

IV. INDIVIDUAL RELIGIOSITY

- Belief in religious values such as god, heaven, miracles, devils and angels among the general public is much lower than that of Westerners, particularly Americans.
- For Koreans, the percentage is in the 40s and 50s.
- 70-80% of Americans believe in those values.

Table 2 :
Belief in Religious Values

	<u>National Average</u>	<u>Buddhists</u>	<u>Protestants</u>	<u>Catholics</u>	<u>No Religion</u>
Absolute Being/God	48.3%	44.9%	89.0%	75.1%	29.5%
Paradise/Heaven	42.2	42.6	86.1	73.0	21.8
Spirits	52.6	54.2	86.4	77.5	36.0
Miracles	59.6	52.6	89.1	82.5	47.7
<u>Devils/Angels</u>	51.4	54.5	84.7	67.1	35.1

Source: Gallup Korea. 2007. *Hangukinui jonggyowa jonggyosaengwhal* (Religion and Religious Life of Koreans).

- Question: Why is Koreans' belief in the religious values of god, heaven, miracles, devils and angels so low?
- For Protestants and Catholics, the frequency of participation in religious activities, such as church attendance, prayers, and scripture-reading, is one of the highest in the world.

V. DEMOGRAPHIC CHARACTERISTICS

1. Q: Which gender is affiliated more with religious organizations?
 - Females outnumber males in all religions.
2. Q: Which religion has the highest average age among believers?
 - Average age is the highest among Buddhists.
3. Which religions have high representation of middle-class individuals as members?
 - More Protestants and Catholics belong to the middle class.

Table 3:
Religious Affiliation and Socio-economic Status

	Buddhists	Protestants	Catholics	No Religion
Upper – middle class	2.4%	3.5%	11.3%	3.3%
Middle class	48.3	63.1	64.8	51.0
Working class	11.3	15.2	9.9	13.5
Urban Low class	7.9	5.8	5.6	4.3
Farming class	30.1	12.3	8.5	28.0

Seoul National University Population and Development Research Center.
2005.

4. Q: Is education positively or negatively correlated with the frequency of religious participation (church attendance, prayer, and scripture-reading)?
- Positive correlation between educational attainment and frequency of religious participation.

Table 4 :
Educational Level and Religiosity

	University Degree or Higher	High-School Diploma	Middle-School Diploma	Elementary education or lower
Attend religious service once or more times a week	53%	45.7%	40.1%	28.2%
Pray once or more times a day	50.0	43.9	41.7	37.1
Read religious texts at least 3-4 times a week	27.7	24.7	20.9	17.7

Source: Gallup Korea. 2007. *Hangukinui jonggyowa jonggyosaengwhal* (Religion and Religious Life of Koreans).

5. Q: Is class positively or negatively correlated with frequency of religious participation?
- Positive correlation between class and frequency of religious participation.

Table 4 :
Socio-economic Status and Religiosity

	High Income	Mid-income	Low income
Attend religious service once or more times a week	46.5%	41.2%	33.7%
Pray once or more times a day			
Read religious texts at least 3-4 times a week	47.6	41.4	38.7
	26.0	22.0	19.2

Source: Gallup Korea. 2007. *Hangukinui jonggyowa jonggyosaengwhal* (Religion and Religious Life of Koreans).

VI. RELIGION AND ATTITUDES TOWARD TRADITIONAL VALUES

- Q: Who are more conservative, Buddhists or Christians?
- Buddhists are more conservative (they are more likely than Protestants and Catholics to agree with Confucian values such as male dominance and the offspring's obedience to parents).

Table 7:

Religious Affiliation and Affirmation of Confucian Values

	Buddhists	Protestants	Catholics	No Religion
Male dominance in the family	68.3%	57.9%	59.0%	64.4%
Husband – wife division of labor	68.8	58.2	57.6	61.8
The offspring`s submission to parents	49.9	42.3	43.8	39.8

Source: Gallup Korea. 1998. *Hangukinui jonggyowa jonggyosaengwhal* (Religion and Religious Life of Koreans). Seoul: Gallup Korea, pp. 93-95.

- Q: Who have more faith in traditional values, such as fortunetelling?
- Buddhists.

Table 8:

Religious Affiliation and Belief in Traditional Values

	Buddhists	Protestants	Catholics	No Religion
Divination of couples` fortune	55.1%	18.8%	27.7%	30.9%
Relevance of auspicious grave site on fate	72.9	25.7	41.0	53.1
Relevance of given names on fate	58.6	30.1	45.5	43.2

Source: Gallup Korea. 1998. *Hangukinui jonggyowa jonggyosaengwhal* (Religion and Religious Life of Koreans). Seoul: Gallup Korea, pp. 119-124.

VII. RELIGION AND POLITICS

- Q: Is it Buddhists or Christians who are more politically conservative?
- Buddhists, with their stronger conservative and traditional attitudes, are generally more politically conservative, although a sizable number of Protestants are ardent anti-communist and conservative.
- Partial separation between the state and religion.

- There is a variety of ways in which religion relates to politics:
 - 1. Theocracy (Pure & Modified)
 - 2. Totalitarian
 - 3. Total Separation
 - 4. Partial Separation

- 1. At one end of the continuum is theocracy.
- Theocracy literally means "rule by god."
- God himself is recognized as the head" of the state, and religious leaders are seen as ruling all of society in God's name and ostensibly according to his wishes.
- Actually, the state as a distinct entity does not exist in a theocracy.
- Distinction between pure theocracy and modified theocracy.
- In a pure theocracy, the civil leader is believed to have a direct personal connection with God.
- Examples?
- A prophet like Moses led the Israelites, and the prophet Muhammad ruled the early Muslims. Law proclaimed by the ruler is also considered a divine revelation, and hence the law of God.

- An ecclesiocracy, on the other hand, is a situation where the religious leaders assume a leading role in the state, but do not claim that they are instruments of divine revelation. For example, the papacy in the Papal States occupied a middle ground between theocracy and ecclesiocracy, since the pope did not claim he is a prophet who receives revelation from God, but merely the (in rare cases infallible) interpreter of already-received revelation. Religiously endorsed monarchies fall between these two poles, according to the relative strengths of the religious and political organs.

- Closely related to pure theocracy is the **modified theocracy**, in which the state exists as a separate entity but is subordinate to the religious institution and its leaders.
- The state is seen here as the enforcement agency of religion, as agency necessary because of the tendency of people to deviate from societal norms but to depend on religion for its authority.
- Examples of theocracy?
- Most medieval European societies dominated by Roman Catholicism were of this type.
- Vatican City

- Islamic states which have adopted Islam, specifically Sharia (the moral code and religious law of Islam), as its foundations for political institutions or laws, exclusively.
- Although there is much debate as to which states or groups operate strictly according to Islamic Law, Sharia is the official basis for state laws in the following countries: Yemen, Afghanistan, Somalia, Saudi Arabia, Mauritania, Oman, and Iran.

- Question: Was the relationship of Buddhism to the government of Goryeo Dynasty that of a modified theocracy?
- A: No. Buddhism was the state religion of the dynasty, whereby monks were accorded high status and had advised the royal court on social matters, but the dynasty's authority did not derive from the religion.
- Theocracy should be distinguished from other, secular, forms of government that have a state religion, or are merely influenced by theological or moral concepts, and monarchies held "By the Grace of God."

- 2. At the other extreme is a **totalitarian** system, in which religion is either controlled and manipulated by the state or is outlawed altogether.
- Communist regimes, past and present, are good examples.

- 3. Midway between the extremes of theocracy and totalitarianism is the concept of **total separation**.
- Religion and politics operate in entirely distinct areas with no overlap.
- Religion is entirely an individualized, subjective, internalized phenomenon, while politics and the state serve the group, deal with externals relative to survival, and are entirely secular.
- Such total separation has never been achieved, and thus remains purely a theoretical possibility.

- 4. **Partial separation** is most familiar in most parts of the world.
- Religion and politics are not completely separate, for they interact with each other, sometimes overlap in their functions, often involve the same people and they seek commitment and involvement from the same people.

- Religious organizations are involved in activities that are not deemed religious per se:
- 1. operate schools, hospitals and research institutes;
- 2. operate commercial enterprises like newspapers and printing houses; and
- 3. provide various social services, including orphanages, shelters for the homeless, childcare and counselling.

- The relationship between the state and religious organizations in Korea has been generally amiable.
- The Catholic Church as a whole, a vast majority of Buddhist sects and Protestant denominations have tacitly or openly gave their approval to the succession of authoritarian regimes since the founding of the First Republic in 1948 until 1993.
- They supported various government policies and plans regarding the economy ("economic growth first and foremost"; suppression of labor), society (family planning, which openly endorsed abortions), and politics (anti-communism).

- Support from religious organizations has been crucial for the legitimacy of each regime.
- Accordingly, each regime courted the favor of religious organizations by granting tax privileges, liberty to pursue all kinds of commercial enterprise, exemption from tax, and immunity from government scrutiny of financial transactions and status.

- The leaders of religious organizations, in turn, participated regularly in the “Morning Prayer Service” or the “Morning Buddhist Service” at Chongwadae, to show their support for the government
- And they complied with the government’s demand to abstain from making even the slightest anti-government statements or showing sympathy toward the opposition.

- Interestingly enough, the period of such amicable relationship between the state and religion corresponds rather well with the period of rapid and continuous expansion of religion in South Korea.