

CHRISTIAN IDENTITY IN SOUTH KOREAN FILMS AFTER 1997 IMF CRISIS.

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บทคัดย่อและแฟ้มข้อมูลฉบับเต็มของวิทยานิพนธ์ตั้งแต่ปีการศึกษา 2554 ที่ให้บริการในคลังปัญญาจุฬาฯ (CUIR)
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อัตลักษณ์ของคริสเตียนในภาพยนตร์เกาหลีหลังวิกฤติเศรษฐกิจ 2540

นางสาวพันนิน พัวบัณฑิตกุล

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

สาขาวิชาเกาหลีศึกษา (สหสาขาวิชา)

บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

ปีการศึกษา 2555

ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

พันทินิน พัวบัณฑิตกุล : อัตลักษณ์ของคริสเตียนในภาพยนตร์เกาหลีหลังวิกฤติเศรษฐกิจ 2540. (CHRISTIAN IDENTITY IN SOUTH KOREAN FILMS AFTER 1997 IMF CRISIS.)
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งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาอัตลักษณ์ของคริสเตียนที่ปรากฏในภาพยนตร์เกาหลีใต้ ที่ได้รับการเผยแพร่หลังจากวิกฤติเศรษฐกิจในเกาหลีใต้ ปี 2540 โดยใช้วิธีการศึกษาวิเคราะห์เชิงพรรณนา ตามกรอบแนวคิด 4 กรอบแนวคิด คือ คริสต์ศาสนาในประเทศเกาหลีใต้ อัตลักษณ์ความเป็นคริสเตียน ทฤษฎีคู่ตรงข้าม และบริบททางสังคมของประเทศเกาหลีใต้ โดยกลุ่มตัวอย่างที่นำมาศึกษาวิเคราะห์ในการวิจัยครั้งนี้ คือ ภาพยนตร์เกาหลีใต้ 6 เรื่อง ดังนี้ (1) The Soul Guardians (สิงหาคม 2541) (2) Untold Scandal (2546) (3) Old Boy (2546) (4) Love, So Divine (2547) (5) Sympathy for Lady Vengeance (2548) และ (6) Secret Sunshine (2550)

อัตลักษณ์ของคริสเตียนที่ปรากฏในภาพยนตร์เกาหลีใต้ทั้ง 6 เรื่องนั้น เกี่ยวเนื่องกับ (1) ศีลธรรมของคริสเตียนในเรื่องของการห้ามฆ่าคน และการห้ามผิดประเวณี (2) ค่านิยมความเป็นคริสเตียนในด้านแนวคิดเรื่องความรักตามคำสอนของพระเจ้า (3) ความเชื่อของคริสเตียน คือ เชื่อพระเจ้า เชื่อการอธิษฐาน และเชื่อเรื่องความบาปของมนุษย์ (4) หลักปฏิบัติของคริสเตียน ซึ่งได้แก่ หลักปฏิบัติต่อพระเจ้า หลักปฏิบัติต่อคริสเตียน และหลักปฏิบัติในการอธิษฐาน และ (5) สัญลักษณ์ของคริสเตียน สัญลักษณ์ที่ถูกพบมากที่สุดนั้นเป็นสัญลักษณ์ในเชิงสี โดยสีที่ถูกพบมากที่สุดคือสีดำ ซึ่งสื่อความหมายในแง่ความโศกเศร้า ความตายและความบาป และสีขาว ซึ่งสื่อถึงพระเยซูคริสต์

อัตลักษณ์ของคริสเตียนที่ปรากฏพบในภาพยนตร์เกาหลีใต้ที่นำมาวิเคราะห์มีความสัมพันธ์กับปรากฏการณ์ทางสังคมและวัฒนธรรมในเกาหลีใต้ภายหลังวิกฤติเศรษฐกิจเกาหลีใต้ ได้แก่ การฆ่าตัวตายหมู่ ทศนคติที่เปลี่ยนไปต่อการผิดประเวณี บทบาททางสังคมและเศรษฐกิจที่เพิ่มขึ้นของสตรี การรักษาภาพพจน์ของบาทหลวงคาทอลิก และความไม่พอใจต่อคำพูดของอดีตประธานาธิบดี ลี เมียงบัก

สาขาวิชา เกาหลีศึกษา..... ลายมือชื่อนิสิต.....

ปีการศึกษา 2555..... ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์หลัก.....

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The purpose of this study is to examine instances of Christian identity in South Korean films released after the 1997 financial crisis in South Korea. The research method is mainly analytical and descriptive based on 4 conceptual frameworks that are Christianity in South Korea, Christian identity, binary opposition, and the socio-cultural context of South Korea. The sample group for this study is 6 South Korean films: (1) The Soul Guardians (August 1998) (2) Untold Scandal (2003) (3) Old Boy (2003) (4) Love, So Divine (2004) (5) Sympathy for Lady Vengeance (2005) and (6) Secret Sunshine (2007).

The aspects of Christian identity portrayed in the 6 films consists of (1) Christian ethics in terms of prohibition of killing and adultery, (2) Christian values in terms of love of God, (3) Christian beliefs including the belief in God, belief in prayer, and belief in human sin, (4) Christian practices in terms of practices with God, practices with Christians, and prayer, and (5) Christian symbolism; in particular, the study found that color symbolism for black and white is portrayed in most of the films. Black symbolizes mourning, death, and sin while white is used to represent the purity of Jesus Christ.

Christian identity in the six films reflects socio-cultural phenomena in South Korea after the 1997 financial crisis. These are mass suicide, changing attitudes towards adultery, an increase in socio-economic significance of woman, keeping good reputations of Catholic priests, and dissatisfaction of South Korea's former president *Lee Myung Bak*.

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CHAPTER I

INTRODUCTION

1.1 Background

The 1997 Asian financial crisis in South Korea led to high levels of unemployment for many South Korean workers (Sup 1999:51). As a result many married women decided to enter the labor market in order to earn supplementary income to support their families. Following the crisis, South Korean women have more opportunity to play an important socio-economic role in society.

In addition, societal changes after the crisis influenced gender roles but Christianity, in fact, which is the religion of most South Koreans (more on this in Chapter 2), also had a large part in changing Korean gender attitudes. Clark mentions that “women in South Korea have more opportunities in society, and they can be leaders or have other roles in society after Christianity spread into South Korea” (2006:36).

Therefore, after the crisis, Christian notions of equality caused South Korean women to begin to break the traditional hold of values from Confucianism which did not allow women to work outside of the home.

Post 1997 crisis, Christianity was not the only influence on South Korean society in terms of gender roles: South Korean film culture also played a part.

Christianity is portrayed in South Korean films as an element of Korean identity. The films which portray Christian identity include *The Soul Guardian*, *Untold Scandal*, *Old Boy*, *Love, So Divine*, *Sympathy for Lady Vengeance*, and *Secret Sunshine*. Films in which Christian identity plays a role are shown in the table below.

Table 1.1 Christian identity in the films

Films	Christian Identity in the Films
The Soul Guardian	According to Nix, there are many scenes that portray Catholicism. Moreover, “Catholicism is the primary foundation...” for this film (2002: online).
Untold Scandal	Hagopian (n.d.: online) said that Catholicism in this film is related to “social criticism”. He writes, “...the introduction of missionary Catholicism adds a light touch of social criticism to the film,...”
Old Boy	This film contains a scene that portrays Catholic webpage, The image of a priest and a nun on the webpage, and a nun who talks to the protagonist “Dae-Su”. It can be assumed that these scenes were conceived by the filmmaker himself. Kehr states that Park “was raised in Seoul as a strict Roman Catholic by academic parents” (2005: online).
Love, So Divine	This film portrays Christian identity in Catholic life in several scenes. Yang mentioned several scenes relate to Christian identity and that, “In the film, Kyu-sik (Kwone Sang-woo) is an exemplary theological student. In a month, he will be ordained and become a priest, a dream he has pursued for years. But God throws him into an embarrassing situation: Because of his trouble-making friend Sun-dal (Kim In-kwon), Kyu-sik makes a grave mistake during a formal

	ceremony at church.” (2004: online)
Sympathy for Lady Vengeance	According to Cho (2011: 160), this film portrayed good and evil which is measured by Christianity.
Secret Sunshine	This film has many scenes that portray Christianity (Cho, 2011: 160). For example, there are scenes that portray the evangelical work of a pharmacist. She tells <i>Shin-Ae</i> that “the cure for all that ails her is the love of the Lord Jesus Christ” (Lim, 2011: online). Additionally, she claims that the death of her child led to her relationship with God. Although, the filmmaker <i>Lee</i> is not Christian the film portrays Christian society in that the Christian community comforts <i>Shin-Ae</i> when she suffers grief” (Lim, 2011: online). The film also portrays “evangelical Christianity in Korean society” (Lombroso, 2010: 8).

Therefore, it will be interesting to examine exactly how Christian identity is portrayed in films, and how such portrayals relate to South Korea’s socio-cultural context.

1.2 Purpose of the study

The aim of this study is to investigate and analyze the portrayal of Christian identity in South Korean films released in the period August 1998-2007, after the 1997 Asian financial crisis.

1.3 Research questions

1.3.1 How is Christian identity portrayed through the narrative of South Korean films released after the 1997 crisis?

1.3.2 How does the portrayal of Christian identity relate to the socio-cultural context of South Korea?

1.4 Hypothesis

1.4.1 South Korean films portray Christian identity through various components of the films.

1.4.2 Christian identity in the films studied relates to the South Korean socio-cultural context directly and metaphorically.

1.5 Research significance

1.5.1 To understand South Korean society in terms of moral values which are influenced by Christianity.

1.6 Definitions

1.6.1 Christian Identity

Identity refers to the personality and individuality. Identity can be categorized as personal identity or social identity. "A person's identity is how the person defines who he or she is" (Fearon, 1999: 11). Social identity refers to a group of people who have sameness with respect to the way they see themselves. Stets (2000: 226) writes "Having a particular social identity means being at one as a certain group, being like others in a group, and seeing things from the group's perspective". Therefore, Christian identity as personal identity refers to a person who defines him/herself as Christian, and Christian identity as social identity refers to a group of Christians who have sameness in their shared identity in Christianity. This research will focus on the following Christian perspectives:

- a) Christian Ethics
- b) Christian Values
- c) Christian Beliefs
- d) Christian Practices

e) Christian Symbolism

1.6.2 South Korean films

South Korean films which are the topic of this research are those produced by South Korean filmmakers released from August 1998-2007.

1.6.3 South Korea

South Korea occupies the southern peninsula of Korea located in Eastern Asia (C.I.A., 2013: online)

1.6.4 1997 IMF crisis

1997 IMF crisis refers to the economic crisis that began in Asia in 1997 which had great effects on South Korean society.

In conclusion, Christianity's notion not only impacts South Korean women but also portrays in South Korean films. Christianity, which is portrayed in South Korean films, refers to Christian identity. So, the study aims to find out the portrayal of Christian identity in the films, and the relation between the portrayal of Christian identity and South Korea's socio-cultural context. The films will be conducted under conceptual frameworks which are mentioned in Chapter 2.

CHAPTER II

CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW

The study of the subject “Christian Identity in South Korean films after 1997 IMF crisis” is conducted under the related concepts as follows:

2.1 Christianity in South Korea

2.2 Christian Identity

2.3 Binary Opposition

2.4 Socio-cultural context of South Korea

Literature review is also provided in this chapter under the topic:

2.5 Other Relevant Research

The literature review will be discussed with the finding of this study.

2.1 Christianity in South Korea

2.1.1 Demographic aspects

2.1.1.1 Statistics

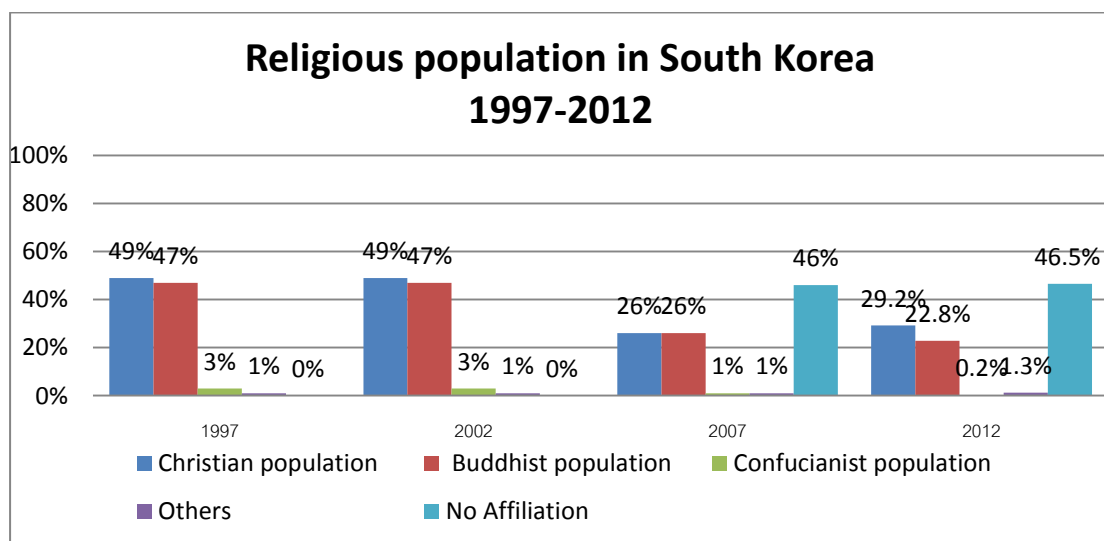


Figure 2.1 Religious populations in South Korea 1997-2012

From the graph, it can be seen that those who identify with a religion, the highest percentage are Christian which means that most religious people in South Korea in the period 1997-2012 were Christian.

2.1.1.2 South Korea's Protestants and Catholics

South Korea has the largest number of Protestants of all Asian countries. The population of Catholics in South Korea is ranked third which means that Catholics who regularly attend mass services in South Korea are a smaller number than Catholics in the Philippines and East Timor.

With regard to the protestant population, Baker mentioned that “The result has been a rate of growth that has astonished Christians in the rest of the world. There were fewer than twenty-one thousand Protestant Christians in all of Korea in 1900. A little more than a century later, the Korean Protestant community is well over ten million strong”(2005: 27). Protestants in Korea are divided into various denominations which include the Presbyterian Church, the Methodist Church, and the Holiness Church.

Furthermore, denominations from other regions are established in South Korea. Baker states that “Almost every Christian denomination found in Europe and North America is also represented in Korea” (2005: 27). Protestant sub-denominations are also found in Korea such as Presbyterian sub-denominations.

2.1.2 History of Christianity in South Korea

2.1.2.1 The Spread of Christianity to South Korea

In 1784, “a young Korean Confucian scholar” (Baker, 2005 :25) went to Beijing where he met a French missionary. Subsequently, he converted to Catholicism and was baptized. After returning to Korea, he in turn baptized Koreans. Four thousand Koreans were converted to Catholicism in this time with numbers doubling between 1794 and 1801. Baker mentioned that “Under Father Zhou Wenmo's guidance”, from 1794 to 1801, the Korean Catholic community more than doubled in size” (2005 :25). However, these Catholic Christians were persecuted in the period of the Choson

dynasty. In that era, many Catholics were forced to abandon their faith in order to obey the King. Baker claims that “Thousands of Catholics were executed for putting their faith ahead of their king” (2005: 25) who declared that Catholicism should be renounced. Catholics attempted to hold their belief. Baker (2005: 26) mentioned that Korean Catholics “introduced three new ideas to the Korean people”

The three new ideas based on Catholicism had to become accepted by Korean people. The three new ideas are monotheism, religious freedom (“the notion that the state should not interfere in the religious beliefs and activities of its subjects”(Baker, 2005: 26)), and exclusive religious orientation (separation from other religions) (Baker, 2005: 26).

2.1.2.2 Christianity under the Japanese (1910-1945)

During the period of Japanese colonization, Christianity was resisted by the Japanese. Missionaries in that period were “Political Agents” (Kim, 1995: 42) for the Japanese government, and Christianity seemed to be equated with “Western Power” (Kim, 1995: 42) or “Foreign Power” (Kim, 1995: 42). At that time, Christians joined demonstrations held to oppose the “Conspiracy Trial of 1911” and “the Independence movement of 1919 (Samil Undong)” in resistance to the Japanese Governor in Korea. These events demonstrated the nationalism of Korean people. Nevertheless, Christian activities in South Korea were kept under control by the Japanese. For example, “Christianity and practice of religious services were not allowed at school” (Kim 1995: 43).

2.1.2.3 Christianity’s spread to the military

After the civil war, military service became compulsory for men. Many soldiers converted to Christianity during their military service. Kim states that “Military service has been mandatory for men in South Korea since the end of the civil war, and numerous studies showed that many soldiers converted to Christianity during their military service.” (1995: 47). Moreover, an army survey on religious affiliation done in 1955 found an increase in the number of Christians stating that “fifteen percent of

the total army population was Christian, which was an increase of ten percent in four years” (Clark, 1971:255 cited in Kim.A.E., 1995: 47).

2.1.3 Socio-cultural context

Socio-cultural context relates to events of Christian society in South Korea. The context is mentioned below.

2.1.3.1 Christian practices in South Korea

2.1.3.1.1 Evangelical practices

2.1.3.1.1.1 Evangelism through mass communication

Mass communication is has been used as a vehicle for evangelical work. Kim writes that “Another significant development was increased emphasis on the role of mass communication in Evangelical work. The Christian Broadcasting System (C.B.S), which was founded in 1954, established stations in major cities all over South Korea. Broadcasting Christian music and dramas, as well as, church-related news, the station became a leading means of evangelism in South Korea” (1995: 47).

2.1.3.1.1.2 Dedication to the church

South Korean Christian churches do not just urge members to join Sunday services for a few hours but also encourage them to engage in worship services on week days. Furthermore, donating 10% of one’s income to the church is more common than in many other countries. Additionally, members give not only money to the church, but also devote their time. For example, church members may devote their time to show their faith by helping the church in “preparing for formal worship service”, and “assisting with daily tasks of keeping that church...open” (Baker, 2005)

Moreover, Christians not only dedicate their life for the churches but also for South Korea society. For example, “...the first Protestant missionary in Korea, Horace Allen, was a medical doctor, not a preacher, and his work eventually led to what is

now Severance Hospital and the Medical School of Yonsei University, the premier Christian university in Korea.” (Clark, 2006: 36).

2.1.3.2 Conflict in South Korean Christianity

Although, good reputations are built by the majority of Christians in South Korea, they have been defamed by those who misbehave. There has been some negative commentary leading to conflict among Christians in South Korea. For example, “the reputation of religious leaders has been damaged by internal quarrelling, “embezzlement, sex scandals, and other forms of betrayal.” (Clark, 2006: 39)

2.2 Christian Identity

For this research, Christian identity refers to Christian ethics, Christian values, Christian beliefs, Christian practices, and Christian symbolism.

2.2.1 Christian Ethics

2.2.1.1 Ten Commandments

Christians believe that the Commandments are specified directly from God. The Ten Commandments are the standard for other commandments. The Ten Commandments are related to the value of eight things that are God, Sabbath, Parents, Humans, Married life, property, truth, and pure heart. (Sinchai, 2008: 31)

Table 2.1 Ten Commandments

God	Be honest to God, Worship God correctly, and honor God
Sabbath	The Sabbath is the day to worship God.
Parents	Honor one’s parents
Humans	Do not kill
Married life	Do not commit adultery

Asset	Do not steal
Truth	Do not bear false witness
Purity of heart	Do not covet

2.2.2 Christian Values

Christian values, of which there are six, derived from Jesus' instructions in the Bible.

2.2.2.1 Love of God or the God's notion of love

2.2.2.2 Fidelity in marriage

2.2.2.3 Renunciation of worldly goods

2.2.2.4 Renunciation of violence

2.2.2.5 Forgiveness of sin

2.2.2.6 Unconditional Love

2.2.3 Christian Beliefs

Christian beliefs include those related to God, other people and Jesus Christ.

2.2.3.1 God

2.2.3.1.1 God's main characteristics in ethical (Sinchai, 2007: 39-40) can be summarized as:

- All good
- All loving
- Merciful (compassion and patience)
- Sacred
- Peaceful
- Righteous
- Jealous (meaning he does not want his people to worship Other Gods (Exodus 34:14, 2010: 135))
- hate all sin

2.2.3.1.2 Prayer

Praying is a practice synonymous with “belief and trust in God” (Sinchai, 2007: 65). The various forms of “prayer” (Sinchai, 2007: 67-68) that are:

- Praying with acceptance of God’s will
- Praying with belief
- Obeying God
- Confessional prayer
- Forgiveness
- Praying with humility
- Praying for a long time and regularly
- Praying enthusiastically
- Praying and waiting for God with faith
- Personal prayer
- Collective prayer
- Fasting and praying

2.2.3.2 People

2.2.3.2.1 Sin

Sin in Christianity means disobeying God’s commandments or moral regulations (Sinchai, 2007: 85). There are 2 types of sin (Sinchai, 2007: 88-89):

- Original sin that people receive for disobeying God as expressed in the story of “Adam and Eve”. As a result of this original sin, people are sinners once born. It may be noted that many western Christians no longer believe in this doctrine.
- The sin which occur by human himself.

2.2.3.3 Jesus Christ

2.2.3.3.1 Salvation

In Christianity, “Jesus Christ can be likened to a scapegoat to redeem human sins. Salvation is God’s will because He loves humanity” (Sinchai, 2007: 104)

Whilst there are many general Christian beliefs, there are differences between Catholic beliefs and Protestant beliefs in terms of predestination, atonement, salvation, sacraments, hell and good works.

Table 2.2 Differences between Catholic beliefs and Protestant beliefs

Belief	Catholic	Protestant
Predestination	Related to God's foreknowledge	Related to God's decrees
Atonement	Death of Christ created merit that is shared with sinners through sacraments	Death of Christ was a substitutionary sacrifice that satisfied God's justice
Salvation	Received at baptism; may be lost by mortal sin; regained by penance. Those who have never heard of Christ may be saved. (<u>Catech 847</u>)	Result of divine grace; unconditional. Those who have never heard of Christ may be saved.
Sacraments	Convey grace by their operation (<i>ex opere operato</i>).	Means of grace only if received with faith.

Hell	More than a physical place, hell is a state of being involving " <i>the pain, frustration, and emptiness of life without God.</i> "	Many conservatives believe that it is a real physical place of unbearable torture which lasts for all eternity with no hope of mercy, relief or cessation. Others define it as a place where one is separated from God.
Good works	Meritorious	Results of divine grace and unworthy of merit

2.2.4 Christian Practices

2.2.4.1 Practices to worship God

These are practices related to the first commandment which states, "You shall have no other gods before me"(Exodus 20:3, 2010:112). The practices are:

- Do not believe in or respect other gods. Other gods represent creations of humankind including superstition and spirits.
- Obey God's instructions and commandments
- Mention God's name respectfully, Do not insult God and take responsibility for what you vow or promise God
- Do not accuse God

2.2.4.2 Christians Practices

"Christians are considered to be to one family and so should love each other. The scripture states "Love your neighbor as you love yourself". Love can be

expressed in various ways as by giving, caring, treating, and warning etc. Additionally, Christians should not accuse each other, complain about each other or engage in slander. They should forgive each other and confess to each other” (Sinchai, 2008:157-158)

2.2.4.3 Practices of sinners

Christians should loves sinners and help them to achieve repentance. (Sinchai, 2008: 165).

2.2.4.4 Practices towards believers of other religions

Christians should love those with different religious beliefs and should not insult other religions. In addition, evangelists must realize that each person has the freedom to believe in a Christian God. (Sinchai, 2008:195-196)

There are several differences in practices between Catholicism and Protestantism in terms of the priesthood, forgiveness of sin, prayer, and veneration statues.

Table 2.3 Catholic versus Protestant practices

Practice	Catholic	Protestant
Priesthood	A special vocation for some believers; mediators between God and man	Priesthood of all believers.
Forgiveness of sin	Achieved through personal repentance to a priest, and in emergencies sometimes in a public communal ritual.	Normally achieved through prayer to God the Father or Jesus directly without any human intercessor. However, many

	In some Eastern Orthodox and Eastern Catholic churches, confession is done to one's spiritual advisor. However, only an ordained priest may make the absolution.	Lutherans confess to their pastor. Members of The Church of Jesus Christ of Latter-day Saints sometimes confess to their priesthood leader:
Prayer	To God. May also ask Jesus, Mary, or a saint to intercede on their behalf.	Prayer is addressed to God, not to saints.
Venerating of Statues	Statues and images of Jesus, Mary and of individual saints are commonly found in Catholic sacred spaces. However, believers are expected to venerate the persons represented by the statues, not the statues themselves.	Many consider the mere presence of statues in sacred spaces to be a form of idolatry -- a violation of the "graven images" prohibition in the second of the Ten Commandments.

2.2.5 C

Christian Symbolism

Symbolism is important to Christianity. "Christian symbolism is a kind of artistic representation, an outward expression, or object that has shades of various, often hidden meanings" (Nun, n.d. :1).

This conceptual framework, and the following section, will follow principles on radiances, colors and objects as expressed in the book "Sign and Symbols in Christian Arts" (Ferguson, 1958: 89-102).

2.2.5.1 Radiances

2.2.5.1.1 Aureoles

These are light radiances which represent divinity: the father, the Son and the Holy ghost. They can be white, gold and blue, removed from the body or luminous which emanate from a center point.

2.2.5.1.2 The Mandorla or Almond

These are rays in the shape of an almond. The rays are an extension of the aureole. They can be found around a group of angels, Christ in the last judgment and the Virgin Mary.

2.2.5.1.3 Halos or Nimbus

This refers to the light around the heads of “divine or sacred personages to identify their great dignity.” A halo or nimbus can be in the form of a circle, square or triangle.



Figure 2.2 Different radiances

2.2.5.2 Colors

2.2.5.2.1 Black

Black is representative of “mourning, sickness, negation, death, and underworld”.

2.2.5.2.2 Blue

Blue is representative of “Heaven, Heavenly love, and truth”.

2.2.5.2.3 Brown

Brown represents “the color of spiritual death, degradation, and renunciation of the world”.

2.2.5.2.4 Gold/Yellow

Gold represents “the presence of God”.

2.2.5.2.5 Gray

It is representative of “mourning and humility”.

2.2.5.2.6 Green

Green represents “the triumph of spring over winter, or of life over death”.

2.2.5.2.7 Purple

Purple represents “royalty, God, sorrow and penitence”

2.2.5.2.8 Red

Red represents “love and hate”

2.2.5.2.9 White

White represents “innocence of soul, of purity, and of holiness of life”

Table 2.4 The colors of visible objects mentioned in the Bible

Black	Disease, the middle of the night, the sky turning black, the darkening of the sun and moon, black horses and marble
Blue	The tabernacle and temple furnishings

Brown	the wool of sheep or goats; wood
Gold/Yellow	The items in the most holy place within the tabernacle and temple were covered with gold
Grey	grey hair, hoary head and old age
Green	Plants as food
Purple	The color of the materials used for construction of the Tabernacle and Temple
Red	Wine as Jesus blood
White	Cloth, basket, snow, and food “Manna” from God

2.2.6 Objects

2.2.6.1 The Cross

The cross is a symbol of Christ. Moreover, it is the sign of atonement, and it is “the symbol of salvation and redemption” There are many kinds of cross such as the Latin Cross, Greek cross, saint Andrew cross, the Tau cross, and the triple cross associated with particular saints or events.



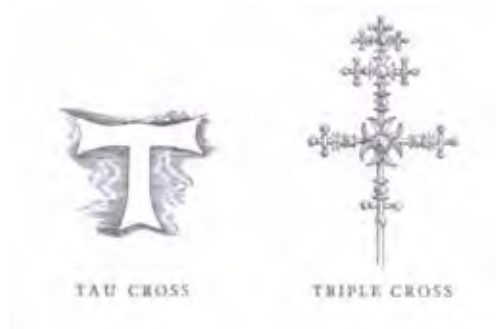


Figure 2.3 Crosses

2.2.6.2 The Crucifix (rood)

The crucifix represents “Christ on the cross”



Figure 2.4 Crucifix

2.2.6.3 The Rosary

The rosary as a symbol is “a form of devotion to the Virgin Mary”



Figure 2.5 Rosary

2.2.6.4 Candles

Candles have various meanings according to the type of candle in questioned. For example, the Eucharist candle is representative of “the coming of Christ in communion”, and the Paschal candle is representative of “the risen Christ during the Easter season.” Moreover, the interpretation of the meanings of candles also depends on the number of candles in use. For instance, according to Ferguson, six candles with light on altar, represent the Church’s constant round of prayer, and “three candles represent the Trinity””

Eucharist Candle



Figure 2.6 Eucharist Candle

Paschal Candle



Figure 2.7 Paschal Candle

2.2.6.5 Bells

Bells have two meanings in Christianity. Bells in the church towers and in spires are used as an instrument to signal to the faithful the time to worship. However, the small sanctus bells which are put on the altar refer to “the coming of Christ in the Eucharist””



Figure 2.8 Bells

2.3 Binary Opposition

According to Kanchana (2004: 123), “binary opposition means the pair of things which are opposite to each other.”

2.4 Socio-cultural context of South Korea

2.4.1 South Korean mass suicide of 1987

In 1987, a cult mass suicide led by a cult happened in South Korea. Mrs. Park, who was the leader of the cult, believed that God told her to do it. According to AP (1987: online), the police said that the belief in the coming of Jesus Christ and the end of the world is a factor that causes “demanding extreme spiritual discipline and blind obedience”. The dead were men, women and even children. They committed suicide in different ways. According to an AP report “An MBC television reporter on the scene said a cord was tied around the necks of some of the bodies. He said the noses and the mouths of many bodies were clogged with toilet paper and showed signs of having been strangled.” and in the same report “It appeared that one of them , wearing gloves, poisoned and strangled others before killing himself or herself” (1987: online).

2.4.2 Acceptance of Adultery in South Korea

According to Joong Ang Ilbo's survey (2003, cited in Pauken II 2004: online), many South Korean adults were not virgins, and many women had accepted "a one night sexual fling". He reported that "60 percent of single adults are not virgins. Almost 40 percent of women admitted to enjoying a one-night sexual fling."

2.4.3 Effects of the 1997 financial crisis on South Koreans

The Asian financial crisis of 1997 had great effect on both salaries of men and company revenues. Thousands of salaried men were laid-off, and many companies faced severe financial problems. According to Jeon, layoffs also indicated that paternalism in South Korean work culture had failed. Jeon write that "massive layoffs represented not only a financial breakdown, but also the breakdown of cooperative paternalism, demonstrating in stark terms just how different a chaebol (family operated business) was from a family." Additionally, he mentioned that the laid off salary men did not want to tell their families that they were laid off. He claims that "Laid-off salary men spent their days wandering around Seoul too ashamed to tell their families that they had been fired..."(2009:)

Consequently, in the face of economic crisis, more women left the home to find jobs. According to Kim and Finch (2002), women decided to work outside the home because they worried about their husbands' jobs in the nearly bankrupt chaebol companies. "One of our neighbors in the middle-class apartment block where we lived in Seoul was Min-su's mother. She was a part-time piano teacher in her thirties, but every one of her students had given up taking lessons because of the economic uncertainty. Her husband was a manager in a *chaebol*, but it was one of the least secure of the *chaebol* and there were rumors that it was nearly bankrupt. Furthermore, although they owned their apartment and were living a "middle-class" life, they owed a lot of money to the bank. She was worried about her husband's job and to make up for the lost income from piano teaching she had begun looking for additional work."

2.4.4 The image of Catholic priests in South Korea

The Catholic priests' image had great influence on many Korean Catholics. Thus, the Catholics can stray from the church if the parish is controlled by a weak priest. Pauken II states that "So many Korean Catholics still look upon priests as father-figures—the influence of a single cleric can be enormous. If a weak priest assumes control of a parish, the community is at risk of failure; many devout Catholics fear a shepherd who leads his flock astray." (2004: online)

2.4.5 1980 Kwangju massacre effected on women and children

Many children were killed, and women were injured or interrogated during the Kwangju massacre in 1980. McCurry states that "...about 70 women whose children were killed in May 1980, or who were themselves injured or interrogated" (2012: online).

2.4.6 Conflict from former president Lee Myung Bak's comments on God

According to the Wikimedia Foundation (2013: online), there was a controversy between Buddhist monks and Lee Myung Bak. Before Myung Bak, the mayor of Seoul, became president of South Korea, he proclaimed the city "a holy place governed by God" and the citizens of Seoul "God's people." Subsequently, he was elected president with support of 80% of Korean Christians according to the report. Because of his pro-Christian politics, Buddhist monks were protected.

2.5 Other Relevant Research

2.5.1 Boonrak Boonyaketmala. *"The Dream Factory: Toward Contextual Film Criticism"*

The films analyzed in Boonrak (2009: 24-467) are related to reflection on the realities of different societies, in particular, the realities of the life of a film maker in society. Each film maker focuses on difference aspects of their reality which difference to such area as arts, images of people in their work (e.g. Art teachers in Europe), capitalism, politics, international relations, historical events, critiques of the film industry (in this case, Hollywood), racial discrimination, sexual inequality,

feminism and people's lives in general. In this analysis, Boonrak raise issues about the realities of situations or the realities of people's lives including dialogs of characters in considering the relationship between their realities and the film. Moreover, he makes use of identity and semiology to discuss some issues that come up with respect to these films. In addition, he addressed film makers, their lives and ideas as expressed in their films.

2.5.2 Kittisak Suwannapokin. “*The film textbook for people: skin wrap bone*”

Kittisak (1997: 3-117) provides narrative account of each film, film making techniques, the reality of each society, and criticism. He mentions various film making techniques such as camera use, light, props and costume in reference to each film. The cinematographic techniques used not only create suitable images for the films but also particular messages to the audience. Societal issues raised in the book include social, political and historical questions.

2.5.3 Leonado Cinieri Lombroso. “Through Korean Cinema”

According to Lombroso (2010: 8), Korean films are related to society. He explained in discussing the director Lee Chang Dong that “The secret sunshine” looks at the role of evangelical Christianity in Korean society today.”

2.5.4 Anton Karl Kozlovic. “Christian Communication in the Popular Cinema: Cross Imagery, Cruciform Poses and Pieta Stances.”

This research is about Christian communication in the popular cinema. The author uses various Hollywood films as material for research. He categorizes his analysis content into three types. Firstly, there is the presence of cross imagery which is shown in the movies in posing and the use of the Christian cross as a tool to chase away evil. Secondly, cruciform poses appear in the film in imitation of Jesus's posture on the cross. Thirdly, he mentions the pieta stance. According to Kozlovic, this is the pose of Jesus' mother at His death. The film makers use this imagery in many scenes (2007: 143-165).

2.5.5 Jason Deich. “Brothers Catholic, Brothers Protestant: Two Overlapping Worlds Imagined Through Film”

This paper is about the two traditions of Christianity, Protestant and Catholic, which are shown in the movies. Protestantism is depicted in the movie *A River Runs Through It* while the Catholicism is depicted in the movie *Brothers McMullen*. The difference between the two traditions is discussed in this paper. People in *A River Runs Through It* have a relationship with the river which represents God and is metaphorical of their relationship to God. It was already mentioned that Protestants have an individual relationship with God. In this paper, God and community and family are separated according to Protestantism. However, it is argued that God has more of a relationship with the community and family in Catholicism. In the movie *Brothers McMullen*, the woman who becomes pregnant before marriage cannot marry the man she loves because she must get married with the man who is the father of the child. However, it is argued that there are similarities between Protestantism and Catholicism. The river in *A River Runs Through It* means “God has a part in all things” (Deich, 2006: 1-10). This notion is similar to the Catholic notion of a relationship between God and community.

2.5.6 Maura McCarthy. ““E-vangelism”: redefining evangelical identity in online global culture”

Film is a tool used for evangelism. According to Boyd stated in McCarthy (2000: 8), Christians as communicators “needed to use every tool of mass communication that was at their disposal – be it television, film, radio or newspapers”. Even in Hollywood, The biblically-based films do get produced. “The Ten Commandments” is the example.

“Films with an ostensible Christian message have always enjoyed a place in the Hollywood film industry, from as far back as Cecil B. De Mille's silent 1923 production *'The Ten Commandments'*. The Bible continues to provide fodder for film projects of questionable evangelistic impact, as can be seen as recently as 1999's Arnold Schwarzenegger vehicle, *'End of Days'*, which takes place, as most contemporary biblically-based fiction does, during the Apocalypse.

However, the connection that the contemporary evangelicals feel with movies is perhaps better expressed by the film-criticisms found in David Bruce's *Hollywood Jesus* website (as described below). There is still relatively little direct use of celluloid movie making by evangelicals, with the exception of the Trinity Broadcasting Network's production, *'The Omega Code'* (1999), which was given a limited theatrical release in the United States" (McCarthy,2000: 9).

CHAPTER III

RESEARCH METHODOLOGY

Christian Identity in South Korean films after 1997 IMF crisis is qualitative study which aims to analyze South Korea films within the framework of Christianity in South Korea, Christian identity, Binary opposition, and Socio-cultural context of South Korea.

3.1 Scope of the Study

Christian identity in South Korean films will be the focus for this study. The sample group includes South Korean films which were released after the 1997 financial crisis between August 1998-2007.

3.2 Study Source

3.2.1 Electronic resource

6 South Korean films available online as well on VCD and DVD were chosen for this study.

3.3 Sample Group

The 6 South Korean films to be analyzed were released after the Asian financial crisis. The period in which the films were made span: August 1998-2007.

The 6 films

1. The Soul Guardians (August 1998)
2. Untold Scandal (2003)
3. Old boy (2003)
4. Love, So Divine (2004)
5. Sympathy for Lady Vengeance (2005)
6. Secret Sunshine (2007)

Sampling Group Choice criteria

1. The films must portray Christian identity.
2. The films must be released in the years after the 1997 IMF crisis
3. The films must be popular and/or win awards

Table 3.1 The details of the 6 South Korean films

Films	Christian Identity in the Films	Released Film Years	Popular or Award
The Soul Guardian	According to Nix, there are many scenes that portray Catholicism. Moreover, “Catholicism is the primary foundation...” for this film (2002: online).	August 1998	Popular: It was ranked as number 4 in the Box office in 1998 that 419,210 tickets were sold in Seoul (KOFIC, 1998). According to eBay Inc., (2012), this film “made a big box-office splash in South Korea.”
Untold Scandal	Hagopian (n.d.: online) said that Catholicism in this film is related to “social criticism”. He writes, “...the introduction of missionary Catholicism adds a light touch of social criticism to the film,...”	2003	Popular: it is in the rank of “the best selling film in 2003.” It was ranked number four of ten among Korean films according to 2003 releases from the

			Seoul Box-Office. 3,345,268 tickets were sold nationwide, and 1,293,642 tickets were sold in Seoul.
Old Boy	This film contains a scene that portrays Catholic webpage, The image of a priest and a nun on the webpage, and a nun who talks to the protagonist “Dae-Su”. It can be assumed that these scenes were conceived by the filmmaker himself. Kehr states that Park “was raised in Seoul as a strict Roman Catholic by academic parents” (2005: online).	2003	Popular: According to Seoul Box-Office (2003), this film was ranked number five of the ten best selling films in the same year as the film “Untold Scandal”. 3,260,000 tickets were sold nationwide and 1,170,000 tickets were sold in Seoul. <u>Awards</u> 1. Blue Dragon Film Awards 2003 2. Festival de Cannes 2004 3. Grand Bell Awards-

			<p>Festival de Daejong 2004</p> <p>4. Hong Kong Awards 2005</p> <p>5. Korean Film Awards (MBC) 2004</p> <p>6. Paeksang Arts Awards 2004</p> <p>7. Pusan Film Critics' Awards 2004</p>
Love, So Divine	<p>This film portrays Christian identity in Catholic life in several scenes. Yang mentioned several scenes relate to Christian identity and that, "In the film, Kyu-sik (Kwone Sang-woo) is an exemplary theological student. In a month, he will be ordained and become a priest, a dream he has pursued for years. But God throws him into an</p>	2004	<p>Popular: This film is ranked twenty-second of 75 films in 2004. 1,242,476 tickets were sold nationwide and 311,663 were in Seoul. (KOFIC cited in Paquet Darcy, n.d.)</p>

	embarrassing situation: Because of his trouble-making friend Sundal (Kim In-kwon), Kyu-sik makes a grave mistake during a formal ceremony at church.” (2004: online)		
Sympathy for Lady Vengeance	According to Cho (2011: 160), this film portrayed good and evil which is measured by Christianity.	2005	<p>Popular: this film is ranked seventh of ten of the best selling films of 2005. 3,648,808 tickets were sold nationwide, and 1,375,194 tickets were sold in Seoul.</p> <p><u>Awards</u></p> <ol style="list-style-type: none"> 1. Blue Dragon Film Awards 2005 2. Cinemasie Awards 2006 3. Grand Bell Awards - Festival de Daejong 2006 4. Hong-Kong Awards 2006 5. Korean Film

			<p>Awards (MBC) 2005</p> <p>6. Paeksang Arts Awards 2006</p>
<p>Secret Sunshine</p>	<p>This film has many scenes that portray Christianity (Cho, 2011: 160). For example, there are scenes that portray the evangelical work of a pharmacist. She tells <i>Shin-Ae</i> that “the cure for all that ails her is the love of the Lord Jesus Christ” (Lim, 2011: online). Additionally, she claims that the death of her child led to her relationship with God. Although, the filmmaker <i>Lee</i> is not Christian the film portrays Christian society in that the Christian community comforts <i>Shin-Ae</i> when she suffers grief” (Lim, 2011: online). The film also portrays “evangelical Christianity in Korean society” (Lombroso, 2010: 8).</p>	2007	<p><u>Awards</u></p> <ol style="list-style-type: none"> 1. Asian Film Awards 2008 2. Blue Dragon Film Awards 2007 3. Festival de Cannes 2007 4. Grand Bell Awards- Festival de Daejong 2007 5. Korean Film Awards (MBC) 2007

3.4 Information Gathering tools

The conceptual framework of Christianity in South Korea, Christian identity, Binary opposition, and the Socio-cultural context of South Korea will be used as tools for analysis of the 6 South Korean films which are the objects of this study.

3.5 Information Analysis

Process of Study

Each film will be closely examined and analyzed following the stated conceptual framework. The narration, images, costumes of the characters, setting, and characters' practices will be components to be considered to understand Christian Identity as portrayed in each film. From this, Aspects of Christian identity which plays a significant part in the films will be examined with respect to South Korean socio cultural contexts, and explained.

3.6 Information Presentation

The information will be explained in the style of analytical descriptive research. The information will be presented in the following chapters:

Chapter 4: Analysis of results: Christian Identity in South Korean Films and the South Korean Socio-Cultural Context

Chapter 5: Conclusion, Discussion and Recommendations

CHAPTER IV

ANALYSIS: CHRISTIAN IDENTITY IN SOUTH KOREAN FILMS IN SOCIO-CULTURAL CONTEXT

This chapter consists of 4 parts.

4.1 Film backgrounds and synopsis

4.2 Analysis of Christian Identity in the films

4.3 Analysis of Binary Opposition of Christian Identity founded in South Korean films

4.4 Analysis of Christian Identity in South Korean films in the socio-cultural context of South Korea.

4.1 Backgrounds and Synopsis

4.1.1 The Soul Guardians

Name in Korean	Toemarak (퇴마록)
Director	Park Kwang Chun
Assistant Director	Ahn Jin Woo
Writer	Lee Woo Hyouk (Novel), Park K. C. and Park Kwang Chun (screen play)
Producer	Hyeok-lin Jang, Seung Bum Kim, Stanley Kim
Cinematography	Hyeon-cheol Park
Release Date	August 15, 1998
Run time	98 min.
Language	Korean
Country	South Korea

Table 4.1 The Soul Guardians' background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Ahn Sung Kee	Park Shin Bu (Catholic priest)
Shin Hyeon Jun	Hyun Am (believer in the supernatural)
Chu Sang Mi	Seung Hie (woman protected from Satan by Father Park, Hyun Am, and Jun Ho)
Oh Hyun Chui	Jun Ho (believer in Chinese tradition)
Kim Roe Ha	supporting character
Lee BeomSoo	supporting character
Lee Jae Gu	supporting character
Oh Yeong Su	supporting character

Table 4.2 The Soul Guardians' background 2 (Cast and Role)

Synopsis

This film is about protecting a woman, *Seung-Hie*, and the world, from Satan. Christian beliefs are used as the tool to protect her. The story begins with the Corps which is a cult of Satan worshippers who commit suicide which is known as a *Mass suicide of the Satan cult believers*. A pregnant woman who is sacrificed does not die right away. She is sent to hospital but as her heart stops, the operating doctor, who is a priest, decides to operate to save her baby. Finally, the mother dies but her child is saved. Twenty years later, now grown up, she is the woman *Seung-Hee*. Satan wants her to bear his heir so pursues her while killing a number of people along the way. The Catholic priest *Park Yoon Bu*, along with a man *Hyun Am* and a boy *Jun Ho* try to protect her through their own faith. Finally, *Seung-Hee* decides to kill herself.

4.1.2 Untold Scandal

Korean Name	Scandal - Joseonnamnyeosangyeoljisa (스캔들 - 조선남녀상열지사)
Director	Lee Je Yong
Writer	Kim Dae Woo and Kim Hyeon Jeong
Producer	Lee Kang Bok, Oh Jung Wan, and Lee Eu Gene
Cinematography	Kim Byung IL
Release Date	October 2, 2003
Run time	124 min
Language	Korean

Country	South Korea
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Table 4.3 Untold Scandal's background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Bae Yong Joon	Jo Won (The Artist)
Lee Mi Suk	Madam Joh
Jeon Do Youn	Lady Sue (A Catholic widow)
Lee So Yeon	So Ok (A young virgin girl)
Jo Hyun Jae	Kwon In Ho
Choi Ban Ya	Chu Wol Yi

Table 4.4 Untold Scandal's background 2 (Cast and Role)

Synopsis

This film is about a man who is a portrait artist who has sexual intercourse with the female subjects of his paintings. He has a bet with one woman that if he can win the heart of a virgin, the woman will belong to him. If he loses however, he must be ordained a priest. He subsequently wins the heart of the virgin only to leave her. Later, he realizes that the virgin woman is his true love. Unfortunately, he is prevented from joining her because he is stabbed and dies on the way to reunite with her. The virgin woman also dies by drowning in a hole filled with water.

4.1.3 Old Boy

Korean Name	Oldeu boi (올드보이)
Director	Park Chan Wook
Assistant Director	Lee Gye Byeok
Writers	Im Jun Hyeong and Hwang Jo Yoon
Producer	Kim Dong Ju
Cinematography	Jeong Jeong Hun
Release Date	November 21, 2003
Run time	120 min
Language	Korean
Country	South Korea

Table 4.5 Old Boy's background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Choi Min Sik	Oh Dae Su (imprisoned man)
Yoo Ji Tae	Lee Woo Jin (man who seeks revenge on Dae Su)
Kang Hye Jung	Mi Do (Dae Su's daughter)
Kim Byung Ok	Mr. Han (Woo Jin's Guard)
Oh Dal Su	Park CheolWoong (A man whose teeth are pulled by Dae Su)
JiDae Han	No Joo Hwan
Lee Seung Shin	Yoo Hyung Ja (hypnotist)
Yoon Jin Seo	Lee Soo Ah (Woo Jin's daughter)
Lee Dae Yeon	Begger
Oh Gwang Rok	Suicidal Man
Oh Tae Kyung	Dae Su (youth)
Ahn Yeok Suk	Woo Jin (youth)
Kim Su Hyeon	chief of staff
Lee Mimi	dental nurse
Park Jae Woong	Park (Cheol Woong's henchman)
Lee Hong Pyo	Park (Cheol Woong's henchman)
Choi Jae Sup	2003 guard

Table 4.6 Old Boy's background 2 (Cast and Role)

Synopsis

Old boy is a film about the vengeance of a man, *Dae Su*, who is arrested because of a false accusation. He spends 15 years in prison and upon release meets a girl who leads him to meet *Woo Jin* who was the person who falsely accused him thus causing his long imprisonment. *Dae Su* meets the girl *Mi Do*, not by chance, but as a result of *Woo Jin's* plan. *Dae Su* and *Mi Do* not only meet but also fall in love with each other. Actually, in reality *Mi Do* is *Dae Su's* daughter but *Dae Su* does not discover this until he goes to *Woo Jin's* penthouse and sees photos of *Mi Do* in childhood, adolescence and in various pictures with *Dae Su*. However, *Dae Su* does

not tell *Mi Do* that she is his daughter because his tongue had been cut out after talking with *Woo Jin*. In the last scene *Dae Su* is hypnotized while the secret about *Mi Do* remains unrevealed.

4.1.4 Love, So Divine

Korean Name	Shin bu Sueob (신부수업)
Director	Heo In Moo
Writer	Heo In Moo, Yun Eun Kyeong and Park Yeon Sun
Producer	Yoo In Taek
Cinematography	Kim Jae Ho
Release Date	August 5, 2004
Run time	110 min
Language	Korean
Country	South Korea

Table 4.7 Love, So Divine's background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Kwon Sang Woo	Kim Gyu Shik (exemplary Catholic theological student)
Ha Ji Won	Yang Bong Hee (the woman Gyu Shik loves)
Kim In Kwon	Shin Seon Dal (A Catholic theological student)
Kim In Mun	Father Nam
Kim Seon Hwa	Sister Kim
Jeon Hye Jin	Sesame
Choi Hwan Jun	Jin Ho
Park Cheol Min	Innkeeper
Lee Yong Lee	Great grandmother
Jin Lee Han	Seminary Student 7
Kong Ho Suk	Bishop
Kim Ji Na	Toddler 7
Kim Hee Su	Toddler
Park Hyo Jun	Waiter
Oh Dae Hwan	seminary student 6
Jo Jae Hyeon	cathedral construction worker (cameo)

Lee Sun Kyun	man in romantic couple (cameo)
Kim Hye Na	woman in romantic couple (cameo)

Table 4.8 Love, So Divine's background 2 (Cast and Role)

Synopsis

This film is about an exemplary Catholic theological student who intends to become a priest. Unfortunately, he is punished for committing a mistake while helping in the Catholic mass. He is sent to the local Catholic Church with his friend where he meets a woman whom he teaches to be a Catholic. Through this relationship they gradually fall in love with each other. Since Catholic priests are not allowed to marry, he has to decide between his calling to become a priest or his love for the woman. In the end, he chooses the woman and remains a layman.

4.1.5 Sympathy for Lady Vengeance

Korean Name	Chin jeol han geum ja ssi (친절한금자씨)
Director	Park Chan Wook
Writer	Park Chan Wook, Jeong Seo Gyeong
Producer	Cho Young Wuk, Lee Chun Yeong and Lee Tae Hun
Cinematography	Jeong Jeong Hun
Release Date	July 29, 2005
Run time	112 minutes
Language	Korean, English, Japanese
Country	South Korea

Table 4.9 Sympathy for Lady Vengeance's background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Lee Yong Ae	Lee Geum Ja
Choi Min Sik	Mr. Baek
Kim Shi Hoo	Geun Shik
Kwon Yea Young	Jenny (Geum Ja's daughter)

Tony Barry	Step Father, Australian
Anne Cordiner	Step Mother, Australian
Go Su Hee	Ma Nyeo
Kang Hye Jeong	TV announcer
Kim Bu Seon	Woo So Young
Kim Byeong Ok	Preacher
Lee Dae Yeon	Prison head
Lee Seung Shin	Park Yi Jeong
Lim Su Gyeong	A prison officer
Nam Il Woo	Detective Choi
Oh Dal Su	Mr.Chang
Oh Kwang Rok	Se Hyun's Father
Ra Mi Ran	Oh Su Hee
Ryoo Seung Wan	A passerby
Seo Yeong Ju	Kim Yang Hee
Shin Ha Kyun	A hired assassin 2
Song Kang Ho	A hired assassin 1
Yu Jin seo	A prisoner

Table 4.10 Sympathy for Lady Vengeance's background 2 (Cast and Role)

Synopsis

This film is about a woman *Geum Ja*, imprisoned for 13 years for kidnapping a child and murdering him. She has a male accomplice in this crime though the man is not arrested. Thus, she plans her revenge upon him. She meets with the child's parents in order to show them the video that is the record of the man's actions against their child. She then asks them how to take revenge. Eventually, the man is attacked by the child's parents. In another side of her life, *Geum Ja* meets her daughter *Jenny* who she was separated from since she was arrested. Jenny eventually accepts her as her mother.

4.1.6 Secret Sunshine

Korean Name	Mil yang (밀양)
Director	Lee Chang Dong
Writer	Lee Chang Dong

Producer	Lee Chang Dong
Cinematography	Cho Yong Kyu
Release Date	May 23, 2007
Run time	142 min.
Language	Korean
Country	South Korea

Table 4.11 Secret Sunshine's background 1 (Korean name, Director, Assistant Director, Writers, Producer, Cinematography, Release Date, Run time, Language, and Country)

Cast	Role
Jeon Do Youn	Shin Ae (woman whose son is kidnapped and killed)
Song Kang Ho	Jong Chan
Jo Young Jin	Park Do Seop (Kidnapper)
Kim Young Jae	Min Ki
Seon Jeong Yeop	Jun (Shin Ae's son)
Song Mi Rim	Jung A (Do Seop's daughter)
Kim Mi Hyang	Kim (Pharmacist who persuades Shin Ae to believe in God)
Kim Mi Kyung	Dress shop owner
Oh Man Seok	Pastor
Ko Seo Hee	Bank Clerk
Park Myeong Sin	Female missionary
Lee Sung Min	Chef
Kim HyeJi	Coffee shop delivery girl
Lee Dong Yong	Taxi driver
Kim Jong Soo	New president
Yum Hye Ran	Family in-law
Baeklk Nam	Family in-law
Ko In Beom	detective
Kim Min Jae	Outdoor prayer volunteer
Jang Hye Jin	Park Myung Suk

Table 4.12 Secret Sunshine's background 2 (Cast and Role)

Synopsis

This film is about a woman *Shin-Ae*, who suffers from the passing away of her husband and her son. The woman moves to the town *Mil yang* with her son because she wants to fulfill her dead husband's dream that he will come back to his hometown *Mil yang*. Unfortunately, her son is kidnapped and killed. Shin-Ae comes to believe in God. This helps relieve her suffering and seems to bring her joy in God. She follows God's commandment to forgive one's enemy. So, she proceeds to the jail in order to forgive the murderer of her son. However, this causes her great suffering and she cannot forgive him. Eventually, she finds that such an act of forgiveness must be accomplished by herself without help from God.

4.2 Christian Identity in South Korean films

This section will look at Christian Ethics, Values, Beliefs, Practices, and Symbolism as represented in South Korean films.

4.2.1 Christian Ethics

Christian ethics refers to principles that dictate what Christians must and must not do. They are enshrined in the Ten Commandments. These principles refer to being honest to God, worshipping God correctly, honoring God, not working on the Sabbath, worshipping God on the Sabbath, honoring one's parents, prohibition against killing, adultery, theft, bearing false witness, and coveting others' possessions.

However, the Christian morals portrayed in the films in this study do not include honesty to God, the prohibition of stealing and bearing false witness.

4.2.1.1 Worshipping God correctly and honoring God

These rules are portrayed in the 3 films, *Secret Sunshine*, *The Soul Guardians*, and *Love, So Divine*.

To worship God correctly means to worship God with sincere hope. The scene in which suffering believers pray to God at church in the film *Secret Sunshine* expresses this principle.



Figure 4.1 *Secret Sunshine: Church worship*

Honoring God is a way of showing one respects God. Honoring God is portrayed in the films *Soul Guardian*, *Love, So Divine* and *Secret Sunshine*. In the film *Soul Guardians*, Father Park comes into the church, kneels on the floor and presses his hands together in prayer before the cross. In the same way, the theological student in *Love, So Divine*, prays before proceeding to clean the church. However, honoring God is portrayed differently in *Secret Sunshine*. In this film, *Shin-Ae* honors God by giving testimony to others that God released her from her pain. In other words, she honors God via public testimony of His grace.

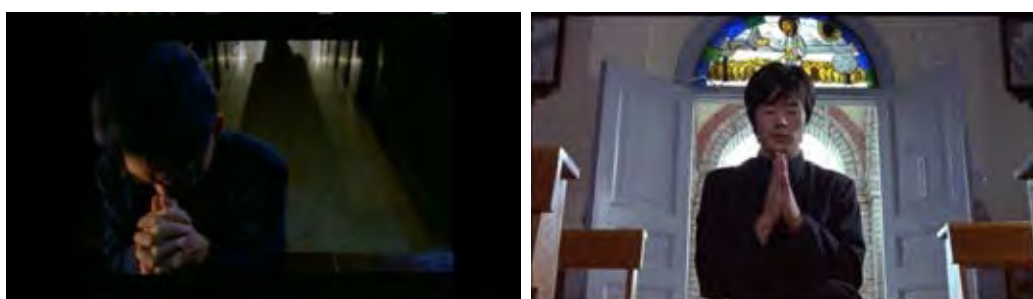


Figure 4.2 *The Soul Guardians and Love, So Divine: Honoring God by praying to Him*



Figure 4.3 *Secret Sunshine: Honoring God by giving testimony*

4.2.1.2 Worshipping God and abstaining from work on the Sabbath

According to the Old Testament, God commanded his people to rest and not work on the seventh day of the week which was called the *Sabbath*. Nowadays, the Sabbath is not only a day off for Christians but also the day for worship. The film *Secret Sunshine* portrays this phenomenon in the scene in which people sing hymns of worship in Church on Sunday.



Figure 4.4 *Secret Sunshine: resting on the Sabbath*

4.2.1.3 Honoring our parents

We honor our parents by obeying and not cursing them. There are scenes in *Secret Sunshine* in which children thus honor their parents. For example, *Jun* walks in the manner that his mother instructs him, and a girl greets *Shin Ae* after her father tells her to.

4.2.1.4 Prohibition against killing

Most South Korean films portray the sin of murder either in the form of killing others or oneself by committing suicide. It can be noticed that these films portray this ethic in binary opposition. The commandment states, "don't kill people",

but the films portray the killing of others or oneself. This commandment is portrayed in the films *Sympathy for Lady Vengeance*, *Secret Sunshine*, *The Soul Guardians*, *Untold Scandal*, and *Old Boy*.

4.2.1.4.1 Killing

Killing is depicted in the films *Sympathy for Lady Vengeance* and *Secret Sunshine* when children are killed for the purpose of obtaining money from their parents. Thus, in the film *Sympathy for Lady Vengeance*, *Geum Ja* re-enacts how she killed a child. Meanwhile, killing is portrayed via narration in the film *Secret Sunshine* in which *Shin Ae's* son is murdered and his body left in a river. Moreover, the murder of an artist in *Untold Scandal* and killing a man in *Sympathy for Lady Vengeance* are examples of killing for vengeance.

4.2.1.4.2 Killing oneself: Suicide

Committing suicide is clearly portrayed in the films *The Soul Guardian* and *Old Boy*. In the film *The Soul Guardian*, cult believers commit mass suicide. Meanwhile, *Woo Jin* in the film *Old Boy* commits suicide by shooting himself after he takes vengeance on *Dae Su*.

4.2.1.5 Prohibition against adultery

The prohibition on adultery is portrayed in South Korean film in opposition i.e. they portray adultery. Committing adultery is portrayed in the film *Secret Sunshine*.

Committing adultery is portrayed in the film *Secret Sunshine* through scenes in which a man and a woman have sexual intercourse. In the film, *Shin Ae* commits adultery with her neighbor's husband in a yard after she tries to interrupt a group of people outside praying.

4.2.2 Christian Values in South Korean films

Christian values are embodied in Jesus' instructions as written in scripture. According to Wikipedia (2012), Christian values refer to (1) Love of God (2) Fidelity in marriage (3) Renunciation of worldly goods (4) Renunciation of violence (5) Forgiveness of Sin and (6) Unconditional Love.

4.2.2.1 Love of God

There are many expressions of Love in the Bible, but there are two main expressions of love of God by (1) Loving your neighbor as you love yourself and (2) Loving your enemy.

4.2.2.1.1 Love your neighbor as you love yourself

This form of love is portrayed in all the films under investigation in this study. Characters express love by helping people, for example, in the film *The Soul Guardians*, *Father Park* and *Hyun Am* protect *Seung Hie* from Satan. They do this through the power of their own beliefs and faith. *Father Park* believes in God and uses the crucifix to chase Satan away. Meanwhile, *Hyun Am* believes in spirituality as he uses a knife haunted by a spirit fighting Satan. Moreover, helping the sick is portrayed in the films *Untold Scandal*, *Old Boy* and *Sympathy for Lady Vengeance*. In *Untold Scandal*, *Lady Sue* pats the body of a patient dry. In the film *Old Boy*, *Mi Do* puts a bandage on *Dae Su*'s wound. Similarly, in *Sympathy for Lady Vengeance*, *Geum Ja* helps feed a patient in a hospital. The three men *Gyu Sik*, *Seon Dal*, and *Father Nam* in *Love, So Divine* put up street lamps for the inhabitants of a village. Moreover, love of one's neighbor is expressed through mutual aid. For example, in *Old Boy*, *Mi Do* helps *Dae Su* find a restaurant which sells dumplings like those he had in jail.



Figure 4.5 *Untold Scandal*: caring for the sick

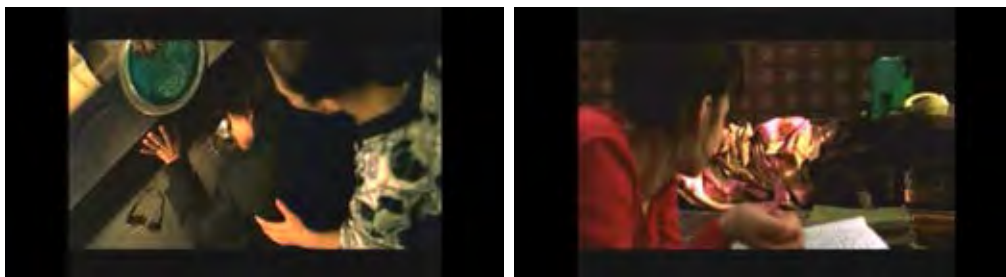


Figure 4.6 *Old Boy: caring for the sick*



Figure 4.7 *Sympathy for Lady Vengeance: caring for the sick*



Figure 4.8 *Love, So Divine: putting up lamps in a village*

4.2.2.1.2 Love your enemy

This expression of love is portrayed in the film *Secret Sunshine* directly when *Shin Ae* decides to meet the kidnapper of her son intending to give him a flower. She brings the flower to the jail, meets the kidnapper and talks to him. However, she does not give the flower to him as she had intended. Nonetheless, her intention to forgive him for the pain he has caused her demonstrates love of one's enemy. This also receives expression in the form of contravention in *Old Boy* and *Sympathy for Lady Vengeance* where characters *Woo Jin* in *Old Boy* takes revenge on *Dae Su* in the belief that *Dae Su* caused his sister to commit suicide over a rumor of her pregnancy. *Dae Su* falls in love and commits incest with his daughter *Mi Do* because he is

hypnotized by *Woo Jin*. In the same way, in *Sympathy for Lady Vengeance*, *Geum Ja* takes revenge on *Mr. Baek* for imprisoning her by having the victim's parents stab *Baek* while he is bound to a chair.

4.2.2.2 Fidelity in marriage

The saying "... what God has joined together, let man not separate" (Mark 10:9) expresses the notion that a person who gets married should not be unfaithful to his/her spouse. This value is portrayed in *Secret Sunshine* in the form of binary opposition. In the film, the pharmacist's husband is unfaithful when he commits adultery with *Shin Ae* which happens when she tries to disrupt a group praying.

4.2.2.3 Renunciation of violence

In this case, violence includes physical fighting, vengeance and killing. As with fidelity in marriage, this value is portrayed in South Korean film in the form of binary opposition. Fighting is portrayed in three films, *The Soul Guardians*, *Untold Scandal*, and *Old Boy*. Fighting Satan is portrayed in the *The Soul Guardians* where *Hyun Am* tries to defeat Satan who possesses *Father Park's* body. In the film *Untold Scandal*, a man stabs the artist out of anger. Fighting gangsters is likewise portrayed in *Old Boy*. Here, *Dae Su* battles a group of gangsters after he harms a man who helps *Woo Jin*.

Vengeance is portrayed in two films, *Old Boy* and *Sympathy for Lady Vengeance* where it is in opposition to the value of renunciation of violence. In *Old Boy*, *Woo Jin* takes revenge on *Dae Su* by hypnotizing him which leads *Dae Su* to commit incest with his own daughter. Meanwhile, *Geum Ja* plans to take vengeance on the man who caused her imprisonment. Consequently, the man is murdered by the victim's parents. Additionally, killing the child in *Secret Sunshine* also opposes the renunciation of violence. However, violence is renounced in the scene in which *Shin Ae* decides to forgive the kidnapper of her son.

4.2.2.4 Forgiveness of sin

Forgiveness of sin comes from Jesus' instruction to "Forgive us our debts, as we also forgive our debtors." (Matthew 6:12). This signifies that we should forgive

other people as God has forgiven us. Forgiveness may originate from God or other people. Such forgiveness from God is portrayed in *Untold Scandal* and *Love, So Divine*. In *Untold Scandal*, forgiveness of sin is portrayed connotatively i.e. the red scarf and the white snow in the scene where Lady Sue dies are symbols referring to Jesus' redemption (Jesus' blood purifies human sin). Thus, the import here is that Jesus forgives her for her adultery. Meanwhile, *Gyu Sik* confesses his sin to *Father Nam* in order to receive forgiveness. Human forgiveness, on the other hand, is exemplified by *Geum Ja* in the film *Sympathy for Lady Vengeance* who asks the parents of the murdered child for forgiveness. Likewise, the kidnapper *Do Seop* is forgiven by *Shin Ae* in the film *Secret Sunshine*.

4.2.2.5 Unconditional love

Unconditional love refers to the expression of love to everyone whether they be enemies or not. According to scripture, Jesus taught us to love our neighbor as we love ourselves and in Matthew 5:44, it is stated, "But I tell you: Love your enemies and pray for those who persecute you" (NIV Korean-English Study Bible, 2010). *Father Park* in the film *The Soul Guardians* expresses his unconditional love to his neighbors when he opens his heart and creates a relationship with non-Catholics like *Hyun Am* and *Jun Ho*, and he does not blame them though they believe in other religions. Meanwhile, *Shin Ae* in the film *Secret Sunshine*, expresses her unconditional love to an enemy by forgiving the kidnapper who killed her son.

4.2.3 Christian Beliefs in South Korean films

Among the Christian beliefs portrayed in the films are belief in God, the value of prayer, original sin, atonement or salvation, predestination, Sacraments, hell, and good works.

4.2.3.1 Belief in God

In Christianity, God created the world. The Christian God has many qualities such as goodness, being all loving, all merciful, compassion, patience, holiness, peacefulness, righteousness, and even jealousy. In addition, God hates all sin.

Christians can know his qualities through reading the scriptures and through personal experience with Him.

All of the films in this study depict belief in God. For example, *Father Park* in the film *The Soul Guardians*, expresses his belief when speaking to God. His words show that he believes that God has created this world¹ Similarly, *Dae Su* and *Mi Do* in *Old Boy*, express their belief in their prayers before *Dae Su* goes to meet *Woo Jin* who seeks revenge on him. Moreover, confession of sin as seen in *Love, So Divine*, is a form of belief in God's mercy. The theological student *Gyu Sik* confesses to God through father Nam after he saw *Bong Hee* in a swimming suit lie down near the church. Furthermore, *Shin Ae* in *Secret Sunshine* expresses her belief through her testimony after she comes to believe in God. As she says "...I've been feeling an agonizing pressure on my heart. Now it has gone! I have gained peace. I now truly believe that whatever happens has come to pass by God's will."²

Additionally, *Gyu Sik* expresses his belief in God through Latin ecclesiastical terms for instance, *Deo Gratias*, which means thanks be to God. In a different manner, characters in scenes of the films *Secret Sunshine* and *Sympathy for Lady Vengeance* express their belief in God through prayer. Finally, belief in God is depicted through the rite of the mass as can be seen in *Untold Scandal*.

4.2.3.2 Belief in prayer

As mentioned, prayer "is a practice synonymous with belief and trust in God." (Sinchai, 2007: 65) Believers can express their hope in God through prayer. There are various forms of prayer many of which are portrayed in the films under study. As examples, the films *The Soul Guardians*, *Sympathy for Lady Vengeance* and *Love, So Divine* all demonstrate personal prayer. Moreover, *Love, So Divine* also portrays prayer with humility when *Kyu Sik* thanks God for a piece of biscuit he has received from *Bong Hee*. However, the films *Untold Scandal*, *Secret Sunshine* and *Old Boy*

¹ 수님께서는 세상을 만들

² 그렇게이 가슴이누가손으로막짓누르는것처럼많이아팠는데요...이젠안아파요. 평화를얻었어요. 이젠정말저한테일어나는모든일들이하나님의뜻가운데서이뤄진다는것을분명히믿게됐어요.

show praying with other people. Some characters pray with the hope that God will help them, while some pray in thankfulness to God.

4.2.3.3 Belief in human sin

In Christianity, sin is said to have been committed when people disobey God's commandments. People are sinners from two reasons: (1) all people are sinners from the sinful act of the first human couple who disobeyed God's word; and (2) they are sinners because of their own sinful acts. All of the films in question portray sin occurring from characters' actions. For just one example, killing which opposes God's injunction against killing is portrayed by the kidnappers in the films *Sympathy for Lady Vengeance* and *Secret Sunshine*.

4.2.3.4 Belief in atonement

Atonement or salvation through Christ refers to the redemption for human sins brought about by the sacrifice of Christ's death. Atonement is portrayed in the films through various forms of Christian symbolism in context. For example, crucifixes, which are used in the films *The Soul Guardians* and *Love, So Divine*, represent this belief. Specifically, *Father Park*, in the *The Soul Guardians*, uses the crucifix to chase the evil spirit out of Jun Ho's body which metaphorically represents Jesus' redemption of Jun Ho's sins. Likewise, the crucifix in the Catholic mass recalls to the participants the atonement of Christ. Moreover, the salvation of Christ is portrayed symbolically through the redness of Lady Sue's scarf which represents Christ's blood and the whiteness of the snow refers to the purity of Christ in the scene in which *Lady Sue* dies under the snow in *Untold Scandal*. The death of *Lady Sue* can also be interpreted to mean the death of Christ in redemption of the sin of the artist, the women, and herself who committed adultery. Metaphorically, *Geum Ja*, in *Sympathy for Lady Vengeance*, is also redeemed by touching white cake with her face.

4.2.3.5 Belief in predestination

According to Collins Cobuild Dictionary (2003), people who believe in predestination "believe that people have no control over events because they have already been decided by God or fate." In Catholicism, predestination is "related to

God's foreknowledge"(Walton, 2012:online) meanwhile for Protestants predestination is "related to God's decree" (Walton: online). Thus, both Catholics and Protestants believe that circumstances which they find themselves in are not accidental events. Predestination is portrayed in the Catholic film *Love, So Divine* and Protestant film *Secret Sunshine*. In *Love, So Divine*, *Gyu Sik* is sent to serve in the local church. At the same time, *Bong Hee* returns from abroad to rejoin her boyfriend. Unfortunately, her boyfriend breaks her heart, so she decides to go abroad again. But in order to do this, she needs money which she asks for from *Father Nam* who refuses to help. Thus, she tries to make money by working in the Church. Consequently, *Gyu Sik* and her meet and spend time together. Meanwhile, *Shin Ae* grieves over the death of her son. While walking out of an office filled with grief, she finds a church which have prayer meeting.

4.2.3.6 Belief in the sacraments

According to the Longdo dictionary (n.d.), a sacrament is "a formal religious ceremony conferring a specific grace on those who receive it". The ceremony can be a marriage, communion, and baptism. As mentioned, Catholics "convey grace by their operation (receive grace by their practice)" while protestant believers receive grace with faith. Therefore, *Bong Hee* in the Catholic film *Love, So Divine*, receives God's grace in the form of redemption through the rite of baptism performed by the Catholic theological student *Gyu Sik*. On the other hand *Shin Ae* in *Secret Sunshine*, receives God's grace through her faith whether in terms of redemption or in terms of the happiness she experiences.

4.2.3.7 Belief in hell

As portrayed in all the films in question in this study, hell is more than a physical place as it includes "the pain, frustration, and emptiness of life without God"(Robinson, 2010: online) according to Catholic understanding(). The three films *Untold Scandal*, *Secret Sunshine*, and *Love, So Divine* portray characters' pain resulting from the actions of others. For example, in *Untold Scandal*, the artist *Jo Won* suffers physically because he is stabbed, and *Shin Ae* in the film *Secret Sunshine* experiences the pain of grief when her son is killed. However, a few films such as

Untold Scandal and *Love, So Divine* portray frustration. For example, the characters *Lady Sue* in *Untold Scandal* and *Bong Hee* in *Love, So Divine* are frustrated by a broken heart. In addition, the emptiness of life without God is depicted in *Secret Sunshine* where examples are seen in the scenes where *Shin-Ae* expresses disbelief in God.

4.2.3.8 Belief in good works

According to Catholicism, good works convey grace. In the same way, *Gyu Sik* and his friend, who are sent to work at the local church and perform their duties well in *Love, So Divine*, thereby gain the opportunity to be ordained.

4.2.4 Christian Practices in South Korean films

In this study, Christian practices will be divided into 9 parts including practices relating to God, to Christians, to sinners, to believers of other religions, the priesthood, selection of clergy, forgiveness of sin, prayer, and veneration of statues.

4.2.4.1 Practices relating to God

Practices relating to God follow the first commandment which states “You shall have no other gods before me”(Exodus 20:3, 2010:112) These practices can be divided into 4 categories as follows:

- Do not respect other gods. Other gods include everything created by human beings including superstition and spirits.
- Obey God’s commandments
- Mention God’s name with respect; do not insult God, and be responsible for what you promise to God.
- Do not accuse God

The second of these practices is present in all of the films in this study, usually represented by its binary opposite. For example, God commands people to not kill, but the characters in the films *The Soul Guardians*, *Old boy*, *Untold Scandal*,

Sympathy for Lady Vengeance, and *Secret Sunshine* do kill. For example, the followers of the mass cult in *The Soul Guardians* commit suicide as portrayed in the first scene. Similarly, *Woo Jin* shoots himself in the elevator after he has taken revenge on *Dae Su*. Moreover, murder is portrayed in the last three films as for instance, in the film *Untold Scandal*, where a man ambushes and kills the artist. In *Sympathy for Lady Vengeance*, *Geum Ja* and the parent's of the victim kill *Mr. Baek* at the end of the film. In *Secret Sunshine*, a man kills *Shin Ae's* son and leaves him in the river. In addition, the image of adultery in the films contravenes the commandment not to commit adultery. For example, *Shin-Ae* in *Secret Sunshine*, commits adultery with her neighbor's husband after she tried to disrupt people praying outdoors and the artist *Jo Won* commits adultery with many women including a Catholic widow *Lady Sue*. Also, examples contrary to the first and fourth practice relating to God can be seen in *The soul Guardians*. Fighting with Satan and chasing bad spirits from the body of *Father Park* can be explained in that he does not respects other spirits. On the other hand, the fourth practice is portrayed in the film as its binary opposite when *Father Park* accuses God of having created Satan. In addition, the first injunction not to worship false gods is also portrayed in the film *Love, So Divine* as its binary opposite in the scene where *Seon Dal* reads the fortunetellers in a newspaper. This is clearly forbidden as scripture states "The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so." (Deuteronomy 18:14).

4.2.4.2 Practices relating to Christians

"Love one another"(Sinclair, 2008:157) is the main practice expected of Christians. Love can be expressed in various ways. For example, helping others is one such expression of love which is portrayed in all of the films in the study. However, practicing forgiveness is portrayed in only one film, *Secret Sunshine*, where it is depicted in the scene where *Shin Ae* goes to the jail to forgive the kidnapper and murderer of her son.

4.2.4.3 Practices relating to Sinners

Christians should love sinners and help them to repent. The image of forgiveness of the kidnapper and killer of *Shin Ae's* son in *Secret Sunshine* portrays not only love among Christians but also loving sinners. Moreover, in the first scene of *Sympathy for Lady Vengeance*, by giving white tofu to a sinner *Geum Ja* is the image of a Christian helping a sinner to repent.

4.2.4.4 Practices relating to believers of other religions

According to Sinchai (2008), Christians should love and refrain from insulting believers of other religions. Moreover, the evangelist should allow the freedom to non-believers to accept God. *Father Park* in *The Soul Guardians* does not insult the religions that the boy *Jun Ho* and the man *Hyun Am* believe in. In the same way, Catholic believers and Confucian believers in the film *Untold Scandal* can live peacefully in the same society. Moreover, *Bong Hee* in *Love, So Divine* and *Shin Ae* in *Secret Sunshine* are willing to be converted to Christianity.

4.2.4.5 Forgiveness of sin

Forgiveness of sin is portrayed in the films under study both directly and metaphorically. Both *Gyu Sik* in *Love, So Divine* and *Geum Ja* in *Sympathy for Lady Vengeance* ask for forgiveness directly from other people. *Gyu Sik* confesses his sins to *Father Nam* in order to receive forgiveness from God, while *Geum Ja* asks her victim's parents for forgiveness, and receives forgiveness from the parents who send her to the hospital. Metaphorically, *Geum Ja* is forgiven by a pastor who gives her white tofu which "represents starting a new life and not reverting to old ways" (Drama Rok, 2010: online). He gives *Geum Ja* the opportunity to begin a new life filled with goodness. According to Drama Rok (2010: online), "giving tofu is symbolic because of its colour – white, symbolizes purity. Secondly, it's made from soy beans which can't be changed back into beans once they have been made into tofu. So this represents starting a new life and not reverting back to old ways." In the same way, the whiteness of snow and redness of the scarf in *Untold scandal* symbolize redemption of Christ for the sins of the artist *Jo won*, and for *Lady Sue*, the redemption takes the form of forgiveness of sin.

4.2.4.6 Prayer

In Catholicism, believers may pray to God, Jesus, Mary, or another saint. However, Protestants only pray directly to God. In most of the films under study, prayer is personal prayer but may be engaged in with other people. Personal prayer is portrayed in *The Soul Guardians*, *Sympathy for Lady Vengeance* and *Love, So Divine*. In the first two films, characters pray silently before Christian symbols such as the Eucharist Candle and the Crucifix. These symbols let us know that the characters are praying to God and Jesus. In the film *Love, So Divine*, it is clear that *Gyu Sik* prays to God as he says “*deo gratias*” which means thanks be to God in Latin. He prays alone to thank God for the piece of biscuit received from *Bong Hee*. Moreover, people are portrayed in the film *Secret Sunshine* in paired and group prayer. *Dae Su* prays with *Mi do* in *Old Boy*, and it can be also assumed that the groups of believers in *Secret Sunshine* are praying to God because they are Protestants. It can also be seen in these films that prayer can be practiced both in and out of church.

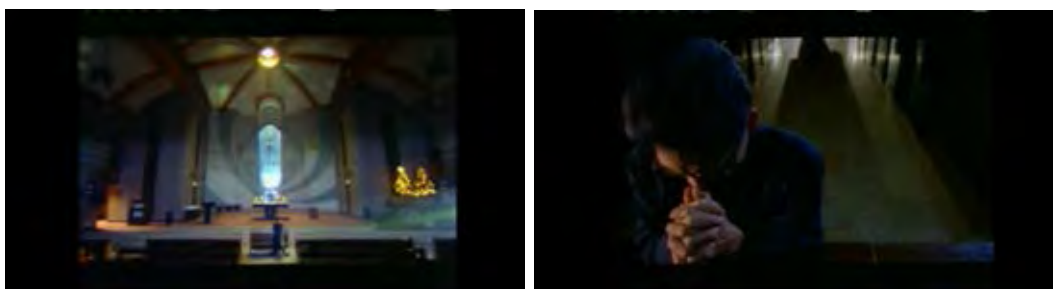


Figure 4.9 *The Soul Guardians*: personal prayer in church



Figure 4.10 *Sympathy for Lady Vengeance*: personal prayer outside church



Figure 4.11 *Love, So Divine*: personal prayer outside church



Figure 4.12 *Old Boy*: paired prayer outside church

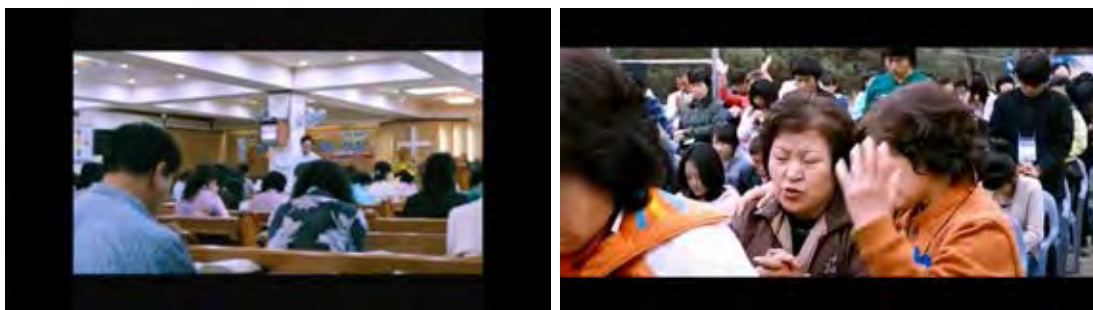


Figure 4.13 *Secret Sunshine*: prayer inside and outside church

4.2.4.7 Veneration of Statues

As mentioned, “Statues and images of Jesus, Mary and of individual saints are commonly found in Catholic sacred spaces. However, believers are expected to venerate the persons represented by the statues, not the statues themselves” (Robinson, 2010: online). In the films under study, statues of Mary are found in church as in *Love, So Divine*, and also in homes as in *The Soul Guardian*. In another instance, the image of Mary is use for a school webpage in *Old Boy*. However, the characters

do not venerate them. It appears that these statues and images are used to convey the context of Catholicism to the audience as part of the narrative.

4.2.5 Christian Symbolism in South Korean films

As mentioned, “Christian symbolism is a kind of artistic representation, an outward expression, or object that has shades of various, often hidden meanings.” (Nun, n.d.: 1). Elements of Christian symbolism in South Korean films include radiance, colors and objects. Their meanings and significance are variously related to the themes of the films.

4.2.5.1 Radiance

The kinds of radiance found in our 6 films are the halo or nimbus. The halo or nimbus is the light around the heads of a “divine or sacred personage to identify their great dignity.” (Ferguson, 1958: 89). The halo or nimbus can be in the form of a circle, square or triangle. Such radiance is portrayed as a circular halo around the head of *Geum Ja* in the film *Sympathy for Lady Vengeance*. The halo appears when she prays in jail and reflects her goodness to the other imprisoned women.

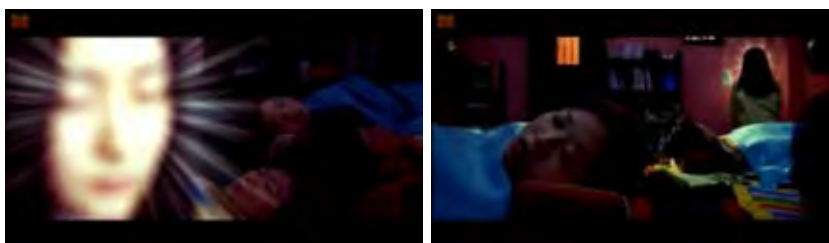


Figure 4.14 *Sympathy for Lady Vengeance: Radiant Halo or Nimbus around Geum Ja's head*

4.2.5.2 Colors

The colors having symbolic meaning used in the films are black, blue, brown, gold/yellow, gray, green, purple, red, and white. These colors have symbolic meanings in Christianity which are related to the characters in the films.

4.2.5.2.1 Black

Black, which refers to mourning, death and sin, appear in many instances in these films. The clothes of characters in mourning are black. In *Old boy*, the laid off worker crying at the deck of a building, appears in a scene wearing a black suit. He eventually decides to commit suicide. In a similar reference to mourning in *Sympathy for Lady Vengeance*, *Geum Ja* wears black to communicate to the audience her regret for something she did to a child. This occurs in the scene where *Geum Ja* beseeches the child's parents for forgiveness. Moreover, the black clothes worn by the characters in *Secret Sunshine* when they attend Jun's funeral directly communicate that they are mourning for their deceased boy. In other instances, black also represents death. This is portrayed in the black clothes worn by the dead cult believers in *The Soul Guardians*. Additionally, the black outfits of *Father Park* in *The Soul Guardian* and the theological Students in *Love, So Divine* refer to sin. According to the Denton primitive Baptist church (n.d.: online), "There is a very strong association between the color black or darkness and the subject of sin in the scriptures". So, black symbolizing sin reminds them of the grace of God who sent his son to die for their sins.

4.2.5.2.2 Blue

Blue is representative of heaven, love of heaven, and truth. The color is portrayed in the films *Secret Sunshine* and *Sympathy for Lady Vengeance*. Blue is firstly the color of the sky in the two films as we see in the first scene of *Secret Sunshine*. If we consider the blue sky together with the film's narration, the blue sky leads *Shin Ae* to know the heavenly love of God, and it influences her to show love to the kidnapper who killed her beloved son. This occurs when she goes to the jail in order to meet the kidnapper and forgive him. On the other hand, the blue sky that *Jenny* in *Sympathy for Lady Vengeance* looks at may represents the place that God writes his message to Jenny that she has a mother.



Figure 4.15 *Secret Sunshine*: blue sky in first scene

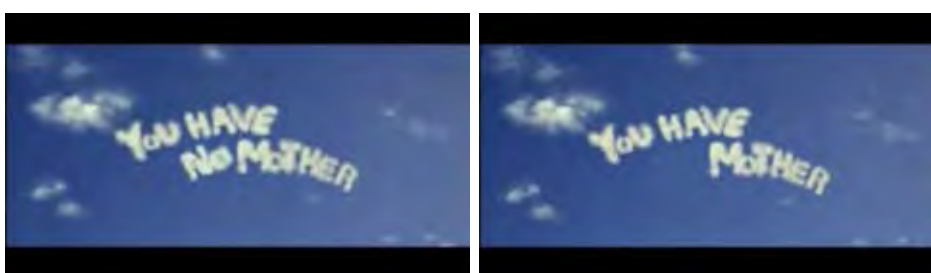


Figure 4.16 *Sympathy for Lady Vengeance*: blue sky with God's words to Jenny

4.2.5.2.3 Brown

Brown represents spiritual death, degradation, and renunciation of the world. Brown is portrayed largely in the films *The Soul Guardians*, *Secret Sunshine*, *Love, So Divine*, and *Sympathy for Lady Vengeance*. It is the color of things in the church such as benches, the door and the altar which are portrayed in the scenes where Christians enter the church to pray or attend the mass. Thus, here, brown represents renunciation of the world. It reminds these church-goers that they are not of the world, as written in scripture wherein "They are not of the world, even as I am not of it." (John 17:16). In contrast, Christians belong to God through Christ as written "and you are of Christ, and Christ is of God" (1 Corinthians 3:23).

4.2.5.2.4 Gold

Gold represents the presence of God. Gold is the color of many objects used in the rite of the mass as depicted in *Love, So Divine*. It is also the color of the small bell in the church in *Sympathy for Lady Vengeance*. So, gold is the symbol of the presence of God in churches.

4.2.5.2.5 Gray

Gray represents mourning and humility. Here, the meaning of mourning is seen in the color of overcoat worn by the mourning *Shin Ae* in *Secret Sunshine*. In the scene where *Shin Ae* sits on a church pew and cries, she is wearing a gray overcoat. However, gray can also mean humility as when it is the color of a nun's habit. Nuns wear this color to demonstrate their humility which is the appropriate attitude of nuns who have a leading role in the religious community. Thibodeaux (2013) writes that "Nuns play a leading role in the spiritual life of the public, often doing important social work with a selfless and humble attitude." Nuns in the gray uniforms are portrayed in the films *Old Boy* and *Love, So Divine*. *Old Boy* depicts the important role of nuns in the scene where a nun orders *Dae Su* to stop smoking in the school. The film also reflects the nun's humility as displayed in the arrangement of the nun and Mary photos. The image of Mary appears before the image of a nun in the school website. This seems to communicate to the audience that worshipping Mary represents humility in the nun. Meanwhile, the film *Love, So Divine* portrays the leading role and humility of the nun in the scene in which she is taking care of children while they are getting in the van. Out of humility, she helps *Bong Hee* give something to the children while they are doing their activity.



Figure 4.17 *Secret Sunshine*: sad *Shin Ae* in gray overcoat



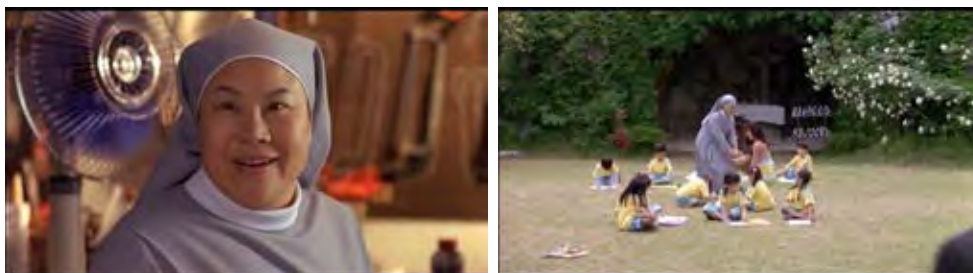


Figure 4.18 *Old Boy and Love, So Divine: Nun in Gray uniform*

4.2.5.2.6 Green

The color green represents the triumph of spring over winter, or of life over death. Life over death also signifies life over sin as “the wages of sin is death...” (Romans 6:23). So green can signify the triumph of life over sin as depicted in the context of the films *Love, So Divine* and *The Soul Guardians*. In *Love, So Divine*, for example, in the scene where *Gyu Sik* enters a church to pray, the camera focuses on the door through which she enters which is decorated with green mosaics. The green mosaics remind *Gyu Sik* of the triumph of life over death, Christ’s resurrection. Meanwhile, the image of *Seung Hie* in a green sweater in the film *The Soul Guardians* communicates to the audience that she refuses to kill *Father Park* in the last scene thus showing her triumph over sin.

4.2.5.2.7 Purple

In Catholicism purple represents royalty, God, sorrow and penitence. In the films *The Soul Guardians* and *Love, So Divine* for instance, the priest’s stole is purple. So in *The Soul Guardians*, *Father Park*, wearing a purple stole, listens to *Seung Hie*’s mother who tearfully beseeches him to help to her daughter. In this case, purple may also suggest sorrow. Meanwhile, purple as penitence is portrayed through *Father Nam*’s stole in the scene where *Gyu Sik* confesses her sin to God through him.



Figure 4.19 *The Soul Guardians*: Priest's purple stole



Figure 4.20 *Love, So Divine*: Priest's purple stole

4.2.5.2.8 Red

Red can represent both love and hate in these films. In the films examined in this research, red is portrayed as love of Christ. Red also represents Christ's blood which may symbolically be used to purify the lives of several characters to relieve them of their guilt from sin. For instance, in the very last scene of *The Soul Guardians*, *Hyun Am* fights with Satan in *Father Park's* body to protect *Seung Hie*. His blood is like Jesus blood meant to purify *Seung Hie's* original sin (sin received from her dead mother who was a member of the satanic cult). Likewise, the red scarf of the widow *Lady Sue* in *Untold Scandal* represents Jesus' blood which is used for purify her life of the sin of adultery. In a similar fashion, *Dae Su's* long red pants in the scenes in *Old Boy* where he is imprisoned reflect the love of Christ and the purification of his sins. In *Sympathy for Lady Vengeance*, the people who go to the jail to sing Christian songs to welcome *Geum Ja* are dressed in red Santa outfits which symbolize their love for *Geum Ja*.



Figure 4.21 *Untold Scandal*: Lady Sue's red scarf



Figure 4.22 *Sympathy for Lady Vengeance*: People dressed in red Santa outfits outside the jail.

4.2.5.2.9 White

White represents innocence, purity, and the holiness of life. White is portrayed together with black in the films *The Soul Guardians*, *Old Boy*, *Love, So Divine*, and *Sympathy for Lady Vengeance* where the pairing of the two opposites indicates the purity of Christ amid the sins of the characters. The pairing of white and black is portrayed through the priests' clerical outfits in the films *The Soul Guardians* and *Old Boy* and of the theological students in the film *Love, So Divine*. Moreover, white and black are again paired in the clothes of *Geum Ja* and in the color of a white cake she carries in *Sympathy for Lady Vengeance*. In this case, the cake's whiteness represents the purification of *Geum Ja's* life. This realization is portrayed in the scene where *Geum Ja*, dressed in black, bows her head towards the white cake. In a different juxtaposition, white appears together with red in *Untold Scandal* where it can be interpreted as Christ's blood purifying the artist's sin for committing adultery.



Figure 4.23 *The Soul Guardians, Old Boy, and Love, So Divine*: Black and white seen in priests' and theological students' garments

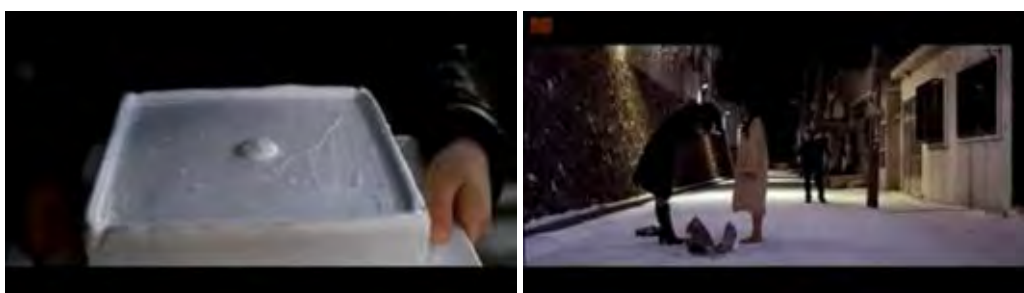


Figure 4.24 *Sympathy for Lady Vengeance*: Geum Ja's white cake and black clothes



Figure 4.25 *"Love, So Divine"*: White snow contrasting Lady Sue's red scarf

4.2.5.3 Objects

4.2.5.3.1 The Cross

In Christianity the cross is the symbol of Christ. It appears in *Secret Sunshine* in the scene in which the pastor prays to God to heal the pain of his parishioners.



Figure 4.26 *Secret Sunshine: The Cross in the church*

4.2.5.3.2 The Crucifix (rood)

In Christianity the crucifix represents Christ on the cross. It is depicted in the *The Soul Guardians* and *Love, So Divine* where it appears in church and is used as a symbol to remind people who enter to the church of the death of Christ. On the other hand, the crucifix is used to chase bad spirits in the film *The Soul Guardians* where *Father Park* holds it near *Jun Ho's* to exorcise the evil spirit from her body.



Figure 4.27 *Love, So Divine and The Soul Guardian: crucifixes in churches*

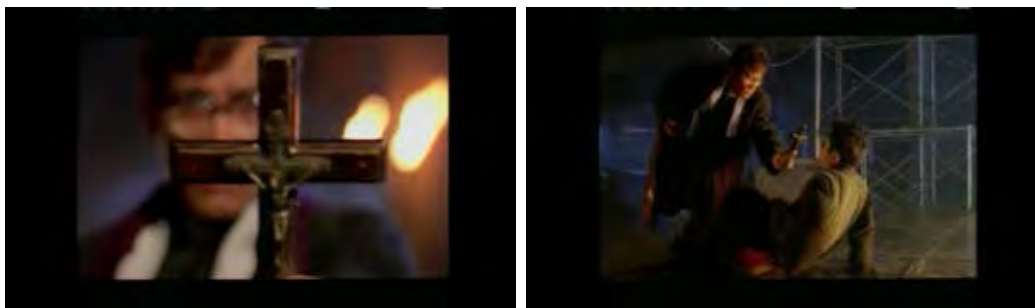


Figure 4.28 *The Soul Guardians: The crucifix as instrument of exorcism*

4.2.5.3.3 The Rosary

The rosary is a way of expressing devotion to the Virgin Mary in Catholicism. It appears in the film *Love, So Divine* where theological student *Gyu Sik* uses it in his evangelical work. He does this when he gives the rosary with a bible to *Bong Hee* to persuade her to believe in God.



Figure 4.29 *Love, So Divine: Rosary as an instrument of evangelical work*

4.2.5.3.4 Candles

Two kinds of candle appear in these films, namely the Eucharist candle and Paschal candle.

4.2.5.3.4.1 Eucharist candles

The Eucharist candles which represent the coming of Christ in communion or during the Catholic mass appear in the films *The Soul Guardians*, *Untold Scandal*, *Love, So Divine* and *Sympathy for Lady Vengeance*. In the first three films, Eucharist candles are an element of the paraphernalia inside churches. In *The Soul Guardians*, the Eucharist candle represents the coming of Christ to the church as shown in the

scene beginning with the image of Christ on the cross followed by focus on the candles. In this case, the mass is not depicted. However, in *Untold Scandal* and *Love, so Divine*, Eucharist candles are present during the rite of the mass. Thus, the candles are used as a symbol representing the coming of Christ in the mass. Eucharist candles are employed somewhat differently in *Sympathy for Lady Vengeance* where they are placed in *Geum Ja*'s room. Here, the candle symbolizes the coming of Christ in communion which is the rite that reminds Christians of the death of Christ for their sins. It is thus the hope of *Geum Ja*, that Christ will redeem her sins.



Figure 4.30 *The Soul Guardians, Untold Scandal and Love, So Divine: Eucharist candles during the mass*



Figure 4.31 *Sympathy for Lady Vengeance: Eucharist candles in Geum Ja's room*

4.2.5.3.4.1 Paschal candles

In Catholicism, the paschal candle represents the risen Christ during Easter season. This candle is depicted in the film *Love, So Divine* in the scene where *Bong Hee* is baptized. In baptism, the Catholic receives a new life in Christ as Christ rose to a new life after death. It is stated in scripture that “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:4). Thus, the image of the paschal candle in *Bong Hee's* baptism signifies that *Bong Hee* has a new life in Christ.

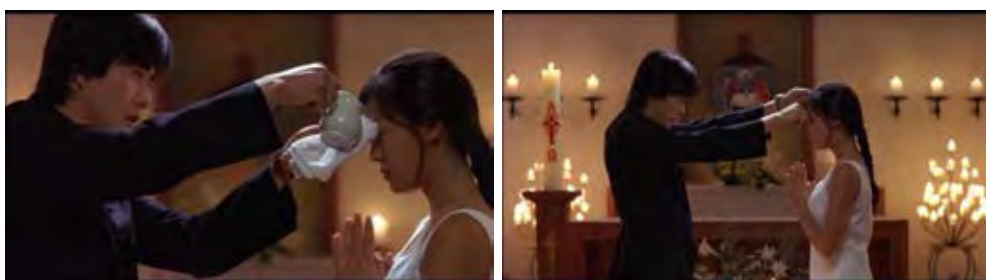


Figure 4.32 *Love, So Divine: Paschal candle during baptism*

4.2.5.3.5 Bells

Bells in church towers are used as an instrument to call the faithful to worship, while the Sanctus bell on the altar is used by a priest to represent the coming of Christ in the Eucharist. Church tower bells are portrayed in *Love, So Divine* where *Gyu Sik* rings the bell before entering to clean the church. Meanwhile, the

Sanctus bell is portrayed in the film *Sympathy for Lady Vengeance* in the scene where *Geum Ja* and the preacher pray in the church.



Figure 4.33 *Love, So Divine: Bell in church tower*

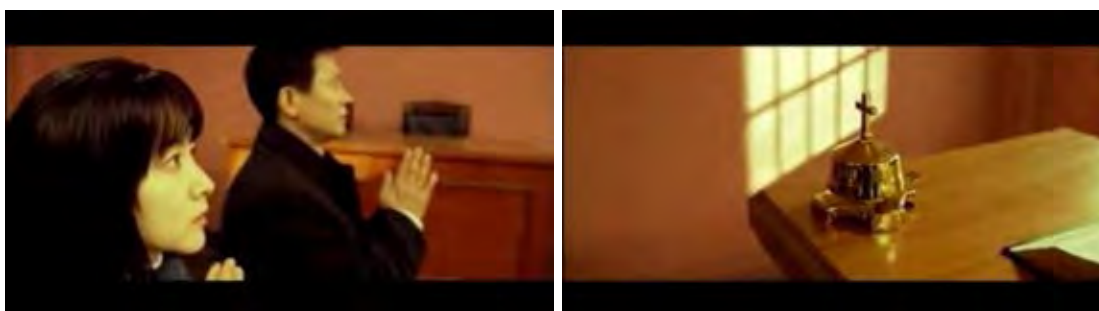


Figure 4.34 *Sympathy for Lady Vengeance: Sanctus bell in church*

4.3 Binary opposition of Christian identity founded in the films

Binary opposition refers to “the pair of things which are opposite to each other”(Kanchana, 2004:123). Binary oppositions of Christian identity that are obviously portrayed in the films are binary oppositions of killing people and of sexual relations.

4.3.1 Binary opposition of killing people

Killing people is portrayed in the films *The Soul Guardian*, *Old Boy*, *Untold Scandal*, *Sympathy for Lady Vengeance*, and *Secret Sunshine*. In the film *The Soul Guardian*, killing people is portrayed by the cult believers committing suicide. The mass suicide leads Satan to find a human who can continue his cult. *Seung Hie* is chosen as the heir. *Seung Hie* does not want to be the heir. She is helped by the religious believers: a Catholic believer, *Father Park*, a Spiritual believer, *Hyun Am*, and a Chinese cult believer, *Jun Ho*. They protect *Seung Hie* from Satan. Thus, binary opposition of killing people in the form of committing suicide portrayed in the film is alive without

Satan's control. Killing people in the form of committing suicide is also portrayed in the film *Old Boy*. Woo Jin's sister committed suicide by throwing herself into the river because of a bad rumor about her, and Woo Jin committed suicide by shooting himself because of the death of his sister. It can be analyzed that if Woo Jin and her sister thought more positively, the binary opposition of committing suicide in the film would not have taken place. Differently, killing people portrayed in the rest of the films is killing other people. In the film *Untold Scandal*, a man stabbed the artist. However, the artist did not take revenge. Thus, it can be seen that binary opposition of killing people portrayed in the film is forgiveness. In the same way, binary opposition of killing people portrayed in the films *Sympathy for Lady Vengeance* and *Secret Sunshine* is forgiveness as well. In the film *Sympathy for Lady Vengeance*, A woman *Geum Ja* kills a child, but the child's parents forgave her and took her to the hospital in order to help fix her finger. (She cut her finger to ask them for forgiveness.) In the film *Secret Sunshine*, A man kills *Shin Ae's* son, but she forgives him.

4.3.2 Binary opposition of sexual relations

Binary opposition of sexual relations is portrayed in the films *The Soul Guardians*, *Untold Scandal*, *Old Boy*, *Love, So Divine*, and *Secret Sunshine*. In the film *The Soul Guardian*, a woman and a man who had just met engaged in sexual relations. Binary opposition of sexual relations is also portrayed in the film through abstinence, abstaining from sex until marriage. In the film *Untold Scandal*, after the artist had sexual relations with the widow *Lady Sue*, he sincerely loved her. Thus, binary opposition of sexual relations in the film is sincere love. In the film *Old Boy*, *Dae Su* had sexual relations with his daughter, *Mi Do*, before he knew that *Mi Do* was his own daughter. The act of sexual relations with *Mi Do* made her lose her virginity. So, binary opposition of sexual relations in this film is the loss of virginity. In the film *Love, So Divine*, sexual relations is portrayed metaphorically. A Catholic theological student, *Kyu Sik*, falls down on *Bong Hee* accidentally in a church. Then, he feels bad when someone saw the accident. It can be analyzed that binary opposition of committing adultery in the film is keeping a good reputation of the Catholic theological student. In the film *Secret Sunshine*, *Shin Ae* commits adultery with her

neighbor's husband. So, binary opposition of committing adultery for the film is fidelity in marriage.

4.4 Christian Identity as it relates to the Socio-Cultural Contexts of South Korea

The following analysis will show how Christian Identity as embodied in Christian ethics, values, and practices portrayed in the films under investigation are related to the socio-cultural contexts of South Korea directly and metaphorically through images and narration.

4.4.1 Christian Ethics

4.4.1.1 Prohibition of killing as depicted in the films as they relate to the South Korean socio-cultural context

4.4.1.1.1 Contravention of the prohibition on killing is apparent in *Sympathy for Lady Vengeance* within the South Korean context.

In the film, many children are kidnapped and killed, and the film narrates the story of *Geum Ja* who, together with a man, kidnaps and kills several children. These scenes relate to an incident during the actual Kwangju massacre in 1980. In that event, many children were killed, and several women were injured or interrogated.

4.4.1.1.2 Contravention of the prohibition on killing oneself (suicide) in the film *The Soul Guardians* as it relates to the South Korean context

The first scene of *The Soul Guardians*, shows the many corpses of Satanic Cult believers on the floor and a live pregnant woman in a warehouse. In reality, in 1987 a cult mass suicide occurred in South Korea in which 33 people died, including men, women and children.

4.4.1.1.3 Contravention of the prohibition of adultery depicted in *Untold Scandal* as it relates to the South Korean context

In the film *Untold Scandal*, the artist *Jo Won* has sexual relations with many women and commits adultery with the Widow *Lady Sue*. As aforementioned in

Chapter 2, Joong Ang Ilbo reported that “60 percent of single adults are not virgins. Almost 40 percent of women admitted to enjoying a one-night sexual fling.”

4.4.2 Christian Values

4.4.2.1 Love of God depicted in film as it relates to the South Korean context

4.4.2.1.1 Love of God as exemplified in the saying Love your neighbor as you love yourself is expressed through mutual aid in the South Korean socio-cultural context

Metaphorically, the images of *Mi Do* helping *Dau Su* find restaurants that have dumplings like the ones he had in jail in *Old Boy* is similar to women who attempted to help their husbands by finding jobs which of course was common during the period of the 1997 South Korean financial crisis.

4.4.3 Christian Practices

4.4.3.1 Christian Practices as depicted in film as they relate to the South Korean context

4.4.3.1.1 Forgiveness of sin of the Catholic theological student in *Love, So Divine* and its relation to the South Korean socio-cultural context

In *Love, So Divine*, the exemplary Catholic theological student *Gyu Sik* confesses his sins to *Father Nam*. It appears that in so doing, *Gyu Sik* is trying to make amends for his sins which is in keeping with being a good priest to be a model for his parishioners. In South Korean socio-cultural context, Catholic priests keep being good priest to be a model for parishioners as well.

4.4.3.1.2 Christian prayer as depicted in *Secret Sunshine* and its relation to the South Korean socio-cultural context

In *Secret Sunshine*, *Shin Ae* deliberately plays a CD loudly to annoy a Christian leader as he leads a public prayer outdoors. This narration bears a metaphorical relation to the South Korean context in that it points to the contradiction between Buddhist monks and former president *Lee Myunk Bak* who proclaimed the city Seoul "a holy place governed by God" and its citizens "God's people"(Wikimedia, 2013: online). In the scene in question, the image of public prayer resembles this public

statement of the former prime minister and the act of *Shin Ae* interrupting the public prayer can be seen as an act of contradiction.

CHAPTER V

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

5.1 CONCLUSION

This study intended to explore and understand the portrayal of Christian Identity in South Korean films released after the 1997 financial crisis. The sampling group was closely examined and analyzed using the following conceptual frameworks: Christianity in South Korea, Christian identity, and Binary opposition in Christian identity. The analysis then re-examined the story lines to investigate aspect of Christian Identity in scenes of the films and their relation to South Korean socio-cultural contexts provided in the conceptual frameworks.

Thus, the analysis was divided into 3 parts that are;

5.1.1 Christian Identity depicted in South Korean films

5.1.2 Binary opposition of Christian identity founded in South Korean films

5.1.3 Christian Identity in South Korean films as it relates to the socio-cultural contexts of South Korea.

5.1.1 Christian Identity in South Korean films

In this part, the findings of the analysis are categorized into 5 parts: Christian ethics, Christian values, Christian beliefs, Christian practices and Christian symbolism.

5.1.1.1 Christian Ethics

Christian Ethics refers to the principles that say what Christians must and must not do. The Ten Commandments are the main source of Christian morality. The morals which are portrayed in the films studied are related to proper forms of worshipping God, honoring God, abstaining from work on the Sabbath, worshipping God on the Sabbath, honoring one's parents, prohibitions against killing and adultery. The analysis demonstrated that prohibitions against killing (categorized as murder or suicide) is found in most films where they are depicted in their opposite through commission. Christian ethics are portrayed through the characters' actions.

5.1.1.2 Christian Values

Christian values are derived from Jesus' instructions as recorded in scripture. Christian values which are portrayed in the films refer to Love of God, Fidelity in marriage, Forgiveness of Sin, and Unconditional Love as well as Renunciation of violence.

All of the films portray the value, Love of God, and most also have examples of Forgiveness of sin and Renunciation of violence. The renunciation of violence is portrayed in the films by its opposite i.e. it is depicted by acts of commission which contravene the injunction as well as in the narration of the plot.

5.1.1.3 Christian Beliefs

Christian beliefs portrayed in the films include the belief in God, prayer, people's sins, atonement or salvation, predestination, the sacraments, hell, and good works.

The study's analysis shows that belief in God, prayer, and human sinfulness are portrayed in all the films both through words, characters' actions, narration and symbolically through the use of color. On the other hand, the belief in atonement and hell (a metaphor according to Catholic belief) are present in most of the films investigated.

5.1.1.4 Christian practices

In this research, Christian practices are divided into 9 parts that include practices relating to God, to Christians, to sinners, to believers of other religions, the priesthood, forgiveness of sin, prayer, and veneration of statues.

The analysis shows that practices relating to God, to Christians, and to prayer are depicted in all the films. Moreover, dealing with believers of other religions, forgiveness of sin, and veneration of statues are depicted either through the characters' actions or narration.

5.1.1.5 Christian Symbolism

Colettine Nun (n.d.) has written that “Christian symbolism is a kind of artistic representation, an outward expression, or object that has shades of various, often hidden meanings.” This study’s analysis shows that the meanings of Christian symbols bear some relation to the characters and the narration in these films. In this study, Christian symbols are divided into 3 types: radiance, colors and objects.

It was found that radiance was portrayed in only one film: *Sympathy for Lady Vengeance*. Meanwhile, colors and objects having significance in Christianity were found in many of the films. Thus black, brown, gray, red and white are found in most of the films where they stand for mourning, sin, renunciation of the world, humility, love(as love of Christ), and purity.

In sum, Christian identity consisting of Christian ethics, values, beliefs, practices and symbolism is portrayed through various components in the films studied. This finding confirms Hypothesis 1.

5.1.2 Binary opposition of Christian identity portrayed in the films

Binary opposition referred to “the pair of things which are opposite to each other”(Kanchana, 2004:123). This study’s analysis shows that binary oppositions of Christian identity which is obviously portrayed in most films are binary opposition of killing people and sexual relations.

5.1.2 Christian Identity depicted in South Korean films in relation to the Socio-Cultural Contexts of South Korea

Christian identity as expressed in the films which reflect South Korea’s socio-cultural context consists of various Christian ethics such as, the prohibition against killing (both murder and suicide) and against adultery. Christian identity is also expressed through Christian values for instance, Love of God (love your neighbor as you love yourself), Christian practices such as forgiveness of sin and prayer. Such features of the Christian identity are depicted in the 6 films either directly or through metaphor. Thus, this finding confirms Hypothesis 2.

5.2 DISCUSSION

The films under investigation in this study were shown to depict various aspects of Christian identity either directly or metaphorically. This finding corresponds to McCarthy's findings (2000). He mentions that Hollywood films often portray Christian messages such as in the film *The Ten Commandments* released in 1956. Therefore, the idea of using features of Christian identity in South Korean films reflects a Hollywood tradition.

Besides, some acts demonstrating Christian Identity such as worshipping one God, forgiveness of sin, and prayer which are performed by the characters, reflect the nature of their relationship with God. This fact corresponds to Deich's analysis (2006) in which he mentions that the two films which portray Christianity in both Protestant (*A River Runs Through It*) and Catholic forms (*Brothers McMullen*) express a similar notion which is "the relationship between God and community".(Deich, n.d.).

Moreover, Christian symbolism in *The Crucifix* is used as a tool to chase out bad spirits. This finding corresponds to Kozlovic's research (2007) as he states that the cross is used "as the tool to chase the evils".

Furthermore, Christian Identity reflects the socio-cultural context of South Korea in terms of certain events in politics and society. This corresponds to Boonrak's (2009) and Kittisak's (1997) analyses which observe that politics and society are portrayed in film. It can be seen that the socio-cultural context is used to provide information for film production both in South Korea and in other countries, for example, the French revolution is portrayed in the film *Les Misérables* produced in France and America.

5.3 RECOMMENDATIONS

1. This study focused on 6 films which were released in the period August 1998-2007. A future study should include more recently released films.
2. A future study should have more information about the purpose of using Christian identity as a vehicle in each film.

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APPENDIX

Tables showing instances of Christian Identity in South Korean Films

Films	The Soul Guardians	Untold Scandal	Old Boy	Love, So Divine	Sympathy for Lady Vengeance	Secret Sunshine
Christian Ethics						
honesty to God	-	-	-	-	-	-
Worship God correctly	-	-	-	-	-	✓
Honor God	✓	-	-	✓	-	✓
Rest on the Sabbath	-	-	-	-	-	✓
Worship God on the Sabbath	-	-	-	-	-	✓
Honor one's parents	-	-	-	-	-	✓
Do not kill	✓	✓	✓	-	✓	✓
Do not commit adultery	-	-	-	-	-	✓
Do not steal	-	-	-	-	-	-
Do not bear false witness	-	-	-	-	-	-
Do not cover	-	-	-	-	-	-

Films	The Soul Guardians	Untold Scandal	Old Boy	Love, So Divine	Sympathy for Lady Vengeance	Secret Sunshine
Christian Values						
Love of God	✓	✓	✓	✓	✓	✓
Fidelity n marriage	-	-	-	-	-	✓
Renunciation of worldly goods	-	-	-	-	-	-
Renunciation of violence	✓	✓	✓	-	✓	✓
Forgiveness of sin	-	✓	-	✓	✓	✓
Unconditional Love	✓	-	-	-	-	✓

Films	The Soul Guardians	Untold Scandal	Old Boy	Love, So Divine	Sympathy for Lady Vengeance	Secret Sunshine
Christian Beliefs						
God	✓	✓	✓	✓	✓	✓
Prayer	✓	✓	✓	✓	✓	✓
Human sin	✓	✓	✓	✓	✓	✓
Atonement, Salvation of Christ	✓	✓	✓	✓	✓	✓
Predestination				✓		✓
Sacraments				✓		✓
-ell		✓		✓		✓
Good works	✓			✓		

Films	The Soul Guardians	Untold Scandal	Old Boy	Love, So Divine	Sympathy for Lady Vengeance	Secret Sunshine
Christian Practices	✓	✓	✓	✓	✓	✓
Practices with God	✓	✓	✓	✓	✓	✓
Practices with Christians	-	-	-	-	-	-
Practices with Sinners	-	-	-	-	-	-
Practices with other religious believers	✓	✓	-	✓	-	✓
Priesthood	-	-	-	-	-	-
Clergy, selection of	-	-	-	✓	-	-
Forgiveness	-	✓	-	✓	✓	-
Prayer	✓	✓	✓	✓	✓	✓
Status, veneration	✓	-	✓	✓	-	-

Films	The Soul Guardians	Unfold Scandal	Old Boy	Love, So Divine	Sympathy for Lady Vengeance	Secret Sunshine
Christian Symbolism						
Radiance: Aureole	-	-	-	-	-	-
Radiance: The Mandorla or Almond	-	-	-	-	-	-
Radiance: Halo or Nimbus	-	-	-	-	✓	-
Color: Black	✓	-	✓	✓	✓	✓
Color: Blue	-	-	-	-	✓	✓
Color: Brown	✓	-	-	✓	✓	✓
Color: Gold	-	-	-	✓	✓	-
Color: Gray	-	-	✓	✓	-	✓
Color: Green	✓	-	-	✓	-	-
Color: Purple	✓	-	-	✓	-	-
Color: Red	✓	✓	✓	-	✓	-

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