

REFERENCE CITED:

OKAZAKI Seirō 岡崎精郎

- 1967 Ōsaka to chōsen—zaihan chōsenjin to chōsendera o chūshin to shite 大阪と朝鮮——在阪朝鮮人と朝鮮寺を中心として [Osaka and Korea—A look at the Korean residents in Osaka and the Korean temple]. Miyamoto Mataji, ed., *Osaka kenkyū* 大阪研究 [Researches on Ōsaka], Tokyo: Seibundō shuppan, pp. 454–493.

Akaike Noriaki
Aichi Gakuin University
Nagoya, Japan

KOREA

GRAYSON, JAMES HUNTLEY. *Early Buddhism and Christianity in Korea. A Study in the Emplantation of Religion.* (Studies in the History of Religions, Supplement to *Numen* XLVII). Leiden: E. J. Brill, 1985. X + 164 pages. Charts, bibliography, glossary of Chinese character terms, index. Cloth 64.—guilders, ISBN 90-04-07482-1.

In order to answer the question, "how does a missionary religion become established in a new cultural context?", the author porposes a theory which, he claims, is different from E. M. Pye's theory of transplantation as well as from Ralph Linton's theory of cultural diffusion. It is, as he calls it, a theory of emplantation.

A trained anthropologist, the author has lived for some time in Korea. He has a keen interest in what may happen when different cultures or ideologies meet, and he says that he was prompted to develop his theory of emplantation while he was studying the early history of Buddhism in China. As a result of his analysis he believes that the course of development of missionary religions may be summed up in three stages and determined by five factors. According to him the three stages of the process are: 1) contact and explication, 2) penetration, and 3) expansion. The five types of factors which exert their influence on this process are: 1) resolution of conflict of values, 2) acceptance or tolerance by elite groups, 3) resolution of linguistic or conceptual problems, 4) successful confrontation with other religious systems, and 5) political conditions predisposing the acceptance of the new doctrine.

Grayson is concerned with the implications of the arrival of two great religions, Buddhism and Christianity, in Korea. He begins by describing first the circumstances of the advent of Buddhism in China (chap. I). He then goes on to characterize the circumstances of Buddhism's arrival in Korea (chap. II) and to describe the cultural and political situation in Korea (chap. III). This sets the stage for a discussion of the conditions under which Catholicism (chap. IV) and later also Protestantism (chap. V) were brought into the country. In the concluding chapter VI the author then develops his theory of emplantation and applies it to analyze the characteristic features exhibited by the process which meant the arrival of the three religions. Aided by fourteen charts and a rich bibliography, this book is a good introduction to the problems related to the process of emplantation of the major religions in Korea. In this sense the book presents clear arguments and is well written.

There are, however, two things I would like to point out. First, I understand that Grayson develops his model from the situation in China and then assumes that he can apply it to Korea because there are, in spite of certain differences, many similarities

in the religious situation in both countries. But if he wants to build a model in this manner, which could be used to explain the process by which Buddhism and Christianity had arrived in Korea, shouldn't he then also study the same process as it occurred in China for both Buddhism and Christianity in order to arrive at a comparison? Second, I believe that Korea and China together are different from other countries, in that many aspects of their traditional culture have not survived up to the present time. More specific situations than those the author has expounded could be analyzed and discussed in order to form a universal model. I have in mind, for example, a comparison of the forms of contact, coexistence, and coexpansion as they result from relations of Asian with other Asian religions on the one hand, and Asian and Western religions on the other. I also think it would have been useful to compare the role of tradition with that of modernity in such a process; to analyze the nature of religious contacts in comparison with that of non-religious contacts; or to consider the interplay between religion and political ideology. One could still think of other problems in this context, but it has to be said that the author challenges his readers to think about those situations when an established tradition is provoked to react to powerful outside impulses.

Nam Key-young
Kyung-hee University
Seoul, Korea

KENDALL, LAUREL and MARK PETERSON, editors. *Korean Women. View from the Inner Room.* New Haven CT 06515: East Rock Press, 1983. Xi+193 pages. Glossary and index. Softbound, US\$18.00, ISBN 0-910825-02-5.

Many of the papers in this volume were originally presented in a symposium on Korean women at the 1979 Annual Meeting of the Association for Asian Studies in Los Angeles. This collection begins with a preface by Martina Deuchler, and consists of an introduction by the editors and ten essays on Korean women.

The subtitle "View from the inner room" is used here as a metaphor for the common theme of this volume, by which the contributors intend to analyze Korean society from "another perspective." As stated in the preface, there has been "a century-old social creed" that has given Korean society and Korean studies a distinct male orientation. This is due to the socially dominant ideology of Confucianism which makes only men the structurally relevant members of society and relegates women to social dependence. The Confucian view of Korean society which has also shaped, to a degree, the point of view of many modern researchers, is comparable to the structure of a traditional Korean house. In a traditional Korean house, the outer room (*saranbang* 舍廊房) near the great house gate (*daemun* 大門) was the men's domain, the inner room (*anbang* 内房) hidden away behind *daemun* was the women's domain. This spacial distinction was a reflection of Confucian ideology which has assigned women to stereotypic categories—chaste woman, devoted wife, dedicated mother, and so on. The "another perspective" in this volume, by focusing on the dimly-lit inner room of Confucian house, is designed to correct this male-oriented perspective.

The male orientation in social sciences has been challenged by the ideas of feminism. This volume is a result of a new awareness based on a female orientation due to the development of feminism, especially in the 1970's. Recent researchers on Korean society have begun to recognize the need for drawing attention to the significance of a