

ANS 340
(CROSS-LISTED AS ANT 324L/R S 352):
RELIGION AND RITUAL IN KOREA
Uniques #31700/31330/43740
TuTh 5:00-6:30, MEZ 2.124
Spring 2012

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Office Hours: Tu 3-5, Th 1-2 or by appointment

Description: This course will examine major religious traditions of Korea, focusing on history and contemporary practice rather than origins, philosophical systems, or textual bases. Topics will include shamanism, Buddhism, Confucianism, Christianity, and new religions, each of which will be considered from a variety of anthropological, sociological, and historical angles. We will also explore the relation between religion and politics from the late 19th century to the present. In the process, we shall seek also to ask a variety of broad empirical and conceptual questions. How have religions in Korea been understood and used by various parties, and with what consequences? Is “religion” a universal concept? Can religion help explain political or economic change? What intersections do religions have with ethics or with transnational imaginaries?

Readings: I advise you to purchase the following books from the University Coop or elsewhere. They will also be on 2 hour reserve at PCL.

Laurel Kendall, *Shamans, Nostalgias and the IMF*.
Robert Buswell, *The Zen Monastic Experience*.
Timothy Lee, *Born Again: Evangelicalism in Korea*.

Other readings will be on the Blackboard course reserves page. I reserve the right to modify or reorder readings or assignments if necessary.

Class format, assignments, and grading: Class sessions will consist of a mixture of open (“Socratic”) discussion, lecture, and group assignments. I will assume that you have done the reading for a given class session BEFORE that class begins. **BRING LOOSE PAPER TO CLASS**, because you may on occasion have in-class writing assignments.

I will employ +/- grading for this course. In general, A=92 points or greater, A-=89-91, B+=87-88, B=82-86, and so on down. I round .5 or better up. Assignments will consist of the following:

- A) Attendance = 7.5%
- B) Participation = 7.5%.
- C) Five short (1-2 pp., double-spaced 12 pt.) reaction papers = 10% total

- D) *First test* = 25%
- E) *Second test* = 25%
- F) *Final paper* (8-10 pp., double-spaced, 12 pt.) = 25%

Discussion:

A) *Attendance*: I will sometimes take attendance, and sometimes generate an attendance grade by collecting in-class writings. I.e., in essence, a “random sampling” method. I will excuse the occasional absence with prior notice and a good reason (or notice within 12 hours after the fact in the case of last minute issues like car explosions, sudden illness, etc.), but once we get above about 3 absences for the entire term you and I, or you and I and your advisor, will need to have a discussion if you expect some of them to be excused. In any case, no notes will be posted online or elsewhere, given the importance that I expect discussion to have in our proceedings. If you will be or have been absent, make your own arrangements in this regard.

B) *Participation*: In a class as large as I anticipate, it is unfair to base too much on participation, but I do mean to incentivize you with what I have. Basically, everyone will start with 4 out of 7.5 points. Repeated demonstration that you haven’t done the readings, a lack of engagement even when called upon, etc., will bring you down from here—note also that truly poor attendance can have spillover effects on your participation score as well. On the other hand, frequent, consistent, and/or high-quality engagement in class discussions will bring your total up.

C) *Five short reaction papers* (2 points each): You should prepare these, and *bring them to class* (where they will be collected), for the days indicated—i.e., the 1/31 assignment is due in class on 1/31. The questions or topics for the reaction papers are listed on the due dates; they are meant to get you thinking about the readings. In general, there are no right answers (though there might be wrong answers), but you should back up your position with reference to the day’s readings.

Grading: full, half, or zero credit, depending on the depth of engagement demonstrated. There is also a hidden “full-plus” grade, for unusually excellent papers, which still counts for 2 points...but if you get a lot of these, it will cause me to overlook weaknesses elsewhere on your record.

If you are going to be absent on a day when one of these papers is due, you can get full credit for the reaction paper (if not for attendance) by emailing it to me *by the end* of the class in question. Each student may also, *once per term*, send me one of these reaction papers by email up to 12 hours after the end of the class at which it is due—for example, if you forget to bring your paper, or after a last minute absence. The second time this happens, I will assume you wrote it after the class, and take at least half off.

D) & E) *First and second tests*: These will be similar in format, and will consist of ID or other short-answer (paragraph length) questions touching on key ideas from the readings to date. About a week before each test, I will give you a review sheet listing points for review. Note that the second test is given during the term. *There is no scheduled final exam for this course.*

F) *Final paper*: But there is a final paper (8-10 pp.), which will be due to me in the week after the last class (see below for exact date, location, and time). You will have several options of topic; I will hand out a list on a date relatively early in the term designated

below. If you don't like any of them, and have a (good) idea for an independent paper, that is possible too—in this case, you should discuss your potential paper topic with me by Spring Break, at the latest (please schedule a meeting and come prepared beyond the vague idea stage.)

Note that outside research will not be an expectation for the assigned topics (though I will not reject it if you want to do it). It may be necessary for some individual papers, depending on their nature.

University Boilerplate:

University Notices and Policies

University of Texas Honor Code

The core values of The University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the university is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community.

Use of E-Mail for Official Correspondence to Students

Email is recognized as an official mode of university correspondence; therefore, you are responsible for reading your email for university and course-related information and announcements. You are responsible to keep the university informed about changes to your e-mail address. You should check your e-mail regularly and frequently to stay current with university-related communications, some of which may be time-critical. You can find UT Austin's policies and instructions for updating your e-mail address at <http://www.utexas.edu/its/policies/emailnotify.php>.

Documented Disability Statement

The University of Texas at Austin provides upon request appropriate academic accommodations for qualified students with disabilities. If you require special accommodations, you will need to obtain a letter that documents your disability from Services for Studies with Disabilities. Present the letter to me at the beginning of the semester so we can discuss the accommodations you need. No later than five business days before an exam, you should remind me of any testing accommodations you will need. For more information, contact Services for Students with Disabilities at 471-6259 (voice) or 232-2937 (video phone) or www.utexas.edu/diversity/ddce/ssd.

Religious Holidays

By UT Austin policy, you must notify me of your pending absence at least fourteen days prior to the date of observance of a religious holy day. If you must miss a class, an examination, a work assignment, or a project in order to observe a religious holy day, I will give you an opportunity to complete the missed work within a reasonable time after the absence.

Behavior Concerns Advice Line (BCAL)

If you are worried about someone who is acting differently, you may use the Behavior Concerns Advice Line to discuss by phone your concerns about another individual's behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit <http://www.utexas.edu/safety/bcal>.

Emergency Evacuation Policy

Occupants of buildings on the UT Austin campus are required to evacuate and assemble outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation:

Familiarize yourself with all exit doors of the classroom and the building. Remember that the nearest exit door may not be the one you used when you entered the building. If you require assistance to evacuate, inform me in writing during the first week of class.

In the event of an evacuation, follow my instructions or those of class instructors. Do not re-enter a building unless you're given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.

Schedule of Readings and Assignments:

1/17 *Introduction – READ THE SYLLABUS*

1/19 *The Contemporary Religious Landscape* (ca. 1990s)

Yoon Yee-Heum, "The Contemporary Religious Situation in Korea," in Lancaster and Payne, *Religion and Society in Contemporary Korea* (1997), pp. 1-18.

Kim Kwang-ok, "The Religious Life of the Urban Middle Class," *Korea Journal* 33(4) [1993]: 5-33.

1/24 *Some Historical Background*

Grayson, James, "The Myth of Tan'gun: A Dramatic Structural Analysis of a Korean Foundation Myth", *Korea Journal* v. 37 (1997), no. 1., pp. 35-52.

(Method: Structural analysis)

Levi-Strauss, Claude, "The Structural Study of Myth," *Journal of American Folklore* 68(270): 428-444. Pay special attention to sections 2 (i.e., 2.0-2.x), 3, 4.3-4.10, and 7.1.0-7.2.0.

1/26

Grayson, James, *Korea-A Religious History* (2nd ed., 2002), chs. 3-6.

1/31 *Confucianization and Heterodoxy*

Haboush, JaHyun Kim "The Confucianization of Korean Society," in Gilbert Rozman, ed., *The East Asian Region: Confucian Heritage and Its Modern Adaptation* (Princeton: Princeton, 1991), pp. 84-110.

Yun Hoe, "On the Harmfulness of Buddhism," in Peter Lee ed. *Sourcebook of Korean Civilization*, vol. 1, pp. 551-552.

Sin Ch'ojung, "On the Deceitfulness of Buddhism," in *Sourcebook*, pp. 552-553.

Baker, Don, "A Different Thread: Orthodoxy, Heterodoxy, and Catholicism," in Haboush and Deuchler, eds., *Culture and the State in Late Choson Korea* (Harvard, 1999), pp. 199-230.

Response paper #1: How did Korean Confucianism in the Choson period represent a change in social practices from what came before? On what grounds did it define Buddhism and/or Catholicism as heterodox?

2/2 Historical Questions of Popular Religion

Walraven, Boudewijn, "Popular Religion in a Confucianized Society," in *Culture and the State*, pp. 160-198.

Underwood, Horace Grant, D.D., *The Religions of Eastern Asia* (New York: Macmillan, 1910), pp. 93-115.

Baker, Don, "Hananim, Hanunim, Hanullim, and Hanollim..." *Review of Korean Studies* 5(1) [2002]: 105-131.

2/7 Tonghak: The First Korean "New Religion"

Ch'oe Cheu, "On Spreading Virtue," in Ch'oe et al. ed., *Sources of Korean Tradition*, vol. 2 (Columbia, 2000), pp. 230-231.

Ch'oe Cheu, "On Learning Truth," in *Sources*, pp. 232-234.

Ch'oe Sihyong, "On Practicing Truth at Home," in *Sources*, pp. 234-235.

Shin, Susan S., "Tonghak Thought: The Roots of Revolution," *Korea Journal* 19(9) [1979]: 11-20.

Shin Yong-ha, "Conjunction of Tonghak and the Peasant War of 1894," *Korea Journal* 34(4) [1994]: 59-75.

Response paper #2: Was *Tonghak* "progressive," or "conservative," or both, or something else? Does this question even make sense?

2/9 Religion and Gender in Classic Village Sociology

Brandt, Vincent S.R., *A Korean Village Between Farm and Sea* (Prospect Heights: Waveland, 1971), chs. 2 and 9 (pp. 19-36 and 230-240).

Sorensen, Clark, "Women, Men, Inside, Outside: The Division of Labor in Rural Central Korea," pp. 63-80 in Laurel Kendall and Mark Peterson, eds., *Korean Women: View from the Inner Room* (New Haven: East Rock Press, 1983).

2/14 Confucian Family Ritual

Janelli, Roger L. and Dawnhee Yim Janelli, *Ancestor Worship and Korean Society* (Stanford, 1982), chs. 3-5

2/16 *The Shifting Meanings of Confucianism*

Robinson, Michael "Perceptions of Confucianism in Twentieth-Century Korea," in Rozman, ed., *The East Asian Region*, pp. 204-226.

Rhee, M.J., "Ritual and Rhetoric in Colonial Korea," in *The Doomed Empire: Japan in Colonial Korea*, pp. 61-75.

2/21 *Confucianism in the Public Sphere*

Lee Seung-Hwan, "'Asian Values' and Confucian Discourse," *Korea Journal* 41(3) [2001]: 198-212.

Kim Kwang-ok, "A Study on the Political Manipulation of Elite Culture: Confucian Culture in Local Level Politics," *Korea Journal* 28(11)[1988]: 4-16.

Response paper #3: Discuss one issue for which pundits talk about "Asian" (or "Confucian") values making a difference. What effects are they supposed to have in this case? Is their influence over- or misstated, a la Lee?

2/23 *Shamanism in Contemporary South Korea*

Kendall, Laurel, *Shamans, Nostalgias and the IMF* (Honolulu, U Hawaii Press, 2009), Introduction and Ch. 1.

Final Paper Assignments Handed Out

2/28

Kendall, Chs. 2-3

Film: Kendall and Diana Lee, "An Initiation *Kut* for a Korean Shaman" (in class)

3/1

Kendall, Chs. 4-5

3/6

Kendall, Chs. 6-7 and Conclusion

3/8 ***FIRST TEST (IN CLASS)***

3/20 *Temple Buddhism*

Film: *Why has Bodhi-Dharma Left for the East?* (Bae Yong-kyun, 1989)

Begin reading Buswell book (see below)

3/22

Film: *Why has Bodhi-Dharma Left for the East?* (Bae Yong-kyun, 1989)

Buswell, Robert, *The Zen Monastic Experience* (Princeton, 1993), Intro-Ch. 3

3/27

Buswell, Chs. 4-6

3/29

Buswell, Ch. 7-Conclusion

Grayson, *Korea—A Religious History*, ch. 13

Response paper #4: Does Bae Yong-kyun's film represent one of portrayals of Korean Buddhism that Buswell rejects? Or does Buswell leave out what is most important? Discuss.

4/3 *(Re)imagining Korean Buddhism's History*

Shim, Jae-Ryong "On the General Characteristics of Korean Buddhism: Is Korean Buddhism Syncretic?" *Seoul Journal of Korean Studies* 2 [1989]: 147-157.

Buswell, "Imagining 'Korean Buddhism': The Invention of a National Religious Tradition" in Timothy Tangherlini and Hyung Il Pai, eds., *Nationalism and the Construction of Korean Identity*, pp. 73-107.

4/5 *Protestant Evangelicalism in Korea*

Lee, Timothy S., *Born Again: Evangelicalism in Korea* (Hawaii, 2010), Introduction and Ch. 1.

Grayson, James, "Ch'udo yebae: A Case Study in the Early Emplantation of Protestant Christianity in Korea," *Journal of Asian Studies* 68(2) [2009]: 413-434.

4/10

Lee, Chs. 2-3

4/12

Lee, Ch. 4 and Epilogue

4/17 *Evangelical Protestantism and Gender*

Chong, Kelly H., "Negotiating Patriarchy: South Korean Evangelical Women and the Politics of Gender," *Gender and Society* 20(6) [2006]: 697-724.

Riesebrodt, Martin and Kelly H. Chong, "Fundamentalisms and Patriarchal Gender Politics," *Journal of Women's History* 10(4) [1999]: 55-77.

4/19 **SECOND TEST (IN CLASS)**

4/24 *Religious Spaces I: Contested Places*

Ryu, Je-Hun "Kyeryongsan as Contested Space," in *Sitings: Critical Approaches to Korean Geography* (Honolulu, U Hawaii, 2008), pp. 121-140.

Oppenheim, Robert "Kyongju Namsan: Heterotopia, Space-Agency, and Historiographic Leverage," in *Sitings*, pp. 141-156.

4/26 *Religious Spaces II: Transnationalisms and Transnationalities*

Moon, Youngseok, "Sociological Implications of the Roman Catholic Conversion Boom in Korea," *Korea Journal* 51(1) [2011]: 143-175.

Han, Ju Hui Judy, "Missionary," *Aether: The Journal of Media Geography* 3 [2008]: 58-83.

Han, Ju Hui Judy, "'If You Don't Work, You Don't Eat': Evangelizing Development in Africa," in Jesook Song ed., *New Millennium South Korea* (London: Routledge, 2011), pp. 142-158.

Response paper #5: How, according to Han, do Korean evangelical missionaries see the world? What connections between religion, economics, and geopolitics do they see? Evaluate Han's critical take.

5/1 *Korean Religion and Bioethics*

Tedesco, Frank, "Rites for the Unborn Dead: Abortion and Buddhism in Contemporary Korea," *Korea Journal* 36(2) [1996]: 61-74.

Frank, Gelya et al., "A Discourse of Relationships in Bioethics: Patient Autonomy and End-of-Life Decision Making Among Elderly Korean-Americans," *Medical Anthropology Quarterly* 12(4) [1998]: 403-423.

5/3 *North Korea, Religion, and "Religion"*

Clark, Donald, "The Jerusalem of the East," ch. 5 in *Living Dangerously in Korea*, (Norwalk, CT: EastBridge, 2003).

Ryang, Sonia, "Biopolitics or the Logic of Sovereign Love—Love's Whereabouts in North Korea," in Ryang ed., *North Korea: Toward a Better Understanding* (Lanham: Lexington, 2009), pp. 57-84.

5/10 Thursday, 5:00 pm, WCH 5.134 (my office)—FINAL PAPERS DUE