Shamanism In South Korea

Simon Mills

Shamanism R. W. L. Guisso, Richard Guisso, Chai-Shin Yu, 1988 A series of psychological and anthropological studies about the oldest and the most fascinating religious tradition of Korea.

Contemporary Korean Shamanism Liora Sarfati,2021-08-03 Once viewed as an embarrassing superstition, the theatrical religious performances of Korean shamans—who communicate with the dead, divine the future, and become possessed—are going mainstream. Attitudes toward Korean shamanism are changing as shamanic traditions appear in staged rituals, museums, films, and television programs, as well as on the internet. Contemporary Korean Shamanism explores this vernacular religion and practice, which includes sensory rituals using laden altars, ecstatic dance, and animal sacrifice, within South Korea's hypertechnologized society, where over 200,000 shamans are listed in professional organizations. Liora Sarfati reveals how representations of shamanism in national, commercialized, and screen-mediated settings have transformed opinions of these religious practitioners and their rituals. Applying ethnography and folklore research, Contemporary Korean Shamanism maps this shift in perception about shamanism—from a sign of a backward, undeveloped Korea to a valuable, indigenous cultural asset.

Shamans, Nostalgias, and the IMF Laurel Kendall,2009-09-01 Thirty years ago, anthropologist Laurel Kendall did intensive fieldwork among South Korea's (mostly female) shamans and their clients as a reflection of village women's lives. In the intervening decades, South Korea experienced an unprecedented economic, social, political, and material transformation and Korean villages all but disappeared. And the shamans? Kendall attests that they not only persist but are very much a part of South Korean modernity. This enlightening and entertaining study of contemporary Korean shamanism makes the case for the dynamism of popular religious practice, the creativity of those we call shamans, and the necessity of writing about them in the present tense. Shamans thrive in South Korea's high-rise cities, working with clients who are largely middle class and technologically sophisticated. Emphasizing the shaman's work as open and mutable, Kendall describes how gods and ancestors articulate the changing concerns of clients and how the ritual fame of these transactions has itself been transformed by urban sprawl, private cars, and zealous Christian proselytizing. For most of the last century Korean shamans were reviled as practitioners of antimodern superstition; today they are nostalgically celebrated icons of a vanished rural world. Such superstition and tradition occupy flip sides of modernity's coin—the one by confuting, the other by obscuring, the

beating heart of shamanic practice. Kendall offers a lively account of shamans, who once ministered to the domestic crises of farmers, as they address the anxieties of entrepreneurs whose dreams of wealth are matched by their omnipresent fears of ruin. Money and access to foreign goods provoke moral dilemmas about getting and spending; shamanic rituals express these through the longings of the dead and the playful antics of greedy gods, some of whom have acquired a taste for imported whiskey. No other book-length study captures the tension between contemporary South Korean life and the contemporary South Korean shamans' work. Kendall's familiarity with the country and long association with her subjects permit nuanced comparisons between a 1970s then and recent encounters—some with the same shamans and clients—as South Korea moved through the 1990s, endured the Asian Financial Crisis, and entered the new millennium. She approaches her subject through multiple anthropological lenses such that readers interested in religion, ritual performance, healing, gender, landscape, material culture, modernity, and consumption will find much of interest here.

Korean Shamanism and Cultural Nationalism Hyun-key Kim Hogarth, 1999

Syncretism of Buddhism and Shamanism in Korea Hyun-key Kim Hogarth, 2002

The Assemblage of Korean Shamanism Joonseong Lee, 2022-10-14 The most unique aspect of Korean shamanism is its mysterious duality that continually reiterates the processes of deterritorialization and reterritorialization. This book approaches that puzzle of mysterious duality using an interdisciplinary lens. Korean shamanism has been under continuous oppression and marginalization for a long time, and that circumstance has never dissipated. Shaman culture can be found in every corner of people's lives in contemporary Korea, but few acknowledge their indigenous beliefs with pride. This mysterious duality has deepened as the mediatization process of Korean shamanism has developed. Korean shamanism was revived as the dynamic of shamanic inheritance in the process, but these dynamics have also become the object of mockery. For this reason, any true understanding of Korean shamanism rests in how to unravel the unique puzzles of this mysterious duality. In this book, the duality is mapped out by playing with the puzzles surrounding the contextualization of Korean shamanism and mediatization.

Korean Shamanism Chongho Kim,2018-01-18 Title first published in 2003. Shamanism has a contradictory position within the Korean cultural system, leading to the periodical suppression of shamanism yet also, paradoxically, ensuring its survival throughout Korean history. This book examines the place of shamans within contemporary society as a cultural practice in which people make use of shamanic ritual and disputing the prevalent view that shamanism is 'popular culture', a 'women's religion' or 'performing arts'. Directly confronting the prejudice against shamans and their paradoxical situation in a modern society such as Korea, this book reveals the cultural discrepancy between two worlds in Korean culture, the ordinary world and the shamanic world, showing that these two worlds cannot be reconciled. This unique study of shamanism offers a significant contribution to growing studies in indigenous anthropology and indigenous religions, and

provides a captivating read for a wide range of readers through retelling the stories-never-to-be-told involving shamanic ritual.

Healing Rhythms Simon Mills,2007-01-01 Still today, in South Korea, many people pay for the services of mudang - the intermediaries of Korea's syncretic folk religion. The majority of mudang are called to the profession by gods and they focus on the use of spirit-power ('possession') for diagnosis and problem-solving. There is, however, a tiny minority of mudang who are born or adopted into the ritual life and who have no spirit-power. These ritualists perform conducting rituals for whole communities focusing more on the use of music, dance, and song to provide healing experiences. In this book, Simon Mills provides an in-depth analysis of the East Coast hereditary mudang institution and its rhythm-oriented music, focusing particularly on the Kim family of mudang - the government-appointed 'cultural assets' for the genre.

Kut, Korean Shamanist Rituals Halla Pai Huhm,1980 Korean Shamanism is a fascinating subject, a source of Korean culture and arts over many millennia. This book is not, however, a study of Korean Shamanism, but rather limits itself to an attempt to study the dance rituals as performed in the Seoul area. The difference between Shamanistic dance and music, as compared with other folk dances of Korea, is explained here.

Korean Shamanism-Muism T'ae-gon Kim,1998

Shamans, Housewives, and Other Restless Spirits Laurel Kendall,1987-07-01 "This exceptionally well-written book is good reading, not only for specialists but also for beginning students interested in women, Korean culture, and shamanism." —Journal of Asian Studies "Kendall maintains a closeness with and respect for her subject that keeps away the chill of academic distance and yet avoids sentimentality." —Korean Quarterly, Spring 2001

Korean Shamanism: Revivals, Survivals, and Change Keith Howard, 1998

Songs of the Shaman Boudewijn Walraven,1994 The first book in the English language devoted to the study of Korean shaman songs, this book is essential reading for those with an interest in Korean shamanism, the literature and cultural history of Korea, and shamanism and oral literature in general. Shamanism, commonly regarded as the oldest religion in Korea, is still a force in the modern industrial society of today. Korean shamans, performing their rituals, sing and dance for the gods they worship as they have done for centuries.

Shaman Ritual Music in Korea Yong-sik Yi,2004 The object of this dissertation is to show that Korean shaman ritual performances in their musical and textual structures are not merely mirror representations of the current sociocultural situation of Korea, but they shape the very processes of today's Korean culture. The argument is that although shamanism has been regarded as a marginalized peripheral cult for a long time, it has played a vital role in the process of re-creating and re-establishing Korean national culture. --p. ix.

Korean Shamanistic Rituals Jung Young Lee,1981 The series Religion and Society (RS) contributes to the exploration of

religions as social systems- both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

Healing Rhythms: The World of South Korea's East Coast Hereditary Shamans Simon Mills, 2017-03-02 Still today, in South Korea, many people pay for the services of mudang - the intermediaries of Korea's syncretic folk religion. The majority of mudang are called to the profession by gods; their clients are individuals or small groups and they focus on the use of spirit-power ('possession') for diagnosis and problem-solving. There is, however, a tiny minority of mudang who are born or adopted into the ritual life and who have no spirit-power. These ritualists perform in large family groups, conducting rituals for whole communities. They focus far more on the use of music, dance, and song to provide healing experiences. In this book, Simon Mills provides an in-depth analysis of the East Coast hereditary mudang institution and its rhythm-oriented music, focusing particularly on the Kim family of mudang - the government-appointed 'cultural assets' for the genre. It is the first English language book to study this tradition in any depth, using materials from fieldwork (1999-2000) alongside interviews with two key family members, Kim Junghee and Jo Jonghun. Throughout, Mills includes numerous quotes from the ritualists themselves to help reveal their characters, opinions and beliefs. He documents the family's history, the decline of the hereditary mudang institution and its kinship customs, and the family's changing relations towards 'outsiders'. Mills also details ritual procedures, musical structures, playing techniques, instruments, and learning methods both of the past and present; as non-ritual musicians become increasingly aware of the powerful ritual rhythms, the music is finding new life in non-ritual settings. Downloadable audio resources featuring Kim, Jo, and Mills accompanies the book, each track corresponding to the equivalent chapter in the text.

Folk Art and Magic Alan Carter Covell, 1986

The Life and Hard Times of a Korean Shaman Laurel Kendall,2021-05-25 No detailed description available for The Life and Hard Times of a Korean Shaman.

Shamanism in Korea Stephen Michael Clark,1990

Korean Shamanism and Cultural Nationalism Hyun-key Hogarth, 1992

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