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All data is current as of January 2020

Education

Ph.D. 1999, University of Hawaii at Manoa: Korean Literature, Department of East Asian Languages and Literatures. Dissertation title: *From Abandoned Daughter to Shaman Matriarch: An Analysis of the Pari kongju muga, A Korean Shamanistic Song.*

M.A. 1994, University of Hawaii at Manoa: Asian Studies, School of Hawaiian, Asian and Pacific Studies.

B.A. 1991, University of Hawaii at Manoa: Asian Studies, School of Hawaiian, Asian and Pacific Studies.

Professional Experience

Binghamton University (SUNY), Professor of Premodern Korean Studies, Sept. 2011-present

Ewha Womans University, Visiting Professor, Department of Korean Studies, spring 2017.

Binghamton University (SUNY), Associate Professor of Korean Studies, Sept. 2008—2011.

Ewha Womans University, Korean Women's Institute, Visiting Fellow (summer 2010)

Binghamton University (SUNY), Assistant Professor of Korean Studies, September 2003—August 2008.

Korea Foundation Postdoctoral Fellow, University of California at Berkeley, September 2002-August 2003.

Intercultural Institute of California, Assistant Professor of Korean Literature, January 2003-July 2003.

Ewha Womans University, Seoul, Korea. Lecturer in Korean Studies, International Cyber University (on-line), March 2001—2010.

Ewha Womans University, Seoul, Korea. Lecturer in Korean Studies, School of International Studies, summer 2002, 2004, 2006, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019.

The Academy of Korean Studies, Sŏngnam, Korea. Visiting Professor, International Korean Studies

Program, March 2000-March 2002.

The Academy of Korean Studies, Sŏngnam, Korea. Lecturer in Korean Studies, March 1999-March 2000.

The Australian National University, Canberra, Australia. Visiting Fellow and Associate Editor of the *Encyclopaedia of Korea*, May 1997-June 1998.

University of Hawaii, Honolulu. Lecturer in Korean Language, Fall 1995-Spring 1997.

Books

The Women's Encyclopedia for Daily Life, with annotations and introduction (translation with Kil Cha), under revision (contracted with the University of Hawaii Press).

Unyŏng-jŏn: A Love Affair at the Royal Palace of Chosŏn Korea, with annotations and introduction (translation with Kil Cha). Berkeley: East Asian Institute, 2009.

Korean Cuisine: An Illustrated History. London: Reaktion Books Ltd., 2008.

Co-edited Volumes

The Cambridge History of Korea: Volume Three, Chosŏn. Editors George Kallander, Eugene Park, and Michael J. Pettid, being compiled (contracted with Cambridge University Press).

Premodern Korean Literary Prose. Editors Michael J. Pettid, Gregory, N. Evon, and Chan E. Park, (New York: Columbia University Press, 2018).

Death, Mourning, and the Afterlife in Korea: Critical Aspects of Death from Ancient to Contemporary Times, editors Charlotte Horlyck and Michael J. Pettid (Honolulu: University of Hawaii Press, 2014).

Women and Confucianism in Chosŏn Korea: New Perspectives, editors Youngmin Kim and Michael J. Pettid. (Albany: SUNY Press, 2011).

Edited, Annotated and Introduced Volumes

Spirit Patterns and Other Stories, Anthology of Korean Literature, volume 2. (Ithaca: Cornell University Press, forthcoming 2020).

Silvery World and Other Stories, Anthology of Korean Literature, volume 1. (Ithaca: Cornell East Asian Series, 2018).

Book Chapters

“Daily Life History in Chosŏn,” in *The Cambridge History of Korea: Volume Three, Chosŏn*. Editors George Kallander, Eugene Park, and Michael J. Pettid, being compiled (contracted with Cambridge University Press).

“Confucianism in Korea,” in *The Oxford Handbook of Confucianism*, ed. Jennifer L. Oldstone-Moore (Oxford: Oxford University Press), in editing.

“Fashioning Womanly Confucian Virtue: The Virtuous Woman in Post-war Literary Discourse,” in *The East Asian War, 1592-1598: International Relations, Violence, and Memory*, ed. James B. Lewis (London: Routledge, 2015): 357-377.

“Korea,” in *The Oxford Companion to Sugar and Sweets* (Oxford University Press, 2015): 385-386.

“Science, Food and Health in Chosŏn Korea,” in *Routledge History of Food* (London: Routledge, 2015): 61-78.

“Shamans, Ghosts and Hobgoblins Amidst Korean Folk Customs,” in *Key Papers on Korea: Papers Celebrating 25 Years of the Centre of Korean Studies, SOAS, University of London* (Leiden: Brill, 2014): 203-219.

“Ghosts and Interaction with the Living in Koryŏ and Chosŏn,” in *Death, Mourning, and the Afterlife in Korea: Critical Aspects of Death from Ancient to Contemporary Times*, editors Charlotte Horlyck and Michael J. Pettid (Honolulu: University of Hawaii Press, 2014): 171-189.

“Shamanic Funerary Rites in Chosŏn Korea,” in *Death, Mourning, and the Afterlife in Korea: Critical Aspects of Death from Ancient to Contemporary Times*, editors Charlotte Horlyck and Michael J. Pettid (Honolulu: University of Hawaii Press, 2014): 137-154.

“Confucian Educational Works for Upper Status Women in Chosŏn Korea,” in *New Visions of Women in a Confucian Society: Confucianism and Women in Late Chosŏn Korea*, eds. Youngmin Kim and Michael J. Pettid (Albany: SUNY Press, 2011): 49-70.

“Foreword,” in *Seopyeonje: The Southerners' Songs*, Yi Chung-jun. Trans. Ok Young Kim Chang (London: Peter Owen Publishers, 2011): 7-20.

“밥상의 미학” [The aesthetics of the dinner table], in *세계가 사랑한 한국* [Korea that the world loved]. (Seoul: PICA, 2010): 40-59.

“Love Letters in *The Tale of Unyŏng*,” in *Epistolography and the Making of The Communicative Space of the Chosŏn, 1392-1910*, ed. JaHyun Kim Haboush (Columbia University, 2009), 413-418.

“Cyberspace and a Space for Gays in South Korea,” in *Sitings: Critical Approaches to Korean Geography*, eds. Tim Tangherlini and Sallie Yea (Honolulu: University of Hawaii Press, 2007), 173-185.

Articles (Refereed)

“Working Women in Chosŏn Korea: An Exploration of Women’s Economic Activities in a Patriarchal Society,” in *Journal of Global Initiatives* 5 (2010): 24-44.

“현대 한국 대중문화에 관한 교육자료: 현황, 분석, 개발” [Educational Materials on Contemporary Korean Popular Culture: Present State, Analysis, and Development], in *한국문화연구* 13 [Korean Cultural Studies] 13 (2007): 279-302.

“Reformulating Shamanism: Shamanism as a Marker of Korean Identity,” in *One Hundred Years of Change: Korean Religion and Literature in the 20th Century* (Sydney: KAREC Discussion Papers, Volume 6, Number 7, 2005): 58-68.

“May the Gods Strike you Dead! Healing through Subversion in Shamanic Narratives.” *Asian Folklore Studies* 62 (2003): 113-132.

“Entertainment and Empowerment: Humorous Shamanic Tradition in Korean Literature.” *Acta Koreana* 5 (July 2002): 45-64.

“Vengeful Gods and Shrewd Men: Response to the Loss of Sovereignty on Cheju Island.” *East Asian History* 22 (December, 2001): 171-186.

“Nationalism and Shamanism: Creating Possession with Shamanic Ritual.” *Chonggyo yŏn’gu* 22 (spring 2001): 43-68.

“Sexual Identity in Chosŏn Period Literature: Humorous Accounts of Forbidden Passion.” *The Review of Korean Studies* 4 (June 2001): 61-85.

“Alternative Views and Neglected Aspects of ‘Korean’ Identities.” *The Review of Korean Studies* 4 (June 2001): 3-9.

“Late Chosŏn Society as Reflected in a Shamanistic Narrative: An Analysis of the *Pari kongju muga*.” *Korean Studies* 24 (2000): 113-141.

“Reshaping History: “The Creation of the Myth of the Three Surnames, the Foundation Myth of the T’amna Kingdom.” *The Review of Korean Studies* 3 (July 2000): 157-177.

Conference Proceedings and Non-Reviewed Journal Articles

“Being Human: Finding Humanness in Korea’s Past,” in *The Ninth World Congress of Korean Studies* (Söngnam, Korea: The Academy of Korean Studies, 2018).

“Death is Never Final: The Relationship of the Living with the Undead in Premodern Korea,” in *Death and Funeral Rites in East Asia* (Söngnam, Korea: The Academy of Korean Studies, 2017), 107-130.

“Death and the Afterlife: Ghosts and the Shamanic Worldview” in *Seminario de Literatura Coreana: Chamanismo en la Literatura Coreana* (Malaga, Spain: Universidad de Malaga, 2017), 62-68.

“Other Female Identities in Chosŏn Korea: Overcoming and Subverting the Confucian Model for Womanly Behavior.” *Asian Cultural Studies* (2010), 291-304.

“Cultural Interaction with Cheju Island in Early and Mid-Chosŏn,” in *Cultural Interaction with Korea: From the Silk Road to Korean Wave* (Söngnam, Korea: The Academy of Korean Studies, 2006), 2. 577-590.

“Reformulating Shamanism: Shamanism as a Marker of Korean Identity,” in *Intellectual Engagements with Korea: Diversity in Korean Studies in Australasia*, ed. Changzoo Song and Inshil Choe Yoon (Auckland: University of Auckland, 2005), 86-89.

“Devoted Wives and Chaste Maidens: Didactic Literature and Virtuous Women in Chosŏn Korea,” in *Korea: Language, Knowledge and Society*, ed. Gi-Hyun Shin (Canberra: Australian National University, 2003), 85-95.

“May the Gods Strike you Dead! Healing through Subversion in Shamanic Narratives.” In *Uwŏn sasang nonch’ong* [Collected Theses of the Uwŏn Research Institute for Christian Spirit], ed., Kim Yöngil (Yongin: Kangnam University, 2002), 260-286.

“Overcoming sexual repression: Humor and sexuality in Chosŏn period literature.” In *Korean Studies at the Dawn of the Millennium: Proceedings of the Second Biennial Conference Korean Studies Association of Australasia*, ed. Young-A Cho (Melbourne: Korean Studies Association of Australasia, 2001), 343-352.

“From Serving the Gods to Entertaining and Empowering the People: Popular Shamanic Tradition in Korean Literature.” In *Exploring the Origin of Homo Koreanus, Proceedings of the Keimyung International Conference on Korean Studies*. (Taegu: Keimyung University, 2001), 363-373.

“Heroic Identity in Cheju Island Shamanistic Narratives.” In *Proceedings of the 11th International Conference on Korean Studies* (Söngnam, Korea: The Academy of Korean Studies, 2001), 525-540.