Name of Student

Name of Professor

Name of Class

Day Month Year

**Korean Christianity**

In the article, *Korean Protestantism in the Age of "Surplus of Positivity* the writer, Choe Yong Un, wrote about the increase in Protestantism in Korea. From the 1990s onward, a massive number of churches were built in Korea. However, their reputation has been tarnished because of various serious incidences like sex scandals, corruption, hereditary succession, etc. Many cases of loan default were recorded due to which a large number of churches and facilities related to churches were brought up for court sale. The growth-oriented behavior of church leaders and pastors resulted in an aggravation of these critical situations. The writer developed a new cultural criticism theory which suggested that the era of the 1990s was that of neurosis, as it a time when excess positivity resulted in depression and exploitation. Applying the pathological analogy, he claimed that we are living in a fatigued society. In the same period, Koreans experienced changes in their economic sector through labor-intensive and technology-intensive progress. An employee on a senior designation would show the same attitude that was in the labor-intensive period due to which the labor would complain about the high working hours as well as low-income. Overwork and low income along with the insecurities related to jobs, in turn, lead to an increase in the overall suicide rates in the country. Increased rate of suicides exaggerated the concept of hilling yo˘lp’ung to satisfy the desire of healing.

The article *Protestantism Comes East* explains the turnover of the Korean population. As before twentieth-century, Protestant Christians were less than one percent of the population. During the twentieth century, they increased their power and renovated the country's social and political situation by advocating a spiritual life and valuing personal ethics. In the movement of 'civilian enlightenment' and ‘anti-Japanese imperialism,' protestant Christians actively participated. Pundits, journalists, and many scholars predicted that the future of Korea would be in the hands of Protestant Christians as they were producing leaders not just for their families but for the churches and the country. Only fifteen percent of South Koreans trust the leaders of protestant churches although membership of these churches is around twenty percent of the total population. Many predictions have been made that the power of protestant leaders will shrink, but those would be premature statements. The condition of the churches in contemporary times is that of a lack of change and growth. A 130-year-old church in Korea became part of the mainstream after the reformation of many old churches in Europe which included a five-hundred-year-old church in the west. It is time to develop a new vision and drive which aims to reach out to workers, youngster, refugees, and immigrants. This is what is needed to diminish the polarization between different groups of society.

The above two articles discussed the turnover in protestant Christian power and status. The twentieth-century result in the progress of the country economically as well as socially. Protestant Christian work for their status in society. They enhance their credibility through education and adapting technology-intensive process. Increase in suicide in Korea was one of the main factors which highlighted the protestant churches. The desire for healing and satisfied life when there were so much work pressure and individuals were insecure for their livelihood. Protestant Christian increased their churches and got the attention of depressed people especially youngsters. Korean Christian leaders generated the small church movement through which they exaggerate the concept of spiritual renewal, healing, and repose which in result become the reason for their success. Many negative scandals defame the image of churches, but the overall impact of these leaders and pastors remained powerful. The small churches movement enhance the role of small churches as compared to large growth-oriented churches. The wise decision of protestant Christians about entering into the social and political issues of the country rather than just sticking to the religious aspect results in the empowerment of the community. In the population where Protestant was in the excellent minority achievement through knowledge and skills created the significant degree in Protestantism. The new concept of the renovation of years old temple may result in a decline of protestant churches power. As Europe also focusing and promoting to upgrade the historical churches where people are now looking forward to this step but for crises or any instability can make the prediction false about the failure of churches. Pastors and church leaders at this point are now focusing to gain the attention of a different group of people especially who are outsider whether migrants or foreigners are living in Korea. Discipleship training for the members of churches is becoming popular to maintain the popularity of protestant churches.