

Note:

The name of the course on the class schedule describes this class as a history class. Actually, we will spend half of classes on pre-modern Korean history and half of classes on Korean traditions (pre-modern lifeways). We will roughly alternate T/Th for the two topics. This will make class more dynamic and allow more activities and discussion of cultural change.

You need to purchase a textbook, Hwang, Kyungmoon's *A History of Korea*. The 2016 or later edition please. The 2010 edition is not acceptable.

Korean Traditions and Pre-Modern Korea

Fall 2023

Classroom: 203

Time: Tuesday and Thursday, 9:00-10:15

Instructor: Saeji, CedarBough T. TheKpopProf@gmail.com

Office: CEIT 708

Office Hours: General consultation Monday & Wednesday 9am to 1pm *by appointment*
Career consultation Monday & Wednesday 1pm to 5pm *by appointment*

All office hours may be conducted by zoom, the address

is <https://pusan.zoom.us/j/82513754991?pwd=NlZ4cnRpdUNOS0RHamdlYmx2QTREQT09>

Communication:

* It is appropriate at all times to call all your professors Dr. or Professor unless they have explicitly instructed you otherwise. In addition, formality in this respect is quite strong in Korea, and I have spent most of my adult life in Korea. Therefore, please call me **Dr. Saeji**. When you're not my student anymore, we can drop this formality.

* Email is a formal medium of communication, and should begin with a salutation and end with your full name (particularly if your email display name is NOT a name in my roll book). Email in English or Korean is acceptable. Please give 24 hours response time—last minute emails may not be read and answered before a deadline.

* Please refer to our Plato website regularly for important course-related information. In addition to course readings, rubrics for assignments, and class related information, you will also find opportunities to earn extra credit or other information related to class.

Course Description:

This survey course examines Korean history, culture, and society from prehistoric times to the end of the Joseon Dynasty. It also follows Korean "traditions" including traditions of marriage, childbirth, ancestral veneration, traditional performance, religion, food, etiquette and more. In most of these cases we will be examining the question *are the thing we call "traditional" actually that old? How long have people been doing XXXX in this way? How is XXXX changing as Korea changes?*

We will also utilize primary sources, to demonstrate the sources from which history books are drawn, to assist us in drawing our own interpretations, and to experience, as closely as possible, the voices of the past. These range from the diaries of an admiral, the declaration of a king, to the words to a shamanic ritual.

Objectives:

By the end of the course, you should be able to:

- recognize and explain basic terms, key figures, and general concepts in Korean history until the fall of the Joseon Dynasty
- analyze the major developments of Korean pre-modern history
- discuss and problematize issues in the methodology of Korean studies
- read critically to question an author's perspective and main points
- examine assumptions about the meaning of tradition and cultural change
- understand the ways that the non-elites in pre-modern Korea lived
- have a detailed knowledge of the reign of Korea's most loved king

Teaching Philosophy

Our classroom is a safe space for sharing ideas and learning together. However, I cannot sugarcoat Korea for you and topics including sexual assault, slavery, murder, and corruption will be touched upon—you can always take a break and leave the classroom if a topic is upsetting for you. This class is designed to discuss pre-modern Korea and hence we should be able to hold discussions that do not pertain to contemporary sensitive topics. That said, some discussions may be challenging and someone's expressed views may conflict with your own. Be mindful that everyone in the room has had different life experiences that lead to different worldviews. Please treat others with the respect and care that you hope to receive yourself.

Ask questions. Raise your hand and jump right into the lecture or class discussion, especially if you get stuck at any point, or need a Korean word or term defined. If I seem to be moving on from a topic but you feel a need for discussion or additional information, let me know before I start the next topic.

Office Hours are a Resource. I like teaching, I like students, and I particularly like teaching students who are pro-active learners. You may feel free to talk with me about the course, your academic experience more generally, or discuss topics related to Asia in general. If I am not qualified to help you with certain types of concerns, I will do my best to connect you with someone who can help.

I do not want to see your cell phone during our class. It should be in your bag or pocket. During class you are highly encouraged to use pen and paper, or device and stylus to take notes.

Oops tokens:

Every student begins the semester with three 'oops tokens' – these may be used to excuse absences and the exit tickets for the day. There are three *oops tokens* per student. There is no need to explain why you are absent. Beyond three absences will only be excused if the student supplies evidence of extended hospitalization or other serious issues. I do not need your doctor's note unless you're being hospitalized with a serious issue. If you have the flu and go to see the doctor, or if you are hungover, or if you're just busy and you miss class, it makes no difference, just use an oops token. It's probably best to save them for later in the semester.

If you suspect or a test shows you have COVID, send the professor <i>and another student</i> a message about turning on zoom for the day. You can attend from your home via zoom. *Msg another student because I might not see the email before class, but your friend can notify me.*
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Course Requirements and Grading:

The grading scale for this course is as follows:

Grade	Percentage achieved	Grade	Percentage achieved
A+	97-100	C+	77-79
A	90-96	C	70-76
B+	87-89	D+	67-69
B	80-86	D	60-66

*If there are more than 5 Korean students, this class will operate on PNU's grade curve for *all* students. Foreign and Korean students will be graded in the same way.

The grading components are as follows:

Item	Percent	Date	Other
Syllabus Quiz	5%	After the end of add/drop	
Performance Review	15%	within 4 days after the performance, performances are in Sept. and Oct.	Students must attend a <u>live</u> performance introduced by the professor and submit proof including a photo of themselves at the performance venue
Quizzes	20%	4 times during the semester. In class.	Students may refer to their paper-based notes during quizzes
Your big assignment	30%	Dec. 19th	
Reading reflection / questions	30%	every class	students can miss this three times during the semester and still earn full points

DETAILED EXPLANATION OF GRADING

1) Reading Reflections/ Discussion Questions: Each student is required to email the professor before 9pm the day before each class with an answer to questions the professor posed about the reading, or an answer to the basic questions, as well as two questions *you* had per required reading/viewing. Questions can be due to your confusion as you were reading, or the questions you were left with even though you read and understood the reading. Reflections and questions should be single-spaced 100-200 words plus a Chicago bibliography entry. There are no additional points for writing more. Do not worry about grammar.

▪ *Basic Questions about Readings:*

What is the argument of this reading? How does the author/authors claim to be providing new information or analysis for the reader? What research method is used for this research?

▪ *Basic Questions about Viewings:*

How does this viewing connect to things we read in class? What was the creator's purpose in creating this viewing?

Students can miss three days of reflection/questions during the semester and still score perfectly in class.

30% of class grade.

2) Quizzes: There are no exams in this class, instead there are four quizzes to check that you are understanding basic information presented in class. These quizzes will be open note but not open book. They will be in class, timed and will take no longer than 20 minutes.

3) Performance Review: Students will attend one of the "traditional" Korean performances chosen by the professor and write a review of the performance. You should stay for the entire performance, or two hours of performance if it is in excess of two hours. You are welcome to go with classmates, or to go with other friends, but try to think through answers to the questions by yourself. Some performances will have a small ticket fee. Most will be free, but some will be ticketed. Many will be in September and October, almost none will be in November and December. Your review is due within four days after the performance.

The review will include:

- A photo of the student at the venue with poster, program, or performers visible in the photo with a clear statement of time, place, and title of the performance.
- A description of the performance: What was included in the performance? What genres were performed? Was there one performing arts group, or multiple? How many performers were there (approximately)? How many acts or parts were there to the performance? What sort of stage was there? What sort of technology did the performance use (if any)?
- Who was there? Who were the other audience members? Did they seem familiar with the genre? How did they respond to the performance? Did they seem to like it? Ideally, talk to them. Ask them what they think, if they know any performers, why they decided to come and so on.
- What barriers to attendance were there (in terms of cost, location, time, and so on)?
- What aspects of the performance were "traditional" and what aspects were "contemporary"? How can you be sure those aspects were traditional?
- Your assessment: What did you think of the performance? Was it fun? Would you ever go again? What would you compare it to? Did you ever see something like this before? What was your favorite part? If you could speak with the performers, what would you say?

4) Your Big Assignment: For your big assignment you can follow your own interests within the following requirements. Assignments may be submitted to professor as a video essay uploaded to YouTube (9-10 minutes) *with the citations on the screen and in Chicago in a bibliography in the YouTube info box*, or as a 3,000-3,500 word research paper with in-text citations and a Chicago bibliography at the end. (Hint, if you prepare a 9-10 minute video, even if you read your narration very fast it will be a shorter paper, and can include videos of interviews, clips from TV shows, and PPT slides).

Option A: Critique the historical inaccuracies in a Korean historical TV drama or film. The drama must conclude before the end of the Joseon Dynasty (because our class does not go beyond Joseon). If it includes time travel, vampires, zombies it is not acceptable for the class. If it includes Korean things like ghosts, or shamans, it could be acceptable. You should present the ways in which the drama is not accurate, with a focus on three main problems with accuracy. Explain how you know it is inaccurate, and what would have been appropriate. Consider why the director/scriptwriter made the changes to history that they made.

Option B: Write a research paper focused on one thing that is commonly called traditional in Korea and *critique the accuracy of this statement*. Analyze the ways that tradition is produced by people in the present. Go talk to Koreans (such as Korean PNU students) and collect statements about tradition and ___[topic]___ from them. Then, using historical documents and academic research articles explain how this narrative about tradition is actually not historically correct, but a making of tradition in the present by people in the present. For example, you could critique the narrative that "Taekwondo is a traditional Korean martial art."

Guide to Critical Reading

Whenever you read a text you should ask yourself the following questions:

- Is the text a *primary* or a *secondary* text or source? The two types of text should be read differently.
 - In the syllabus a *primary text* is marked with *. A *primary text*, when studying history, is something written by a person at that time. A *secondary text* is one written by a person now(ish) analyzing one or a group of *primary texts*. [If we were talking about research on K-pop, the song or a blog written by a fan would be a *primary text*, while the writing by an academic scholar who analyzed the song or analyzed what fans think would be the *secondary text*.]
- *Primary texts*: What interests was the author attempting to advance/ defend/ critique/ oppose/ inform about? To put it another way, what “discourse” were they taking part in?
 - Who is this author? What do we know of them and their ideology? Their time period? Their education? Did they write this as a youth? Were they writing for a general or specialized audience?
- *Secondary texts*: What position is the author staking out? What earlier scholarly consensus are they agreeing or disagreeing with?
 - Who is this author and what are their qualifications? Are they still a student? Are they a historian of this time period? Do they have the language skills needed to analyze primary documents?
 - What initial questions does the author pose?
 - Why are answers to those questions important?
 - What is the author’s central argument and how forcefully is it stated?
 - What types of evidence does the author employ to support his/her argument?
 - Does the author’s argument rest on any unarticulated (and thus undefended) assumptions?
 - What are the strengths and weaknesses of the author’s argument?
 - Are you persuaded – do you agree with the author’s argument? Why, or why not?

Format for Written Work:

Fonts and Spacing

All written work will be completed in single-spaced 12 point Times New Roman (font) or 11 point Calibri.

Citations

Whenever you refer to the readings, you should be making proper **Chicago** style citations. These citations should be in-text (not in footnote or endnotes) and will look like this:

(Maliangkay 2019: 22) –or- (Maliangkay 2019, 22)

Your work will often include a written bibliography (also called references) in Chicago. *A guide to Chicago has been uploaded to Plato*. Every single mistake (missing comma, forgetting to use *italics*) will cost you points. Microsoft Word is literally able to generate a Chicago bibliography for you, by the way.

Korean Terms

Usage of Romanized Korean terms (instead of translations) with an explanation at the first usage is highly encouraged. Quotations and paraphrasing may be used (should be used) however, this *must be accompanied by a complete and accurately formatted bibliographic entry (using Chicago)*. Korean-language sources will be welcomed, as long as they are properly referenced (including translation and Romanization of the title and name of journal/book and Romanization of the other information (no translation needed)). A guide to making bibliographies for Korean sources has been uploaded to Plato.

Korean Names

Korean names should be written in Korean order (family name first, ex. President Moon Jae-in). NPR, the New York Times, CBC, and increasingly all academic journals and books preserve the original order of Korean names. Korean names of Korean individuals who live, work, and conduct their professional lives outside Korea may be rendered in the order they use professionally (ex. the music scholar Hae-kyung Um who lives in the UK and publishes almost entirely in English may be written given name followed by family name, but JYP will be written Park Jinyoung, not Jinyoung Park). Names of K-pop stars, songs, and albums may be spelled in the long-established and published manner such as Park Jinyoung [although correct Romanization is Bak Jinyeong]— even though their spelling makes no sense. Two-syllable given names should be written without a space or with a hyphen [Park Jin Young would be wrong, but Park Jin-young or Park Jinyoung is acceptable]. Koreans are slowly realizing that the Western world has changed from needing Korean names written in Western order to understanding Korean names written in Korean order. You, as students studying about Korea, are part of this.

Romanization:¹

All student work will adhere to the RR Romanization system (ROK government's system). If an established Romanization of a Korean name, song, or album does not exist, write it in RR Romanization. This means we live in Busan, not Pusan. This means Joseon Dynasty not Chosŏn Dynasty.

POLICIES

If you have special needs regarding class attendance, examinations, or anything else, inform me right away, so that we can work together to make arrangements to accommodate you. Do not wait for some documentation from your home university, talk first, submit documentation later. Ahead of time we can work things out, *after the fact I am much less flexible*. I will accommodate students whose religious obligations conflict with attendance, submitting assignments, or completing scheduled tests and examinations. Please let me know in advance, preferably during the first week of class, if you will require any accommodation on these grounds. Students who plan to be absent for athletics, family obligations, or other similar commitments cannot assume they will be accommodated, and should discuss their commitments with me *before the drop date*.

Plagiarism and Academic Integrity:

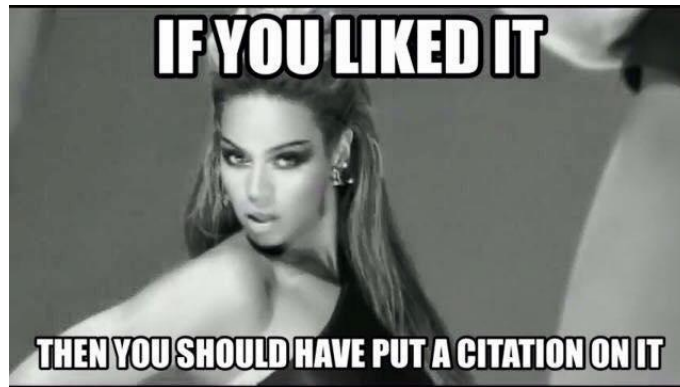
What is plagiarism? It is representing anyone else's specific and unique ideas, claims, research, and wording as your own. You can be guilty of plagiarism even if you use "quotation marks" if you do not include a citation that specifies where the quotation was found.² You are guilty of plagiarism if you find a source written in another language (such as Korean) and copy the ideas, claiming they are your own. Translation does not make the idea yours.³ You can even be guilty of plagiarism if you

¹ A complete guide to the government's Romanization system has been uploaded to PLATO. Please read it carefully, do not assume you know how to Romanize Korean words. You will lose points on exams/assignments for mistakes in Romanization.

² I have uploaded detailed directions related to how to cite other's ideas to PLATO in a folder called useful files. Please refer to these and if you are still confused, speak with me.

³ When you translate a comment from the internet, a passage from a printed source, or a quotation from an interviewee you should use "quotation marks" and include a citation. Citations for web sources are usually placed in the footnotes. Citations from articles and books are in text, and citations from interviews can be in text or in the footnotes. All translated quotations or paraphrases should be linked to a footnote that specifies "Translation by the author" or "Translation by my friend Hong Gyeongjin" – if the same translator translates everything or almost everything in a paper you specify "All translations by the author" or "All translations by the author except where otherwise indicated."

rephrase the original author. Paraphrasing still needs an in-text citation or a footnote. No exceptions.



Many people on campus can help out when you get stuck; you simply need to ask for assistance. When completing your written assignments, keep in mind that **plagiarism is a serious academic offense** and will not be tolerated. Use of AI tools like Chat GPT to help with outlining is somewhat acceptable, but using AI to write portions of your paper is unethical, **if AI assistance is detected in your assignment it will earn an automatic 0**. Use of translation programs for writing is *somewhat* acceptable if you *thoroughly* edit what the translation program has done, however, in the long run you are cheating yourself and will not achieve the level of fluency that can open doors in your future.

Required Readings

Hwang KyungMoon, *A History of Korea* (2016 or after).

Other works will be uploaded in the 자료실 for our class (on Plato).

* refers to primary sources. Primary sources have been translated into English, but otherwise are in a style that reflects very different thinking than we have in the contemporary moment. Challenge yourself to get something out of these words from the past.

WEEKLY SCHEDULE

9월05일

1 Introduction to the class and a short lesson on the Physical geography of Korea & Korean Romanization

In this first class I will introduce the major work and expectations of the course, and briefly familiarize you with the major geographical features in Korea. Class will also introduce the two Romanization systems in Korea.

Keyword/Term List: memorize these because you'll hear them too many times in class
Countries/Kingdoms: Gojoseon. Samhan. Silla. Baekje. Goguryeo. Unified Silla. Goryeo. Joseon.
Cities: Gyeongju (Sorabeol). Gaeseong. Seoul (Hanyang. Hanseong. Gyeongseong). Pyeongyang. Jeonju.
Geographic features: Baekdu daegan. Han River. Amnok River (Yalu River). Nakdong River.

9월07일

2 Invention of Tradition

This is one of the most important classes for the entire semester—so I really need you to show up, having done the reading. Will it be confusing? Yes. It might be. These are really big and important questions: What is tradition? When we talk about "traditional Korean culture" what do we even mean?

Reading: Hobsbawm, Eric "Introduction" to *The Invention of Tradition*

Reading: Jackson, Andrew "Invented Traditions in Korea- Contention and Internationalization"

9/11:

Student reading reflections/ questions are due from this day at 9pm before each class.

9월12일

3 CULTURE: The Dan-gun myth + Korean Pseudo-history

First, watch the video that helps you to think about what are the important points in a reading. It will help you to understand all the readings for the rest of the semester, and of course your readings in other classes, too.

If you want to download the list of dynasty and kingdom names before class starts, and try to memorize some of them, then the lesson will be much easier for you.

Required Viewing: Dr. Maya Stiller's video "Tutorial: How to find an author's argument and research method" <https://www.youtube.com/watch?v=v49jvJSXvFE>

Reading: Logie, Andrew "Enticement of Ancient Empire: Historicized Mythology and (post)colonial Conspiracies in the Construction of Korean Pseudohistory" (2022)

Optional: Pages 1-23 from *Korea Old and New* (these two chapters are Carter J. Eckert together with Lee Ki-baik)

Optional: If listening is easier than reading, you might try listening to this podcast with Andrew Logie: <https://www.jedleahenry.org/korea-now-podcast/2020/1/2/the-korea-now-podcast-64-andrew-logie-korean-pseudo-history>

Keyword/Term List: memorize these because you'll hear them too many times in class

Rulers: Sejong Daewang (Daewang=the Great), Wang Geon, Taejo (*there are two important Taejo),
Other Important People: Wonhyo, Yi Hwang, Yi Yi, Yi Sunsin, Jeong Yakyong

9월14일

4 HISTORY: Early Korean History and the Three Kingdoms

This class will cover history up until Korea's three strong kingdoms—Baekje, Goguryeo, and Silla—emerged.

Reading: Hwang ch. 1: "Goguryeo and Ancient Korea"

Reading: Dennis Lee, "Paekche King Kunch'ogo's Twisted Journey to the South: A Textual and Archaeological Perspective" (2019)

Optional: Dennis Lee, "Keyhole-shaped Tombs in the Yöngsan River Basin: A Reflection of Paekche-Yamato Relations in the Late Fifth and Early Sixth Century" (2018)

9월19일

5 CULTURE: The Korean Traditional Performing Arts: A Reflection of Traditional Society

One of the most interesting sources for an understanding of traditional Korea lies in the oral traditions of the performing arts such as Korea's mask dance dramas and epic songs (*pansori*). Although *pansori* as we know it today developed after the reign of King Sejong, through talking about *pansori* we are also discussing Confucian values and traditional aesthetics.

Reading: Kim Kichung's chapter "Notes on Pansori"

Reading: Creutzenberg, Jan "Making Masters, Staging Genealogy: Full-Length Pansori as an Invented Tradition" (2022)

Optional: "The Song of a Faithful Wife, Chunhyang" (a shortened translation of the *pansori* epic)

Optional Resource: The Gugakwon's pictorial guide to *gugak* instruments

Optional Viewing: The Korean Classic Film channel on YouTube has uploaded the famous film *Sopyeonje* (1993). You could watch that, or *Chunhyang* (2000), or *Bangjajeon* (English title: *The Servant*, 2010) or innumerable other *pansori*-based stories, or *The King and the Clown* to discuss mask dance drama and *Namsadang* type performances.

9월21일

6 HISTORY: The Unification of the Three Kingdoms into Silla

How and why was Silla, a small country in the corner of the Korean peninsula, able to unify Korea for the first time under one government?

Reading: Hwang chs. 2&3: "Queen Seondeok and Silla's Unification of Korea" and "The Unified Silla Kingdom"

Reading: Sohn Byungwoo, "The Historical Drama *Queen Seondeok*: Imaginary Memory of an Ancient Heroine" (2011) [I am partially assigning this because the beginning of the article explains the pitfalls in historical dramas.]

* *Optional*: "Unification of the Three Kingdoms" section of *Sources of Korean Tradition* (SOKT)

9월26일

7 CULTURE: Seollal, Chuseok, Memorial Ceremonies, and Cultural Practices in Korea

In this lesson we will discuss Korean folkways specific to Chuseok, particularly how it was observed before the contemporary era. We will be completing an exercise about memorial ceremonies for ancestors, to prepare for the exercise, please check out the web resources.

Reading: In the book *Korean Cultural Heritage Volume IV: Traditional Lifestyles* the chapter by Kang Shin-pyo "Traditional Life in Korea"

Reading: Janelli and Janelli ch. 4, "Domestic Rituals"

Optional Web Resources: Please see the website of the National Museum of Korea for details on Chuseok:

<http://www.nfm.go.kr/user/month12Bbs/english/81/977/Month12BbsEngList.do?bbsCategoryIdx=0900000000&bbsDataIdx=20604> And on *charye*:
<http://www.nfm.go.kr/english/subIndex/1046.do>

9 월 28 일

Chuseok Holiday

Korean students may consider how meaningful it would be to invite a couple foreign friends home, if your family engages in any "traditional" activities.

10 월 3 일

Holiday

10 월 5 일

QUIZ 1

8 HISTORY: Balhae's Role in Korean History

Was Balhae a "Korean" state? What do we know about these populations beyond the current borders of Korea?

Reading: Han Ciu-cheol (Han Gyucheol), "The Ethnic Composition of Parhae's Population," in John B. Duncan trans., *A New History of Parhae*

Optional: Yun Jaewon, "Chinese Perceptions of Parhae"

Refer: In the useful files module I have uploaded a timeline of Balhae history.

10 월 10 일

9 CULTURE: Buddhism

In this class we will overview how Buddhism came to Korea and what it meant to Korea and we will discuss how Buddhism grew, spread, and become more distinctly Korean during the Unified Silla period.

Reading: "Early Days" from the book *What Is Korean Buddhism?* published by the Korean Buddhist Jogye Order

Reading: Richard McBride II, "Silla Buddhism and the Hwarang" (2010)

* Optional: "The Introduction of Buddhism" and "The Rise of Buddhism" from *Sources of Korean Tradition* * Remember, these readings are translations of original documents. Short introductions help to contextualize what you're reading.

Optional: "Buddhist Sculptures of the Unified Silla Dynasty" by Kim Lena

Optional: The chapter on *dancheong* within Heo Gyun's book *Korean Temple Motifs*

Optional: Sem Vermeersch, "Conclusion" of *The Power of the Buddhas* (2008)

10 월 12 일

10 HISTORY: The Second Unification and the 29 Wives of Wang Geon

How did Goryeo unify the peninsula and ensure its strength?

Reading: Hwang chs. 4 and 5 "Founding of the Goryeo Dynasty" and "Religion and Regionalism in the Goryeo Order"

Reading: Kim Jongmyung, "King Taejo's Buddhist View and Statecraft in Tenth-Century Korea" (2010)

*Optional: Wang Kŏn, "Ten Injunctions," in *Sources of Korean Tradition* (note, it is controversial if the Ten Injunctions were written by Taejo)

10 월 17 일

11 CULTURE: Religion in Korea: Confucianism

What is Confucianism? What role has it played in pre-modern Korea? What did people actually learn or practice that was "Confucian"? How was Confucianism used to solidify and perpetuate class structure? What was the class structure? What prospects for self-betterment existed?

Reading: Baker, Don "The Transformation of Confucianism in 20th Century Korea: How It Has Lost Most of Its Metaphysical Underpinnings and Survives Today Primarily as Ethical Rhetoric and Heritage Rituals"

* Reading: Kalton translation of the beginning of the debate between Toegye and Gi Daeseung.

Optional Viewing: Tu Weiming discussing 'Spiritual Humanism' and Confucianism (this video was chosen because it has 한글 자막).

<https://www.youtube.com/watch?app=desktop&v=IuDIHdH5ibk> (52 m. but until about 0:28 he is not talking about Confucianism directly, it's very much philosophy)

Optional: Michael Seth, chapter 7 "Joseon Society"

Optional: James Palais, "Slave Society"

10 월 19 일

12 HISTORY: Choe House Rule: Advent and Aftermath

How did the period of military rule impact Goryeo and lead to its ultimate demise?

Reading: Hwang, ch 6 "The Mongol Overlord Period"

* Reading: "The 1170 Military Coup" and "[Choe Chungheon] Ch'oe Ch'unghŏn: The Ten Injunctions" in *Sources of Korean Tradition* (SOKT)

Optional: Yi Myeongmi, Changes in the Logic and System behind the Succession of the Goryeo Throne under Mongol Subjugation (2016)

Optional: Edward Schulz, "Introduction" to *Generals and Scholars* [the file includes the entire book]

10 월 24 일

13 CULTURE: The Life of the Ordinary Commoner

Too often history is taught purely from the perspective of the elites that had amassed the most power. What was life for farmers and other peasants like? What is life like for the small percentage of Koreans who still make a living from farming and fishing?

Reading: Kim Keuntae "Farming in the Joseon Period"

Reading: Yeom Jeongsup "A Typical Day and Year in the Life of the Peasantry"

10 월 26 일

14 HISTORY: The Transition from Goryeo to Joseon

Historians have long argued over the reasons for the demise of the Goryeo dynasty. This political shift was accompanied by a cultural shift, as well.

Reading: Hwang chs. 7&8 "Goryeo Joseon Transition" and "Confucianism and the Family"

* Reading: "Social Status" and "Peasants and Slaves" from *The Sources of Korean Tradition*

Optional: Eugene Y. Park *A Genealogy of Dissent: The Progeny of Fallen Royals in Joseon Korea* (first chapter, pages 9-47) [The Wang family were the kings of Goryeo, this book traces what happened to them after the Yi family became the kings]

Optional: Choi Yeonsik, "To Survive as a Buddhist Monk in a Confucian State: Gihwa's Response to Jeong Do-jeon's Critique of Buddhism" [please note, this reading is about the Joseon

dynasties ideological founder Jeong Do-jeon who we hear much about in our drama, *Deep Roots*]

10 월 31 일

QUIZ 2

15 CULTURE: Rituals and Rites in the Lives of Pre-Modern Korean Families

In fact, these readings are about modern Korea (the Korea of 40 years ago, more or less), but these customs were practiced in the Joseon Dynasty, and we don't have a good ready from that time period, so we will "read backward."

Reading: In the book *Korean Cultural Heritage Volume IV: Traditional Lifestyles* the chapters by Lee Kwang-kyu "Korea's Family System and Rites of Passage" and Park Hye-in "Marriage Customs" and Chang Chul-soo "Funeral Rites" -

11 월 7 일

16 HISTORY: Politics of the Reign of King Sejong

King Sejong is so important that we will actually divide up talking about him into two classes, this one, and one on the 14th. In this one we will *not* talk about his very famous alphabet, but rather talk about his politics.

Reading: Min Hyeon-gu, "The Dual Kingship and State Management during the Early period of the Reign of King Sejong" (2005)

Reading: Jeong Yunjae "A Study of King Sejong's Statecraft : A New Look at the King Sejong Era based on the 'Leadership Approach'" (2005)

Optional: Bu Namcheol, "Joseon Kings' Personal Belief in Buddhism and its Political Significance" (2011)

11 월 9 일

17 CULTURE: Religion in Korea: Shamanism

Shamanism has a long history in Korea—pre-dating Buddhism, it continues to be important even to the present day. During this class we will explore shamanism and what it means in Korea and to Koreans, not just historically but in the present.

Reading: Boudwejin Walraven, "Confucians and Shamans" (1991)

Reading: Kendall, Laurel "Of hungry ghosts and other matters of consumption in the Republic of Korea: The commodity becomes a ritual prop"

Optional: Sarfati, Liora "The Cosmopolitan Vernacular: Korean Shamans (Mudang) in the Global Spirituality Market" (2023)

Optional: Kim Tae-gon, "What is Korean Shamanism?" from *Korean Shamanism: Revivals, Survivals, and Change*.

11 월 14 일

18 HISTORY: The Invention of the Alphabet and the Activities of King Sejong the Great

We will discuss the achievement of King Sejong to create the Korean alphabet.

Reading: Gari Ledyard, "The Korean Language Reform of 1446" Chapter Two

Reading: Lee Ki-moon, "The Inventor of the Korean Alphabet"

Optional: Gari Ledyard, "The Korean Language Reform of 1446" Chapter Three

Optional: Kim, Park and Seo, "Health Policies under Sejong: The King who Searched for the Way of Medicine" (2019)

Optional: Kim Jongmyung, "King Sejong's Buddhist Faith and the Invention of the Korean Alphabet: A Historical Perspective" (2007)

Optional: Yeon Jaehun, "Was the Korean alphabet a sole invention of King Sejong?" (2010)

Optional: Mun Jungyang, "Re-Thinking "Independence" of Science and Technology during King Sejong's Reign" (2006)

11 월 16 일

19 CULTURE: Hong Gildong

This story of Korea's equivalent of Robin Hood is a classic. What can we learn about Korea from reading the story of the man who is both exceptional and became 'every man' in the sense that Hong Gildong is the equivalent of the American name John Doe.

Reading: *The Story of Hong Gildong* (this is kind of long, but it's fun!)

Reading: Hwang, ch. 11 & 12 "Intellectual Opening in the Late 18th Century" "Popular Culture in the Late Joseon Era"

Optional: Kim Kichung's Chapter 7, "Heo Gyun: Hong Gildongjeon and the Hanmun Lives"

11 월 21 일

QUIZ 3

20 HISTORY: Invasions of Korea

The Hideyoshi Invasion traumatized a generation of Koreans, and was swiftly followed by another violent invasion, this time from the northern border.

* Reading: Biography of Admiral Yi Sunsin by his nephew, translated by Ha Tae-hung

Reading: Hwang ch. 9 "The Great Invasions: 1592-1636"

* Reading: Jahyun Kim Haboush "Open Letters: Patriotic Exhortations from the Imjin War" (121-140)

Optional: Stephen Turnbull's *The Samurai Invasion of Korea 1592-98*

11 월 23 일

21 CULTURE: Food and Drink in the Joseon Dynasty

Food and drink, and the specific etiquette around eating and drinking are essential parts of social life, not just in Korea but around the world.

Reading: Chung Yeon-sik "Eating Culture" and "Liquor and Taverns"

11 월 28 일

No Class Meeting

Students are encouraged to use the time of class to finish their big project for the semester.

11 월 30 일

TBD

12 월 5 일

22 CULTURE: Education during Joseon

As students, you are probably constantly thinking about education, classes, and readings. How would your education have been different had you lived in Joseon Dynasty Korea?

Reading: Jang Dong-pyo "The Educational System"

Reading: Jeong Jaehun, "Royal Education of Princes in the Reign of King Sejong" (2006)

* *Optional:* Sin Sukchu's "House Rules" and the entire section on Education and Scholarship from *Sources of Korean Tradition*

Optional: John Duncan "Examinations and Orthodoxy in Joseon Dynasty Korea"

12 월 7 일

23 CULTURE: Women in Joseon

What was life like as a woman in the Joseon Dynasty?

Reading: Suh Jiyong, "Women on the Borders of the Ladies' Quarters and the Ginyeo House: The Mixed Self-Consciousness of Ginyeo in Late Joseon"

* Reading: Jahyun Kim Haboush "Friendship Between Women: One Man's Consorts" 197-203 and "Letters Between Spouses" (249-261)

Optional: Kim Seonhyun, "Female Utopia in Classic Novels of the Joseon Dynasty: Imagination about Female Places" (2020)

Optional: John Duncan's "The *Naehun* and the Politics of Gender in Fifteenth-Century Korea"

12 월 12 일

QUIZ 4

Wrap up class

12 월 19 일

Your big assignment is due. This can be turned in by email to the professor. Your assignment must be in .doc or .docx or .rtf format. NO PDF, NO HWP, NO PAGES. Please name your file with your own FAMILY NAME, do not name it "final" "paper" "assignment" and so on. I should email you a reply to say I received the file.

The Nation and Nationalism

Did populations of the past understand nation and national citizenship like we did? Koreans and scholars of Korea have vigorously debated this issue.

Reading: John Duncan "Proto-nationalism in Pre-modern Korea"

Reading: Lee Jeekyoung, " The Aggressive National Defense Posture Taken during the Reign of King Sejong of the Joseon Dynasty" (2006)

Optional: Kenneth Robinson, " From Raiders to Traders: Border Security and Border Control in Early Chosön, 1392-1450"

Being a Confucian Ruler: The Reign of Yeongjo and the Sad Fate of Sado Seja

In this class we will discuss the Joseon Dynasty kings in general—what was expected of them, what political shifts occurred during the dynasty, and in particular what Confucian kingship

meant. This class will have a special focus on Joseon's longest reigning monarch, Yeongjo, and his son, Sado Seja.

Reading: Jahyun Kim Haboush "Yeongjo's Trajedy: The Prince of Mournful Thoughts" from the book *A Heritage of Kings: One Man's Monarchy in the Confucian World*

Optional: Jahyun Kim Haboush, "Female Rulers: Queen Dowagers' Edicts and Letters" (29-41)

Refer: In the module on "useful files" I have uploaded a genealogy of the Joseon Dynasty kings.

Optional Viewing: The film "The Throne" is one recent retelling of the Yeongjo/Sado story