

A Korean Clergywoman's Self-Care
from Han (Relational Harmony) Perspective

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Kwang-hee Park
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ABSTRACT

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A Korean clergywoman's self-care and self-growth is an essential aspect of pastoral care in carrying out ministry. This pastoral aspect in the patriarch rule of Samjongjido (Three Ways for Women's Obedience) was secondary to the church growth and care for the congregation within the church. This dissertation offers a pastoral care model for a Korean clergywoman to reconstruct the self as part of self-care and self-growth in dialogue with the cultural symbol of Han (Relational Harmony). Though this project suggests a pragmatic means, it is theoretical research.

This dissertation employs cultural resources of the Korean Tangun myth and Yi Yulgok's Li (The Male Principle) and Ki (the Female Principle) theory that the former explains a origin of the rebirth of a woman (Kommne, the she-bear) and the latter a Korean philosophical worldview. Yulgok's relational worldview based on equality, mutuality and openness is a theological frame of reference to create a female image of an immanent God who values uniqueness, relatedness and life. Thus this image of the divine is a theological frame of reference that a Korean clergywoman can reconstruct her subordinate self into a self-empowering subjective self with other selves beyond ethnic and cultural differences (inter-subjective and intercultural self). This relational self is a pastoral resource that she can transcend a culturally molded subordinate self under Samjongjido to promote a relational spirituality toward creativity, mutuality and diversity. The Clinical Pastoral Education (CPE) model and cross-cultural pastoral care experiences are other pastoral

resources that enable a Korean clergywoman to bring self-healing and self-growth. The self- restructuring process is described as a symbol of Sam T'aegeuk (Three Aspects of The Great Ultimate) that is identified with relational harmony, or Han.

I hope that a Korean clergywoman's self-reconstruction process will continue to keep expanding the horizon of a clergywoman's self in the midst of care for others beyond ethnic and cultural differences.

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CHAPTER 1

Introduction

This introduction begins with the author's personal vocation in relation to the problem addressed by the dissertation. The chapter then proceeds with development of the research method and resources, methodology and organization, and scope and limitations. It includes also a review of research on Han (wholeness or relational harmony) and ha-n (brokenness) and the contribution of this dissertation. This introduction concludes with brief descriptions of each chapter.

Motivation for the Study

Crisis in life can bring a new mode of being into existence. It is like an earthquake that shakes the foundation of life. Crisis can be an opportunity that brings both self-growth and sometimes a danger aborting self-growth. In my case, crisis in my life brought forth both self-growth and self-abortion. Ultimately, however, it enabled me to search for meaning in life and to find myself as a woman.

I grew up in the Korean culture where a woman's destiny is dependent upon and subordinate to men. As a cultural value, Samjongjido (Three Rules for Women to Obedience) has been a Confucian norm that determines women's world around men. This norm requires a woman's obedience to men throughout her whole life. When she is a girl, she has to follow the rule of the father. When she marries her husband, she has to obey her husband. As she gets old, she has to depend upon her son. My grandmother and my mother lived with this value. I also have lived with that value for more than 30 years. My

education was also part of that preparation to meet a man who can be a safety net for me. My grandmother handed the chains of Samjongjido to my mother and my mother to me. This is a feminine mystique¹ that Korean women have lived with throughout centuries. We all live with manuscripts that men have written. I was taught that a man is the author of a woman's life. He creates her life. In spite of our discontent with that manuscript, we are never to question why we live with this cultural norm.

Scott Peck's The Road Less Traveled: A New Psychology of Love, Traditional Values, and Spiritual Growth begins with an accurate statement about life: "Life is difficult."² I did not take an easy road for my life journey. That does not mean that I intended to take a difficult road. Rather, my life journey unfolded with broken relationships, disappointments, loss and pain. The disharmony of life led me to be in despair with tears and more tears. I was in darkness and wished for death. Conflicts and fears were deeply seated as the shadow of my self. I ran away from painful reality as much as I could. I tried to escape from myself. On the other hand, I yearned for the harmony of life. I had a deep wish for life. I struggled with a strong urge to get out of that dark pit.

Ten years have passed since I moved from Korea to the new culture of the United States. The journey was the tapestry of many different moments of life—fragmentation,

¹ Betty Friedan employed the term "feminine mystique." She explained feminine mystique is socially and culturally and historically formed values and images that defines women's femininity, that is, women's nature and characteristics. Friedan explains that "the highest value and the only commitment for women is the fulfillment of their own femininity. . . . Feminine mystique began to spread through the land, grafted onto old prejudices and comfortable conventions which so easily give the past a stranglehold on the future. They are concepts and theories deceptive in their sophistication and their assumption of accepted truth. Thus it is necessary to break through this wall of mystery and look more closely at these complex concepts, these accepted truths, to understand fully what has happened to women." Betty Friedan, The Feminine Mystique (New York: Dell Publishing., 1984), 43.

² M. Scott, Peck, The Road Less Traveled: A New Psychology of Love, Traditional Values, and Spiritual Growth (New York: Simon & Schuster, 1978), 15.

disharmony, and integration. This self-integrative process began with a series of awakening experiences that took place in March, 1998. These experiences began while I was listening to my dreams. I dreamt that there were long steps connecting to the inner world. I sat beside those stairs, wondering how I would go down them. My inner journey to discover my self began with my encounter with that dream in March, 1998. Since then, my dreams keep telling me where I am and where I am going. I kept track of my dreams by writing them down and sharing them with my friend who also went through a previous life journey and had a break-through experience as a woman. I began to write my own journal. This was the beginning of my new experience as a subjective self who understands reality from my subjective perspective and knowledge. I began to exercise my own freedom, with a new awareness that I have wings to fly, to create my own space and world.

Love for the self made me take yet another road. From September 1999 to August 2000 I took residency in the Clinical Pastoral Education (CPE) program at Queen's Medical Center in Hawaii in order to integrate my fragmented self. I had been running away from my pain, shadow and suffering. The chaplaincy experiences led me to confront the pain, death and suffering of patients and their families in a multi-cultural, inter-religious and inter-denominational setting. Sleepless on-call nights awakened my soul to see other agonizing souls. Their pain, brokenness and suffering knocked on the door of the shadow side of me that I deeply repressed for more than 20 years. I did not have courage to confront the shadow.³ I was scared of it. The suffering of others, however, kept

³ The term is borrowed from Carl G. Jung's concept of the shadow as the most accessible archetype and the easiest to experiences that challenge the development of whole ego-personality with resistance. C.G. Jung, "Aion: Research into the Phenomenology of the Self," in C.G. Jung, Collected Works, Vol. 9, pt. 2.; translated from the first part of Aion: Untersuchungen zur Symbolgeschichte Psychologische Abhandlungen (Zurich: Racher Verlag, 1951), ed. Joseph Campbell, trans. R.F.C. Hull, The Portable Jung (New York: Penguin Books, 1971), 145.

knocking at my trembling soul. I had to face my shadows, struggle with them and wrestle with God. Self-reflection, verbatim presentations, supervision and group feedback were times in which I learned tough love to confront the truth of pain. I found the impact of Samjongjido upon my family of origin. During the self-integrative process, my fragmented self was gradually puzzled together. I got to embrace my shadow side as part of me.

The self-integration process also made me aware of the importance of care for the self and of the connection with my inner world. As I paid attention to care for my self, it subsequently deepened my professional identity as a Korean clergywoman in connection with my inner world. As I provided new meanings to my brokenness, pain and suffering, inner healing took place. I am still in that stage. Inner healing awakened life energy (Ki) in me. Wherever life flows, the spirit of the divine prevails. As inner healing awakened life energy in me, that energy was also the life force to integrate my self as a Korean clergywoman. Ideally in carrying out ministry, this self-care brings mutual spiritual growth between care-giver and care-receiver.

This dissertation has evolved out of my personal reflection as a Korean woman and my professional journey as a clergywoman who promotes wholeness or relational harmony in an awareness of self-care. A clergywoman's self-care is essential to enhance self-awareness, self-growth and self-integration. Self-care does not presuppose merely providing care for the self, but also creates a clergywoman's unique worldview, her divine image, her self-image and her spirituality that brings self-growth and self-integration. The resources for a clergywoman's self-care are always accessible if she pays attention to her inner world and makes efforts to enfold her potential with the divine presence. Self-care is

the first step to break an abusive and destructive cycle that prevents a Korean clergywoman from becoming fully who she can be in God. It enables a clergywoman to create her own world where she can exercise her wings to fly. It is a key to open her cage that shackles her self-growth and potential. Without a clergywoman's self-care, self-healing and self-growth, a continuous care for others will be a heavy burden in carrying out ministry. I hope that this dissertation will infuse hope and courage to Korean clergywomen and others who struggle to get out of destructive cultural values or norms. Thus it helps them to rewrite their own manuscripts to create their own worlds as the owner of their lives through the awareness and practice of self-care, self-healing and self-growth throughout their life journey.

Statement of the Problem

Since Western Christianity was introduced in Korea in the 18th and 19th century, the Korean church has rapidly grown and blossomed. However, the Korean church also suffers from an internal struggle as much as it has grown with rapid speed. For example, the Presbyterian Tong-Hap (Association) denomination, the major Presbyterian denomination in Korea, allowed women's ordination beginning in September of 1994. After fighting for women's ordination for forty years in unceasing struggle, clergywomen now have the right and opportunity to become fully equal partners with clergymen. This decision was a moment of celebration and a turning point in Korean Protestant church history. However, in spite of this good news, many Korean clergymen are still reluctant to accept clergywomen as equal partners, and most clergywomen are struggling to enter into the mainstream of the church. The Korean church is in transition. Change challenges a Korean clergywoman to transform herself into a female religious leader.

One critical struggle dealt with in this dissertation is a clergywoman's subordination prior to transforming herself as a religious leader. She has been formed by the patriarchal and hierarchical culture of Korea and of the Korean Protestant Church. In particular, the dominant-subordinate relationship between Korean clergymen and clergywomen has kept many clergywomen dependent upon clergymen's worldview, divine images and spirituality and fostered in many clergywomen a subordinate self-image.

This dominant-subordinate relationship is not only psychological but is also deeply grounded in a male dominant worldview. In a philosophical sense, this dominant-subordinate relationship has its roots in the worldview of Confucianism, which was introduced in Korea in the fifth century. The patriarchal and hierarchical worldview of Confucianism has emphasized the dominance of the Male Principle over the Female Principle in their complementary relationship. The worldview of Confucianism has assigned heaven, yang, principle, virtue, and men to the Male Principle. On the other hand, earth, yin, energy, emotion, darkness and women have been assigned to the Female Principle. The Male Principle dominant worldview of Confucianism is well manifested in a Korean Confucian ethical norm: Samjongjido. Samjongjido has been a cultural value that evolved out of the male dominant worldview of Confucianism and consolidated women's subordination to men. It requires women's obedience to men throughout their lives. When a woman is a girl, she has to follow the rule of the father. When she gets married, she has to obey her husband. As she gets old, she has to depend upon her son. Unfortunately, Korean culture transposed this cultural value into the Korean church. The patriarchal and hierarchical worldview of Confucianism has been an undergirding

philosophical worldview that has legitimated and consolidated the subordination of the Female Principle to the Male Principle, of women to men, and of clergywomen to clergymen.

This philosophical worldview is inseparable from the development of a divine image. In a theological sense, a patriarchal understanding of a masculine image of the transcendent God the Father also contributed to strengthen subordination of clergywomen. The patriarchal worldview of historical Protestant Christianity has polarized the universe into two sets of opposites: God, good, holy, reason, mind, and soul and the world, evil, secular, emotion, and body. Unfortunately, in the Korean church the latter has been associated with women and the Female Principle while the former is associated with men and with the Male Principle. Under the influence of both Confucianism's and Western Protestant Christianity's dualism, the Male Principle has been the norm and has been separated from the Female Principle. This dualistic understanding of God—transcendent, omnipresent and unchanging—has coalesced with the patriarchal, hierarchical and family-oriented worldview of Confucianism. The entrance of Western Protestant Christianity into Korea liberated the lower class and women to a certain degree. For example, widows and young women were able to receive higher education through women's schools that missionaries established. However, the patriarchal worldview of historical Christianity and the masculine image of God the Father still provide theological legitimatization for clergywomen's subordination to clergymen in the Korean Protestant church.

The theological issue is related to a clergywoman's psycho-spiritual development of self. The subordinate social role of a clergywoman tends to cause her to accept her

subordination in the development of her self. Samjongjido is also an implicit church rule: a clergywoman has to obey clergymen in order to survive in the church. She has to follow clergymen's church policies that tend to focus upon church growth and mission work. She tends to neglect care for the self, thus gradually being separated from her inner world. This separation causes her, as well as other women, to remain a subordinate self. Separation from other women disables her from utilizing intercultural experience with other clergywomen to transcend her subordinate self.

Transforming self-image is inseparable from a clergywoman's spirituality. A clergywoman's subordinate self produces a subordinate spirituality that depends upon clergymen's spirituality. Korean clergywomen tend to adopt their spirituality in disconnection from their own experiences as women, their own wisdom, and from their own inner world. When they become aware of this disconnection, they can begin to find a way to utilize their own inner world, their inner wisdom, and their own experiences as women.

A clergywoman's subordination is developed in disconnection from her own inner world and her self-reflection without questioning whether or not those given worlds are adequate for her to nurture her self for care and growth. A clergywoman tends to accept given circumstances: a patriarchal worldview, a male image of transcendent God the Father, her subordinate self, and clergymen's spirituality. These circumstances produce not only a clergywoman's continuous separation from her inner world but also ha-n—collectively accumulated emotions of sadness, anger, frustration and pain in a self-defeating cycle. This psychological pain challenges her to pay attention to care for the

self, and begin to exit the self-defeating pattern of subordination. Self-care is necessary for a clergywoman to become a relational being as a female leader.

Thesis and Summary of Argument

The thesis of this study is that mythic origins of the Korean concept of Han (relational harmony) in dialogue with psychological concepts of self-in-relation and pastoral theological insights into intercultural communication can empower the personal and interpersonal growth among Korean clergywomen necessary for their self-care in balance with care for others. My goal is to offer a model of self-care to Korean clergywomen by which a clergywoman can reframe and restructure her subordinate inner world through the Female Principle oriented worldview, a female image of immanent God, a relational self, and relational spirituality. I will highlight the hidden value of the Female Principle in dialogue with its cultural root, Han, thus bringing healing and self-growth of clergywomen as relational beings and becoming. This is also a clergywoman's process of self-integration. This model of self-care is to enhance self-awareness, self-healing and self-growth for Korean clergywomen as the primary audience of this study.

For this thesis, this study argues that the indigenous spirit of the Korean culture is the Hongikingan (the well-being of human kind). This well-being of humankind is inclusive of the well-being not only of the Male Principle and men but also of the Female Principle and women. This inclusive cultural spirit is well manifested in the thought of Yi Yulgok, a Neo-Confucian philosopher and politician in the 16th century. He argues that the Female Principle, a non-dualistic worldview, has its own uniqueness to the creation of unity in relation to the Male Principle. Yulgok's relational worldview emphasizes the

Female Principle as much as the Male Principle in order to create relational harmony. This philosophical frame of reference lays the foundation to develop a female image of an immanent God who does not subordinate immanence (the Female Principle) to transcendence (the Male Principle). Rather, the immanent God does not devalue transcendence to the world. This image of God embraces both immanence and transcendence to create meta-harmony out of disharmony. This female image of an immanent God is a theological model by which a Korean clergywoman can develop a relational subjective, inter-subjective and intercultural self. The subjective self enhances the level of a clergywoman's self-awareness as a subjective being. This subjective self is the foundation on which a clergywoman develops other subjective relationships with other selves. A clergywoman's inter-subjective self promotes mutually empowering relationships with other selves beyond cultural differences, leading to an inter-cultural self. A clergywoman's relational self—subjective, inter-subjective⁴ and intercultural⁵—is a pastoral resource so that she can transcend the culturally molded subordinate self. Thus, she can create a holistic self, or Han, oriented self in continuous relationship with the self and with others.

This relational self can also elicit a clergywoman's relational spirituality that has characteristics of uniqueness, relatedness and diversity in carrying out ministry. Clinical Pastoral Education (CPE) is a good pastoral resource for cultivating a clergywoman's relational spirituality to promote the balance between care for self and care for others.

⁴ Judith V. Jordan employs the term "inter-subjectivity" in "The Meaning of Mutuality" in Women's Growth in Connection: Writings from the Stone Center (New York: Guildford Press, 1991), 82.

⁵ David Augsburger uses the term "intercultural self" in Pastoral Counseling across Cultures (Philadelphia: Westminster Press, 1986), 46-47.

Research Methods

The primary method of the dissertation is analytical research of literature. Though the dissertation suggests a pragmatic means, this is theoretical research. The dissertation aims at exploring and interpreting a way to highlight the Female Principle of relational harmony, or Han, in dialogue with mythic, philosophical, theological, psychological and spiritual perspectives in order to bring balance between care for self and care for others into a clergywoman's self-awareness, self-growth and self-integration. As an attempt to emphasize the importance of a clergywoman's relationally-based self-care in carrying out ministry, this dissertation also employs feminist psychological self-in-relation theory and David Augsburger's view of intercultural pastoral care and counseling theory as theoretical resources. I will also use analysis of personal narrative to illustrate the importance of the rebirth of the Female Principle and its application to the development of a Korean clergywoman's self.

For a clinical method, I employ the verbatim format and analysis that are used for the CPE (Clinical Pastoral Education) program as tools for a clergywoman's self-reflection for care of self in the midst of care for others.

Terms

Self implies the term "subjectivity." Subjectivity of the self does not mean an autonomous, self-sufficient, self-contained separate self as the independent individual. It does not suggest the self that relationships are secondary to drive as in Freudian theory. Rather, subjectivity presupposes both an autonomous self and relational self in relation to other selves in the formation of a relational self. Process thought presupposes that each

entity is relational to other entities. A self is also formed with the influence of many selves in interaction with others. In this sense, the self is not individual entity but also presupposes many selves. However, many selves are differentiated from a pathological form of dissociated or fragmented self that causes multi-personality. The self implies a relational self that promotes the individual's relational growth in interaction with other selves for empowering both self and others, according to the theory of the Stone Center's relational self.

Archetype is a term that is borrowed from Carl G. Jung's concept of collective unconscious, but it implies a more culturally based collective unconsciousness that has been inherited from the Korean people from generation to generation rather than Jung's collective unconscious beyond cultural, religious, and ethnic differences.

Shadow is a term that Carl G. Jung uses to describe an archetype. According to Jung, the shadow is the most accessible archetype and the easiest to experience, for "it is inferred from the contents of the personal unconsciousness." Jung explains that, "The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable efforts. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance."⁶

Han, or relational harmony, is a term that implies meta-harmony that embraces both harmony and disharmony. It is called "meta-harmony" within Process thought. This meta-harmony originally refers to the totalistic mind of the Male Principle and the Female

⁶ C.G. Jung, "Aion," 145.

Principle in Korean culture. In contrast, the term harmony in Western culture popularly is regarded as the opposite of disharmony. However, Augustine argues that disharmony is a part of the fullness of cosmic harmony. I also differentiate Han from ha-n, which implies collectively accumulated painful emotions such as anger, sadness and frustration.

Relational capacity is a term that indicates not just the biologically inherited nature of women in terms of sex, but also implies a socially constructed characteristic of women in terms of gender.

Resources

Major resources are the Korean Tangun myth, the Hondon myth, and the Enuma Elish. Un-pong Lee,⁷ Sang-il Kim⁸ and Catherine Keller⁹ understand these myths as worldviews. For the exploration of a non-dualistic philosophical perspective of relational harmony, Yi Yulgok's Li (Principle) and Ki (Energy) theory is examined. The theory is contained in the collected works of Yulgok Jeon Jip¹⁰ and in Sang il Kim's Han philosophy. Sang-il Kim's Han philosophy¹¹ values Yulgok's Li and Ki theory in dialogue with process thought and strengthens Yulgok's theory into an indigenous philosophical system.

⁷ Un-pong Lee, et al., Tangunshinwha Yonku (Research on the Tangun myth) (Seoul: Onuri Press, 1986).

⁸ Sang-il Kim, Gang-Nam Oh, and Seung-en Lee, eds., Hansasang ui Iron Kwa Silche (Practice and a theory of Han thought) (Seoul: Jisik Press, 1990).

⁹ Catherine Keller, From a Broken Web: Separation, Sexism and Self (Boston: Beacon Press, 1986).

¹⁰ Young-chan Ro, trans. Yulgok Chonso (The Complete works of Yulgok), vol. 1 (Seoul: Sunggyung'gwon University Press, 1971).

¹¹ Sang-il Kim and Young Chan Ro, eds., Hanism as Korean Mind: Interpretation of Han Philosophy (Los Angeles: Eastern Academy of Human Sciences, 1984).

For a theological reformulation on the basis of a non-dualistic worldview, feminist theology is a useful resource. Marjorie Suchocki,¹² Hyun-Kyung Chung,¹³ Mary Daly,¹⁴ Elizabeth Johnson,¹⁵ and Sallie MacFague¹⁶ provide perspectives on relational aspects of the divine and relational values in terms of equality, mutuality, and openness. These relational values are not simply abstract philosophical and theological values. Only when the individual can practice this relational value in reality can relational harmony or Han have power.

A clergywoman needs to be aware of the importance of her relational capacity to nurture the self. She also needs to make continuous efforts to use that relational power as a resource for empowering the self. Self-care is an important element of pastoral care and counseling, which enables a clergywoman to reflect on her thinking and action and to nurture her own strengths and to be aware of her weakness, thus to experience healing and growth in the midst of care for others in carrying out her ministry. The feminist psychological self-in-relation theory and David Augsburger's inter-cultural counseling theory provide psychological and pastoral care and counseling research for the

¹² Marjorie Hewitt Suchocki, The Fall to Violence: Original Sin in Relational Theology (New York: Continuum, 1994), 53.

¹³ Hyun Kyung Chung, Struggle to be the Sun Again: Introducing Asian Women's Theology (Maryknoll, N.Y.: Orbis Books, 1990).

¹⁴ Mary Daly, Beyond God the Father: Toward a Philosophy of Women's Liberation (Boston: Beacon Press, 1973).

¹⁵ Elizabeth Johnson, She Who Is: The Mystery of God in Feminist Theological Discourse (New York: Crossroad Publishing, 1992).

¹⁶ Sallie McFague, Models of God: Theology for an Ecological, Nuclear Age (Philadelphia: Fortress Press, 1987)

development of a clergywoman's relational self—subjective, inter-subjective, and intercultural.

The development of a relational self is also inseparable from a clergywoman's development of her own relational spirituality that has characteristics of creativity, mutuality and diversity. The CPE model is a useful resource by which a clergywoman can develop a subjective-relational spirituality for healing and self-growth in balance between care for self and care for others.

Scope and Limitations

The research is limited to Korean clergywomen's subordination in relation to Korean clergymen in Protestant churches in Korea. I do not specifically exclude Korean-American clergywomen, however, because of their experiences outside Korea and the effect of those experiences on self-development; the experience of Korean-American clergywomen needs separate treatment.

Furthermore, the dominant-subordinate relationship between Korean clergywomen and men produces other separations between elders and clergywomen and between laypersons and clergywomen within the church. It also produces other separations between clergywomen and professionals, between the church and society, and between the church and cultures. My research focuses on a clergywoman's subordination itself from a psycho-spiritual perspective in order to nurture clergywomen first. From a psychological perspective, this research does not focus on healing ha-n itself, which is a psychological symptom derived from the separation between clergywomen and clergymen. Rather, it indicates that ha-n is the separation itself due to the dominant-subordinate relationship

between clergymen and clergywomen. The research also does not focus on the separation between elders and clergywomen or between laypersons and clergywomen.

Nor does this research focus on the separations between clergywomen and professionals, between the church and society, or between the church and cultures. This research aims at exploring the dominant-subordinate relationship between clergymen and clergywomen. If a clergywoman can change and empower herself first, this self-transforming experience itself is life energy and life force to empower others. I perceive that ministry is a life-sharing journey in the process of creating faith stories in the divine presence of others. For me, ministry does not mean one-sided care, healing, and growth on the part of a clergywoman. There is always mutuality between the care-giver and care-receiver whether pastoral experiences are painful or nurturing. My research focuses on a clergywoman's self-care in order to share this faith journey with others in a mutually empowering way.

I also acknowledge the limitation of my approach for Korean clergywomen's self-care in the midst of care for others. There are many other pastoral resources that a clergywoman can utilize for self-reflection beyond the CPE programs and other models I suggest. Group counseling, self-nurturing retreats, self-help guides, support groups and continuing education programs are valuable pastoral resources that can be utilized for enhancing a clergywoman's self-awareness, self-growth and self-reflection.

However, in this research, I focus on the utilization of the CPE program because the CPE program provides both a clinical setting and self-reflection through verbatim presentation, group feedback and supervision. A clergywoman can have an opportunity to analyze her pastoral experiences from psychological, spiritual, theological and pastoral

perspectives. At the same time, this self-reflection is not just a theoretical analysis, but CPE leads to a clergywoman's practice of pastoral care in the clinical setting after her self-reflection. It also promotes a self-integrative process for a clergywoman by revisiting the unresolved areas where she doubted herself and her pastoral approach. In comparison to other self-nurturing and self-empowering programs, I see that one of the strengths of the CPE program is the connection between self-reflection, self-integration and vocational practice. Spiritual autobiography is another valuable spiritual tool in the CPE format, though I don't focus on it in the dissertation. A Korean clergywoman can develop questions for the forms of spiritual autobiography on the basis of clergywomen's pastoral and personal experiences.

I also see a possible resistance in utilizing the Korean myth and Korean philosophy within conservative Korean Protestant churches. Some Korean clergywomen may not validate the Korean myth and Korean philosophy as pastoral resources because the Korean church tends to teach that the Korean myth is religiously illegitimate or is contradictory to the message of the Gospels. Thus, as a way to enrich the message of the Gospel, I utilize cultural resources to develop a Korean clergywoman's pastoral identity. Tradition can be a valuable resource to enrich the message of the Gospel. Furthermore, a Korean clergywoman's role is not separable from her ethnic background in inter-cultural, multi-religious and inter-denominational settings. That ethnic or cultural uniqueness is deeply ingrained aspect of a clergywoman's pastoral identity that embraces differences beyond gender, sex, religion, ethnicity and cultures.

Another limitation in utilizing cross-cultural experiences for Korean clergywomen are language barriers, especially, in the context of the United States where clergywomen

can be easily exposed to many languages. When there is a language barrier, communication is not impossible, but many efforts are required, however, to have pastoral experiences in multi-cultural settings such as hospitals in the United States or in other countries. However, this dissertation explores both the positive and negative aspects of intercultural experiences due to different cultural customs, norms and values. Intercultural perspectives may provide a Korean clergywoman with experiences that assist her to overcome the patriarchal structure of the Korean church. Similarly, intercultural experiences to expand a Korean clergywoman's pastoral horizon so that she may be open to differences and learn how to live with those who are different from her in the midst of pursuing common goodness.

Prior Research

Significant research has already been done on Han (relational harmony) and ha-n.¹⁷ Han is a philosophical concept that implies “oneness” and “manyness”; ha-n has been understood as a psychological term that implies accumulated collective emotional pain derived from social and political oppression. There is not much research on Korean clergywomen's self-growth in terms of Han. Hyun-ey Kim introduces two women's biographical stories about U-jeong Kim,¹⁸ a female theologian, and Hwa-soon Cho,¹⁹ a clergywoman who served their lives for women's rights and liberation. Their biographies

¹⁷ It is necessary to distinguish Han from ha-n. Han refers to that meta-harmony that embraces both discord and harmony. On the other hand, ha-n refers to accumulated emotional pain.

¹⁸ Hyun-ey Kim, “Yeseongei Iganwharluhan Yi U-jeongei Samkwa Shinhak” (Yi U-jeong’s Life and Theology for Women’s Humanization), in Hankuk Yeseongshinhak shipnyon (Korean Female Theologian’s Association) (Seoul: Hankukyoshinhakjahyupeiwhe, 1990), 53-77.

¹⁹ Ju-hyun Kim, “Hamkesalgiuhayo, Todarn Cho, Wha-sooney Iyakirl Chazase” (Searching for the story of Cho, Wha-soon, in order to co-exist) in Hankuk Yeseongshinhak shipnyon (Korean Female Theologian’s Association) (Seoul: Hankukyoshinhakjahyupeiwhe, 1990), 78-86.

show their passion against social injustice, sexual abuse, and family laws against women's rights rather than their self-growth.

Young Ae Kim examines Korean women's ha-n from socio-historical, psychological and spiritual perspectives. She suggests a model of healing ministry that incorporates Korean Shamanism to heal Korean women's ha-n in the faith community. Even though she deals with a woman's worldview of Han, her dissertation is more focused on the healing of ha-n from cultural and social perspectives and does not deal with the undergirding philosophical perspective creating the subordination of women to men.²⁰ Jae Hoon Lee also explores ha-n as inner wounds, analyzing case studies of ha-n from socio-political historical and object relations perspectives. His case studies manifest the brokenness of wholeness but do not explain the philosophical causes that create ha-n or the value of Han in healing.²¹

On the other hand, it is the contribution of Sang-il Kim that explores the Korean worldview from the perspective of Han (oneness and manyness) in dialogue with Process thought. His Process thought bridges the Korean non-dualistic worldview and the Western dualistic worldview, and creates a common ground where the two cultures can dialogue to create unity or wholeness in difference.²²

From Kim's Han worldview, Gui-chun Lee suggests an androgynous model of pastoral care in relation to the Korean worldview of Han. His model criticizes the

²⁰ Young Ae Kim, Han: From Brokenness to Wholeness: A Theoretical Analysis of Korean Women's Han and Contextualized Healing Methodology (Ph.D. Diss., School of Theology at Claremont, 1991).

²¹ Jae Hoon Lee, The Exploration of the Inner Wounds—Han (Atlanta : Scholars Press, 1994).

²² Sang- il Kim, Han Philosophy (Seoul: Onnuri, 1994).

patriarchal model of pastoral care and suggests the importance of balance between the Male and the Female Principle. However, his model does not emphasize the importance of the subjectivity of each Principle, even though his model values the Female Principle in the context of the Male Principle dominant pastoral care.²³ Mi-gang Yang also suggests a feminist model of pastoral care that emphasizes an androgynous model of worship service in which men and women lead worship service together. Her feminist model of pastoral care emphasizes reformation of theological education, job location and building up clergywomen's pastoral identity and ministerial formation, biblical-based holistic spirituality and inter-denominational team ministry.²⁴

Scholars have examined Han thought as a Korean philosophy that pursues an indigenous non-dualistic Korean worldview. What the research has not noted is that Han thought did not highlight the value of the Female Principle as much as the Male Principle for a clergywoman's self-healing, self-growth and self-integration. This dissertation highlights the value of the Female Principle as a pastoral resource for a Korean clergywoman to integrate the self from a relational harmony or Han (wholeness) perspective. It utilizes the non-dualistic Korean worldview of Han as a philosophical frame of reference to emphasize a female image of the immanent God who embraces both transcendence (the Male Principle) and immanence (the Female Principle). This dissertation shows how the worldview of relational harmony or Han of a Korean clergywoman can promote a Korean clergywoman's self-awareness as a subjective but

²³ Gui-chun Lee, Hankukchok Mokhoe Sinkakchok Tamku (Research on Korean pastoral theology: Androgynous model of pastoral care) (Seoul: Methodist Theological Seminary Press, 1989).

²⁴ Mi-gang Yang, "Hankukey Feminist Mokwherleyhan Chelrak" (Strategies for feminist ministries of ordained women ministers in the Korean Protestant churches), Hankukyoseongshinhak (Journal of Korean Feminist Theology), 40 (winter 1999): 54-72.

relational being in an awareness of the value of the Female Principle. In the process of becoming a subjective-relational being, a clergywoman is also gradually aware of her shadows as an essential aspect of self-growth in interaction with other selves. The process of subjective-relational spirituality makes a pathway by which a clergywoman can learn to accept her shadow for self-integration. It is a spiritual journey to find, claim and develop her self from the Female Principle perspective.

Chapter Outline

Chapter 1 is an introduction to the study. It begins with the author's personal vocation in relation to the problem addressed by the dissertation. The chapter then proceeds with thesis and summary argument, research methods and resources, scope and limitations. It includes a review of research on Han (wholeness or relational harmony) and ha-n (brokenness) and specifies the intended contribution of this dissertation. This introduction concludes with brief description of each chapter.

Chapter 2 explores the origin of the meaning of Han in terms of the Male and the Female Principle from etymological and historical perspectives and shows how the concept of Han was developed into two terms Kam and Bak that represent the Female Principle and the Male Principle respectively. This exploration challenges a Korean clergywoman to search for a cultural spirit that values the Female Principle as much as the Male Principle in creating relational harmony. The historical and etymological research for the origin of relational harmony can be found in the worldview of the Korean people who value both the Male and the Female Principle respectively and their mutual relationship to create the union between the Male and the Female Principle. This

worldview can be found in the Korean Tangun myth. Myth is a window to see the worldview of a culture.

Chapter 3 focuses on searching for the worldview of relational harmony or Han through the Korean Tangun myth that elevates the Female Principle through the rebirth of Komne (she-bear) to create relational harmony. The rebirth of Komne challenges a Korean clergywoman to value and validate the uniqueness of the Female Principle in order to create the worldview of relational harmony. This Female Principle oriented worldview in the myth does not devalue the Male Principle or destroy the Male Principle. Rather, it pursues subjectivity of the Female Principle and the Male Principle respectively and their mutual relationship to create unity. This worldview of relational harmony is explicit in the philosophical system of Yulgok Yi.

Chapter 4 develops a Korean clergywoman's Female Principle oriented worldview of relational harmony. This worldview does not imply a Female Principle dominant worldview where the Male Principle is subordinated to the Female Principle or the Male Principle is demarcated. The union between Hwan-ung (Male Principle) and Komne (Female Principle) is well developed into Yulgok's Li (principle; the Male Principle) and Ki (energy; the Female Principle) theory. This philosophical theory is a springboard for a Korean clergywoman to develop her worldview of relational harmony between the Male and the Female Principle that is based on equality, mutuality and openness. This worldview of relational harmony provides a philosophical framework to develop the Female Principle oriented divine image.

Chapter 5 focuses on the development of a female image of an immanent God based upon the relational worldview generated by the integration of the Male and the

Female Principle and their values of equality, mutuality and openness. The immanent God does not either devalue transcendence (the Male Principle) or exclude it. Rather, immanence of God promotes uniqueness, relatedness and life in creating relational harmony in interaction with the world. The immanent God is both transcendent to the world and immanent to the world. This female image of an immanent God embraces both the Male and the Female Principle. It is a theological source for a Korean clergywoman to develop her relational capacity and use her relational power to create relational harmony of the self that is based on uniqueness, relatedness and life.

A clergywoman's continuous self-development is a form of self-care that is an essential to provide pastoral care and counseling to others. Chapter 6 discusses how a Korean clergywoman can develop her relational self based on the immanent image of God. Her relational self is composed of three different levels of self: subjective, inter-subjective and inter-cultural self. I argue that the relational capacity in a clergywoman can fulfill her potential by growing in interaction with her inner self and with other selves. The process of becoming a relational self is not a linear but a spiral process of developing the self. A clergywoman's relational self is a pastoral resource through which a clergywoman can develop her spirituality from the perspective of relational harmony. The process to develop a Korean clergywoman's subjective, inter-subjective and inter-cultural self is a spiritual journey. It takes place in the midst of caring for others and promoting healing for others throughout the faith journey that she shares with others in a variety of pastoral settings.

Chapter 7 develops a Korean clergywoman's spirituality from the perspective of relational harmony. Creativity, mutuality and diversity are three poles to create relational spirituality. I show how CPE (Clinical Pastoral Education) experiences at Queen's

Medical also enable a clergywoman to develop a spirituality for her self-growth and self-integration in the midst of providing care for others, thus bringing healing for others in balance with care and healing for the self. This relational spirituality will be represented as an indigenous symbol of Sam (Three) T'aeguk (the Great Ultimate) to create Han, or relational harmony. It represents a clergywoman's faith journey and process to provide continuous care and healing for the self and others.

Chapter 8 summarizes the argument and explores implications for future research.

CHAPTER 2

The Origin of the Meaning of Han in Terms of the Male and Female Principle

A Korean clergywoman's self is inseparable from her cultural spirit. Han (relational harmony) is a cultural spirit that does not contradict the spirit of the Gospels that promotes holistic being and abundant life in God. Chapter 2 examines the origin of Han from an etymological perspective in terms of the Male and the Female Principles. Section 1 explains the historical development of Han in relation to the terms Kam and Bak, which represents the Female and the Male Principles respectively. Section 2 focuses on the development of the meanings of Han from Kam (the Female Principle) and Bak (the Male Principle). The historical and etymological exploration of Han challenges a clergywoman to reclaim the value of the Female Principle in the culturally transmitted mind of the Korean people.

Historical Background of the Male and the Female Principle

A Korean clergywoman can examine the origin of the Male and the Female Principles of Han from the perspective of the historical research on the meaning of Han. The concept of Han was developed from a worldview in which the primitive understood the universe as a circle "Cosmic Egg" or as a "serpent" which holds its own tail in its mouth. Erich Neumann interprets the symbol as a lower life form that has no differentiation between beginning and end. Neuman calls this undifferentiated form of life the state of

Uroboros.¹ Neuman explains this Uroboros as a primal, undifferentiated and dreamy autistic state where there is no self-conscious life.² Sang-il Kim calls this undifferentiated state “an androgynous oneness” which has no clear sex or gender concept. This non-differentiated worldview also appears on the earthen vessels and murals made during the Three Ancient Kingdoms of Korea in the fourth and fifth century. An earthen vessel of Kumjuakjangsiktoji and Hyunmudo murals manifest an androgynous world view of the ancient Korean people.³ Kim views this non-sex or non-gender concept of “androgynous oneness” or Uroboros as the origin of the Male and the Female Principle that represent an ancient Korean worldview.

“Androgynous oneness” as a worldview of the ancient Korean people was developed with the importance of Al (egg) which was the source of the birth of the ancient kings. Korean folk literature and historical records, and in particular, Korean Al myths, explain the ancient kings’ birth from eggs⁴ Kim Alchi, Bakhyokkosae and Chumong. The founders of the Three Kingdoms of Ancient Korea, Shilla, Baekjae and Koguryo, were born from eggs. For example, Chumong, the founder of Koguryo, was a founder with a well-known birth story. The story unfolds with a woman, Ryuhwa, who was lured by

¹ Erich Neumann, The Origins and History of Consciousness (Princeton: Princeton University Press, 1970) cited in Ken Wilber, Up From Eden: A Transpersonal View of Human Evolution (Shambala: Boulder, Colo., 1981), 22-25.

² Ibid.

³ Sang-il Kim, HanbakMunmyungron [The Origin and History of Han Consciousness] (Seoul: Ji Sik Press, 1987), 47.

⁴ The birth myths are contained in the Korean folk literature, Chinese literature, and Samguk sagi (the history of the ancient Korean Three Kingdoms) in the fourth and fifth centuries.

Haemosu,⁵ the son of the Heavenly Emperor. She conceived an Al after she was pursued by the light of the sun. The text in Wei Che ⁶ contains Chumong's birth story as follows:

Ryuhwa was shut up in a room. The light of the sun fell on her. Shielding her body, she avoided it, but the light of the sun pursued her. After that, she conceived and gave birth to an egg [Al]. The king (of Fouyu) had the egg thrown to a dog, and then to a pig, but neither dog nor pig ate it. It was abandoned on a road; cattle and horses avoided it. Later, it was left in a field; the birds covered it with their wings. The king tried to break it, but without success. He gave it back to the woman (who "gave birth"). She wrapped up the egg and put it in a warm place. A boy broke its shell and emerged from it. He had beautiful features.⁷

Like Chumong, two other kings have similar myths that legitimated their birth from eggs. The kings' birth from eggs added into an androgynous oneness another new meaning: the beginning. Al, or egg, was the term to represent an undifferentiated androgynous oneness or the beginning.

An androgynous oneness, or Al, was gradually developed into a gender concept according to a historical epoch of ancient Korean history. Kyung-tak Kim, a former professor of Korean University, shows how this androgynous oneness was developed into a gender concept. Kim divided Korean history into four historical epochs: the Paleolithic Age (third millennium B.C.), the Neolithic Age (third and second millennium B.C.), the Bronze Age (fourth B.C.), and the Iron Age (third to first century B.C.).

⁵ Haemosu is a composed word from ha, "Sun," and mosu<mos=mot, "pool, gulf." See Yves Bonnefory, comp., *Asian Mythologies* (Chicago: University of Chicago Press, 1993), 300.

⁶ Wei Che contains the original document, which is entitled San Kouo Che" a history of Three Chinese Kingdoms from 220 to 280, Shu, Wei, and Wu, edited by Chen Shou (died in 292). Chapter 30 of the part concerning the Wei kingdom, namely, Wei che, describes Korea and other countries which is situated in north Asia. Ibid., 300.

⁷ Ibid.

The Paleolithic Age began with the people who dwelt around the north eastern area and the Asian peninsula. People lived in dark caves and worshipped as the source of life and productivity totems such as the bear, earth, and water. Kum⁸ Kom, Koma, and Kam were coined during this age. Kum was the term to represent the Great Mother who was the controller of life, death, fertility and productivity. In particular, the term Kom or Koma, was originated from Oma (mother) which was a derivative from the term Om whose meanings were hole, cave, and womb.⁹ Kopuk (turtle) was the water god(dess) who gave life, regeneration, love, death, and soul. Earth and water were symbols to represent the Great Mother or Shan Shin or Producing Grandmother.¹⁰ During the Paleolithic Age, Kam was the term to embrace tribe, cave, darkness, water, bear, and the Great Mother, the matriarchal culture; that is, the Female Principle. Kam was the term to represent the matriarchal culture and explain the origin of the Female Principle.

As the Paleolithic Age evolved into the Neolithic Age, the Kam tribe did not live in caves anymore and moved out to the field. People worshipped flying birds or animals in the sky as their totem objects that they called Dak.¹¹ During this period, the Dak tribe still worshipped the earth as the source of life, fertility, and productivity.¹² Furthermore,

⁸ Two Korean kings, Whang Gum or Lee Sa Gum used the name kum or gum, which is derived from Gam. The Japanese called God Gami, or Gamu. The Anui called God Kamui. God is identified with Gom, which is both called the same name Kami. The Auni called the god of fire Abe-Kanui and the god of the sea Repua-Kamui. Gom is just called Kamui in Anui linguistics. See Sang-il Kim, Hanbakmunmyungron, 83-84.

⁹ “The consonant was changed from K through H to O whose transition was evidenced in Tugus language of the Altai in which the term Koma was changed into Homotri or Koma-Homo-Oma(Om).” Ho-wang Jung, The Tangun Myth in Terms of Korean Language (Seoul: Myungmunsa, 1995), 112.

¹⁰ Ibid., 120-21.

¹¹ Sang-il Kim, HanbakMunmyungron, 144.

¹² Ibid., 112-23.

people lived off rice farming which required intensive labors. Byung-mo Kim in his *Hankukkodasayonku* (The Research on the Ancient History of Korea) makes it clear that this “rice farming” created a farming culture where people harvested a variety of crops. They gradually built up the cohesiveness of membership among farming people, developed the consciousness of community, and created a village community. The Great Mother was elevated into a female goddess that was made with earth and was an object whom people worshipped for abundant harvests and fertility. People also built stone tombs and their house with earth. Five or six earthen houses in Susokri at Yangchu in Korea are archeological evidence to prove kinship ties and the matriarchal community.¹³

However, this field and farming culture gradually changed into a culture in which development and use of heavy bronze farming tools required the physical strength of male labor force. The Dak¹⁴ people moved near mountains, in particular, mount Bakdu. They adopted bronze from the Tungus race (1000-700 B.C.). This period was called the Bronze Age.¹⁵ Since bronze was a major farming tool, heavy farming tools required physical strength of male labor force, which gradually replaced a nurturing oriented female labor system with a force oriented male labor system. The power of the male oriented labor system consolidated the gradual establishment of the patriarchal system. In the Puyo, one of the strong tribes in northern Manchurian, the patriarchal system promoted the ownership of private property and the patriarchal rules oriented communities.¹⁶

¹³ Ibid., 102-07.

¹⁴ Ibid., 97. The word Dak signifies flying animals with wings or birds

¹⁵ Ibid., 97.

¹⁶ Yung-chung Kim, ed. and trans., Women of Korea: A History from Ancient Times to 1945 (Seoul: Ewah Women's University Press, 1976), 4.

The Dak people gradually mingled with the Bak people who lived on the Bakdu mountains and worshipped the sky, the sun, and light. During this bronze period, the Dak culture was absorbed into the Bak culture. Nam-son Choi, a prominent scholar in Korean studies, in the Theory of Bulhammunhwaron (On the Study of Bak Culture) explains the origin of the term Bak. Choi asserts that the term Bak originated from the Mongolian Tengri which implies “blue sky,” “god,” or “head.” Bak was used as suffix or prefix to refer to the names of mountains, rivers, and kings. In addition, the term Kam was also gradually replaced with the term Bak. Kam was changed into gam which represented male power, male authority and a kingship oriented political system such as wang (king),. geum or Algam, younggam,¹⁷ daegam¹⁸ and sanggam¹⁹. The term Bak represented the sky, the sun, light, and kings, and the patriarchal culture; that is, the Male Principle.

As iron replaced bronze farming tools at the end of the second century B.C., the Bak tribe used wood for building houses and established an agricultural society.²⁰ Archeological evidence proves this patriarchal structure of family system and societal system. From the Dolmen at Whanghaedo, we find evidence of burial customs and the male shape of statues which were replaced with male centered family tombs. During the Iron Age, the Bak people used the terms Kam, Dak and Bak together and coined the term Kamdakbak. Kamdakbak was later replaced with Bak and Han. As the Iron Age came to end, the term Han was used for the first time in order to represent holistic primitive religion that transcends Shamanism and pursues eternity through religious movement. Then the

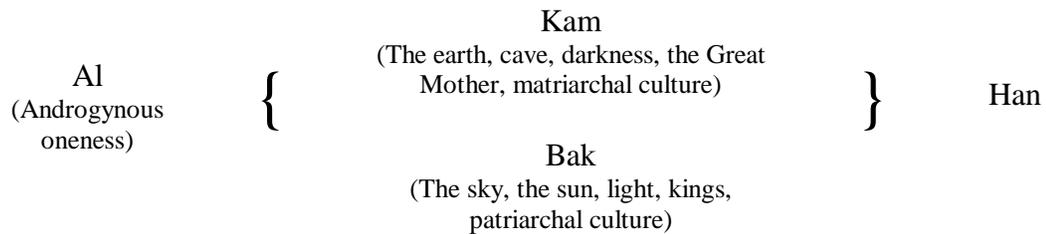
¹⁷ It means “an old man.”

¹⁸ It implies “your excellency of men.”

¹⁹ It means a “king.”

²⁰ Yung-chung Kim, Women of Korea, 5.

term Han replaced the term Bak.²¹ Each historical epoch of ancient Korean history manifests a unique matriarchal or patriarchal culture that coined the terms Kam and Bak which represented the Female and the Male Principle respectively. This historical development is necessary to explain the origin of the Male and the Female Principle. The following diagram will explain the background of the Male and the Female Principle.



The diagram shows that the term Han includes both the Female (Kam) and the Male Principle (Bak). This historical research explains that there is no devaluation of the Female Principle (Kam) in the origin of the concept of Han. Through this historical research on the origin of Han, a clergywoman can see that the origin of Han is derived from both the Male Principle (Bak) and the Female Principle (Kam). Their meanings are more explicit in the development of Kam and Bak from an etymological perspective.

Meanings of the Male and the Female Principle

A clergywoman can see the development of the meanings of Kam and Bak from the historical development of the meanings of Han. As Korean history changes, meanings of the Female (Kam) and the Male Principle (Bak) have been added, subtracted, and transformed into the term Han to represent the Korean mind. For example, Hangul

²¹ Sang-il Kim, HanbakMunmyungron, 175-77.

(language), HanCholhak (philosophy), Hanminchok (race), and Hanguk (nation) are words that represent the identity of the Korean people in terms of Han. To explore the meanings of Han shows how the meanings of the Male and the Female Principle manifest their relationship. Ho-sang Ahn, a Korean linguistic scholar, describes the multiple meanings of Han as follows:

1. Great, 2. East, 3. Bright, 4. Oneness, 5. Unification, 6. People, 7. Old,
8. Wholeness, 9. Beginning, 10. White, 11. Righteousness, 12. Light,
13. High, 14. Sameness, 15. Abundance or fullness, 16. Sky or heaven,
17. Long, 18. Great leader, 19. Up, 20. King, 21. Perfect,
22. Inclusiveness.²²

These multiple meanings of Han show that an androgynous concept remains in the meaning of “oneness.” However, the meanings to represent the Male Principle are dominant such as “east,” “bright,” “light,” “high,” “sky,” “up,” “king.” Even though there is a trace of the Female Principle such as “abundance or fullness,” the meanings to represent the Female Principle have gradually faded away or merged into the meanings of “inclusiveness,” “unification,” and “wholeness.” “Inclusiveness,” “wholeness,” and “unification” represent the mind of Han that promotes harmony between the Male and the Female Principle. Dong-sik Rhy describes this wholeness in the form of three elements of the Great Ultimate (Sam T’aegeuk) where God, the earth, and people together create harmony.²³ As an example, Western culture in the 1960s challenged a Korean identity

²² Ho Sang Ahn, Gukminyunri (Korean ethics) (Seoul: Baeyong Sa, 1977), 147-50, cited in “What is Hanism?” in Hanism as Korean Mind, ed., Sang-il Kim and Young Chan Ro (Los Angeles: Eastern Academy of Human Sciences, 1984), 22. The Korean-English dictionary shows that Hana means “oneness;” Hankaji means “sameness;” and Hanbuddha, “whole Budda,” etc.

²³ Dong-sik Rhy, PungrhyShinhakyoYiyero (A theological journey to a native religion of Pungrhy) (Seoul: Jenmangsa, 1988), 18-20.

that pursues homogeneity. During this time, religions from Western culture excluded primitive Korean religions as superstition. Korean scholars began to reexamine Korean history, spirit, mind, language, and culture to find the uniqueness of the Korean people in order not to lose the Korean mind. In particular, Han reemerged again as the term to represent an indigenous worldview of the Korean people. Sung-bae Kim, a Korean language scholar, says, “I find in the nomenclature of our philosophy and logic too many terms translated literally from Japanese, Chinese and the occidental languages. I think we should develop nomenclature more appropriate to our own social and cultural climate. In this sense, I find the term Han agreeable.”²⁴ As a pioneer to establish a Korean philosophical system, Min-hong Choi built up the concept of Han or Hannism²⁵ as a non-dualistic worldview of the Korean people.

This non-dualistic worldview also provides a clergywoman with the original relationship between the Male and the Female Principle. The non-dualistic worldview of Han explains the importance of the complementary relationship between the Male and the Female Principle to create harmony or unity. The complementary relationship between the Male and the Female Principle values the uniqueness of each principle as much as the harmony of the two principles. When the uniqueness of each principle is not promoted, the complementary relationship between the two principles easily falls into the dominant-subordinate relationship.

This research challenges a clergywoman to develop a way to highlight the uniqueness of each principle equally. Han has to be reinterpreted in terms of equality

²⁴ Sung-bae Kim, cited in Min-hong Choe, A Modern History of Korean Philosophy (Seoul: Seong Moon Sa, 1978).

²⁵ Min-hong Choi, Modern History of Korean Philosophy (Seoul: Seong Moon Sa, 1978), 11.

between the Male and the Female Principle in order to create unity and harmony. Sang-il Kim, a Korean Han philosopher, reinterprets these relational meanings of Han in dialogue with Process thought in Western culture. Kim pays special attention to the contradictory pairs of the meanings of Han. He explores the words of Han such as (1) hanhae (one year), (2) hanjipe (the same house), (3) ongyuul (whole), (4) hanchang (the peak), (5) hangaunde (the middle), and (6), hansippun (about ten minutes). Kim categorizes meanings of Han into three opposite pairs: one vs. many, middle vs. peak, the same vs. the about.²⁶ Kim particularly focuses on one of these three opposite pairs: one vs. many. For example, Han as in Han Dong Ne (the whole village) indicates whole, Hana indicates one, but Hana Hana (one and one) indicates many. Kim's interpretation emphasizes that wholeness presupposes oneness (uniqueness) and manyness (diversity) and their relationship.

Kim explains the relationship between “one” and “many” and “whole” in terms of the categories of the number one. The number one embraces three categories: the basic number unit ($1+1=2$), the inclusive number of all numbers ($1 \times 1=1$), and the eternal number ($1+1=1$). Kim continues that this “one” implies not only “whole” but also “one” (nat) and “many” (on).²⁷ Kim expands his understanding of number one in dialogue with Alfred North Whitehead's three categories of the Ultimate: one, many, and creativity. Whitehead explains the inseparable relationship between one and many to create unity. He says “one” becomes “many,” “many” becomes “one.” Alfred North Whitehead suggests that wholeness is the process of creativity in the inseparable relationship between one and many,

²⁶ Ibid., 22.

²⁷ Sang-il Kim, Han Philosophy (Seoul: Onnuri, 1994), 23-24, 34.

between the Male and Female Principle. Whitehead's definition of creativity expresses this relationship.

Creativity is the universal of universals characterizing ultimate matter of fact. It is that ultimate principle by which the many, which are the universe disjunctively, become the one actual occasion, which is the universe conjunctively. It lies in the nature of things that the many enter into complex unity.²⁸

That process of creativity between "one" and "many" is the relationship between the Male and the Female Principle coming "together." "Together" presupposes Whitehead's notion of another pair of notions, "identity" and "diversity."²⁹ Togetherness does not just value the notion of "identity" but also of "diversity." "One" is analogous to the notion of "identity," as is the Male Principle, while "many" is analogous to the notion of "diversity," as is the Female Principle.

A clergywoman also can see cultural values in terms of the Male and the Female Principle. Korean culture values only "identity," "homogeneity" and "one" (Male Principle), rather than "diversity," "heterogeneity" and "many" (Female Principle). Only when the meanings of Han value "heterogeneity," "many," and "diversity," does Han fully appreciate the Female Principle and create "togetherness" in the complementary relationship with the Male Principle. A clergywoman can see that the meaning of the Female Principle was gradually lost in the development of the term Han after Silla, one of the Three Kingdoms, unified Korea in 668 B.C.

²⁸ Alfred North Whitehead, Process and Reality, ed. David Ray Griffin and Donald W. Sherburne, corrected ed. (New York: Macmillan Publishing, 1978), 21.

²⁹ Sang-il Kim., Han Philosophy, 34.

This awareness challenges a clergywoman to value the lost meanings of the Female Principle. This effort is an attempt to claim the value of clergywomen's pastoral leadership as equal to clergymen's pastoral leadership. It will also validate a clergywoman's uniqueness in carrying out her ministry. Kim defines Han as both "oneness" and "manyness." Kim's dialogue in a philosophical system amplifies the dominant Male Principle meaning of Korean "oneness," "identity," "homogeneity," to embrace the value of "heterogeneity," "manyness" and "diversity." The dialogue contributes to highlight the value of the meanings of the Female Principle in establishing a non-dualistic Korean worldview in terms of the Male and the Female Principle.³⁰ This non-dualistic worldview is also "non-orientable" in that non-dualistic worldviews do not start at one point in time and space.³¹

The non-dualistic worldview, however, does not value relationship that creates togetherness by an inseparable relationship between "one" and "many," between the Male and the Female Principle. Relationship is the third element that explains the process itself, the coming together of "one" and "many." The Male Principle, the Female Principle, and the relationship are three elements creating meta-harmony or wholeness. It is to create Sam T'aeguk. When I refer to meta-harmony, "meta" means transcendence which embraces both disharmony and harmony in order to transcend the present status quo. Meta-harmony embraces not only the process of harmony but also of transition where "disharmony" is an essential process to create another level of harmony. Thus alternately harmonious then disharmonious moments create a higher level of transformed and transcendent harmony.

³⁰ Kim and Ro, "What is Hanism ?" 20.

³¹ Ibid., 37.

Sang-il Kim calls this transformation “meta-harmony.” Kim explains that meta-harmony presupposes “come across” and “returning” with self-reflection to create a transcendent harmony for the self.³² Meta-harmony is to create Sam T’aegeuk, to embrace both harmony and disharmony in order to transcend the present existence and to embody a transformed existence to create a new reality.

In Korean culture, harmony values the state where there is no difference, little conflict, and no disharmony within human relationships and among groups. That concept of harmony does not provide any space to value “difference” and “disharmony,” as much as it does “sameness” and “harmony.” When a Korean clergywoman in carrying out pastoral care does not cultivate “difference” and “disharmony” as the process to create another level of meta-harmony, the church is closed and stiffens because of the lack of dynamics and openness. A clergywoman cannot create “harmony” without appreciating “difference” and any moments of “disharmony.” Real harmony does not come from the experience of the “harmony” of avoiding “disharmony,” but from the continuum of the experience of harmony and disharmony.

For a clergywoman, disharmony is an inseparable part of the harmony that creates wholeness for her whole being. When I refer to wholeness, it does not imply a perfect state, but it is a transformed state, embracing brokenness and disharmony. It is analogous to “well-being” or “whole.” A clergywoman's wholeness does not mean perfection but implies the wounded healer that transforms her self and others for herself and their well-being in spite of her own scars, wounds, and broken experiences. When a clergywoman challenges the existing or apparent harmony, it creates moments of

³² Sang-il Kim, Donghakkwa Sinsehak (The Structure of Donghak existence) (Seoul: Jisik Press, 2000), 327-29.

disharmony in transforming existing false harmony under the dominant-subordinate relationship into a transformed situation for the common goodness. In spite of her limitations, weakness and brokenness, she can strive to create meta-harmony. The Male Principle pursues “one,” “identity” and “homogeneity,” while the Female Principle promotes “many,” “diversity,” and “heterogeneity.” Relationship is “uniqueness,” “togetherness” and “inclusiveness.” As a clergywoman pursues all three elements—the Male, the Female and the Relationship—she can create meta-harmony and wholeness or Han in one and many, heterogeneity and homogeneity, and identity and diversity by the relationship that promotes “uniqueness,” “togetherness” and “inclusiveness.”

Otherwise, she repeats the dominant-subordinate relationship between the Male and the Female Principle, between the powerful and the powerless. This relationship creates brokenness between the Male and the Female Principle. This relational brokenness develops collective emotional pain, feeling of resentment, or ha-n. Se Won Yoon asserts what ha-n is in terms of Korean people’s experience.³³

[Ha-n] is the word for a set of feelings deeply rooted in the hearts of the Korean people. There is not a single Korean who has not experienced this [ha-n] at least once in his or her lifetime. No foreigner seems to experience [ha-n] as acutely as Koreans; there is no word in any foreign language into which this word can adequately be translated.³⁴

As Han, on the other hand, pursues meta-harmony in the interaction with the Male Principle, the Female Principle and the relationship. The Male Principle, the Female Principle, and the Relationship are not just three elements to create the non-dualistic

³³ Ha-n is the term that is developed from Korean Minjung theology. In Minjung theology ha-n implies the suffering of the powerless of the ordinary people that is derived from the political oppression in which the powerless were marginalized socially and were exploited economically. See Jae-hoon Lee, The Exploration of the Inner Wounds-Han (Atlanta: Scholars Press, 1994).

³⁴ Ibid., 6.

worldview of Han. The three poles have practical implications for a clergywoman to promote the well-being of the self in an intra-personal, inter-personal, and societal dimension. As Han philosopher Min Hong Choi defines Han, Han is not only the underlying influential ideology of a Korean philosophical worldview, religiosity and ethical value, but it also extends to the economic and societal arena.³⁵ The well-being of the individual is the foundation to create peace and justice in society. For a clergywoman, well-being includes not only to serve her own community and society but also carries a cross-cultural dimension. A clergywoman is called not only a clergywoman for just the Korean community but also to serve the common good beyond cultural limitations. Without this well-being in the practical as well as the cross-cultural dimension, Han remains just an abstract theory and a narrow nationalistic spirit.

This empowering spirit is the norm and standard that a clergywoman can create to promote for the individuals, for self and others, for men and women, for the domestic and the public life, and for cultural and cross-cultural interaction. Han is the spirit by which we might best cultivate partnership between self and others, between men and women, between domestic and public, and culture and other cultures. As a pastoral-psychological parallel in this dissertation, I identify the three poles of self as “subjective self” (uniqueness), “inter-subjective self” (togetherness) and “intercultural self” (inclusiveness). The subjective, inter-subjective and intercultural aspects lay the foundation for a clergywoman to promote her uniqueness, mutuality and openness as characteristics of spirituality in order to enhance self-integration for the well-being of the self, community, society and culture. When a clergywoman does not claim the unique value of the Female

³⁵ Min-hong Choi, A Modern History of Korean Philosophy (Seoul: Seong Moon Sa, 1978), 11.

Principle as much as the Male Principle, she experiences pain, separation and division in the relationship with self, others, community, society, other cultures and God. When a clergywoman fully utilizes the Female Principle as a pastoral resource, she can help create homogeneity in heterogeneity, unity in difference, identity in diversity to promote wholeness or the well-being of self, others, community, society, and culture in carrying out her pastoral care.

CHAPTER 3

An Archetype of Han in Terms of the Male and the Female Principle

The historical and etymological research for the origin of relational harmony or Han reveals the spirit of the Korean people who value both the Male (Bak) and the Female Principle (Kam) respectively and their mutual relationship to create the union between the Male and the Female Principle. This spirit to create relational harmony is not separated from the worldview of the Korean people. The Korean Tangun myth is an archetype that represents the worldview of the Korean people because it is a window to see the worldview of Korean culture between the Male and the Female Principle through exploring the relationship between a male god and a female goddess. Chapter 2 explained that the origin of the meaning of the Male and the Female Principle is found in the words, Bak and Kam. These two terms represent the meanings of the Male and the Female Principle respectively. The etymological meaning of Han (relational harmony) discussed in Chapter 2, however, does not reveal how the relationship between the Female Principle and the Male Principle has evolved in the formation of the patriarchy in Korean culture. Chapter 3 explores the relationship between male god and female goddess to examine the relationship between the Male and the Female Principle, thus understanding Korean clergywomen's subordination in the Korean church.

As a way to explore this relationship, this chapter employs a mythic comparison in order to examine the unique relationship between the Male and the Female Principle through the Korean Tangun myth, a founding myth of Korea that reflects aboriginal culture in Korea. This myth is a window for a Korean clergywoman to see the relationship

between the Male and the Female Principle and its relational function in creating a relational harmony or Han in the indigenous Korean people. For this mythic comparison, I employ the Hondon (Chaos) myth and the Babylonian creation epic, Enuma Elish, which represent the worldview of the Chinese patriarchal culture and that of Western patriarchal culture respectively.¹ This comparison manifests the difference between the two myths and the Korean Tangun myth. Through this mythic difference, a Korean clergywoman can discover the unique formation of the Female Principle and claim the value of the Female Principle through the spirit of the Korean people in the Tangun myth. The Korean Tangun myth is a cultural resource that a clergywoman can use to validate the unique value of the Female Principle and claim it as equal to the Male Principle in order to create relational harmony. For this purpose, Chapter 3 is composed of three sections. Section 1 deals with the background of the Tangun myth. Section 2 explores the story of the Tangun myth. Section 3 is an interpretation of the Tangun myth from the perspective of relational harmony.

Background of the Tangun Myth

The Korean Tangun myth is a cultural resource because it represents and founds the Korean's collective cultural spirit. Korean people have valued the Tangun myth as a founding myth of Korea.² Throughout Korean history, the Tangun myth has functioned to

¹ Catherine Keller interprets the matricide in the myth of Enuma Elish as a patriarchal development in Western culture that was founded upon the “covert slaughter of the mother” and “the warrior hero’s oppression of women identified energies” in From a Broken Web: Separation, Sexism and Self (Boston: Beacon Press, 1986), 78.

² The Tangun myth originated in the pre-historical figure of Tangun in Old Chosun (Korea) in 2333 B.C. Since Old Chosun, the Tangun myth has been handed down through Kija Chosun, Puyo Chosun, the Three Kingdoms (4th - 5th century), Koryo dynasty (8th -15th century), Chosun Dynasty (16th century), throughout the colonial period (1910-45) to the present. Korean people celebrate Kaechunjol (October 3rd) or the founding day of Korea as a national holiday.

establish the identity of the Korean people. The Tangun myth established the identity of the Korean people as a unified nation under the Mongol's invasion during the Koryo Dynasty (8th-15th century).³ It also served as a national spirit to maintain the identity of the Korean people and to promote the spirit of independence under the oppression of Japan (1910-1945). Ki-baek Yi, a Korean historian, states that the Tangun history is not a falsified story but a recorded early history of the Korean people that explains the beginning of Korean history and the thought of Korean people.⁴

It was during the reign of King Ch'ugnyol (1275-1308) of the Koryo Dynasty (8th-13th century) that Iryon (1206-1289), a Buddhist monk, collected ancient materials like Kogi (Old Book) of the Tangun myth. He compiled oral legends into a historical record with a Buddhist flavor under the title Samguk yusa (The Legends of the Three Kingdoms of Ancient Korea, 1285).⁵ The Koryo Dynasty was threatened under the Mongolian invasion and had to unify people with a national ideology. This compilation of the Tangun myth was a response to that national crisis to unify the Korean people.

As a historical resource, a clergywoman can find the cultural spirit of the Tangun myth in relation to the origin of the Female Principle. The Tangun myth also contains the spirit of the Korean people: Hongikingan (the benefit of human kind is the will of the heavenly god). Hongikingan is, however, a term with Korean ancient humanistic flavor. Choi-pyong Hon, a Korean historian, acknowledges that Buddhism offered the terms to

³ Ki-baek Yi, A New History of Korea, trans. Edward W. Wager (Seoul: Ilchokak Publishers, 1984), 107.

⁴ Ibid., 107.

⁵ I Hum Yun, et al., Tangun (Seoul: Seoul University Press, 1994), 90.

represent the concepts of the Tangun myth in the process of making a historical record.⁶ The Tangun myth also has the flavor of Shamanism. The three heavenly treasures, the wind, the cloud, and the rain gods were terms that were borrowed from Taoism. However, Yon-hak Kim claims that these elements of Taoism did not determine the fundamental thought of the Korean people in Old Chosun which had the special characteristics of the northeastern people who worshipped a bear.⁷

As a clergywoman examines the Tangun myth, the influence of Confucianism on the interpretation of the Tangun myth becomes obvious.⁸ The Jewangungi version reflects the influence of Confucianism. It was made under the heavy influence of Confucianism during the reign of king Sukjong in Chosun Dynasty (16th century). Researchers on the Tangun myth state that the Jewangungi version honored Tangun as the leader of the whole Three Kingdoms of ancient Korea (4-5th century) rather than as merely the ancestor of Old Chosun as in the Samguk yusa. This reductionist approach to honor Tangun as the national leader contributed to uphold Tangun as a national leader but did not explain the true origin of Tangun. The Jewangungi version also left out an important aspect of the Tangun myth containing the core spirit of the Korean people: Hongikingan; that is, Hwan-ung's coming down on earth with three gods to govern human affairs.⁹ Instead of this story, it has a very different story in which Hwan-ung tries to kill a she-bear or a woman. This interpretation reflects the influence of Confucianism. Chung-bae Kim agrees that in accordance with the

⁶ Ibid., 140.

⁷ Un-pong Lee, et al., Tangunshinwha Yonku (Research on the Tangun myth) (Seoul: Onuri Press, 1986), 69.

⁸ Sources of the Tangun myth are the Jewangungi and Samguk yusa versions. Both resources made a great contribution, establishing Tangun as the national leader of the Korean people.

⁹ Yun et al. , 49- 51.

logic of a dominant society, Confucianism could not accept Hwan ung's marriage with Komne (the she-bear).¹⁰ Even though the Tangun myth is similar to Buddhism, Taoism, and Confucianism, the fundamental thought of the Korean people—Hongikingan—is not distorted.

In addition to literature research on the Tangun myth, a clergywoman can utilize archeological evidence as well.¹¹ This archeological discovery shows a clergywoman that the Samguk yusa version is the most prominent and authentic source of the Tangun myth. The Tangun myth in Samguk yusa was contained in Kogi and Winshu, the extinct but oldest material (13th century). Wishu made reference to the place, year and city where Tangun Chosun or Old Chosun was established, but does not contain the story of the Tangun myth. On the other hand, Kogi had two parts: the story of the Tangun myth and the history of the Tangun Wanggum (the Kingdom of Tangun). According to Kogi, the story part made reference to the existence of the heavenly kingdom and the heavenly god, Hwan-in and his son, Hwan-ung, and their relationship to the world. It also includes the union between Hwan-ung and she-bear (Komne).

¹⁰ Un-Pong Lee, et al., Tangunshinwha Yonku, 91.

¹¹ Archeological research is another contribution that shows the historicity of the Tangun myth. Jae-won Kim, a Tangun myth researcher, does archeological research on the Tangun myth by analyzing the Mussisadang Mural. The Mussisadang murals were excavated in the city of San Dong, China (1947) but were originally made in the Han dynasty (A.D. 147) in China. Through analyzing these murals, Kim discovered that the content of the story of the Tangun myth in Samguk yusa is 80-90 % identical to that of the Mussisadang murals. From this research, Kim suggests that the Tangun myth was not confined only to the Korean people but also had a relationship with the Chinese people. He states that the Tangun myth was also influenced by Chinese cosmogony in that light and life were the derivatives of darkness or night. The Mussisadang murals manifest the inseparable relationship between Korean culture and Chinese culture. See Ki -baek Yi, Tangunshinwharonjip (The collection of the Tangun myth) (Seoul: Saemunsa, 1987), 23-53, 92-92.

On the other hand, the history part¹² in Kogi explains the patriarchal culture of Old Chosun.¹³ It contains Tangun's settlement at the P'uyang until Tangun became a god of mountains and later the archetypal model of a shaman. It also includes social and cultural aspects of the Tangun myth including the dominant groups' patriarchal ideology in the Bronze Age.¹⁴

In relation to this archeological evidence, the research in this dissertation focuses on the story part in Kogi. This resource is important for a clergywoman to examine the origin of the cultural spirit of the Korean people before the Tangun myth was influenced by Confucianism. The story part explains an explicit relationship between Hwan-ung and Komne (the she-bear) that later developed the relationship between the Male and the Female Principle. I also use Kogi as a primary resource to explore the relationship between

¹² The historical background of Tangun begins with the following story: "In the 50th year of the reign of T'and Kao (legendary Chinese emperor Yao, traditional date sometime before 2000 B.C.) in the year of Kyong-in (if it was Kyong-in, it must be the 23rd year). Tangun came to P'yongyang (now Sogyong), set up his royal residence there and bestowed the name Chosun (morning calm) upon his kingdom." Later Tangun moved his capital to Asadal on T'aebaek-san and ruled 1,500 years, until king Wu of Chou (ancient Chinese dynasty) placed Kija on the throne (traditional date 1122 B.C.). When Kija arrived, Tangun moved to Changtang-kyong and then returned to Asadal, where he became a mountain god at the age of 1,908. See Samguk yusa (Legends and history of the Three Kingdoms of ancient Korea), trans. Tae-Hung Ha and Grafton K. Mintz (Seoul: Yonsei University Press, 1972), 32-33.

¹³ Archeological research shows a clergywoman that the Tangun myth includes both the matriarchal and the patriarchal culture. Nae-hyun Yoon, a Tangun researcher, divides the history of Old Chosun into four stages based on radiocarbon dating. The first age was the Hwan-in Era during the Paleolithic Age (before 10,000 years ago). This stage expresses a social development that was based on nomadic life and created "a band -moving society." The second stage was the Hwan-ung Era (after 10,000 years ago). This era refers to the Earlier Neolithic Age in which the nomadic life became agricultural, taking care of crops and cattle, and created "a village society." The third stage is the Hwang-ung—Komne Era in the Later Neolithic Age (after 6,000 years). During this Era, political powers like the chieftain emerged for the first time. It is also noticeable to see the disparity in economic or social standing during this transition from the matriarchal society to the patriarchal society. Various villages formed alliances and created a large-scale inter-village league. This stage can be called a "village society" or a "district state." The fourth stage coincides with the Era of "Old Chosun." It refers to the Bronze Age (about 1000 B.C.) when the patriarchal society began to establish its place in Old Chosun. Some political powers took the initiative to combine several district societies into a state society and founded social developmental phases during the middle period of Old Chosun. Nae-Hyun Yoon, "A Historical Interpretation of The Dankoon Myth," in Korea's Myth (Tangun Shinwha) (Dankook University: Dankook University's 50th Anniversary Organizing Committee), 64-71.

¹⁴ Un-Pong Lee, et al., 247-48.

a male god (Hwan-ung) and a great mother (Komne, or she-bear) as an archetype for the relationship between the Male and the Female Principle in Korean culture.

Story of the Tangun Myth

In Kogi (the Old Book), the Tangun myth commences with a heavenly divine Hwan-in and Hwan-ung who live in Hwanguk, or the Kingdom of the Sky.

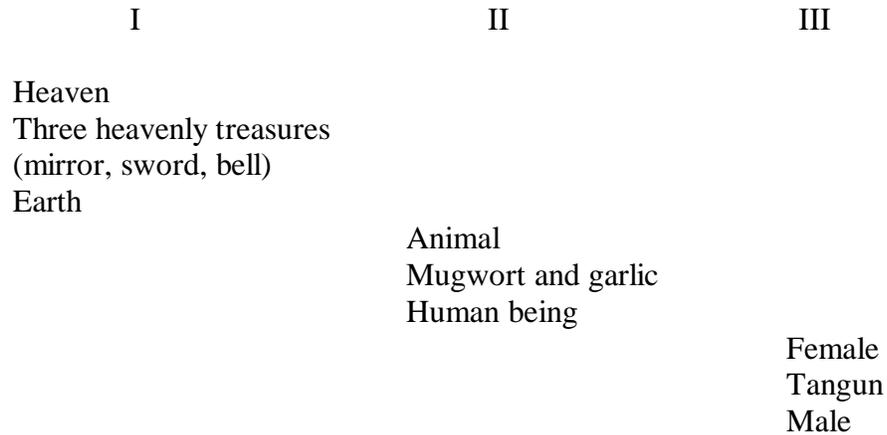
In ancient times Hwan-in (Heavenly King, Chesok or Sakrodevendra) had a young son whose name was Hwan-ung. The boy wished to descend from heaven and live in the human world. His father, after examining three great mountains, chose Taebaek-san (the Myohyang Mountains in northern Korea) as a suitable place for his heavenly son to bring happiness to human beings. He gave Hwan-ung three heavenly treasures, and commanded him to rule over his people.

With three thousand of his loyal subjects Hwan-ung descended from heaven and appeared under a sandal wood tree on Taebaek Mountain. He named the place Sin (city of god) and assumed the title of Hwan-ung Chon-wang (another title meaning heavenly king). He led his people to more than 360 useful arts, including agriculture and medicine, inculcated moral principles and imposed a code of law.

In those days there lived a she-bear and tigress in a cave. They prayed to Sin-ung (another name of Hwan-ung) to be blessed with incarnation as human beings. The king took pity on them and gave them each a bunch of mugwort and twenty pieces of garlic, saying "If you eat this holy food and do not see the sunlight for one hundred days, you will become human beings." The she-bear and the tigress took the food and ate it, and retired into the cave. After one hundred days the bear, who had faithfully observed the king's instructions, became a woman. But the tigress, which had disobeyed, remained in her original form. But the bear-woman could find no husband, so she prayed under the sandalwood tree to be blessed with a

child. Hwan-ung heard her prayers and married her. She conceived and bore a son who was called Tangun Wanggom, the king of Sandalwood.¹⁵

A clergywoman can see that this story is composed of three narratives. Chin-hong Chung points out that each unit was a separate story, but has its coherence as a unified narrative. Chung diagrams the coherence of the narrative in terms of three polarities.



According to Chung’s narrative analysis, a clergywoman can observe three polarities in the narratives. The three polarities manifest the relationship between earth/heaven, animal/human being, and female/male. The three polarities are the relationships between the Male and the Female Principle. The first polarization is between the heaven and the earth (I). Heaven represents the heavenly kingdom where

Hwan-in and Hwan-ung lived; earth portrays the earthly world to which Hwan-ung came down.¹⁶ Iryon, a Buddhist, explains that Hwan-in was analogous to Sakra devanam Indra, the god controlling 33 heavens in Buddhism. This god is called *desu otiosus* who is analogous to gods of Shumit, Buga and Tengri who represent “light,” “bright” or

¹⁵ Ha and Grafton, 32-33.

¹⁶ Un-Pong Lee, et al., 117-39.

“luminosity.”¹⁷ On the other hand, the earth represents the secular world where agriculture and medicine are required. Hwan-ung was also the sender of rain and the god of agriculture during the Neolithic period. This heavenly god came down with the three heavenly treasures to govern the people to bring happiness to human beings. Hwan-ung was a strong and fetishistic master as the chief of the tribe. As a demigod, or cultural hero, Hwan-ung created order and culture in Old Chosun.¹⁸ A clergywoman can see that Hwan-ung connects the heavenly world with the earthly world.

Yon-hak Lee, in explaining the relationship between Hwan-in and Hwan-ung, argues that Hwan-ung was interpreted as a stepson to Hwan-in. He states that during the Koryo Dynasty (8th-15th century) a stepson belonged to a mother’s lineage and used the mother’s last name. Lee assumes that the patriarchal society misinterpreted this so that they thought Hwan-ung transmitted the father’s lineage rather than the mother’s lineage. In reinterpreting this distorted interpretation based on an understanding of the ancient culture, Lee shows that Hwan-in was not a male god but a female goddess.¹⁹ Lee’s interpretation agrees with Nae-hyun Yoon’s archeological research. Yoon affirms that the Hwan-in Era belonged to the Paleolithic Age (before 10,000 years ago) while the Hwan-ung Era (after 10,000 years) was the Neolithic Age. The Hwan-ung—Komne Era was the Later Neolithic Age (after 6,000 years). Yoon’s archeological research shows that the story of Hwan-in and Hwan-ung reflects the matriarchal culture. The era of Hwan-ung and

¹⁷ Kuk-sung Suh et al., The Identity of the Korean People: A History of Legitimacy on the Korean Peninsula (Seoul: Research Center for Peace and Unification, 1983), 132-35.

¹⁸ Pae-gang Hwang, “A Reinterpretation of Three-Generation Dankoon Myth,” in Korea’s Myth (Dankoon Shinwha) (Dankook University: Dankook University’s 50th Anniversary Organizing Committee), 14.

¹⁹ Un-Pong Lee, et al., 74-75.

Komne explains the transition from matriarchal to the patriarchal society of Old Chosun. This archeological evidence supports Lee's research that Hwan-in is a female goddess. Based on Lee and Yoon's research, I assume that Hwan-in was the first Great Mother in the matriarchal culture.²⁰

A clergywoman can see that the second polarity appears between animal and human being (II). Animal indicates the she-bear; human being represents the she-bear who was transformed into a woman. Mugwort and garlic were used to ban stresses, to destroy vice, and to prevent poison for the benefit of the people on earth.²¹ A clergywoman can observe that the third narrative explains the relationship between the Male and the Female Principle. The third polarity remains in the relationship between a male and a female (III). The male indicates Hwan-ung who temporarily became a male to marry a female; the female is the she-bear that turned herself into a woman. A clergywoman can observe that there is union between the Female Principle (Komne, or Kam) and the Male Principle (Hwan-ung). This union represents Tangun.

Unlike the Korean Tangun myth, the Chinese Hondon myth begins with a male god, Pangu.

In the time when the sky and the earth were a chaos resembling an egg, Pangu was born in this and lived inside it for eighteen thousand years. And when the sky and earth constituted themselves, the pure Yang elements formed the sky and the gross Yin elements formed the earth. And Pangu, who was in the midst of this, transformed himself nine times each day,

²⁰ The Great Mother was worshipped as the mother earth during the Palieolithic Age while the great goddess was the elevated form of the Great Mother in the Bronze Age where the male god became the god of the heaven. Thus the Great Mother became the goddess as the partner to the god of the heaven. See Un Bong Lee, Hankukkodejongkyosasang (The Thought of ancient Korean religions) (Seoul: Jip Mun Sa, 1984), 161, and Sang-il Kim, HanbakMunmyungron, 196-201.

²¹ In oriental medicine, garlic is regarded as medicine which belongs to yin, growing out of leaf in light while mugwort was considered as medicine which belongs to yang, growing out of root in the darkness. Garlic and mugwort were used as symbols for the energy of birth or a new being at mystical rituals.

sometimes into a god in the sky, sometimes into a saint on Earth. Each day the sky rose by one Zhang (ten feet), each day the earth thickened by one Zhang, and each day Pangu grew by one Zhang. This continued for eighteen thousand years, and then the sky reached its highest point, the earth its lowest depth, and Pangu his greatest size.²²

The Chinese myth shows a clergywoman how the Male and the Female Principle were developed in the Chinese culture. The Hondon myth begins with a male god, Pangu, who was in the darkness and chaos. In the beginning the cosmos was a big or universal egg in chaos. Pangu²³ was growing in the egg. He slept for eighteen thousand years and woke up and found only a vague darkness. This made him agitated. This confusion led him to use his ax and to break the big egg. When the egg was broken, there was only a tremendous sound. Then a light air went up and up and it became the sky. On the other hand, the heavy and dark air went down and down. It became the earth. The relationship between the Male and the Female Principle began with Pangu, a male god, who broke chaos into the sky and the earth. Chaos is divided into two polarities: heaven/earth and yang/yin. Min Jiayin in The Chalice and the Blade in Chinese Culture: Gender Relations and Social Models describes the primitive meanings of yin and yang in terms of the natural phenomena. Yin is characterized by cloudiness, darkness, south slopes of a mountain, south banks of a river. Yang is characterized as clearness, brightness, north slopes of a mountain, and north banks

²² Bonnefory, 235.

²³ This story of Pangu began with the Panho legend. Seh Jung in Samohyeokki compiled the Pangu legend. He collected the legends of Panho and added some philosophical views of ancient classics with his imagination and created a father of the nation of China, Pangu. This was to furnish a practical answer in Chinese culture to explain the beginning of the cosmos. Wonga, ChungKuk Shinwha Chon Sol (Chinese myth and legend) (Seoul: Minumsa, 1992), 58-59.

of a river.²⁴ In this Hondon myth, the Male Principle is analogous to yang while the Female Principle is identified with yin. At the same time, the world began with the Male Principle (a male god) who breaks the Female Principle (chaos).

Unlike in the Chinese Hondon myth or the Korean Tangun myth, a clergywoman can find the unique relationship between the Male and the Female Principle and between men and women in the Babylonian Enuma Elish, "Creation Epic." More explicitly, the Babylonian myth began with a male god, Apsu, and a female goddess, a mother of all, Tiamat.

Firm ground below had not been called by name,
Naught but primordial Apsu, the begetter, and
Mummu-Tiamat, she who bore them all,
Their waters commingling as a single body
When no gods whatsoever had been brought into being,
Uncalled by name, their destinies undermined-
Then it was that the gods were formed within them.²⁵

The Babylonian myth begins with the Great Mother, who was "commingling" with the male god, "begetter." The co-partners began the cycle of birth.²⁶ Before heaven and earth were named, there were only Apsu, the primal sweet water ocean, and Tiamat, the primeval salt water ocean. Apsu and Tiamat were mingled as one body. When the god and the goddess emerged out of the commingled waters, they continued to multiply their offspring. Ea, Apsu's son, conspired to slay his father, Apsu. Later Ea conceived a son with his wife,

²⁴ Min Jiayin, ed., The Chalice and the Blade in Chinese Culture: Gender Relations and Social Models (Beijing: China Social Sciences Publishing House, 1995), 25-29. Min's book was originally based upon Riane Eisler, The Chalice and the Blade: Our History and Our Future (San Francisco: Harper and Row Publishers, 1987).

²⁵ James Prichard, ed., Ancient Near Eastern Texts, 3rd ed. (Princeton: Princeton University Press, 1969), 60-61.

²⁶ Gerda Lerner, The Creation of Patriarchy (Oxford: Oxford University Press, 1986), 150.

Damkina: The son's name was Marduk. Then, when Tiamat heard that Ea slayed his father, she announced a battle against the rebellious offspring. Ea sent his son Marduk to prepare for the war. Marduk declared war against Tiamat and expressed his contempt for the power of Tiamat.²⁷ The war ended with Marduk's victory.²⁸ N.K Sandars in Poems of Heaven and Hell from Ancient Mesopotamia explains this war as follows:

Marduk shot his net to entangle Tiamat, and the pursuing humid wind, Imhullu, came from behind and beat her in the face. When the mouth gaped open to suck him down he drove Imhullu in, so that the mouth would not shut but wind raged through her belly, her carcass blown up, tumescent, she gaped-- And now he shot the arrow that split the belly, that pierced the gut and cut the womb. Now that Marduk had conquered Tiamat, he ended her life, he flung her down and straddled the carcass, the leader was killed, Tiamat was dead²⁹

The Enuma Elish is the Babylonian epic poem providing a cosmogony that explains the beginning of the cosmos. It reflects the Indo-European culture that has conquered the female goddess. Stone views the Enuma Elish as an expression of the patriarchal Indo-European culture that suppresses the popular Great mother.³⁰ Eisler views the conquering relationship between a male god and a female goddess as the beginning of the

²⁷ Prichard, 64-67

²⁸ Linda E.A. Spencer and Alexander Heidel explain that the story of the killing of the Great mother, Tiamat, was also based on a number of historical and political factors. They include the rise of Babylon to political ascendancy and Marduk's status as a national god during the First Babylonian dynasty (2057-1758 B.C.E.). The primary function of the Babylonian epic hymn was "to offer cosmological reasons for Marduk's advancement from the position as chief god of Babylon to that of head of the entire Babylonian pantheon." Linda, J. Tessier, Boundary Crossing: The Chaos-Cosmos Dynamic in Cosmogonic Myth (Ph.D. Diss., Claremont Graduate School, 1987), 117.

²⁹ N.K. Sandars, Poems of Heaven and Hell from Ancient Mesopotamia (Harmondsworth: Penguin Books, 1971), 90-91.

³⁰ Tessier, 118.

separation between the Male and the Female Principle in Western culture.³¹ This relationship is also the beginning of the Male Principle dominance in Western Christian culture.

Interpretation of the Tangun Myth

As a clergywoman discovers the unique value of the Female Principle, the uniqueness of the Female Principle is more explicit in the interpretation of the offspring of Hwan-ung and Komne: Tangun.³² Sang-il Kim explains that Hwan-ung, the male god, suffered to transform himself in order to become a male as much as the she-bear had to suffer to become a female. Kim claims that Hwan-ung also had to give up his divinity and divine right in order to come down on earth to become a human being. Both Hwan-ung and Komne had to transform themselves in order to become a human being. Sang-il Kim calls this union “Korean association.”³³ Korean association presupposes mutual transformation to create union. Tangun symbolizes Korean association.³⁴ This union does not imply an

³¹ Riane Eisler explains that the earlier Sumerian culture showed reverence for Great Mother and for the higher status of women. H. W. F. Saggis writes that early Sumerian people worshipped Goddess and at the same time women’s social status was certainly much higher in the early Sumerian city-state where Goddess occupied a prominent position in early Sumerian religion. The Indo-European people invaded and conquered this Great Mother worshipping Sumerian culture. Indo-European tribes worshiped male deities of war and mountains, powerful warriors, and priests. Eisler, 64.

³² Cheon An’s archeological research on Tangun shows that Tangun should not be interpreted as a “son” because Tangun was originally a female. This distorted interpretation is attributed to the heavy influence of the patriarchal society. He suggests that Tangun should be interpreted as a child, in an inclusive gender category. This interpretation suggests that Samguk yusa also reflects the patriarchal influence in the interpretation of the Tangun myth. Cheon An, Tangun Grandmother (Seoul: National Culture, 1994), 216-18.

³³ Sang-il Kim, Gang-Nam Oh, and Seung-en Lee, Hansasang ui Iron Kwa Silche (Practice and a theory of Han thought), 96.

³⁴ Tangun was derived from the term Tangul, implying the sorcerer. Tangun was a sorcerer, fetishistic master, and a political monarch in the clannish or tribal society. Tangun healed the sick, cast out the evil spirits, and controlled fertility on earth. Tangun governed people with the will of the heavenly god. Suh et al., 135.

androgynous oneness but acknowledges the difference between the Male and the Female Principle. Nam-young Lee, a Korean philosopher, describes this organic unity as expressing the spirit of Hongikingan that a heavenly god promotes the benefits of human beings on earth.³⁵ That organic unity represents a Korean worldview pursuing union rather than separation of the heavenly world from the earthly world. He calls this relational harmony the “totalistic” worldview.³⁶ This totalistic worldview reflects Sam T'aeguk which pursues a relational whole in the relationship between heaven and earth, between heaven and human beings. Relational harmony laid the foundation for the development of an indigenous worldview of the Korean mind through the Tangun myth and the development of Korean philosophy. This worldview challenges a clergywoman to transform the Male Principle dominant worldview into creating relational harmony that values the uniqueness of the Female Principle—Kam and Komne.

Unlike the unique value of the Female Principle in the Tangun myth, a clergywoman can see the value of the Female Principle under Confucianism. The Male Principle dominates in Confucianism. The Female Principle in Confucianism came to be subordinated to the Male Principle. Min continues that since this Chinese society formulated the Confucian social view, Chinese culture held that the female came to be in a submissive position in relationship to the male. It was regarded as “right and proper for the male to rule and oppress the female in the hierarchical arrangement of patriarchal

³⁵ This union embraces the spirit of Hongikingan that promotes “the humanitarian ideal, considering human beings as the center of the universe and of the masters of their own fate and history. Hongikingan promotes not only the well being of people but also public well being for a wide segment of human kind. This well-being excludes the idea of the privileged and the inappropriate distribution of the privileged.” See Yoon Nae-Hyun, A Historical Interpretation of the Dankoon Myth (Dankuk University: Dankuk University’s 50th Anniversary Organizing Committee), 69.

³⁶ Yi, Tangunshinwharonjip, 118.

society.”³⁷ I-Ching (the book of change) expounds that the Male and the Female Principle developed into the dominant-subordinate gender relationship in which a male is superior to a female. He says,

Heaven and earth existing, all [material] things then acquired their existence. Once all [material] things acquired existence, male and female emerged. From the existence of male and female emerged the existence of the husband and the wife. From the husband and wife came the father and the son. From the father and the son came the ruler and his ministers. From the ruler and the minister came the social hierarchy and high and low had its existence, arrangements of propriety and righteousness emerged.³⁸

The dominion model in Confucianism prevailed in Chinese culture. The Mussisadang Murals were made during the Han dynasty when Confucianism was dominant. Compared with the content of the Tangun myth, the content of the Mussisadang murals is 80-90% identical to that of the Tangun myth. But there appears a different scene. A person holds something sharp like an ax, trying to kill other person. This scene is not contained in the story of the Tangun myth in Samguk jusa. Sang-il Kim explains this scene—the person trying to kill—is a reflection of the patriarchal society of Han dynasty during which men and the Male Principle dominated the women and the Female Principle. Sang il Kim calls the rupture in the Male and the Female Principle “Chinese Dissociation.”³⁹

³⁷ Jiayin, 31.

³⁸ Ibid., 29-30.

³⁹ Kim, Oh, and Lee, 105. In India’s case, the male god, Indra, kills the great mother, Vritra, which Sang-il Kim calls “Indian Dissociation.”

A clergywoman can see that Chinese dissociation devalues the Female Principle, women under the rule of the Male Principle and men.⁴⁰ In Confucianism, darkness (yin) was dominated by light (yang); darkness dominated light in Taoism. The domination model is embedded in the dominant-subordinate relationship between the Male and the Female Principle under the influence of Confucianism.

From the perspective of a clergywoman's Female Principle oriented relational harmony, the Hondon myth takes "both A and B" between yin (darkness) and yang (light) and between the Male and the Female Principle. It pursues the complementary relationship between the Male and the Female Principle. However, this complementary relationship manifests the dominant-subordinate relationship either in the form of the primacy of the Female Principle or of the primacy of the Male Principle. This represents the Chinese dissociation that established the subordination of women to men in Chinese culture and eventually into Korean church culture. A clergywoman can see that this devaluation of the Female Principle is more explicit in the Babylonian Myth that reflects the worldview of Western Christianity.

In the Babylonian myth, the conquering relationship between Marduk and Tiamat is another expression of power dynamics between masculine and feminine and between the Male and the Female Principle. Riane Eisler views this conquering relationship as the battle between "destructive" and "nurturing" power, between "masculine" and "feminine" power. She describes this conquering relationship as the symbol of "the blade" and "the

⁴⁰ The Book of Change well describes this division between the Male and the Female into a generative system. Tai chi, the ultimate great source of the universe, was generated into yin and yang which produces the four symbols into "the Eight triagrams" until "sixty four forms." *I-ching*, trans. James Legge (New York: New American Library), 1971.

chalice”. The blade is a male god who is identified with masculine power to destroy so to create order out of chaos. On the other hand, the chalice is the symbol of a “feminine” power to create and nurture.⁴¹ Lerner describes it as the erasing of the name of women.

She says,

Naming has profound significance in the old Mesopotamian belief system. The name reveals the essence of the bearer; it also carries magic power. A person newly endowed with power is renamed. Thus, the god Marduk, in the Babylonian creation myth, is given fifty names as tokens of his power. In the development of patriarchal gender symbols, the symbolification of the capacity to create, as in the concept of naming, simplifies the move away from the Mother Goddess as the sole principle of creativity.⁴²

Catherine Keller describes this phenomenon as the primordial demarcation and destruction of the female as enemy. It was the suppression of female and the Female Principle, up to the demarcation of the Female Principle.⁴³ Eisler views this conquering relationship as the dominator model.⁴⁴ Tessier explains this erasing self as follows:

Marduk thus conquers Tiamat by filling her mouth (stopping her speech), piercing her belly (womb), and splitting her heart. Such images are significant for feminists in acknowledging women’s experience. They reiterate such cultural horrors as the silencing of women, the psychology of rape/mutilation, and the splitting or erasing of the self perpetrated by patriarchal culture against women.⁴⁵

A clergywoman can see that the conquering relationship between a male god and a female goddess in the Enuma Elish is the beginning in the Western culture of the separation between the Male and the Female Principle and men and women. Eisler states that this

⁴¹ Eisler, 138.

⁴² Lerner, 151.

⁴³ See Keller.

⁴⁴ Eisler, 44-45.

⁴⁵ Tessier, 139.

dominator model replaces the original partnership model.⁴⁶ This dominator model is not just the oppression of the Female Principle but up to the demarcation of the Female Principle and women. The polarization between the Male Principle and the Female Principle was intensified.⁴⁷ The polarization between the Male and the Female Principle was polarized into the dualism of male versus female.⁴⁸ L.L. Whyte calls this polarization “European Dissociation.”⁴⁹ Ken Wilber explains that this European dissociation is not just a differentiation but also the dissociation of the mind from the body.⁵⁰ Carol Christ in Rebirth of the Goddess: Finding Meaning in Feminist Spirituality succinctly describes this dualistic and hierarchical relationship between the Male and the Female Principle, between mind and body and between male and female.

[The dualistic hierarchy] became the model for philosophical and Christian theological understanding of God as a disembodied mind or spirit, totally transcendent of the world, of nature, of change. Women’s body and its changeable nature became the image of all that was imperfect, corrupt, and physical. These conceptions became fixed as the polar opposites of dualistic and hierarchical thinking: the unchanging is valued over the

⁴⁶ Eisler, 47.

⁴⁷ Historically, that polarization between the Male Principle and the Female Principle appeared in the history of the Middle Ages. During the Middle Ages women were labeled as witches or demons and were slaughtered under the name of denomination. At the same time, male names were given to indicate most Angels such as Michael and Rafael. Kim, Oh, and Lee, 95.

⁴⁸ Tessier, 137-38.

⁴⁹ See Wilber, 192. The historian, L.L. Whyte, explains: “European dissociation is “ a particular form of disintegration of the organizing processes in the individual which, though arising from a tendency latent in a physiological characteristic to all races[which we will shortly explain] , attained its most marked form in the European and Western peoples during the period from around 500 B.C. [there again we are at 6th B.C. Greece] until the present time. During these two and a half millennia this dissociation became a permanent element in the European tradition and the distinguishing mark of European and Western man.” See Whyte, The Next Development in Man (New York: Holt, 1948).

⁵⁰ Wilber, 228-35. Wilber interprets the matricide of the Great Mothers in the formation of patriarchy as “natural patriarchy” against “unnatural patriarchy.”

changing; soul or mind over body; spirit over nature; rational over irrational; spiritual over sexual; male over female.”⁵¹

A clergywoman can see that this demarcation of the Great Mother developed a conquering relationship between the Male and the Female Principle. Jonathan Z. Smith explains the relationship between Marduk and Tiamat as the conquering relationship of order over chaos. Smith states that the Near Eastern creation myth celebrated order in the battle between the forces of chaos and order. Marduk was represented as the force of order; Tiamat represented the power of chaos. People in the Near Eastern world celebrated these foundational salvific acts of Marduk conquering chaos throughout yearly rituals. “Order is something won by the gods and this primordial act of salvation that was renewed and re-experienced in the cult.”⁵² Lerner states that the rebellious primitive gods wished to create order and confronted chaos, Tiamat, who takes the form of the life-giving goddess. A young god, Marduk, physically destroys Tiamat. The earth and the heavens are created out of her carcass.⁵³

A clergywoman can see how the relationship between the Male and the Female Principle has developed in the Enuma Elish. The relationship between a male god and a female goddess reflects the separation between the Male and the Female Principle and men and women. In this separation, a male god conquers chaos, a female goddess. Chaos is almost destroyed by a male god and order. This dominator model between the Male and the Female Principle is not a complementary relationship as in the Hondon myth. It

⁵¹ Carol P. Christ, Rebirth of the Goddess: Finding Meaning in Feminist Spirituality (Reading, Mass.: Addison-Wesley, 1997), 99.

⁵² Jonathan Z. Smith, Map is Not Territory: Studies in the History of Religion (Leiden: E. J. Brill, 1978), 133.

⁵³ Lerner, 153.

portrays a radical separation between a male god/a female goddess, order/chaos, blade/chalice, a male/a female, and the Male/the Female Principle. The Enuma Elish takes “either A or B” between chaos and order, and between the Male and the Female Principle. In other words, the relationship between the Male and the Female Principle is a conquering relationship up to the destruction of the Female Principle. This separation between the Male and the Female Principle represents the “European dissociation.” This dissociation is well reflected in the clergymen dominant relationship in the Korean Church of clergymen over clergywomen.

Despite this patriarchal influence,⁵⁴ the Tangun myth illustrates that the three mediators—three heavenly treasures, mugwort and garlic, and Tangun—relate the heavenly world and the earthly world and unite the male and the female through mutual transformation. The three mediators reduce the polarization between heaven and earth, the spiritual world and the material, animal and human being, and male and female; that is, the mediators are the union between the Male and the Female Principle. Suk-ja Kang, a female researcher of the Tangun myth, interprets this union as the mutual and harmonious relationship for giving life. Though there is a difference between god and human beings, between the sky and the dark, and nature and human, and male and female, this difference neither develops dualism nor is a conquering relationship between the Male and the Female Principle.⁵⁵ Nae-hyun Yoon emphasizes that “the Tangun myth reflects the spirit of

⁵⁴ A clergywoman also can observe that the devaluation of the Female Principle under Confucianism also appeared in Korean culture. As Confucianism was introduced to Korea, the Shan Shin Great Mother or fertile reproduction mother was changed into Sham Shin or three male gods on mountains. The following archeological evidence demonstrates how the three female goddesses were changed into three male gods under the influence of Confucianism in Korea. Sang-il Kim, *Kaios ywa Munmyung* (Chaos and civilization) (Seoul: Dong-A Press, 1994), 287.

⁵⁵ Suk-ja Kang, “Songchaietaehan Ihaewa Han Sasang” (Understanding in gender difference and han Thought) *Hanpaeumto*, Dec. 1994, 15.

harmony and syncretism. Hwan-ung helped Komne evolve into a human and later married her instead of killing the bear or ruling over it.”⁵⁶ When the union does not promote life for both man and woman, between male and female, this is against the spirit of Hongikingan.

The mythic comparison enables a clergywoman to see from a cross-cultural perspective, how patriarchal domination relationship has been developed. Each myth reveals a historical truth: the formation of patriarchy in the relationship between the Male and the Female Principle in its unique culture. The uniqueness of the Korean Tangun myth reveals a relational harmony where there is no dominant-subordinate relationship between man and woman, heaven and earth, darkness and light, yin and yang, and the Male and the Female Principle. A Korean clergywoman can distinguish the difference among myths. The relational harmony of the Tangun myth values the Female Principle—Komne (a she-bear), darkness, chaos and a woman.

In spite of this validation of the Female Principle in the Tangun myth, a Korean clergywoman can see that Korean culture has lost the value of the Female Principle. It lost the value of Sam T’ae geuk to create relational harmony. The devaluation of the Female Principle was enhanced with the patriarchal worldview that was revealed in the two Male Principle dominator models of the Hondon myth and Enuma Elish. The dominant-subordinate relationship of Confucianism and the conquering relationship of Western Christianity have made a great impact on determining gender relationships not only in their own Chinese and Western cultures but also in Korean culture, in particular in the relationship between a clergywoman and clergymen in the Korean Presbyterian Church. The worldview of Chinese dissociation is the source of hierarchical and patriarchal familial

⁵⁶ Yoon, 70.

and societal structure in the Korean church, society and culture. European dissociation reinforced the existing dominator model of the Korean culture in the Christian church setting as well. Both Chinese dissociation and European dissociation worked as double swords to oppress Korean women in Korean culture and Korean clergywoman in the Korean Christian church.

Even though mythic comparison portrays the differences between the indigenous Korean mind and the Chinese and Western mind in the formation of patriarchy, the three myths reflect the patriarchal reality that oppresses the Female Principle in the form of subordination of or destruction of the Female Principle. In comparison to the Chinese and Western mythologies, the Korean myth legitimates the essential role of a female and the Female Principle in creating a relational harmony. In comparison to Chinese and Western myths, the relational harmony in the Tangun myth is neither a separation (the Babylonian Enuma Elish) nor a dominant-subordinate relationship (the Chinese Hondon myth) of the Male and the Female Principle. Neither does it fuse the Male and the Female Principle in order to create harmony. It validates the unique value of the Female Principle in creating the union between the Male and the Female Principle. Relational harmony does not exclude a she-bear, darkness, a female, that is, the Female Principle. In this relational harmony, darkness and chaos and the Female Principle plays the partner role in creating harmony and union.

It is important for a Korean clergywoman to pay attention to the historical fact that the relationship between Hwan-ung and Komne in the Tangun myth reveals that the Female Principle is not derived from the Male Principle, but it existed with the Male Principle from the beginning. From a Korean clergywoman's perspective, the

characteristics of the Male and the Female Principle are rooted in the Great Mother, Hwan-in. The indigenous spirit of the Korean culture—Hongikingan—reveals the spirit of the Great Mother, Hwan-in, who embraces both Hwan-ung and Komne, and the Male and the Female Principle in promoting relational harmony.

This union, however, challenges a clergywoman in the Korean church where the dominant-subordinate relationship between clergymen and clergywomen exists. The relational harmony to create Sam T'aeguk gradually lost balance, minimizing the importance of the Female Principle in the Korean culture and in the Korean Presbyterian Church. The rebirth of the Female Principle is essential to create the spirit of relational harmony. Dong-sik Rhy, a pioneer theologian in the study of indigenous Korean religion, explains that the bear in the dark cave was part of a religious initiation to elevate the status of a woman into a goddess. In the ancient society, a woman should avoid the sunlight in order to be born as a noble being. This initiation was a religious ritual in which a she-bear returns to her mother's womb, destroys the body, and experiences death to be born as an earthly goddess. It was a new self-transformation.⁵⁷ In the Tangun myth, cave and darkness were used as the transforming space and process to elevate Komne into the first female goddess. A clergywoman can see that Komne claims her value through a self-transforming process. This self-transforming power is a clergywoman's power that transforms herself.

From my personal experience, rebirth process is the process to value and claim a clergywoman's self. Listening to dreams is a way that a clergywoman can claim her rebirth process. Dreams can be expressions of a person's unconscious desires and unfulfilled

⁵⁷ Un-Pong Lee, et al., 102-04.

wishes in reality. Being attentive to her dreams provides a clergywoman with information to understand her struggles, conflicts and inner world that the conscious is afraid of confronting in reality. Dreams are a compass to indicate where she is and what she is going through. As an example of how dreams reveal one's inner world, I would like to share one of my dreams. I dreamed about a person who kept chasing me. He wore a shabby gown and held an old shabby bag. I ran away from him up to a four-story building. I was walking on the steps from the first floor to the fourth. He kept chasing me. I saw the exit sign. I ran into the exit and got out of the building but suddenly had a strong desire to see him. He was behind me. I turned around and grabbed him asking, "Who are you? Why do you keep chasing me? Let me see your face." I took off his hood and saw the face. The face was very familiar. I told him, "Your face is very familiar to me. Come on. I will buy you new clothes and shave your moustache. I will be your friend." In the dream I thought that he might be a good person to marry. I held his arm tight. This was the dream. When I woke up, the dream was so vivid. I began to journal about it. While journaling, I realized that the person in the dream was myself whom I had neglected for such a long time and whom I did not give enough attention and care. I felt so sorry for myself. I cried and cried. I promised myself that I would never neglect myself. It was an enlightening moment. It was a turning point for me to be attentive to the needs of myself. This dream is the beginning of valuing the Female Principle in order to create relational harmony within me. It reflects that a clergywoman's spirit of relational harmony presupposes a rebirth process of valuing the Female Principle in order to create Han or wholeness without excluding or dominating the Male Principle. The value of the Female Principle is the basis for a Korean clergywoman to rediscover the Female Principle oriented relational worldview where the

Male and the Female Principle equally validate their ontological value and pursue their mutual relationship to create a relational harmony, or Han.

CHAPTER 4

A Female Principle Oriented Worldview of Relational Harmony

The ancient myths explained that the dissociation or association between the male god and the female goddess determines characteristics of religion. European dissociation caused women in Western culture to be demonized, beautified and commercialized due to radical destruction of female goddess and the Female Principle. Unlike European dissociation, association in the Tangun myth manifests that the radical destruction of women and the Female Principle did not take place. Rather, this association laid the philosophical foundation to value the Female Principle. The value of the Female Principle in the Tangun myth is not just as an archetype of an indigenous mind of the Korean people but also as the foundation of a Korean clergywoman's worldview to create relational harmony. The relational harmony in the Tangun myth pursues the value of both the Male and the Female Principle, Bak and Kam, equally. In particular, the rebirth of Komne challenges a Korean clergywoman to value and validate the uniqueness of the Female Principle in order to create the Female Principle oriented worldview of relational harmony that does not devalue the Male Principle or destroy the Male Principle. Rather, the Female Principle oriented worldview of relational harmony pursues subjectivity of the Female Principle and the Male Principle respectively and their mutual relationship to create unity. This relational harmony is found in the philosophical thought of the indigenous Korean mind that is a resource for a clergywoman to develop her worldview of relational harmony.

The purpose of Chapter 4 is to develop a relational worldview for Korean clergywomen in relation to an archetype of relational harmony in the Korean Tangun myth.

I have not found a female Korean philosopher who can lay a foundation for the development of a relational worldview for Korean clergywomen that promotes relational harmony. However, this association is found in Yi Yulgok, one of the foremost Korean Neo-Confucian philosophers. He systematized a non-dualistic relational worldview relating the Male Principle (Li, principle) and the Female Principle (Ki, energy) on the basis of the Female Principle oriented relational harmony. Thus, Chapter 4 is to explore his relational worldview of the Male and the Female Principle to pursue their association. His worldview is a springboard for a Korean clergywoman to develop her own relational worldview for creating relational harmony.

Chapter 4 is composed of two sections. Section 1 explains the background of Yulgok's Li and Ki theory from which he created his own unique relational worldview from the indigenous Korean mind. Section 2 explores Yulgok's relational worldview in dialogue with Process feminist thought. This worldview lays the foundation that a Korean clergywoman can reframe the Male Principle dominant worldview in order to create her own relational worldview.

Yulgok's Li and Ki Theory

Yulgok's worldview manifests the Female Principle oriented worldview that sheds light on a Korean clergywoman who would develop the Female Principle oriented worldview. Yi Yulgok¹ (1536-1584) was one of the foremost Korean Neo-Confucian

¹ Born in the great aristocratic center of Kangung, Yi Yulgok was one of the foremost Neo-Confucian scholars throughout the 500 years of the Chosun Dynasty. Under the education of his mother, Sin Saimdang (1512-59), an eminent philosopher and artist, Yi Yulgok compiled the Neo-Confucian theories and reinterpreted them into an indigenous practical philosophy and performed social and political reform with his theory. He was a philosopher, statesman, and educator emphasizing the practicality of philosophical thought to reform society. Young-chan Ro, The Korean Neo-Confucianism of Yi Yulgok (Albany: State University of New York Press, 1989), 4.

philosophers in the sixteenth century who were influenced by Chinese Neo-Confucianism. Korean Neo-Confucianism in the sixteenth century is a philosophical theory that was developed through the combination of Confucianism, Taoism, and Buddhism. Unlike theory oriented Neo-Confucianism, Yulgok's Neo-Confucianism emphasized both theory and its practicality in reforming society.²

Korean Neo-Confucian philosophers were heavily under the influence of Chu Hsi who established Chinese Neo-Confucianism and argued his philosophical thought in terms of Li (Principle) and Ki (Material Force) theory. On the basis of Chu Hsi's dualistic worldview, the Korean Neo-Confucian philosophers transmitted Chu Hsi's philosophical thought and modified it into an indigenous philosophical thought of the Korean mind. Toegge,³ a Neo-Confucian philosopher, represented the former and Yulgok represented the latter.

Yulgok's Female Principle oriented worldview of Li and Ki, the two principles of nature, begins with the reinterpretation of the traditional I-Ching generative system. Yulgok criticizes Chou Tun-i's generative theory of yin and yang from T'ai Chi,⁴ acknowledging the primordial existence of yin and yang as the two basic phenomena of the universe with T'ai Chi.⁵ Yulgok's understanding of the relationship between yin/yang and

² Chinese Neo-Confucianism was developed and established by Chu Hsi in the Sung and Myung Dynasty in China in the 11th century and became a new national ideology of China. It was to reformulate their cosmology with the I-Ching generative system. Confucianism emphasized the development of a person's integrity by self-discipline (controlling the self). See Ro, Korean Neo-Confucianism of Yi Yulgok, 17.

³ Ibid.,17.

⁴ Young-chan Ro, trans. Yulgok Chonso, 1:29.

⁵ Ibid.

T'ai Chi is well expressed in his letter to Hwa-suk Park, a follower of Hwa-dam Suh who was an advocate of the primacy of Ki, the Female Principle.

In the state of the Signless Vast Vacuity, when there was fullness of yin, T'ai Chi was there. When the next world was about to be created, and when there was the fullness of yang, T'ai Chi was also there. Thus T'ai Chi is not suspended in empty air.⁶

In this letter, Yulgok made it explicit that yin and yang did not emerge from T'ai Chi but co-existed with T'ai Chi. The "Signless Vast Vacuity" (Chinese: ch'ung-mo wu-chen; Korean: ch'ungmackmujim) is neither the state of yang nor that of yin. Tai ch'i is not identified with the primacy of the Female Principle Ki as the origin of the alternation movement of yin and yang. Against the Ki oriented theory of Hwa dam Suh, Yulgok stresses that the Signless Vast Vacuity is neither the state of Li nor that of Ki.⁷ Rather he insists that T'ai Chi and yin and yang's movement co-exists in the primordial state. Yulgok says, "the fundamental of everything is just the yang and the yin. When Ki moves, it becomes the yang, when it stops, it becomes the yin. Ki is one movement and one rest; Li is the cause of movement and rest."⁸ Ki is composed of the yin and the yang, Li is the principle of movement and rest. Yulgok says, "yin and yang have no beginning and no ending, no limit; there is no time when yin and yang are not moving nor tranquil."⁹ Yulgok states that yang and yin exist from the beginning. A clergywoman can see that Yulgok

⁶ Yulgok Yi, Kukyok Yulgokjup (Complete works of Yul-gok), ed. Yoon Myung Kim, trans. Oh Kwon-don, Major Korean Writers, 2d ed. (Seoul: Kyunginmunwhasa, 1976), 22: 626.

⁷ Ro, Korean Neo-Confucianism of Yi Yulgok, 28.

⁸ Jung-Ho Bae, "The Philosophical Ideas of Yulgok," in The Study of Yulgok: Orthodoxy Thought of Korea (Seoul: Yulgok Ideological Institute, 1989), 2: 70.

⁹ Ro, Korean Neo-Confucianism of Yi Yulgok, 184.

emphasized equality between the Male and the Female Principle from the beginning. Yin and yang do not come into being at one point and disappear at another point. Yang existed before yin and yin exists before yang. Nothing existed before yin and yang. But Yulgok reinterprets the concept that change (Li) derives from the Great Ultimate of Li. His new interpretation is that the Li of the Great Ultimate lies in the midst of changes and transformations of yin and yang.¹⁰ Yulgok denies Li fa (the manifestation of li) and regards Li as the principle controlling Ki. Ki is the material component of Li concerned with matters of the universe. Yulgok supports Ki fa (the manifestation of Ki).¹¹

In particular, Yulgok attributes the origin of the dualistic world view—the emergence of yin and yang movement from T'ai Chi—to Chou Tun-i who says, “When the T'ai Chi moves, it produces yang. When motion reaches the utmost, it comes to a stand still. When there is stand-still, it produces yin.”¹² Sang-il Kim explains that T'ai Chi itself is neither the Male Principle (Li) nor the Female principle (Ki) until it is separated into the two principles. Rather, it is a hermaphroditic, bisexual system that is inclusive of both the Male and the Female Principle. Since T'ai Chi is separated into yin and yang, according to the I-Ching system, yin and yang does not return to the original state of T'ai Chi but to the state of tai, that is, the Male Principle. The I-Ching system turns T'ai Chi into a third universal principle, tai or the Male Principle which is the principle of the Ultimate. Kim makes it explicit that the Chinese T'ai Chi is an evolutionary and emergent system

¹⁰ Bae, 215-16.

¹¹ Ibid., 213.

¹² Sang-il Kim, Korean Transformation of Buddhism in the Seventh Century: A Process View (Ph.D. diss., Claremont Graduate School, 1982), 70.

producing yin and yang whose direction returns to the Male Principle, tai. Kim calls the emergent Chinese T'ai Chi system "orientable" or "generative."¹³

Kim maintains that Yulgok replaced the emergent term "produce" with the non-emergent term "nourish" or "producing." According to Yulgok, the yin and yang model does not present the primacy of T'ai Chi over yin and yang, rather they nourish each other. Yulgok claims the inter-dependent mutual nourishment between T'ai Chi and yin and yang. Sang-il Kim calls this model a "non-orientable model."¹⁴ Yulgok's non-dualistic concept is well explained in his understanding of the relationship between the Four Virtues (the Male Principle) and the Seven Emotions (the Female Principle). In Yulgok's theory of Li Ki irwon-jok Yiwon-non (Theory of Monistic Dualism), Yulgok specifically depicts the relationship of the Four beginnings and the Seven Emotions¹⁵ that characterize the Male and the Female Principle. Yulgok understands that mind (the Four) and feelings (the Seven) are inseparable from each other because feelings arise from the mind. These feelings may be manifested either in a good or evil way. When the feelings arise, the good sides of the Seven Emotions are the Four Beginnings (Virtues). The Four Beginnings are part of the Seven Emotions.¹⁶ The Four and the Seven are not opposed to

¹³ Ibid., 69. Sang-il Kim uses the term "oriental" in order to indicate the generative system of I-Ching where the Female Principle is generated or derived from the Male Principle.

¹⁴ Ibid., 71.

¹⁵ Chu His views that "Li has its own self-manifesting power to issue the Four Beginnings of the mind-heart—commiseration, shame and dislike, courtesy and modesty, and discernment of right and wrong—as the characteristics of human mind. These Four Beginnings are the beginning of the four virtues—benevolence, righteousness, propriety and wisdom. The Four Beginnings are viewed as the aroused feelings that come from the original essence of human nature." On the other hand, the Seven Emotions are pleasure, anger, sadness, fear, love, repulsion and desire. They are viewed as being emerged from the material force. Edward Y.J. Chung, The Korean Neo-Confucianism of Yi T'oegye and Yi Yulgok: A Reappraisal of the "Four-Seven Thesis" and Its Practical Implication for Self-Cultivation (Albany: State University of New York Press, 1995), 44-46.

each other, but the Four is part of the whole of the Seven Emotions. There is no separation between emotions (both moral mind and human mind as a whole) and virtues (only moral mind), between the Female and the Male Principle. Yulgok explains the inter-relatedness of the Four and the Seven as follows:

The Seven Emotions already include the Four Beginnings. Do you not see this already? With these human emotions, we are joyous when there is cause for joy, sorrowful on account of bereavement; we rejoice in seeing those we love, and desire to investigate and possess Li when we see it, and to emulate the worthy when we meet one. All this is the beginning of [the virtue of] humanity. When we are angry with just cause, or dislike something for a just reason, there is the beginning of righteousness. When we fear our elders and betters, there is the beginning of propriety. To know when one ought to have joy, anger, sorrow, and fear, at the moment that we have these feelings, and to know when we ought not have joy, anger, sorrow, and fear, is the beginning of wisdom....If we are to assign the Four Beginnings to the Seven Emotions more specifically, then commiseration belongs to love, the feeling of shame and disgust belongs to dislike, respect and reverence belong to fear, the discernment of right and wrong belongs to wisdom....Outside of the Seven Emotions, there are no Four Beginnings. The Four Beginnings refer to the moral mind in particular; the Seven Emotions refer to the human mind and the moral mind together as a whole. Is not this [explanation] quite different from separating the human mind and the moral mind from each other, and opposing them to each other?¹⁷

The Seven Emotions are inclusive of the human mind and the moral mind (the Four Beginnings). The Four Beginnings are conditioned by the Seven Emotions. This wholeness of the Seven Emotions does not mean the primacy of Ki over Li or the subordination of the Four Beginnings to the Seven Emotions. The Four and the Seven and the Male and the Female Principle do not have a dominant-subordinate relationship. They are inseparable and interdependent. This interdependent relationship between the Seven

¹⁶ William. Theodore de Bary and Jahyun Kim Haboush, eds., The Rise of Neo-Confucianism in Korea (New York: Columbia University Press, 1985), 309.

¹⁷ Ibid., 313, quoted from Ro's YulgokChonso, 10:7a-b.

and the Four is well elaborated in Yulgok's Li and Ki relationships. Yulgok says in Yulgok Chonso (the Collection of Yulgok),

Li is master of Ki; Ki is what gives movement to Li. Without Li, Ki has no root; without Ki, Li has nothing to depend on. They are neither two things nor one thing. Not being one thing, they are one-yet-two; not being two things, they are two-yet-one. Why are they not one thing? Because Li and Ki are inseparable; yet in their mysterious unity, Li is Li and Ki is Ki. They are interrelated without one being prior and the other posterior.¹⁸

Yulgok's concept of Li and Ki rejects the pre-existence of either Male Principle, Li, or Female Principle, Ki. According to Yulgok, Li and Ki exist as a unique entity individually. Yulgok says, "Li is Li and Ki is Ki...They are one-yet two." The principle, Li, is metaphysical, the law of nature, while the material force, Ki, is physical, the matter of existence. Yulgok acknowledges the primacy of the Li principle as the source that orders the patterns of the material configuration, Ki. Li, however, is able to move in order to create the movement of yin and yang, or Ki, because yin and yang create their own movement. On the other hand, the material force, Ki, is the energy which takes responsibility for the material configuration of a thing. In The Study of Yulgok: Orthodox Thought of Korea, Jong-ho Bae states that this emphasizes the uniqueness of Li and Ki.. Li is self-caused principle as much as Ki is self-caused matter. They are different in power, capacity, and property. In other words, Li is the principle of the components of the universe; Ki is the material of the components of the universe. Each, Li and Ki, is a subjective entity.¹⁹ Even though Yulgok identifies the Great Ultimate with the Li-principle,

¹⁸ Ibid., 311.

¹⁹ Bae, 71.

this does not mean that Li conditions Ki. The universal principle, Li, is also conditioned and determined by Ki.

As unique entities, Li and Ki are not two separate things. Yulgok says, “They are two-yet-one.” Min-hong Choe explains the inseparable relationship of Li and Ki. Yulgok’s Li is “an original mystery and contains all things, though it has neither antecedent nor consequence, while Ki is limited and specified by Li because Ki is not able to penetrate everything without Li. Li and Ki are “together” in the consecutive relationship. The Male Principle, Li, or the Female Principle, Ki, neither leads nor follows the other because both the principle and the material force have no beginning and no ending.²⁰ Even though they exist in a complementary relationship, Li is acknowledged as the unique entity, yet Ki is in inseparable mutual relationship with Li. Neither is in a prior nor posterior position. The complementary relationship between Li and Ki does not create a dominant-subordinate relational mode between the Male and the Female Principle. The Male Principle, Li, and the Female Principle, Ki, are neither androgynous nor fused but are in relationship together. Yulgok explains the mysterious relationship of unity between Li and Ki as follows:

Really they [Li and Ki] are not two separate things; further they are not one single thing. How can it be that because there is one, consequently there are two that are not two things? And because there are two consequently there is one that is not one thing? Although Li and Ki are mutually separable, it does not occur, and they are subtly joined together in the center. Since Li is itself Li and Ki is itself Ki, and since they are not mutually clasped together and mixed, they are not one thing. So how is it that they are not referred to as two things? Although it is said Li is itself Li and Ki is itself Ki, still they are mixed together so thoroughly that there is no space between them. There is no before and after, no separation and joining. Because they do not appear as two things, they are not two things. Because of this movement and quiescence have no beginning, yin and yang have no beginning, and therefore chi has no beginning.²¹

²⁰ Choe, 85-87.

Yulgok's concept of "together" is neither an androgynous oneness nor the dominant-subordinate relationship to create unity. Neither does "together" mean that Li and Ki are identical. Yulgok's relationship of the Male and the Female Principle is neither Principle Monism (Yi Hwang) nor Material Force Monism (So Kyong-Tok or Ki Taesung).²² Yulgok takes the position of an ongoing complementary relationship of Li and Ki without either a dominant-subordinate or androgynous relationship to create unity. Yulgok's understanding of the unity of Li and Ki emphasizes the uniqueness of Li as a subject and of Ki as subject respectively in their complementary relationship together.

Yulgok's Relational Worldview from the Perspective of Relational Harmony

This "together" is not just the combination of Li and Ki, but there is another relational element: Shen (function). This dynamic relationship of Li, Ki and Shen are the three elements that create the Great Ultimate, or T'aeguk. Yulgok's understanding of T'aeguk expresses the relationship among three elements. For Yulgok, T'aeguk is a symbol which represents one's self as well as the universe. T'aeguk is a symbol to indicate both the 'inner world' (self) and the 'outer-world' (cosmos). Yulgok elaborates the relational dynamics of T'aeguk in terms of Li (principle), Ki, (substance) and Shen (function). Yulgok says,

The myriad things are one; this one is the Five Forces; yin and yang, and yin and yang are one; this one is T'aeguk (T'ai Chi). T'aeguk is nothing but a name when we are forced to name it. Its substance is change Ki), its

²¹ Kyung -tak Kim, Philosophy: A Study on Yulgok Yi (Seoul: Korean Research Center, 1960), 132.

²² Choe, 85-89.

principle Li and is called way (tao), its function (yung) is called spirit (Shen)²³

The principle (Li; tao), substance (Ki; change), and function (yung; Shen) of T'aeguk are three elements creating unity, as the two opposite poles yin and yang are neither identical nor separable from each other. Their relational pattern is neither "dualistic" nor "monistic." They are neither separable nor fused. They are mutually interacting with one another with neither losing its own uniqueness to create wholeness.²⁴

The substance of T'aeguk is "change." Change explains the mutation of yin and yang and their creative and operative functions in the universe. "Principle" is in every thing and every being as a universal characteristic and at the same time determines individual characteristics in particular things and individual identities. "Principle" is inseparable from "Substance" which creates "Change," that is, the mutation of yin and yang.²⁵

According to Chin Tok Choi, Ki has the ability to create the movement of yin and yang within itself. Movement is the essence of Ki. Ki is self-caused movement. According to Yulgok, Li is immanent in Ki. Ki enables yang to move and yin to be still. When yang moves, Li itself does not move but rides on movement. When yin is still, Li itself is not still but is riding on stillness. Movement and stillness belong to Ki. This is the world of nature where there is order within a ceaseless self-moving process. This is the organic process of the natural world. This movement has its own order as an immanent

²³ Young Chan Ro, "Han Philosophy and Korean Neo-Confucianism," in Hanism as Korean Mind, ed., Kim and Ro, 66.

²⁴ Ro, Korean Neo-Confucianism of Yi Yulgok, 30- 31

²⁵ Ro, "Han Philosophy and Korean Neo-Confucianism," 70-72.

principle. Li is not transcendent, like a Newtonian law, but is a rhythm of life that is ceaseless, dynamic, and alive. Everything in the world is alive with Li and lives with Li. Li is the order of nature but is not a static principle because it has to move with Ki. Li can be the Li of the Heaven and Earth and of everything in the world. Li is equally in grass, a tree, and a human being. J. Needham describes Li as the dynamic pattern and the order of nature but it is not a fixed type.²⁶

But substance in Li cannot move by itself. Substance in Li has to ride on Ki in order to move. It cannot be said that function in Li moves by itself. When Li changes with Ki, this Li creates a dynamic change or dynamic pattern. Therefore, Li cannot be a static or abstract principle, but is a moving and changing principle of nature. Choi states that if Li is static, it ceases to be the law of living nature but remains a law of nature. This explains the dead substance or a false Li which is abstract without interaction with the life-giving world. Li is both the principle of existence and the dynamic pattern. In this sense, Li is one and at the same time, many on the basis of Ki. Li, in essence, does not have any capacity to move, but does not cease moving in its function because it is always with Ki that moves in essence. According to Yulgok, Li itself does not move but moves riding on Ki and changes in a myriad of forms.²⁷

In Research on Yulgok, Chin Tok Choi explains the relationship of yin and yang movement in interaction between Li and Ki. Choi continues that the universe is not a collection of substance which is not moving but is the endless process of change where there is one movement one moment, then stillness the next, one yin and one yang. This is

²⁶ Choe, 37-42.

²⁷ Ibid., 42-50.

the theory of Yulgok's T'aeguk. T'ai Chi is not an abstract and transcendent substance without change but is the endless process of Ki. This process is not the mechanical exchange of yin and yang, but the two opposites that are mutually interlocked without severance. It is ceaseless and cyclical movement without limit. Yulgok calls this way to create change: Principle or Tao. In this mutation the hidden order of the principle and the physical sides of the myriad of things of substance appear in a myriad of forms or shapes. Yulgok calls this phenomenological appearance "Shen" or "Function."²⁸

Function is the revealed aspect of substance. For Yulgok, substance and function are two constituents to create change, but he distinguishes them from each other. Substance is operative as an "inherent cause" or "reason" to make physical configuration. Yulgok calls substance the "concealment" (wei) of change. Function is operative in revealing the concealment of substance and manifesting it in physical reality. Yulgok calls function "the visible (hsien) side of change." Yulgok explains the relationship between substance and function as follows:

[The fact] that the sky is high and the earth is thick, the sun and the moon are bright, men and things are flourishing, mountains are high and rivers are flowing, is the 'function' [yung] of 'change'[I]. The reason why the sky is high and the earth is thick, the sun and the moon are bright, men and things are flourishing, mountains are high and rivers are flowing, is the 'substance'[t'i] of 'change'[I]....The affairs of heaven are soundless and odorless; this is the full concealment [wei] of 'change'[I]. Eagles fly in the sky and fish spring from the water; this is the full manifestation [hsien] of 'change.'²⁹

²⁸ Ro, "Han Philosophy and Korean Neo-Confucianism," 70-72.

²⁹ Ro, Korean Neo-Confucianism of Yi Yulgok, 31-32.

In the inseparable relationship between “substance” and “function” in creating “change,” Yulgok understands the meaning of “spirit.” The way that substance appears, actualizes, and is operative is so varied and subtle that it goes beyond human comprehension. Yulgok calls it “Shen” or “spirit.” This spirit is not analogous to the integrated concept of the one triune God of Christianity, nor does it have the connotation of “a transcendental power” or “supernatural being.” It implies the dynamic and diverse ways of the process in which substance and function work together to create change. Shen connects Principle with Substance. Yulgok strengthens the Female Principle by emphasizing the inseparable interaction between substance and function. Furthermore, he values “change” in creating unity.

For Yulgok, principle, substance and function are rooted in one source, each with its own unique role but mutually interacting with one another. Yulgok’s symbol of T’aeguk is a relational mode to represent cosmological, ontological and phenomenological interaction and their inseparable dynamics. Yulgok explains their relationship as follows:

The mutation [of yin and yang] is the way; substance and function are rooted in one source. There is no distance between the manifested [hsien] and the concealed [wei]. Therefore without the investigation of things and the extension of knowledge [ko-wu ch’i-chi] the principle cannot be understood; without making one’s will and mind sincere, one can not put it into practice. Thus the investigation of things and the extension of knowledge are the most important things in change [I].³⁰

Yulgok claims that this understanding of unity—principle, substance, and function—is not just a philosophical ideology, but also requires one’s will and sincere mind to put principle into practice. Knowledge and practice are not separable but are

³⁰ Ibid.

interrelated to create change and unity in reality. The dynamic relationship of T'aegeuk among principle, substance, and function pursues relational harmony to create wholeness or a totalistic worldview in reality.

Yulgok's T'aegeuk is a symbol creating relational harmony where there is no dominant-subordinate relationship between Li and Ki and between the Male Principle and the Female Principle. Rather, Yulgok highlights the value of the Female principle, its physical reality and appearance creating "change." That is, Ki makes Li operative as the co-constituent of T'aegeuk. Furthermore, Yulgok emphasizes the role of Shen as an aspect that prevents the possibility of the dominant-subordinate relationship between Li and Ki. Li and Ki are not two separate poles creating unity. Shen operates as a mediator to bridge them. Yulgok emphasizes that the phenomenological reality of the physical appearance of Shen manifests the dynamic interactions of principle and substance. This is Yulgok's understanding of "change": Change itself is the very process of reality.

This change, however, does not exclude Principle that dwells in everything and is the operative agent to create order. Yulgok mentions that the two constituents of change are Substance and Function. Change presupposes the role of the principle that characterizes the individuality of the myriad things and embraces their potentiality. Change itself is a dynamic process between Li and Ki and between the Male and the Female Principle through Shen, or Function.

Yulgok's symbol of T'aegeuk emphasizes non-dualism in creating unity. Yulgok's non-dualistic worldview and his understanding of reality is well expressed as follows:

Yulgok's world view was not based on a "dialectic" framework of thinking which assumes the duality between man and the universe (nature), nature and super-nature, the sacred and the secular, good and evil. Rather, this interpretation of T'aegeuk reflects clearly a non-dualistic worldview which

views the nature of reality not in separation but in relation. Yulgok's interpretation of T'aeguk seeks reality in a 'comprehensive way' or 'organic' way rather than 'analytical' way. Reality as viewed by Yulgok has three fundamental dimensions—the cosmological, the ontological, and the phenomenological—that are intrinsically related to one another. These three dimensions of reality must neither be 'divided', nor 'separated' yet 'manifested' in three basic relationships, man's relationship to the universe, man's relationship to his own being, and other beings, and the relationship between 'substance' and 'appearance'. Nevertheless, they are all one in T'aeguk.³¹

Yulgok's non-dualistic relational worldview suggests a relational harmony between thinking and feeling, good and evil, Li and Ki, and the Male and the Female Principle. The relational worldview of Li (principle), Ki (Energy), and Shen (function) is an organic relational harmony or Han worldview creating unity. Yulgok's relational worldview challenges Korean clergywomen to develop a Female Principle oriented relational worldview out of the patriarchal worldview that Korean clergywoman have adopted, which culturally transmits the primacy of the Male Principle oriented worldview.

Yulgok's relational harmony also is the rebirth process of the Han mind through his reinterpretation of the I-Ching generative system. Yulgok does not emphasize subordination of the Female Principle (Ki) to the Male Principle (Li) nor fusion of the Female Principle to the Male Principle in order to create oneness or unity. Yulgok's Li and Ki theory validates the unique value of the Female Principle (Ki) as a subjective entity as much as that of the Male Principle. Yulgok makes it clear that the Female Principle itself is whole as a subjective entity, but being a subjective entity does not mean the separation from the Male Principle. Rather, the subjective entity presupposes ontological relatedness when Yulgok says, "they [Li and Ki] are two but one." The Female Principle does not reject the Male Principle but is inclusive of the Male Principle in his understanding of the

³¹ Ro, "Han Philosophy and Korean Neo-Confucianism," 73.

relationship of the Seven Emotions and the Four Virtues where the Seven is the whole and the Four is part of the Seven. In other words, the Female Principle is the whole while the Male Principle is the part.

From a process feminist perspective, all subjectivity has value both in itself and for others. This value for others depends upon the positive intrinsic value that the experiencing subject carries.³² Li or Ki is a unique subject. This subjectivity presupposes equality between Li and Ki and between the Male and the Female Principle. All subjects make contribution to units of experience beyond themselves, but each entity becomes a subject which becomes another subject to other subject. According to Davaney, all existent subjectivity is intrinsically valuable and has self-creative power to become subjects.³³

Process philosopher Alfred North Whitehead argues that each subject goes through the process of becoming that merges elements of the past world, thus creating a unique and novel present toward unity.³⁴ In Yulgok's understanding, Ki as the Female Principle, becomes subject itself and becomes another subject to Li, the Male Principle, through Shen, the spirit, in the process of creating wholeness. Davaney asserts that all existent subjectivity is intrinsically social or relational in the process of becoming in relation to other subject. Marjorie Suchocki calls this relationship "mutuality" that creates the value of interdependence. She defines mutuality as "the interrelationship of existence whereby

³² Sheila Greeve Davaney ed., Introduction to Feminism and Process Thought: The Harvard Divinity School/Claremont Center for Process Studies Symposium Papers (New York: Edwin Mellen Press, 1981), 5.

³³ Ibid.

³⁴ Ibid.

value is created through interdependence.”³⁵ Even in this mutual relationship, each subject is not totally determined by its past but plays a self-determining role in its own creation. Although each subject emerges from its past, it is self-creative in relation to it.³⁶ From this view, Ki as the Female Principle is a unique subject that affects Li, the Male Principle, and becomes subject to create the process to become oneness. In the process of creating wholeness or relational harmony, the mutuality between the two principles moves toward a new possibility. Marjorie Suchocki views that openness is another element to create a new reality. She defines openness as “the orientation of existence to ever-new forms of value; the future is the creation of new values through the creative response to relationships of the past.”³⁷

Yulgok’s radical understanding of the wholeness of the Female Principle challenges Korean clergywomen to claim the wholeness of a woman's relational worldview from subjective, relational, and mutual perspectives. This worldview claims that the Female Principle oriented relational worldview includes the Male Principle rather than excludes or subordinates the Male Principle to the Female Principle. This Korean clergywomen’s worldview needs to challenge the Korean church that has emphasized the subordination of women and clergywomen to men and clergymen for building up the body of Christ, that is, unity.

If clergywomen are to realize their full contributions, their worldview cannot be determined by the dualistic understanding of the primacy of the Male Principle. This fixed

³⁵ Marjorie Suchocki, “Openness and Mutuality in Process Thought and Feminist Action,” in Feminism and Process Thought, 63.

³⁶ Davaney, 4.

³⁷ Suchocki, ”Openness and Mutuality, “ 63.

understanding of the primacy of the Male Principle in the worldview of the Korean church needs to be transformed to clergywomen's subjective and relational worldview in order to promote relational harmony.

A clergywoman's Female Principle oriented worldview to create relational harmony, however, does not mean the subordination of either the Female (woman, body, emotion) or the Male Principle (men, spirit, reason) but emphasizes the equality of the Male and the Female Principle, and their mutually nourishing relationships creating unity. The clergywomen's relational worldview can also challenge laywomen or clergymen or laymen to create a Female Principle oriented worldview and to value the Female Principle itself as a whole. Thus, this relational worldview enables a clergywoman to open a new possibility to develop a notion of the Female Principle oriented God who creates relational harmony in interaction with the world.

CHAPTER 5

A Female Image of Immanent an God from the Perspective of Relational Harmony

The Female Principle oriented relational worldview of Yulgok does not imply a Female Principle dominant worldview where the Male Principle is subordinated to the Female Principle (Ki) or the Male Principle (Li) is destroyed. Rather, it is to create a relational harmony where Hwan-ung and Komne, Li and Ki, are equally unique and validated to create mutuality between the Male and the Female Principle. This philosophical relational worldview is a springboard for a Korean clergywoman to develop her worldview of relational harmony between the Male and the Female Principle that is based on equality, mutuality and openness.

Yulgok's Female Principle oriented relational worldview develops a perspective of God whose relationship to the world emphasizes immanence, whether seen as masculine or feminine. In Western tradition transcendence is identified with the masculine and immanence with the feminine. The Korean church has accepted this tradition and developed a masculine image of God the Father. In the Korean church, a male image of God the Father on the basis of masculine transcendence is problematic. The primacy of the Male Principle devalues immanence, female images of God, the world, the body, and all that is female.

In response to this masculine, transcendent image of God, chapter 5 develops a female image of an immanent God from a clergywoman's relational worldview to create relational harmony that is based on Yulgok's Female Principle oriented relational worldview. Chapter 5 is composed of two sections. Section 1 will identify the potential problem for Korean clergywomen of the male image of God the Father. This exploration

challenges a clergywoman to be aware of the negative influence of the male image of God the Father. This awareness enables her to create a female image of God that empowers herself. Section 2 develops a female image of an immanent God whose immanence is characterized by naming, relationship, and life-promotion. The immanence of God transcends the patriarchal dualism in which immanence is assigned to the feminine, transcendence to the masculine. Immanence is seen as masculine or feminine and at the same time includes both masculine and feminine. It also suggests the influence of the immanence of God upon Korean clergywomen's ministry for the world.

Masculine Transcendence in the Korean Church

In the Korean church, Confucianism, Neo-Confucianism and Western Christianity contributed to the formation of the Male Principle oriented image of God in terms of masculine transcendence. Confucianism and Neo-Confucianism emphasize the primacy of the Male Principle, Li, that is, "heaven" or "above," which is identified with the transcendence of God. Jung Young Lee in The Trinity in Asian Perspective states that in the primacy of the Male Principle, Yi, the two different positions—the heaven and the earth—are associated to value judgments, "heaven" and "above" are associated with "superior" and "earth" and "low" with "inferior." In this value judgement, the Confucian patriarchy emphasizes the Male Principle of heaven that is identified with a male image of God.¹

Western traditions, likewise, associate transcendence with masculine attributes and immanence with feminine attributes. The Korean church has accepted this tradition and

¹ Jung Young Lee, The Trinity in Asian Perspective (Nashville: Abingdon Press, 1996), 129-31.

developed masculine images of God that are derived from masculine transcendence of the divine. Carol Christ, in Rebirth of the Goddess: Finding Meaning In Feminist Spirituality, explains that transcendence was traditionally defined as “beyond” and “supreme” (one) and immanence as “existing within” (many). In this tradition, the transcendent God remains as absolute beauty, “apart and alone” from the world. On the other hand, the divine immanence is “found (entirely and exclusively) within nature and human nature.”² In Western tradition, the divine is portrayed as the masculine image of God who is absolute, hierarchical, and has power-over. This male image of God is recreated in the images of the patriarchal lawgivers and authority figures such as King, Lord, Ruler, Warrior, and even Creator, Father, and Husband. The image of a male God makes the divine “a dominator Other”³ who controls creatures as objects.

The strong influence of the masculinity of transcendence in the divine consolidates male images of God in the Korean church, in particular, the image of the Father who is separated from the world and who remains holy as the Other. This male image of God the Father represents the head of the church, which also implicitly or explicitly is identified with a clergyman’s authority in the Korean church. Mary Daly in Beyond God the Father names as a sin of idolatry the elevation of the phallic male image to the divine,⁴ to a degree that the immanence of the divine, female images of the divine, femininity, the world, and clergywomen are subordinated to the masculinity of transcendence, masculine images of the divine, masculinity, and the church.

² Carol P. Christ, Rebirth of the Goddess: Finding Meaning in Feminist Spirituality (Reading, Mass.: Addison-Wesley Publishing, 1997), 102-04.

³ Ibid., 102.

⁴ Daly, Beyond God the Father, 29.

The male image of God the Father, which represents the masculinity of transcendence, contributes to establish the dominant-subordinate relationship between the church and the world. At the same time, the dominance of masculine transcendence separates the church (the holy realm) from the world (the secular realm). The secular world is opposed to the holy realm of the church, which represents masculinity, the transcendence of a male God, the Father. Consequently the Korean Presbyterian Church pays more attention to evangelism based on the command of Jesus for discipleship and evangelism (Matt. 28: 18-20). The passion for evangelism has been understood as increasing church members, which focuses on church growth. Church growth itself, however, is made at the price of the sacrifice of the clergy's personal life, self-care and self-growth. The clergy's self-care becomes secondary to evangelism and church growth. This tendency also produces the neglect of pastoral care for the well being of individuals and concern for societal issues; in particular, women's pastoral care issues such as domestic violence, rape, and single mothers are not important. Thus the clergy are gradually separated from other professionals who might form a team to create holistic well being of persons in society. The world remains the object of church evangelization. There are rarely connections between clergymen and other professionals for the well being of the world. The Korean church has lost the pastoral functions of healing and nurturing from a pastoral care and counseling perspective. At the same time she was not an active participant in creating social justice beyond evangelism. It has become a closed community separated from the world.

This separation is more vivid in the sexism within the church. Man Ja Choi describes that the masculine image of God—God the Father—as portrayed as a very

authoritarian and imperialistic image, is deeply rooted in the hearts, minds, and beliefs of Korean Christians. This masculine image of God the Father has justified and guaranteed male dominance over women and women's subordinate status.⁵ In the Korean church, a clergyman exercises his church leadership and authority, mainly focusing on world mission, evangelization, church growth, and church building construction. On the other hand, clergywomen are invisible and anonymous, in a secondary position and in supplementary roles to clergymen and male leadership. Clergywomen lose their own authentic female voice and their church leadership as subjects who exercise their own gifts and pastoral authority for the edification of the church. Sexism in the church is the fatal reason why a clergywoman remains a second class citizen in the church.

At the same time as a clergywoman is a suffering servant in the patriarchal system of the Korean church, this system also devalues the body against the spirit. A clergywoman's devaluation of her body is promoted with the understanding of Jesus Christ as the suffering servant. Bo Ok Ko in 30 Korean Evangelists' Testimony, Without Name and Light acknowledges that most Korean clergywomen identify with Jesus as the suffering servant who was rejected and had no place in this world, in spite of the proclamation of the good news.⁶ The image of Jesus as a suffering servant can be the model of the divine by which a clergywoman legitimates her suffering without any analysis of the cause of her suffering under the dominance of a male church leadership. A

⁵ Man Ja Choi, "Feminine Images of God in Korean Traditional Religion," in Frontiers in Asian Christian Theology: Emerging Trends, ed. R. S. Sugirtharajah (Maryknoll, N.Y.: Orbis Books, 1994), 80.

⁶ Sun Soon Hwa, "Women's Experience from a Feminist Perspective—on Clergywomen's Universal and Specific Experience on the Experience of Jesus Christ," in Hankukyosong ui Kyong hom (Korean women's experience), ed. Hankukyosongsinhakhoe (Korean Women's Theological Association), (Seoul: Kitokkyosohoe, 1994), 15-20.

clergywoman's paradoxical reality—empowerment through suffering—can produce a pathological spirituality in which her body or sexuality opposes the spirit or spirituality. She herself may be dichotomized between the body and the spirit, and between sexuality and spirituality.⁷

This dichotomous phenomenon is inseparably related to the understanding of the body in the Western Christian tradition. In the Western Christian tradition, physicality and the body have been identified with the lower life, which was assigned to women. On the other hand, the mind and the spirit are identified with the “higher” or “spiritual life,” which has been allocated to men. This polarization has also defined women's gender roles. Women's work has been regarded as irrational activity that excluded responsible leadership, citizenship, or rational activity in the academic world. At the same time, the traditional work of women—birthing and nurturing—was consigned as “non-rational” activity. The dualistic philosophical tradition has also denigrated physicality in contrast to reason or spirit.⁸ The Western tradition has also influenced Korean clergywomen's denial of their body.

Korean clergywomen's denigration of the body is not due only to the influence of Western tradition but is also deeply rooted in her mind under the impact of Confucianism. Confucianism imposed strict morals on a woman's body, which divides women in terms of chastity (cleanness) and unchastity (uncleanness).

To be clean, straight, quiet, faithful, chaste, and consistent in keeping everything in order; and also there must be a sense of shame in action, duty in movement and in being still.... Women should learn how to succeed in life

⁷ Ibid.

⁸ Mary Stewart Van Leeuwen, et al., After Eden: Facing the Challenge of Gender Reconciliation (Grand Rapids: W.B. Eerdmans, 1993), 57-58.

first, and the way to succeed in life is to try to be clean and chaste. Clean means to keep the body clean, and chaste means to become glorious.⁹

In Confucianism, a clean and chaste body is glorified while an unclean and unchaste body is devalued. Women during the Yi dynasty (16th century) often killed themselves to protect their body from being made unclean by men. This suicidal behavior was even elevated to a virtue that gave honor to a woman's family and her husband's family. The value of women's bodies is determined by the patriarchal norm that seeks to control women's sexuality.

Korean clergywomen tend to accept this patriarchal norm—"a woman's chastity is for a man." This male dominant devaluation of women's bodies shackles clergywomen's minds and devalues their bodies, thus leading them to hide their sexuality. The body and sexuality are divine gifts given to clergywomen. When a clergywoman downgrades her body and hides her sexuality, it is like self-mutilation. Part of the self is silenced and invisible. A clergyman's spirituality neglects care for the body, thus separating the body from the mind and the body from the spirit in the spirit oriented form of spirituality. When part of self is mutilated or silenced, this spirituality does not empower the clergywoman but is a tool to oppress her. Instead, a clergywoman's spirituality does not devalue the body or sexuality but integrates them into creating a whole being. This self-mutilation does not reveal what Mary Daly names "the divine spark of life"¹⁰ in a woman. This separation from

⁹ Research Center for Asian Women, Women of the Yi Dynasty, ed. Young-Hai Park (Seoul: Sookmyung Women's University, 1986), 93.

¹⁰ Daly, Beyond God the Father.

a clergywoman's sexuality causes ha-n due to her self-mutilation in separation between sexuality and spirituality. Andrew Sung Park calls ha-n "the wounded heart of God."¹¹

Masculine transcendence and masculine images of God in the Korean church brought negative influence on Korean clergywomen. Without self-criticism of this negative influence, a clergywoman may also accept this masculine image of God and devalue the immanence of the divine, thus separating her from her inner world, social issues and from the world. Furthermore, she remains a being subordinate whose body and spirit, sexuality and spirituality are separated, and for whom masculinity and femininity, self-immanence and self-transcendence are separated. A clergywoman can exercise her own initiative in creating a divine image for empowering herself. The development of a female image of God may challenge her divine image but provide her the opportunity to resurrect the value of immanence, the female image, femininity, the body, sexuality, and the world for a Korean clergywoman's self care and self-growth in the midst of care for others.

The Resurrection of the Immanent God

An immanent God is a divine perspective that suggests that a Korean clergywoman is to elevate the dignity of every creature, to reconcile the separated relations, and to promote life in the world. Marjorie Suchocki claims that the notion of God has to embrace more seriously "the cultural roots of knowledge.... We know God only in and through the ambiguities of our personal and cultural histories. Thus we know God relatively, not

¹¹ Andrew Sung Park, The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin (Nashville: Abingdon Press, 1993), 120-21.

absolutely. It is perspective truth: Knowledge as an event.”¹² A female image of the immanent God can embody a Korean clergywoman’s experience and perspectives within her cultural roots. This immanence of the God has three characteristics: naming, relatedness, and life-promoting.

Naming

A female image of the immanent God names the ontological value of every creature in the world. Gen 3:15 describes the world as born with the breath of God in the beginning. After God delivers each creature, God names everything in the world. Genesis 1:1-2 explains that the first naming is darkness and light. When God separates darkness from light, God puts darkness and light in different positions and calls darkness “night,” and the light “day.” The first day ends up with naming darkness “night” and light “day.” God’s naming is putting every creature into its own unique position.

God’s naming work continues with God’s creative activity. God separates the water into the sky and into the earth and gathers it to one place. God names the water “seas,” and the dry ground “land.” God puts her breath again into every living thing on earth and in the sky. Soon, the land produces a variety of vegetation with various kinds of seed-bearing plants, then trees bearing fruits with seeds in them. God names all living creatures on the earth. God's creation continues with her naming work. Naming provides each creature with ontological value so that every creature enjoys its full life in the Garden of Eden. Eve was named to represent the mother of all mothers, the woman of all women.

¹² Suchocki, Fall to Violence, 53.

The Garden of Eden is the naming place where the immanent God legitimates Eve as a subjective being that has ontological value with her own feminine uniqueness.¹³

God, who names the uniqueness of being, is also found even in the triune God. The later orthodox Trinitarian formula shadows the female image of God the Spirit while it elevates the masculine images of God the Father and God the Son. It also highlights hierarchical and power-over relationship between masculinity and femininity in terms of the term “proceed.” In this formula, God the Spirit “proceeds” from God the Father and the Son.¹⁴ In this hierarchical order, God the Spirit is subordinated to God the Father and God the Son.

Jung Young Lee in Trinity in Asian Perspective compares the invisible role of the Spirit to the image of the empty canvas that is essential but is not visible. In spite of her life-giving work, she remains the background of all existence and behind the stage. Wherever life-giving activities take place, she works even behind the masculine image of God the Father.¹⁵ Elizabeth Johnson in She Who Is describes this invisible God the Spirit as the “forgotten” God who is neglected and shadowy.¹⁶ The anonymous and invisible Spirit becomes secondary behind the masculine God the Father.¹⁷ However, God, by naming the uniqueness of the individual, elevates the anonymous Spirit into visible subjectivity.

¹³ The insight for “naming God” comes from my reflection on the creation story of Genesis during my quiet time. I was struggling with the issues of equality, womanhood and life.

¹⁴ Jung Young Lee, Trinity in Asian Perspective, 152.

¹⁵ *Ibid.*, 110.

¹⁶ Elizabeth Johnson, She Who Is: The Mystery of God in Feminist Theological Discourse (New York: Crossroad Publishing, 1992), 130-31.

¹⁷ *Ibid.*

God the Spirit is distinctive when she is viewed from the perspective of an eschatological transformation that brings and will bring new creations and new life for all. She is no longer the “anonymous” and “forgotten” God behind God the Father. From the perspective of an eschatological transformation, Jürgen Moltman suggests a new sequential order of Trinity: “Spirit-Son-Father (God).” Moltman suggests in this triune order that the Spirit herself is the owner of the power for the new creation and brings all to rebirth. In triune relationship, Jesus is a life-giving spirit. The Spirit is not the energy that proceeds from the Father or the Son, but is the glorifying God from whom God the Father and Son receive their glory. She herself is the unifying God who unifies them to create the union between the Father and the Son and becomes “the active subject” from whom Father and Son receive the world as their home.¹⁸

Elizabeth Johnson describes well that Jesus Christ is the God who pursues the frame of the all-inclusiveness of divine love that wills the wholeness and humanity of everyone. Johnson calls this inclusive love “the wisdom of the God that connects God once for all to concrete embodiment, to the world, to suffering and delight, to compassion and liberation, in a way that can never be broken.”¹⁹ The immanent God does not shadow womanness but names it as the attribute of the glorifying God.

The triune formula of God explicitly names the uniqueness of a triune God. The traditional orthodox formula also describes the distinctiveness of the triune divine in relation to individual subjectivity in a triune relationship: “Three hypostases were posited

¹⁸ Ibid., 195.

¹⁹ Ibid., 169.

as equally related, one to another, whole remaining distinct.”²⁰ Marjorie Suchocki defines this triune relationship as “the subjectivity of all subjectivity” in relationship with three personas, reflecting “the mighty complexity of God relationship in unity.”²¹ The immanence of God not only shines distinctly within the triune relationship but also challenges each creature to validate his/her/its own ontological uniqueness, the essence of being/becoming. God’s subjectivity enriches any form of subjectivity in empowering relationships for promoting life. Suchocki says, “God’s subjectivity contains and transforms every other subjectivity that has ever existed.”²²

The immanent God, who names every creature’s authentic being/becoming, however, does not pursue a subjective being/becoming in separation from the world. She elevates the divine subjectivity in relation to the world. In this sense, the immanence of God is subjective in relationships.

Relational

The immanence of God is also relational to the world. Hyun Kyung Chung, a female Korean theologian, describes this relational God as divine affection that is vulnerable to the world. According to Chung, this God is willing to be changed and transformed in interaction with people in their everyday life experiences. In particular, God talks to Asian women, listens to their story, feels their pain, and weeps with them. This Divine struggles with Asian women in the mist of their suffering, and encourages

²⁰ Ibid., 194.

²¹ Marjorie Hewitt Suchocki, God, Christ, Church: A Practical Guide to Process Theology (New York: Crossroad Publishing, 1989), 228-29.

²² Ibid.

them to claim their power in this world. She is not immutable and unchangeable but is within us, and fosters life in everything. God's empathy to women accepts women as they are and at the same time challenges them to grow and change. Chung calls this God the supreme center of Godself.²³

This immanent God who is relational is well found in her attribute of changing. Jung Young Lee in The Theology of Change explains that a changing attribute of God is assigned to the feminine; unchanging attribute is allocated to the masculine. Lee categorizes the "unchanging" attribute to the will of God and "changing" attributed to God's interaction with the world. This changing, however, does not exclude the changeless. Lee explains that the dynamic activity of God in the world reveals the consistency and steadfastness of the will of God. The action of the divine is so perfect and natural that it is hard to be discernable as action. This means that divine action is potentially present even in inaction (wuwei). The changeless will of the divine itself affirms the changing nature of God that gives and receives life in interaction to the world. The changing attribute of God is also related to unchanging attribute. God weaves the relationship between changeless and changing, passive and active, masculine and feminine in the reciprocal life-giving and receiving relationships in the world.²⁴

In weaving relationships, a relational God overcomes all kinds of dualism that do not promote life in the world. Elizabeth Johnson claims that all splits—creator and creature, transcendence and immanence, and spirit and body—have fed into patriarchal

²³ Hyun Kyung Chung, Struggle to be the Sun Again, 49-51.

²⁴ Jung Young Lee, The Theology of Change: A Christian Concept of God in an Eastern Perspective (Maryknoll, N.Y.: Orbis Books, 1979), 22.

obsession with power-over.²⁵ In Jesus Christ, the variety of dichotomies disappears.

Elizabeth Johnson explains the reason that the essence of Christ is not in maleness but in redeemed and redeeming humanity, that is, the Spirit. The exclusiveness and elimination of the female disappears in redeemed and redeeming humanity.²⁶ Jesus Christ transforms the dominant-subordinate relationship between masculine and feminine and between male and female. Lee describes this transformation to overcome the dualism as the experience of the transcendence of the present existence toward perfect humanity.²⁷

In this relational God, the dominant-subordinate relationship between the spirit and the body is also turned into a power-with relationship. The weaving power of Jesus Christ (Cor. 5:18) ended long standing dichotomies of the spirit and the flesh (John 1:1). Even the Divine became flesh and dwelt among us. The immanence of God implies that she became flesh (John 1:1-3) and conveys a way of relationship between the divine and the world, and the spirit and the body. At the same time, this relational God also transcends the patriarchal value judgement of the spirit over the body.

The weaving capacity of God not only creates relationship between the spirit and the body, but also creates friendships with nature and the world. Sallie McFague describes this divine as friendship (*philia*). A friendship presupposes reciprocal relationships that enable the world to cross boundaries of differences beyond race, sex, class, and natures. In particular, the God the Spirit makes human beings friends of God and also friends to the world. In Models of God: Theology for an Ecological, Nuclear Age, Sallie McFague

²⁵ Johnson, 169.

²⁶ Ibid., 164

²⁷ Jung Young Lee, Trinity in Asian Perspective, 80

expresses the world as the divine “body.” God is profoundly immanent in the world just as we are at one with our bodies.²⁸

The relational God relates changing to unchanging attributes, the spirit to the body, and the divine to the world. The immanent God transcends the dualistic mind-set of the patriarchal norm regardless of whether it is seen as masculine or feminine. The immanent God is also a transcendent God. She transcends the power-over relationship between the changing and unchanging, between the spirit and the body, and between the divine and the world. The Spirit of God also transforms the split between immanence and transcendence to create mutual relationships with the world. Elizabeth Johnson says,

The Spirit animates, pervades, and quickens the world, differentiating and uniting simultaneously, she is also marked by the same transcendence that is distinct from the world with a difference that is as essential to our humanity as to divine mystery. She is in the world but not bound by it. The experience of Spirit-Sophia directs languages to do justice to divine immanence and transcendence, showing that these two are not opposite poles but correlative concepts.²⁹

Immanent God is relational to transcendence. Jung Young Lee in Theology of Change states that if the divine is immanent only, the divine is not divine. When the divine is transcendent only, the divine has no way to communicate with us. Just as yin is inseparable from yang, immanence is inseparable from transcendence. The transcendence of the divine incorporates the immanence. Also the immanence incorporates the transcendence of the divine.³⁰ Lee states that even in yin-yang thinking the realm of heaven does not swallow up the realm of the earth. Rather, heaven and earth coexist in

²⁸ McFague, 83, 157-67.

²⁹ Johnson, 147.

³⁰ Jung Young Lee, Theology of Change, 49.

harmony. In harmonious relationship the heavenly will is fully realized on earth.³¹ The relationship between heaven and earth, transcendence and immanence creates mutual relationships between God and the world. This reciprocal relationship between transcendence and immanence, the heaven and the earth, is more explicit in Goddess' relationship with the world.

Life-promoting

The relational God is also life-promoting. The relational God to promote life is revealed in God's maternal activity in interaction with the world. God is described as the mother figure who feeds, protects, heals, guides, disciplines, comforts, washes, and clothes her human children (Isa. 46:3; 4; Ezek. 36: 25; Hos. 11:3, 4; Num. 11:12, 13, 16, Isa. 66:9).³² God does not just sustain and nurture life but also creates power for life. God's creative power is also found in the Korean Hal-mang³³ in Che Chu island who built bridges, made mountains, rocks, and created springs, and islands, thus being depicted as a wise, strong, and active goddess.³⁴

God's life-creating power is also revealed in God's action taking initiative in giving life to the world. Romans 5:18 describes the world as being in suffering due to the entrance of sin and death to the world. Death-promoting sin exists in the world and lessens the power of life of the world. Marjorie Suchocki understands this death-promoting sin as

³¹ Jung Young Lee, Trinity in Asian Perspective, 136-37.

³² Choi, 87-89.

³³ Hal-mang means grandmother.

³⁴ Choi, 87-89.

violence and rebellion against the well-being of the community and of the world. Violence takes place everywhere. Physical, emotional, spiritual, and intellectual violence are rebellion against the well-being of the world. Salvific truth is distorted when violence takes place.³⁵ The death-promoting tendency is not just applicable to human beings. The whole world is in suffering because of death-promoting sin.

In spite of the violence and death-promotion in the world, the immanence of God continuously creates connections with the world. Starhawk describes this relational divine as “the one who is ‘in’ the world, ‘is’ the world and is us.”³⁶ This life-promoting God challenges the world to transform death-promoting relationships into life-promoting relationships. This transformation requires of the world both the “letting go” of death-promoting relationships and the “holding on” to life-promoting relationships. Jung Young Lee states that yielding or “letting go” is a way to create change, just as the mutation of yin and yang in the world creates the harmony of opposites.³⁷ However, “letting go” is not the only way to transform the world. Meister Eckhart emphasizes that “letting the will go” is an essential process in molding the authentic human existence (being), but there is also a negative aspect of “letting go” which is “loss of self-control, self-resignation, self-renunciation, and self-abnegation.”³⁸ Transformation does not take place in the world where the individual’s subjectivity is denied. But transformation of the world does take

³⁵ Suchocki, Fall to Violence, 60.

³⁶ Starhawk, “Power, Authority, and Mystery: Ecofeminism and Earth-Based Spirituality,” in Reweaving the World: The Emergence of Ecofeminism, Irene Diamond and Gloria Feman Orenstein, ed. (San Francisco: Sierra Club, 1990), 73.

³⁷ Jung Young Lee, Trinity in Asian Perspective, 90.

³⁸ Meister Eckhart, Breakthrough: Meister Eckhart’s Creation Spirituality, in a New Translation (Garden City, N.Y.: Doubleday, 1977), 213, 226-28.

place whenever the individual takes both the “letting go” of death- promoting relationships and the “holds on” to life-promoting relationships.

Jesus Christ is the life-promoting God who pursues the “letting go” of death and the “holding on” to life. Elizabeth Johnson posits that the cross stands as a poignant symbol of the “kenosis of patriarchy,” “the self-emptying of male dominating power in favor of the new humanity of compassionate service and mutual empowerment.”³⁹ Jesus Christ is the symbol of new creation. Transformation creates life-promoting relationships. Lee suggests that a new transcendent form of life come from a transformation of life, which implies resurrection.⁴⁰ When a death-promoting situation is transcended by enhancing life, Christ is raised again in the world in the present moment.

God the Spirit is also a partner to the life-promoting divinity of Christ. She cultivates life, produces multiplicity of life, and creates diversity in the world. Lee compares the earth to the ground that produces the multiplicity of life. Lee compares the Spirit to the earth which is like a large wagon where all living beings—plants, flowers, animals, and human beings—live together. Just as the earth produces the multiplicity of life, so the Spirit holds many different colors, shapes, kinds, expressions, classes, and cultures. She keeps the distinctive nature of things in dynamic relationship and plurality without demolishing the distinctive of each essence.⁴¹ This life-promoting God creates what Starhawk calls “earth-based spirituality.” This earth-based spirituality also creates relationships, thus weaving interconnectedness and community.⁴²

³⁹ Johnson, 161-64.

⁴⁰ Jung Young Lee, Trinity in Asian Perspective, 83.

⁴¹ *Ibid.*, 107-09.

⁴² Starhawk, 73-87.

This life-promoting God opens a new possibility to create life-promoting relationships in the world. Marjorie Suchocki defines openness as “the orientation of existence to ever-new forms of value; the future is the creation of new values through the creative response to relationship of the past.”⁴³ God feels and accepts suffering, chaos, disharmony, disorder, and even the death of the world. This life-promoting God is both immanent in the world and transcends the limitations of the world to maximize life in a mutually influencing relationship with the world. Suchocki states that when God feels and experiences the world, she is extremely immanent. The immanence of God returns again to the transcendence of God, as God receives the world. On the other hand, this transcendence of God enables us to widen and deepen the complex level of immanence in the world. The extreme immanence of the world returns to the complex level of God’s transcendence. God’s transcendence presupposes the immanence of the world in an everlasting reciprocal relationship.⁴⁴ Suchocki describes this relational power of God as “the integrative power.”⁴⁵ In this mutual relationship, the world is transformed and integrated in the life-promoting God.

God’s interdependent relationship with the world creates the well-being of the world. Suchocki, in The Fall to Violence: Original Sin in Relational Theology, defines this interdependent relationship as reciprocal relations of well-being. This interdependent relationship creates “an inclusiveness of well-being,”⁴⁶ or, “whole presence, launching us

⁴³ Marjorie Suchocki, “Feminism in Process,” unpublished paper, 2-3.

⁴⁴ Suchocki, God, Christ, Church, 235.

⁴⁵ *Ibid.*, 81.

⁴⁶ Suchocki, Fall to Violence, 66, 70.

into the world again, for its good and for ours.”⁴⁷ John Cobb and David Griffin, in Process Theology, explain this divine love as an adventurous love. Adventurous divine love for the world accepts the distorted world in the fullness of the very being of the divine. God feels this distortion against the well-being of the world within God-self.⁴⁸ Life-promoting God is the ultimate presence who promotes life in the community and in the world.⁴⁹ The adventurous love of God feels the disharmony of the world and transforms the discord into beautiful experiences to actualize the finite.⁵⁰

In interdependent relationship, life-promoting God transcends the present form of a death-promoting world to create life-promoting community. With a life-transforming God, the patriarchal value judgment loses its power. Heaven cannot be identified with only transcendence, “above” and “masculine,” or the earth only with “immanence,” “below” and “feminine.” Instead, earth has its own distinctive value, which can also be identified with transcendence and “above,” as heaven can also be identified with “immanence” and “below,” regardless of whether it is seen as feminine or masculine. The integrative power of God values the uniqueness of immanence, transcendence, masculine and feminine, above and below with equal value in their power-with relationship for promoting life in the world.

However, when the world is shut off from a life-promoting God, it creates death. All different kinds of oppression, oppressive rules, taboos, and norms shut off our senses,

⁴⁷ Ibid., 59-61.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ John Cobb, Jr. and David Griffin, Process Theology: An Introductory Exposition (Philadelphia: Westminster Press, 1976), 61.

minds, bodies, and spirit from life-promoting relationships. The world cannot fulfill life under any kind of oppression that stifles the breath of life in the world. When the world fully reveals the life, it manifests the glory of God that is life-energy in the world. The immanence of God promotes relational harmony with the world.

In the process of creating a relational harmony in the world, the life-flourishing and life-receiving God does not see the world as the object to be evangelized. Anthony de Mello's poem, "The Little Fish," is a good metaphor to explain the relationship between God and the world. The poem begins with the conversation of two fish in a big ocean. One of them asks the other's help since she thinks that the other fish is older and more experienced than she is. She asks the older fish where she could find what they call "the ocean." She says that she has been searching for it everywhere but her efforts were in vain. The older fish answers, "the ocean is what you are swimming in now." "Oh, this? But this is only water. What I am searching for is the ocean." The young disappointed fish swims away to search elsewhere.⁵¹ The story of "The Little Fish" illustrates that the world is in the abundance of God. God is like the life-nourishing womb of the world where life arises. The world is the extension of the subjectivity of God. The world is like a little fish that is not aware of the ocean where it is swimming.

The world is in the life-promoting God. The life-transforming relationship between God and the world is not a subjective-objective relationship but a subjective-subjective relationship. God develops what Martin Buber calls "I-Thou" relationship to create togetherness with the world. As the child is alive and growing in the womb of the mother so the world is alive and growing in the blossoming life of God.

⁵¹ Anthony De Mello, The Song of the Bird (Anand, India: Gujarat Sahitya Prakash, 1982), 14.

The immanence of God—naming, relational, and life-promoting—empowers a Korean clergywoman to fully utilize God’s energy of life in her. A female image of God, first of all, is relational to a Korean clergywoman’s situation where the clergywoman has to remain as a subordinate being to clergymen. The Korean church does not fully validate clergywomen as subjective-relational beings/becoming with openness under the patriarchal system. In spite of this obstacle, a clergywoman cannot yield her being to the patriarchal system of the church that resists a clergywoman’s subjectivity. An immanent God, who names every creature’s ontological value, enables clergywomen to name her ontological value as a woman and a subjective-relational being/becoming. The life-energy of God spurs her to name her own body, femininity, sexuality, and spirituality that are essential aspects of becoming a subjective being. Unlike the masculine image of God the Father, a female image of immanent God does not reject transcendence, masculinity, spirit, but highlights the shadowed immanence, femininity, and sexuality.

Furthermore, this immanent God is a courageous model of the divine on which a Korean clergywoman can decrease the separation within her being, thus creating a new space and era for Korean women. Even God takes risks in order to promote the well being of the world. This God challenges Korean clergywomen to speak up and stand up to become subjects in the midst of the threatening power of the patriarchal system. This threatening power creates fear in clergywomen.

Fear in clergywomen is invisible, but is an uninvited guest. It already takes a seat in the depth of a clergywoman’s existence, thus preventing a clergywoman from fully throwing herself as far as she can go. Fear, which prevents a clergywoman from becoming subjective beings/becoming, is a delusion that is created from her previous painful

experiences of a clergywoman surviving in the patriarchal system. The reality is, however, change, and this challenges clergywomen to take a new attitude in every moment. Fear has power only as long as a clergywoman hands over her power to fear so that fear controls her. Fear is everywhere until she is aware that fear is like an air balloon that does not have real power. Unless she hands over her power to it, fear has no power.

In spite of this obstacle of fear, a courageous God challenges clergywomen to take an assertive attitude in weaving together the separation between the spirit and the body, between spirituality and sexuality, and between masculine and feminine and between self-immanence and self-transcendence. The integrative power of God provides a clergywoman with the relational power to create power-with relationships to promote life in her being, her faith community, and society. With this empowering God, the spirit of the life-promoting Great Mother is deeply rooted in the mind of the Korean clergywoman. Clergywomen can tap into this spirit who challenges them to transcend their being, to weave empowering relationships with others, thus promoting the well being of Korean women, community, and society. Just as the world is reborn from the immanent God, so the well being of the world is generated from life-nourishing God. A clergywoman is entitled to fully enjoy and let blossom her life in the immanent God who calls her to promote life in the world so that the life of the world reciprocally flows into her life. When she fully reveals God's life force within her, God is fully glorified through her existence, the faith community, and the world.

CHAPTER 6

A Female Principle Oriented Relational Self toward Relational Harmony

A female image of immanent God—naming, relational, and life-promoting—offers a theological foundation that a Korean clergywoman can transform a Korean clergywoman’s subordinate self into a new self which names her self and expands her self in relationship with other selves in life-promoting ways. This chapter develops a clergywoman’s relational self on the basis of the subjective, inter-subjective and inter-cultural aspects in order to create relational harmony of self. Section 1 explains the background of a Korean clergywoman’s subordinate self. Section 2 develops a clergywoman’s subjective self in dialogue with the self-in-relation theory. A subjective self also presupposes relationship with other selves. Section 3 will develop the clergywoman’s inter-subjective self that self-in-relation theorists employ to denote the inter-subjective relationship between the self and other selves. The inter-subjective self can be achieved through empathy, thus transforming the Male Principle oriented relational model of power-over into the power-with relationship between self and others. A Korean clergywoman can exercise her relational capacity to expand her inter-subjective self beyond cultural differences. Section 4 is to develop a clergywoman’s inter-cultural self.

David Augsburger uses the term “inter-pathy” to develop an inter-cultural self in his cross-cultural pastoral counseling theory. I will employ David Augsburger’s inter-pathy to develop a clergywoman’s inter-cultural self. Developing a clergywoman’s subjective, inter-subjective and inter-cultural self will be a challenge to clergywomen but is an essential process to transform her subordinate self.

The Background of a Korean Clergywoman's Subordinate Self

A Korean clergywoman's subordinate self has to be understood in the larger context of the Korean culture in which Confucianism emphasizes women's subordination to men under the hierarchical social structure. The hierarchical social structure was established on a strong royal monarchy, strong class awareness, and a patriarchal and extended family system.¹ Samgangoryun (Five Cardinal Filial Piety) describes the hierarchical social structure. Samgangoryun is the five hierarchical dimensions of filial piety which describe obedient relationships between kings and subjects through royalty, between the old and the young through order, between father and son through respect, between friends through fidelity, and between husband and wife through differentiation.² The obedient relationships lay the ethical foundation that a woman has to be obedient to men.

A woman's faithful obedience to men was not only obligatory but also determined a woman's destiny in relation to men. Samjongjido (Three Rules of Obedience) described women's destiny as determined by men. When a girl is under the protection of her father, she has to obey him; after she married, she has to follow the authority of her husband. When she is old, she has to live under her son's protection. Lady Son, wife of Yu Hi-Chu'un (1513-1577), describes a woman's happiness in Samjongjido in her han-si (poem written in Korean language) that she wrote on the way to visit her exiled husband.

I walked and walked to reach
The top of Mt. Mach'on

¹ Joyce Gelb and Marian Lief Palley, eds., Women of Japan and Korea: Continuity and Change (Philadelphia: Temple University Press, 1994), 3.

² Augsburg, 164.

The Eastern Sea spread endlessly like a mirror
Why has a lady come so far away?
As she upholds the Three Ways of Obedience
Her foot was as light as it can be.³

Samjongjido are three rules that declare a woman's destiny and happiness relies upon men throughout her whole life. It has been the “feminine mystique.”⁴ Samjongjido has been the backbone laying the foundation of the feminine mystique.

When a woman breaks the feminine mystique, she is considered evil. Ch'ilgo Chiak⁵ (Seven Evils) are ethical rules that oppress women and devalue a woman's status in terms of her husband. The Seven Evils are all applied to a married woman who has to keep them. The Seven Evils are “disobedience to parents-in-laws,” “bearing no son,,” “adultery,” “jealousy,” “carrying a hereditary disease,” “garrulousness” and “larceny.” These seven rules brought women into bondage to men. When a married woman is guilty of one of these rules, she becomes an evil one. She is either expelled from her parents-in-laws or has to provide a new woman who can deliver a son (or called ssibaji) to maintain the male lineage. Ch'ilgo Chiak has been another feminine mystique that produced the favoritism of sons over the daughters.

A mother's favoritism for a son has legal and social implications. Young-Chung Kim, a female Korean history professor, explains the favoritism of sons from legal and social perspectives. First of all, all rights and privileges are inherited from the father to the

³ Kim Yung-Chung interprets this original poem as the suggestion of its meaning rather than with literary flavor. This poem is originally contained in Miam Yilgi Ch'o (Selection from Yu's Diary). Women of Korea : A History from Ancient Times to 1945, ed. Yung-Chung Kim, (Seoul: Ewah Women's University Press, 1976), 174. For me, this poem implies that a man or a husband determined a woman's destiny. This poem also reflects the core of Samjongjido that women themselves accepted as a cultural virtue without an awareness that Samjongjido has been an unhealthy and destructive virtue for women to stay in the family and has prevented their self-development throughout centuries in Korean history.

⁴ Betty Friedan, The Feminine Mystique (New York: Dell Publishing, 1983), 43.

first son or the closest male relative. Only the paternal line relatives have legal rights and social class, transmitted only from fathers to sons. Second, the sole authority in the family is the father who holds power over the children. However, only first-born males hold the right to succeed inherited family rights and privileges, as in Israel's birthright. Kim contends that this extended patriarchal family system established legal systems that determined Korean women's rights and social status. This patriarchal family system under Confucianism has perpetuated an oppressive system of male dominance and female subordination in the family system.⁶

A mother's favoritism for a son has psychological implication as well. Dong Soo Son explains a psychological reason for the favoritism shown towards sons. The patriarchal worldview treated woman as a human being only when she bore a son. Thus a woman did not want her daughter to go through the same painful suffering and insult. Instead, she wanted to be respected as a human being and bear a son.⁷ At the same time, when a woman could not bear a son, she considered herself an unfortunate woman. Psychologically this caused a woman to devalue her daughter, thus rejecting part of her self and her womanness.

When a woman challenges the feminine mystique and launches into cultivating her own world, Korean society labels this woman as an "unfortunate woman" who destroys men and the family and as an "aggressive woman" who has a rough destiny. A Korean proverb proves this fact: when "a hen's cackle sounds, the roof of the house will be

⁵ Women of Korea, 174, 52-53.

⁶ Ibid., 83-89.

⁷ Harold Hakwon Sunoo and Dong Soo Kim, eds., Korean Women: In a Struggle For Humanization (Memphis: Association of Korean Christian Scholars in North America, 1978), 276-77.

destroyed.” Aggressiveness, assertiveness, self-cultivation, adventurousness and free spiritedness belong to the masculine characteristics which are taboo to women. Dong Soo Son describes the ideal image of a Korean woman as a “housewife, secretary and nurse” who plays the supplementary role to men. The supplementary woman’s role is well described in the social norm that “a good housewife must take care of the household so that her husband can be absorbed into his professional work only.” She states that this ideal image of woman—“the wise mother and good wife”—is admired not only in textbooks but also in social norms and institutions. Enlightened women in the 1920s stated that this feminine image of women incarnates three traditional virtues of Korean women—“obedient wife, self-sacrificing mother and submissive female.”⁸ Dong Soo Son describes feminine characteristics of a Korean clergywoman as amiable, obedient, tame rather than active or creative.⁹

The feminine mystiques and feminine characteristics were exactly transposed into the Korean church where the patriarchal Male Principle oriented structure is strengthened under the male image of God the Father. The male image of God the Father legitimates the male leadership. A Korean clergywoman has to follow another Samjongjido in the church under male leadership—a head clergyman, associate clergyman and male elders. The self-sacrificing, submissive, obedient characteristics of the femininity of a clergywoman were sublimated with a religious flavor characteristic of a suffering servant image. The image of a clergywoman is identified with the suffering servant image of Jesus Christ who glorified God the Father through self-sacrificing love. It puts clergywomen in bondage to

⁸ Ibid.

⁹ Ibid.

the image of the patriarchal church system that has legitimated clergywomen's subordination to clergymen.

In order to break the cycle of subordination, it is important for a clergywoman to take initiative in developing a sense of self differentiated from we-self. Without self-differentiation, she remains subordinate to a clergyman's self. Simone de Beauvoir in The Second Sex explains that when men are the center, women become objects in the world of men. A woman becomes the possession of men and remains a second class citizen. This happens when one group objectifies another.¹⁰ A clergywoman becomes the object in the world of clergymen. She becomes an object to men and to herself. She loses her own identity as a subjective being and her freedom.

At the same time, a clergywoman's subordinate self also produces a dependent knowledge drawn from a masculine epistemological frame of reference. In Women's Ways of Knowing, Mary F. Belenkey et al., report on their research on the development of women's epistemology in patriarchal culture, where women's worldview is developed around men. The research made it explicit that a woman under a patriarchal culture develops a dependent knowledge or silences her own voice and subjective knowledge upon the authority of the male's epistemological frame of reference. Belenkey et al., state that the continual presence of authorities silences a woman's voice from guiding her actions and directions. Thus she feels deaf, numb and experiences herself as mindless and voiceless, being subject to the whims of external authority. Dependence upon external authorities disables her from trusting her mind and her ability even for the most minute and

¹⁰ Simone de Beauvoir, The Second Sex, trans. and ed. H. M. Parshley (New York: Knopf, 1952), xx-xxxv.

constant direction. She feels passive, reactive, dependent, thus seeing the external authorities as all-powerful, if not overpowering.¹¹

As a clergywoman silences her voice, she is disempowered from her capacities for developing what Belenkey et al., call “representational thought” which shares, expands, and reflects with the experiences of others; thus a woman cannot enter the social and intellectual life of her community. Belenkey et al. assert that without representational thought, a woman does not have the tools for representing her experiences. She is unable to develop for herself a perspective of truth or knowledge to form her persona, her private and subjective intuition and knowledge. She cannot develop her subjective knowledge. Thus she is in isolation from the self.¹² Without connection with the self, a clergywoman is disconnected from her inner wisdom, gut feelings, and the inner resources within the self. She herself builds up the wall against herself.

Although Belenkey et al. did research on women’s epistemological frame of reference in a Western patriarchal society, their research is also valid for a Korean clergywoman’s epistemological frame of reference. The Male Principle oriented norms—Samgangoryun, Samjongjido and Ch’ilgo Chiak—are still stifling clergywomen and keeping them from becoming subjective beings/becoming. A clergywoman develops a dependent, subordinated, and objectified self under the triple reinforcement of the primacy of the Male Principle. She remains in a clergyman’s representational thoughts and epistemological frame of reference. She cannot fully unfold her potential, to trust her mind, insights and wisdom.

¹¹ Mary F. Belenky, et al., Women’s Ways of Knowing: The Development of Self, Voice, and Mind (New York: Basic Books, 1986), 27-29.

¹² Ibid., 15.

However, the Male Principle oriented reality—the patriarchal culture, ethics, religion, norms and values—cannot be the ultimate determinate of a clergywoman’s self development. A clergywoman needs to take initiative in breaking out of feminine mystiques to affirm her own experiences, cultivate her representational thoughts, and develop her subjective knowledge as a unique subjective being/becoming.

Subjective Self

A Korean clergywoman’s self-transformation requires her taking initiative in developing her self as the unique individual. Valerie C. Saiving explains that the dualistic understanding of individuality in Western culture describes the characteristics of individuality as activity, self, subject, and life. They are identical to male or masculinity while those of relatedness—passivity, other and object, and death—to femininity. This dichotomous understanding of sex—self-directing, autonomous to male, relatedness to female—is gender bias common across cultures. It implicitly blocks the value and autonomy of women. Each human being is essentially self-directing, autonomous and a unique individual beyond sex difference. Their actions and concerns are valuable in themselves. She says, “relatedness and self-directing are not two conflicting ways of being, but mutually supportive and mutually necessary aspects of every experiencing subjective.”¹³ Saiving asserts that a woman herself has to cultivate the unique being and becoming with awareness that existence is essentially relational to others.¹⁴ Saiving’s

¹³ Valerie C. Saiving, “Androgynous Life: A Feminist Appropriation of Process Thought,” in Feminism and Process Thought, ed. Sheila Greeve Davaney, 18-19.

¹⁴ Ibid.

definition of a Western woman's subjective-relational self sheds light on defining the subjectivity of a Korean clergywoman as the individual.

When I refer to a clergywoman's subjective self, it does not mean an independent and autonomous self in separation from others. Rather, it is a relational self that fully enfolds her uniqueness in relation to other selves. This subjective self needs to be emphasized in a Korean clergywoman who has developed "we-self" rather than the individual self in the patriarchal family system. In In Search of Self in India and Japan: Toward a Cross-cultural Psychology, Alan Roland defines this we-self as "the familial-group self." Roland posits that the familial group-self is developed out of a strong identification with the group with permeable outer ego boundaries. This we-self develops interpersonal sensitivity that is a mutual mirroring and supports inner self-esteem.¹⁵

Even though Roland applies a familial group self to a traditional Japanese woman's self in the patriarchal family system, this familial group self also describes a Korean clergywoman's self which is formed in the patriarchal family system. Like a Japanese woman, a Korean clergywoman also develops a we-self that sacrifices her individual needs for the sake of harmony for the family and for the harmony in interpersonal relationships. A clergywoman's we-self produces a tendency to sacrifice self-care and self-growth in the midst of care for church members. This we-self gradually subordinates a woman's personal self.

A clergywoman's subjective self is developed out of her relationship with her inner self creating her uniqueness. In Women's Spirituality: Resources for Christian Development, Joann Wolski Conn points out two elements in becoming a subjective self:

relationship and autonomy. Conn explains that women tend to develop a relational self but need to learn to exercise their autonomy, that is, the capacity to create a norm by self-directed consciousness. When a woman keeps balance between autonomy and relationships, she can direct, affirm, and rely on self in nurturing relationships with others.¹⁶ Autonomy, in particular, is an essential aspect for a Korean clergywoman to develop her subjective self.

When I refer to autonomy, it means a relational capacity to create norms for nurturing the self for the growth of self in relation to other selves. Carl Rogers, a humanistic psychologist, describes this self-actualizing autonomy as the first principle for the growth of the self. Rogers, in Client Centered Therapy says,

The inherent tendency of the organism to develop all its capacities in ways which serve to maintain or enhance the organism. It involves not only the tendency to meet what Maslow terms “deficiency needs”...[but] it [also] involves development toward the differentiation of organs and of functions, expansions in terms of growth, expansion of effectiveness through the use of tools, expansion and enhancement through reproduction. It is development toward autonomy and away from heteronomy or control by external forces. Angyal’s statement could be used as a synonym for this term:“ Life is an autonomous event, which takes place between the organism and the environment. Life processes do not merely tend to preserve life, but transcend the momentary status quo of the organism, expanding itself continually and imposing its autonomous determination upon an ever-increasing realm of events.¹⁷

Cultivating and exercising a clergywoman’s autonomy that requires relationships is not an autonomous process. It takes a lot of courage. It requires of a clergywoman courage to

¹⁵ Alan Roland, In Search of Self in India and Japan: Toward a Cross-Cultural Psychology (Princeton: Princeton University Press, 1988), 130-31.

¹⁶ Sandra M. Schneiders, “Feminist Spirituality: Christian Alternative or Alternative to Christianity?” in Women’s Spirituality: Resources for Christian Development, ed., Joann Wolski Conn (Mahwah: Paulist Press, 1986), 60-61.

¹⁷ Carl Rogers, Client Centered Therapy (Boston : Houghton Mifflin, 1951), 196.

create her own norm for empowering her self. This process to create the self-norm requires her to take continuous effort and exercise her inner strength. It is a continuous self-transforming process where she transcends a death-promoting old norm, and creates a life-promoting norm for empowering her self. This life-fulfilling desire for self-growth is inherent in every human being, whether the self is aware of it or not.

However, when a clergywoman does not exercise her autonomous power to transcend her subordinate status quo, she loses her self in the enmeshed relationship with others. In Broken Web: Separation, Sexism, and Self, Catherine Keller describes this type of self as the “soluble self.” Keller criticizes the patriarchal culture in Western tradition for producing a two-dyad mode of self. One is “a separative self” that promotes independence, autonomous self in separation from other selves. The separative self is more identified with men. The other form of the self is a “soluble self” that loses the self in dependent and subservient relationship with men, which is identified with women’s selves. She states that neither form of self is a whole self.¹⁸

From my perspective, the two modes of the self—separative self and soluble self—are not two different modes of self. In the culture where self-sacrificing is encouraged, a clergywoman tends to develop “a soluble self” in providing care for others and thus she gradually loses time to nurture herself. The soluble self is another form of the “separative self” and is due to the lack of self-care and in separation from her inner world. In the Korean church context, the soluble and the separative modes of the self co-exist in a clergywoman’s self. Unlike Keller’s argument, the separative self is not applicable to a man but to a woman who does not care for the self, thus being separated from her inner

¹⁸ Keller, From a Broken Web, Chaps. 3 and 4.

world. Two different modes of the self co-exist within a clergywoman in the Male Principle oriented Korean culture.

A clergywoman needs to provide care for the self in order to develop a subjective self. In Empathy, Mutuality, and Therapeutic Change: Clinical Implications of a Relational Model, Judith V. Jordan emphasizes that self-empathy is an essential relational capacity in developing a differentiated self in relation to others. Self-empathy implies giving care to the self on both cognitive and affective levels.¹⁹ It is to practice empathy toward the self. It creates a caring and nurturing relationship with the self. A clergywoman can practice self-empathy by paying attention to her inner world.

Self-empathy, however, has to be differentiated from narcissistic care for the self without caring for others. Narcissism may take place when a clergywoman manipulates others for the needs of her self. Jordan states that self-empathy has two relational capacities to create empathy for self and others simultaneously.²⁰ Self-empathy is not just care for the self but the foundation of care for others. Those who practice self-empathy to the self can extend that relational capacity for nurturing to others.

As a clergywoman practices self-empathy, she moves to the stage that Belenky et al. call “subjective knowledge.”²¹ As she breaks through self-neglecting patterns and is relational to her inner world, a clergywoman creates her own subjective perspective, gradually validating her own subjective knowledge that emerges out of her own experiences, insights, and wisdom. She begins to learn to trust her self and her own

¹⁹ Judith V. Jordan , “Empathy, Mutuality, and Therapeutic Change,“ in Women’s Growth in Connection: Writings from the Stone Center (New York: Guilford Press, 1991), 286.

²⁰ Ibid., 286-87.

²¹ Belenkey et al., 15.

knowledge. This self-awareness and self-connecting experience enhances what Janet L. Surrey refers to as a complex, fluid, choosing, and articulating self. A clergywoman will comprehend reality from her own perspective, gradually differentiating her self from others. Surrey calls this process “relationship-differentiation.”²² Surrey defines differentiation as a contrast to the idea of “separation-individuation.”²³

By differentiation we do not mean to suggest as a developmental goal the assertion of difference or separatedness. The word used here to describe a process more like embryological development. By differentiation we are referring to a process that encompasses increasing levels of complexity, choice, fluidity, and articulation within the context of human relationship. What this new model emphasizes is that the direction of growth is not toward greater degrees of autonomy or individuation and the breaking of early emotional ties, but toward a process of growth within relationship, where both or all people involved are encouraged and challenged to maintain connection and to foster, adapt to, change with the growth of the other.²⁴

This process of “relationship-differentiation” does not mean a separative self but is a relational self who can gradually enhance the level of self-awareness in relationship with others. According to Judith Jordan, increasing the level of self-awareness leads a woman to experience a sense of realness, valuing her inner experiences, and experiencing herself as a subject.²⁵ When a clergywoman develops a subjective self, she claims “power-within” her individual self. She lives with her inner wisdom, intuition, self-esteem, even life

²² Jennet and Surrey, “The Self-in-Relation,” in Women’s Growth in Connection, 59-60.

²³ Ibid.

²⁴ Ibid., 60.

²⁵ Ibid., 283-84.

energy of the divine that empowers acts of resistance to mistreatment and systemic forms of oppression.²⁶

As she increases the level of self-awareness as the subjective being/becoming, she does not exclude her relationships with others' selves nor manipulates others as objects to fulfill her need. She launches into developing a new level of relationship with other selves. She is open to encounter the other as another subjective being/becoming.

Inter-Subjective Self

Becoming a subjective self presupposes relationship with other subjective selves. As a clergywoman develops a subjective self, she learns to respect the other as another subjective being. Marjorie Suchocki claims that relationship with the self presupposes external relationships with others. She affirms that all experiencing subjects are interrelated and their internal relationships with the self are expressed in relation to experiences with external world. According to Suchocki, the intensiveness of becoming subjective requires the extensiveness of our context. A person's inner sense of subjectivity extends the relational boundary outward. Inwardness and outwardness are not separate but interrelated, thus enriching each other.²⁷ Subjective self presupposes other subjective selves in an ontological sense. John Cobb describes this ontological related self as an experiencing subject. According to Cobb, an experiencing subject cannot exist by itself without entering some kind of relationship, whether that relationship is used in either a

²⁶ Stephen B. Boyd et al., eds., Redeeming Men: Religion and Masculinities (Louisville: Westminster John Knox Press, 1996), 5.

²⁷ Marjorie H. Suchocki, "Earth Song, God Song: Woman's Spirituality—A Process Vision" Theology Today, 45, no. 4 (1989): 2.

healthy or a pathological way. Cobb says, “Ill-being for one entity causes ill-being for all.”²⁸ This value for other selves is derived from a person's dependence upon the positive intrinsic value of the experiencing subject.²⁹ A subjective self is ontologically relational to other subjective selves. It pursues subjectiveness and subjective relationship, that is, an inter-subjective relationship.

The concept of inter-subjective relationship is originally derived from the Stone Center's relational theory. In The Meaning of Mutuality, Judith V. Jordan explains that in an inter-subjective relationship we enter the subjective world of the other on both cognitive and affective levels.³⁰ When I refer to an inter-subjective self, it means to recognize, accept, and nurture the other as another subjective being/becoming.

Developing an inter-subjective self requires a clergywoman's intentional efforts to enter into the other's world. It is also an inner commitment with one's own self not to lose touch with one's own self and to empower the other to become a subjective self. Stone Center theorists view empathy as a route to develop an inter-subjective relationship with the other.³¹ Marjorie Suchocki views empathy as an intentional effort to affirm relational self, extend it and transcend it into a larger relational unit. In this relational self, the self neither merges nor blurs with the other nor will it lose its uniqueness in the extension of the it-self. An empathic self-transcendence does not make the other absolute nor lose the

²⁸ John Cobb, “Process Theology,” unpublished Paper, Claremont, CA., 1970, 15. The Whiteheadian concept of “entity” or “event” refers to the basic unit of an experiencing subject.

²⁹ Ibid.

³⁰ Ibid., 82.

³¹ Jordan, “The Meaning of Mutuality,” in Women's Growth in Connection, 82-84.

rightful sense of self.³² Suchocki emphasizes that, rather, empathy honors the individual's differentiation and retains the subjectivity of each rather than absorbs otherness. It creates mutuality that brings another's experience into one's own and offers one's own experience to another. Thus this mutual interaction also entails an enlargement of perspective and deepens and challenges one's attitudes and behaviors. At the same time, the ongoingness of relation contributes continuously to create new dimensions and dynamism in a relationship open to transformation. This definition of empathy preserves, enriches, transforms and transcends the self and the other.³³ Janet Surrey states that the mutually empowering subjective relationship creates inter-subjectivity.³⁴

Inter-subjectivity, however, is different from empathy. Judith Jordan explains that empathy does not necessarily require mutuality. It is one way to enter the other's world. However, inter-subjectivity requires both persons to have a genuine interest in the other and to be responsive to the subjective experience of the other. It requires a strong motivation in each person to understand the other's meaning system and to sustain a continuous interest in his/her inner world. It is an attempt to hold the other as another subjective self. An inter-subjective level of relationship takes place only when one makes available one's subjective world to others and the others enter the subjective world of the one.³⁵ Inter-subjective relationship presupposes mutuality between two distinctive subjective selves. Even though empathy is related to inter-subjectivity, it is distinctive from inter-subjectivity, which presupposes mutual empowerment.

³² Suchocki, Fall to Violence, 40-41.

³³ Ibid.

³⁴ Jordan, "Meaning of Mutuality," 82-83.

³⁵ Ibid.

The inter-subjective self enables a clergywoman to embrace others to herself. In The Self between Feminist Theory and Theology, Thandeka states that the mutual interaction with another self shapes the embodied self that enhances body and mind cohesion. One's self is embodied in the sustaining caretaker milieu where an interactive and inclusive relationship enables the self to embody others' selves beyond irreconcilable differences. In the process of accepting others into one's own self, a core of self becomes cohesive, congruent, and coherent in the process of embracing others to the self.³⁶ As a clergywoman embodies other selves in inter-subjective relationships, she is simultaneously embedded in others' selves. This is a process to be mutually present in one's own self and other selves: a self-immanent process.

As a clergywoman develops an inter-subjective self, she creates the milieu for mutual empowerment as well. From my experience, I shared self awakening moments with a friend who listened to me with her empathic care, affirming my re-birth and accepting and celebrating the moment with me. She provided me a milieu to deliver my new self in a safe and soothing environment. She played the role of a midwife who stood by me and held my new self. She created a new space where two women deepened caring and embodied relationships with each other. She also shared her insights and wisdom to empower me. At the same time my breakthrough experiences confirmed her self and her new journey. The mutual empowering developed an inter-subjective relationship between two subjective beings. The inter-subjective experience gave me an insight that a clergywoman's empathic presence with another created a safe milieu to recognize, accept

³⁶ Thandeka, "The Self Between Feminist Theory and Theology," in Horizons in Feminist Theology, ed. Rebecca S. Chopp and Sheila Greeve Davaney (Minneapolis: Fortress Press, 1997), 97-98.

and empower the other as another subjective being/becoming. In this milieu the subjective self experiences uniqueness in a mutually empowering relationship.

This relational milieu empowers the clergywoman to deepen the level of mutual caring and also to create “a relational activity.”³⁷ According to Jordan, this relational milieu enhances mutual interaction, reciprocal caring, mutual subjectivity, and enriching the lives of each participant. It accompanies not only action but also responsibility for mutual growth. Jean Baker Miller explains that this relational activity is not a dominating, controlling, or mastering power but creates power-with relationships. This connection enables two subjective selves to “be together,” “move together,” and “act together”, thus producing “change.”³⁸ In Relationship and Empowerment, Janet Surrey acknowledges that a woman’s particular source of strength is “the power to empower others.” The power-with forms of relationships enhance not only one's own power but also the power of the other in interaction with each other.³⁹ In the inter-subjective relationship, a clergywoman develops a new form of power-with or power-for relationships.

The Male Principle oriented Korean culture promotes power-over relationships between the powerful and the powerless and between men and women, which has been the characteristic of masculinity. Steve Smith explains that fear of power leads to the power of “controlling or managing, domineering’ others.”⁴⁰ Smith describes this power as what Kenneth E. Boulding calls “threat power” that is “ability to coerce or control others

³⁷ Janet L. Surrey, “Relationship and Empowerment,” in Women’s Growth in Connection, 164-67.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Steve Smith, “Fear and Power in the Lives of Men,” in Redeeming Men, ed. Stephen B. Boyd (Louisville: Westminster John Knox Press, 1996), 8.

through arousing fear of unpleasant consequences” to act as one wishes.⁴¹ Boulding defines threat power as having “a productive component in the capacity to produce the means of destruction.”⁴² As a clergywoman creates nurturing and mutually empowering relationships, she deconstructs the Male Principle oriented abusive power-over cycle. She reconstructs it into power-with or power-for another subjective being/becoming. Boyd describes Pamela Cooper White’s power-with as a form of power that “reaches out to affirm the sovereignty of the power-within the self and the other, and therefore strives for mutuality.”⁴³

As a clergywoman develops an inter-subjective self, she deconstructs culturally determined feminine mystiques that the Male Principle oriented culture established to separate women from women. A clergywoman’s inter-subjective self deconstructs the feminine mystique of Samjongjido which devalues daughters and womanness, thus facilitating women’s unconscious resistance against women, thereby deepening women's alienation from each other. It reconstructs alienation into inter-subjective relationship in mutual empowerment. As a clergywoman turns the subject-object relationship into subjective-subjective relationship and a power-over into a power-with relationship, she develops what Sue Patton Thoele calls “sharing our roots with others.”⁴⁴ Sharing roots diminishes a woman’s alienation from other women, thus creating what Marjorie Suchocki

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid., 5.

⁴⁴ Sue Patton Thoele, The Woman’s Book of Confidence: Mediations for Trusting and Accepting Ourselves (Berkeley: Conari Press, 1992), 10.

calls “her historicity”, allowing her relational self to expand towards others.⁴⁵ When a clergywoman shares her roots with others, women transcend cultural boundaries.

Intercultural Self

A clergywoman’s inter-subjective self is both a self-transcendent and a self-immanent form of self. Its relational capacity has potential to transcend cultural barriers. In Pastoral Counseling Across Cultures, David Augsburger describes this cross-cultural self as “intercultural self.” According to Augsburger, “an intercultural self” refers to a person who makes an intentional effort to bracket, temporarily, his/her own cultural epistemological frame of reference. It is to enter a culturally different epistemological frame of reference cognitively and affectively.⁴⁶ Augsburger explains that this epistemological frame of reference is not just a cognitive aspect but embraces the culturally defined expectations such as values, biases, beliefs, customs, religion, and basic life assumptions which we call culture.⁴⁷ An intercultural self transcends cultural difference.

When I apply Augsburger’s inter-cultural self to a Korean clergywoman, an inter-cultural self refers to a Korean clergywoman's self that expands her relational capacity and makes continuous efforts to respect and to transcend cultural limitations. This inter-cultural self is an option for a clergywoman to expand her self. Previously, she developed values, religious beliefs, ways of knowing, and life assumptions in a specific

⁴⁵ Suchocki, Fall to Violence, 41.

⁴⁶ Augsburger, 29-35.

⁴⁷ *Ibid.*, 49-50.

and unique Korean culture. As she is willing to develop an inter-cultural self for self-growth, she faces unfamiliar values, life styles, religious differences, partiality, and different epistemological frames of reference. These encounters challenge her to question her epistemological frame of reference.

A clergywoman learns to value differences as an essential process to expand her culturally fixed self. In Sister Outsider, Audre Lorde, however, emphasizes difference as a woman's power for remodeling the self.

Difference must be not merely tolerated, but seen as a fund of necessary polarities between which our creativity can spark like dialectic. Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate....Difference is that raw and powerful connection from which our personal personality is forged.⁴⁸

David Augsburger sheds light on how to utilize difference as an empowering resource through “inter-pathway.”⁴⁹ When he refers to “inter-pathway,” it implies a cross-cultural person’s empathic process. It is to enter a counselee’s subjective world in spite of epistemological differences.⁵⁰ When I refer to “inter-pathway” in reference to a Korean clergywoman, it means a clergywoman's relational capacity to bracket, temporarily, her epistemological frame of reference. This inter-pathway enables a Korean clergywoman to enter the subjective world of a clergywoman or any person from a different culture with an empathic and caring attitude, thus to enhance the level of inter-subjective relationship for mutual empowerment.

⁴⁸ Audre Lorde, Sister Outsider: Essays and Speeches (Trumansburg, N.Y.: Crossing Press, 1984), 111-12.

⁴⁹ Augsburger, 29-30.

⁵⁰ *Ibid.*, 29-35.

Practicing inter-pathy is, however, a painstaking process. My cross-cultural counseling experiences demonstrate that practicing inter-pathy has limitations, in spite of my efforts to weave connections in differences. Language barriers, value differences, different basic life assumptions, and cultural ignorance were barriers for me to enter the world of clients from different cultures. In spite of this limitation, inter-pathic care encouraged me to value differences and to embrace them as resources to transcend and expand my self.

As a Korean clergywoman develops an inter-cultural self, she will face both positive and negative realities in cross-cultural experiences. I have an unforgettable event that challenged me to consolidate my ethnic identity as a Korean woman. The event took place in the midst of my clinical training experiences. I felt that I was a potential being but seemed to be judged as an inexperienced counseling trainee. This experience caused me to feel smaller and smaller. The norms and standards set by American culture were the measurement used to determine my capacity and potential. I knew neither how to claim my voice nor my cultural difference as a potential resource which would grow, bear fruit, and be shared with others. I felt that I would remain a small tree with only small leaves.

This painful experience—the negation of cultural difference with my professional potential—made me to withdraw from the clinical setting and to have a conversation with my inner self. I asked myself, “Who am I?” and, “What am I standing on?” It was a turning point for me to return to my cultural origin and values and reclaim its tradition as part of me. I was the one who had neglected the value of the Korean culture for a long time until I was pushed to see the value within me. This cross-cultural experience was painful

but at the same time a transcending moment. It is what Freud calls “sublimation”⁵¹ moments that transform the negative aspects. I was able to use the negative experiences as a resource to accept and reclaim my identity as a Korean woman in the process of developing an inter-cultural self. Even a negative cross-cultural experience was a stepping stone to expand my cross-cultural self. An inter-cultural self does not blur one’s own ethnic identity so that it is lost in another ethnic identity. Rather, it holds its own uniqueness with openness to embrace differences.

However, this self-transcendent self does not just idealize the positive side of cross-cultural experiences. Negative cross-cultural experiences still leave scars. Without taking risks, a clergywoman will remain a culturally defined self and lose a great opportunity to learn how clergywomen of other cultures develop their subjective and inter-subjective self. A negative experience itself becomes wisdom from which a Korean clergywoman learns how to work on her negative experiences for her own self-growth when healing takes place. It is not realistic to expect positive experiences all the time, even in interaction with women in the same culture. A variety of cross-cultural relationships—harmonious, disharmonious, and even broken—will strengthen a clergywoman to learn to weave relationships with women in spite of differences. It paves the way for a clergywoman to overcome the oppression against women in the Male Principle oriented Korean church and society.

In particular, a clergywoman will learn to communicate with others in spite of differences. Korean culture is not a dialogue-oriented culture. Rather, it is a hierarchically

⁵¹ Calvin S. Hall, *A Premier of Freudian Psychology* (Cleveland: World Publishing, 1954), 82-83. Sublimation is a “deflection of energy into intellectual, humanitarian, cultural, and artistic pursuits. . . [whose energy] is diverted into socially useful and culturally creative channels.”

structured culture where the one in the power position gives unilateral commands to the one in the lower position. Making announcements to the powerless is a common type of communication pattern rather than discussing together to reach the same conclusion. A clergywoman also tends to accept and repeat this communication pattern without self-awareness. A Korean clergywoman's "announcing" communication pattern in interaction with clergywomen in Western cultures challenges her to learn an open communication pattern where the two persons who are engaged in the dialogue can reach an agreement. Learning an open communication pattern provides a clergywoman with the opportunity to experience growth in communication and to learn how to be in communion together in spite of differences. Learning a cross-cultural communication pattern may be confusing or frustrating to a clergywoman in the beginning. In the process of developing an inter-cultural self, she will also need to embrace transitional space where a clergywoman is exposed to different cultures and her self is moved into a cross-cultural realm beyond her own cultural space. In this transitional space, she experiences confusion and conflict. Confusion and conflicts are essential in the process of learning to be together in spite of difference. In spite of this conflict and confusion, a clergywoman will have an opportunity to deprogram the culturally molded one-way communication pattern into a mutually empowering communication.

David Augsburger calls this cross-cultural process "crossing over."⁵² Crossing over is originally derived from John Dunne's description of the journey of "passing over" and "coming back."⁵³ Alice Walker's The Color Purple shows an example of a woman

⁵² Ibid., 36.

⁵³ Ibid.

who experiences a crossing over experience. Celie, who was once a self-abased and passive black woman, left her community where she experienced an oppressing and miserable reality. She entered a new world where she met a new friend who challenged her to transform her old self. Later she became a full, autonomous, self-confident and actively responsible person for her community. She returns to her community as a new woman and participates in creating a new community.⁵⁴

Through cross-cultural experiences, a clergywoman will have a variety of experiences in passing over the boundaries of Korean culture and coming back to her own community as a new woman. She will not be the same self. She experiences self-transformation and becomes self-transcendent and develops an embodied self that can embody some experiences of women from other cultures in her self. The crossing-over experience challenges her to see her narrow perspective and at the same time strengthens her self in mutually challenging but empowering relationships. Marjorie Suchocki calls this self-determination to be free from a culturally shaped self with a future oriented attitude.⁵⁵ Suchocki says, “One is a self among others, with others, and this ‘witness’ conditions one’s own becoming. The self-transcendence of one is met by the self-transcendence of countless others, each of which provides both a limitation and an invitation.”⁵⁶

A clergywoman’s cross-cultural self is a self-transcendent form of self. A clergywoman’s cross-cultural experiences do not mean a one-way relationship but

⁵⁴ Discussion given in Delores Williams, Sisters in the Wilderness: The Challenge of Womanist God-Talk (Maryknoll, N.Y.: Orbis Books, 1993), 49-54.

⁵⁵ Suchocki, Fall to Violence, 37-38.

⁵⁶ *Ibid.*, 42.

mutually interacting relationship with clergywomen from other cultures. A clergywoman from another culture also needs to make efforts to enter a Korean clergywoman's world. She also needs to practice inter-pathy to cross-over her cultural boundary to learn how to be together. This mutual interaction between two different subjective selves will produce mutual transformation. The struggle to "be together" will be a pastoral resource for a Korean clergywoman and a clergywoman of another culture to enhance their relational power to value difference and create relational harmony out of disharmony, conflict, confusion and even chaos.

An inter-cultural self is both an embodied and transcendent form of self. This inter-cultural relationship between a Korean clergywoman and a cross-cultural clergywoman is a divine relationship. Sharon Welch sees divinity as "a quality of relationships." She refers to relationships "which are accepted not because of their intrinsic delight but because they are the avenue to the individual's experience of infinite power."⁵⁷ "In isolation, human power is limited, in combination it is infinite."⁵⁸ In this divine relationship a clergywoman enriches her self beyond cultural limitation.

In the process of developing a relational self—subjective, inter-subjective, and inter-cultural—a clergywoman has to be careful in order not to perpetuate her self-sacrificing attitude for the cause. Jordan suggests that the self-sacrificing person and self-preoccupied person cannot create an inter-subjective level of relationships. The former person tends to lose her subjective self for the sake of others while the latter loses

⁵⁷ Sharon D. Welch, *A Feminist Ethic of Risk* (Minneapolis: Fortress Press, 1990), 177.

⁵⁸ Sharon D. Welch, cited in Ludwig Feuerbach, *The Essence of Christianity*, trans. George Eliot (New York: Harper & Row, 1957), 83.

inter-subjectivity due to competition with others.⁵⁹ When a clergywoman is either too self-sacrificing or too self-preoccupied, she cannot create a subjective, inter-subjective and intercultural self, but returns to a subordinate self.

Inter-cultural self presupposes subjective self and inter-subjective self.

Inter-cultural self is a form of self that expands the subjective self and inter-subjective self. It is also an embodied self that integrates differences into a clergywoman's self. Thus, it is a form of self-immanent self. Self-transcendence and self-immanence are two components in developing a clergywoman's self, that is, subjective, inter-subjective and inter-cultural self. Sharing the roots of women's selves with each other in spite of differences is a divine experience that transcends self and embodies self beyond cultural differences. It creates a relational harmony or meta-harmony or peace out of disharmony or separation and alienation.

As a clergywoman develops a subjective, inter-subjective and inter-cultural self, she gradually deconstructs the feminine mystique and reframes her self from an object and second class citizen to subjective becoming. She cannot find her safety in the male matrix oriented patriarchal world but struggles to break through culturally defined femininity. She develops the Female Principle oriented subjective self by redefining a clergywoman's characteristics. Assertive, adventurous, changing, active, dynamic and self-fulfilling are no longer characteristics limited to masculinity. Yulgok describes the Female Principle (Ki) as moving and dynamic energy to cause the movement of yin and yang in reality. When a clergywoman redefines her self as an active and assertive transformer, she creates

⁵⁹ Jordan, "Meaning of Mutuality," 92-93.

a new realm for the self where she creates her own norms, values, worldviews and a female image of God with her own subjective knowledge.

While this self-rebirth process takes place, a clergywoman will go through confusion and feel unsafe in her own open world. She may feel as though she is moving back and forth through a new spiral course.⁶⁰ This self-reformation process is full of pain, confusing, and disharmonious moments until she is deeply ground in her new self. Mary Daly calls this journey “the outer course”⁶¹ to get out of the primacy to create her own subjective world, time and space.

When a clergywoman is aware of the positive and negative aspects of her relational power, she can reshape ethically, religiously, and culturally her subordinate self into the Female Matrix oriented self: a subjective, inter-subjective, and intercultural self. The subjective, inter-subjective, and inter-cultural self is not three different types of relational self, but is interrelated to one another in developing a clergywoman's relational self with subjectivity and inter-subjectivity. The immanent Goddess upholds a woman's transforming power that is deeply rooted in the immanent Goddess who gives the divine spark within each woman. The immanent Goddess also takes risks to create meta-harmony out of the disharmony of the world. A clergywoman's Female Principle oriented self is a pastoral resource to develop a subjective-relational spirituality for self-integration.

⁶⁰ This is part of the real experience of a Korean woman when she tries to get out of patriarchal norms and create her own norms to live by.

⁶¹ Mary Daly, *Outercourse: The Be-dazzling Voyage* (San Francisco: HarperSanFrancisco, 1992).

CHAPTER 7

A Female Principle Oriented Spirituality toward Relational Harmony

The process of becoming a relational self is not a linear but a spiral process of developing the self. A clergywoman's relational self is a pastoral resource through which a clergywoman can develop her spirituality from the perspective of relational harmony. The process to develop a Korean clergywoman's subjective, inter-subjective and inter-cultural self is a spiritual journey. It takes place in the midst of caring for others and promoting healing for others throughout her faith journey that she shares with others in variety of pastoral settings.

Developing a clergywoman's Female Principle oriented relational self—subjective, inter-subjective, and inter-cultural—is a developmental but also a spiritual journey to discover her authentic self. This spiritual journey enables a clergywoman to reconnect with her cultural roots, develop her own worldview, create her divine image, reconstruct her self-image, and bring self-integration. This self-integrative process requires a clergywoman's spiritual growth that enables a clergywoman to keep the balance between care for the self and care for others.

In an awareness of the importance of a clergywoman's spiritual growth, chapter 7 focuses on the development of a clergywoman's Female Principle oriented relational spirituality as an inseparable process of self-integration. The Female Principle oriented relational spirituality has at least three major characteristics: creativity, mutuality, and diversity. It is to create a clergywoman's unique form of spirituality in connection with her inner world and with her external world. Creativity is not only the search for her subjective

form of spirituality. This subjective form of spirituality is also developed in interaction with others. In this sense, a clergywoman's subjective spirituality presupposes relatedness. Mutuality is a characteristic of subjective-relational spirituality. It is to facilitate mutually empowering spiritual relationships between care-giver and care-receivers. Mutual spiritual growth takes place only when a clergywoman practices self-care in balance with care for others. This mutual spiritual growth also presupposes openness to differences. The process of experiencing the value of diversity challenges a clergywoman's spirituality. Diversity is an essential element that embraces differences, thus bringing her continuous spiritual growth for self-integration. Creativity, mutuality, and diversity are three characteristics of a clergywoman's Female Principle oriented spirituality that allow a clergywoman's self-integration. I call it relational spirituality to create relational harmony.

The CPE (Clinical Pastoral Education) program is a valuable clinical resource that a clergywoman can utilize to develop the Female Principle oriented subjective-relational spirituality and to integrate self. It is an educational and clinical approach by which a clergywoman can examine her inner world in relation to her external world. It provides a pastoral and clinical context where she can learn her inner dynamics in interaction with patients, their families and the staff at the hospital. The format of the CPE program consists of four elements: thinking, action, reflection, and integration. A clergywoman can experience the elements of thinking and action in the process of providing pastoral care to patients, their families, and the staff. Writing verbatim and its analysis offer her the time to examine her inner world and her ministry. This self-reflective process enhances her self-awareness and facilitates her self-integrative process, in particular, through the feedback from fellow CPE students and the CPE supervisor. The educative

process—thinking, action, reflection and integration—challenges her to explore and confront her fears, family of origin and shadows, thus gradually learning how her inner world impacts her care for others. During this self-integrative process, a clergywoman will go through confusion and chaotic moments (disharmony), which is a transitional space to explore her inner world, thus bringing inner healing. The self-reflection and self-integration are two inseparable processes in which a clergywomen embraces yin and yang, the Female and the Male Principle, the dark side and the bright side, thus creating a complex level of self-integration, relational harmony, or Han.

The three characteristics—creativity, mutuality and diversity—of the Female Principle oriented subjective-relational spirituality are to facilitate a clergywoman’s self-integrative process. This self-integrative process accompanies inner healing and the balance between self-care and care for others. I will describe this process of relational harmony or Han as the symbol of Sam T’aegeuk (Three Elements of the Great Ultimate).

Creativity

One characteristic of relational spirituality is that it emphasizes a clergywoman’s creativity. Creativity is the activity of creating. It is an action to elicit resources from the inside of a clergywoman and from her relationships. The process for creativity is the inner spiritual journey where she starts to search for her own cultural roots, explore her subjective worldview, discover her Female Principle oriented divine image, and restructure her self-image. This is the journey to reconnect her inner world, thus digging into gold within her self. It increases her self-awareness and self-discipline to provide care for the self. It is a form of spirituality that practices love for self. It challenges a clergywoman to

have courage to transcend the status quo of self and to experience transformation of the self. I will call this form of self-creative spirituality “subjective” spirituality.

Under the Male Principle dominant clergymen's church leadership, a clergywoman developed the Male Principle oriented spirituality that represents a form of clergymen's spirituality or clergywomen's spirituality that follows the clergymen's spiritual experiences. It emphasizes care for others, focusing on empowering others' spirituality in separation from empowering a clergy's own spiritual growth. This Male Principle oriented spirituality derives from a fatherly model of pastoral care that neglects a clergywoman's unique pastoral and spiritual experiences.¹ In Research on Korean Pastoral Theology: Androgynous Model of Pastoral Care, Gui-Chun Lee, a Korean practical theologian, admits the negative impact of this model upon a clergywoman's self- growth. He continues that the fatherly model of pastoral care carries Confucianism into the Korean church that brings about ha-n (collective emotional feelings under oppression) in the unconscious mind of the Korean people who have the motherly religion of Shamanism.² Under the Male Principle oriented pastoral care, a clergywoman often accepts the traditionally transmitted clergymen's Male Principle oriented spirituality that consolidates a Korean woman's feminine mystique—Samjongjido—in the Korean church.

Samjongjido has been a cultural myth that has formed a clergywoman's dependent spirituality as subordinate to a clergyman's pastoral leadership. In this dominant-subordinate spirituality, a clergywoman cannot create her own subjective spirituality from the perspective of a woman's spiritual experience. Martha Long Ice states

¹ Gui-chun Lee, 203.

² Ibid.

the danger of the dominant-subordinate relationship among clergy whose dichotomous relationship is a socially mal-adaptive one, for valuable personal resources and flexibility are lost. Dominant-subordinate relationships deny possibilities for enhancing confidence, trust and autonomy, thus are also psychologically destructive. As they create racial, economic, national and sexual conflict, dominant-subordinate relationships are also politically dangerous and spiritually stifling.³ In this subordinate spirituality, the Male Principle oriented spirituality stifles a clergywoman's wisdom, insights, and spiritual gifts from developing her own unique subjective spirituality.

A clergywoman's subjective spirituality requires her to get out of a rigid religious belief that is developed on the Male Principle oriented spirituality. In the poem, "The Song of the Bird", Anthony De Mello warns of the danger of rigid religious beliefs. In the story, "The Devil and His Friend", he introduces how rigid religious belief prevents a way for others to move toward the Truth. The story begins with a conversation between the devil and a friend. Both were walking together on a stroll when along the way a man ahead of them scooped down and picked up something. The friend was curious of what that man found on the road and asked the devil. The devil responded to him that it was a piece of Truth. Then the friend asked the devil whether that didn't disturb him. The devil said that it didn't because the man would make an entire religious belief out of just on small piece of Truth.⁴

In the story De Mello gives an insight to a Korean clergywoman that a religious belief is a signpost pointing a way to the Truth but is not the Truth itself. When a person

³ Martha Long Ice, Clergy Women and Their Worldviews: Calling for a New Age World (New York: Praeger, 1987), 176.

⁴ De Mello, The Song of the Bird (Anand, India: Gujarat Sahitya Prakash, 1982), 46-47.

clings tenaciously to the signpost and believes that he or she already possesses the truth this false feeling prevents others from moving towards the Truth, according to De Mello.⁵ A fixed form of religious belief is a danger to a clergywoman to find the Truth.

The journey to find the Truth requires developing a clergywoman's subjective spirituality. De Mello indicates in his poem, "True Spirituality", that true spirituality succeeds only when it brings to a person inner transformation and when it functions for the individual beyond simple application of traditional methods handed down by masters. Since the individual is changing, spirituality has to be changed according to the individual's need. The master in the poem, "True Spirituality", ends with the statement that "what was Spirituality once is Spirituality no more."⁶ A generalized form of spirituality can neither bring inner transformation of a clergywoman nor respond to her need and those who receive her care in the ministry.

Likewise, a clergywoman's subjective spirituality does not pursue a generalized spirituality handed down from the experiences of clergymen or traditions. The subordinate spiritual state of a clergywoman does not allow her to explore her inner world, to exercise her own freedom and her creativity for developing a subjective spirituality that fits her own self-care in the midst of care for others. She remains under the Male Principle oriented spirituality until she values her experiences, claims her voice, and practices her spirituality.

Under the subordinate spirituality, a clergywoman devalues herself. In Women in Travail and Transition: A New Pastoral Care, Glaz and Moessner explain that a

⁵ Ibid.

⁶ Ibid., 12-13.

clergywoman experiences the spirit of self-devalued “professional narcissism.”⁷

According to Glaz and Moessner, professional narcissism is composed of grandiosity and devaluation. When a clergyman over-identifies his power with divine power and authority, he may do so in order to defend ministry as utterly important (grandiosity). On the other hand, a clergywoman disavows her potential impact on others and considers her ministry as having no value (devaluation). She loses the authentic sense of the significance of her pastoral work. She experiences self-devaluation about her unique ministry.⁸ In this self-devaluation, a clergywoman dismisses her spiritual power and her pastoral authority. She does not learn how to exercise her own freedom and spiritual strengths to empower her self and her ministry.

A clergywoman’s continuous spiritual growth is secondary in the model of the Male Principle oriented spirituality. In the Male Principle oriented spirituality, a clergywoman remains the object in separation from her inner spiritual journey. At the same time, this separation develops Martin Buber’s concept of an I-It relationship rather than an I-Thou relationship between a clergywoman and her inner world. A clergywoman needs to reconnect with her inner world in order to create her own spirituality from the Female Principle oriented relational worldview, divine image and self image.

In order to develop a subjective spirituality, a clergywoman needs continuous self-reflection. Self-reflection is a form of self-examination to elicit her self-creative power. Marjorie Suchocki acknowledges that a woman has her own “self-creative power.” She defines it as the ability to integrate all influences in terms of what one wills to be.

⁷ Maxine Glaz and Jeanne Moessner, Women in Travail and Transition: A New Pastoral Care (Minneapolis: Fortress Press, 1991), 187-90.

⁸ Ibid.

Suchocki asserts that “the possibilities of women’s nature are limited to the power of self-creativity under the patriarchal society's restrictions. However, that is not based upon a woman's nature.”⁹ A clergywoman has inherent self-creative power.

She needs to dig into her self-creative power that is buried under the Male Principle oriented spirituality. A clergywoman’s subjective spirituality is deeply connected with her culturally handed down archetype. Komne in the Tangun myth manifests an archetypal spirit of the Female Principle. The archetype of the Female Principle does not confine herself into self-limitations. Rather, Komne exercised her self-creative power for self-transformation, that is, to transcend her status as a bear to become a noble woman. She stayed in the dark cave eating mugwort and garlic to be born as an earthly goddess. It was a self-transformation. Her self-transformation included moments of darkness and chaos. Cave and darkness are the transforming space where a she-bear transforms her self into a new being/becoming. An archetypal image of Komne is a cultural archetype that values the rebirth of the Female Principle. A clergywoman’s connection with her cultural roots of the spirit of the Female Principle challenges her to elicit her self-creative power for self-transformation.

This self-reflection is a channel through which a clergywoman can learn how to utilize her inner resources to claim her uniqueness in the Female Principle. The CPE program provides time for self-reflection for the chaplain to make connection with her inner world. In order to demonstrate how the CPE program helps a clergywoman to connect with her inner world, I will include a verbatim from my own CPE experience. In this verbatim I report how I came to realize my own dark side. Below is a case in the form

⁹ Suchocki, Fall to Violence, 79-80.

of verbatim demonstrating that self-reflection is an essential process in the development of a clergywoman's subjective spirituality in the process of embracing her yin and dark and shadow self.

Verbatim Vignette

Description: B. is an 81-year old Caucasian man. He was admitted to the hospice unit due to brain cancer. Whenever I visited the hospice unit, he always wore a cap and sat on the chair by the bedside. Whenever I tried to visit him, he was with a nurse. At this visit, he was also with a nurse. I could not pass by him anymore and entered his room. The nurse was almost finished with the treatment and soon left. He was sitting in a wheelchair, looking toward the wall.

C: Chaplain

B: Patient

N: Nurse

C1 Hi, B. I am K., the chaplain on this unit. How are you today?

B1 Fine. Can you see the bird in the corner of the table?

C2 (I looked around, but could not see the bird.) I can't see it.

B2 Your eyes are not good. You need to wear glasses. (I was confused at his statement. I could not see the bird.)

C3 Maybe (in a small voice). My eyesight is not good.

B3 Can you pull that table towards me?

C4 This table?

B4 Yes. (I pulled the table towards him. He grabbed a piece of bread and biscuit on the table.) I like green. (He pulled a green sponge that was attached onto the side of the bed and tried to put it on his knee)

C5 I also like the color green. (He tried to pull the green sponge and to put the bread inside of the strap.) What are you doing?

B5 I am trying to catch a bird.

C6 Oh, you are trying to get the food to catch the bird?

B6 Yes, I want to turn this green into the red and blue.

C7 You are like a magician.

B7 I'd like a bird.

C8 (Curiosity stirred up within me.) Why would you like a bird?

B8 A bird has beautiful colors. I like colors. (I felt sad that his room is all white except a light green color that was attached on his bed-side.) Can you move this chair six inches?

C9 Yes. (I moved it about 6 inches). Is it o.k.?

B9 (He is trying to pull out green color thing toward his knee.) Can you move another six inches? (His behavior was gradually confusing me. I thought that I should have read his chart before I came to his room. For a second I assumed that he might have a mental problem. I didn't know what to do nor how to respond to his request. His chair is already at the near corner of the wall.)

C10 Can you wait a minute for me? We may need the nurse's help. (I ran away emotionally because I felt lost. I also saw the floor was wet with his spilt water. I felt that I really needed help from his nurse. The nurse was busy with writing the chart. I waited until she finished it. She was looking at me.)

C12 Hi, I am the chaplain on this unit. I want to know about your patient. I wonder whether he has some mental problem.

N1 (The nurse just looked at me and then kept writing.) I heard that he was not disoriented.

I just got here. I don't know about him.

C13 (I felt aloof and even chilly from her unemotional response. I ran away again emotionally from her.) Thank you. He may need your help.

N2 (Walking into his room and pulling back his chair to the center of the room.) You cannot move your chair, B. Then I cannot see you. (She was cleaning the wet floor and left.)

C14 (I didn't know what to do, but could not leave him.) Are you o.k. now?

B10 Can you see the cacaruchi? (I could not understand the word and just wrote it.)

C15 I do not understand what it means. I came from Korea. I do not understand it.

B11 Oh, how is Korea?

C16 (I was surprised at his question because I didn't know what to say. I felt I was disoriented.) Do you know Korea?

B12 I was in Korea.

C17 (I was confused again.)

C18 Where were you in Korea?

B13 Seoul and Arang. (I was surprised at this correct pronunciation. I felt sorry that I had doubt on him.) I visited in the 1950s.

C19 Were you a soldier? You came to Korea for Korean war? (My gratitude was surging from the bottom of my heart.)

B14 Yes. How is Korea?

C20 (I was released from his real visitation.) Korea is o.k.

B15 Do you see the bird?

C21 Yes, I can see.

B16 How do you see?

C22 I can see it in my heart.

B17 (He looked up and smiled at me.)

C23 Are you trying to catch a bird?

B18 Yes. (He grabbed the green thing again and pulled it toward his knee and opened each strap.) There is no bird. It is not successful today. I cannot catch any bird.

C24 Yes. (I thought that I needed to play with him to catch a bird, even it did not make sense to me.) You would like a green bird.

B19 Yes. I want to have other birds with different colors. I want to turn the green color into red or blue.

C25 Do you know how to make a bird with a piece of paper? (I thought that it might be a good idea to make a colorful bird with piece of paper and play with him and catch a bird.)

B20 Yes. (Suddenly I could not hear his response anymore. He was falling into asleep. His head was down. I had to leave the room. I walked out of his room after a silent prayer for him.) This pastoral visitation to B. offered me an opportunity to reflect on my emotional and physical reaction to unfamiliar situations or unexpected response from a patient or a nurse. The self-reflection was made in a verbatim analysis format that is used in the CPE program to get feedback from my CPE supervisor and group members during my CPE training at Queen's Medical Center in Honolulu.

Analysis¹⁰

1. Holistic Assessment (Physical, psychological, family systems, psycho-social, ethnic /racial/cultural, and social issues.)

The patient looked very thin and weak. He could not hold his bread and tore the cover of the biscuit. Whenever I saw him he always wore some sort of cap. I assumed he might have undergone chemotherapy due to brain cancer. At first I thought he was disoriented, but very articulate. I didn't have any information about his family background or family support except that he was dispatched as a soldier to Korea during the Korean war.

2. Spiritual Assessment (Belief/meaning, vocation/obligations, experience/emotions, courage/growth, ritual/practice, community, authority/guidance).¹¹

The patient did not mention God or his belief system, but seemed to find his joy and fun in the midst of his sickness. He had courage to experience life force (Ki) in the midst of his sickness. He seemed to have his own ritual of playing with the bird. His community was the hospital staff, nurses and the chaplain. He also had his own authority as the lieutenant in the army when he commanded me to move this chair several times. I could feel his authority and respect for his life.

3. How did the Chaplain feel about the patient and/or the situation?

At first, I did not know how to approach the patient when he asked me whether or not I could see a bird. As I was gradually engaged in the conversation with him, I could

¹⁰ I employed this format from the CPE education program offered by Pacific Health Ministry in Honolulu, Hawaii.

¹¹ George Fitchett, Assessing Spiritual Needs: A Guide for Caregivers (Minneapolis: Augsburg Fortress Press, 1993).

understand his effort to play a game with a bird. That was his effort to find a way to express a bright side of his life during his sickness. He showed his desire to see colors through the bird game, which seemed to be his yearning to experience life force in the last stage of life. He experienced yang and yin in his reality. His yang side would be to experience life force through colors, enjoying fun time with the bird game. His yin side would be his brain cancer that sometimes disoriented his thinking process as a symptom of brain cancer. His worldview did not reject the yin side but accepted it as part of his reality. As I was gradually becoming aware of it, I played with his imagination with less confusion.

4. Are there unspoken or hidden dynamics that effect this interview? If so, what are they and how did they operate?

I was embarrassed at the patient's unexpected response or at the nurse's aloof feeling. My emotional and physical reaction to the unfamiliar or unexpected responses was to run away emotionally and physically. It seems to me that avoidance of the situation is my relational pattern. This seemed to be a shadow side of myself that disabled me to fully be engaged in the patient and the nurse.

5. How did the chaplain function and/or utilize the spiritual assessment in giving care?

I tried to understand the patient's strange behavior of catching a bird, but at the same time that unfamiliar situation raised my anxiety and made me want to avoid that embarrassing moment. As I gradually got to be engaged in the conversation with him, I could develop some emotional rapport with him and enjoy the playful moments with him. He responded to me with a smile as I released my anxiety and became who I am. I thought

that he was a wise man who tried to have fun in the midst of his painful condition. His struggle to experience life force through colors was the most touching moment.

6. What are the plans for continued care of follow-up?

I will join the round to learn about the patient's condition and will make follow-up visitations. I will make several birds with different colors of paper so that he can enjoy colors. I don't know whether this will be a good idea for him.

7. What did the chaplain learn about his: faith, religious understanding, self-awareness, and care giving?

I had a divine experience as the patient struggled to see beautiful colors in the midst of his brain cancer. He was struggling to cultivate life force within himself under his limited condition: brain cancer. I understood that his struggle for experiencing life was a divine moment and divine experience for me. God is not a theological abstract concept but rather the immanent God reveals God's divine spirit in every moment of life, even in the most vulnerable moments. I saw the divine intervention through his struggle to enjoy colors and yearning for life. He manifested his dignity as a human being to the full extent in a most fragile, vulnerable, and weak condition of his last stage of life. I had a chance to value and accept the patient's limitation, weakness, and fragile aspects as a divine experience during this disharmonious moment.

8. Where does the chaplain want to focus the discussion with the consultation session with the peer group?

When the nurse showed aloofness or I experienced embarrassment, I tended to run away from those feelings either emotionally or physically. I would like to get feedback about my emotional pattern in order to deal with it in a positive way.

This verbatim analysis enabled me to understand my physical-emotional response through self-reflection. At the same time, I could experience the divine spirit that works in the most vulnerable, fragile and limited situations. This divine intervention also accepted my vulnerable aspects—my emotional and physical avoiding pattern due to anxiety—as part of myself. The self-reflection also enabled me to discover the yin side and to value it as a transitional space to create wholeness. Yulgok’s Female Principle (Ki) oriented subjective-relational worldview claims the uniqueness of the Female Principle. This subjective-relational worldview opens a new possibility so that a clergywoman values yin (the dark side) rather than devalues or excludes it.

In order to elicit self-creative power, a clergywoman’s self-reflection is the prerequisite process to develop her creativity with her self-creative power. Spiritual autobiography¹² deals with personal issues for a clergywoman to examine her issues such as family of origin, grief, sex, money, and life purpose. It is a channel that enables a clergywoman to reconnect with her inner world. As a clergywoman re-members her archetypal cultural spirit, she learns how to utilize her self-creative power to empower herself. This self-nurturing and self-empowering spirituality leads her to become a subjective being/becoming who is aware of ontological relatedness with others and reaches out to her external world as a healer.

Mutuality

A clergywoman’s Female Principle oriented subjective spirituality also presupposes relatedness with others. In Yulgok’s Li and Ki theory a subjective entity does

¹² William Clements, a pastoral care and counseling professor at Claremont School of Theology, was the first person to include spiritual autobiography as part of the CPE program.

not need to separate from other subjective entities. Rather, the subject presupposes ontological relatedness with other subjective entities. Yulgok emphasizes that Li and Ki are two-but-one. The Female Principle oriented subjective spirituality presupposes ontological relatedness with other entities.

A clergywoman's subjective-relational spirituality promotes spiritual growth for the self but also for others. In order to demonstrate this mutual growth in spirituality, I have included a verbatim from my own experiences.

Verbatim Vignette

Background: The patient is a 61-year-old Japanese female, married, who has one daughter and one son. She is a Jehovah's Witness. She was admitted to the emergency room on April 28th because of intractable nausea and vomiting, with pain from ovarian cancer. She has endometrial carcinoma, with bony "metastasis" (the spread of cancer from its original site is called a metastasis) and lymphadenopathy (any disease of lymph glands) at the left groin and neck. She also has hypertension and status post appendectomy in May 1998. She had also total abdominal hysterectomy including bilateral "Salpingo-oophorectomy" (removal of a fallopian tube and ovary) in May 1998.

I visited her several times in response to her requests. The nurse explained to me that the patient could not sleep because of anxiety, and she expressed her wish to talk with the chaplain. She also requested the chaplain's daily visitation due to the severity of anxiety derived from her fears of death. When I visited her, the patient asked many questions about my spiritual journey and was impressed by it. Later she was transferred to the hospice unit.

C: Chaplain
M: Mother
P: Patient

(When I entered the patient's room, several visitors and two hospice volunteers were with her. The patient introduced me to her mother and her church friends. All the visitors except the mother gave her hugs and left the room. One hospice volunteer recognized me as the chaplain and stated that she would like to have some food at the cafeteria while I was talking with the patient.)

C1 P., how are you today? (She looked calm and peaceful, and at the same time, seemed to be excited over the visitation from her friends and hospice volunteers.)

P1 I am happy. (She smiled at me. She did not look as anxious as during the last visitation.)

C2 P, I am glad to hear that. What makes you happy today? (I could feel her happiness from her smile and calmness. I was curious about the cause of her mood change. I remembered the previous three visitations with her. She was so anxious that she could not continue conversation with me during these visitations. She kept asking questions of me or wrote down something on her black pad. This time, she looked calm. She did not write down our conversation on her black pad any more. She stated that visitations did not reduce her anxiety but prayer to God enabled her to feel peace during the night. She also expressed her gratitude to God and the visitors who gave her joy and comfort all day long. I also could feel the presence of God that is intervening in her life. It also touched my heart, empowered me, and refreshed my soul as I saw her positive cognitive, emotional, spiritual and behavioral change. I came back to reality again.)

P2 Oh, I was really happy with the visitors. My friend visited me and read a poem to me. I knew that God loves me. God is holding me. I realized that I was calm and peaceful. My friends told me that a lot of church people are praying for me. That's why I can't be crazy (She seemed to be touched by her friends' prayers. She had tears in her eyes.) I felt crazy during the last several days. I don't write things on the black pad anymore. No need. Instead, I pray to God. Chaplain, thank you for your visitation again. Oh, I would like to introduce my mother to you. Mom, this is the chaplain, Park.

C3 Hi, M. I heard about you from P. She loves your company.

M1 Yes. (She smiled at me. She looked warm and healthy. She was busy with a telephone call.)

P3 Chaplain, why don't you sit? (I drew up a chair and sat.) Look, I received so many gifts from my friends. Look at this teddy bear, and a basket full of different kinds of soap. (She held the basket and smelled it. She picked up a small size of soap and gave it to me.) Chaplain, this soap smells good. This is for you. I am glad to see you again. Mother, she lived in Boston.

M2 Boston. (After finishing her conversation through the phone, she was sitting on the chair.)

P4 Mother, she travels a lot. She has stayed in Hawaii for only six months. And then she will move to California again. (She looked and smiled at me.) She is such a courageous woman. I have never met a woman like her. She is only 39 years old. She travels all over and achieved a lot. She looks so young. She is the same age as K. (Her daughter.). I can't believe that K is taking care of me now. She gave me a hard time during her adolescence. Now she is helping me, Mom. (She began to show a picture album

including her first son and first grandson who live in Japan.) My son never gave me hard time. He was an easy-going one. He called me when he had his first son. He said, “Mom, my son is so precious to me. I can feel how precious I am to you. I appreciate you and Dad.” Isn't this nice, chaplain? I felt happy when he said that it to me.

C4 Yes, your son is very appreciative.

P5 Yes. I can't believe that he is already forty. Time flies. Mom, can you believe that?

M3 Times flies. (She looked and smiled at me.) Enjoy your life. When I was young, my mother could not speak English at all. That is why I began to learn English. But I can speak Japanese a little bit. I can't write it.

P5 Yes, time flies. Chaplain, your life is precious. Any kind of spiritual life is precious.

(She seemed to be sad at that moment.) I always tried to think good things and happy things. That has helped me.

C5 Yes. (I felt sad. I wondered whether she had really dealt with her immanent death. I talked with her doctor during an on-call night. The doctor stated that she might live for another four or five months. The family members also looked tired of providing a continuous care to her. She stated that her husband went home because he needed rest. She seemed to control her anxiety with prayer. The whole family tried to comfort her, but at the same time, I thought that she might not have time to grieve over her death in front of her family members.) I could see some change that took place within you. You seemed to be closer to God during this transition.

P6 Yes, God always sends someone to comfort me. I feel a little drowsy because of the pain medication. Please understand me.

C6 I do. If you don't mind, I would like to pray for your before leaving.

P7 Please. Any kind of prayer is helpful.

C7 God, we remember you. I am very glad that P has peace and calmness during her transitional time. We give thanks that you answered her prayer and walked with her. She feels your presence in the midst of her struggle. Lord, please give her your strength and your peace so that she can go through this time with your help. We also pray for her family members and friends. Please hold them into your care so that they can provide continuous care to her. We also ask your special presence with the doctors, nurses, and staff so that they can shine forth your healing. Please be with her and walk with her during her journey. I pray in Jesus' name.

P8 (Holding my hand.) Thank you, chaplain, for dropping by me again.

M4 Thank you chaplain.

C8 I will drop by again, P. Take care.

The self-reflection on this verbatim gave me an insight that a mutual spiritual growth can take place whenever there is an I-thou encounter between the caregiver and care-receiver. The following self-reflection on the verbatim also follows a verbatim analysis format, though a different one.

Analysis¹³

1. What in the dialogue with this person raised your curiosity and got your attention?

The patient often expressed her anxiety but seldom focused on her own issues. Rather, she asked me many questions, in particular, my own cross-cultural journey as a

¹³ This CPE analysis format was developed by Mica Togami, my former CPE supervisor at Queen's Medical Center in Hawaii.

single woman. She also focused on me rather than herself during the visitation except sharing her faith in God and her personal prayer life.

2. “Imagine the real” for this person. Imagine concretely what this person is wishing, feeling, perceiving and thinking.

I felt that it would be hard for her to face a sudden death. She expressed her fear, sadness, anxiety, agitation and restlessness during previous visitations. To the contrary she seemed to be calm and peaceful, but still holding her deep sadness. I felt that she might need to express her own sadness over her immanent death. She showed respect for my cross-cultural journey as a single woman that she often said, “It is amazing.” I also could feel that she looked regretful about her life. She also expressed her wish to be closer to God than before. At the same time, I got the feeling that she avoided her dying and grieving over her death.

3. What gets evoked out of you from “imaging the real?”

I remembered chaotic moments of my life during which I could not understand the divine will. The way to deal with that anxiety was sharing or crying. Whenever chaos overwhelms me, I often share my feeling and thinking with a friend. Talking with a friend has been helpful. Crying is another way to vent anxiety.

4. How does this relate to your understanding of pastoral care? Does any story (Biblical, mythical, etc.) come to your mind? Was your faith challenged or deepened? If so, how?

I understood that pastoral care is to provide pastoral presence and care to the patient. The relationship with the patient also refreshed my soul when she reduced her anxiety with prayers. Whenever I visited her and listened to her story of struggling, I often experienced

God's intervention in her life. This divine experience through her empowered me as well. Her positive feedback about my cross-cultural journey comforted me to reflect on my past. To provide pastoral care is not just to empower the patient but also to nourish the chaplain's soul. This inter-connected relationship strengthens mutual spirituality. Pastoral care has an element of mutual spiritual empowerment.

The patient's situation reminded me of the response that Jesus' disciples showed in the boat on the sea of Galilee. They were scared of the storm and awakened Jesus who was sleeping in the boat. Jesus responded to them by saying, "Don't be afraid. You of little faith. Believe in me." Then, Jesus calmed the storm. They were astonished at the authority of Jesus who controlled nature. This story reminded me of how the patient reacted to her cancer. When she finally invited God into her life, she was able to handle her anxiety and be peaceful. Her change in her emotions and behavior touched me. I could experience God's presence in her life. The patient attributed her calmness to the power of her own prayer as well as the prayer of her loved ones. When she realized that no one could help her, she began to rely on God and prayed. Her prayer life also challenged me to enter my prayer life more seriously. Prayer was a spiritual resource that brought inner healing and inter-connection between the patient and me.

5. Based on your response to the above, how would you pastorally respond to this person now?

According to the patient's request, I would like to get feedback from the group about my future pastoral approaches. What would be the best pastoral approach for her to deal with her own sadness and the issue of her death or of grieving over her death?

6. Did the verbatim address your learning goals? If so, how?

Spiritual growth is my learning goal. This case taught me that the mutual spiritual empowerment between caregiver and care-receiver brings healing to both and enhances inter-connectedness.

The patient's sickness itself was pain and suffering and the dark side of life (yin); but she also experienced faith in God, found appreciation for life and thus enjoyed the bright side of life (yang) in the midst of her sickness (yin). The dark side of sickness (yin or the Female Principle) brings another deeper level and the meaning of life transcending her sickness and appreciating life itself; thus she embraces her sickness as part of her life. The patient learns how to embrace both yin and yang to transcend her situation and to embody her self. Yin and yang, the Female and the Male Principle, are mutually interacting to create a quality of life (relational harmony). During this transition, the patient experienced the immanent God who harmonized her pain and sickness to enrich the quality of life in spite of her disharmonious, chaotic and painful moments.

The female image of an immanent God does not devalue darkness, chaos, or disharmonious process, but values them equally with brightness, order and harmony. At the same time the Female Principle oriented image of immanent God challenges a clergywoman to perceive the yin side as a transcending space for others' spiritual growth. In the patient's sickness, the Female Principle and yin (the dark side) and the Male Principle and yang (bright side) manifest their continuous enriching relationship to integrate her life. Furthermore, the Female Principle and yin (the dark side) deepens the meaning and purpose of life so that one may experience another dimension of the relational harmony of life. The patient exercises her self-creative power to value the quality of life in

the midst of her limitations (sickness). As she accepted her limitations and appreciated what she was going through and revalued it, she became relational to her inner world and reached out to the soul of the chaplain.

As a clergywoman provides care to the patient, she does not deal only with the patient's sickness (it) but participates in her whole being and in her spiritual journey. She does not develop an I-it relationship with the patient but an I-thou relationship. She values the patient as another subjective being and develops an inter-subjective relationship. The patient's lessons and experiences enrich the clergywoman as a subjective-relational being/becoming. Her subjective-relational spirituality enables the clergywoman to create an inter-subjective relationship between care-giver and care-receiver. This inter-subjective relationship promotes in her a subjective-relational spirituality that is based on mutuality between the caregiver and care-receiver.

In this inter-subjective level of pastoral relationship, there exists mutual growth of spirituality between the caregiver and care-receiver. Marjorie Suchocki states that mutuality is "the inter-relationships of existence whereby value is created through inter-dependence."¹⁴ Mutual relatedness with others also creates shared power that creates solidarity. Anna Case-Winter says,

Solidarity with one another (as opposed to separation, self-other duality, and independence) is also entailed in this ethic. Our shared power is mutually empowering and synergetic. Our power is not power over community (as in paternalism) or power without community (as in autonomy) but power within the community (as in solidarity).¹⁵

¹⁴ Marjorie Suchocki, "Openness and Mutuality in Process Thought and Feminist Action," 63.

¹⁵ Anna Case-Winters, God's Power: Traditional Understanding and Contemporary Challenges (Louisville: Westminster/John Knox Press, 1990), 199.

A clergywoman's subjective-relational spirituality increases the level of inter-connectedness and shared power. Riane Eisler states that promoting inter-connectedness is a form of spirituality because it gives us a new meaning and purpose to our lives. She describes this process as the process of reintegration of spirituality.¹⁶ At the same time, reintegration of spirituality can be obtained through inter-connectedness and shared power and also being open to differences. A clergywoman's subjective-relational spirituality also presupposes openness to other possibilities to bring her continuous spiritual growth.

Diversity

A clergywoman's subjective-relational spirituality challenges a clergywoman to expand inter-subjective relational boundaries. This subjective-relational spirituality embraces both individuality and relationality in interaction with differences. It also creates an inter-subjective relationship between caregiver and care-receiver. In Pastoral Care in Context: An Introduction to Pastoral Care, John Patton says this inter-subjective relationship builds the balances of care between one's individuality and relationality as a special relational mode.¹⁷ The subjective-relational spirituality is a relational mode that empowers both caregiver and care-receiver.

In order to expand a clergywoman's spiritual boundaries, she needs openness to different experiences. Marjorie Suchocki defines openness as follows:

¹⁶ Eisler, Riane and David Loye, The Partnership Way (San Francisco: Harper Collins Publishers, 1990) 29-30.

¹⁷ John Patton, Pastoral Care in Context: An Introduction to Pastoral Care (Louisville: Westminster /John Knox Press, 1993), 5-10.

It [openness] is the reality of the alternatives made available to persons; it is the enlargement of real potentiality in the actual world. These restricted factors which narrow the range of real possibilities indicate directions of choice which fulfill the individual's capacities and needs in keeping with the needs of the society as a whole.¹⁸

Suchocki emphasizes that God's calling is to value the world of persons and to be open to new possibilities. As a clergywoman opens to a new possibility, she directs herself to construct a new structure in which a person is enabled to question the repetition of past events and to restructure the confines of an arbitrary structure.¹⁹ As a clergywoman is open to differences, she is enabled to reconstruct her role to empower community. Suchocki states that women can shape her roles with openness. She says, "Creativity can easily be stifled when long established customs define a particular role. For instance, the office of minister or priest has long been understood primarily as one filled by a man. When a woman finds this office to be an open possibility for her, and actualizes that possibility, she not only achieves a new openness in her own life, she re-opens the role of minister or priest in a whole series of dimensions. By shattering the traditional confines of the role, she opens it to new dimensions of meaning."²⁰ A clergywoman's subjective-relational spirituality has to be open to value differences.

Openness to differences deepens a clergywoman's spirituality. My personal cross-cultural pastoral experiences not only include diverse cultures but also different disciplines, denominations, religions, and ethnic groups. The patients' religious background included Islam, Judaism, Buddhism, Native Hawaiian religions, Shintoism,

¹⁸ Suchocki, "Openness and Mutuality," 11.

¹⁹ *Ibid.*, 2- 14.

²⁰ Suchocki, "Openness and Mutuality," 77.

Catholic and Protestant Christianity, and Unitarianism. I remember one Hawaiian religious practitioner who requested prayer for his open-heart surgery with the name of Mother Nature. Patients had different denominations such as Episcopalian, Catholic, Mormon, Jehovah's Witnesses, Pentecostal, Presbyterian, Baptist, Methodist, and Anglican. As the chaplain I worked as a member of care team with different disciplines such as doctors, nurses, social workers, dieticians, pharmacists, physical therapists, and psychiatrists. My quarterly pastoral report manifests my diverse pastoral experiences at Queen's Medical Center.

Quarterly Report (August 1st, 2000)

Chaplaincy at Queen's Medical Center has been a spiritual journey for me to be and walk with patients, their families and the staff including other chaplains in a diverse ethnic and multi-cultural and inter-faith context. Furthermore, I increased my sense of community at Queen's as part of a care team. I would like to share some vignettes of the pastoral care that I offered for patients, their families, the staff and community at Queen's Medical Center.

While working on hospice, cardiac surgery, cardiac telemetry, general surgery and oncology units, I offered spiritual care for patients and their families through reading scriptures, prayers, pastoral conversation and pastoral presence, listening, singing and playing guitar. In particular, I had chances to be with family members who grieved over the dying and death of patients in the hospice unit. In June, a 60-year old Samoan woman struggled with her cancer and could not decide whether she had to return to her own community where medical facility was not available as much as at Queen's. Listening to her story and her concern enabled her to express her frustrations and to help her to make her own decision for her future care.

Another role of the chaplain is to be part of the emergency response team. In July, a complex situation involving three trauma cases occurred, all three arriving at the same time. A 19-year old Hawaiian man was admitted to the emergency room due to car accident and its subsequent head injury. He had to have brain surgery due to bleeding in his brain. This was his second brain surgery since he had a car accident only two months earlier. The mother unceasingly cried over her son's critical condition. When I suggested prayer for her son, she also mentioned her concern about her daughter who was seven month pregnant but might be arrested due to murder attempt when she hit the patient in the car. At the same time, her husband was also admitted to the emergency room and was in treatment. She kept crying and saying, "I can't believe it happened to me. The whole family planned to have a vacation and buy a new tent for vacation on this coming Saturday." This was a very complicated situation that the patient's mother had to face. I offered continuous care through follow-up visitations since the patient had transferred to the intensive care unit on the fourth floor.

As part of the trauma team I also served as translator for Korean patients and their families as well as the staff. In May, I met a 65-year old Korean code 500 woman. Since she woke up, the patient's daughter and the nurses had hard time in handling her. She gave a hard time to the nurses and her daughter. Several doctors, social workers, clinical nurses met together with the patient in order to listen to the patient's symptoms and her complaints. I offered translation for the patient and the staff as part of the patient's spiritual care. One month later, a financial aid agent called me to offer care for the Korean patient's daughter who needed translation and care. She herself was very depressed because she could not handle her mother's condition any more. She also had to face financial difficulties and a marriage crisis due to her mother's sickness and her own physical sickness. I offered counseling and translation and care at the same time for the patient's daughter and the staff.

A 50-year old Caucasian man requested the chaplain's visitation because his wife took away her baby from her husband since she delivered it. He expressed his anger and frustration due to the sudden crisis with his wife. My listening to the patient enabled him to calm down his emotion. Counseling patients and their families enabled them to go through their rough moments with attentive care.

Counseling was an important element of pastoral care offered to patients, their families and the staff beyond cultural and religious and ethnic differences. I offered counseling for the staff who struggled with their personal problems or clinical problems at the hospital or their spiritual issues. There were several cases in which the nurses requested confidentiality.

Pastoral care for patients and their families continued after the patients or their family members were discharged. In particular, memorial worship services were offered for the families who lost their loved ones. I led several memorial worship services for the families who revisited Queen's in memory of their loved ones' death. I offered a time for them to express their feelings and their struggles since their loved one died. I remember that one Chinese family shared their grief process through prayer. The whole family shed tears while they were sharing their difficult moments. Other family members began to share their own grief one by one after their relative died. I also shared a poem and music. The worship service was not just a worship service but also played the role of facilitating their grieving. Sharing their own grieving process seemed to empower them. They appreciated the continuous spiritual care that the hospital offered to them.

The continuous care for patients and their families also included the staff at Queen's. The staff care was another important aspect of pastoral care.

Offering worship services for the staff on Wednesdays was a pastoral care experience praying for the hospital, the staff and larger community; the hospital and the larger community were linked by lifting them in prayer to God. We prayed for those who lost their loved ones due to an airplane crash, for those who suffered from Africa's inner uprisings and for those who are sick or struggle with the sickness around ourselves. We also had several staff members who had surgeries and died. Pre-operation prayers and follow-up visitations for the staff during their recovery time was an important aspect of pastoral care for the staff. In particular, I was a member of the community of Queen's by participating in memorial services for the staff. There were two unforgettable memorial services offered for those who had been on the staff at Queen's. In particular, a memorial worship service in July was offered on the lawn at Queen's. The service was composed of hula dance, music, and good-bye ritual. We sent balloons into the air as a good-bye ritual. It was an unforgettable memory for me to see the beauty of the good-bye that comforted the family members and the staff who lost their loved one. That was spiritual care for the community of Queen's through a memorial worship service.

These aspects of pastoral care are only a few vignettes of my chaplain experiences at Queen's. Through this spiritual journey and spiritual care, I have walked with patients, their families, and the staff during some of their most transitional moments. Inner healing takes place during those tender times of life transition, even though inner healing was not as visible as physical healing. I don't see how inner healing takes place, but I experienced healing regardless of each individual's experiences, conditions and background. I think that is God's mystery. A holistic healing includes both inner healing and physical healing. They are inseparable like two sides of a coin and mutually influence each other to create holistic healing. That awareness has been God's grace that empowers me to continue to provide spiritual care for patients, their families, the staff and the community of Queen's as o'hana (family) in God.

These diverse pastoral experiences taught me to value differences and accept diversity as an invaluable resource to enrich a relational spirituality. I observed a partnership model of pastoral care that creates harmony and healing for the hospital community. The collaborative approach with inter-disciplinary, inter-denominational, inter-religious diversity enriches a clergywoman's pastoral identity to be a partner to other disciplines and other denominations and other religions. The philosophy and purpose of care of Queen's Medical Center—Lokomaika'i (Inner Health)—well expresses the value of diversity as an essential aspect of care for others.

We believe that all people will be cared for with dignity and respect, in an environment that is sensitive to each person's own belief, values and culture. Each team member, patient, and family is committed to a collaborative approach in providing an environment that will promote healing of mind, body and spirit. Our philosophy is extended in a place of harmony, as guided by the vision and ideals of our founders.

Purpose: To create a healing environment throughout the organization which promotes and fosters partnership with patients, their families and the health care team.²¹

Diverse cultural, religious and inter-disciplinary experiences allow a clergywoman to embrace others' selves into herself and at the same time experience self-transcendence. As a clergywoman accepts differences and promotes diversity, she transcends the limited self, entering into the world of others and learning how to live together in spite of differences. The immanent presence of God paves a way for a clergywoman to play the role of "a bridge" to connect different cultures, religions, ethnicity, and disciplines. In this self-integrative process, a clergywoman learns how to utilize her diverse experiences to deepen and expand her subjective-relational spirituality.

²¹ The philosophy of Queen's Medical Center in Honolulu, HI.

Symbol of Sam T'aegeuk (Three Aspects of Great Ultimate)

Creativity, relatedness and diversity deepen and widen a clergywoman's subjective-relational spirituality for self-growth and spiritual-growth in the balance between care for self and care for others. A clergywoman's relational spirituality promotes a clergywoman's continuous self-rebirth process, the Female Principle oriented worldview, the Female Principle-oriented immanent God, and a subjective-relational self. The three characteristics are a light—healing power—shining on the dark side of the self and of others. Marianne Williamson's statements in her book, A Return to Love, sheds some insight on what it means for a clergywoman to be a light for creating healing for the self and others.

Our deepest fear is not that we are inadequate,
Fear is that we are powerful beyond measure.
It is our light, not our darkness that most frightens us.
We ask ourselves,
“Who am I, to be brilliant, gorgeous, talented, and fabulous?”
Actually, who are you not to be?
You are children of [Goddess].
Your playing small does not serve the world.
There is nothing enlightened about shrinking, so that
Other people won't feel insecure around you.
We were born to make manifest the Glory of [Goddess] that is within us.
It is not just in some of us; it is in everyone.
And as we let our own light shine, we consciously within the church
Give other people permission to do the same.
As we are liberated from our own fear,
Our presence automatically liberates others.²²

This healing light—self-creative power—enables a clergywoman to embrace her cultural spirit, to discover her own unique worldview, to create her divine image, and to restructure her self-image. As a clergywoman expands the horizons of her subjective-relational

²² Marianne Williamson, A Return to Love: Reflections on the Principles of A Course in Miracles (New York: HarperCollins, 1992), 190-191.

spirituality in diverse experiences, she transcends a culturally defined Male Principle oriented spirituality and embodies diverse pastoral experiences in deepening and expanding her relational spirituality to maintain the balance between care for self and care for others.

It is important for a clergywoman, however, to develop her relational spirituality at her own pace and timing. Anthony De Mello in his poem, “Growth”, illustrates this with a master who asserts a great idea in matters of growth. In the poem someone watches a butterfly struggling to get out of its cocoon. The process looks slow and painful to the man so he begins to blow his warm breath to help the little bug to emerge out of its cocoon. The butterfly is born with its tiny wings atrophied. The master ends with the statement that “in growth, my friends, things cannot be hastened—to do so is disastrous. Hastened growth will end up aborted!”²³ A clergywoman’s spiritual growth has to go at its own space.

As a clergywoman is aware of her own pace and timing in dealing with her spiritual growth, she can claim her self-creative spirituality and develop her own subjective-relational spirituality in connection with her inner world that validates her cultural spirit, worldview, divine image and self-image. It is a life-long spiritual journey to transcend self and embody others. I have described this process of self-growth as the symbol of Sam T’aegeuk (The Three Elements of the Ultimate).

Sam T’aegeuk is originally the three elements of the Great Ultimate: the sky, the earth and the human being. According to Chun Bu Kyung the number 3 is the unlimited

²³ Anthony de Mello, Praying Body and Soul: Methods and Practices of Anthony de Mello (New York: Crossroad Publishing, 1997), 18-19.

number that embraces both limited and unlimited numbers.²⁴ The three poles—creativity, mutuality and diversity—imply an unlimited potential of a clergywoman’s self-growth to maintain the balance between care for self and care for others.

As a clergywoman develops her creative, mutual and diverse spirituality from the Female Principle oriented perspective, she can pay attention to provide care for women's issues. Glaz and Moessner emphasize that a clergywoman requires a new interpretation of women’s experience and should address the issue of pastoral care for women in a variety of ways.²⁵ Glaz and Moessner state that the modes and methods of pastoral care are contingent on the recognition of pastoral need in relation to social and contextual change. Lesbianism, wife battering, child incest, women’s conflicts between work and love exist. A clergywoman also has to pay attention to greater incidences of women’s depression, drug and alcoholic abuse, and gambling. It is essential to care for aging parents, women’s poverty, single mother issues, divorce and elderly women are also recognized as pastoral care issues for women in society.²⁶ Without self-renewal experiences of a clergywoman to restructure her inner world, she remains under the Male Principle oriented Spirituality with less awareness of women's issues from a woman's experience.

Sam T’aegeuk (T’ai Chi) is the symbol to integrate a clergywoman’s self from the Female Principle Perspective. Mary Daly calls this self-blossoming life energy and force

²⁴ Sang-il Kim, Puzinonriwa Tongil Chulhak (Fuzzy logic and unification philosophy) (Seoul: Sol Publishing, 1995), 246.

²⁵ Ice, 178.

²⁶ Glaz and Moessner, 188.

“pure lust”²⁷ that seeks for the fundamental life. Creativity, mutuality, and diversity are three poles to enhance self-integration of a clergywoman. They are three poles to create complex levels of a clergywoman’s a subjective being/becoming in relatedness and in mutually empowering relationships with others. This unceasing integrative process goes through harmonious moments, disharmonious moments and even chaotic moments. However, the process itself is valuable as an essential process to get out of the culturally molded feminine mystique of Samjongido and to discover and develop her authentic self and identity as a clergywoman, thus creating self-integration; that is, relational harmony, or Han.

²⁷ Mary Daly, Pure Lust: Elemental Feminist Philosophy (Boston: Beacon Press, 1984).

CHAPTER 8

Summary and Implication

Summary

The invisible aspects of a clergywoman's inner world are often dismissed in comparison to her pastoral work in her external world. This dissertation claims that the invisible inner world of a clergywoman involves an essential process for a clergywoman to be aware of the importance of maintaining the balance between care for self and care for others. It is important that the invisible inner world is an inseparable aspect for her in discovering who she as a woman and a clergy. Restructuring her inner world is not an easy task but a pivotal task that a clergywoman needs to go through in order to become who she is as a subjective-relational being/becoming. Contact with cultural roots is often disregarded in the self-discovery process. However, I value Korean Han thought that values the uniqueness of the Female Principle as equally as the Male Principle. A clergywoman's relational harmony or wholeness cannot be achieved without self-reflection and the self-integrative process. A clergywoman has her own inherent and cultivated self-creative life-promoting energy and force (Ki) to discover her self, to help it fully blossom as the co-partner to fulfill the divine purpose. Samjongjido is an invisible but powerful inner shackle immobilizing a clergywoman's self-development. This restructuring of a clergywoman's inner world highlights the importance of self-renewal and self-growth out to leave the cycle of Samjongjido. I hope that many different paradigm shifts from different women's voices can be made to open a new possibility and to fully unfold the potential of clergywomen and women as relational beings in the process of providing care for self in the mist of care for others.

Implications

This dissertation has been an attempt to emphasize the importance of a Korean clergywoman's self-care in balance with care for others. Only when a clergywoman provides energy, time and commitment to care for self in balance with care for others will she find her healing and growth through her self-reflection and self-integration. I personally perceive that creativity, mutuality and diversity are three elements of pastoral spirituality for a Korean clergywoman to bring her inner healing, self-growth and self-integration in the midst of care for others. Sam T'aeguk is the symbol to create a meta-harmony or relational harmony. The theme of relational harmony includes the need to rediscover aspects of equality, mutuality and openness in mythic, philosophical, theological, psychological and spiritual dimensions for her self-care and self-growth.

I suggested that self-care for a clergywoman presupposed the process of restructuring her self that has been molded under the rule of Samjongjido—the male norm. This restructuring process is to develop her own subjective worldview, a female image of an immanent God, a relational self-image and a relational spirituality in dialogue with Korean Han (relational harmony), feminist, self-in-relation and cross-cultural pastoral care and counseling theories. This process challenges her to discover, value and claim her unique voices, experiences and wisdom that can be cultivated in interaction with different worldviews, divine images, self-images and forms of spirituality. This difference and diversity presupposes cultural differences as well. In particular, I have claimed that cross-cultural experiences and cultural resources (Korean Tangun myth and Korean

philosophy or Han concept) are two valuable pastoral resources for this restructuring process.

This self-reclaiming process, however, requires a Korean clergywoman to take risks. Cultural resources (Korean myth and Korean philosophy) were rejected in the Korean church because they were considered as being contradictory to the spirit of the Gospel. The Korean Presbyterian Church has been separated from her cultural traditions and the spirit of Korean culture that can promote the spirit of the Gospel: abundance of life (John 10:10). Each culture has both negative and positive aspects. There is a proverb: You can't throw the baby out with the bath water. My approach was to use the positive aspect of the spirit of the Korean culture (Hongikingan) in order to transform the negative aspect of cultural norm (Samjongjido).

This cultural approach may challenge conservative Christians or clergywomen in the Korean Church. Clergywomen may ask, "Why is this cultural acceptance dangerous to Korean Christians? Which elements of cultural resources are a threat to the spirit of the Gospel that brings abundance of life as a new creature in Jesus Christ?" A screening and discernment process enables a clergywoman to develop her subjective knowledge, healing and growth. She can question traditionally accepted cultural values. I have questioned why Samjongjido has been a culturally accepted and promoted ethic and value for women for more than five centuries in Korea. This question enabled me to take courage to restructure my worldview, male image of God the Father, subordinate self and a subordinate form of spirituality that has been developed from the views of men. The self-restructuring process is still in process. It sometimes involves taking risks. Without challenging oneself, there is little growth.

I also acknowledge the limitations of my dissertation. There are many cultural and cross-cultural resources for the development of a Korean clergywoman's self-care through self-reflection and a self-integrative process. My approach was to suggest a perspective of how a Korean clergywoman could reconnect with her cultural roots and to other cultures in order to transform a culturally molded oppressive rule (Samjongjido) for women. There are hidden feminine mystiques and implicit cultural rules in the Korean culture that have prevented women from becoming who they are in God. For example, there is a hidden devaluation of single clergywoman's professionalism. It would be a task for a clergywoman to discover hidden feminine mystiques and reclaim women's values and place in the Korean culture. My approach has been to highlight the hidden cultural norm that devalues women and the Female Principle in the patriarchal culture of Korean church. Thus, my approach was to suggest that this devaluation of women and of the Female Principle is against the Korean cultural spirit (Hongikingan) and against the spirit of the Gospel that values human beings equally and promotes human dignity and full life of the individual in communal relationship with others.

This research is just a beginning. More diverse approaches need to be discovered for a clergywoman to use cultural and cross-cultural resources to promote life energy (Ki) and life force in God for her self and for others. God does not reject different perspectives but rather weaves diversity to enrich us, which also enriches the understanding of God.

I personally see that the concept of relational harmony from a Korean clergywoman's perspective is an appropriate approach to overcome devaluation of the Female Principle—femininity, the earth, immanence, the self, the body and the world—in the Korean culture. This Female Principle oriented worldview, divine image, self-image

and spirituality, however, does not devalue the Male Principle but underlines it so that relational harmony or Han can be fully conceptualized and practiced in carrying out ministry. If it would devalue the Male Principle, it would repeat the same dominant-subordinate relational pattern. I suggest a different mode of pastoral care from a Korean clergywoman's eyes as an attempt to value equality, mutuality and diversity of pastoral relationship that presupposes openness to differences. I hope that the concept of relational harmony and its Han will offer insights to Korean clergymen and clergywomen and to those in Western culture who are making an effort to overcome unhealthy and destructive biases and to transcend the negative effects of dualism, beyond gender and cultural differences. Furthermore, I hope that Korean clergywomen will learn and grow with the concept of "relational harmony" that pursues equality, mutuality and openness in order to become unique beings in God in balance between care for self and care for others.

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