

CAUSATION AND CONTINUITY/CHANGE MODULE OVERVIEW

SKILL: CAUSATION AND CCOT

This module focuses on **causation and CCOT** (Continuity and Change Over Time) through an examination of the political and economic development of South Korea.

CONTENT: AP WORLD C.F. KEY CONCEPT 6.3 I D

Nations responded in a variety of ways to the economic challenges of the twentieth century.

DAY 1

How are belief systems utilized to strengthen the legitimacy of rulers or regimes?

CLASS ACTIVITY: Primary Source Investigation

Students work collaboratively to interpret a set of four sources. Students will analyze evidence to determine how several belief systems were utilized in Korea to legitimize rule.

AP-ALIGNED ASSESSMENT: Short Answer Question

Short Answer Question:

- Identify a belief system reflected in the passage provided.
- Explain how another belief system supported state-building efforts in Korea before 1450 CE.
- Explain how a belief system supported state-building efforts outside of Korea after 1450 CE.

DAY 2

What caused the Economic Miracle in South Korea?

CLASS ACTIVITY: Economic Miracle Mystery Investigation

Students work in jigsaw groups to analyze sources in an investigation of how South Korea was able to grow economically after the Korean War. Students are assigned one of three expert groups—corporations, government, or citizens—to explain the cause of the economic miracle in South Korea.

AP-ALIGNED ASSESSMENT: Long Essay Question

Long Essay Question: “Develop an argument that evaluates the extent to which at least one specific government in Asia guided economic development in the period after World War II.”

DAY 3

CLASS ACTIVITY: Teaching the Document-Based Question

Students practice up to three targeted document-based question skills: thesis writing, contextualization, and sourcing. Students then write the full essay and/or score peer essays.

AP-ALIGNED ASSESSMENT: Document-Based Question

Document-Based Question: **Evaluate the extent to which Korean leaders utilized belief systems to strengthen their political power from 600 CE to the present.**

CAUSATION AND CONTINUITY/CHANGE MODULE SOURCES

DAY 1

AUTHOR	SOURCE	DATE
1. Wang Geon	Ten Injunctions	943
2. Anonymous	Official history of the Korean Goryeo dynasty	1400
3. Brian Hogarth	Goryeo Buddhism	2003
4. Charles Muller	"Korean Buddhism: A Short Overview"	1997
5. Yi Seong-gye	Founding Edict	1392
6. Anonymous	Map of capital city, Hanyang	1822
7. Mark Peterson	The Neo-Confucian Foundation of the Joseon Kingdom	2009
8. KWLF	Chart: Confucianism and Neo-Confucianism	2018
9. Park Chung-hee	<i>To Build a Nation</i>	1971
10. US Record	Testimony of Ralph Clough and Bruce Cumings	1985
11. Park Chang-seok	<i>Korea: From Rags to Riches</i>	2010
12. Korean Record	Constitution of the Republic of Korea	1948

DAY 2

AUTHOR	SOURCE	DATE
1. KWLF	Images of Incheon and Busan	1950/2010
2. Ahn Choong-yong	"Chaebol Transformed Industry"	2010
3. KWLF	Introduction to Chaebols	2018
4. Korean Record	Constitution of the Republic of Korea	1948
5. Syngman Rhee	Letter to US Congressman Paul W. Shafer	1954
6. Andrei Lankov	"Saemaul Undong"	2012
7. Park Chang-seok	<i>Korea: From Rags to Riches</i>	2010
8. Park Chung-hee	<i>To Build a Nation</i>	1971
9. Kim Dae-jung	Presidential Inaugural Address	1998
10. Park Chang-seok	"Mr. President: A Kingpin in Nation Building"	2010

DAY 3

AUTHOR	SOURCE	DATE
1. Wang Geon	Ten Injunctions	943
2. Xu Ching	Notes from a diplomatic trip to Korea	1100
3. Anonymous	Official History of the Korean Goryeo dynasty	1400
4. Yi Seong-gye	Founding Edict	1392
5. Anonymous	Map of capital city, Hanyang	1822
6. Park Chung-hee	<i>To Build a Nation</i>	1971
7. US Record	Testimony of Ralph Clough and Bruce Cumings	1985

DAY 3

BASED ON A 60-MINUTE CLASS

Lesson Question: How did Korean leaders utilize belief systems to strengthen their political power from 600 CE to the present?

AP CURRICULUM FRAMEWORK REFERENCE

Learning Objective CUL-2—Explain how religions, belief systems, philosophies, and ideologies affected political, economic, and social developments over time.

Key Concept 3.2—State formation and development demonstrated continuity, innovation, and diversity in various regions.

Key Concept 4.3.I—Rulers used a variety of methods to legitimize and consolidate their power.

Key Concept 6.2—Peoples and states around the world challenged the existing political and social order in varying ways.

Historical Reasoning Skill: CONTINUITY AND CHANGE OVER TIME *Secondary Skills: Contextualization, Causation*

OVERVIEW

This activity is designed to engage students in the particular skills involved in writing a document-based question (DBQ). Students would benefit from having had training in analyzing documents, practice in writing DBQs, and basic knowledge of belief systems such as Buddhism, Daoism, Shamanism, and especially Confucianism. Students do not need to have extensive knowledge of Korean history, although the activity for Day 1 serves as a strong content introduction to this DBQ activity. Students will have the entire class period to engage with the skills involved in writing and evaluating the DBQ, which comprises 25% of their AP World History exam score. Teachers can adapt this lesson as needed by asking students to write a full DBQ, using these directions to review the tasks needed for achievement, or by having students use the DBQ rubric to score the sample responses provided.

MATERIALS NEEDED FOR:

Homework

- Question 1 (Document-Based Question) (p. 7)

In-Class Activity

- Question 1 (Document-Based Question) (p. 7)
- Sample DBQ essays A (pp. 15-18), B (pp. 19-22), C (pp. 23-27), D (pp. 28-29), and E (pp. 30-31)
- DBQ Rubric (p. 12)
- DBQ Score Justifications (pp. 13-14)
- Highlighters in yellow, green, and pink (if possible)

SEQUENCE OF INSTRUCTION

HOMework OVERVIEW

HOMework (30 MINUTES):

Document-Based Question (p. 7)

1. Students will read the document-based question on belief systems and political power in Korea. In addition, for homework, students should write an introductory paragraph for contextualization and the thesis. In class, students will review their approaches and evaluate sample student essays.

The homework has two purposes:

- a. To prepare students to evaluate sample student responses for this DBQ.
- b. To have students gain practice in two of the essential tasks for the DBQ.

Teacher Notes

If teachers are not able to assign the DBQ as homework, students can take time in class to read the DBQ to prepare for reading the sample essays. With this approach, students will not have time to write their own thesis and contextualization statements unless this lesson is carried over more than one class period.

Teaching Tip



Teachers may want their students to practice writing the full DBQ rather than writing only the thesis and contextualization. Teachers can assign the DBQ as homework, but students gain most by writing the DBQ in class under conditions that more closely approximate what they will encounter on test day. Teachers might also assign more than just the thesis and contextualization tasks as homework; for example, students could also compose sourcing statements and one or two pieces of evidence beyond the document. This lesson has been designed for flexibility so that teachers can make decisions based on their students' needs.

CLASS ACTIVITY 1 OF 4: WARM UP/INTRODUCTION

WARM UP / INTRODUCTION (5 MINUTES):

Students will share their theses and contextualization writings (assigned as homework) with a partner. The pairs will compare their different approaches, recognizing that multiple approaches can be effective for any DBQ. Teachers can solicit one or two students to share their thesis and contextualization homework to the class either by reading it aloud to the class or using a document camera (so students can read along).

Teacher Notes

Later in the lesson, students will read sample student essays in order to score them. Consequently, teachers do not need to praise or criticize the student homework during this warm-up activity.

Teaching Tip



Teachers also have the option of asking the students to turn in their homework assignments. Since the goal of the lesson is to help students focus their writing for the DBQ, teachers might ask students to revise their homework statements based on what they learned about effective claims.

CLASS ACTIVITY PART 2 OF 4: SCORING SAMPLE ESSAYS

SCORING SAMPLE ESSAYS (40 MINUTES):

Students will read the sample DBQ essays [A \(pp. 15-18\)](#), [B \(pp. 19-22\)](#), [C \(pp. 23-27\)](#), [D \(pp. 28-29\)](#), and [E \(pp. 30-31\)](#). The [DBQ Rubric \(p. 12\)](#) and [DBQ Rubric Worksheet \(p. 12\)](#) will assist students in identifying the various points that the essays earn. When scoring the essays, students should use colored highlighters to identify the main thesis and supporting arguments/claims (yellow highlighter), document-based evidence used to support a claim (green highlighter), and contextualization and sourcing (pink highlighter).

Teacher Notes

Students should read and mark up the essays individually. If highlighters are not available, students can put notes in the margins to correspond to the various elements of the rubric. Some students might spend a great deal of time scoring each essay. Teachers should help students manage their time by suggesting when to wrap up their scoring of one essay and move on to the next.

Teaching Tip



Teachers could have students pair-read essays in order to help students articulate their reasons for awarding rubric points. This approach may take more time but yield better understanding. If time is limited, teachers could select three essays from the five provided, being sure to choose a range of different scores so students can compare lower- and higher-scoring work.

CLASS ACTIVITY 3 OF 4: DEBRIEF

DEBRIEF (10 MINUTES):

After 40 minutes of reading and scoring the essays, students should be given access to the [DBQ Score Justifications \(pp. 13-14\)](#) in order to compare the scores.

Students will return to the whole group after having scored the essays and reviewing the scoring justifications. Teachers will then lead a discussion of the exercise, focusing on what students learned about how to write more effective DBQ essays.

Teacher Notes

In this discussion, teachers should help students focus on broader lessons rather than narrower points pertinent to a single essay. For example, when students mention something overly specific, teachers should respond, “How does that guide you to writing a more effective essay? How could you make your own essays better?”

Teaching Tip



Teachers can guide the discussion through the questions such as, “Before reading the DBQ sample justifications, I thought_____. Now I think_____.”

CLASS ACTIVITY 4 OF 4: ASSESSMENT/CHECK FOR UNDERSTANDING

ASSESSMENT (5 MINUTES):

Students will revise the thesis and contextualization statements that they wrote for homework in order to increase the complexity of their statements in light of the sample essays and scores that they reviewed in class.

IN-CLASS ACTIVITY MATERIALS

Document-Based Question

Suggested reading and writing time: 1 hour

You should spend 15 minutes reading the documents and 45 minutes writing your response.

Note: You may begin writing your response before the reading period is over.

Directions

Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response, you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using specific and relevant examples of evidence from at least six documents.
- For at least three documents, explain how the author's point of view, author's purpose, historical situation, and/or audience is relevant to an argument.
- Explain how at least one additional piece of historical evidence beyond those found in the documents relates to an argument about the question.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

1. **Evaluate the extent to which Korean leaders utilized belief systems to strengthen their political power from 600 CE to the present.**

DOCUMENT 1

SOURCE: Wang Geon, first king of the Korean Goryeo dynasty (918-1392), Ten Injunctions, 943 CE.

1. The success of every great undertaking of our state depends upon the favor and protection of Buddha. Therefore, the temples of both the Meditation and Doctrinal schools should be built and monks should be sent out to those temples to minister to Buddha.

2. Temples and monasteries were newly opened and built upon the sites chosen by the monk Tosŏn according to the principles of geomancy.* He said: "If temples and monasteries are indiscriminately built at locations not chosen by me, the terrestrial force and energy will be sapped and damaged, hastening the decline of the dynasty."

6. I deem the two festivals of Yondung and P'alguan of great spiritual value and importance. The first is to worship Buddha. The second is to worship the spirit of Heaven, the spirits of the five sacred and other major mountains and rivers, and the dragon god.

* *Geomancy* is the belief that the Will of Heaven came from a certain arrangement of mountains, near a certain part of a river, and from facing ideal directions.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏngho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

DOCUMENT 2

SOURCE: Xu Ching, a Chinese official, recorded these notes following an official diplomatic trip to Korea, early 1100s.

Korea is on the shores of the Eastern Sea, which must be situated not far from the Daoist mountains and the Islands of the Immortals. King Yejong, a devout believer in religion, started to construct a Daoist temple to receive more than ten eminently accomplished Daoist priests. Some said that when King Yejong reigned over Korea, he was constantly bent on supplying Daoists with books, wishing to replace Buddhism with Daoism. Although he never realized that goal, he seemed to have expected it to happen.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏngho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

DOCUMENT 3

SOURCE: History of King Injong (1133-1146), from the Official History of the Korean Goryeo Dynasty written in the early 1400s.

The official astrologer wrote to the King: “Recently as shamanism has been widely practiced, its indecent sacrifices have increased daily. I request the king to instruct the offices concerned to expel all the shamans.” The request was granted. Many shamans were grieved by this. The powerful officials thereupon wrote the king: “Spirits being formless, we cannot know whether they are fake or real. To ban then completely is never advantageous.” The king, agreeing with this argument, rescinded the earlier prohibition.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏngho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

DOCUMENT 4

Source: Yi Seong-gye, the first king of the Joseon dynasty (1392-1897), Founding Edict, 1392.

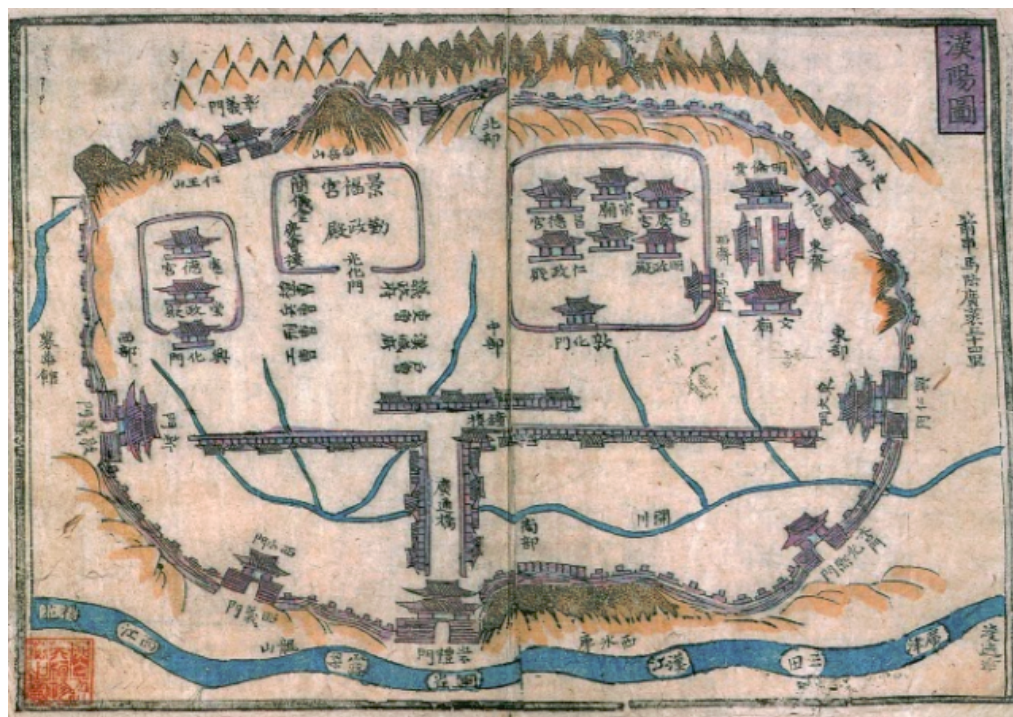
It is Heaven which created all the people of the Earth, Heaven which ordains their rulers, Heaven which nurtured them to share life with each other, and Heaven which governed them so as to enjoy peace with one another. There have been both good and bad rulers, and there have been times when people followed their rulers willingly and other times when they turned against them. Some have been blessed with the Mandate of Heaven and others have lost it. This is a principle that has remained constant.

The Privy Council and all ranks of officials together urged me to take the throne, saying: “The ancestral shrines and institutions should only be entrusted to one who is worthy, and the throne must not be left vacant for long. People’s minds are all looking up to your meritorious achievements and virtue, and you should accept the throne to rectify the situation, thereby satisfying the people’s desire.” Because the people insisted so steadfastly, I yielded finally to their will and ascended the throne.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏngho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

DOCUMENT 5

SOURCE: Map of capital city, Hanyang, in 1822, illustrated in this recreation of a woodblock print (modern-day Seoul).



The map shows the main Confucian political institutions—such as the king’s palaces, the Confucian National University, the Confucian Ancestral Shrine, and the Six Ministries—all surrounded by mountains and rivers in a harmonious arrangement.

DOCUMENT 6

SOURCE: Park Chung-hee, president of South Korea from 1963 until his assassination in 1979, *To Build a Nation*, 1971.

Meanwhile, we organized a planning committee of college professors and experts with specialized knowledge in many fields. By mobilizing the maximum available expertise for government administration and policy making, we intended to hold in check the arbitrariness and rashness of the military officers. The establishment of this committee served as a turning point. Korean professors began to show positive interest in the realities of the country and to present policy recommendations on the basis of scientific analyses of the country’s situation. Even though not all of these recommendations could be justified in terms of efficiency and rationality, their advice was of great help to the revolutionary government. Thus the Confucian tradition of Yi Korea, in which scholars played a positive part in governmental affairs, seems to have been revived.

DOCUMENT 7

SOURCE: Ralph Clough and Bruce Cumings, American professors of Korean studies, testimony to the US House of Representatives Committee on Foreign Affairs, Subcommittee on Asian and Pacific Affairs, March 5, 1985.

US Congressional Representative Stephen Solarz: Why have students in Korea been the locomotive, or the engine, of political change in the country?

Professor Ralph Clough: I think this goes back to the period of Japanese control when students were active in demonstrating against the Japanese colonialism of that time.

Solarz: But the students of those days are the grandparents of today. I have the impression that over time in every decade and generation it seems to be the students who are in the forefront of the demand for political reform and democratization. Are there cultural factors that explain that?

Clough: I think so. I think it was the fact that students were in the forefront of modernization in Korea in that period, but perhaps Professor Cumings would like to comment.

Professor Bruce Cumings: I think there is a tradition that perhaps goes back even further than that, and that's the Confucian dictum that intellectuals and students should be a moral force in society. I think students inherited that tradition, but I also think they're free to protest up to a point, free to protest in a way that almost no one else in South Korean society is. You have the universities as sanctuaries against the regime, (but often the regime will move troops on campus—6,000 troops on campus last November) and, second, the churches. So the churches and the students have been in the forefront because they have a certain capacity to confront the regime.

RUBRIC: DOCUMENT-BASED QUESTION (DBQ)

THESIS AND CONTEXTUALIZATION—2 POINTS

1 point	1 point
CONTEXTUALIZATION: Explains the broader historical events, developments, or processes immediately relevant to the question.	THESIS: Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning. The thesis must consist of one or more sentences located in one place, in the introduction or the conclusion.

DOCUMENT ANALYSIS: ANALYZING HISTORICAL EVIDENCE, AND PROPER SOURCING—3 POINTS

2 points	1 point
Utilizes the CONTENT of the documents to support a stated argument. 3 documents used = 1 point 6 documents used as evidence = 1 point	SOURCING: Explains how or why the document's HIPP* is relevant to an argument about the prompt; uses AT LEAST three of the documents. *Historical Situation, Intended Audience, Purpose, and Point of View

Circle if students merely describe or reference. Checkmark Doc. Evidence when students use to support argument

Document 1	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 2	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 3	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 4	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 5	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 6	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV
Document 7	___ Doc. Evidence	___ Historical situation / Intended audience / Purpose / POV

USING EVIDENCE BEYOND THE DOCUMENTS—1 POINT

OUTSIDE INFORMATION: Uses at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.

COMPLEX UNDERSTANDING—1 POINT

COMPLEXITY: Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question. Ways to earn this point include:

- Explaining the nuances of an issue by analyzing multiple variables.
- Explaining similarity *and* difference, continuity *and* change, multiple causes, or causes *and* effects.
- Explaining relevant and insightful connections within and across periods connected to an argument or claim.

DBQ SCORE JUSTIFICATIONS

Question 1: Evaluate the extent to which Korean leaders utilized belief systems to strengthen their political power throughout from 600 CE to the present. 7 total points.

Sample A

- The thesis is contained in the last two sentences of the first paragraph. **1 point**
- The broader historical context starts in the fourth sentence of the first paragraph with the cultural influence from China and Japan and then the split of Korea as a result of the Cold War. **1 point**
- The essay uses six documents to support arguments: kings used religion to maintain and strengthen rule (documents 1, 2, 3, and 5), kings used religion to justify rule (document 4), patterns of rulers using religion changed after the South and North Korea split (document 6). Document 7 is not referenced in this essay. **2 points**
- An additional piece of relevant outside evidence appears on the fourth page, when North Korea's communism is used as a reason for North Korean leaders not using religion to support their rule. **1 point**
- The essay provides sourcing information for four documents: document 1 (historical situation), document 2 (author's point of view), document 3 (purpose/author's point of view), and document 4 (purpose). **1 point**
- The last paragraph also provides a modification of the argument with a sophisticated explanation of the differences between North and South Korean rulers' uses of religion. This essay achieves this level of complexity through qualifying the central argument. **1 point**

Total Score: 7

Sample B

- The thesis is set forth in the entire first paragraph. **1 point**
- The broader context is found in the second paragraph. Its relevance to the prompt is described in the last sentence of the second paragraph. **1 point**
- The essay supports an argument using six documents: ruling systems utilize belief systems to justify and strength their power (documents 1 and 4), policies were used to revive Confucian tradition (document 6), students' power was justified by Confucianism (document 7), King Yejong spread Daoism to strengthen his rule (document 2), kings did not always find religions helpful (document 3). **2 points**
- An additional piece of outside evidence appears at the bottom of page 2 with the connection to the Chinese Mandate of Heaven. **1 point**
- The essay provides sourcing information for four documents: document 1 (point of view), document 2 (point of view), document 4 (point of view and purpose), and document 6 (point of view). **1 point**
- The essay qualifies the central argument in two places: when discussing how students, like rulers, found belief systems helpful to maintain (bottom of page 3), and in noting that some aspects of belief systems were not favored by the rulers (bottom of page 4). **1 point**

Total Score: 7

Sample C

- The thesis appears in the second sentence of the first paragraph. **1 point**
- The broader context appears in the second paragraph. Its relevance to the prompt is shown in the last sentence at the bottom of page 1. **1 point**
- The essay supports an argument through the use of seven documents. **2 points**
- The essay provides sourcing information for three documents: document 4 (purpose), document 6 (historical situation), and document 7 (historical situation). **1 point**
- The uses of outside historical information on page 5 are associated with the sourcing for document 6 and 7. Since no part of an essay can count for more than one point, this essay does not receive the point for outside historical information. The essay in the last paragraph attempts to add complexity with the statement, “religion supported by the government doesn’t always strengthen their rule.” The complexity point should involve an argument that is carried through more than just one reference.

Total Score: 5

Sample D

- A weak thesis is contained in the first paragraph starting with the second sentence. The thesis is better stated in the last sentence of the essay. **1 point**
- The essay attempts to provide broader historical context with the first sentence. What follows does not count as context, since it is much too vague and limited.
- The essay uses six documents to support an argument linking belief systems to political legitimacy. **2 points**
- No outside information is provided in the essay.
- The essay has two successful pieces of sourcing. First with documents 1 by saying, “this would be very important to Geon, as his dynasty was a new one” (historical situation) and secondly with document 3, which explains King Injong’s approach as being influenced by the stability of his regime (historical situation). Essays need to deploy sourcing for three documents in order to earn the point.

Total Score: 3

Sample E

- The thesis is concisely presented in the last sentence of the first paragraph. **1 point**
- The essay presents broader historical context in the first paragraph. The relevance to the question is bridged in the sentence immediately before the thesis. **1 point**
- The essay only uses three documents individually in order to support an argument: documents 1, 5, and 6. Analyses for documents 2 and 3 are combined together, which does not represent the best way to provide specific and relevant evidence from a document. Since the essay provides correct information from at least three documents, only one out of the two points is earned for document evidence. **1 point**
- The last paragraph of the essay attempts to provide outside information by explaining the historical context of the document. The outside information should be more tied to the argument in order to earn the evidence beyond the document point.
- The essay provides one example of sourcing information (document 6) at the end of the essay (historical situation).
- The essay in the last paragraph attempts to add complexity with the sentence of the essay. The complexity point should involve an argument that is carried through more than just one reference.

Total Score: 3

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of these ways is that they supported popular religions to retain the support of the people. A set of royal orders from a Korean king orders the construction of Buddhist temples and monasteries (Doc 1). Here, he is supporting a popular religion, which gives his citizens fewer reasons to not like him. Furthermore, he doesn't only single out one religion. He orders temples of two different schools of Buddhism built, showing that he isn't trying to force his citizens into one manner of thinking. Finally, he ~~creates~~ creates two ~~religious~~ religious festivals, which he uses to keep up the spirits of his citizens, which would make them less likely to turn against him. As the first king of a new dynasty, it makes sense that he would want to appease his citizens in such a way, as he represents a change in politics and is not part of an already established ruling family. A report by a Chinese official who visited Korea at the time of a later king, describes the king as very supportive of Daoism, another popular religion, as he started building a temple and supposedly often supplied Daoists with books (Doc 2). This again shows how the king supports a popular religion to retain the support of the people. However, the document may have some inaccuracies, as it was written by a Chinese official, who was not from Korea and who was writing some things based on ~~hearsay~~ what he heard from other people. Another example

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of a king supporting a religion can be seen in a document that describes how a king expelled all the shamans from Korea, but then was convinced to allow them back (Doc 3). Here, by showing tolerance towards their religion, the king gained support of another group of people. However, this document also may not be entirely accurate, as it ~~was~~ is a history and was not written at the time the event occurred. Finally, one more example of a Korean king showing support to a popular religion to retain the support of the people is a woodblock print, which shows the Korean capital and depicts its many Confucian structures (Doc 5). ~~The king or kings who~~ The king or kings who had these structures built showed their support of Confucianism, a popular religion, and therefore were able to maintain their support of the people.

Korean kings ~~used religion to maintain the support of the people, but also used it to justify their own rule.~~ not only used religion to maintain the support of the people, but also used it to justify their own rule. An edict written by a Korean king describes how he was begged to take the throne so that he could maintain the country's religious temples and shrines (Doc 4). Here, he is justifying his rule by ~~painting himself as~~ painting himself as ~~playing a crucial role in their religion.~~ playing a crucial role in their religion. However, since he is also the first king of a new dynasty

4/4

and was in great need of support, his account is ~~probably~~ probably somewhat fictionalized in order to make himself look good in the eyes of the people.

→ After Korea was split into North and South Korea however, the pattern of rulers using religion was changed. ~~North Korea~~ North Korea, ~~due to~~ due to pressures from the USSR, became a communist country ruled by a single leader. Since the official religion of communism is atheism, the leaders of North Korea often avoided using religion to ~~maintain~~ maintain their rule, as they do not support the idea of the people practicing a religion. In South Korea, however, the pattern was not entirely broken. A document describing the policies of a president of South Korea describes how he used a group of professors and scholars to help him ~~come up~~ come up with good policies to govern his country (Doc 6). He compares this to a Confucian tradition called Yi Korea, in which scholars are used to improve the government. In this way, he continues the trend of using religion to his advantage, albeit to a lesser degree than the earlier kings did.

SAMPLE B

①

In Korea, rulers utilized religion and belief systems to convince their citizens that they were a selfless ruler with an obligation to fulfill a duty to the people. Many rulers of Korea encouraged religion for this reason as it strengthened their rule, like the Mandate of Heaven or Confucianism. Some rulers however, believed that religion/^{belief systems} were bad and fought against them, like the expulsion of shaman.

Korea had difficulty in foreign relationships. They had multiple conflicts with China and other major forces. Korea also was trapped within Japanese control as a colony, fueling their want to be independent. Korean leaders have enforced various systems, however Confucianism remains a traditional baseline due to its nearby origin and history within Korea.

Religion and belief systems are appealing because ~~of~~ they bring easy answers, and their ways are ingrained in many people's minds due to tradition and culture. Because belief systems are ingrained in people's minds, ruling systems and individuals can utilize them to justify and strengthen their power. Wang Geon was a king in Korea and set rules about how religion is important, (Doc1)

②

this document gives him power to determine locations of temples. Because he is king, he wants to set rules that benefit him the most. But to justify all this power, he claimed that if he were not in power, "the terrestrial force would be damaged", making it seem less like a demand, and more of an obligation that he wants to fulfill. Similarly, Yi Seong-gye, another Korean king, claims that Heaven ordains their rulers. (Doc 4). As king, he wants ~~the~~ everyone to believe that a greater power than him wants his rule for all those who believe in Heaven; they wouldn't want to challenge his authority if it were from God. Seong-gye even finishes the statement by saying he finally succumbed to everyone wanting him to rule. This makes him sound selfless, and establishes that he has been given a duty to rule, not just that he wants power.

Historically, especially in China, but worldwide, there is a common theme of utilizing belief systems for power. The Chinese "Mandate of Heaven" is a great example. Chinese rulers claimed that God wanted them as king. Because it was the word of God, people would be afraid to challenge or question power of the ruler. Consistently in China, rulers were "appointed"

③

by God, making the Mandate of Heaven not only a significant tradition, but a method for having justified rule.

More recently, a president of South Korea ~~the~~ speaks about his reasoning behind his five-year-plan policies. (Doc 6). In ~~his~~ ^{the} writing, it says that not everything he did was effective, but justifies it by saying that recommendations were still helpful. He then goes on to describe that this corresponds with Confucianism. By saying that his policies were upholding or "reviving" Confucianism tradition, he is trying to appeal to those who favour tradition so that they will support him. Like the past kings, he phrases it to sound that he is being selfless and did nothing wrong ~~so that~~ by using Confucianism. As a ruler, he wants to be justified so that he won't be questioned or challenged.

For a ruler, belief systems are helpful to maintain, but this also true for individuals. Students of Korea are making big impacts on Korean government, ~~claiming it is~~ likely because they are intellectuals that are learning about their government. (Doc 7) Their power is being justified by Confucianism, much like now a king would justify his own power. These students making reforms can defend themselves

④

~~by~~ saying it's just maintaining tradition. These traditions are almost unavoidably ingrained within Korean's minds. Attributing things like power and policies to religion makes belief systems an integral part to how Korean government is based. In Doc 2, a Chinese official describes how King Yejong is working to encourage Daoism. King Yejong would be spreading Daoism because he believed it would improve his country and strengthen his rule. The Chinese official that wrote this was on a diplomatic trip, and was able to describe this from the perspective of an outsider, likely writing this to report back to their own country about Korea's governing.

Although most Korean rulers encouraged belief systems because it strengthened their rule, some aspects were not favored by the rulers. King Injong instructed for shamans to be expelled because they were having supposedly indecent sacrifices. (Doc 3) ~~Though~~ This proves that kings did not always find religion helpful. Though the beliefs may have strengthened his power, the king still felt that there was priority and felt comfortable overriding religion to some extent.

Korean leaders used belief systems to strengthen their political power from 600 to the present day. The Korean political powers used religion to support their rule, as well as unite their citizens. However, the established religions that once strengthened the government, can not keep up with Korea's modernization, leading to the traditional belief system becoming outdated in society. This can create tension between the government who supports the religion and the people who protest for change. Ultimately this can lead to the weakening of the government due to the ^{long time} ~~whole~~ support of one religion.

during the 600's, trade routes ^{one of} were the main ways of communication. The Korean government would be aided by these trade routes, so the religion would spread faster and further within the country. With out the formation of these trade routes Confucianism and Daoism ext... would never have reached Korea, and then spread ~~then~~ further ~~between~~ between the citizens. The creation of these early trade routes in the 600's facilitated Korea's exposure to religions, as well as leading to rules using these belief systems, and further uniting its people with the

spread of its chosen religion through more trade routes.

Korean rulers would use religion to unite their citizens together with a common belief among all. In document 1 Wang Geon the first king of the Goryeo dynasty gave out a set of royal orders, Wang Geon being the first king of the new dynasty had reforms for his citizens ~~changing~~ ^{and changing} previous rules and ideas, as well as establishing his own to show the people the era of the new dynasty and his rule since he was the first king of the next family line of rulers.

These rules were to build new temples and monasteries, and schools that monks would be sent to. Wang Geon also created two new festivals of "great spiritual importance".

His set of new royal orders incorporated ways of having his citizens participate in the religion he ruled with. The increase in monasteries and temples gives everyone exposure to the religion, as well as enforces ~~that~~ it in all places. And new holidays for the Buddha and heaven unite the citizens with religious ceremonies and celebration everyone as a country must partake in. In doc. 2, King Yejong was constantly supplying Daoists with books, and built more Daoist temples.

much like King Geon he tried to unite his people with a common religion by enforcing it with new constructions like temples. They both enforced their different religions by helping spread the religion to everyone and gave their citizens a common belief to ~~use~~ use.

Korean rulers used ^{a religion to} support their rule over their people. In doc 3, it explains how the Goryeo Dynasty King got rid of other religions like Shamanism that were a threat to the religion that supported their rule.

As Shamanism became more popular the king expelled as many shamans as possible to ensure it did not affect the religion backed by the ruler. Then the kings religion showed their legitimacy to rule and if people started to believe in Shamanism his rule could be weakened.

In document 4 Yi Seong-gye, who was the first king of the Joseon dynasty, and being the first ruler, he writes to the people about his legitimacy to rule and his divine right that he is backed by ~~heaven~~ the mandate of heaven. Since he is a new ruler this letter is to the people why he claims his throne. And being the new king he wants the people to accept and believe in this rule, so he writes this

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letter explaining why he is worthy of the throne.
much like in document 3, Yi Seong-gye
uses religion to support his rule. and states
that heaven ordains the people's ruler, and
this means heaven chose him. This shows how
religion can be used again to support the
Korean leaders rule among the people using religion
and gods or the mandate of heaven to legitimize
them.

Korean ~~govern~~ leaders used religion and belief
systems in their ways of ruling and put it
in to the government and their political
ideas in order to further ~~strengthen~~ strengthen
their rule. In document 5, the map of
Korea's capital in 1822 shows the main
buildings in the city. majority of the
main buildings have the word "Confucian" in
it. These buildings being in the capital shows
their importance and their names being
"Confucian political institutions" shows the
religion at that time extent of effect in
the government ~~and~~ and rules. In
document 6 Chung-hee Park who was the
president of South Korea explains how the Confucian
tradition played a positive part in the government
and is mentioned when talking about administrative
policy as well as military affairs.

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showing the extent to which political ideas
are right in ruling. Chung-hee park
was president of South Korea in 1971 after the
Korean war which separated Korea into South
and North. He says this to the country in positive
terms and ~~that~~ says that they have ~~strong~~
Korean professors have shown "positive" intent.
Using words to uplift the country, when in
a difficult situation with the new neighboring
country North Korea that doesn't get along well
with. So he talks positively about their
military and plan to assure his citizens.

In document Seven Professor Boce
Cummings says that long time Confucian tradition
is being used by modern students in South
Korea, as well as churches to protest
against the regime, which shows how
religion supported by the government doesn't
always strengthen their rule.

Doc. 7 is from a hearing before the committee
of foreign affairs and it is South Korea
with the United States. South Korea and
United States were allies ~~both~~, explaining
why North Korea and due to the North Korean
war where America went against communism
in North Korea who had backed by the Soviet Union
was not at the meeting.

SAMPLE D

Religion and power have lived hand in hand for as long as either existed. In many cases, where there is no religion there cannot be true power; because legitimacy is what gets you true power, and religion is one of the many ways to solidify your ~~rule~~ rule. This constant is especially true in Korea, as it always has been, and their kings are good examples of the extent to which religion creates power.

One way Korean rulers solidified their power was to build large and elaborate shrines and temples in order to satisfy the spiritual needs of the people. King Geon, the first of the Goryeo Dynasty, issued a set of decrees in 943 C.E., the first two call for the construction of religious buildings, yet the reason he provides was to ensure the success of the state by Buddha, and to prevent "the decline of the dynasty", this would be very important for Geon, as his dynasty was a new one, and he needed all of the legitimacy he could get. (Doc 1) Once the Goryeo dynasty grew more powerful, they did not need religion to stabilize the country as much as they did in the 10th century. King Injong ~~reigned~~ reigned in the 12th century, his approach to religion is much less driven, shown by his repeal of an earlier law banning Shamanism, because he was convinced by their argument; A less stable regime would not have allowed this (document 3). For the most part dynasties of Korea put a large emphasis on religious construction, shown by a map of the Korean capital of Hanyang, printed in 1922, showing nine different ~~Confucian~~ Confucian buildings, including palaces and universities (Document 5).

Religion had such a large influence on Korean governments that someone couldn't even become king ~~until~~ unless he proved he had heaven's consent. The founder of the Joseon dynasty, Yi Seong-gye, described his

Religious devotion, and Heaven's connection to his throne. ~~Yi~~ Yi claimed that the people and heaven were one, so if heaven decreed him King, then so did his people; this was all written in his founding edict, 1392, (document 4).

Even in the modern day, Korea has retained ~~some of~~ some of its Confucian traditions, mostly in the bureaucratic sector. President of South Korea Chung-Hee Park, wrote a memoir detailing his policies in 1971, in which he appointed college professors to be advisors at the higher government level, emphasizing Confucianism's views on Scholarship (document 6). This Confucian reverence of scholars is even active in grass roots political change in South Korea; students have been the engines of progressive change in Korea, a culture that goes back for centuries in Korea (document 7). Religion has always played a large role with Korea's Kings, and when they were gone, the Confucian tradition remained strong.

Throughout history Korea has ~~been~~ the gotten the short end of the stick. In earlier periods, Korea ~~has~~ was defined by its closest neighbor Korea, falling under heavy influence, the tribute system, and sometimes outright control. After this period ~~of~~, the Mongols conquered both China and Korea, even launching a massive marine invasion against Japan from the Korean coast. In the early-mid 20th century, Korea came under brutal Japanese rule, and ~~during~~ after world-war II became divided between ~~communist~~ and the communist North, and the UN backed South. ~~Even after this~~ This great history of struggle, conquering and disaster led to a great desire to maintain a highly structured belief system. This desire for order and structure led to the extensive use of belief systems to maintain control, justify power, and foster a unique culture.

The highly structured use of religion to control ~~was~~ an orthodoxy and various other political functions. The earliest document (doc 1) shows the establishment of a structured religious system with the construction of temples to gain the protection of the Buddha, and the establishment of two festivals. This shows how much religion was influenced by the work of the state. ~~Both~~ additionally both this document and ~~document~~ the map document (doc 15) show the use of geomancy which was a concept that favored building in specific locations and arrangements chosen by the ruler. The fact that there exists a religious concept which involves architecture and the location of cities and temples shows how much control the state had ~~in~~ with their system of beliefs.

The extensive state sponsorship of religion served to create a distinct culture which the rulers could use to strengthen their rule. The documents written by the Chinese official on the history of the Goryeo dynasty (2+3) show the state regulation and sponsorship of religion.

2/2

Both these documents take place during the Song dynasty, which explains the state action of softening Daoism and replacing the Chinese Buddhism, as well as the acceptance of ~~and~~ Shintoism, to further separate Chinese and Korean culture.

After WWII, Korea changes drastically and uses the power of religion less with a larger focus on education as an agent of change, instead of a use in tradition to maintain the past. In the excerpt from "To build a Nation" (doc6) the president uses the knowledge and advice of professors and ~~state~~ experts to rebuild the country. These actions were taken after the Korean war which saw great devastation in both North and South Korea and led to the need for a rebuilding and restrengthening program like the one detailed. This shows the switch of roles with intellectuals and professors advising and affecting the acts of the state instead of the state advising ~~the systems of~~ and controlling the systems of belief.