

A Study on the View of Ethnocentrism(華夷觀) and Ching's(清) Hair Style Practice(首飾) in the 17th and 18th Centuries – Centering around 〈Yeon-hang-rok〉 –

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I. Instruction

As suggested in the words 'hair and body are only from parents', Confucianism-based culture considered the practice of hair style as the key factor of manners of wearing clothes and hats. In the culture, civilized and uncivilized nations were discriminated depending on whether they had their hair cut or not. This was also true to Chosun(朝鮮) who accepted Confucianism(儒教) as its national religion.

This orientation of Chinese Confucianism is the very ethnocentrism. The view consisted of three sub-aspects, cultural, racial and geographical ethnocentrism(華夷觀). As political situations of the East changed, the latter twos with the Han race(漢族) and Chinese territory centered were faded and the former, the ethnocentrism with Confucian culture(儒教文化) centered was strengthened.

The cultural ethnocentrism is apparently represented by such Confucian manners and practice as mentioned before. Ancient records about visit to China including 〈Yeon-hang-rok〉 indicate that the practice of hair style of the Manchurian(滿洲族) race ruling China, or Chinese Queue is unmannered.

Thus the purpose of this study is to examine perceptions by Chosun's intellectuals about Ching's practice of hair style by focusing on 〈Yeon-hang-rok〉, a record that was written by an intellectual representing Chosun and suggesting Confucian values of government officials in the late period of the nation.

For the purpose, these researchers reviewed developments of the ethnocentrism in the late period of Chosun, and examined main ideas reflected in the description of hair style practice found in 〈Yeon-hang-rok〉 written between the 17th and 18th centuries.

II. Contents of Study

The ethnocentrism was created as the Chinese ancient Han race called themselves 'Zhonghua(中華)', 'Zhongxia(中夏)' or 'Huaxia(華夏)'. It can be classified into the racial ethnocentrism that the Han race is excellent more than any others, the geographical ethnocentrism that China is the center of the world and the cultural ethnocentrism that any

nation that does not belong to the order of Chinese Confucian culture, which is most excellent in the world, is like a barbarian.

The cultural ethnocentrism is clearly reflected in Confucian manners of wearing clothes and hats and hair style practice. Accordingly, nations that did not follow such manners and practice of China with Confucianism based were considered barbarian and inferior. This was prevailed over Eastern countries whose culture was Confucianism based.

Confucianism became the predominant idea of the early Chosun as the nation built up all its systems on the basis of idea and took the acceptance of Confucian culture as most ideal.

The ethnocentrism faced changes in the late period of Chosun when Ming(明) collapsed and Ching became the new ruler of China. As the Chinese nation of Ching founded by the Manchurian race initially ignored barbarian was politically stabilized and developed into a great cultural nation, the Han race-centered ethnocentrism became negated. Also, the geographical ethnocentrism was overcome as Western civilization introduced through Ching expanded the knowledge of geography.

The cultural ethnocentrism was also changed as Ming collapsed. Chosun came to recognize itself as only the successor of the orthodoxy of Confucian culture that was obliged to maintain the culture of sinocentrism.

Heavily hurt by such wars with other nations as Japanese Invasion(壬辰倭亂) and Manchu Invasion(丙子胡亂), Chosun chose to raise its own cultural pride by developing sinocentrism in the Chosun Dynasty, sometimes called the culturalist ethnocentrism that the orthodoxy of Chinese culture is being succeeded and maintained by Chosun.

As a predominance among intellectuals of the late Chosun, the idea of sinocentrism in the Chosun Dynasty was not only positive in showing off the creativity and uniqueness of Chosun culture as a whole, but also became a measure of strengthening Confucian manners more.

The idea that Chosun inherited sinocentrism is well found in the comparison of customs between Chosun and Ching which was described in <Yeon-hang-rok>, a record by missions who was dispatched to pay tributes to the Chinese nation. It is also clearly suggested in the description of hair style practice found in <Yeon-hang-il-gi> by Kim Chang-up(金昌業), <Yeon-hang-gi-sa> by Lee Ap and <Yeol-ha-il-gi> by Park Ji-Won(朴趾源).

The three intellectuals were common in discriminate between civilization and uncivilization in accordance with the practice of hair style, Chinese Queue. They regarded Ching's practice of Chinese Queue as uncivilized and Ming's non-Chinese Queue practice as the real representation of sinocentrism, suggesting the pride of Chosun against the Manchurian nation.

They felt sorry about Chinese people who were assimilated into the culture of Ching, forgot practices of Ching and accepted Chinese Queue and Manchurian clothing. Those

intellectuals of the late Chosun took pride of themselves, thinking that they were paid tributes to by the people of Ching.

The idea of sinocentrism is also suggested in 〈Yeol-ha-il-gi〉, a record by a Confucian scholar of the late Chosun supporting the introduction of things of Ching style, saying "one whose hair is queued is like a barbarian... and like a beast." This was deeply rooted from the value that only manners of ethnocentrism were right, that is, ethnocentrism intellectuals of Chosun had.

III. Conclusion

Results of the study about descriptions of hair style practice, found in records of the 17th and 18th centuries including 〈Yeon-hang-rok〉, can be summarized as follows ;

First, Chosun whose national religion was Confucianism was under the influence of the traditional ethnocentrism during its early period. The nation in its late period overcame geographical and racial ethnocentrism as the ruler of China changed from Ming to Ching. But the cultural ethnocentrism was more developed as Chosun regarded itself as only the succeder of the orthodoxy of Confucianism. Chosun replaced its previous idea of sub-China with the idea of sinocentrism as it discriminated civilized and barbarian races depending on whether they have their own custom of Confucianism.

Second, in describing hair style practices, 〈Yeon-hang-rok〉 discriminates between civilized and barbarian races in accordance whether they have the practice of Chinese Queue or not. Chosun considered Ching having the practice as barbarian, albeit enormous, but itself as a nation of great culture because it didn't have the same practice like in Ming. Chosun prided that the orthodoxy of Chinese culture lay in the nation by regarding hair style practice as the measure of the ethnocentrism.

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