

2015년도 중점연구소 콜로키움

전라도 천주교사의 전개와 지역공동체

Debernierre Torrey (유타 주립대학교 조교수)

- 일시 : 2015년 6월 10일(수) 14:00~16:00
- 장소 : 전주대학교 한지산업관 201호
- 주최 : 한국연구재단 지정 중점연구소/한국고전학연구소
- 후원 : 전주대학교 대학원

■ 강사 약력

대명숙 戴明淑 Debernire Torrey (드버니아 토레이)

미국 펜실바니아 주립대에서 비교문학 박사학위를 수여했으며 현재 유타주립대학교 외국어 과에서 한국어와 한국문화/문학을 가르치고 있다. 주 연구 주제는 한국 초기 천주교 신자들의 글에서 나타나는 인간 주체성이며 부수적인 주제로 선교사였던 부모의 일생과 본인이 자란 강원도의 기독교 공동체에 관한 연구를 계획하고 있다.

■ 학력

■ 1985-1989 Eastern Mennonite University

[동부 메노나이트 대학] 인문학 학사 학위

■ 1989-1990 연세대학교 국제대학원 한국학 과정 수강

■ 1992-1993, 1994-1995 대만 타이중시 中華語文研究所 중국어 과정 수강

■ 1998-2000 St. John's College [세인트 존스 대학] 고전인문학 석사 학위

■ 2002-2010 Penn State University [펜실바니아 주립대] 비교문학 박사 학위

■ 경력

1992-1993 대만 타이중시 喜神聖經學院 영어 강사

1993-1995 대만 타이중시 佳音兒童英語 영어 교사

1996-1998 포항 한동대학교 영어, 중국어 강사

2000 미국 The Learning Center 고교 영문학 교사

2001-2002 아랍에미레이트 Abu Dhabi International School 고교 세계문학, 세계사 교사

2002-2008 Penn State University 한국어, 중국어, 아시아 현대문학 강사

2008-2011 Middlebury College 객원연구원 및 겨울학기 중국어, 한국문화 강사

2011-현재 University of Utah 한국어, 한국문학, 세계문학 조교수

■ 연구 실적 요약 Abstracts of dissertation, journal articles, and conference presentations by Debernire Torrey

□ 박사논문 Ph.D Dissertation in Comparative Literature

“Set Apart by Mind and Soul: Subjectivity in the Writings of Early Korean Catholics [정신과 영혼으로써 분리된 주체성: 초기 한국 천주교인들의 글에 나타나는 인간관].”

In Korean intellectual historiography, engagement with Western Catholic thought is cited as one of several influences contributing to the epistemic change that marked the eighteenth and nineteenth centuries. However, studies of this influence have thus far been limited to intellectual and social historiography. This project helps to complete the general picture and to illuminate a somewhat obscured period in the history of Korean literature by connecting the philosophical and historical issues with the personal literature of the period, examining the subjective discourse associated with this influence as a text of change.

By examining a selection of Catholic-influenced Korean texts from the early nineteenth century, this project demonstrates that the personal discourse of individual Catholics expresses a new subjectivity of the human as separate from the world. That position is in fundamental contrast to the traditional Korean assumption of the human as part of a unifying self-contained cosmic pattern.

This examination also demonstrates that the assimilation of this ideology of separate human subjectivity is not monolithic but takes at least two forms. In his social poems, Tasan Chŏng Yagyong [다산 정약용] (1762-1836) reveals a paradigm of subjective distinction that translates into free will and responsibility, which supports his main purpose of ethical action in the world. The persecution-era letters of the young martyrs Hwang Sayŏng [황사영] (1775-1801) and Yi Suni [이순이] (1781-1801), and the guilt-ridden confession of the apostate Ch'oe Haedu [최해두] (?-c.1804), also express a subjective distinction from the world. In their case, this distinction is based on loyalty to a transcendent authority represented by the Church and by belief in the soul's immortality. Hwang, Yi, and Ch'oe, like Tasan, represent the human being as distinct from the world, free to choose, and responsible to act righteously. However, their writings manifest an increasing focus upward to the transcendent world of heaven and inward to the individual soul, and greater disengagement with the world. The Tasanian subject, on the other hand, while distinct from the world, remains engaged. In both variations, nonetheless, the separation of human agency from the cosmic order represents a divergence from the dominant worldview of eighteenth and early nineteenth century Korea.

In light of this examination, is it possible to assert that the introduction of Western Catholic thought contributed to Korea's transition to modernity? Inasmuch as the separation of human agency from the cosmic order was the point at which Tasan, Hwang Sayŏng , Yi Suni, and Ch'oe Haedu diverged from the dominant worldview of their milieu, Catholic-influenced discourse might indeed be said to have contributed to the movement toward a modern consciousness of distinct human subjectivity. On the other hand, the moral impetus of these writings and their expressed subjective dependence on heaven or God also trouble any clear-cut identification with the autonomous modern subject. Considering these points of identification with both modern and pre-modern subjectivity, Catholic-influenced discourse may be associated with the category of "transitional literature" that reflects the changes and the tensions of late Chosŏn Korea.

□ 학술 논문 Journal Articles

"Separate but Engaged: Human Subjectivity in the Poetry of Tasan Chŏng Yagyong [다산 정약용의 시에서 나타나는 분리적 참가성의 인간 주체성]." *Journal of Korean Studies* 15 (2010): 95-122.

Tasan Chŏng Yagyong's (1762-1836) philosophy is often noted for its departure from the mainstream Neo-Confucian thought of his time, particularly for its conception of the human mind as being distinguished from the cosmos. This aspect of Tasan's philosophy implies a new paradigm of human subjectivity, which would have ramifications for his creative work. Thus, the question: How does this new subjectivity manifest itself in Tasan's poetry? This paper analyses the characteristics of Tasan's social poems that reflect his distinctive paradigm as follows: ethnic self-consciousness; heightened realism; oppositional images; anthropocentric themes; and a poetics of subject-object independence. Tasan's distinctive subjectivity differs from the mainstream poetic trends of his time, but its moral engagement with the object of social malaise nonetheless remains faithful to the ethical goals of classical Confucianism.

"Separating from the Confucian World: The Shift away from Syncretism in Early Korean Catholic Texts [유교적 세계에서의 분리: 초기 천주교 글에 나타나는 종교복합성에서의 이동]." *Acta Koreana* 15.1 (June 2012): 127-145.

The Catholic movement in Korea was birthed among Confucian scholars who sought to supplement Confucian philosophy with Catholic teaching. Hence, the earliest didactic writings were more syncretistic in content, integrating Catholic and Confucian themes. But as the movement became increasingly circumscribed by Church teachings and

regulations, the focus in its didactic literature shifted to exclusively Catholic and other-worldly themes. Two main points of divergence from Korean tradition may be traced in these early texts: loyalty extended to a transcendent object and belief in the soul's immortality. These transcendent motifs become more pronounced in the later texts. This divergence, in turn, signifies a shift to a subjectivity of the spiritual and intellectual self as separate from the world.

“Transcendence and Anxiety in the Prison Letters of Catholic Martyr Ludgarda Yi Suni(1782-1801) [천주교 순교자 루갈다 이순이의 옥중편지에 나타나는 초월성과 불안].” *Religion and Literature* 47.3 (Forthcoming, 2016).

In scholarship on late Chosŏn Korea (1392–1910), Catholicism is often credited with affording women more freedom and agency than offered in the traditional system. Its doctrine claimed that everyone was equal before God, and Catholic women were given opportunities for leadership and activity outside the home, a space to which they were usually confined in proper Confucian society. But a careful reading of the prison letters of Ludgarda Yi Suni, executed in 1801, complicates this oft-cited argument. Indeed, aspects of Ludgarda's life and letters support the conception that Catholicism offered a more liberating space for women born into the confines of Chosŏn society. However, the letters also reveal that the epistemic shift of conversion came with a new burden: anxiety about the fate of one's soul. At the same time, Ludgarda's inward focus, facilitated by her Catholic subjectivity, also enabled a new kind of self-expression, marking one signpost in the movement toward heightened individualism in Chosŏn discourse.

□ 학회 발표 (선정) Conference Presentations (selected)

“Hwang Sayŏng , Global Subject in the Hermit Kingdom [황사영: 은자왕국 속의 세계적 국민].” New York Conference of Asian Studies, Hamilton College, September 2008

In 1801, three generations before Korea would open its doors to the outside world, Hwang Sayŏng , a Korean aristocrat active in the underground Catholic movement, wrote his infamous "Silk Letter", requesting the intervention of Chinese and European powers to aid Korea's persecuted Catholics. The letter elicits a variety of reactions from contemporary readers: from denunciations of Hwang as traitor and sycophant, to the controversial opinion that Hwang was ahead of his time in recognizing the necessity of transnational alliance. Often lost in such assessments is the fact that Hwang's letter reveals a sense of identity distinct from the mainstream of "pre-modern" Chosŏn Korea. In his letter, written on a length of silk and addressed to the bishop of Beijing, Hwang describes the miserable circumstances of the indigenous

Church, and suggests the building of strategic transnational ties through a diplomatic marriage, language exchange, and the opening of Chinese shops in Korea. He boldly invites armed intervention, and suggests that the deteriorating, xenophobic Korean regime be subjugated to foreign leadership for its own good, as well as for the sake of the Korean Church. Setting aside debate over the weakness or merit of Hwang's position, this paper draws attention to the Silk Letter's significance in Korean intellectual history by reading it as the manifesto of a new subjectivity which, based on shared belief and ideology rather than on the traditional ties of clan, ethnicity, and geopolitics, facilitated the shifting of boundaries toward a more global sense of identity.

Transcending Nature and Tradition at a Price: The Female in Early Korean Catholic Texts [값 치르며 자연과 전통 초월하기: 초기 한국 천주교 글에 나타나는 여성성].” The 21st Congress of the International Comparative Literature Association, Jungang University, Seoul, Korea, August 2010.

In late eighteenth-century Korea, European Catholicism transmitted from China brought with it the presupposition that the human soul was transcendent of nature. This, alongside the doctrine that all human beings were equal before God, disturbed the traditional value system that placed women in an inferior position with roles strictly circumscribed according to a pattern that was thought to mirror the harmony of the unified Neo-Confucian cosmic order. Several documents from the early years of the Korean Catholic movement provide a glimpse into the subjective experience of this shifting of presupposition and its consequent disruption of traditional gender-related boundaries. Among the earliest documents, *Ryuhandang Eonhaengsillok* [류한당 언실록 The Words and Deeds of Ryuhandang], an otherwise traditional series of admonitions for women, sets the relationship between man and woman above and apart from the traditional Confucian virtues and thereby provides for a subtle elevation of the status of women. Also, Hwang Sayŏng [황사영], in his infamous *Silk Letter* [백서], portrays an unusually “modern” woman in the person of Kang Wansuk [강완숙]. However, the most personal of these documents reveal the price of this transcendent escape—alienation from society and nature: Written from prison before her execution, the letters of Yi Suni [이순이], which describe the choices and values that placed her in defiance of the status quo, also disclose the martyr’s otherworldly identification and inward-gazing obsession with purity. And “Jachaek” [자책 Self-Reproach], a confessional essay attributed to Ch’oe Hae-du [최해두] (a man), is somewhat boundary-crossing in its similarity to genres and thematic treatments typically associated with women’s writing, but its content also reveals the self-flagellating subject’s antagonism toward his own somatic nature.

“Progressively Conservative: Catholic Didactic Poems in Nineteenth Century Korea [진보적이면서 보수적인 19세기 한국의 천주가사].” Conference on “Integration processes in the circulation of knowledge: Cases from Korea and beyond,” University of Bochum, Germany, June 2013.

One aspect of Korea’s transition to modernity was the increasing use of vernacular language in literature, accompanied by the expansion of literary activity among the lower classes. The introduction of Catholicism is often cited as an intervention that impacted this transition to modernity, partly due to its use of vernacular Korean and its populist appeal. Indeed, even Catholic leaders of the scholarly class favored use of the vernacular and encouraged the transmission of Catholicism to the lower classes. A genre of literature that lent itself well to the popular transmission of Catholic teaching during the nineteenth century and into the early twentieth century was the *kasa*, a poem of indefinite length, with no prescribed structure apart from the repetition of a clear rhythm set by a given number of syllables. Thus, “Ch’ŏnju *kasa*” [Catholic *kasa*] emerged as one of several subgenres of *kasa* that developed during the latter part of Korea’s Chosŏn period (1392–1910). However, when semantic content is taken into account, the case of Catholic *kasa* illustrates that the link between Catholicism and Korea’s transition to modernity is not straightforward. Thematically, non-Catholic *kasa* and other vernacular mainstream literature of this time reveal a growing emphasis on the experience of the individual human subject and quotidian human emotions, an emphasis that diverges from many traditional Korean modes of literary expression and aligns with features of modern literature. Catholic assumptions about the equality of all souls before God, individual salvation, and identity based on individually-chosen belief rather than circumstances of birth suggests an affinity with this emphasis on the individual human subject. Certainly, a handful of personal texts from the early years of the Catholic movement manifest a new inwardly-oriented subjectivity, and Catholicism’s perceived threat to the status quo of late Chosŏn was serious enough to elicit state persecution. However, in their primarily didactic role of communicating religious duty and doctrine, Catholic *kasa* ally more closely with conservative Korean literary modes that emphasized overarching moral imperative over the subjective experience of the individual. This paper will offer a reading of several representative Catholic *kasa* within a discussion of the nuanced role of Catholicism in Korea’s transition toward modernity.

“Chach’aek’: A Catholic’s Inward Gaze [‘자책’: 어느 천주교 신자의 내면 응시].” Association of Asian Studies Annual Meeting, San Diego, March 2013.

With its emphasis on individual piety, the soul’s immortality, and propositional belief over social praxis, Catholicism introduced to Korean intellectual discourse of the early nineteenth century a heightened focus on the inner self. This is most vividly expressed by a guilt-ridden apostate, who voiced his self-scrutiny in a confession

titled “Chach’aek” [Self-Reproach]. This text not only highlights some of the themes that were at the forefront of Korean Catholic consciousness at that time, such as martyrdom, it also offers a glimpse into the anxiety felt by a Catholic man in regard to his own soul. Furthermore, the text’s lack of adherence to socially prescribed genres demonstrates the literary ramifications of this heightened inward and individual focus. The text does not fit neatly into the usual categories of male-authored texts of the Chosŏn period (1392–1910), and the emotional intensity more closely resembles the mood of a subcategory of women’s writing. Parts of the essay might tentatively fit into the moral admonition genre of Chosŏn men’s writing, but even then, the focus on the author’s individual soul, rather than on the social implications of wrong actions, sets the text apart. Finally, the author’s censure of his own flesh reveals the darker side of this self-scrutiny. This paper discusses how “Chach’aek,” attributed to Ch’oe Haedu, demonstrates the distinctive subjectivity of an early Korean Catholic by its inward look, and by standing apart, in form as well as in content, from the tradition of Korean literary discourse of the Chosŏn period.

□ 학술논문 Journal Article

“Yesuwon: an Ongoing Experiment in the Kangwondo Wilderness [예수원: 강원도 황야속에서 계속되는 실험].” *Journal of Korean Religions* 4.1 (April 2013): 139–167.

In the mid 1960s, a small group of people pitched a tent in the mountains of Kangwŏn province and began building Yesuwŏn (Jesus Abbey). They were led by an American Anglican couple who envisioned a quiet, twelve-member household dedicated to prayer, labor, and the experiment of communal living. But by the mid 1980s, thousands were visiting the “Abbey” each year, and its long-term household at times reached fifty or more. The lifestyle of this community and the writings of its founder, Archer Torrey, became a popular reference point in movements toward renewal in mainstream Korean Evangelicalism. This position of influence may be traced to several factors. First, the Abbey’s existence and the teachings of its founder have challenged the tendency in the mainstream Korean Church to favor sectarianism and church growth over holism and social justice. At the same time, the community’s message has affirmed the traditional emphases of prayer and the work of the Holy Spirit. Finally, the Abbey’s manner of existence independent of a mission board and adaptive to the needs arising over time has further integrated it into the Korean Christian landscape. As of this writing, the community faces a time of transition, and the experiment remains open to the future.

Debemiere Janet Torrey Ph.D.

201 E. South Temple St., Apt. 723

Salt Lake City, UT 84111, USA

Tel. (801) 906-8462 / E-mail: d.torrey@utah.edu

Education

-
- 2010: Ph.D. in Comparative Literature, Penn State University. Dissertation: "Set Apart by Mind and Soul: Subjectivity in the Writings of Early Korean Catholics"
- 2004: Mandarin Training Center, National Taiwan Normal University; Chinese, advanced reading (summer course)
- 1998-2000: M.A. St. John's College, Annapolis; Classical Liberal Arts
- 1992-1995: Taipei Language Institute, Taiwan; Chinese (Mandarin) Language
- 1989-1990: Yonsei Grad. School of Internat'l Stud., Korea; Kor. Studies coursework
- 1985-1989: B.A. Eastern Mennonite University (Cum Laude); Liberal Arts

Academic Employment

- 2013- : Assistant Professor of Korean Studies and Comparative Literary and Cultural Studies, University of Utah, USA
- 2011-2012: Assistant Professor (Lecturer) of Korean and Comparative Literary and Cultural Studies, University of Utah, USA
- 2011: Winter Term Instructor, East Asian Studies Program, Middlebury College, USA. Introduction to Korean Language, Literature and Film
- 2010: Winter Term Instructor, Dept. of Chinese, Middlebury College, USA. Second semester Mandarin Chinese
- 2007-2008: Assistant for Asian Diaspora Studies Program Development Project; Department of Comparative Literature, Penn State University, USA
- 2002-2006: Graduate Instructor; Department of Comparative Literature, Penn State University, USA. First to third semester Korean; First semester Mandarin Chinese; Introduction to Modern Asian Literature; Mythologies of the Non-Western World (TA)

- 2001-2002: Instructor; Abu Dhabi International School, Abu Dhabi, UAE. World Literature (12th grade); World History (9th and 10th grade)
- 2000-2001: Instructor, The Learning Community, Reston, VA, USA. English Grammar and Composition (middle and high school); American and English Literature (senior high school)
- 1996-1998: Instructor; Handong University, Korea. Mandarin Chinese, first to third semester; ESL, multiple levels and skills

Other Relevant Employment

2007-2011: Contracted with the Korea Institute of Advanced Theological Studies (KIATS) to translate classic texts from the history of Christianity in Korea

Book Project

Voices from a Hidden Revolution: Korean Catholics at the Turn of an Age (a study of

the writings of Korean Catholics from the nineteenth century) In Progress.

Publications

Refereed Articles

"Transcendence and Anxiety in the Prison Letters of Catholic Martyr Ludgarda Yi Suni (1782–1801)." *Religion and Literature* 47.3 (Forthcoming, 2016).

"Yesuwon: an Ongoing Experiment in the Kangwondo Wilderness." *Journal of Korean Religions* 4.1 (April 2013): 139-167.

"Separating from the Confucian World: The Shift away from Syncretism in Early Korean Catholic Texts." *Acta Koreana* 15.1 (June 2012): 127-145.

"Separate but Engaged: Human Subjectivity in the Poetry of Tasan Chŏng Yagyong." *Journal of Korean Studies* 15 (2010): 95-122.

Selected Translations

Introduction, and co-translation with Ko Chang-soo, *Mask: Poems by Lee Gil-Won*. Lee Gil-won. Gyeonggido, S. Korea: Bumwoo Publishing, 2013.

Jugyo Yoji (Essentials of the Lord's Teachings). Jeong Yakjong. Ed. Bak Jongcheon, Yi Hyowon. Seoul: KIATS Press, 2012.

Seongsan Myeong Gyeong (The Clear Mirror of Sacred Mountain). Choe Byeong Hyeon. Ed. Jae Hyun Kim. Seoul: KIATS Press, 2010. 25-80

Mansaseongchwi (The Attainment of All Things). Gil Seon-Ju. Ed. Jae Hyun Kim.

Seoul: KIATS Press, 2008. 15-69

The Translation Series of the Korean Christian Classics I: A Record of a Dream of Yi Byeok, A Record of the Words of Ryu-Han-Dang; Meditation on Life after Death. Ed. Jae Hyun Kim. Seoul: The Korean Christian Museum at Soongsil University, 2007. 19-88

Book Reviews

The Making of Korean Christianity: Protestant Encounters with Korean Religions 1876-1915. By Sung-Deuk Oak. *Journal of Korean Religions* 5:1 (April 2014): 136-139.

A Faith of our Own: Second-Generation Spirituality in Korean American Churches. By

Sharon Kim. *Religious Studies Review* 40:1 (March 2014): 55.

Comparative Journeys: Essays on Literature and Religion East and West. By Anthony C. Yu. *Comparative Literature Studies*, Vol 47 (2010): 387-390.

Conference Presentations

"The Evolution of the Yesuwon Community and its Role for the Korean Church." American Academy of Religion Annual Meeting, Baltimore, November 2013.

"'Chach'aek': A Catholic's Inward Gaze." Association of Asian Studies Annual Meeting, San Diego, March 2013.

"Dying for Another World: Martyrdom in Early Korean Catholic Texts." Association of Asian Studies Annual Meeting, Toronto, March 2012.

"From Syncretism to Separation: The Changing Emphasis in Early Korean Catholic Literature." American Academy of Religion Annual Meeting, San Francisco, November, 2011.

Invited Presentations

Guest Lecture on the struggle for democracy in South Korea, HIST 1220 "Asian Civilizations: Modern History," Fall 2013, University of Utah.

Guest Lecture on Korean Christianity, Honors 4810: "Christianity in the Modern World," Fall 2013, University of Utah.

"Catholic Didactic Poems in Nineteenth Century Korea." Conference on "Integration processes in the circulation of knowledge: Cases from Korea and beyond," University of Bochum, Germany, June 2013.

Public lecture: "A Martyr's Grievance: Flesh as Burden in the Prison Letters of Lutgarde Yi Suni (1782-1801)," UC Berkeley Center for Korean Studies, Nov. 2012.

Guest lecture on women and literature in late Chosŏn Korea, HIS1210: "Asian Civilizations," Fall 2011, University of Utah.

Invited Presentations (continued)

Mentoring

- MA thesis, AnnMarie Saunders (Asian Studies). Title: "The Guerilla Narrative of Kim Il Sung's *Works* and Regime Stability in the Democratic People's Republic of Korea." Completed Spring 2015. Chair.
- Ph.D. dissertation, Sunggyung Cho (English). Title: "'Good' Readers Gone 'Bad': Textual Seduction, Queer Reading, and Intersubjectivity in Reading." In progress. Committee Member.
- Senior Honors thesis, Alexandra Burton (English). In progress. Reader.

Academic Service

2015: Dept. Representative, L2TRC Advisory Board

2013-2016: Co-chair, Korean Religions Group, American Academy of Religion

2012-2013: Steering committee member, Korean Religions Group, American Academy of Religion

2012-2015: FLAS Committee, University of Utah

2011- : Representative, Korean Studies Program, University of Utah.

Fellowships, Honors, and Awards

2014, Spring: For archival research in S. Korea: International Travel and Research (ITR) grant, College of Humanities, U of Utah (\$1,000); Univ. Research Committee (URC) travel grant, U of Utah (\$6,000).

2013, Spring: For archival research in S. Korea: AAS NEAC travel grant (\$2,500); ITR grant, College of Humanities, U of Utah (\$1,000); URC travel grant, U of Utah (\$3,600).

- 2011, Fall: AKS Distinguished Paper Award for "Separate but Engaged"
(see "Publications")
- 2010, July: Expense-paid participation in Summer Classical Chinese
Translation Workshop, Academy of Korean Studies, Korea
- 2005-2008: Korea Foundation Fellowship for Graduate Studies
- 2007, summer: Institute for the Arts and Humanities Summer Residency, Penn
State University
- 2006: Winner of English Category,
5th Korean Literature Translation Award, Korea Literature Translation Institute
- 2006: Bayard Award for Excellence in Graduate Studies in the Dept. of
Comparative Literature, Penn State U
- 2004-2005: Fulbright Fellowship for coursework and research in Seoul, Korea

Professional Memberships

American Academy of Religion

American Association for Teachers of Korean

Association for Asian Studies

Languages

English: native

Korean: native

Mandarin Chinese: advanced speaking and reading competency

French: intermediate speaking, advanced comprehension and reading
competency

Latin: some reading competency