

KOREA'S DYNAMIC ROLE IN EAST ASIA: INTERACTION, INNOVATION, AND DIFFUSION

GRADES: 9 - 12

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SUBJECT: AP World History, World History

TIME REQUIRED: Four to five class periods

OBJECTIVES:

1. Locate important political boundaries, landforms, bodies of water, and trade routes on the maps of East Asia and Korea.
2. Identify the significance of the Koguryo, Paekche, Silla, Koryo, and Chosŏn Periods in Korean history
3. Analyze the significance of the Silk Road on Korean history and culture
4. Analyze the influence of China on Korean history and culture
5. Identify Korean innovations in religion, art, and architecture
6. Analyze the influence of Korea on Japanese history and culture

STANDARDS:

NCSS Standards:

Standard 1: Culture

- a. Human beings create, learn, share, and adapt to culture
- b. Cultures are dynamic and change over time

Standard 3: People, Places and Environments

Standard 9: Global Connections

Common Core Standards:

RH 1 Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information

RH 2 Determine the central ideas or information of a primary or secondary source

RH 7 Integrate and evaluate multiple sources of information presented in diverse formats and media

WHST 1 Write arguments focused on discipline-specific content

WHST 4 Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST 7 Conduct short as well as more sustained research projects to answer a question...

MATERIALS REQUIRED: (all attached)

- Xeroxed copies of all handouts
 - Handout 1 – East Asia Map Activity
 - Handout 2 – The Three Kingdoms: Koguryo, Paekche, Silla Webquest (Teacher Answer page follows)
 - Handout 3 – The Unified Silla Map Activity
 - Handout 4 – Unified Silla Period Webquest (Teacher Answer page follows)
 - Handout 5 – The Koryo Period Map Activity
 - Handout 6 – The Koryo Period Webquest (Teacher Answer Page follows)
 - Handout 7 – The Chosŏn Period Map Activity
 - Handout 8 – The Chosŏn Period Webquest

- Handout 9 – DBQ
- Computer Access for Korean Webquest (websites and questions included on handouts)
- Access to PowerPoint and LCD projector

BACKGROUND:

The significance of Korean contributions to East Asia and the global market is often overlooked in many textbooks. This lesson is designed to specifically identify important dynasties in Korean history starting with the 3 Kingdoms Period (the Koguryo, the Paekche, and Silla), the Unified Silla, the Koryo, and the Chosŏn Periods. Within each historical time period, attention will be paid to the significant role that various Chinese dynasties (the Han, Tang, Song, Yuän, Ming, and Qing) and trade routes, mainly the Silk Road, played in diffusion of goods and ideas to Korea. Particular emphasis will be given to the influence of these goods and ideas on Korean culture, especially Korean innovations, and the eventual transfer of these goods and ideas to Japan, and to the global economy. Historical summaries are included in the handouts.

PROCEDURE:

1. Introduce students to the geography of Korea, pointing out Korea's location in East Asia, in relation to China and Japan. Ask students to brainstorm answers to the following questions:
 - How did the Silk Road impact China?
 - How might the Silk Road impact Korea?
 - What role could Korea play in Silk Road trade?
2. The lesson has been designed with teacher flexibility in mind, specifically for the constraints of the AP World History curriculum. It can be taught as one large unit on Korea that could be completed in four to five days, or it can be broken down by time periods to be used as individual pieces throughout the course of the school year. The time periods are as follows:
 - The Three Kingdoms: Koguryo, Paekche, and Silla (57 BCE to 668 CE)
 - The Unified Silla Period (668 CE to 935 CE)
 - The Koryo Period (918 CE to 1392 CE)
 - The Chosŏn Period (1392 CE to 1910 CE)

If you lack the time for a major separate Korea unit, focus on the attached power point and the role of cultural diffusion. Have students identify in which direction the influence moved and what the visual signs of that influence were. Relate this cultural diffusion to what students have studied about the Silk Road and ask them how that should be expanded to encompass Korea and Japan.
3. For each time period, a brief historical summary has been provided as well as website links and questions for students to complete on each topic. Students could work in groups to complete the webquest in its entirety, or teachers could use the individual handouts to give students as homework to complete to supplement the course text. Each handout is followed with a "Teacher Version" that includes answers.

ASSESSMENT:

Students will be assessed by completing a DBQ.

RESOURCES:

About Korea. *Unified Silla*. 2010. Retrieved on July 25, 2010 from

<http://www.koreaaward.com/kor/121>

Andrea, Alfred J. and James H. Overfield. *The Human Record*. Boston, Houghton Mifflin, 2001.

Asianinfo.org. *Three Kingdoms Period*. 2000. Retrieved on July 25, 2010 from

http://asianinfo.org/asianinfo/korea/arc/three_kingdoms_period.htm

Bender, Mark. *Korean History*. Ohio State University. Retrieved on July 25, 2010 from

<http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html>

Caraway, William – for the Sirhak movement Source: The Korean History Project retrieved on August 1, 2010 from <http://www.koreanhistoryproject.org/Ket/TOC3.htm>

Choi, Moonjung. *Korean Arts: a Historical Survey*. Lecture sponsored by The Korean Foundation, Korean Studies Workshop 2010, July 19, 2010.

Choi, Yong Jin. *Silla Korea and the Silk Road: Golden Age, Golden Threads*. The Korea Society, 2006.

Connor, Mary E. *Koreas: a Global Studies Handbook*. California, ABC-CLIO, Inc., 2002.

Exploring the Environment: Korean Enigma. *The Unified Silla*. Retrieved on August 15, 2010 from <http://www.cotf.edu/ete/modules/korea/kshilparh.html>

KBS World website sponsored by the Korean Communications Commission- for Korean Artwork: retrieved on July 28, 2010 from: http://world.kbs.co.kr/english/korea/korea_history_con53.htm

“Korea Summer Fellowship 2010.” Face book. Created by Jamie Paoloni, 2010. Retrieved on August 16, 2010 from <http://www.facebook.com/group.php?gid=128345837203618&v=photos&ref=ts>

Lee Ji-seon, et al., ed. *King Sejong the Great*. Seoul, Korean Spirit and Culture Promotion Project, 2006.

Lee Ji-seon, et al., ed. *Fifty Wonders of Korea*. Seoul, Korean Spirit and Culture Promotion Project, 2007.

Lew, Young Ick. *Brief History of Korea: A Birdseye View*. The Korea Society, 2000.

Lonely Planet. *South Korea: Shilla Ascendancy*. 2010. Retrieved on July 25, 2010 from <http://www.lonelyplanet.com/south-korea/history#773286>

Nahm, Andrew C. *A Panorama of 5,000 Years: Korean History*. Seoul, Hollym Corporation, 1989.

New World Encyclopedia. *Goryeo Dynasty (Korea)*. 2008. Retrieved on August 10, 2010 from <http://www.newworldencyclopedia.org/entry/Goryeo>

Savada, Andrea Matles and Shaw, William ed. *South Korea: A Country Study*. Washington, Library of Congress, 1990. Retrieved on August 12, 2010 from <http://countrystudies.us/south-korea/4.htm> and <http://countrystudies.us/south-korea/6.htm>

The Academy of Korean Studies. *Exploring Korean History Through World Heritage*. The Academy of Korean Studies, 2006.

The Metropolitan Museum of Art. *Golden Treasures: The Royal Tombs of Silla*. 2010. Retrieved on July 25, 2010 from http://www.metmuseum.org/toah/hd/sila/hd_sila.htm

Nahm, Andrew C. *A Panorama of 5,000 Years: Korean History*. Seoul, Hollym Corporation, 1989.

HANDOUT 1: EAST ASIA MAP ACTIVITY

Directions: On the maps below, clearly identify the items listed for each. Use color, shading, and a key where appropriate to make your maps easily readable. Use your textbook, as well as the following websites to complete this task.

<http://www.silkroadproject.org/tabid/177/default.aspx>

<http://www.cotf.edu/ete/modules/korea/kdivided.html>

As you complete 'map 1,' consider the following questions:

1. How did the Silk Road impact China?
2. How could the Silk Road have impacted Korea?
3. What role could Korea have played in Silk Road trade?

Map 1 items:

China

Korean Peninsula

Japan

Mongolia

Pacific Ocean

Indian Ocean

East China Sea

Yellow Sea

East Sea (Sea of Japan)

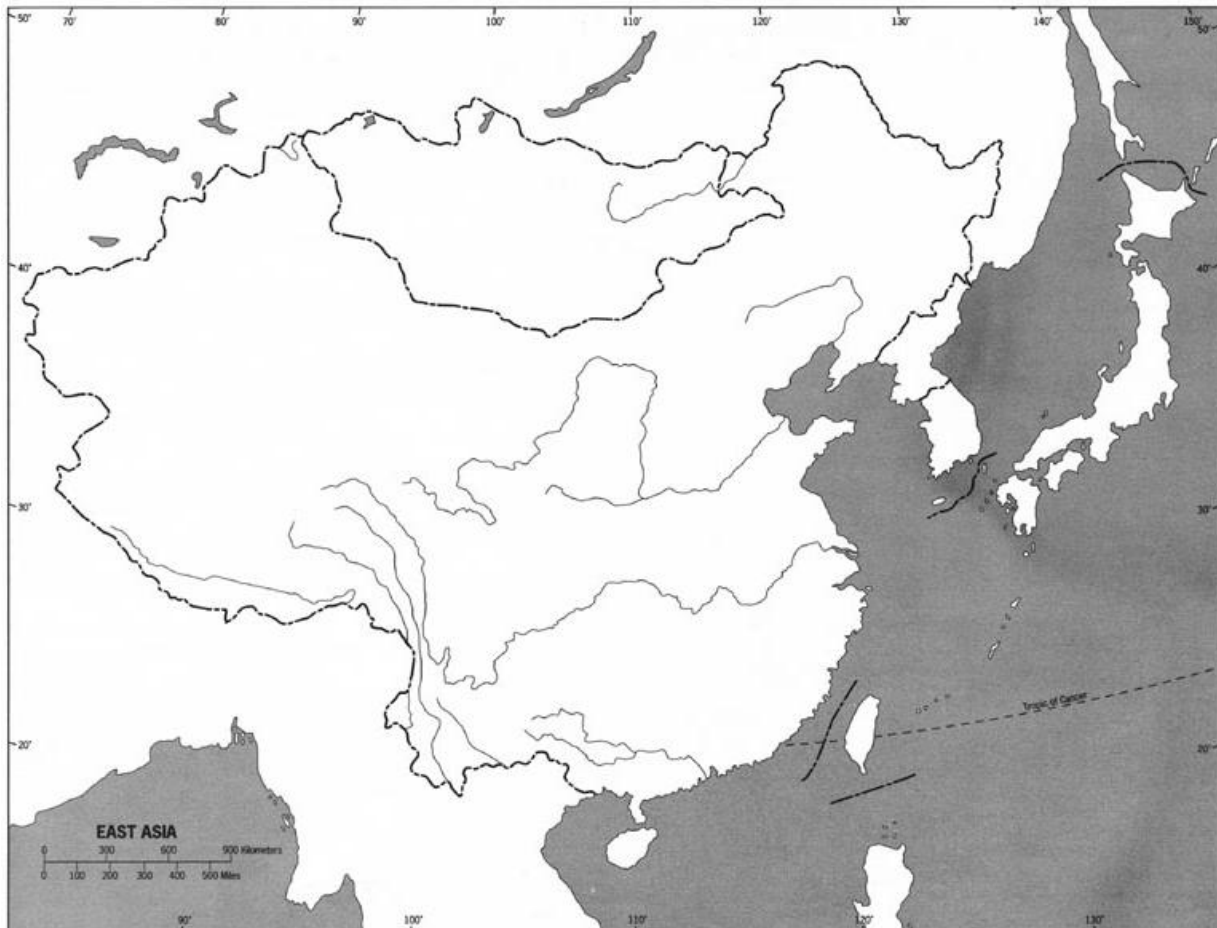
Gobi Desert

Himalayas

Main Silk Road

Silk Road Tributary
route

Map 1: East Asia/Silk Rod



HANDOUT 2: THE THREE KINGDOMS: KOGURYO, PAEKCHE, AND SILLA (57 BCE to 668 CE)

Historical Background

Around 100 BCE, the Han Dynasty destroyed the ancient Koshosŏn kingdom of Korea. The Koshosŏn was a Bronze Age civilization that descended from Altaic speaking nomads that settled in Manchuria and Korea. Legend has it that Koshosŏn's first king, Tang'un is the founder of the Korean people.

After defeating the Koshosŏn, the Han attempted to divide Korea into four commanderies and control it. The Korean population resisted Han rule, and out of this resistance evolved three kingdoms, the Koguryo (37 BCE to 668 CE), Paekche (18 BCE to 660 CE), and Silla (57 BCE to 668 CE). Despite resisting Han rule, the Three Kingdoms would be heavily influenced by Han ideas and by Silk Road trade that flourished during the Han period.

After the collapse of the Han, the Three Kingdoms continued to flourish and evolve. They also continued to compete with one another. Use the websites below to find out more information about the Three Kingdoms.

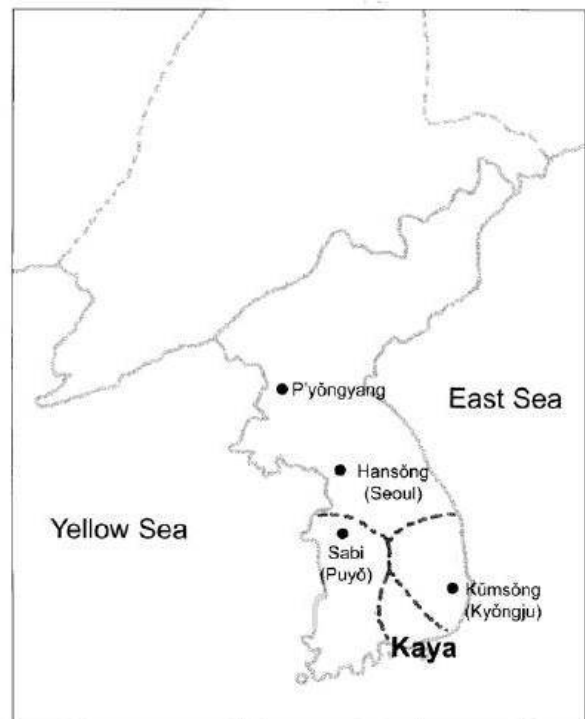
Use the map below and the following websites to answer to following questions:

http://asianinfo.org/asianinfo/korea/arc/three_kingdoms_period.htm

<http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html>

Questions to Answer:

1. Find a map of the Three Kingdoms and locate the Three Kingdoms on the map to the right.
2. Which of the Three Kingdoms do you think was most heavily influenced by China?
3. Why this kingdom?
4. Which of the Three Kingdoms would have received Chinese influence later than the others?
5. What ideas and goods were introduced into the Three Kingdoms from China?
6. What examples of this cultural diffusion from China have been found throughout Korea?
7. Explain the "bone-rank" system.



8. What religious ideas could have solidified this social hierarchy?

9. What was the purpose of the Hwarangdo?

10. Why would the Three Kingdoms have emphasized the military?

11. Of the Three Kingdoms, which one seems to have developed a relationship with Japan?

12. What examples of cultural diffusion from Korea and China are found in Japan?

HANDOUT 2: THE THREE KINGDOMS: KOGURYŎ, PAEKCHE, AND SILLA (57 BCE to 668 CE) (WEBQUEST ANSWERS)

Questions to Answer:

1. Find a map of the Three Kingdoms and locate the Three Kingdoms on the map to the right.

Completed Map Included

2. Which of the Three Kingdoms do you think was most heavily influenced by China?

Most students will answer Koguryo because of the shared border with China and competition for control. Others may say Paekche because of shared sea and possible trade route.

3. Why this kingdom?

See Above

4. Which of the Three Kingdoms would have received Chinese influence later than the others?

Silla because of their isolation in south-eastern peninsula



5. What ideas and goods were introduced into the Three Kingdoms from China?

Confucianism, Buddhism, Chinese writing, Chinese coins, iron, bows and arrows, temples, pagodas, Buddhist sculpture

6. What examples of this cultural diffusion from China have been found throughout Korea?

Buddhist arts and temples, Confucianism, Chinese writing system

7. Explain the “bone-rank” system.

The bone-rank system was the social hierarchy of Silla society which was passed down from father to son. Rank was as followed: king (Holy-bone rank); royal family/highest government positions (True-bone rank); government officials/non-royal family (Head-rank six rank); large landowners (Head-rank five rank); local leaders (Head-rank four rank); commoners (Head-rank three, two, and one).

8. What religious ideas could have solidified this social hierarchy?

One of the websites mentions Buddhism and how the concept of reincarnation forces people to accept their roles in society. Hopefully students will also make the connection between Confucianism and its emphasis on loyalty, obedience, order, and roles in society that facilitate social harmony.

9. What was the purpose of the Hwarangdo?

Also called the “Flower Youth Corps”, the Hwarangdo were young warriors trained in literature, martial arts, riding, and archery. They were also encouraged to spend time in nature and in the arts of dance and writing poetry.

10. Why would the Three Kingdoms have emphasized the military?

To defend against a possible Chinese or Japanese invasion, and/or to defend from a possible attack from one another.

11. Of the Three Kingdoms, which one seems to have developed a relationship with Japan?

Paekche

12. What examples of cultural diffusion from Korea and China are found in Japan?

Buddhist temples in Japan are built just as Paekche temples were and it is believed that Paekche architects actually constructed them. Buddhist monks and Confucian scholars of Korea brought books and taught in Japan.

HANDOUT 3: UNIFIED SILLA MAP

Directions: Locate the following areas on the map provided for you. Use the following website to help you:
<http://www.cotf.edu/ete/modules/korea/kshilparh.html>

Items to Locate:

Parhae Kingdom
Silla Kingdom

East Sea (Sea of Japan)
Yellow Sea

Map of the Unified Silla and Parhae period (ca. 700 CE)



HANDOUT 4: THE UNIFIED SILLA (668 CE to 935 CE)

Historical Background

The Silla Kingdom created a military alliance with Tang China in order to unify the Korean peninsula, first defeating the Paekche in 660 CE, and finally the Koguryo in 668 CE. Shortly thereafter, the Tang attacked the unified peninsula in an attempt to gain control, however the Silla were able to fend off the Tang armies and maintain their autonomy. The Silla would maintain a peaceful relationship with the Tang, and as a result goods and ideas continued to flow from China and the Silk Road into Korea, and from Korea to Japan. Buddhism and Confucianism continued to flourish in Korea, and Buddhist monks and Confucian scholars traveled and studied in China bringing back their ideas and knowledge to Korea. Korean merchants were also able to utilize peaceful trade routes to trade with both China and Japan.

Use the websites listed below to find out more information about the Unified Silla.

Use the following websites to answer the questions below:

<http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html>

<http://www.koreaaward.com/kor/121>

http://www.metmuseum.org/toah/hd/sila/hd_sila.htm

<http://www.lonelyplanet.com/south-korea/history#773286>

Questions to Answer:

1. Identify at least three examples of archeological and architectural evidence that are left behind from the Unified Silla period.
2. What Chinese influences can you see in these archeological and architectural pieces?
3. What other Chinese technologies were evident in Silla life and culture during this time?
4. What examples of Silk Road exchange have archeologists discovered in Sillan tombs?
5. What Confucian practices did Korea adopt under the Silla?
6. What examples of Sillan influence are found in Japan?
7. Why did the Silla begin to lose power?

HANDOUT 4: THE UNIFIED SILLA (668 CE to 935 CE)
(WEBQUEST ANSWERS)

Questions to Answer:

1. Identify at least three examples of archeological and architectural evidence that are left behind from the Unified Silla period.
1. The Sillan tombs, 2. Pulguksa Buddhist Temple, 3. Seokguram Grotto, 4. Queen's Astronomical Observatory
2. What Chinese influences can you see in these archeological and architectural pieces?
Buddhism, Confucianism, advances in mathematics and time keeping, astronomy, and the Chinese language. The Silla tombs are similar to Chinese burial mounds, however were adapted to Korean court lifestyle and included Korean art and artifacts. The Seokguram Grotto cave was constructed to be similar to Chinese grotto's used for Buddhist worship however the style of Buddhism worshipped is Korean. Astronomical Observatories were known to be throughout East Asia, however, the Queen's Astronomical Observatory is the oldest surviving observatory in East Asia.
3. What other Chinese technologies were evident in Silla life and culture during this time?
Woodblock printing and silk production.
4. What examples of Silk Road exchange have archeologists discovered in Sillan tombs?
Gold objects found in Silla tombs such as the tree branch motif crowns and glass objects including Roman glass cups glass necklaces, and earrings.
5. What Confucian practices did Korea adopt under the Silla?
The national civil service exam.
6. What examples of Sillan influence are found in Japan?
Murals, similar to those found in Korea, were found in temples and tombs in Japan. Jewelry similar to Korean gold, jade, and crystal objects have also been found in Japanese tombs.
7. Why did the Silla begin to lose power?
Corruption of leaders and rival aristocratic groups within Korea began to rebel against the Silla.

HANDOUT 5: THE KORYO PERIOD

Directions: Locate the following areas on the map provided for you. Use the following website to help you:
<http://www.cotf.edu/ete/modules/korea/kshilparh.html>

Items to Locate:

The Boundaries of the Koryo Kingdom

Map of the Koryo period (ca. 1000 CE)



HANDOUT 6: KORYO DYANSTY (935 CE to 1392 CE)

Historical Background

The Koryo Period is considered to have been officially established by Wang Geon in 935 CE, the year in which he annexed Silla Korea. Prior to that time, in 918 CE, Wang Geon had joined with and taken control of the Taebong Kingdom. And in 936 CE the Koryo defeated the Hubaekje Kingdom, uniting the peninsula under one dynasty—The Koryo.

The Koryo's major cultural achievements include its celadon pottery, the Tripitaka Koreana, and the invention of moveable type printing. The Koryo period's celadon pottery is noted for its elaborate designs and variety of glazes. It is considered to be the high point in Korean pottery making. The Tripitaka Koreana is a set of 80,000 woodblocks, carved into which are what are considered to be the most complete set of Buddhist scriptures in Chinese script. And finally, the invention of metal moveable type in the early-mid 13th century occurred approximately 200 years prior to Johann Gutenberg's invention of the same in Europe. For these reasons, the Koryo Period is sometimes referred to as Korea's 'Age of Enlightenment.'

Although fraught with periodic invasions (most notably by the Mongols) and power struggles, the Koryo Period is known as a time of relative peace and prosperity in Korea. For much of this period the peninsula was united under the rule of a strong emperor who maintained a merit-based bureaucracy to carry out official business. The Buddhist and neo-Confucian influence in Korea is also very evident during this period of Korean history.

Use the following websites to answer the questions below:

http://rki.kbs.co.kr/english/korea/korea_history_con42.htm

<http://countrystudies.us/south-korea/6.htm>

<http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part3>

<http://countrystudies.us/south-korea/4.htm>

Questions to Answer:

1. Identify two examples of the impact of the Silk Road on Korea during the Koryo dynasty.
2. Explain how the Koryo's celadon pottery was an example of Korea's improvement on a craft.
3. How does the "siege of Kuju," which took place during the Mongol invasion of the Koryo Empire exemplify the influence of the Silk Road on Koryo Korea?
4. What influences from China can you see in the culture of the Koryo Period?
5. What caused the decline of the Koryo dynasty?

HANDOUT 6: KORYO PERIOD (935 CE to 1392 CE)
(WEBQUEST ANSWERS)

Questions to Answer:

1. Identify two examples of the impact of the Silk Road on Korea during the Koryo Period.
Theories in astronomy and mathematics were imported from Islam to Koryo Korea by way of the Yuän Dynasty in China. And influence of the Silk Road can be seen by the use of the civil service exam system, which was enforced periodically throughout the Koryo Empire; officials were appointed based on their competence in their scholarly knowledge of Confucianism and Chinese literature.
2. Explain how the Koryo's celadon pottery was an example of Korea's improvement on a craft.
Korean celadon is considered by experts to be more advanced than the Chinese porcelains that were originally imported into Korea, and from which Korean celadon production originated. The bluish-green pottery created by the Koreans reveals much improved-upon Chinese technology and craftsmanship, and it became very intricate with delicate shapes, varied colors, and intricate designs during the Koryo period.
3. How does the "siege of Kuju," which took place during the Mongol invasion of the Koryo Empire exemplify the influence of the Silk Road on Koryo Korea?
Such weapons as catapults, scaling ladders, siege towers, and molten metal were used in the siege. These are weapons that were used across the expanse of Eurasia, due to transport of the technology along the Silk Road trade routes.
4. What influences from China can you see in the culture of the Koryo Period?
Famous calligraphers of Chinese and Confucian literature, such as Yu Sin, T'an Yon and Ch'oe U, as well as Taesongak, the classical music of China, which was imported from Song China and developed as the court music called A-ak.
5. What caused the decline of the Koryo dynasty?
As a result of the repeated Mongol invasions and the establishment of a strong Ming presence in northeast Korea, a great division developed between pro-Mongol and pro-Ming factions in the Koryo Empire. Eventually General Yi Song-gye seized control of the government militarily and founded the Chosön dynasty in 1392.

HANDOUT 7: THE CHOSŎN PERIOD MAP ACTIVITY

Directions: Locate the following areas on the map provided for you. Use the following website to help you:

<http://www.cotf.edu/ete/modules/korea/kshilparh.html>

Items to Locate:

The Boundaries of the Chosŏn Period

Map of the Chosŏn Period (ca. 1400 CE)



HANDOUT 8 – THE CHOSŎN (1392 CE TO 1910 CE)

Historical Background:

Early Chosŏn: (1392 to the 17th century)

Yi Songgye, known as King T'aejo (r. 1392-1398) founded Korea's longest dynasty, the Yi or Chosŏn with Hansŏng (Seoul) as its political center. Chosŏn established deeper relations with the neighboring countries of China and Japan. During the 1400's, the Ming tribute system established regular diplomatic relations between Ming China, Chosŏn Korea and Japan. Chosŏn's yearly diplomatic missions to the Ming Court strengthened the cultural and economic ties between the two countries. The Chinese received horses, ginseng, furs, ramie cloth, and straw mats from Chosŏn. In exchange, China sent silk fabrics, medicines, books, and porcelain ware to Chosŏn. Chinese paintings, music and architecture inspired the Chosŏn court. China's influence on Korea became pronounced as Chosŏn centralized the state using Neo-Confucian philosophy with scholars-bureaucrats and civil service examinations following China's example. Korea's adoption of Confucianism will surpass Confucian influence in China, as Chosŏn rulers emphasized education, filial piety and social harmony and stability. As in China, the ascendancy of Neo-Confucianism led Buddhist influence in Korea to diminish as Chosŏn rulers closed monasteries and began frequent persecutions of Buddhist monks.

Korean culture, science and technology were deeply influenced by China. New technologies were imported from the West via Chinese contact- for example, a new crane was used to build the Suwon castle. Medicines were imported including early methods of vaccinations. Korea also became the conduit of Chinese and Korean technology and culture to Japan. Chosŏn's relationship with Japan was both productive and difficult. Japanese increased maritime trade led to new opportunities for cultural exchanges with Korea; however, Japan's increased piracy strained the relations between both countries. Japan not only imported rice, cotton, ginseng and pottery with Korea, but Buddhist temple bells, religious images and writings-both Buddhist and Confucian, enhanced Japan's cultural heritage.

The height of Chosŏn's Age was the rule of King Sejong (r. 1418-1450). Despite Chinese influence, Korea was able to keep its distinct culture and traditions. King Sejong was a true scholar who fostered the publication of many printed works including Confucian philosophical works as well as scientific and technological works such as books on tree farming, floriculture, sericulture and others. King Sejong shipped a full copy of the Buddhist Tripitaka Koreana to Japan in order to smooth the relations between both countries. During his reign Korea witnessed many new technological and cultural developments, including the creation of Han'gul-the Korean alphabet, new printing methods-particularly the movable metal type, advances in medicine, music, and the production of beautiful porcelain. Beautiful *Pungchong* ware produced in Korea became prized in Japan for its simplicity and natural beauty. Its spontaneous depictions of birds, fish, flowers (peonies being a favorite) and geometric designs made this particular porcelain a highly desired export commodity. Chosŏn's strong Confucian influence led to the production of white porcelain reflecting the philosophy's ideal of unparallel elegance and serenity. The so-called "moon jar" represents that ideal of perfect form and simplicity so dear to the Chosŏn people.

The tenuous relationship between Korea and Japan was tested by Japan's invasion of the Chosŏn kingdom in 1592-the Imjin War. Shogun Toyotomi Hideyoshi successfully united Japan and embraced a policy of expansion challenging the Ming emperors. The Chosŏn rulers, dominated by the aristocracy or *yangban* class, were ill-equipped to handle the situation on their own. The Japanese, with 160,000 troops at their disposal, were able to capture Seoul; however, due to the combined efforts of Chosŏn and Ming forces, and the able intervention of the Korean Admiral Yi Sunsin, who used newly constructed turtle boats (the first vessels built covered with iron plate), the Japanese invasion was repelled. The Japanese invasion left Korea devastated- its population deeply affected by famine, pillage and slaughter. An estimated third of Korea's cultural heritage was destroyed. The Japanese invasion had an unintended consequence, the Korean pottery industry declined as skilled Korean potters and artisans were taken captive and taken to Japan. This enabled the Japanese potters to experiment with new forms and to create the beautiful Imari ceramics. The loss for Korea was temporary- the turmoil caused by the Japanese invasion allowed Korea to experiment with new artistic forms including the creation of the *pungchong* wares and the highly prized white porcelain.

Later Chosŏn: (17th century to 1910)

During the 17th century Korea was deeply affected by the changing fortunes in China as the Ming dynasty was replaced by the Qing dynasty. Chosŏn considered the invading Manchu's as foreigners and barbarians; hence, Korea embraced a policy of isolation earning them the name of "the Hermit Kingdom." Korea's isolation allowed for the country to develop their own unique folklore and unique art forms. Confucianism strengthened as village schools called Sodangs taught Confucianism and history locally. New music forms such as a dramatic form of music called P'ansori and the Ch'ang-guk operatic theater, reflected the taste of the general population. Folk songs, mask dances (the most popular was the Lion dance) and puppet plays were inspired by local life and incorporated local beliefs including Shamanistic forms. The use of Han'gul allowed for the flourishing of popular literature including poetry called *sijo* and novels, some of this folk literature was possibly written by women. The paintings of Kang Hui-an, Jeong Seon, and Kim Hong-do reflected simple landscapes and tales of everyday life depicting the lives of the common people. Calligraphy also changed from Chinese models when Kim Chong-hui succeeded in developing a new style of calligraphy -Ch'usa. Korean white porcelain will attain its zenith embellished with landscapes, flowers and vines. The Chosŏn court fostered the building of new palaces such as Suwon and although Buddhism had been suppressed, monks established new centers for worship in remote areas including the Kimsansa Temple, the main halls of the Sokwang Temple, the Kakhwang-jon of the Hwaomsa Temple and the Pulguk Temple.

Despite of its isolation, exchanges with China and Japan continued. Korea exported Buddhist works, poetry books, paintings and works in calligraphy which enhanced Japanese cultural development. The Pusan market fairs allowed for the Japanese to trade their precious metals such as silver, copper, lead, alum, and its porcelain to trade for rice, soybeans, ginseng, and other Chosŏn products. Chinese merchants also benefited with the trade amassing fortunes despite their lowly status in the Chinese social scale. The commercial interests between China and Korea contributed to the durable and stable relations between the two countries during the Qing period. Korean scholars regularly visited China, collecting books and knowledge. From China, Korea also began to gain an understanding of the Western world as Western books translated into

Chinese entered the Chosŏn court. Books on astronomy, mathematics, geography and cartography as well as maps, telescopes and alarm clocks became available in Korea. Moreover, Western Christian missionaries based in Beijing began to take an interest on spreading religion in Korea. Catholicism in Korea, called Western Learning, spread when Yi Sung-hun (1756-1801) was baptized in Peking and returned to Korea in 1784, establishing the foundation for the Catholic Church in Korea. Catholicism would take deep roots in Korea despite many persecutions during the 19th century as the Chosŏn government, under the influence of Confucian scholars, executed 8,000 Catholics in 1866.

As a result of Chosŏn's anti-Catholic stance and the strong Neo-Confucian influence in Korea, by the 18th and 19th centuries, a group of *yangban*, who had fallen out of favor in the Chosŏn court, created a pro-Western intellectual movement known as Sirhak or Practical Learning. Sirhak scholars advocated political, economic and educational reforms inspired by Western thought and became influential publishing books on Korean history, updated maps of the kingdom, and medical guides. Their efforts were also employed to educate the general population and to improve the situation of the peasants by their criticism of Neo-Confucianism and the Korean social class rigidity.

The Sirhak movement was a response to the times. Since the 17th century, the Western powers began moving toward East Asia via India (British), Indonesia (Dutch) and Indochina (France). The forced opening of China during the Opium Wars by the British and the United States' naval expeditions to Japan as well as Korea's geographical position with Russia, China and Japan as neighbors fueled Western interest in the peninsula. The British first, and later the French pressured Chosŏn to open its ports for trade. In 1873, King Kojong (r. 1864-1907) became the sole ruler of Korea. Kojong was an enlightened monarch who tried to bring reforms to his government but who relied heavily on the advice of his consort, Queen Min, who favored relations with China and was strongly anti-Japanese. As the Qing dynasty weakened, Japan was undergoing tremendous reforms that allowed the country to modernize- the Meiji Reforms. Kojong was under tremendous political pressure- in the north, Korea had to contend with the growing power of Russia; Japan was increasingly following the West example of gunboat diplomacy (Kojong was forced to sign the Treaty of Kanghwa with Japan in 1876- the first modern unequal treaty that Korea was forced to accept), and the West was pressuring Korea to abandon its isolation. King Kojong's fears led to his acceptance of diplomatic relations with the West, signing in 1882 the Korean-American Treaty of Amity and Commerce with the United States. Western influence grew in Korea as the government signed treaties with other Western countries and Western thought and beliefs were introduced. During the mid 19th century, Protestant missionaries spread modern concepts of human equality and democracy by founding schools and medical facilities as well as propagating the Protestant faith.

Korea's end of its isolationist stand and the alarming growing influence of Western ideas, led to tremendous changes in the country. As a response to social changes, a new religion known as Tonghak (Eastern Learning) made its appearance about 1860. The development and spread of the Tonghak Doctrine built the foundation for a major social revolution in Korea. Tonghak was a religion created by Ch'oe Che-u, a Kyongju *yangban*, who blended the traditional beliefs of Confucianism, Buddhism and Taoism. Tonghak or Eastern Learning was against government corruption, social injustice, the privileges enjoyed by the *yangban* class, and served as a reaction

against Western thought, in particular Catholic influence in Korea. Its tone appealed to the nationalistic feelings of the regular people and spread rapidly in the rural communities of the three southern provinces.

Another group, the Progressive, pressured the Chosŏn court to bring Western reforms to Korea in order to ensure the country's survival and independence. Chinese intervention in Korea (supported by Queen Min) was opposed by a group of Progressive scholars who urged King Kojong to introduce reforms such as a modern postal service and modern weapons and military technology. In July 1882 the Qing government sent troops to Korea to crush an anti-Chinese military insurrection, placing Queen Min in charge of the government. The Progressives counter attacked and in 1884 they established a reform government pro-Japan and anti-Chinese; however, by 1885 Min was again in charge of the government supported by her Chinese allies. Korea was besieged by the rivalry between China and Japan as well as the competition between the Western powers, particularly between Russia and Great Britain.

The situation exploded with the outbreak of a massive Tonghak peasant uprising that began in February of 1894, which led for the Japanese to involve themselves in the affairs of Korea. Japan sent a military expedition to Korea with the excuse of preserving order, an action that provoked the Chinese to defend their interests in Korea. The ensuing Sino-Japanese War of 1894-1895 resulted in a great Japanese victory and marked a major turning point in modern Korean history. As a result of the war Japan's influence in Korea began, first with the Kabo reforms (1894-96), and later with the Japanese seizure of Korea in 1910 with the forced abdication of the last Chosŏn ruler, Sunjong. With Sunjong abdication, 519 years of Yi rule ended and the Korean peninsula became a de facto Japanese colony until 1945 bringing tremendous political, economic and cultural changes.

The Kabo reforms aimed to modernize Korea effectively abolishing the Confucian system of government, introducing modern courts, eliminating class distinctions including the end of slavery. However, despite the reforms, Korean educated reformers sought to bring independence for the country. In 1896 a group of Korean reformers founded the Independence Club that sought modernizing schools, ending concessions to foreign powers and ending government corruption. Nationalist leaders promoted modern education establishing new schools, creating Korean-language magazines and newspapers using Han'gul, opened modern hospitals and installing telegraph and telephone systems, electricity and street cars.

Korea's status as a de facto Japanese agricultural colony (1910-1945) and the advent of World War II led Japan to enforce a brutal regime that controlled the government, education, religion, and public welfare. Japanese culture and language were forced in Korea while Shinto rites were introduced and Christian churches were closed and persecuted. Education emphasized loyalty to Japan and Koreans were forced to adopt Japanese names. In a country where ancestor worship was the basis of their family lineage, this policy led to a lasting resentment on the part of the Korean people as well as a deep feeling that their traditions needed to be preserved and nourished.

Despite years of foreign occupation, today Korean culture and traditions have been restored and are the cornerstone of the nation. The Han'gul language, traditional Korean p'ansori music, mask

dances, plays, literature, celadon and white porcelain, Buddhist and Confucian beliefs as well as Shamanistic customs have not only been preserved but they flourish. Korea is a marvelous blend of its unique traditions and a modern culture where the past and the present live in a harmonious whole.

Use the information in Handout 5 and information from the following websites to answer the questions below:

<http://www.chosonkorea.org>

<http://www.koreanhistoryproject.org/Ket/TOC3.htm> (look for chapter 14: the School of Practical Learning)

http://world.kbs.co.kr/english/korea/korea_history_con53.htm

1. Examine the role that China played in the development of the Korean culture. What ideas goods were spread from China to Korea?
2. How was Korea able to transform the Chinese legacy into its own unique interpretation?
3. Analyze the role that Korea played in the development of the Japanese culture.
4. Cause and Effect: Explain how the political events of the 18th, 19th, and 20th centuries affected Korean culture?
5. What was the Sirhak movement?
6. Explain how the Sirhak movement was both inspired by Korean culture and Western thought.
7. Using the artwork displayed on the above webpage and images of Imari porcelain and Ming blue and white porcelain and landscapes, describe the main characteristics of Korean art forms- include examples of paintings (both of the common people and landscapes) as well as porcelain. How did Korean art forms differ from Chinese or Japanese of the same period?

HANDOUT 8 – THE CHOSŎN (1392 CE TO 1910 CE) (WEBQUEST ANSWERS)

1. Examine the role that China played in the development of the Korean culture. What ideas and goods were spread from China to Korea?

Early Chosŏn: Diplomatic missions to the Ming Court strengthened the cultural ties between the two countries-Extension of Confucianism with its emphasis on education, filial piety and social harmony; art forms such as porcelain and silk making. China exported medicines, books, and technology. Chinese paintings, music and architecture inspired the Chosŏn court.

Later Chosŏn: From China, Korea also began to gain an understanding of the Western world as Western books translated into Chinese entered the Chosŏn court. Books on astronomy, mathematics, geography and cartography as well as maps, telescopes and alarm clocks became available in Korea. Moreover, Western Christian missionaries based in Beijing began to take an interest on spreading religion in Korea-first Catholicism and later Protestant beliefs.

2. How was Korea able to transform the Chinese legacy into its own unique interpretation?

Korea was able to create its unique culture: Confucianism strengthened as village schools called Sodangs taught Confucianism and history locally. New music forms such as a dramatic form of music called P'ansori and the Ch'ang-guk operatic theater, reflected the taste of the general population. Folk songs, mask dances (the most popular was the Lion dance) and puppet plays were inspired by local life and incorporated local beliefs including Shamanistic forms. The use of Han'gul allowed for the flourishing of popular literature including poetry called *sijo* and novels, some of this folk literature was possibly written by women. The paintings of Kang Hui-an, Ch'ong Sŏn, and Kim Hong-do reflected simple landscapes and tales of everyday life depicting the lives of the common people. Calligraphy also changed from Chinese models when Kim Chong-hui succeeded in developing a new style of calligraphy -Ch'usa. Korean white porcelain will attain its zenith embellished with landscapes, flowers and vines. The Chosŏn court fostered the building of new palaces such as Suwon and although Buddhism had been suppressed, monks established new centers for worship in remote areas including the Kimsansa Temple, the main halls of the Sokwang Temple, the Kakhwang-jon of the Hwaŏmsa Temple and the Pulguk Temple.

3. Analyze the role that Korea played in the development of the Japanese culture.

Korea was the transmitter of ideas, beliefs and culture: Buddhism (including copy of Tripitaka Koreana), temple bells, religious images and writings; Confucianism, art forms such as painting and glazed porcelain making.

4. Cause and Effect: Explain how the political events of the 16th, 18th, 19th, and 20th centuries affected Korean culture?

Early Chosŏn: Japan's invasion of the Chosŏn kingdom in 1592-the Imjin War left Korea devastated- its population deeply affected by famine, pillage and slaughter; an estimated third of Korea's cultural heritage was destroyed. Korean pottery industry declined as skilled Korean potters and artisans were taken captive and taken to Japan. This enabled the Japanese potters to experiment with new forms and to create the beautiful Imari ceramics. But the loss for Korea was temporary- the turmoil caused by the Japanese invasion allowed Korea to experiment with new artistic forms including the creation of highly prized white porcelain.

Later Chosŏn: Japan's military expedition to Korea in 1894 with the excuse of preserving order after the explosive Tonghak rebellion resulted in the end of the Chosŏn dynasty and the beginning of Korea's oppression under Japanese rule which led to tremendous political, economic and cultural changes. The Japanese introduced the Kabo reforms (1894-96) aimed to modernize Korea effectively abolishing the Confucian system of government, introducing modern courts, eliminating class distinctions including the end of slavery. But Korea's status as a de facto Japanese agricultural colony (1910-1945) and the advent of World War II led for Japan to enforce a brutal regime that controlled the government, education, religion, and public welfare. Japanese culture and language were forced in Korea while Shinto rites were introduced and Christian churches were closed and persecuted. Education emphasized loyalty to Japan and Koreans were forced to adopt Japanese names. In a country where ancestor worship was the basis of their family lineage, this policy led to a lasting resentment on the part of the Korean people as well as a deep feeling that their traditions needed to be preserved and nourished.

5. What was the Sirhak movement?

The Sirhak movement was a pro-Western intellectual movement which is also known as Practical Learning. Sirhak scholars advocated political, economic and educational reforms inspired by Western thought.

6. Explain how the Sirhak movement was both inspired by Korean culture and Western thought.

As a result of Chosŏn's anti-Catholic stance and the strong Neo-Confucian influence in Korea, by the 18th and 19th centuries, a group of *yangban*, who had been fallen out of favor in the Chosŏn court, created a pro-Western intellectual movement known as Sirhak or Practical Learning. The Sirhak scholars were profoundly against the national examination system and the appointment process that ensured that preference was given to a few selected aristocratic families and the corruption this system entailed. Unless the applicant belonged to the faction in power, he had little hope of passing the exam, no matter how hard he tried. Sirhak scholars advocated political, economic and educational reforms inspired by Western thought and became influential publishing books on Korean history, updated maps of the kingdom, and medical guides. Their efforts were also employed to educate the general population and to improve the situation of the peasants by their criticism of Neo-Confucianism and the Korean social class rigidity. For example, their first reforms aimed to create a more productive and prosperous farmer and a more equitable land redistribution.

7. Using the artwork displayed on the above webpage and images of Imari porcelain and Ming blue and white porcelain and landscapes, describe the main characteristics of Korean art forms- include examples of paintings (both of the common people and landscapes) as well as porcelain. How did Korean art forms differ from Chinese or Japanese of the same period?

Pungchong ware is renowned for its simplicity and natural beauty decorated with artworks drawn from nature-cranes, deer, clouds, birds, fish, flowers (peonies being a favorite) and geometric designs as compared to the highly stylized and decorated Ming blue and white porcelain also decorated with flowers and animals and also symbols of royalty such as dragons. Later, Korean porcelain will evolve into a more “Confucian” style- for example- Korean white porcelain – is characterized by simpler forms. Japanese Imari porcelain-influenced by Korean porcelain is very colorful, using gilding and intricate patterns-very highly decorated.

Korean landscape painting is very simple- drawn from nature “in true life form.” Korean landscapes are shown as they are, beautiful and unadorned. Painting such as the “Women on Ta’no Day” represents the life of the everyday people, consistent with Korean folk art. The painting titled “Orchids” reflects Chinese influence- scroll with calligraphy writing is part of the artwork.

HANDOUT 6: DBQ

Directions: Use the documents below to answer the following essay prompt. Be sure to write an essay that:

- Has a relevant thesis and supports the thesis with evidence from the documents.
- Uses all of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. Does not just summarize the documents.
- Takes into account the sources of the documents and analyzes the author's point of view.
- Identifies and explains the need for at least one additional document.

Based on the following documents, analyze the role that Korea played as both a recipient and exporter of goods and ideas in the global market.

Document One

Pratt, Keith, and Rutt, Richard. *Korea, A Historical and Cultural Dictionary* (Boca Raton: Curzon Press, 1999), pg. 417.

Silk was the traditional material of the upper class clothing, and features prominently in lists of tribute goods exchanged between Korea and China. Silk probably first entered Korea from China, and historical texts and wall painting show that fine silks were worn by the aristocracy in the first centuries CE, when Korea stood at the end of the Silk Road between the Roman and Han Chinese Empires. The earliest extant examples of Korean silk are fragments found in the 6th century Heavenly Horse Tomb in Kyongju [Korea].

Document Two

Ayaha-gu Ikeda Shrine Brief History. Souvenir booklet from the shrine, no bibliographical data available.

Ayaha-gu Ikeda Shrine located in Ikeda City, Osaka Prefecture, Japan, enshrines Ayaha and Kureta, two sisters who came from Koguryo in 306 CE, planted mulberry trees and raised silkworms. They spread the cultivation of silkworm and weaving techniques in Japan.

Document Three

Jonathan W. Best, "The Transmission and Transformation of Early Buddhist Culture in Korea and Japan," in *Transmitting the forms of Divinity: Early Buddhist Art from Korea and Japan*. (New York, Japan Society, 2003).

In 577 and again in 588, Paekche sent embassies with gifts to the Japanese court to foster the development of Buddhism. Among these gifts were Buddhist relics and texts, several monks and a nun, as well as a number of technical personal with the skills necessary to construct and outfit a proper temple. Included among the clerics were specialists in medicine, monastic regulations, and magical incantations. . .

Document Four

Adapted from the Samguk Sagi, or “A History of the Three Kingdoms”, Korea’s oldest existing history. The text was compiled by an elder Confucian statesman to the Koryo court, Kim Pu-sik. The names of the other statesmen who worked on it are lost. Translated by Professor Edward Shultz at the University of Hawaii.

(Unified Silla Period)

Year fourteen (715), spring, third month, a tribute mission was sent to Tang. . . Sixth month, there was a great drought and the king summoned the Buddhist [monk] Yi Hyo to conduct a prayer for rain beside the pond at Imch’ön Temple. Thereupon the rains came and continued for ten days. . .

Year fifteen spring, first month, a shooting star fell across the moon so that the moon lost its luster. Third month, envoys were sent to Tang with offerings of national products. The queen consort Söngjōng was expelled (from the royal palace). She was granted five hundred bolts of patterned silk, two hundred dry measures (*kyöl*) of rice, ten thousand sacks of grain revenue, and a house.

Year sixteen (717). . .Autumn, ninth month, the *taegam* Su-ch’ung returned from Tang carrying portraits of the Exalted King of Culture, as well as the ten sages and seventy-two disciples. They were duly placed in the National Academy.

Document Five

The Tripitaka Koreana—a collection of more than 80,000 woodblock prints of Buddhist scripture. First carved in 1087. Image taken from Facebook page “Korea Fellowship Summer 2010 Group 2” photos, on August 16, 2010.



Document Six

Koryo dynasty-era celadon incense burner. Image taken from New World Encyclopedia, entry “Koryo Dynasty,” on August 16, 2010.



Document Seven

Excerpt from the *Sillok* or Annals of the Chosŏn dynasty dated 28 August, on the 15th year of King Sejon's rule. This document is an official letter from King Sejong to the Governor of the Province and provides insight into Korea's Confucian principles. Source: Lee Ji-seon, et al., ed. *King Sejong the Great*. Seoul, Korean Spirit and Culture Promotion Project, 2006.

“In recognition of the fact that respect for the elderly is of great importance to a nation, I held a banquet in their honor for the first time in the Year of the Imja (the 14th year of Sejon's reign). However, I have heard that when local magistrates receive the elderly, they do not welcome them with kindness, and even when they do so, the selection of dishes they offer is so plain and meager that their respect seems far less than it should be. Hereafter, any magistrate who does not perform this office wholeheartedly will be put on trial. Even the Governor of a Province will not escape culpability if he transgresses this command.”

Document Eight

Excerpt from John Man, *Alpha Beta: How 26 Letters Shaped the Western World*. Source: Lee Ji-seon, et al., ed. *Fifty Wonders of Korea*. Seoul, Korean Spirit and Culture Promotion Project, 2007.

“The perfect alphabet may be a hopelessly remote ideal, but it is possible to do a better job than history has made of the western alphabet, in any of its manifestations. We know this because there is an alphabet that is about as far along the road towards perfection as any alphabet is likely to get. Emerging in Korea in mid-fifteenth century, it has the status among language scholars normally reserved for classic works of art. In its simplicity, efficiency and elegance, this alphabet is alphabet's epitome, a star among alphabet's a national treasure for Koreans and 'one of the great intellectual achievements of mankind' in the judgment of British linguist Geoffrey Sampson.”

Document Nine

The Kangnido (full name: Map of Integrated Lands and Regions of Historical Countries and Capitals): map of Korea produced in 1402 during the rule of King Taejong; it is considered the most noteworthy map from the period immediately preceding the European discovery of the Americas-shows most of the known world of the time. The Korean cartographers borrowed from Chinese, Islamic and Japanese maps. Source: Andrea, Alfred J. and James H. Overfield. *The Human Record*. Boston, Houghton Mifflin, 2001. Image retrieved from Wikipedia commons on August 6, 2010 and it is public domain.

