where 'male-honored' Confucianism is still prevalent in society (Palais, 1975), men can smoke relatively freely, while women who smoke are frowned upon. A significant number of women view this as sexism and smoke as a reaction against it (Joo, 2010).

Suggestions for Dealing with Smoking Issues

Protestants in South Korea make up more than 20% of South Korea's population (Seo et al., 2021). Their influence on South Korean society on politics, economy, society and culture cannot be underestimated. Protestantism in the past made a significant contribution to the March First Independence Movement of 1919. At that time, 1% of the Korean population, the Protestants, united with people from other Korean religions such as *Cheondogyo* (Heavenly Way Religion) to resist Japanese imperialism. As a result of this resistance, the provisional government was established in Shanghai, China, and the present Republic of Korea succeeded the ideal of this government (Seo and Chung, 2021). During the Japanese occupation of Korea (1910-1945), Protestants in Korea carried out social purification as a moral movement by practicing smoking cessation and alcohol abstinence to strengthen the spirit of Koreans. This movement has established itself as a beautiful tradition of Protestantism in Korea and has been carried forward to this day. However, currently, South Korean Protestantism is developing in a manner that is different from the past trends, leading towards a dangerous scenario. The problem is that there has been a significant decrease in the number of young people joining the Protestant Church. When the current generation of adults disappears over time, the future of Korean Protestantism will witness a dark age. One study demonstrates this phenomenon as follows:

Most of the Sunday School students in Korean Protestant churches are facing a tragic situation, with only about five percent remaining in the number of students in college and youth departments of the churches . . . This means that a certain number of them left the churches as they were promoted from kindergarten to elementary school. As they went up from middle school to high school, a certain number of them left the churches again. Finally, when moving from high school to college, very few young people remained in the churches. The churches cannot have hope unless these problems are resolved (Kim and Chung, 2021).

If the above problems are not resolved, the influence of Protestantism in Korea might deteriorate. Therefore, if the Church takes responsibility for solving the problem of smoking cessation in South Korea, it must first be renewed and revitalized. Evidence from history suggests that when the Church is revived and spirituality is full, problems such as drinking and smoking can be solved naturally. What is the wisest prescription for the renewal of the Korean Protestant Church?

Restoration of the home

Koreans are currently living in the postmodernism era. The characteristic of this era is that the pursuit of individual freedom and happiness is almost infinitely more open than in the past. As society enters the 4th industrial revolution, people are turning towards convenient lifestyles where machines or computers take over human tasks. The large-family-centered home has seen a shift towards a nuclear family, and almost all married women continue to work. The women in a family today prefer to have fewer children or to give up childbirth altogether. Most people believe that in order to lead a more prosperous and free life, a better economy must be created, and to maintain such an economic life, couples must work together and have fewer children. Therefore, each day within a family brings conflicts, as if fighting a war. In the mornings, they eat breakfast, and both the husband and wife rush to work, and young children to schools. Elementary, middle, and high school students who have completed their regular classes flock to private academies to prepare for college entrance exams. Members of these households come home in the evening and go to sleep exhausted. In simple terms, while the nuclear family exists, the caring and loving family with members who communicate with each other is fast disappearing. In the traditional Korean extended family system, three or four generations lived together, men worked outside to take care of the house economy, and women stayed at home to take care of their children 24 hours a day. Children learned the wisdom of life from their parents or grandparents, and lived a community life caring for each other (Levin, 1999; Guk and Chung, 2022). Although such a sense of belonging existed in the traditional Korean home, it is difficult to find this beauty as all Korean families today are individually differentiated. So, should we go back to the traditional society of our glorious past? Since it is difficult to go back to the past, we must find ways to restore family values in the present situation.

An effective way to restore the traditional Christian home is to ensure that there is adequate time for intimate interactions between parents and their children. Regardless of busy schedules, it is important to set aside at least 20 or 30 minutes before sleeping for family worship. It is important to inculcate the habit of reading the Bible together and praying to God as a family. Learn about each other's day and encourage each other. Above all, it is important to establish a relationship with the invisible, transcendent world, rather than merely pursuing worldly wealth, honor, and power to ensure a healthy purpose and meaning of life for the entire family. This will increase our understanding of God, the human, and the natural world in the rich spiritual experience every day. To restore a homely life, a morning household prayer must be implemented before the busy day begins.

Transition to generational integrated worship

The Bible thoroughly supports generational integrated worship (GIW), which promotes the practice of different generations worshipping God at the same time and place (Kim and Chung, 2021). Older adults, middle-aged and young people, and children gather together in one place to listen to the preacher's sermon, sing the same hymn and participate in the same worship service. Through this kind of worship, each generation can naturally maintain the same faith (Roberto, 2007). This is because children and adolescents learn the faith of adults directly and experientially through worship. This biblical worship began to disappear from Korean Protestantism due to the rise of Church's Sunday School. Sunday School is divided into youth, elementary, middle, and high schools according to the age of the students. There is an advantage to this age-based classification for religious education. Efficient education can be imparted through these ranges as the subject matter is assigned according to the ages of the students. Moreover, if non-believers come to the Church, they can join their peer group, which can help them settle into the Church comfortably. In the past, students who came to the Church prided themselves as special leisure could not be enjoyed in Korea's agricultural society, while they studied the Bible at Sunday School for advanced culture.

However, today's South Korea is no longer an agricultural society. Even outside the Church, there are plenty of places of leisure for young people to spend their time, such as karaoke or game rooms and theaters. On Sunday, it is not uncommon for children and teenagers to spend time with friends in these places after the Sunday School service, which begins early in the morning. In this free-spirited environment, some students are in proximity to alcohol and tobacco. In addition to these problems, the Church's separate worship has a particular weakness that prevents the succession of the faith from the parents' generations. The Korean Protestant local churches must switch to the GIW service in which all members of the Church participate together to overcome the generational gap and restore the homogeneity of faith (Kim and Chung, 2021; Sailors, 1996; Westerhoff, 2000). Through GIW worship, fellowship and personal relationships between the old and the young generation should be restored. We should use GIW as an opportunity to share our faith at the Church together on a Sunday morning, and to discuss the contents of the sermon when we go home together after GIW worship.

Operation of the Church's nursery schools and kindergartens

The future will depend on how we live today. A better world will emerge if we take care of our neighbors and cultivate the natural environment wisely. If we neglect our spiritual development and exploit our neighbors and nature, the world will be much worse than it is today. In this sense, we all have an unlimited responsibility for future generations. In Korean society, where couples in a family work together to maintain a convenient economic life, children's education is an important factor in determining the future society. Needless to say, daycare centers and kindergartens in secular Korean society are also responsible for public education, but these institutions cannot be seen as channels to cultivate spiritual piety. This is because secular educational institutions are fundamentally non-religious and

profit-seeking groups. Therefore, it is a good alternative for the Church to run nurseries and kindergartens that provide children with a Christian education based on sacrifice and service. Korean mega-churches have the economic strength and manpower to execute this kind of work. If a local church finds it financially difficult to do this work, several local churches can work together. If the churches cooperate in this way, the future revival of the Church is possible. Nurseries and kindergartens run by the Church must invite the best teachers equipped with skills and spirituality. The educational environment should be much better than that of ordinary secular educational institutions. And it must be a dedicated school management that provides free education or charges the lowest educational fees for children to be admitted. Working couples will be delighted with this system and will send their children here. If the Church conducts its educational work in the spirit of light and salt that Jesus spoke of, it will yield amazing results.

Teachers in church-run schools should act as mentors to children. They must lead young lives into the mind of Christ, to ensure a lifelong impact on the hearts of children. Therefore, the Church should be very careful in the selection of teachers. The Church should find people with a mature mind, attitude, and ability to take on the role of parents. In addition, sufficient remuneration must be paid so that they can continue to work in the church schools. If high-ranking human resources in Korean society work in these schools, it will help with employment promotion. Furthermore, ensure that foreign children who have settled in Korea for various reasons, such as marriage and labor immigration, enjoy the privilege of receiving the best education at the church schools for free or at low cost. In this way, let the Church play the missionary function of a 'public church' that contributes to society rather than an 'interest group' that focuses only on personal salvation (Marty, 1981). If teachers at the church schools naturally put alcohol, tobacco, or similar subjects in their programs to educate children, the effect would be incomparable.

Use of children's summer Bible school

Korean Protestants have maintained a very beautiful tradition of the Children's Summer Bible School (Ju, 1997). The first Summer Bible School in Korea was held in 1922 at Jeongdong Church in Seoul. After that, the Summer Bible School was organized nationwide and became a characteristic of Korean Protestantism. In summer, the weather is hot and as a result, all schools in Korea go on vacation. During this period, by selecting a certain time and place, each local church intensively conducts education for children for approximately a week. This Bible school provides children with the best opportunity to focus on their faith without interference from the outside world. Bible teachers and children stay together 24 hours a day and conduct Bible studies, games, plays, prayer meetings, etc. Teachers are expected to prepare thoroughly so that the students can learn lessons that will last a lifetime. Through these interactions, a deeper and more personal relationship is formed between teachers and students, and the Church can experience revival. Ethical education such as smoking cessation and drinking abstinence can be very effective in this environment.

Personal counseling

In Protestant churches, many of the believers, starting right from middle schoolers smoke. They smoke as the easiest means of escaping from reality because they cannot find a way to relieve the accumulated dissatisfaction and stress in their lives. As long as they cannot resolve their stress, even if they quit smoking, they do not know when they will start smoking again. Therefore, there is a need for Church pastors to provide continuous counseling to smokers. At this stage, it is not advised to instill a sense of guilt in smokers and force them to stop smoking. Rather, helping them one-on-one, understanding them, encouraging them, and changing their values are the best ways to persuade them to quit smoking. As a fruitful way to induce a change of values, we recommend that the pastor initiate a short but faithful Bible study with the smokers. In addition, the pastor should teach them a prayer over life that depends on God, who is stronger than them, and should give them directions to use their leisure time in a healthy way and make good friends.

Renewed social participation of the Protestant Church

In 1920, Protestant Christianity in Korea launched a temperance movement, establishing a beautiful tradition in which abstinence from alcohol and smoking are the first signs of becoming a Christian. However, so far, not only has the prohibition of alcohol and smoking not been in effect in Korean society, but alcohol and tobacco are gradually infiltrating the young people of the Protestant Church, accelerating the pathology of society. Now, the Church must renew the past once again. Just as the KWCTU set an example in the past and influenced many other Christian institutions as an inter-denominational movement, such a movement is desperately needed today. The existing KWCTU and similar inter-denominational organizations such as Young Men's Christian Association (YMCA) and Young Women's Christian Association (YWCA) are expected to play an active role. Since its establishment in 1903, the Korean YMCA has developed a national movement by instilling a sense of anti-Japanese struggle among Koreans. Meanwhile, by strengthening the national organization, it contributed greatly to modernization of Korea by providing liberal arts lectures, concerts, vocational education, and rural enlightenment projects (Kang, 2011). The Korean YWCA was organized on 27 March, 1922 and started a movement to abolish concubines, child marriages, and superstitions in order to enlighten Korean women. During the Japanese colonial period, discussions and lectures were held by YWCA leaders to instill national consciousness among Korean women. Even now, it is actively working to improve the welfare of working women and protect human rights for them (Yoo, 2013). Since YMCA and YWCA are organized all over Korea, the tangible effect would be obvious if they initiated a campaign against alcohol and smoking by collaborating with each other. Moreover, even better results are expected if this movement is carried out in cooperation with medical doctors, pharmacists, and nurses who attend the Church. If these professionals work together nationwide, the problems of alcohol and smoking will be exposed in a more fruitful way (OECD, 2021; Seo, 2007). And the South Korean government could be ordered to respond to these problems in a more appropriate way.

Conclusion

We have looked at the history of the introduction of tobacco in Korea and how Koreans have responded to tobacco. Tobacco use before modern times was spread throughout Korean society like a panacea due to misinformation. However, with the development of Protestant missionary work and modern medicine, it is known that tobacco use causes serious harm not only to smokers but also to those around them. In this process, the contribution of Korean Protestantism was invaluable. Men in current Korean society have a higher smoking rate than most developed countries in the world. It is a very dangerous social phenomenon that there is a rising number of people who continue to smoke habitually despite their knowledge that smoking is bad for health. The fact that young people in the Protestant Church even begin to smoke indicates that the phenomenon of stress along with other social reasons in Korean society is considerable. To solve this pressing problem, we have pointed out the necessity of restoration of the family, revival of the Church, and a renewed Protestant temperance movement that transcends denominations.

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