

Distribution Agreement

In presenting this thesis or dissertation as a partial fulfillment of the requirements for an advanced degree from Emory University, I hereby grant to Emory University and its agents the non-exclusive license to archive, make accessible, and display my thesis or dissertation in whole or in part in all forms of media, now or hereafter known, including display on the world wide web. I understand that I may select some access restrictions as part of the online submission of this thesis or dissertation. I retain all ownership rights to the copyright of the thesis or dissertation. I also retain the right to use in future works (such as articles or books) all or part of this thesis or dissertation.

Signature:

Seung Hae Yoo-Hess

Date

*Individual Self and Communal Self: Developing Integrated Selves in Korean
Women for Transformation in the Church*

By

Seung Hae Yoo-Hess

Doctor of Theology

Pastoral Care and Counseling

Karen D. Scheib, Ph.D.

Advisor

Emmanuel Lartey, Ph.D.

Committee Member

Pamela Cooper-White, Ph.D.

Committee Member

Accepted:

Jan Love, Dean of the Candler School of Theology

Date

*Individual Self and Communal Self: Developing Integrated Selves
in Korean Women for Transformation in the Church*

By

Seung Hae Yoo-Hess

M.A.T.S., Claremont School of Theology, May 2004

M. Div., Chong-shin University, Theological Seminary, February 1997

Advisor: Karen D. Scheib, Ph.D.

An abstract of
A dissertation submitted to the
Faculty of the Candler School of Theology of
Emory University
in partial fulfillment of the requirements for the degree of
Doctor of Theology

in Pastoral Care and Counseling

2011

Abstract

Individual Self and Communal Self:

Developing Integrated Selves in Korean Women for Transformation in the Church

By

Seung Hae Yoo-Hess

This dissertation outlines a Korean *yeo-seung* (여성) pastoral theology and counseling method that helps Korean women attain both strong self-formation and reconciliation with God and the church. The dissertation begins with the narratives of seventeen women who work at Korean immigrant churches in the U.S. The interviews reveal a pattern of oppression equivalent to the psychological and emotional abuse of domestic violence. Expanding upon this correlation, this dissertation attempts to analyze the dominating and oppressive power within the church from cultural, theological, and social-criminological perspectives by focusing on three ways the Korean church suppresses women: androcentric teachings, male-privileged structure and patriarchal traditions, and the consequences of non-conformity.

Culturally, this dissertation attempts to reconcile Korean women and Confucianism and correct the unbalanced status between women and men by re-conceiving the two Confucian philosophies (*yin-yang* and *nei-wai*) that originally supported gender equality. Theologically, it challenges the church's teachings that support the traditional male image of God undergirding oppression of women. Referencing Elizabeth Johnson, it explores inclusive and liberating images of God that can help women have their own integrated image. Socio-criminologically, it discusses the Korean immigrant church's beliefs that perpetuate its immoral and dominating behaviors toward women. Noting Michel Foucault's notion of discipline and punishment, the dissertation records that the church subsequently disciplined women who went against the church's teachings.

This analysis of the church's mechanism for controlling women drives the dissertation to explore ways of transforming power from a feminist perspective. Referencing Rebecca Chopp and Marcia Y. Riggs, this dissertation suggests that the church should be a place of grace like a *chin-jeong*, a married woman's ideal parental home where women can experience connection, support, embrace, and trust.

Finally, this dissertation proposes a Korean *yeo-seung* pastoral theology based on *oh-haeng* theory to help Korean women develop an integrated self that balances their autonomous and communal selves. To help Korean women achieve harmony with the church, this dissertation advocates that counseling based on the movement of *tao* or the life force can help Korean women achieve harmony with the community and balance in themselves.

*Individual Self and Communal Self: Developing Integrated Selves
in Korean Women for Transformation in the Church*

By

Seung Hae Yoo-Hess

M.A.T.S., Claremont School of Theology, May 2004

M. Div., Chong-shin University, Theological Seminary, February 1997

Advisor: Karen D. Scheib, Ph.D.

A dissertation submitted to the
Faculty of the Candler School of Theology of
Emory University
in partial fulfillment of the requirements for the degree of
Doctor of Theology

in Pastoral Care and Counseling

2011

Acknowledgements

The process of writing my dissertation was like choreography for me, creating a dance with first generation Korean American women. As I warmed up for the dance by looking back on my painful experiences in the church, I expected that it would not be a dance of joy at the outset. There was a lot of stumbling at first. When I listened to my participants' journeys, I empathized with their painful experiences—discrimination and the theft of identity and opportunity because of their gender. The motion of our dance was going downhill.

Through the process of analyses, my dance began to change from one of sorrow to joy, and I could attain a new sense of growth as a woman leader. The cultural analysis provided me reconciliation with my culture by re-conceiving the two Confucian philosophies that originally supported gender equality. The theological analysis gave me healing and freedom by experiencing inclusive and compassionate images of God. The socio-criminal analysis gave me a moment of awakening from my depleted self, and this awakening gave me freedom from the shackles of the church's oppressive discipline.

As I finalized my concept of pastoral theology and counseling based on *oh-haeng* and *tao* for Korean women, my dance reached a joyous climax. I learned to my surprise that Korean women are not truly victims, but “tough cookies,” which no one can easily break, and “pearls” that can become strong and beautiful by passing through hardship.

Without many people's support and encouragement, I could not finish this tough but joyful dance. I especially want to express my sincere thanks to my committee who made my dance more beautiful, passionate, and abundant. I am very thankful to Dr. Karen Scheib who cut off my fear of beginning the dance and encouraged me to trust my innermost feelings and passion. I also deeply appreciate Dr. Pamela Cooper-White who made my dance abundant by introducing many great conversation partners and Dr. Emmanuel Lartey who helped me to dance with my own identity and integrity as a Korean American woman. Their insightful comments kept my dance steps in time. I express my thanks to the eighteen female pastors and pastor's wives who participated in the interview. Their stories were the foundation of my dissertation. Finally, without my husband's unlimited support and encouragement and my parents' continuous prayer, I could not finish my dance. I dedicate my dissertation to my husband, Jeffrey Yoo-Hess, and my parents, Hyun-keun Yoo and Yoon-hee Suh.

이 논문을 사랑하는 부모님, 유현근 그리고 서윤희님과 삶의 동역자 Jeffrey Yoo-Hess 에게 바칩니다.

Contents

INTRODUCTION: THE NEED FOR A PASTORAL THEOLOGY AND COUNSELING FOR KOREAN WOMEN	1
Women's Struggle to Follow God's Call	2
Questions Raised by the Revelations of Korean Women Seminarians	5
A Proposal for a Pastoral Theology to Restore Balance and Reconciliation.....	6
Presupposition	9
The Literary Foundations for an Indigenous Pastoral Theology	13
Pastoral Theological and Research Methods	21
Limitations of This Research	26
Brief Description of the Chapters	28
1 LET WOMEN TELL THEIR STORIES	33
Research Design	35
Results: Women's Stories	39
Influence of Oppression on Research Participants	54
Application of the Interview to the Wheel of Power and Control	60
2 IS CONFUCIANISM WOMEN'S ENEMY?	67
<i>Yin-Yang</i> Theory	71
<i>Nei-Wai</i> Theory.....	84
Korea and Neo-Confucianism.....	92
Korean <i>Yeo-seung</i> Pastoral Theology and Counseling (KYPTC) and Confucianism	100
3 IS CHURCH TEACHING SINFUL?	107
The Church's Androcentric Teaching	108
The Historical Roots of Early Christian Theology	112
Deconstructing Exclusive Theology and Rebuilding Inclusive Theology	122

Rebuilding Inclusive Theology from a Feminist-Womanist Stance.....	128
Reconceiving Pastoral Functions for Women in Oppression	135
4 THE CHURCH AND ITS OPPRESSIVE DISCIPLINE	141
Beliefs of the Korean Immigrant Church that Maintain Violence against Women...	144
Characteristics of the Church’s Dominating and Punitive Systems	148
Mechanism of the Church’s Dominating Discipline: Michel Foucault	150
Applying Foucault’s Panopticism to the Context of Korean Women	156
The Negative Effects of the Church’s Discipline on Women Church Members.....	159
5 THE TRANSFORMATION OF POWER.....	164
The Ways of Transforming Power	165
The Church as a Space of Grace	168
The Four Tasks of Pastoral Theology	173
6 KOREAN YEO-SEUNG (여성) PASTORAL COUNSELING FOR KOREAN WOMEN	182
Korean Women’s Self-formation based on <i>Oh-haeng</i> Theory	187
Creating a Connection between Korean Women and the Church based on <i>Tao</i> (土:道)	
.....	219
Theological Implications of Korean Pastoral Counseling based on <i>Oh-haeng</i> and <i>Tao</i>	
.....	233
Biblical Reflections on Korean Pastoral Counseling based on <i>Oh-haeng</i> and <i>Tao</i> ...	240
CONCLUSION.....	243
GLOSSARY	249
APPENDIXES.....	254
BIBLIOGRAPHY.....	260

List of Illustrations

1: Lartey's Pastoral Cycle.....	22
2: The Wheel of Power and Control	62
3: The Wheel of Power and Control by Patriarchal Tradition and Doctrine	63
4: Neuger's Approach to Counseling Women Based on Narrative Therapy	191-2
5: The Orderly Interaction of the Five Elements	204
6: The Five movements of Korean <i>Yeo-seung</i> Pastoral Counseling Using <i>Oh-heang</i> ...	208
7: The Symbol of <i>Taoism</i>	221
8: A Conflict-Solving Model Based on the Concept of <i>Tao</i>	226

Introduction: The Need for a Pastoral Theology and Counseling for Korean Women

This dissertation outlines a Korean *yeo-seung*(여성) pastoral theology and counseling that helps Korean women attain both strong self formation and reconciliation between God, Korean women, and the community of faith. Drawing on a liberation theology that recovers female Trinitarian images, my research suggests a Korean *yeo-seung*(여성) pastoral theology and counseling that contextualizes Christie Cozad Neuger's narrative counseling approach. Specifically, my research extends her approach to the context of Korean women and suggests a contextualized counseling theory which helps women develop integrated selves that achieve what is a culturally difficult balance between their autonomous self and communal self. Finding such a balance then allows women to reconcile with the church and with society.

To this end, I explore how gender and cultural bias in Korean immigrant churches hinders a Korean woman from integrating her independent self with her communal self from the perspective of pastoral theology and counseling. My cultural, socio-psychological, and theological analysis of the unjust power of patriarchal ideologies, culture, and systems in Korean immigrant churches and society uncovers how all these systems consciously or unconsciously have dominated women. I begin by listening to the voices of seventeen Korean women pastors, pastors' wives, and seminarians who have experienced oppression in the very churches they seek to serve. Their stories reveal the domination of a strict patriarchal system that would have remained hidden by their silence. Having analyzed the dominant power of patriarchy brought to light through their testimonies, I outline a Korean *yeo-seung* (여성) pastoral theology that can foster

Korean women's self-formation. By focusing on a Korean pastoral psychological perspective, my research aims to help Korean women strike a balance between their autonomous self and communal self. I suggest that such a balance also promotes a healthy co-existence between Korean women and the community of faith.

Women's Struggle to Follow God's Call

Why is it so crucial that a Korean woman develop an integrated self that keeps a sense of balance between her autonomous self and communal self so that she can reconcile with the church and society? The research topic arose from my own difficulties in developing a balanced self between my authentic self and communal self in Korean churches saturated with patriarchal ideologies, cultures, and systems. I grew up in the Korean Presbyterian church, listening to men preach sermons that taught men's superiority to women because God created Eve from Adam's rib. The sermons provided other evidence of women's inferiority, such as Adam's corruption by Eve, and they cited scriptures that dictate women's submissive roles. Even when the sermons were not about women's inferiority to men, they envisaged God's monopolistic power as masculine on the basis of God's manifestation in the man Jesus. In addition to this, when I was in a Presbyterian seminary, I completed the same requirements as my male colleagues, but the General Assembly of Presbyterian Churches in Korea (GAPCK) did not permit me to become a pastor due to the scriptural statement that allegedly enforces women's submissive status in the church and the church's patriarchal rule that establishes men's leadership of the church. Culturally, the seminary from which I graduated was critical of women seminarians—even those with superior test scores—because they took up spots that could have been filled by men. In summary, my religious life can be described as a

struggle to shape my individual identity and self-esteem as a woman in the face of the dominant power of patriarchal ideologies, cultures, and systems in the church. Indeed, as part of this particular community of faith, I was forced to accept the patriarchal doctrines, culture, and rules of Korean churches in order to avoid punishment and social criticism. Whenever I tried to conform to the rules I felt the power of the community threatening to engulf and smother my authentic self. As time passed, this threat led to feelings of anger which made me either want to rebel or escape from the community altogether. Although breaking from the community would have protected my individual self from the monstrous power of patriarchy, I would have been denied the connection and nurture of the community, which is a real human need. These conflicting feelings motivated me to seek an integrated/balanced self that could find a balance between my individual self and communal self.

Many other women have experienced harm from the dominant power of patriarchy at many levels of the institutional church. An example of this is a conflict between women seminarians and the seminary's patriarchal teaching that occurred on Nov. 12, 2003 at the Presbyterian General Assembly Theological Seminary (PGATS), the largest Presbyterian theological seminary in Korea.¹ On that day, a pastor preached on the reason why women cannot be pastors at the Presbyterian seminary: "How dare a woman preach while she wears a pad because of her menstruation? Menstruation is the

¹ A popular Korean newspaper called *Han-kyo-reh* reported that the denomination of the General Assembly of Presbyterian Churches in Korea, which established the Presbyterian General Assembly Theological Seminary and has roots in the Presbyterian Church of America (P.C.A.), is the largest Presbyterian association in Korea. There are approximately 2,000,000 Presbyterians in this denomination. See <http://www.hani.co.kr/section-005000000/2003/11/005000000200311182141151.html>.

reason that a woman cannot be a pastor. The Bible says that menstruation is dirty.”² After the sermon, woman seminarians sent a letter to the *Koo-min* newspaper expressing their distress caused by the patriarchal dogma that the seminary promotes.³ They had come to the seminary to be trained as church leaders and instead found themselves denigrated, depressed, and discouraged by such attitudes. Furthermore, these attitudes destroy a woman’s chance of becoming a pastor even though she is convinced of God’s calling and has a passion for ordained ministry. Many woman seminarians have left this seminary or have switched denominations, and claim that the damage done by the school’s patriarchal dogma continues to affect their self-esteem, mood, and personality. While this example occurred in the context of KPGATS, it is representative of women’s experience in conservative Korean churches. Because the seminary is the origin of the teachings the church communicates to the public this event takes on great symbolic importance in pointing out that patriarchy continues to impact Korean Christian churches negatively.

Even though it is clear that women seminarians have been damaged mentally, psychologically, and spiritually, there is no legal recourse that can be taken. All that can be done is to write letters to nonprofit organizations or associations for human rights. Fortunately, thirty-two Christian and non-Christian associations for human rights have

² “How dare a woman preach? No!!” *Han-kyo-reh* on the web, 18 Nov. 2003 [newspaper on-line]; accessed 5. Oct. 2011; available from <http://www.hani.co.kr/section-005000000/2003/11/005000000200311182141151.html>.

³ The National Council of Churches in Korea has this appeal letter on its homepage. See “*the appeal letter*” by women seminarians at Chong-shin theological seminary [on-line]; accessed 5. Oct. 2011; available from http://www.kncc.or.kr/Search/BoardView.asp?idx=1036&bbsKind=bbs_total&pg=1&sch=1&keyword=%C3%D1%BD%C5.

embraced these seminarians' suffering and have addressed the issue to Korean society.⁴ Chul-hyo Yoon, a professor of the Presbyterian college and theological seminary (PCTS) strongly refuted the pastor's patriarchal statement that the menstrual cycle is proof of women's inferiority to men.⁵ Dr. Yoon advocates that now is the time to break down the patriarchal dogma and structure inherent in Korean Churches.

In agreement with Dr. Yoon, I believe that pastoral theology and counseling should nurture, empower, and liberate Korean women as well as those who experience the church's oppression. Specifically, pastoral theology and counseling need to contribute to reinterpreting hegemonic and patriarchal dogma, culture, and social structures by embracing a liberative theological perspective that recovers the hidden and powerful female images of God. From a psychological perspective, pastoral counseling needs to contribute to restoring Korean women's sense of an integrated/balanced self in the face of this oppressive system in the church.

Questions Raised by the Revelations of Korean Women Seminarians

The case of these Korean women seminarians raises the following questions: First, how is patriarchal power dominant in the Korean Church doctrines, traditions, and systems? Second, does patriarchal power influence the development of women's authentic selves,

⁴ Some organizations which supported women seminarian are as follows: Korea sexual violence relief center(한국성폭력상담소), Korean women min-woo cooperation (한국여성민우회), Christain alliance for church reform (교회개혁실천연대), Gidok Yeomin Hoe (기독교민회), Korean methodist women meeting (기독교대한감리회전국여교역자회), the association of Korean women theologians (한국여신학자협의), etc. In order to get more information, see

http://www.kncc.or.kr/Data/BoardView.asp?idx=357&bbsKind=pds_docu&pg=50&sch=&keyword=

⁵ After the pastor preached, woman seminarians and thirty-two associations for human rights held a conference in order to criticize the patriarchal dogma in his preaching and take legal action against his verbal abuse of women seminarians. At the conference, Chul-hyo Yoon led a seminar entitled, "A Theological Response against the Pastor's Preaching." See http://www.kncc.or.kr/Data/BoardView.asp?idx=357&bbsKind=pds_docu&pg=50&sch=&keyword=

and if so, how? Third, does patriarchal power affect the relationships between women and the church, and if so, how? Fourth, can pastoral theology help Korean women liberate themselves from the dominating power of patriarchy in the Korean church even considering the cultural, social, and contextual obstacles? If so, which pastoral theological concepts can contribute to the liberation of women in the Korean context? Finally, which pastoral psychological concepts can help women develop a balanced self and reestablish the relationships between them and the faith community? In the process of searching for answers to these questions, the research explores how gender biased ideology and systems became dominant in the Korean church and have affected women's mental, emotional, relational, and spiritual wellbeing. In so doing, this research explores the original purpose of the church's existence and why and how it changed over time. Having analyzed the cultural history and power of patriarchy, the dissertation proposes a pastoral theology and counseling theory that can contribute to Korean women's self-formation and the transformation of the relationships between women and the church, while considering the cultural and social contextual differences.

A Proposal for a Pastoral Theology to Restore Balance and Reconciliation

This dissertation claims that establishing a pastoral theology and counseling theory from an Asian perspective is crucial for restoring the depletion of Korean women's selves caused by the dominant power of patriarchal ideas and systems. As an antidote, my research proposes *oh-haeng* Korean *yeo-seung* (여성) pastoral counseling for Korean women's self formation and a conflict-solving process between Korean

women and the church based on *tao* (道), which resists power-over relations and supports power-with relations, balancing a woman's autonomous self and communal self.

This pastoral theology and counseling is based on the relational, inclusive images of the Trinity, which embrace the divine persons and all of creation. Such images Elizabeth Johnson articulates in *She Who Is*. She gathers the Trinity's embracive images from women's articulated experiences, from Scripture, and from classical theology that supports God's emancipation for women. Testing the symbols for liberation and using them, she breaks down the patriarchal, monopolistic Trinitarian God and reconstructs the communal, embracive, inclusive Trinitarian God who "enlivens, suffers with, sustains, and enfolds" the minority and the suffering world.⁶ Johnson names the compassionate and liberating images of the Trinitarian God the Spirit-Sophia, Jesus-Sophia, and Mother-Sophia who represents "the creative, relational power of being" and liberates this conflicted world and all her creatures.

On the basis of an inclusive and relational theology that draws on Johnson's metaphors, this dissertation suggests a Korean *yeo-seung* pastoral theology based on *oh-haeng* (오행: The Wu Xing) theory of early Chinese thought, involving the five movements that make up the whole universe through integrated interactions between five elements. Most feminist therapeutic models in the field of pastoral theology and counseling are based on European, western perspectives, which focus on liberating a woman from suffering and nurturing her assertiveness by teaching her to differentiate herself from the situation. Unfortunately, in the Korean context influenced by

⁶ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (NY: The Crossroad Publishing Company, 2002), 3-16.

Confucianism, the more women stand up for themselves the more they are isolated from the faith community and society. This isolation exacerbates their suffering through social shame and guilt. However, when they give up their voice, they suffer from a loss of identity. Neither is desirable. Herein lies the hope of an indigenous pastoral theology and counseling that embraces the differences of culture and gender, a contextualized concept of narrative theory that can be usefully applied to the context of Korean women.⁷

Korean women's voices are ignored and their stories are untold in the Korean church. These incomplete and buried narratives lead to Korean women's selves becoming depleted and to disconnection between them and the church. Narrative therapy helps Korean women and Korean churches to reconstruct a complete and connected story of Korean churches through the act of bringing Korean women's untold stories to light. My research acknowledges that narrative counseling is based on philosophical concepts and cultures of Europe, Australia, and New Zealand. Considering the possible limitations in applying narrative therapy to the situation of Korean women, I develop a contextualized narrative therapeutic approach relevant to the context of Korean women. Specifically, expanding Christie Cozad Neuger's narrative feminist counseling approach into the context of Korean women, this dissertation proposes that *oh-haeng* Korean *yeo-seung* pastoral theology can guide Korean women to develop an integrated self that

⁷ Emmanuel Lartey categorizes the development of pastoral care and counseling in international contexts into three types of processes: globalization, internationalization, and indigenization. Globalization means "exportation or importation into different cultures and contexts, in whole or in part, of the world view, values, theological anthropology, lifestyle, paradigms, and forms of practice developed in North America and Western Europe." Internationalization means "dialogical engagement, where American understandings interact with non-Western ones in a quest for practices that are more contextually appropriate." Indigenization is "the process [by which]... models and practices indigenous to non-Western contexts are beginning to be re-evaluated and utilized in pastoral practice." Understanding non-western culture, engaging in dialogue between non-western culture and Western European culture, and utilizing this re-evaluated non-western culture in pastoral theology and counseling is the foundation of an indigenous pastoral theology and counseling. See Emmanuel Lartey, *Pastoral Theology in an Intercultural World* (Cleveland, Ohio: The Pilgrim Press, 2006), 43-7.

maintains a balance between their autonomous self and communal self. Furthermore, in order for pastoral counselors to help Korean women connect with the church in a harmonious way, this dissertation further proposes that a type of counseling based on the movement of *Tao* (道), the vital force or principle in human life that seeks harmony with nature's course of transformation, can be a useful way of helping Korean women to create a harmonious connection with their community through an on-going process between attachment and detachment, keeping balance between their autonomous selves and communal selves.

Presuppositions

The thesis of the dissertation necessitates three presuppositions: First, the original meanings of Confucian philosophies may be influenced by cultural and political situations. Specifically, Korean cultural norms and social structure influenced the original philosophies of Confucianism, which are regarded as the roots of the oppression of Asian women. The original philosophical concepts of Confucianism, however, do not support inequality between men and women, and they have been misused for the purpose of supporting male-centered ideas, culture, and systems due to cultural and political situations. Jung Yong Lee, a Korean theologian, insists that *yin-yang* theory, one of the central concepts in Confucian philosophies, has been misinterpreted in Korean society and the church.⁸ According to Lee, cosmology is more important to Asian people than anthropology, and East Asian cosmology is very dynamic. *I Ching* (the *Book of Change*), one of the foundational books of both Confucianism and Taoism, explains that the

⁸ Jung Young Lee, *The Trinity in Asian Perspective* (Nashville, TN: Abingdon Press, 1996), 21-27.

interaction between *yin* and *yang* is what causes the movement of the cosmos. In the *yin-yang* principle, *yin* and *yang* can be described as the duality of nature—growth and decline or waxing and waning. *Yang* is associated with masculine nature, and *yin* is associated with feminine nature. However, *yin* and *yang* are not ontological concepts of entity but products caused by the movement between change and changelessness. The dynamic movement produces *yin* and *yang* and they become action themselves. That is, when *yin* is maximized *yang* is produced and grows until *yin* is minimized, and vice versa. Thus, in *yin-yang* thinking, *yin* includes the opposite nature or *yang*, and *yang* includes *yin*. In order to achieve complete wholeness, *yin* needs *yang* and *yang* needs *yin*. Just as *yin* and *yang* include each other, the original Confucian ideology believed that men and women include each other, even though they are opposites.

However, *yin-yang* thinking has been turned into a hierarchal concept by the Korean church and society. This stems from a time when the Yi Dynasty accepted the Neo-Confucian hierarchical and patriarchal perspectives as state principles to disassemble the previous state of the Koryo Dynasty and create the power and authority of the Yi Dynasty. In order to create stability and harmony, the opposite natures of *yin* and *yang* were focused upon. *Yang*, masculine nature, was held to be the ruling force and *yin*, feminine nature, it was said, needed to be submissive to *yang* to achieve harmony in nature. In this way, the original meaning of the *yin-yang* principle has been misinterpreted for the purpose of supporting male-centric ideas, culture, and systems in the name of maintaining harmony in the family, the church, and society.

The second presupposition of the thesis is that a wide range of social ideologies and cultures penetrate and influence the conscious and unconscious levels of human

identity, personality, emotions, and social actions through relationships with others, and vice versa. In light of the pervasive interaction and its influence, relation can be seen as power itself. Norbert Elias illustrates that relation is the power to form an individual's socially-structured 'habitus' or 'second nature'⁹: "power is not an amulet possessed by one person and not by another; it is a structural characteristic of human relationships—of all human relationships."¹⁰ Focusing on the positive influence of the relationship, Marjorie Hewitt Suchocki states that the interaction of affection has the power to grow individual spirituality: "A human being's well being depends on human social structures and societies. Human spirits grow through the intertwining affection we receive and give."¹¹

The concept of the relationship as power can be applied to the case of Korean women and men in the church. The patriarchal ideology of Korean churches imbues and influences the formation and development of self, identity, emotions, personality, and social actions of both women and men. Specifically, essentialist thinking that focuses on the natural differences between men and women permeates the church and controls ecclesial doctrine, culture, and systems. The church's androcentric teachings and patriarchal culture and systems discipline women to focus on interaction with others, not the self. As a result, women have little chance of finding their authentic self and identity and are taught to be submissive. In the case of men, the patriarchal culture influences them to focus on themselves as the head of the church and they are taught that they have the power to control others. So in order to explore the influence of interactions between

⁹ Ian Burkitt, *Social Selves: Theories of the Social Formation of Personality* (London: Sage Publications, 1991), 185.

¹⁰ *Ibid.*, 164-5.

¹¹ Marjorie Hewitt Suchocki, *The Fall to Violence: Original Sin in Relational Theology* (NY: The Continuum International Publishing Group Inc., 1994), 69.

the church and women this dissertation presumes that social norms, values, and structures become power that influences the interactions between individuals or between individuals and groups.

The dissertation's third presupposition is that power is both an institutional problem and a spiritual problem. Many sociologists and social psychologists analyze how power controls individuals and organizations. For example, Michel Foucault (chapter 4) analyzes how organizations control individuals in the name of "rationality" from a socio-historical perspective. Foucault regards power as a matter of producing truth.¹² According to him, in the nineteenth century crime was considered insanity. In overlapping insanity and illegality, individuals who committed crimes were regarded as sources of danger that threatened public safety. Therefore, as a sort of exercise of "public hygiene," it seemed rational for organizations to control the dangers hidden in human behaviors, believing that these dangers could be reduced by discipline based on an interaction between psychological knowledge and the judicial system. Foucault's idea about the relationship between power and knowledge is certainly useful in recognizing how the church's patriarchal ideology has been connected to power and has formed dominant and exclusive structures in the church in the name of "rationality" or "the public good."

Advancing Foucault's analysis of the interaction between power and knowledge, the presupposition of this dissertation is that power is not only an institutional or systemic matter but also a spiritual matter. Power has two sides. It can either heal and help or

¹² Michael Foucault, Alain Baudot, and Jane Couchman "About the Concept of the "Dangerous Individual" in Nineteenth-Century Legal Psychiatry" in *International Journal of Law and Psychiatry* 1, no. 1 (February 1978):1-18.

harm and destroy. When we consider the two sides of power it is certain that power has a spiritual and mysterious aspect. Miroslav Volf illustrates the spiritual aspect of power when discussing the two faces of power. Power, according to Volf, possesses “an outer, physical manifestation” as well as “an inner spirituality or corporate culture.”¹³ In the sense that power is an inner spiritual matter, power has both the good force and the force of “the present darkness.”¹⁴ The two forces of power control the core of institutions, structures, and systems that oppress people. Based on the concept that power has two faces and that it is possible to connect with the pathological nature of sin, my research advocates that the problem of power is not only an organizational problem but a spiritual problem as well. Furthermore, this dissertation will discuss how we can transform power in a positive way.

The Literary Foundations for an Indigenous Pastoral Theology

In the field of pastoral counseling, many theological books have addressed the conflict of individuals against dominant patriarchal ideology, culture, and social systems. Most studies have focused on finding an inclusive pastoral theology in the face of dominating power with an epistemological or a phenomenological analysis. In regards to an epistemological analysis, Elaine Graham’s book *Making the Difference* analyzes sex differences and power from a pastoral theological angle.¹⁵ Graham is concerned that

¹³ Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon Press, 1996), 87.

¹⁴ *Ibid.*, 87.

¹⁵ Elaine Graham raises three questions that are very helpful for analyzing power and difference epistemologically: How is gender constructed and progressively reconstructed over the life cycle?; How do the power implications of gender affect the social arrangement between people?; and, How do the symbolic, deep cultural structures shape and define our knowledge base and our ways of knowing? See Elaine Graham, *Making The Difference: Gender, Personhood, and Theology* (Minneapolis, MN: Fortress Press, 1996).

contemporary God-talk ignores gender issues and does not meet current pastoral needs. In order to be sensitive to these gender issues, Graham criticizes the myth that natural forces determine sex differences. With this as her starting point, she moves from the traditional natural law of essentialism toward new sources for ethical and pastoral principles. Graham explores how the concept of nature was concretized with a unitary meaning by introducing the work of the Francophone feminists: Luce Irigaray, Helene Cixos, and Julia Kristeva. In addition to resisting the traditional concept of nature, she reconstructs a theology of gender that focuses on personal identity, not a theology of sexuality.

“Developing Models of Feminist Pastoral Counseling” by Carrie Doehring also suggests a new and inclusive paradigm of pastoral counseling while breaking the patriarchal stranglehold and traditional psychotherapeutic theories.¹⁶ She advocates that empowerment and liberation should be the goal of feminist pastoral counseling. For a model of feminist pastoral counseling, she suggests the model Merle Jordan proposes in his book *Taking on the Gods*, which seriously challenges the unconscious dimensions of patriarchy.

While *Making the Difference* and “Developing Models of Feminist Pastoral Counseling” provide theoretical frames of pastoral theology, Maxine Glaz and Jeanne Stevenson Moessner’s *Women in Travail and Transition: A New Pastoral Care* suggests a practical model of pastoral counseling for women’s suffering under patriarchy.¹⁷ The

¹⁶ Carrie Doehring, “Developing Models of Feminist Pastoral Counseling,” in *Journal of Pastoral Care* 46, no 1 (Spr 1992): 23-31.

¹⁷ Maxine Glaz and Jeanne Stevenson Moessner, *Women in Travail and Transition: A New Pastoral Care*, (Minneapolis, MN: Fortress Press, 1991).

book raises both the issue of ministers' insensitivity to women's pain because they have learned male-centered psychology that ignores the psychological needs of women as well as the presupposition of male-dominated Christian theology at seminaries.¹⁸ Furthermore, this work suggests a new pastoral care and ministry approach, which focuses on inclusive relationships between clergy and congregants and ascribes to the minister the role of "neighbor" rather than "authority figure." In short, this book creates a new and more inclusive paradigm of pastoral counseling by integrating pastoral theology with feminine psychology.

My preliminary research illustrates that western feminist pastoral counseling models and resources seek to liberate women from ideological, cultural, and social hegemonic power, while reconstructing inclusive and practical pastoral counseling distinguished from male-centered traditional psychological theories and Christian doctrines. However, there are few models or resources that deal with the integration of the individual self with the communal self as part of the faith community. Furthermore, those models and resources that do exist are not adequate for understanding the unique experiences of Asian women and helping them achieve liberation. For example, Larry Graham's *Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling* expands concern for the welfare of individuals to concentration on the social system which interacts and influences the psyches of individuals.¹⁹ According to Graham, care for individuals means responding to individuals and their needs *as well as* transforming environmental realities that influence the formation of unhealthy

¹⁸ Maxine Glaz and Jeanne Stevenson Moessner, *Women in Travail and Transition: A New Pastoral Care*, 1-3.

¹⁹ Larry Kent Graham, *Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 1992).

personhood. In other words, Graham advocates “the systemic and multi-leveled care of persons” that releases symptoms of pain as well as alters the power arrangements, while taking on a stance of advocacy on behalf of the powerless. However, in order to create a harmonious interaction between individuals and community, we also need more comprehensive concepts to be able to understand the unique experiences of Asian women.

To this end, Asian theology also struggles to deconstruct ideological, social, and culturally dominating powers and structures. However, Asian theology also seeks liberation from the oppression of western European theology. C. S. Song, an Asian theologian, criticizes the Christian church and doctrines that are based on western philosophy as being disconnected from the Asian context. Instead, he suggests that “story theology,” which focuses on listening to Asian people’s life stories, can connect with the real life of Asian people and liberate them. Through story theology, Song connects the issue of human life and death with Jesus’ compassion and love. He redefines the concepts of hope, faith, and love within the context of Asian people’s suffering, and specifically points out the oppression of women in Asian patriarchal churches.²⁰ However, even though his story theology contributes to the development of authentic living theologies and addresses Asian women’s suffering, his redefined concepts of hope, faith, and love are not enough to heal and liberate those women.

Many Asian theologians explain that Asian women suffer from a double colonialism: from the dominant power of western-centered theology and from patriarchal

²⁰ C. S. Song, *The Believing Heart: An Invitation to Story Theology*, (Minneapolis, MN: Fortress Press, 1999), 224.

power in Asian religion, society, and culture.²¹ In this sense, Asian women's pain and suffering are distinguishable from the suffering of women in western countries. Kwok Pui Lan, a respected Asian woman theologian, explains that "the classical, Western, colonial, feudalistic, elite, and patriarchal theologies passed on to us have themselves inflicted much violence on women's life."²² Therefore, feminist theology in Asia will be "a cry, plea and invocation."²³ It is rooted in "the wounds that hurt, the scars that hardly disappear, and the stories that have no ending."²⁴ Feminist theology in Asia is inscribed on "the hearts of many that feel the pain, and yet dare to hope."²⁵ Because Asian feminism is a new movement, Kwok advocates that it needs to be built upon different frameworks and models for doing theology. As a way of deconstructing old frameworks that have inflicted suffering on women, Kwok explains that Asian women theologians should criticize the patriarchal perspectives in the Bible and develop inclusive language for use in church and during worship rituals. Furthermore, she proposes that it is an essential task for Asian women theologians to recover feminine images of a compassionate God who suffers in solidarity with them, listens to their cries, and responds to their pleas. While sustaining this struggle with the energy of life and liberation, Asian women theologians strengthen the resistance of community against a system based on "power-over-others" and for a system based on "power-with-others" in

²¹ Ursula King explains that Asian women have experienced unique patterns of oppression, suffering, and struggle such as the plight of the poor, rural women, women laborers, oppressive customs and marriage structures, sexual exploitation or genital mutilation, prostitution or sex tourism. Ursula King, *Feminist Theology from the Third World* (Maryknoll, NY: Orbis Books, 1994), 17.

²² Kwok Pui Lan, *Introducing Asian Feminist Theology* (Cleveland, Ohio: The Pilgrim Press, 2000), 31.

²³ Kwok Pui Lan, "God Weeps with Our Pain," *East Asia Journal of Theology* 2. No.2. 1984: 228, cited by Kwok Pui Lan, *Introducing Asian Feminist Theology*, 31-2.

²⁴ *Ibid.*

²⁵ *Ibid.*

which authority is communal and the differences of each member are respected, a system that resists racism, sexism, classism, and militarism.²⁶

Although many Asian women theologians attempt to develop feminine images of God based on women's unique experiences and religious resources, there are no standards by which the images they create are evaluated according to whether they might be appropriate for working towards women's liberation. For example, in the book *Korean Women and God: Experiencing God in a Multi-religious Colonial Context*, Choi Hee An examines Korean women's experiences and suffering from a religious and socio-cultural perspective. Since Choi believes that re-understanding God is one way to transform the lives and faith of Korean women, she sees God manifested in images of family, liberator, and friend based on many Korean religious sources such as Shamanism, Buddhism, and Confucianism. Through these religious sources, she encourages women to transform their limited, narrow images of the Christian God. However, as Choi herself admits, there are limitations in using these religious sources for transforming patriarchal ideas, structures, and cultures because patriarchy still exists in these resources.²⁷ Just as western Christianity can be a tool for sustaining patriarchal ideas, structures, and cultures in Korea, these religions can also be similarly used. Likewise, many Asian women theologians have used religious resources without an adequate process of analysis or evaluation.

Furthermore, in the field of Asian pastoral counseling, there are no models or sources that criticize and then also reconceptualize the unjust power of patriarchal

²⁶ Kwok Pui Lan, *Introducing Asian Feminist Theology*, 106.

²⁷ For example, Choi admits that Buddhism was introduced and taught by male monks and had patriarchal religious structures. See Hee An Choi, *Korean Women and God: Experiencing God in a Multi-religious Colonial Context* (New York: Orbis Books, 2005), 29-30.

ideologies, cultures, and systems. Moreover, few pastoral counseling resources envision a pastoral theology and practice that criticizes the dominant power of patriarchy and develops a balanced co-existence between the individuals and churches. For example, even though Choi focuses on empowering women to find their individual identity, she does not discuss at any length how women can challenge the community to harmonize with them while supporting women in discovering their authentic identity.

Ai Ra Kim also researches the status and the role of Korean *ilse* women “who grew up in the collective Confucian culture, [and] today live in individualistic American society” in immigrant churches in the book *Women Struggling for a New Life: the Role of Religion in the Cultural Passage from Korea to America*.²⁸ Through interviewing twenty-four Korean *ilse* women, she found that Korean *ilse* women’s image of God is one of sexist-anthropomorphism.²⁹ Furthermore, they regard ‘Jesus as selfless savior’ as their primary role model. Kim also found that the Church focuses on women as a collective entity and disregards the fact that each woman has her own personal self and needs. However, Kim does not discuss further how theology can dismantle those images of God that prevent Korean women’s liberation and freedom.

Addressing the fact that evangelical Protestantism is the most vibrant religion in South Korea, Kelly H. Chong also investigates the meanings and reasons of the intense involvement of middle-class women in Korean evangelicalism in her book *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*.³⁰ Using ethnographic fieldwork, Chong researches women’s experiences in Korean

²⁸ Ai Ra Kim, *Women Struggling for a New Life* (Albany: State University of New York Press, 1996), 2.

²⁹ *Ibid.*, 71-142.

³⁰ Kelly H. Chong, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea* (Cambridge, Mass.: The Harvard University Asia Center, 2008).

evangelicalism by asking why the evangelical movement was so successful in South Korea and why women are strongly attracted to religious traditionalisms. In her argument, stressing the immense disjunction between the force of social transformation that is rapidly liberalizing modern Korean society and the force of social systems that continue to uphold patriarchal structures at both societal and familial levels, she advocates that even though women's religious participation helps women both spiritually and institutionally to negotiate the problems and dilemmas of contemporary family and gender relations, evangelical beliefs and practices for women simultaneously can be possibilities for women's re-domestication and negotiation with a patriarchal environment. However, even though her research gives us great insight into Korean women's active involvement in the church, it does not suggest what theology needs to do for Korean women's liberation in this context.

Overcoming the limitations of Kim and Chong, Inn Sook Lee particularly studies Asian Women's self-formation as a way of helping them to find their authentic self in a patriarchal society.³¹ In detail, she points out that many Asian Women in America experience cultural and geographical transitions and live as double minorities who are fighting with both racism and sexism. With this in mind, Lee points out that Asian women need to find their real selves with a sense of wholeness and self worth as individuals. She examines the passages of self formation for first-generation Korean women and 1.5 or second generation women as an interdisciplinary social science. In her book, *Passage to the Real Self*, by interviewing twenty first-generation Korean women and thirty five 1.5- or second-generation Korean American women, she identifies

³¹ Inn Sook Lee, *Passage to the Real Self: The Development of Self Integration for Asian American Women* (Lanham, MD: University Press of America, 2009), 3-6.

the stages of self formation for Korean American women: conscientization, introspection, and integration (CII). Distinguishing her theory from both Victor Turner's three periods of social transition—separation, liminality, and reaggregation— and William Bridges' three stages of psychological transition—endings, neutral zone, and new beginning, Lee explores how Asian women's self integration promotes “their inner strength, a deep sense of spirituality, self respect and service to others in the interstitial space of in-between worlds.”³²

However, her research is limited in understanding the uniqueness in Asian women's self-formation and does not mention the tasks of pastoral theology for Korean women's self-formation and liberation. In this sense, my research is significant because it reconceptualizes dominant power structures from an Asian pastoral theological perspective. Furthermore, my research seeks a pastoral theology and psychological practice that is helpful for transforming both women and the church, and it aims to empower women to harmonize with and contribute to the church without losing their authentic selves.

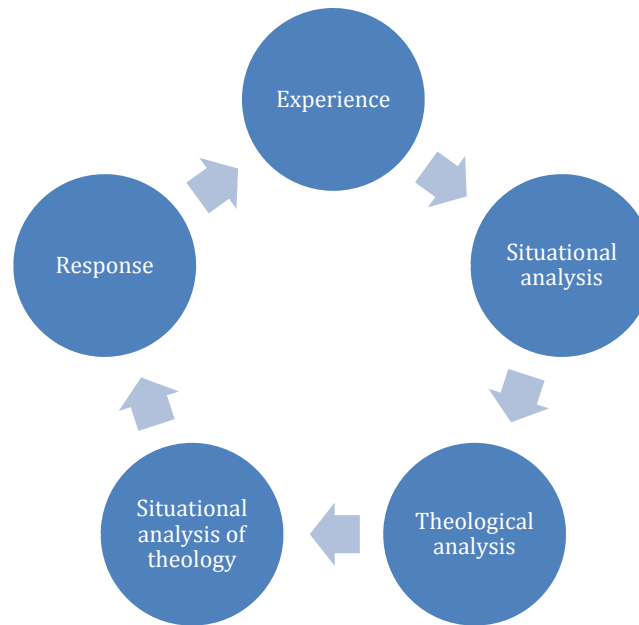
Pastoral Theological and Research Methods

This project is constructed on a pastoral theological methodology based on Emmanuel Lartey's pastoral cycle and Carrie Doehring's post-structural, pragmatic, feminist, and interdisciplinary pastoral method. In seeking more openness to other

³² Inn Sook Lee, *Passage to the Real Self: The Development of Self Integration for Asian American Women*, 3.

systems of knowledge, Emmanuel Lartey describes his theological methodology as a pastoral cycle.³³

Illustration 1: Lartey's Pastoral Cycle



Lartey's methodology starts from the contexts in which we are engaging and allows us to express our stories or experiences. According to him, this is the process of incarnating theology in the human context. After that, a pastoral counselor begins to analyze the situation by using various lenses of other disciplines such as psychology, sociology, theology, feminism, etc. After obtaining a variety of knowledge about the context, a pastoral counselor begins to reflect on the situation theologically: what theological issues a pastoral counselor can bring out from the situation and what actions does a pastoral counselor do to positively transform the situation? At the same time, theology should listen to challenges or critiques from the context and be ready to transform its narrow

³³ Emmanuel Lartey, "Practical Theology as a Theological Form," in *The Blackwell Reader in Pastoral and Practical Theology*, eds., James Woodward, Stephen Pattison, John Patton (Oxford; Malden, Mass.: Blackwell Publishers, 2000), 128-34.

theological doctrines and faith. Through this mutual critique, a pastoral counselor can take actions to facilitate transformation of the situation. In summary, Lartey's pastoral cycle guides this dissertation to incarnate theology in the human context as well as to embrace critiques from other systems of knowledge, by so doing transforming the context.

Carrie Doehring's pastoral method gives this dissertation a particular lens for viewing women's issues, maintaining post-structural, pragmatic, and interdisciplinary perspectives. In her chapter "A Method of Feminist Pastoral Theology" in *Feminist and Womanist Pastoral Theology*, Doehring proposes a feminist pastoral method that integrates poststructuralist feminist theory and theology with pastoral care practice. She suggests the four criteria which together constitute her methodology: 1) methodological intentionality in the field of pastoral care: by intentionally and mutually learning from other disciplines, a pastoral method should understand the complexity of human contexts and situations in our postmodern society; 2) pastoral theological authenticity and accountability: by maintaining both authenticity and accountability, a pastoral theologian should use various resources from Scripture and the traditions of faith; 3) a feminist stance: by focusing on a feminist perspective, a pastoral method should reflect on theology from a feminist perspective and acknowledge that meanings are always contextual and political; and 4) an ethic of equality and justice: by following such an ethic, a pastoral method needs to have an on-going process of ranking norms and sources and reflecting on its methods continuously.³⁴

³⁴ Carrie Doehring, "A Method of Feminist Pastoral Theology" in *Feminist and Womanist Pastoral Theology*, eds. Bonnie J. Miller-McLemore and Brita L. Gill-Austern (Nashville, TN: Abingdon Press, 1999), 95-112.

Enriching the pastoral cycle with post-structural, pragmatic, feminist, and interdisciplinary perspectives, this project listens to Korean women's narratives and experiences in the Korean church, analyzes the influence of environment on them, and challenges the church's androcentric doctrines that have devalued and oppressed women. As a way of transforming the traditional patriarchal doctrines and systems, this dissertation attempts to construct a Korean *yeo-seung* (여성) pastoral theology initiated from Korean women's unique experiences and their context. Furthermore, as a way of reconciling the church and Korean women, this project suggests a conflict solving process.

Let me explain the benefits of integrating Lartey's pastoral cycle with Doehring's feminist pastoral method. First, because both methods are contextual and experience-oriented, the experiences and stories of Korean women can be the focus. Korean women's experiences have things both in common with and different from the experiences of Western white women and African American women. I believe that a pastoral counselor should understand each individual's unique experiences and the contexts that influence their identity and emotions. When a pastoral counselor allows a client to express her own situations and experiences from within her own context and culture, a counselor can better be one with those experiences, engage women's suffering and wounds that spring from their contexts, and enlist theological issues to transform the contexts. Therefore, my research is constructed with a contextual and experience-focused method that Lartey and Doehring advocate.

Second, my research aims to lead women toward liberation from the oppressive power of the church by helping them to have knowledge about the situation in which they

are engaged. To this end, my research requires a method that analyzes the situation. In this sense, both methods satisfy the need to focus on social and contextual analysis. Specifically, Doehring advocates a social analysis from the feminist perspective with the help of critical theories such as feminism and sociology. Through a social and contextual analysis using feminist theories, this research can manifest the oppressive or abusive influence of patriarchal environments on women. The acknowledgement of the situation is the cornerstone of women's resistance and liberation from the oppressive power of their environment.

Third, enriching Lartey's pastoral cycle with Doehring's female-centered method can guide my research to deconstruct the dominating and oppressive power of the church that devalues women in all areas of their lives. Many Korean churches still support this patriarchal and plutocratic system and do not stand up for the prophetic voices of minorities and women in society. When women claim their voices, especially at first they often experience even more oppression, abuse, and violent power from society. Therefore, this dissertation proposes a strategy for deconstructing the traditional theology that marginalizes minorities and women. It aims to find a strategy for reconstructing a new theology that stands with powerless people in the society. In this sense, Lartey's method supports the desire to deconstruct the traditional patriarchal doctrine and faith and modify its narrow perspective. Doehring's feminist method likewise challenges a patriarchal paradigm and view that prevents us from seeing men and women from a holistic perspective, asserting that women and men are naturally different from each other. Building on Doehring's method, my dissertation identifies the cultural paradigm and system that divides people into rigid gender roles. Therefore, incorporating Lartey's

pastoral cycle with Doehring's method, which utilizes the benefits of feminist theories theologically, my research establishes a strategy for finding valuable assets and resources in Korean women as God's creatures created in the image of God. This research will uncover Korean women's values and assets that are unique from those of women who live in different cultures and can be the foundation of a Korean *yeo-seung* pastoral theology.

Qualitative interviews

I believe that qualitative interviews are the best research method for finding theological concerns in the situation and determining actions for positive transformation. Specifically, research participants have many varied and complex stories that need to be deeply heard on a one-to-one basis. Qualitative interviews guide a researcher to give the research participants a free space to tell their stories in their words and to experience that they are truly being heard. It also allows a researcher to meet them "where they are" while gathering information. In line with this approach, I collected data from seventeen women that included female pastors, female seminarians, and pastor's wives who work at Korean immigrant churches in the U.S. through qualitative interviews and analyzed their contents on the basis of ground theory. Chapter one discusses this research method in greater detail.

Limitations of This Research

As the researcher, I am aware of the limitations of my research in two areas. First, this research is limited to the predominant denominations of the Korean Immigrant church: the Korean American Presbyterian Church (KAPC); the Korean Presbyterian

Church in America (KPCA); the Presbyterian Church (U.S.A); the Presbyterian church in America; the United Methodist Church; the Reformed Church in America (RCA); the Korean Methodist Church (KMC); the Assemblies of God (AG); the Korean Evangelical Holiness Church of America (KEHCA); and the Southern Baptist Convention (SBC).³⁵

Second, because the participants in this research are first-generation Korean American women who were born in Korea and have lived in America only as adults, the research may not be applicable to 1.5- or second-generation Korean American Women who were born and grew up in the United States. Naturally, 1.5- or second-generation Korean American women are influenced by Korean traditional culture. However, in many areas such as language, culture, education, etc., they are more strongly influenced by western culture than the first generation was since the United States is more particularly their home. Therefore, their experiences and stories in the church may be different from first generation Korean American women. In this sense, I want to clarify that the focus of this research is first-generation Korean American women who are actively involved in the church.

Even though this research is limited by its possible inapplicability to 1.5- or second-generation Korean American women, my research can be applicable to Korean women who are actively involved in the Korean church in Korea. As I discuss in chapter two, the Korean church's patriarchal ideology and systems were transplanted into the

³⁵ Pyong Gap Min, "Severe Underrepresentation of Women in Church Leadership in the Korean Immigrant Community in the United States" in *Journal for the Scientific Study of Religion* 47, no. 2 (June 1, 2008): 233.

Korean immigrant church.³⁶ Therefore, even though the setting of my research is the Korean immigrant church, this research can be applicable to both the Korean immigrant church and the Korean church in Korea.

In spite of these limitations, this research can be helpful for readers to understand Korean women's experience in the church and the need to help them experience freedom and joy that self-formation and reconciliation with the church can bring. Furthermore, for western-centered pastoral theologians and counselors, this research encourages them to shift from their western-centered paradigm to a multicultural mindset by allowing them to experience a different culture as well as a different model of pastoral theology and counseling.

Brief Description of the Chapters

Chapter 1: Let women tell their stories. In this chapter, I discuss my research design and method of collecting data primarily from the narratives of seventeen female pastors, female seminarians, and pastor's wives who work at Korean immigrant churches in the U.S. Starting with those stories, I suggest that the oppression of the Korean Immigrant church occurs primarily in three particular ways—through the church's androcentric teachings, through the church's male-privileged structure, and through the church's patriarchal traditions and the consequences of non-conformity to these roles and expectations. I then explore how the oppressive power of the Korean immigrant church breaks down women's wholeness by questioning their emotions, cognition, relationships, and gender identity. In response, I show that the Korean immigrant church commits

³⁶ In chapter two, I suggest that Korean immigrant churches maintain the patriarchal mindset and tradition inherited by Korean churches in Korea when they were started in America.

social and systemic violence that is parallel to the dynamics and patterns of the psychological and emotional abuse that occurs in domestic violence. Finally, I identify how an indigenous pastoral theology and counseling with its cultural inheritance can challenge the contemporary western model of pastoral theology and counseling.

Chapter 2: Is Confucianism women's enemy? In this chapter, focusing on a cultural analysis of the dynamic between the original philosophies of Confucianism and the cultural and political situation of that time period, I first show that in old China neither *yin-yang* (陰陽: 음양) theory nor *nei-wai* (內外: 내외) theory supported either gender inequality or excessive gender distinction. Second, I will show how the formation of Neo-Confucianism that supported a hierarchical and dualistic interpretation was a political exploitation of the two philosophies in the name of accomplishing a secure and harmonious society during the Han Dynasty. Third, turning to the Korean context, I address the political and cultural situation in which the Yi Dynasty accepted Neo-Confucianism as the ruling principle to rid the country of the Ko-ryo Dynasty's corruption and its influence on gender distinction and discrimination. Fourth, I analyze how the hierarchical and dualistic thinking of Neo-Confucianism affected Korean protestant churches' patriarchal, hierarchical, and fragmented characteristics.

Chapter 3: Is the church's teaching sinful? In this chapter, by examining selected writings of Catherine LaCugna, Stanley Grenz, and Elizabeth Johnson I explore the historical roots of androcentric and patriarchal doctrine, which advocates God's masculinity and God the Father's monarchical relation with the other divine persons in the Trinity. Furthermore, I address how this androcentric doctrine is connected to men's alleged superiority and authority given by God. Next, taking into account Paul Fiddes'

theology of taking part in the divine relational movement, I propose that these fragmented and exclusive teachings that deny the inherent egalitarianism of men and women and justify women's discrimination and exclusion are sinful. In addition, to point out the limitations of the male perspective in Fiddes' relational theological concept, I advocate for an inclusive and relational theology based on a new image of God that can deeply engage with, empower, and liberate Korean women. To this end I particularly lift up Elizabeth Johnson's metaphors for God that embrace both women and all creatures and show how these compassionate and liberating images are of great value to oppressed women. Finally, applying Johnson's compassionate and liberating images of God to the functions of pastoral care, I suggest that the functions of pastoral theology be expanded in order to protect, encourage, nurture, and liberate Korean women by showing the limitations of the traditional functions of pastoral care.

Chapter 4: The church and its oppressive discipline. In this chapter I will explore how the church has disciplined and punished women, specifically examining the Korean immigrant church's beliefs that support violence or oppression against women, the effects of punishment or discipline, and the characteristics of dominating and punitive systems from a social-criminological perspective. In particular, applying Michel Foucault's notion of discipline and punishment to the context of the Korean immigrant church, I analyze the particular mechanism of discipline that the church has used for controlling women.

Chapter 5: The transformation of power. Advancing Walter Wink's concept of nonviolence, I will explore the possibility of positively transforming power from a feminist perspective. Referencing Rebecca Chopp and Marcia Y. Riggs, I will advocate

that the Korean immigrant church should be a space of grace. From a socio-psychological perspective, the church should be a safe holding environment and a place of liberty as described by D. W. Winnicott and Michel Foucault. From a cultural perspective, I will advocate that the church should be a place of grace like *Chin-Jeong* [친정], a married woman's ideal parental home where she can experience connection, support, embrace, and trust rather than disconnection, competition, blame, and distrust.

Chapter 6: Korean yeo-seung (여성) pastoral counseling for Korean women. In this chapter, taking into consideration the limitations of European male-centered perspectives and discovering a way of embracing the differences of culture and gender, I first present narrative therapy as an efficient way of overcoming the limitations of European male-centered psychological theories. In particular, drawing on Christie Cozad Neuger's feminist counseling approach based on narrative therapy, I attempt to apply her approach to the context of Korean women. Next, I advocate that Neuger's narrative counseling approach for women be expanded to the context of Korean women. Furthermore, I propose that Korean *yeo-seung* pastoral theology based on *oh-haeng* (오행: the wu xing) theory or the five movements, which make up the whole universe through integrated interactions between five elements, can guide Korean women to develop an integrated self that maintains a balance between their autonomous self and communal self.³⁷ Furthermore, in order to help Korean women create a harmonious community connection, I propose that the movement of *tao* (도:道), which is the vital force, the

³⁷ *Oh-haeng* refers to five movements, five phases, five steps/stages, or five elements. The ancient Chinese believed that the cosmos was made up of the movements of the five elements—wood, fire, earth, metal, water—and this belief was employed as a foundational principle in many fields such as geomancy or astrology, traditional Chinese medicine, music, military strategy, martial arts, etc.

principle or the virtue of human life that seeks harmony with nature's course of transformation, can guide Korean women to create a harmonious connection with their community by balancing their autonomous self and communal self.

Chapter 1: Let Women Tell Their Stories

[The task of counseling is] to come together to learn the client's emotional "mother tongue," the "native language" in which an undistorted image can be told through the freed voice of the client who is no longer silenced...It is more about how the client comes to rename experience, retell a narrative, in a way that no longer violates well-being, but rather empowers or liberates.

Laura Brown¹

I worked as the director of the Sunday School and of the young adult group at a Korean United Methodist Church (KUMC) in the USA. Besides me, there was also a male director for youth. I was very passionate and energetic about my ministry, and all the church members respected me as a female leader. However, after a male seminarian, who was a relative of a District Superintendent, visited our church I was suddenly fired. The male director retained his position. When I was fired, my senior pastor explained that the church was not financially able to support two directors. However, I later discovered that the District Superintendent's relative had been hired for my former position.

I had a similar experience. One of my friends introduced me to another KUMC. The senior pastor found me and my gifts and experience to be a good match for the church. He asked me to work as a director of the Sunday school and of the young adult group. For two and a half years, I ministered to the children, young adults, and even their parents. I was present for them in their struggles and anxiety resulting from their challenging life as immigrants in America. They appreciated my presence and care. Yet when a deacon's son and his wife became members of our church, I was likewise asked

¹ Laura Brown, *Subversive Dialogues: Theory in Feminist Therapy* (New York: Basic, 1994), 155.

to leave the church, and they were immediately hired as directors of the Sunday School and Young Adult programs in my place.

It is not easy for me to forget these incidents due to their negative impact on me both materially and emotionally. My career and economic security were threatened, and on a deeper level I experienced vulnerability and total hopelessness in the face of a male-centered environment. Out of these experiences arose some significant reflective questions: Was my experience unique or have other Korean women had similar experiences of exclusion and marginalization in the Korean immigrant church in the US? If the experience of exclusion and marginalization is common for women, what is the source of this practice? How does the experience of exclusion and marginalization affect identity, emotions, personality, spirituality, leadership, and relationships of Korean women who seek to serve in the church?

I believe the answers to these questions come from the real narratives of women in the church, especially those who strive for or currently hold positions of leadership. Laura Bowen in the quotation above calls this a way of learning an emotional “mother tongue.” To allow the stories of Korean women in the church to be heard more clearly and publicly, I interviewed seventeen female leaders who serve in the Korean immigrant church in the US. I interviewed ten female pastors, two of whom are also pastors’ wives, and seven female candidates for ministry, three of whom are also pastors’ wives. I conducted the interviews while attending annual and other regular meetings of Korean American clergywomen.

In this chapter, I will discuss my research design and method of collecting data primarily from women’s own stories. Those stories suggest that the oppression of the

Korean Immigrant church occurs primarily in three particular ways: through *Church teachings* that God specifically chooses men to be leaders; through *Church structure* that gives men more privileges and excludes women from leadership positions; and through *Church traditions* that preserve traditional Korean gender roles and social expectations for women and the consequences of non-conformity to these roles and expectations. I will, then, explore how the oppressive power of the Korean immigrant church breaks down women's wholeness by focusing on their emotions, cognition, relationships, and gender identity. In response, I will suggest that the oppressive power of the Korean immigrant church commits systemic social violence that is parallel to domestic violence, that it is more acute than domestic violence due to its intensive familial group power, and that our response to that oppressive power in the Korean immigrant church should be as strong as if we were in fact dealing with domestic abuse.

Research Design

Paradigm of My Research

The paradigm of my research is indebted to a reconceptualized *critical theory*. According to Joe L. Kincheloe and Peter McLaren, a reconceptualized critical theory is defined as a paradigm concerned with “issues of power and justice and the ways that the economy, matters of race, class and gender, ideologies, discourse, education, religion and other social institutions, and cultural dynamics interact to construct a social system.”² One of the goals of a critical theory is to create a reconceptualized theory of ideological and cultural hegemonic power in order to promote individual power in solidarity with a

² Joe L. Kincheloe and Peter McLaren, “Rethinking Critical Theory and Qualitative Research,” in *The Landscape of Qualitative Research: Theories and Issues*, eds. Norman K. Denzin & Yvonna S. Lincoln (Thousand Oaks, CA: Sage Publications, 2003), 436-37.

justice-oriented community.³ This goal of a critical theory is equivalent to the aim of my research which is to listen to Korean American women's voices and to create an Asian pastoral theology that can empower women in solidarity with the church by reinterpreting patriarchal ideology, culture, and systems. For this reason, I chose a reconceptualized critical theory as the paradigm of my research.

On the basis of this paradigm, I chose *grounded theory* based on qualitative research as my research method. Specifically, grounded theory collects data from individual cases, analyzes that data, and develops a conceptualization from the analysis of the data. In other words, the research gathers data and brings out the explicit meaning of the data.⁴ This approach to data collection and analysis supports my aim of listening to Korean American women's individual voices, and uses them as the foundation of a Korean pastoral theology. In line with this approach, I collected data from Korean American female leaders' individual cases through interviews and analyzed their contents. I attempted to develop a Korean American pastoral theology based on my findings.

Research Participants: Age Range, Country, and Region of Origin

Seventeen women that included female pastors, female seminarians, and pastors' wives who work at Korean immigrant churches in the U.S. aided this study as research participants. I chose them because of the strong influence of female pastors and pastors'

³ They go on to explain the goals of critical theory: first, critical enlightenment in order to uncover competing power interests between groups and individuals; second, critical emancipation in order to create individual power in solidarity with a justice-oriented community; third, critical rejection of economic determinism; fourth, critical rejection of instrumental or technical rationality in order to find an integration between fact and value in reality; fifth, critical understanding of the impact of unconscious human desires brought to light through post structural psychoanalysis; sixth, creating a reconceptualized critical theory of hegemonic power; seventh, creating a reconceptualized critical theory of ideological hegemony; eighth, creating a reconceptualized critical theory of linguistic/discursive power; ninth, creating a reconceptualized critical theory of dominant and subordinate culture; tenth, creating a reconceptualized role of cultural pedagogy. See, Kincheloe and McLaren, "Rethinking Critical Theory and Qualitative Research," 436-42.

⁴ William Braud and Rosemarie Anderson, *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience* (Thousand Oaks, CA: Sage Publications, 1998), 276-77.

wives on other women in the church. Female pastors, female seminarians, and pastors' wives are particularly significant because typically they have close connections with women's associations in the church and are role models of the appropriate female image for women in the congregation.

Of these research participants, ten work as female pastors, and two of these female pastors are also married to pastors. Seven research participants were female candidates for ministry. Three of these female seminarians were also pastors' wives. Five research participants have served the Korean immigrant church more than for twenty years, eight research participants more than for ten years, and four research participants more than four years. The ages of the participants ranged from 25 to 65, with five being between 65 and 55, seven being between 54 and 45, three being between 44 and 35, and two participants being between 34 and 25. The education level of the research participants is high. Four participants have a doctoral degree, eight participants graduated from both graduate school and seminary, and four participants graduated from seminary. One participant graduated from university and is now studying at seminary.

Setting

For effective data collection, I recruited my participants at annual meetings for female pastors who work in the PCUSA and in the UMC and at regular monthly cross-denominational meetings for female pastors in Georgia.⁵

⁵ The reason that I choose two denominations (the PCUSA and the UMC) is due to some denominations' resistance to the ordination of women. Among the largest denominations of the Korean immigrant church, the Korean Presbyterian Church in America (KPCA), the United Presbyterian Church in the United States of America (PCUSA), the United Methodist Church (UMC), the Korean Methodist Church (KMC), the Assemblies of God (AG), the Korean Evangelical Holiness Church of American (KEHCA), the Southern Baptist Convention (SPC), allow women to be pastors. Among these denominations, the UMC church and

The roles I played in my research were those of an observer and an interviewer. First, I attended the meetings with the permission of the meeting directors and announced my role as a researcher to the members. I observed the programs in the annual meetings, focusing on the themes, group activities, and discussions among the group members.

Next, I interviewed individuals who were interested in sharing their experiences in the church. I obtained written informed consent forms from them. The consent form was written in both English and Korean for the convenience of interviewees. I interviewed the participants in the language in which they felt most comfortable. When the interview was conducted in Korean, I subsequently translated our conversation into English.

The interviews lasted between one to one and a half hours. If I needed to ask more questions, I did follow-up interviews depending on the willingness of the research participants. I audio recorded the interviews for the purpose of analyzing the data.⁶ For the research participants' convenience and comfort, I allowed interviews over the phone.

Recursive Questionnaires

My interview was semi-structured and narrative-focused. This interview method allowed for unpredictability in the participant's responses and focused on the elicitation of storytelling that conveys unconscious assumptions and norms of the individual or a

the Presbyterian Church are dominant among Korean immigrant churches. Furthermore, while the UMC and the PCUSA have annual meetings for female pastors, I could not find any annual meetings for women pastors in Full Gospel and Holiness churches. Therefore, I opted to attend the annual meetings of Korean American female pastors in the UMC and in the PCUSA. In order to broaden the data I could collect beyond female pastors of the PCUSA and the UMC, I attended the regular monthly meeting for female pastors in GA. See, Pyong Gap Min, "Severe Underrepresentation of Women in Church Leadership in the Korean Immigrant Community in the United States" in *Journal for the Scientific Study of Religion* 4, no.2 (June 1, 2008): 233.

⁶ Before I made the audio recording, I informed the research participants that all recorded data would be erased after the results of the research are published. Furthermore, while I analyzed the data, I kept the data in a locked file to ensure confidentiality of the data.

group.⁷ As an interviewer, I believe that this semi-structured and narrative focused interview strategy can be effective in regards to Korean culture, which teaches individuals to withhold their feelings and emotions. In this situation, it was very important to give the participants as much freedom as possible. Therefore, I attempted to provide the research participant minimal direction and maximum freedom.

Results: Women's Stories

Narrative focused research was very helpful in allowing research participants to express their emotions and opinions freely. I could listen to all seventeen research participants' strong passion and desire to be female leaders in the Korean Immigrant church.⁸ Some participants freely revealed their strong passion and love for God and the church in spite of the oppressive environment. Other participants first resisted God's calling to be a pastor or a pastor's wife because of the typical conception of those roles. However, after having significant religious experiences, such as healing from ostensibly incurable physical illness or after receiving inspiration from the Bible and confirmation from their husbands, pastors, and friends, these participants decided to accept God's calling.

I found that the greater a woman's passion to become a leader, the more strongly the oppressive power suppresses her desire and passion. In this chapter, I will present how the Korean immigrant church suppresses women in three particular ways: through

⁷ Tom Wengraf, *Qualitative Research Interviewing: Biographic Narrative and Semi-structured Methods* (Thousand Oaks, CA: Sage Publications, 2001), 5 & 111-16.

⁸ Ai Ra Kim and Kelly Chong also address Korean American women's strong passion and active participation in the church in their books. Ai Ra Kim, *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America* (New York: State University of New York, 1996); Kelly Chong, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea* (Cambridge, Mass.: Harvard University Asia Center, 2008).

Church teachings that God specifically chooses men to be leaders, through Church structure that gives men more privileges and excludes women from leadership positions, and through Church traditions that preserve traditional Korean gender roles and social expectations for women and the consequences of non-conformity.⁹

Church Teachings that Incline Toward Male-centric Biblical Interpretation

Across denominations, research participant' religious education inclined toward male-centric biblical interpretation that asserts male leadership of the church. In other words, the church has taught its members that God does not want women to be leaders. Some male pastors teach congregation members that female pastors are heretics. This kind of religious education is responsible for the research participants' conflict between their passion for ministry and their obedience to their church's teachings.

One of the research participants—I will identify her only as H.— who became a pastor in 1980 and served the Korean immigrant church for thirty years, was verbally attacked by her senior pastor when she decided to go to seminary. The pastor believed her desire to go into ministry contradicted the will of God.

God does not want women to be pastors.

H.: When I studied theology at the seminary, I was in conflict with my senior pastor. He wanted me to change schools because he thought the program was too liberal. He felt that it was not right that the seminary trained women to be pastors. The pastor gave me a lot of pressure [협박(*hyub-bak*)]. I told him that after I studied at the school for one more year, I would decide for myself whether I'd leave the school or not. He became upset and preached to me that the professors in my seminary were demonic. He continually attempted to coerce me to leave the school. I told

⁹ The themes that I found through the interview are very similar to what Pyong Gap Min describes in his book. According to Min, the church's teachings of the Bible, its organizational structure, cultural definitions of gender roles, and legitimating gender hierarchy enforce the patriarchy in the church. See, Pyong Gap Min, "A Literature Review with a Focus on Major Themes," in *Religions in Asian Americans: Building Faith Communities*, eds. Pyong Gap Min & Jung Ha Kim (Walnut Creek, CA; Lanham, MD: AltaMira Press, 2002), 25.

him I really liked the school and wanted to be ordained as a pastor. At that time, he became furious and shouted at me, “If we were in Korea, I would not allow you to eat with me at the same table. How dare you plan to be ordained? God does not want women to be pastors.” I asked him, “Where does it say in the Bible that women shouldn’t be ordained?” Avoiding the question he answered, “There were no female disciples. The disciples were only men.” I asked him, “Were Jesus’ disciples Korean men?” He had no response to this.

Another research participant—I will call her L.—who became a pastor in 1982 and has served Korean churches and Korean immigrant churches for twenty-eight years, had to change denominations to be ordained even though she studied theology at a famous Presbyterian seminary in Korea. This was due to the school not supporting women’s ordination in its doctrine and policies. Even after she became a pastor she was treated like a heretic by male pastors, and they did not acknowledge her authority.

Women pastors are heretics [오]단 (ee-don)].

L.: I was very lonely. It is true that some people do not like female pastors. They assume that female pastors are strange. However, even though my male colleagues looked at me as a strange person or a heretic [오]단 (ee-don)] rebelling against Korean Presbyterian doctrine, I started a church, and my ministry was very successful. Later, the pastors who criticized me came to my church and supported me. Sometimes, they preached at my church. However, even though my ministry was very successful and I became famous, they still did not address me as pastor. They believed that a woman cannot be a pastor. Male pastors have said to me personally, “I believe that God is with you.” However, in public they do not admit that God uses female pastors.

Some Asian American women scholars explain that the patriarchal beliefs and structure of the immigrant church originated in Confucianism. For example, Ai Ra Kim shows how Korean immigrant churches continue the traditional Korean patriarchy and customs.¹⁰ Furthermore, she examines how women in the Yi Dynasty adjusted their lives to fit the Confucian social context and how their ability to adjust was passed down

¹⁰ Ai Ra Kim, *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America*, 26-33.

to the first generation Korean American women. Kelly Chung also mentions that neo-Confucianism influenced patriarchal ideology and structure in Korea, and immigrant churches continue to accept its influence, which creates an extreme division between the inner sphere and outer sphere.¹¹ However, Jung Ha Kim advocates that even though it is true that Confucianism influenced Korean culture, Christianity itself is “a powerful tool for legitimating the multifaceted oppression” by which patriarchal customs have been practiced in Korean immigrant churches.¹² In accordance with Jung Ha Kim, many European feminist theologians also critique the dualism and male-centrism of Greek philosophy and its impact on European Christianity. Specifically, Elaine Graham explains that the idea of the male/female dichotomy in the West was influenced by classical philosophy that characterizes human traits and relationships in a dualistic pattern.¹³ Based on many scholars’ arguments, I conclude that the dualism and male-centrism of Western Christianity which was mixed with neo-Confucianism in Korea came to reinforce patriarchal ideology in Korean immigrant churches.

Male-centered Structure and System

The research participants reported that Korean immigrant churches have a patriarchal structure influenced by patriarchal ideology. In the church’s existing structure men have the opportunity to achieve leadership positions and have more freedom of choice and more chances to show their leadership and authority than women do. Women must struggle to achieve the level of leadership and authority that comes easily to men in

¹¹ Kelly Chong mentioned that the radical division between men and women originated in neo-Confucianism, an ideology modified from original Confucianism. See Kelly Chong, *Deliverance and Submission*, 58-62.

¹² Jung Ha Kim, “Labor of Compassion: Voices of “Churched” Korean American Women,” in *Amerasia Journal* 22, no. 1 (1996): 96.

¹³ Elaine Graham, *Making the Difference: Gender, Personhood, and Theology* (Minneapolis: Fortress Press, 1996), 11-34.

the Church. In certain denominations a woman cannot become a pastor [목사 (*Mok-sa*)], a deacon [장로 (*Jang-ro*)], etc. Furthermore, roles and even physical space are clearly distinguished for men and women in the church. Thus women are “meant to be” cooking in the church kitchen and men are “meant to be” discussing business in the church office. In the case of L., even though she started a church, she was not allowed to be a pastor and to do ministry there. Her denomination sent a male pastor to lead her church so she had to go to a different denomination to be ordained.

I had to get ordained by a small denomination because my denomination did not allow women to be pastors.

L.: When I studied at Presbyterian seminaries, they taught that women cannot be pastors. However, I wanted to continue to study theology and had no doubts about becoming a pastor. I believed that God wanted me to bless a congregation. However, there was no way to become ordained through my school and denomination. Before I was ordained, I started a church. Since I could not be ordained as a pastor, I could not offer Eucharist and ordain deacons. So the Presbytery decided to send a male pastor to my church. He provided Eucharist and ordained deacons instead of me. It was not easy for the Korean Presbytery to find a male pastor to commit to the church so they wanted me to be ordained. However, because the Korean Presbytery does not ordain female pastors, I had to find another way to be ordained. I was eventually able to be ordained by a small denomination that allows women to be pastors.

The research participant identified as M., who has served on the staff at one of her denominational organizations, was able to serve a church as a pastor when she was ordained in 1992. However, this was only because her church was plagued by many problems and no male pastor wanted to serve that particular church.

Because male pastors did not want to serve the church, I had the chance to be the pastor.

M.: In my case, I was very lucky to be a pastor. A senior pastor at a PCUSA church left so I was asked to preach. After finishing my preaching, the church wanted me to be the senior pastor. The church was desperate to find a senior pastor. They had found no men willing to be the new senior

pastor. Therefore, my denomination wanted to ordain me as soon as possible. So I transferred to San Francisco Theological Seminary (SFTS) and finished my M.Div. After I was ordained, I also completed a D.Min. program at the same seminary. In spite of this, I experienced that Korean churches are prejudiced against women. For example, if I were a man, I could serve a mega church [laughing]. Because I am a woman there are limitations.

In the structure of the Korean immigrant church, men have the privilege of opportunity and the freedom of choice. They have more chances to show their leadership in front of congregation members. So it is unconsciously reinforced that church leadership is male, and the church becomes accustomed to male leadership. Women are limited in which departments they can lead, and these are usually related to preschool and elementary education. This limitation is a well-known fact among female seminarians. Most of the time, the church only allows female seminarians to work as Sunday School directors, even though they might prefer to be youth or young adult group directors. Meanwhile, male seminarians are assigned to be youth or young adult group directors based on their gender rather than their talents and ability. If a female seminarian is married, the situation is sometimes a little better and she may be offered the opportunity to work as a youth or young adult group director.

Besides having little choice of leadership roles, single female seminarians have a higher risk of being fired than male seminarians. The church assumes that taking care of Sunday school can be adequately done by a non-professional lay person who has a passion for it. So in a sense “anyone can do it” and a director can be easily replaced. Even married female seminarians can be fired easily because the church assumes that she is financially dependent on her husband so her loss of income is not all that significant to her.

Besides more freedom in choosing departments and more guarantees of job security, men have more chances to preach and to show their leadership to the congregation. Preaching and praying in public during every Sunday worship service is a male pastor's or deacon's work. Meanwhile, female pastors or female deacons are only allowed to preach or pray during Wednesday or Friday worship services that are regarded as less important than Sunday services.

In the Korean immigrant church, preaching is considered to be the communication of the words of God. So preaching to adults is directly connected to leadership and authority. The more men preach exclusively to the adult congregation, the more easily the congregation believes that leadership and authority is the sole domain of men. It is also through the experience of preaching that men have more opportunities to receive support from the congregation and to be trained as senior pastors. In this sense, the number of times one preaches to the congregation is a crucial factor in becoming a pastor. Because women are very aware of this situation, the experience of having little opportunity to preach affects their self-esteem. K., who earned an M. Div in 1997 and a Ph.D. in 2009 and has helped with her husband's ministry at a Korean immigrant church in Chicago, illustrates how its patriarchal structure has affected her self-esteem:

I had a great deal of experience teaching children but had few chances to preach to adults.

K.: I served a church as a director for Sunday school. At that time, because I had so much experience teaching children, I thought that it was ok for me to be a children's pastor. However, I realized that most female seminarians worked with children. Few female seminarians worked with youth or young adults. Meanwhile, most male seminarians worked with young adults. I felt ashamed. Furthermore, I had few chances to preach to adult congregation members. Male directors have more chances than female directors.

G., who served as director for elementary school children for twenty years and finally got ordained in 2009, describes this structure as a “prison.”

I feel like I am in a prison [감옥 (Kam-oak)].

G.: Even though my male colleagues were younger than I was, they became directors for youth and young adults. Furthermore, they were confident that they would be senior pastors one day. Culturally and traditionally, I got the message that I had to stay with the children’s department forever. It did not matter that I had better leadership skills than they had. Even though I have the ability to minister to adults, culturally I was pressured to stay with children because I am a woman. It’s like a prison[감옥 (Kam-oak)]for me. Male colleagues also look down on female colleagues because they can’t be pastors. I have to stay director for the Sunday school forever. Even when I am better than they are at ministry, I don’t have any chance to show my talents and leadership. Male colleagues can get chances easily because they have a social guarantee and privilege.

Defined Gender Roles and Image

The church’s tradition preserves traditional gender roles and social expectations for women and the consequences of non-conformity. The church expects women to sacrifice for others, to have a traditional obedient and submissive image, and to fulfill the gender roles that Korean tradition defines. The male centered structure in Korean immigrant churches does not resist all female leadership. However, female leaders receive more pressure to sacrifice their time and resources than male leaders do, yet receive no additional compensation. It is expected that all church leaders center their life on the church and should easily make personal sacrifices when needed. However, though male leaders can still have some control over what demands they accept, women do not have a choice and are simply expected to do what is demanded of them due to traditional and social expectations of women. For this reason, women endure dual pressure, on the one hand from the church’s expectation of sacrifice and on the other from the patriarchal structure of society that forces women to sacrifice for others. Not surprisingly, many

research participants do not get paid the same as male pastors even though they often work harder for the church and give up more of themselves. P., one of the research participants, has worked at the Korean immigrant church as a pastor for thirteen years without being fully paid. She explains that her mother's example taught her this sacrificial nature.

I keep working at my Korean immigrant church even though I do not get paid adequately.

P.: My mother was frequently attacked by male pastors. They judged my mother to be a heretic. Due to her strong belief that she was called by God, she did God's ministry very intensively. But she could not stand at the pulpit because she was not a pastor. She said that this was not important to her. Many male pastors prevented my mother from doing her ministry. My mother chose churches where male pastors did not like to serve. I believe that I am influenced by my mother. I keep working at my church even though I do not get paid adequately. I saw my mother's sacrifice for her congregation members. My mother regarded congregation members as her children. She sacrificed everything she had.

Many research participants are struggling against the images, roles, and responsibilities that the church and society impose on them. However, some participants have accepted these things so they can work within the system. K.H.'s case reveals the inherent sexism underlying the Korean Immigrant church structure when she became a pastor in 2006 at the Presbyterian Church. She had an advantage in her attempt to be a pastor because her easy laugh and traditional feminine image conformed to the typical standards of what her church feels a female pastor should be like.

Women pastors should show their softness and sweetness.

K.H.: When I took the exam to be a pastor many other friends predicted that I would not pass the exam because I was a young single woman. Interestingly, when I was taking the exam, one examiner noticed me and I smiled at him. Later I found out that he was my interviewer. He said to me, "You smiled at me, and your smile gave me peace." He also said, "The image of most female pastors is not good. They are too strong. I never had a good impression of women pastors and I don't like them. But when I

saw your smile, it was good. You have to keep smiling even when you become a pastor.” During our conversation, he said to me, “It is not good for women to claim their voice. Women should show their softness and sweetness. If they assert their authority, male pastors do not want to have conversations with them.” So I smiled again. He said, “Yes, just like that!” I became a pastor.

Even though K.H. passed the exam, she could not do ministry because she had to take care of her sick child. Her husband was in America studying theology so he was not available to help her. She had to give up her calling and her desire to preach at the church.

Because of my sick child, I had to give up my ministry.

K.H.: Because I had to take care of my sick child, I did not get much experience at the church as a full time pastor. My calling was not as important to me as my child’s welfare and he was in danger of *dying*. In the end I gave up my ministry. However, my husband wanted to study in America. I also had to respect his passion as his wife. There was no room in my family life for my calling. Another problem was that if I did not get ordained within one year, I had to retake the pastoral exam.

K., who received her Ph.D. in 2009 and works at her husband’s church as an assistant pastor, also experienced that her male senior classmates compelled her to cook for them when she was in seminary. Furthermore, she discovered that the main task of the women’s association in the church was cooking for the congregation. As such they did not have any chance to develop their leadership in the church.

The role of women is to cook for men.

K.: I grew up in a family that did not distinguish roles between men and women. However, I was shocked when I joined a group activity at my seminary. When I went to membership training retreat, I was treated differently because I was the only female member. When I woke up the first morning, one of the male members asked me to cook for them. I felt so bad and had to leave the house. Even after I became a director at a Presbyterian church, women didn’t have any leadership in the church. The main task of the women’s association was taking care of the church kitchen. Even pastors believed that it was the main purpose of the women’s association. Male congregation members expected them to cook for them.

There were no chances to develop their leadership. I really felt sorry about that.

When B. married a pastor in 1990, she had to give up *playing* the organ and focus on supporting her husband's ministry as both a housewife and a pastor's wife.

After marriage, the only thing I could do was house work.

B.: Before I married, I was the main organist at a large church that had more than 1200 congregation members. I was also a teacher in the youth department that had 200 youth students. I was very active in serving the church. But I married a pastor who served a small church near the East Sea in Korea. After the marriage, I had to give up my talents and only support my husband's ministry. I became a housewife with no time for anything else.

Defined Gender Roles and Punishments

Through my interviews I found that women in the church who resist their defined roles and image are regarded as immoral and are usually punished either through direct verbal abuse or through social isolation. When women's resistance is strong, the church politically threatens women or deprives them of their rights. Many research participants did their best to conform to the image and roles defined for women by this gender-differentiated system. However, they still realized that they could not deny their passion for ministry. In order to accomplish their calling and avoid being labeled bad wives or mothers, many research participants developed workaholic behavior. One of these was P. She felt pressure to manage both her ministry and housework perfectly, unlike her mother who could not take care of her family due to her ministry.

If I don't take care of my husband, he will want to divorce me.

P.: I disliked that my mother had to do ministry. I hated that she did not take care of my father and me. I did not understand why my mother had to go to so many places. I felt ashamed of my mother. I also did not like that my mother was not a regular mother. I did not understand why she had to believe in Jesus in a fanatical way. I did not like that my mother was

different from my friends' mothers. Unlike my mother, I try very hard to take care of my family. After I finish my prayers in the early morning, I clean the house and go get groceries. After that, I do my ministry. For example, I visited five congregation members' houses today. My schedule is so tight that if I rest it becomes messed up. The places that I focus on are my church and my home. My husband does not support my ministry. If I don't take care of him, he will want to divorce me. What am I supposed to do? If I divorce, I cannot continue my ministry.

In L.'s case, she deprived herself of sleep and food to keep up with her responsibilities as a minister and a mother.

I slept for only one or two hours in order to be both a good wife and a good pastor.

L.: I decided to be ordained. I knew that it was my calling. Four months after I was ordained I started a church with several congregation members. However, besides my ministry, I had to do many things as a mother and a wife. Even though I was physically weak, I prayed for long periods of time. I believe that it is the most important task for a pastor to do. I knew that God gave me a great amount of energy every day. I fasted so much I lost all my teeth later. I slept for only one or two hours in order to be both a good wife and a good pastor.

When I interviewed them, I found that the participants had the will to fight this dominant system. But, the more rebellious they were, the more they had to endure verbal abuse and isolation from the community. S., who was ordained in 1988 and has served as a pastor and the dean of community life at a seminary, was labeled selfish and was isolated when she wanted to be a pastor. There was no one who supported her.

Many people told me I was selfish and was ruining my husband's ministry.

S.: After I started my ministry many congregation members were shocked. Many people said to me that I was too selfish. They said that I had to support my husband's ministry. They asked me why I wanted to show off. These comments were very hard on me. At first, I lost my confidence and asked myself whether I was too arrogant and wanted to show off or not. However, I could not stop wondering how this was any different for men. If women should be quiet, men should also be quiet. I concluded that if it is moral for men not to be quiet, it should be okay for women as well. Even though I decided not to be silent, it was difficult to endure everyone's

criticism and disdain. My mother-in-law assumed that my ministry would ruin my husband's ministry so she opposed me. If I had had just one source of support, it would have been so much better. But there was no one on my side. My daily life was very miserable.

S. and H. had parallel experiences. H also experienced attack and isolation from the church and was labeled a bad wife and mother. Furthermore, she was physically attacked by female congregation members.

After I finished my sermon and came down from the stand, a woman pushed me strongly.

H.: After I became a seminarian, I was shunned by the women congregation members in the church. For example, when I entered the room they immediately stopped talking. I became a staff member because the senior pastor admitted my strong faith and calling. I had a chance to preach to the women's association in the church. However, I could not stand at the pulpit because I am a woman. The church prepared a temporary stand for me to preach from. When I preached, the women congregation members became upset. After I finished and came down from the stand, one woman pushed me strongly and I fell down. Many women shunned me and gossiped about me. For instance, they started rumors that my daughter was not my real daughter since I did not take care of her appropriately and that I was my husband's second wife.

H.'s case shows us that the dominant power can become abusive and a threat to a woman's security. H. suffered her husband's threats of divorce and her senior pastor's support for his abuse.

If you want to be a pastor, I will divorce you.

H.: In 1980, I decided to study theology at a seminary. However, my husband resisted my decision. He was really mean to me for six months, saying, "How dare a woman study theology"? He acted like an SOB. However, I had a strong calling. I did not give up. At the end, he wanted to divorce me and said, "Which church wants a divorced female pastor? The world of ministry is for men. Until now you worked very hard and became a head nurse. How can you give this up?" I told him I would accept divorce if that's what he wanted and turned in the application form to the school. In order to apply to a seminary, I needed my senior pastor's signature. However he would not sign it because my husband did not give me his permission. Both my husband and the church were against me. It was a

really hard time for me. My husband treated me like a crazy woman. Even women congregation members shunned me and did not understand me.

In G.'s case we see that this male-centric structure can be more abusive or suppressive when it perceives a threat to the status quo. Specifically, even though the church seemed to support her because her brother was a great economic resource for the church, she had to accept the condition that she should go to a conservative seminary. When she resisted it, her senior pastor threatened not to sign her application.

My senior pastor would not sign my application form for a seminary.

G.: The senior pastor and the deacons suggested I study theology and supported me economically. I could get the support due to my brother. He was a famous deacon in Boo-san. He built forty churches with his financial support. All the staff members knew and trusted my family so I got the benefit of the church leadership's support even though I was a woman. At first I was not interested in ministry. Many members of my family worked as pastors and were pastor's wives but those roles did not appeal to me. However the senior pastor and church staff members continued to strongly encourage me in this direction. One year later, a terrible thing happened. My business was almost bankrupt. My situation was terrible. The only thing that I could do was to obey God. At that time, I finally told the senior pastor and deacons that I would study theology. However, I said that I would not go to a conservative theological seminary. I wanted to go to an ecumenical theological seminary that I had found. The senior pastor disagreed with me and did not sign the application form.

S., a pastor and the dean of community life at a seminary, reported that male pastors and male deacons prevented her from attending staff meetings and isolated her politically. Even when she became the dean of community life at a United Methodist seminary they did not acknowledge her power and leadership.

I was not allowed to attend the staff meeting even after I became a pastor.

S.: After I became a pastor, the male leaders' attacks became worse. When there was a staff meeting, they wanted me to stay with the pastors' wives. I could not usually attend the staff meeting. Even when I was allowed to attend a meeting, I could not offer any opinions at all. They complained that I spoke too much. You can't even imagine what I went through. The situation was terrible. My husband and I were a clergy couple when we

came to the church but only my husband was assigned to the church. The UMC could not assign both of us. There were many difficulties. Only he was introduced to others in spite of the fact they knew that I was also a pastor. Even my congregation members did not call me pastor. They felt more comfortable when they called me pastor's wife [사모 (sa-mo)]. My husband was frequently invited to other churches to preach. But I never was. Once I was invited to preach to a women's association but the senior pastor did not allow me to preach during the regular Sunday worship service. I had to preach at the evening service for the women's association. I was isolated politically. Male pastors wanted me to give up. Even when I started to work as the dean of community life, they did not call me dean and instead called me pastor, which was an inferior title compared to dean. When they spoke in English, they called me the director of community life. They did not call me dean at all. When they needed a director for elementary or youth, they needed to contact me. But they did not call me. Instead, they called my husband and left messages with him for me.

For some research participants, the wheel of the abusive system does not stop at the point where they are isolated and attacked with political power. The abusive power continues to diminish their human rights. B. and K.H. felt a great degree of emotional distress when they spoke about these abusive and dehumanizing experiences. They both stated that they were treated as less than human. B. reported that this dehumanizing experience affected her pregnancy, and K.H. requested at times to speak to me "off the record."

They did not see me as a human being.

B.: After I married, I got a lot of pressure to give birth to a son from my parents-in-law. Even my husband wanted a son. Furthermore, six months after I married, my father-in-law told me not to talk a lot because he thought that if I talked too much, I would be an obstacle to his son's ministry. He said to me that I had to act like a deaf, dumb, and blind person for three years. He cursed me severely. The words he said to me were too severe to say in public. At that time, I was pregnant. I believe that his verbal abuse affected my pregnancy. I could not feel my child move when he yelled at me. I was so scared. I was very afraid of my father in-law but there was no one I could turn to [her voice shaking]. He did not treat me like a human being and gave me no respect at all.

Influence of Oppression on Research Participants

The abusive system deeply affected research participants' mental and emotional health.¹⁴ Many research participants suffered from identity confusion and emotional struggles such as mood swings, hopelessness, suicidal ideation, etc. Furthermore, I found that there was severe disconnection among women and even abusiveness among them. G. experienced extreme mood swings due to a conflict between her desire to be a pastor and the disrespect of her environment for her passion.

The Conflicting Emotions

I feel like that I am riding a swing.

G.: When I came to America, I met many women professors and leaders. I felt that God called me to the seminary to show me what women can do. I learned like a baby. I was amazed by women's leadership. Naturally I've got to learn about women leadership. However, I struggled deeply in my heart as a Korean woman. When I studied with American friends, they agreed with me and respected what I said. When I came to the church, I felt that they did not respect me as a leader. Emotionally, I felt that I was riding a swing going left and right very severely. I could not find a balance. It was so hard for me to find my leadership and authority in the Korean immigrant church. There was no role model and no support. For example, if I attended a meeting of the United Presbyterian Church, they asked me to do the benediction. But, in the Korean immigrant church I attended, I was treated like a babysitter for children. They didn't look at me as a leader. Also, the church asked male students how they could help with their ordination but never asked me if they could help with mine. They just wanted me to stay with the kids.

In B.'s case, after experiencing severe dehumanizing verbal abuse from her father-in-law, she had distorted cognition, and the result was severe fear and guilt.

¹⁴ Some Korean American scholars have researched how the church affects Korean American women's mental health and identity. Specifically, Inn Sook Lee, an adjunct professor of practical theology at Princeton Theological Seminary, explains that patriarchal ideas and structure prevent women from developing self identity and cultural identity in her article and book. Inn Sook Lee, *Passage to the Real Self: The Development of Self Integration for Asian American Women*; Inn Sook Lee, "Quest for Self: Stages in Identity Formation for Korean American Women" in *Asian Americans and Christian Ministry*, eds., Inn Sook Lee and Timothy D. Son (Eugene, OR: Wipf & Stock, 2009).

Specifically, when her father-in-law threatened her severely and she had a disabled baby, she strongly believed that God had punished her because of her disobedience to her pastor husband. She was afraid of God.

I feared that if I said something to my husband who is God's servant, God would punish me.

B.: After I was threatened by my father-in-law, my self-esteem decreased. But I could not say anything because of severe fear. Furthermore, when I had my baby, she was handicapped. My father-in-law's threats and my baby's handicap made me fear God and feel guilty. At first, because of my father-in-law's threats I lost my voice. I could not talk. Furthermore, when I had a handicapped baby, I feared that if I said something to my husband who is God's servant, God would punish me. They did not allow me to claim my voice or opinion. They wanted me to live deaf, mute, and blind. He compelled me to obey him and his son. However, because his threats were so severe, I could not tell this to anybody. I believe that this influenced me and my baby. In the relationship, I had to sacrifice myself to get love from others because I could not get love from my father-in-law and my husband. [Silent and crying]... I cannot think.

<silence>

At that time, I lived without thinking. I was not allowed to think. When my baby was born with a handicap, I had no time to think. I only focused on keeping my baby alive. I had no time to think about relationships with others. I also tried to do my best not to get punished by God anymore. I did not expect to be loved. All I wanted was to not get punished. I thought that the reason that my baby was sick was God's punishment. I was so scared of having an argument with my husband. Because my husband was a pastor, I had to obey him just as I obey God. I feared that if I claimed my voice, I would be punished. So, I could not say or express anything.

J., who worked as the representative of a women's association at a UM church and graduated from seminary last year, also suffered from hopelessness and fear of having relationships with others like the case of B.

I felt hopeless. I could not make close and trusting relationships with others.

J.: If I spoke to the church staff about anything, they regarded it as a complaint. But, after I talked to my husband and he expressed what I wanted to say to them, they listened. Even the senior pastor listened to him.

But when I said something to them they did not listen to me. So when I wanted to say something to the church I had to use my husband. I really did not like it. I felt hopeless. Furthermore, I could not make close and trusting relationships with others.

Many research participants suffered from loneliness and sadness because of churches that requested their sacrifice without any support or encouragement.

Specifically, S. contemplated suicide when she experienced strong resistance and abuse from her community.

I thought that the only way that I could escape from this environment was by committing suicide.

S.: At that time, I was resisted and rejected by everyone I was involved with. My daily life was very miserable and I wanted to die. One time, I felt a strong desire to crash my car into the truck in front of me. I could not endure my pain anymore. The only way that I could rest was by committing suicide because death would give me permanent distance from what was hurting me. I wanted to die in order to rest. I wanted to escape from everything completely.

The Conflicts of Relation: Women Hurt Each Other

Through the interviews, I found that the abusive system negatively affected research participants' relationships with other women, and this disconnection and conflict is a serious and significant issue. Just as victims of abuse tend to become abusers unless they experience transformation and healing, my research participants had become habituated to emotionally or verbally abusing other women rather than showing their empathy with other women's pain. Why would they do this? Because patriarchal ideology influences women's cognition and belief to oppress other women by imitating the oppression that they themselves have experienced from patriarchal practices. In H.'s case, when she decided to be a pastor, many female congregation members resisted her decision and shunned her. Even though she became a pastor and had an opportunity to

preach to them, their response to her was quite violent, as I noted earlier.¹⁵ J., who worked as the representative of a women's association at a UM church and graduated from seminary last year, also experienced disconnection with her colleagues in the church due to their jealousy. When I pointed it out to them, many research participants recognized and agreed that women hurt other women because of their own previous painful experiences.

I was jealous of you.

J.: We hurt each other. That is our symptom. Because we were oppressed we oppress other women unconsciously. Even though a woman seems devout and prays intensively, her wounds come out in relationships. One female congregation member told other members that she was wounded by me many times. Honestly, I thought that we had a close relationship. Suddenly, her attitude changed and she said she didn't want to talk to me anymore. I was shocked. Even though I tried to talk to her, she resisted me. I prayed to God to help me try to understand. However, she looked happy and served the church actively. I assumed that she was ok. But I realized that she had a lot of wounds under the surface. So I just waited until she solved her problems. One year later, she called and apologized. She confessed that she was jealous of me. She had low self-esteem.

G. also experienced female leaders' unsupportive attitudes and comments. It took more than five years for her to become a pastor because she was given so little support and guidance. When she told a female pastor who worked at a church organization about what she had gone through, the female pastor minimized her struggle and said that G.'s difficulty was nothing in comparison with hers.

Your difficulty is nothing.

G.: One female pastor in the Presbyterian Church acknowledged my lonely and difficult journey to be a pastor. However, she said that my difficulty was nothing and my experience was less difficult than hers. In her case, it took more than 10 years. When an American pastor asked her to help me, she said no. Even though she is female, she had little passion for supporting Korean women. Through this experience I saw that there is a severe

¹⁵ Refer to page 46-7 of this dissertation.

disconnection among women. Even though female leaders are busy working at American organizations, I feel they should use their power to support other Korean women. Women need practical help. When I could not be ordained for five years, they should have been with me in my struggle. For example, they could have called my senior pastor and officially spoken to him on my behalf. They could have challenged the senior pastor. If they had done so, I would not have had to suffer for five years. I expected them to take action.

As a female pastor who married an American soldier and works at an international church, V. felt doubly diminished for trying to be a female leader and being in an intercultural marriage, which was a social taboo for her generation. Even though some female leaders that V. met resisted the dominant power of patriarchy and sexism, they went along with the patriarchally influenced assertion that women who marry foreigners are “dirty.”

Women hurt women.

V.: Women hurt women. I was not able to interact with Korean people starting in 1986 because I lived in places where there were no Koreans. I was the only Korean where I lived in Kansas, and I went to Germany two times. I had to move to many different states due to my husband’s work. But, when I moved here, I met many Koreans and many female pastors. I was so happy to meet Korean female pastors so I got involved in their association. At that time, I was a vice president of the association. I worked very actively. It was the first time I had ever met female pastors in America. I respected them. But, they were prejudiced about intercultural marriage. They were so bad. They also thought that I was showing off by working extra hard for the association. This is not my intention at all. Specifically, they did not like the fact that the wife of an American soldier became their leader. They killed me spiritually. They cursed me and called me ‘*yang-gal-bo*.’¹⁶ They said, “If you become a pastor, I will change my last name.”¹⁷ Those who were around me did not know what I struggled with. I found that there is severe jealousy among women. If I did

¹⁶ *Yang-gal-bo* or *Yang gong-joo* is the term that describes Korean prostitutes who earned their living by servicing American soldiers who came to Korea during the Korean War. At that time, there was a strict social taboo and prejudice against prostitutes and international marriage, and our society diminished and isolated them from the community. Society believed that international marriage sullies Korean’s pure blood. The term *Yang-gal-bo* or *Yang gong-joo* is used as a profane oath about those who marry internationally or have sexual intercourse with American men.

¹⁷ This is a Korean saying that indicates that a certain situation could not possibly happen. It is similar to saying “You will become a pastor when pigs fly” in English.

something, they felt bothered by my activeness. Definitely, women are jealous of other women. I was hurt very deeply.

The Conflict of Cognition

Some research participants confessed that their perspective was influenced by patriarchal ideology so they themselves had a bad impression of female pastors. G., who had to go through a long tough journey to be a pastor, also thought that female pastors were aberrant when she was in Korea.

I thought that female pastors were dysfunctional [aberrant].

G.: When I was in Korea, I accepted my culture and tradition naturally. However, when I came to this country, I saw many female pastors at churches and school seminaries. I learned a lot. I began to accept women leaders. I realized that God calls women too. I could not imagine this in Korea. There were no female pastors who were role models for me. Honestly, when I saw several female pastors in Korea, I assumed that they were dysfunctional. I believed that women were supposed to take care of the children's department. [Laughs] Female pastors and deacons looked abnormal to me. With this perspective, when I worked at the church, I could not imagine that I would become a director for youth or an ordained pastor.

When G. did not get any support from the church for her ordination, she came to think that she was wrong to seek ordination or unqualified. This distorted way of thinking affected many research participants' self-esteem.

I thought that there was something wrong with me.

G.: I really wanted to give up. There was no hope. Because no one supported me, I got hurt and lost my self-esteem. At that time, I thought that there was something wrong with me. I felt that my ordination was delayed because of my mistakes or the fact that I was unqualified. Even though the church system was the problem, I came to blame myself. I would say to myself, "There is something wrong with me. If I had a doctoral degree or if I had been born in this country as a Korean-American, I could have had more opportunities.

The Conflict of Gender Identity

In addition to self-esteem, distorted thinking also affected many participants' gender identities. In order to survive in man-centered ministry, some research participants assumed that they should act like a man. In H.'s case, after she became a pastor, she wore her husband's suits or only black clothes.

I wore my husband's jacket.

H.: I thought that if I went to seminary, I had to give up what I wanted. Honestly, I really liked jewelry, clothes, cosmetics, etc. However, I thought that I had to give these things up when I became a pastor. So I wore my husband's jacket or only black clothes. I believed that in order to be a pastor I had to give up even my gender.

In V.'s case, she believed that her menstruation was an obstacle to her ministry so she prayed for God to stop it. As it happened, before she started her ministry, she had to have surgery to remove her uterus. She strongly believed that this was God's response to her prayer.

When I decided to be a pastor, I asked God to stop my menstruation.

V.: After I said "yes" to God, I tried to do my best to keep my promise to him. However, I found that women have more limitations physically and emotionally than men have for ministry. Women's minds are too weak. When I decided to be a pastor, I asked God to stop my menstruation. I really did not want to menstruate. Interestingly enough, I developed a tumor ten years ago and had to have surgery to remove my uterus in April, 2001. I organized my church in 2002. Thus, before I started my ministry, I removed even my gender identity and a female organ. I even gave up my country. I had to forget that I was a Korean. So I did not associate with Korean people.

Application of the Interview to the Wheel of Power and Control

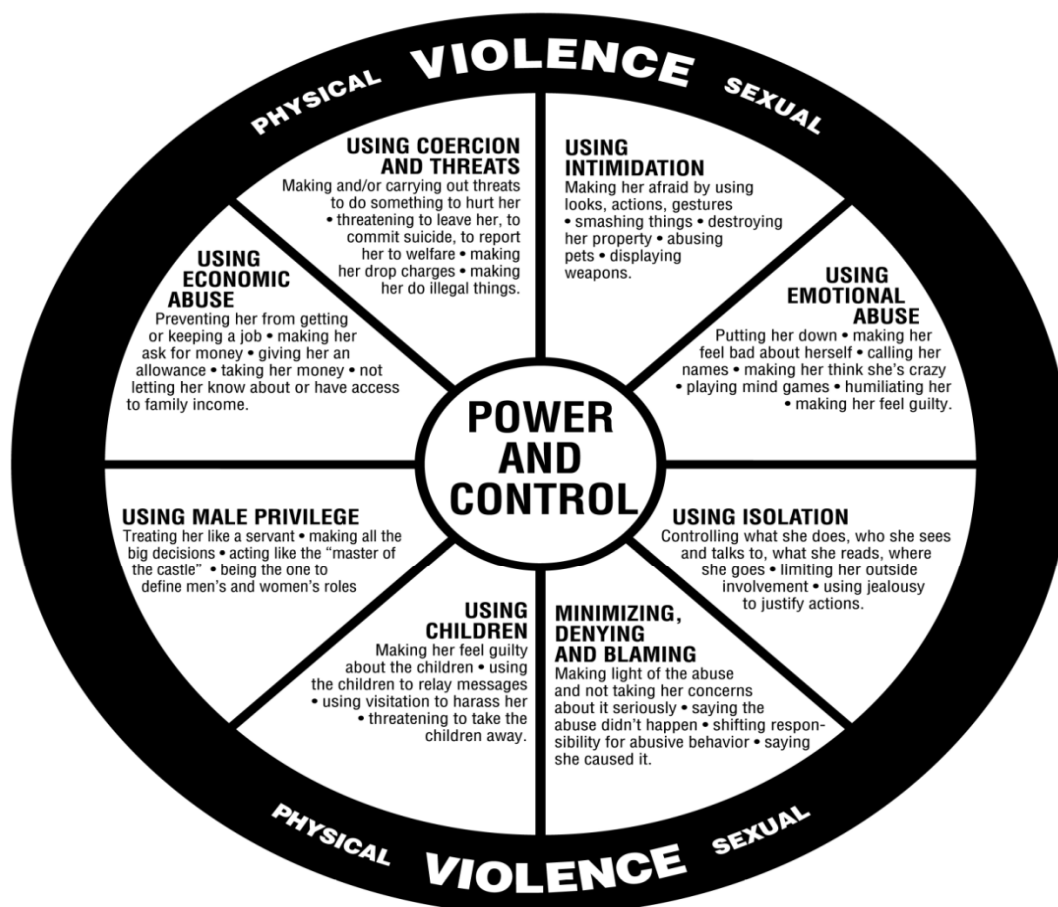
As we have seen in these stories, the adversity the participants experienced was diverse in its forms, but in the end it all comes down to the fact that these women have

been abused by their churches. Their commitment to their calling in the face of such abuse is inspiring. Although several did have important sources of support, the majority were very alone in a demoralizing and antagonistic environment. Their vision and passion was repressed by the Korean immigrant Church because of the influence of the patriarchal ideas and traditions of Korean society. This oppression diminished even the basic human rights that the research participants deserved.

Interestingly, the research participants' experiences of oppression bear a strong similarity to those of victims of domestic violence even though physical abuse was not typically part of the former's experience. A representation of the pattern of domestic violence is the Wheel of Power and Control as seen in Illustration 2. According to this illustration, domestic violence has an eight-part pattern: 1) using intimidation—making her afraid by using looks, actions, gestures, weapons, etc.; 2) using emotional abuse—making her feel humiliation, low self-esteem, and guilt; 3) using isolation—controlling her speech, action, and the boundary of her outside involvement by isolating her if she does not comply; 4) minimizing, denying, and blaming—minimizing the severity of the abuse, diminishing her concern and voice, and blaming her as the cause of the abuse; 5) using children—making her children sources of guilt to justify continued abuse; 6) using male privilege—giving men power to make all the big decisions and to define men's and women's roles; 7) using economic abuse—cutting off her ability to earn or access money (family income); and 8) using coercion and threats—threatening her safety and status by using her emotions and weakness to make her obey.¹⁸

¹⁸ The Wheel of Power and Control was one of training resources developed by the Domestic Abuse Intervention Project (DAIP). In 1984, the DAIP developed curricula for groups for men who batter and victims of domestic violence by assembling focus groups of women who had been battered and listening to

Illustration 2: The Wheel of Power and Control
(created by Domestic Abuse Intervention Programs)

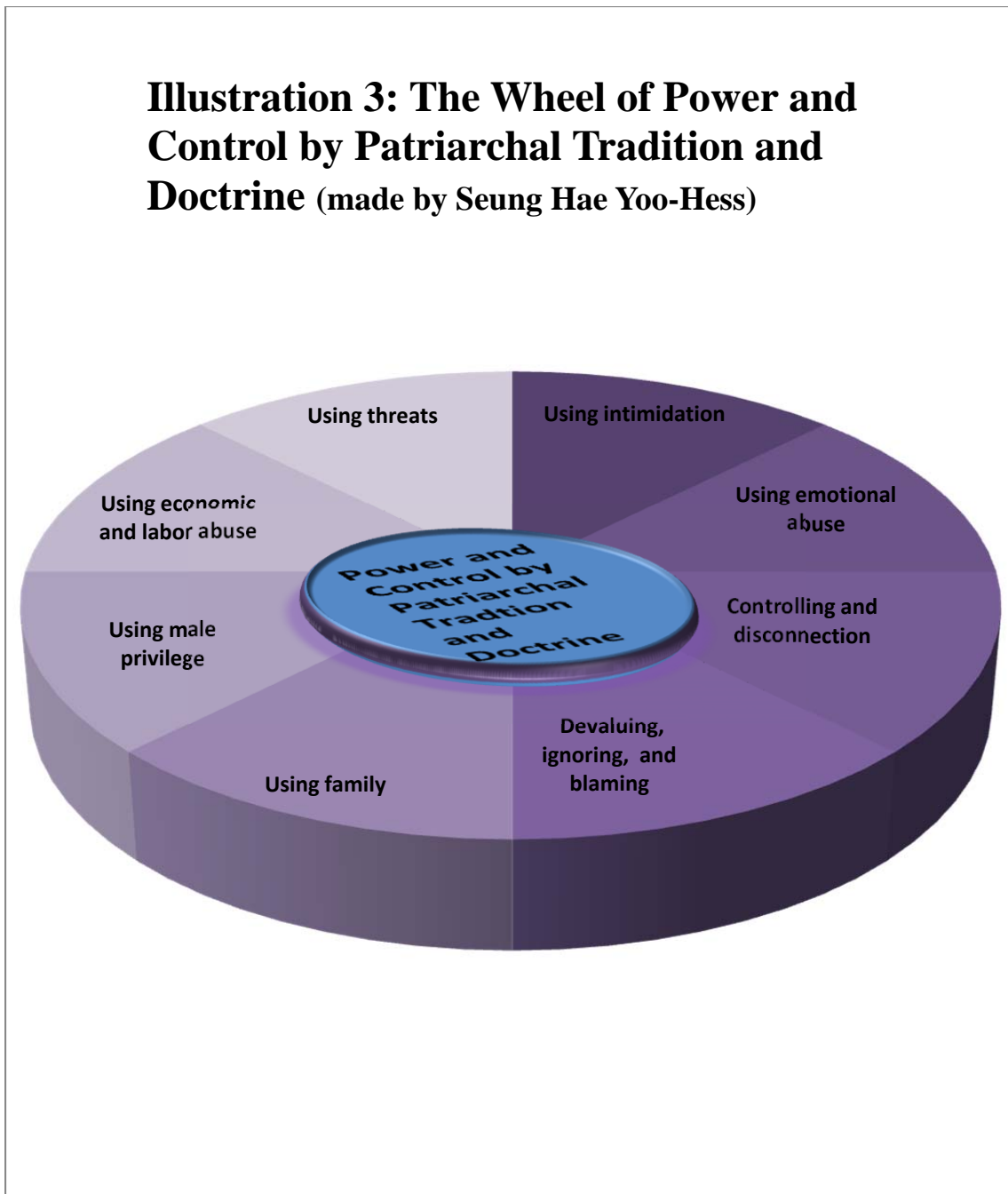


DOMESTIC ABUSE INTERVENTION PROJECT

202 East Superior Street
Duluth, Minnesota 55802
218-722-2781
www.duluth-model.org

their stories of violence, terror, and survival. The power and control wheel states the most common abusive behaviors or *tactics* used against these women and the pattern of actions that an individual uses to control or dominate his intimate partner by systematically using threats, intimidation, and coercion. For this reason, DAIP named this diagram the wheel of power and control. See, <http://www.theduluthmodel.org/wheelgallery.php>.

Illustration 3: The Wheel of Power and Control by Patriarchal Tradition and Doctrine (made by Seung Hae Yoo-Hess)



These sections of the wheel are comparable to the way women are oppressed in the church. The eight-part pattern can be seen in the context of the church as I have illustrated in Illustration 3:

- 1) **Using intimidation**—making her afraid by using looks, position, and actions (eg. not signing an application form for a seminary, yelling and abusing her verbally in order to keep her quiet)
- 2) **Using emotional abuse**—putting her down, making her feel bad about herself, not accepting her as a pastor, making her think she’s crazy or aberrant, humiliating her, and making her feel guilty
- 3) **Using isolation**—controlling which seminary she will go to, how she acts, how she dresses, and which department she can work for at the church by isolating her if she does not comply
- 4) **Devaluing or ignoring**—diminishing her concern and voice, blaming her atypical strong feminine image, and teaching that God does not call women leaders
- 5) **Using family**—making her feel guilty about her choice to become a minister by criticizing her role as a wife or a mother
- 6) **Using male privilege**—giving men power to make all the big decisions and to define men’s and women’s roles, acting like “the chosen person of God,” and treating her like a babysitter
- 7) **Using economic abuse**—forcing her to work only in the Sunday School department, asking her to sacrifice in the name of Jesus’ love, and taking her labor but not paying her appropriately for it
- 8) **Using threats**—threatening her with divorce in order to make her stop her ministry, telling her that God will punish her if she disobeys her husband who is God’s chosen person

When the church abuses women, it may use two or three parts of the pattern at the same time. For example, a church might abuse a woman emotionally by using her family and accusing her of selfishness because she does not take care of her family.

As I will further discuss in chapter 6, the reason that the church operates in a familial manner is related to the family-centered culture of Korea, which means that there is no boundary between family and society as a whole. In this family-centered culture, there are no individuals, just a big family. A group is a big family, and the country is regarded as a national family.¹⁹ This inclusive and family-centered ideology permeates the church. By this logic, Korean Christians consider their church to be their family.

Because Korean tradition is family-centered and inclusive, the impact the church has on a woman is uniquely acute. In a family, one individual abusive member can cause a lot of harm, but the church with its collective and familial nature can be exponentially more damaging due to its intensive familial group power. In this sense, it is no wonder that many of the research participants were suffering from depressed mood, hopelessness, loneliness, *haw-byong*,²⁰ low self-esteem, maladjustment, suicidal ideation, disconnection, and conflict with other women, etc. Furthermore, even though these women's symptoms are very severe, it is very difficult to get community support because it was the community that hurt them in the first place.

¹⁹ Shuang Liu, "Cultures within Culture: Unity and Diversity of Two Generations of Employees in State-owned Enterprise," *Human Relations* 56, No. 4 (April 2003): 389-91.

²⁰ DSM-IV (Diagnostic and Statistical Manual of Mental Disorders) defines *hwa-Byong* as a Korean folk syndrome caused from the suppression of anger. The characteristic symptoms are insomnia, fatigue, panic, fear of impending death, dysphoric affect, indigestion, anorexia, dyspnea, palpitations, generalized aches and pains, and a feeling of a mass in the epigastrium. See American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed. (Washington, D.C.: American Psychiatric Pub, 2000), 900.

The reason that I have drawn a parallel between the dominant power and control of patriarchy in the church and the power and control of domestic violence is not only to point out that Korean women are victims of patriarchy but also to illustrate how patriarchy has been used to oppress women's whole beings physically, emotionally, spiritually, and relationally. From a theological perspective, I agree with many Asian female scholars' belief that such oppression is sin because it is collective familial violence. So, as a Korean, it is logical that I ask whether Confucianism, regarded as the root of patriarchy, is inherently evil? If not, when did it or when does it become evil?

Chapter 2: Is Confucianism Women's Enemy?

Is “Confucianism” sexist through and through? In order to sort out the answers, we must first of all have a genuine interest in understanding Confucianism as a system of ideas, its unique place in Chinese civilization as well as its use.

Li-Hsiang Lisa Rosenlee¹

In the previous chapter we discussed the dominant power and control of patriarchy in the church and its parallels with domestic violence. This oppressive power is deeply ingrained in Korean society due in part to the deep influence of Confucianism. This chapter will explore the original philosophies of Confucianism, focusing on *yin-yang* theory and *nei-wai* theory and the social and political situation from which such distorted patriarchal ideologies and rules arose.

Most prominent western feminists such as Julia Kristeva, Olga Lang, Helen F. Snow, Katie Curtin, and Margery Wolf regard Confucianism as evil in its oppression of Asian women. For instance, Julia Kristeva, a Bulgarian-French philosopher, feminist, and professor, declares that Confucius is “An Eater of Women” in her book, *About Chinese Women*.² Margery Wolf critiques Confucianism as “a useless ideology of Old China,” defining Confucianism as patriarchal and misogynistic in her article, “Beyond the Patrilineal Self: Constructing Gender in China.”³

Yet some Asian American scholars insist that defining Confucianism as evil is too simplistic or reductionistic. For example, in her book, *Sharing the Light: Representations*

¹ Li-Hsiang Lisa Rosenlee, *Confucianism and Women: A Philosophical Interpretation* (Albany: State University of New York Press, 2006), 15.

² One of the chapter titles in her book is “Confucius—an Eater of Women.” See Julia Kristeva, *About Chinese Women* (NY: Urizen books, 1977), 66; see Li-Hsiang Lisa Rosenlee, *Confucianism and Women: A Philosophical Interpretation*, 15-7.

³ Margery Wolf, “Beyond the Patrilineal Self: Constructing Gender in China,” in *Self as Person in Asian Theory and Practice*, eds. Roger T. Ames, Wimal Dissanayake, and Thomas P. Kasulis. (Albany: State University of New York Press, 1994), 251-67; see also Li-Hsiang Lisa Rosenlee, *Confucianism and Women: A Philosophical Interpretation*, 15-7.

of *Women and Virtue in Early China*, Lisa Ann Raphals reminds us that concepts of gender are social constructions so it is necessary to reevaluate generalized essential concepts in ancient Chinese philosophies.⁴ Likewise in her book, *Confucianism and Women: A Philosophical Interpretation*, Li-Hsiang Lisa Rosenlee is cautious about oversimplifying or generalizing the complicated concepts of Confucianism:

Confucianism should not be reduced to a set of hierarchical kinship and rigid gender roles, since in this reductionism one overlooks the dynamic aspect of Confucianism, whose ethical theory of *ren* [Goodness: 仁:인:] as well as its emphasis on the lifelong project of self-cultivation and maintaining proper relations, at least at the theoretical level, are akin to the feminist ethic of care and its socially constructed self as a web of relations.⁵

It would indeed behoove us to follow Rosenlee's advice to "first of all have a genuine interest in understanding Confucianism as a system of ideas."⁶ As an example: N. grew up in a strict Confucian family and came to America intentionally to escape from these stringent Confucian family rules. Her story illustrates that knowing exactly what Confucianism is and being able to change her understanding of having been victimized by culturalized Confucianism became a turning point for her emotional and spiritual maturity:

N.: My father and my grandfather were Confucians. They taught me very strictly that women had to follow their husbands and had to act like a shadow of their husband. My mother was the wisest woman that I had ever seen. When we have family problems, my mother used to give my father great ideas or solutions. However, due to Confucian thinking, my father announced the idea as if it were his. My mother accepted this structure as her destiny. However, my father was the eldest son and had only four daughters. My father wished that I was born a boy. He said to me all the time, "I wish you had a penis [고추:go-chu]." Even though I was a kid, I wanted to say that I was better than those who had a penis. In my

⁴ Lisa Ann Raphals, *Sharing the Light: Representations of Women and Virtue in Early China* (Albany, N.Y.: State University of New York Press, 1998), 3.

⁵ Li-Hsiang Lisa Rosenlee, *Confucianism and Women: A Philosophical Interpretation*, 16.

⁶ *Ibid.*, 15.

elementary school, I was the best student. I was awarded many prizes at many competitions such as speech, drawing, writing etc. However, my father was very sad because I was not a boy. I did not understand why my father was not happy for my prizes. I realized that because I was not a boy I could not give him joy.

He gave me a male name. “Nam” in my name means “men [男: 남].” My father wanted me to wear male clothes and taught me Chinese characters. My mother was sad about that so she called me “Nami” like a female name.

My father is an oldest son who lived during the transitional moment between the Yi Dynasty and the period of Japan’s invasion to our country. At that time, my father was rich and invested money in the bank that Japan ran. However, when our country was freed from Japan, the value of Japanese money dropped so he lost a lot of money. He felt a lot of guilt because he could not keep the inheritance of his ancestors. So he got a hemorrhage in his brain. Our family moved to the countryside for my father’s recovery. Many people in the countryside were not enlightened so they believe that daughters should help with house chores while sons should study. Even though my parents had four sons after me and were not rich, my mother insisted that women also had to learn so she let me go to junior high school. My junior school was located in the countryside. I got the top score in the school when I graduated. However, the principal of the school resisted giving me the award because I was a female student and the student who got the second best score was the son of a chairman of the school. The school exchanged my award with his. I felt this was really unfair. I was very furious. I hated that I was a woman. From then on, I was very angry at male students. However, even though I was angry I could not express this anger. I knew that my mother had many talents. However, due to Confucianism, the society did not see her value and this made me more angry. I was angry for the sake of my mother. I cried out in front of my mother. My mother also cried, saying that she totally understood my sorrow and anger. From then on, I resisted Confucianism. I came to have antipathy to Korean society because it only respected men. I really wanted to escape from my country.

With this sorrow, N. came to America after she married an American soldier.

However, her sorrow continued unabated. When she reached the point of contemplating suicide, she had a miraculous religious experience. Furthermore, she met with her senior pastor and joined a spiritual direction group intent on “a spiritual journey of experiencing God.” Through the group, she found the inner strength to deeply understand women’s

han or deep sorrow caused by environmental prejudice or injustice. Using the inner resources gained from the previous experience, she comforted the *han* of a veteran of the Korean War and contributed to the building of MacArthur General Park as a memorial to American veterans of the war. At that time, she received funding of more than two million dollars from the Korean government.

N.: I could accomplish this after I removed the mindset of minority or victim by Confucianism. Specifically, I realized that I was strongly influenced by Confucianism. I thought that Confucian thinking was the truth that could not change. Confucian thinking strongly influenced me. It was like skin. This became an obstacle for me to do ministry. I could not be more active to find my own identity and voice even though I had great passion. Even my mother asked me not to study feminist theology. However, I found that just as frostbite is healed by ice, I had to study Confucianism to remove the bad influence inherited from Confucianism. When I studied the origin of Confucianism and removed the bad influence, I could be proud of myself and my country. I could have assertiveness.

As N. did, exploring the original philosophies of Confucianism and their adaptations influenced by the changes of cultural and political situations can give us insight into how these modified philosophies affected the formation of culturalized concepts of gender. Furthermore, by recognizing and resisting the cultural forces that constrain both genders into confined images and roles, we can have more opportunities to find our true identity.

Therefore, this chapter focuses on a cultural analysis of the dynamic between the original philosophies of Confucianism and the cultural and political situation of that time period. Specifically, I will examine two Confucian philosophies that have been used to support gender differentiation and inequality: *yin-yang*(陰陽: 음양)theory and *nei-wai*(內外: 내외)theory. I will attempt to show that in old China neither *yin-yang* theory nor *nei-wai* theory supported either gender inequality or excessive gender distinction. Second,

I will show that the formation of Neo-Confucianism that supported a hierarchical and dualistic interpretation was a political exploitation of two philosophies in the name of accomplishing a secure and harmonious society during the Han Dynasty. Third, turning to the Korean context, I will address the political and cultural situation in which the Yi Dynasty accepted Neo-Confucianism as the ruling principle to rid the country of the Koryo Dynasty's corruption and its influence on gender distinction and discrimination. Fourth, I will analyze how the hierarchical and dualistic thinking of Neo-Confucianism affected Korean protestant churches' patriarchal, hierarchical, and fragmented characteristics. Finally, I will identify how Korean pastoral theology and counseling can challenge the contemporary western model of pastoral theology and counseling as an indigenous pastoral theology and counseling with its cultural inheritance.

Yin-Yang Theory

A traditional Neo-Confucian interpretation of the *yin-yang* principle is that *yang* represents masculinity and heaven while *yin* represents femininity and earth. According to Neo-Confucianism, the natural order is that *yin* should respect and obey *yang*—and by extension women should respect and obey men.⁷ This interpretation became the foundation of *nam-jon-yo-bi* (男尊女卑: 남존여비) ideology: men should be elevated, and women should be debased. This patriarchal ideology led to a strict family rule known as *sam-jong-chi-dok* (三從之德: 삼종지덕) that determines women's conduct in the

⁷ Neo-Confucianism was primarily developed during the Song and Ming Dynasties. In the Qing Dynasty, the basic Neo-Confucian orthodoxy was formed, merging certain basic elements of Confucianism, Daoism, and Buddhism. The Neo-Confucian community has many variant views, but one of the most important exponents of Neo-Confucianism was Zhu Xi (1130–1200) who highlights social harmony and proper personal conduct. Chou Tun-yi also is a significant Song scholar who developed Confucian cosmology and metaphysics following Confucius' teaching. See William Theodore De Bary, Irene Bloom, and Joseph Adler. *Sources of Chinese Tradition*, vol.1 (New York: Columbia University Press, 1960), 456-57; see also Jung Young Lee, *The Trinity in Asian Perspective* (Nashville: Abingdon Press, 1996), 39.

family: 1) before she marries, a woman should obey her father; 2) after she marries, she should obey her husband; and 3) after her husband dies, she should obey her son.⁸

However, some Asian American scholars such as Jung Young Lee and Li-Hsian Lisa Rosenlee resist this understanding of *yin* being inferior and *yang* superior, and instead advocate that the relationship between *yin* and *yang* be mutual rather than antagonistic. Jung Young Lee, a systemic theologian, interprets and applies *yin-yang* principle to the Trinity in his book, *The Trinity in Asian Perspective*. From a relational perspective, he successfully proposes a dualistic as well as complementary or correlative relationship between *yin* and *yang*. He resists a hierarchical interpretation of *yin-yang* theory.⁹ Rather than examine when and why the concept that supported harmonious relations between *yin* and *yang* was dismissed in favor of the new interpretation that supported the hierarchical and patriarchal perspective, he focuses on the contribution of Neo-Confucian philosophy, even though the hierarchical and patriarchal interpretation of *yin-yang* theory in Neo-Confucian philosophy became a theoretical foundation of the dualism between men and women and the oppression of women:

Perhaps one of the most important contributions that [the] *yin-yang* principle has made in the refinement of East Asian thinking was in the development of Neo-Confucian philosophy. Neo-Confucianism gave new vitality, uniting cosmology and social order for men and women not only in China but also in Korea and Japan.¹⁰

If this is so, why does gender disparity, as experienced by the research participants, exist and why is Confucianism believed to support patriarchal ideology? Lee appears insensitive to how this misinterpreted *yin-yang* thinking justified women's oppression in

⁸ Ai Ra Kim, *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America*, 5-16.

⁹ Jung Young Lee, *The Trinity in Asian Perspective*, 35-39.

¹⁰ *Ibid.*, 39.

many areas such as career, education, leadership positions, etc., perhaps because he is not aware of the consequences of interpreting *yin-yang* theory in a social context from a hierarchical and patriarchal perspective.

Rosenlee overcomes Lee's limitations, reinterpreting *yin-yang* theory and *nei-wai* theory by researching classical Chinese texts before and after the late Qin and the early Han dynasties, the eras in which the concept of *yin-yang* came to determine systemic and hierarchical gender and social relations. Specifically, Rosenlee reports that in old Chinese literature and historical records, *yin* and *yang* represented a correlative cosmology, which means that the cosmos changes and transforms through the interaction of *yin* and *yang*. Until the late Qin and early Han Dynasties, *yin* and *yang* was not linked to gender, and their relationship did not represent any human relationship. Likewise, she resists a hierarchical interpretation of the *yin-yang* principle and turns the principle into a theoretical foundation that supports the two genders' parity and reciprocity. In doing so she attempts to reconcile Confucianism and women.¹¹ Based on her interpretation, I will look briefly at classical Chinese texts such as *Shijing*, *I Ching*, and *Zuozhan*, and demonstrate that before the Han Dynasty the terms *yin* and *yang* indicated two cyclic but complementary opposites which cause the movement of change and changelessness in nature.

Yin-Yang: Cyclic and Complementary Forces for Change in Nature

In ancient Chinese literature the terms *yin* and *yang* indicated the complementary dualities of light/shade or warmth/cold, and had nothing to do with gender. The cyclic and complementary aspects of *yin* and *yang* in nature are shown clearly in the *Shijing* (the

¹¹ Li-Hsian Lisa Rosenlee, *Confucianism and Women: A Philosophical Interpretation*, 45-94.

Book of Songs: 詩經: 시경), the earliest existing collection of Chinese poems and songs known as a “canon” during the Han Dynasty.¹² In *Shijing*, *yin* represents whatever is cloudy and *yang* whatever is shiny. Specifically, in chapter five of the poem, “*Gongliu*” that records the moment that Duke Liu settles in Pin for the first time and inspects the field, *yin* epitomizes darkness and *yang* brightness:

篤公劉、既溥既長、既景迺岡、相其陰陽、觀其流泉、其軍三單。
度其隰原、徹田為糧。
度其夕陽、邇居允荒。

Gong Liu: Kung Lëw
Of generous devotion to the people was duke Lëw,
[His territory] being now broad and long,
He determined the points of the heavens by means of the shadows; and then,
ascending the ridges,
He surveyed the light and the shade,
Viewing [also] the [course of the] streams and springs.
His armies were three troops;
He measured the marshes and plains;
He fixed the revenue on the system of common cultivation of the fields;
He measured also the fields west of the hills;
And the settlement of Pin became truly great.¹³

James Legge, a noted Scottish sinologist and the first professor of Chinese at Oxford University, here translates *yin* and *yang* as “the light and the shade” with reference to the hills, and suggests that Duke Liu’s inspection seems to determine the arrangement of this agricultural area with reference to “the light and the shade” of the hills.¹⁴ Poems 35 and 174 in the *Shijing* also portray *yin* as cloudiness and *yang* as the sun: “Gently blows the

¹² The Han Dynasty officially adopted Confucianism as the guiding principles of Chinese society around the first century AD and adopted *Shijing* as part of the *Five Classics*, the foundational texts of Confucianism. *Shijing* is translated variously as *The Classic of Poetry*, *The Book of Odes*, or *The Book of Songs*.

¹³ *Shijing*, poem 250; cf. James Legge, trans., *The She King or The Book of Poetry*, vol. IV of *The Chinese Classics*, 5 vols. (Hong Kong: Hong Kong University Press, 1960), 487-88.

¹⁴ James Legge, vol. IV, 488.

east wind, with cloudy [*yin*] skies and with rain [習習谷風、以陰以雨].”¹⁵; “Heavy lies the dew; nothing but the sun [*yang*] can dry it[湛湛露斯、匪陽不晞].”¹⁶

Besides Legge, other scholars such as Xu Fuguan, Vitaly A. Rubin, and A.C. Graham, also mention that *yin* and *yang* was understood linguistically as “the shady/shiny side of the mountain.”¹⁷ This complementary and cyclic relation between *yin* and *yang* Jung Young Lee also describes as follows:

When the sun goes down the moon comes up; when the moon goes down the sun comes up. The sun and moon give way to each other and their brightness is produced. When the cold goes the heat comes; when the heat goes the cold comes. The cold and heat give way to each other and the cycle of the year is completed. That which goes wanes, and that which comes waxes. The waning and waxing affect each other and benefits are produced.¹⁸

In this sense, there is no doubt that *yin* and *yang* represent shade/ light, and classical Chinese texts and the researches of many theorists such as Legge, Fuguan, Rubin, Graham, and Lee support this interpretation. The correlation between *yin* and *yang* was cyclic and complementary and represented the regular succession of warm and cold or the succession of light and shade in nature.

Shade vs. Light: A Complementary Relation

The binary meanings of *yin* and *yang* (light/shade or warmth/cold) are not contradictory to one another but correlative. The shade/coldness of *yin* is always intertwined with the light/warmth of *yang*, and vice versa. In the classical texts of the fifth and fourth century BCE, *yin* and *yang* were not allied to any certain gender. Rather,

¹⁵ *Shijing*, poem 35; cf. James Legge, vol. IV, 55.

¹⁶ *Shijing*, poem 174; cf. James Legge, vol. IV, 276.

¹⁷ Vitaly A. Rubin, “The Concepts of *Wu-hsing* and *Yin-yang*,” *Journal of Chinese Philosophy* 9, no. 2 (June 1, 1982): 140-41; A.C. Graham, *Yin-Yang and the Nature of Correlative Thinking* (Kent Ridge, Singapore: Institute of East Asian Philosophies, 1986), 70-1.

¹⁸ Jung Young Lee, *The Trinity in Asian Perspective*, 25.

yin and *yang* as two of the six natural *qi*, the fluid and vital breath that comprises the world. That is, the cosmos is formed by *qi*, and human life and death depend on the balance of *qi*.¹⁹ For instance, the balance of the six *qi* is related to bodily health, and *yin* and *yang* are not referred to as having any gender in *Zuozhuan* (Zuo Annals), which was traditionally attributed to the *Spring and Autumn Annals*, one of the *Five Classics* (五經:오경) used by Confucianism as the basis of studies.²⁰ Furthermore, in the story of the Marquis of Tsin's illness, *yang* was characterized as female, and his physician explains the reason of his illness as the excess of *yang*:

According to a physician, "There are six heavenly influences, which descend and produce the five tastes, go forth in the five colours, and are verified in the five notes; But when they are in excess, they produce the six diseases. Those six influences are denominated the *yin*, the *yang*, wind, rain, obscurity, and brightness... when any of them is in excess, there ensues calamity. An excess of the *yin* leads to diseases of cold; of the *yang*, to diseases of heat; of wind, to diseases of the extremities; of rain, to diseases of the belly; of obscurity, to diseases of delusion; of brightness, to diseases of the mind. [The desire of] woman is the *yang* and [she is used in the season] of obscurity. If this be done to excess, disease is produced of internal heat and utter delusion... Here is your ruler, who has brought disease on himself by his excesses, so that he will [soon] be unable to consult at all for [the good of] the altars."²¹

Even though James Legge defines *yang* as the desire of women, the Chinese text of *Zuozhuan* clearly says that "women is a thing of *yang* (女陽物) but shady in the season (而晦時)."²² So apparently women can be both *yang* and *yin*, and we can conclude that in early China *yin* and *yang* were not related to any specific gender, and that the balance between *yin* and *yang* was very important. Furthermore, the totality of the cosmos and the harmony of *yin* (shade) and *yang* (light) were significant.

¹⁹ Rosenlee, *Confucianism and Women*, 51.

²⁰ *Zuozhuan* is translated as *Zuo Annals*, *The Chronicle of Zuo* or *The Commentary of Zuo*.

²¹ *Zuozhuan*, Duke Zhao, "the first year"; cf. James Legge, trans., *The Chun Tsew with the Tso Chuen*, vol. V of *The Chinese Classics*, 5 vols., 580-81.

²² James Legge, trans., vol. V., 573-574; see Rosenlee, *Confucianism and Women*, 52.

The embrace of the totality of *yin* and *yang* continues around the third and second century BCE. Chapter 42 in *Dao De Jing* (道德經: 도덕경), a fundamental text of Taoism (道家: 도가) that strongly influenced other schools such as Legalism and Neo-Confucianism, explains that knowing the harmony of *yin* and *yang* is the key to harmonizing with the *qi* that forms the cosmos and to knowing the grand *Tao* (truth: 道: 도) of life:

道生一、一生二、二生三、三生萬物。萬物負陰而抱陽、沖氣以爲和。

The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.²³

Xunzi, a Chinese Confucian philosopher who lived during the Warring States period and contributed to one of the Hundred Schools of Thought, also emphasizes the harmony of three binaries—“heaven-earth, *yin-yang*, and natural propensity.”²⁴ He explains that the interaction of *yin* and *yang* results in all the changes and transformations of the heavens and the earth, and that this in turn produces ten thousands existants:

故曰：天地合而萬物生，陰陽接而變化起，性偽合而天下治

Therefore it is said, when heaven and earth come together, then the ten thousand existants are born; when the *yin* and the *yang* act upon one another,

²³ *Dao De Jing*, ch.42; see also Rosenlee’s translation: “Way-making gives rise to continuity, continuity gives rise to difference, difference gives rise to plurality, and plurality gives rise to the manifold of everything that is happening. Everything carries *yin* on its shoulders and *yang* in its arms, and blends these vital energies, *qi* together to make them harmonious.” Citing Roger T. Ames and David L. Hall’s translation, Rosenlee interprets 沖氣以爲和 as “blends these vital energies, *qi* together to make them harmonious.” See Roger T. Ames and David L. Hall, trans., *A Philosophical Translation of Dao De Jing: Making This Life Significant* (N.Y.: Ballantine Books, 2003), 142-143, cited by Rosenlee, *Confucianism and Women*, 54.

²⁴ Rosenlee, *Confucianism and Women*, 55.

then all changes and transformations are arisen; and when natural propensity and conscious effort join together, then the world at large is well ordered.²⁵

Female Yin and Male Yang: Systemization of Yin-Yang Theory

So at what point and in what way did *yin-yang* become related to gender?

According to Rosenlee, from the texts of the early Han Dynasty on, *yin-yang* began to be linked to gender, and the relation between them became hierarchical rather than complementary. For instance, in Han texts such as *I Ching (The Book of Changes)*, *Chunqui Fanlu (Luxuriant Dew of the Spring and Autumn)*, *Baihutong (White Tiger Hall)*, *yin-yang* was associated with *nan-nu* (men-women: 男女: 남녀), and *tian* (heaven: 天: 천), *yang* (light: 陽: 양), and *nan* (men: 男: 남) are superior to *di* (earth: 地: 지), *yin* (shade: 陰: 음), and *nu* (women: 女: 여). Specifically, *The Book of Changes* links *yin* and *yang* to genders in eight trigrams.²⁶ Each of them is formed by three lines made by a combination of uneven numbers of the *qian* and the *kun* which are symbolized with unbroken lines (—) and broken lines (— —). Through this process of combining undivided lines and divided lines, the eight basic trigrams are formed. By the various combinations of two of the eight basic trigrams, the sixty-four hexagrams are formed. In the discussion of the Trigrams, *Shuogua*, one of the *I Ching* commentaries, says that “[T]he *qian* is *tian* (heaven), therefore it is called the father. The *kun* is *di* (earth),

²⁵ *Xunzi*, ch.19; cf. Homer H. Dubs, trans., *The Works of Hsuntze* (Taipei: Ch’eng-wen, 1966), cited by Rosenlee, *Confucianism and Women*, 55.

²⁶ The undivided line produces the undivided and divided lines (☰). The divided line produces the divided and undivided lines (☷). With this interactive combination of the broken and unbroken lines, the eight trigrams are formed. The eight trigrams are as follows: 乾 Qián ☰ 兌 Duì /☱ 離 Lí /☲ 震 Zhèn /☳ 巽 Xùn /☴ 坎 Kǎn /☵ 艮 Gèn /☶ 坤 Kūn ☷. Eight trigram represents eight natures: Heaven天 Tiān /Sky Lake 澤(泽) Zé /Marsh Fire 火 Huǒ /Thunder 雷 Léi /Wind風 Fēng /Water水 Shuǐ /Mountain山 Shān/ Earth地 Dì. See Jung Young Lee, *The Trinity in Asian Perspective*, 26.

therefore it is called the mother.”²⁷ *Dazhuan* (*Great Commentary*), another commentary of the *I Ching*, says that “*Tian* is venerable, *di* is base, *qian* and *kun* are thereby established; when the base and high are laid out, the noble and the mean thereby take their (proper) place.”²⁸

However, Rosenlee reminds us of the differences between *Zhouyi*, the main text of *I Ching*, and the later commentaries of *I Ching*. In the *Zhouyi*, there is no correlation between *yin-yang* and *nan-nu* (남녀: 男女: Men-Women). Even the term *yin-yang* is absent. The major concept of the *Zhouyi* is *qian-kun*, not *yin-yang*. Furthermore, *qian* and *kun* are not used in a binary way, she reminds us, and the uneven combination of *qian* and *kun*—such as the combination of two *qian* and one *kun*, two *kun* and one *qian*, three *kun*, or three *qian*—defines the meaning of each trigram. Only in the commentaries later attached to the *I Ching* are *qian-kun* and *yin-yang* treated as the ultimate binary.²⁹ According to Rosenlee, these commentaries of the *I Ching* were compiled in the late Qin or the early Han Dynasty around the third century. Other scholars such as Edward L. Shaughnessy and A.C. Graham agree that Confucius did not produce the commentaries, and that they seem to have reached their present form in the mid third to the early second century BC (the early Han period).³⁰ Jung Young Lee also shows that the interpretation

²⁷ *I Ching*, “*Shougua*” commentary 3.10; cf. Richard Wilhelm and Cary F. Baynes, trans., *The I Ching, or, Book of Changes* (N.Y.: Pantheon Books, 1961), 294; cited by Rosenlee, *Confucianism and Women*, 56.

²⁸ *I Ching*, “*Dazhuan*” commentary IA, 1.1; cf. Wilhelm and Baynes, 301, cited by Rosenlee, *Confucianism and Women*, 63.

²⁹ Rosenlee, *Confucianism and Women*, 56-7.

³⁰ Edward L. Shaughnessy says that, “there can be no question that the commentaries were not produced by Confucius,” and, “in general it would seem that they attained their present form in the mid-third to the early second century BC, with the probable exception of the Hsu Kua which would seem to date from the Later Han period.” See Edward Shaughnessy, “*I Ching (Chou I)*” in *Early Chinese Texts: A Bibliographical Guide*, ed. Michael Loewe (Berkeley, CA: The Society for the Study of Early China and the Institute of East Asian Studies, University of California, Berkeley, 1993), 216-28. A.C. Graham also mentions that, “the Confucian appendices to the *Changes* come at latest from very early in the Han.” “Most or all of the appendices called the ‘Ten Wings’... later to be ascribed to Confucius himself, may be dated within a few decades on either side of 200 B.C.” See A.C. Graham, *Yin-yang and the Nature of Correlative Thinking*

of the *yin-yang* principle became systemized and reinterpreted by the *Yin-Yang* School that arose during the former Han Dynasty (206 B.C.—A.D. 24). In particular, *Tung Chung-shu*, a famous Confucian scholar, integrated the *yin-yang* principle.³¹ We can conclude that the relation of *yin-yang* was systemized during the third or second century BC. Specifically since the early *Han Dynasty*, the analogies of *yin-yang* and *tian-di* and the *yin-yang* and *nan-nu* became connected, and their relation became hierarchical and was associated with gender, connecting the roles of virtuous women such as daughter, wife, and mother. From that time on, the relationship between husband and wife became clearly and intentionally hierarchical.

Female *Yin* and Male *Yang*: A Complementary Hierarchical Relation

Using the example of *Dazhuan*, a commentary of *Yijing*, Rosenlee suggests that even though the relation between *yin* and *yang* became hierarchical and was connected to gender during the early Han period, this relation was still complementary with the example of *Dazhuan*.

Heaven is high, the earth is low; thus the Creative [*Yang*] and the Receptive [*Yin*] are determined. In correspondence with this difference between low and high, inferior and superior places are established... Things are distinguished from one another in definite classes. In this way good fortunes and misfortunes come about. In the heavens phenomena take form; on earth shapes take form. In this way change and transformation become manifest.

The way of the Creative brings about the male. The way of the Receptive brings about the female. The Creative knows the great beginnings. The Receptive completes the finished things. The Creative knows through the easy. The Receptive can do things through the simple.

(Kent Ridge, Singapore: Institute of East Asian Philosophies, 1986), 13. See also A. C. Graham, *Disputers of the Tao: Philosophical Argument in Ancient China* (La Salle, Ill: Open Court, 1989), 359; cited by Rosenlee, *Confucianism and Women*, 58.

³¹ Jung Young Lee, *The Trinity in Asian Perspective*, 35- 7.

By means of the easy and the simple we grasp the laws of the whole world.
When the laws of the whole world are grasped, therein lies perfection.³²

In *Dazhuan*, at the beginning *tian/qian/yang/nan* seems to be superior to the *di/kun/yin/nu*. But, such a hierarchical scheme fades away in the middle of the above excerpt and the relation becomes complementary and correlational. *Yin* and *yang* have different kinds of strength and values, and without knowing both, humans cannot have complete knowledge of the world. *Yang* stands for the values that a person should follow; meanwhile *yin* indicates the action by which a person accomplishes the values. When the values and the actions complete one another, humans can know the complete knowledge of the world. Likewise, the relation between *yang* and *yin* is not hierarchal or gender-based, but complementary.

Chapter 46 of *Chunqiu Fanlu* also accentuates that *yin* and *yang* each have their own divergent characteristics and significance, and the harmony of *yin* and *yang* brings about the completion of human values—love, dignity, prosperity, and pity:

而春夏之陽，秋冬之陰，不獨在天，亦在於人。人無春氣，何以博愛而容眾？人無秋氣，何以立嚴而成功？人無夏氣，何以盛養而樂生？人無冬氣，何以哀死而恤？天無喜氣，亦何以暖而春生育？天無怒氣，亦何以清而秋殺就？天無樂氣，亦何以疏陽而夏養長？天無哀氣，亦何以激陰而冬閉藏？

The *yang* of spring and summer and the *yin* of autumn and winter are not just found in *tian*, but also within people. If a person is without the *qi* of spring, how can he extend the love and be tolerant to the masses? If a person is without the *qi* of autumn, how can he establish his dignity and accomplish anything? If a person is without the *qi* of summer, how can he bring prosperity and happiness to life? If a person is without the *qi* of winter, how can he mourn the dead and pity those [that have] passed away?³³

³² *Yijing*, “*Dazhuan*” commentary, I A, 1.1; cf. Rosenlee, *Confucianism and Women*, 63-4.

³³ Chun Qiu Fan Lu, ch.46, cited by Rosenlee, *Confucianism and Women*, 64-5.

Chou Tun-yi, the Song scholar that redefined cosmology and metaphysics from the teaching of Confucius, explains through his concept of the Ultimate that the union between *yin* and *yang* creates the five agents and the five moral principles:

The Great Ultimate through movement generates the *yang*. When its activity reaches its limit, it becomes tranquil. Through tranquility the Great Ultimate generates the *yin*. When tranquility reaches its limit, activity begins again. Thus movement and tranquility alternate and become the root of each other, giving rise to the distinction of *yin* and *yang*.... By the transformation of *yang* and its union with *yin*, the five agents of water, fire, wood, metal, and earth arise. When these five material-forces (*ch'i*) are distributed in harmonious order, the four seasons run their course. The five agents constitute one system of *yin* and *yang*, and *yin* and *yang* constitute one Great Ultimate. The Great Ultimate is fundamentally the Non-Ultimate. The five agents arise, each with its specific nature.³⁴

Likewise, many Han texts such as *I Ching* and *Chunqiu Fanlu* prove that even though the relation between *yin* and *yang* became hierarchical and gender-differentiated during the early Han period, their relation is intrinsically correlational and complementary.

Furthermore, this hierarchical relation of *yin* and *yang* is applied not only to gender but also to all hierarchical social relations. In hierarchical social relations, persons who are *yin* can also at times become *yang*: “The ruler is *yang* and the minister is *yin*; the father is *yang* and the son is *yin*; the husband is *yang* and the wife is *yin*.”³⁵ Depending on one’s social roles and places, men and women can be either *yang* or *yin* in their relations with others. The father is *yang* in his relation to the son; meanwhile the father becomes *yin* in his relation to the ruler. The son is *yin* in the father-son relation while the son becomes *yang* in the husband-wife relation. The wife is *yin* in the relation to the husband-wife relation, but the wife becomes *yang* in the mother-son relation. In this

³⁴ *T'ai-chi-t'u Shuo* in *Chou Lien-ch'i chi*, 1:2a; cf. William Theodore De Bary, Irene Bloom, and Joseph Adler, *Sources of Chinese Tradition*, v. 1, 458; cf. Jung Young Lee, *The Trinity in Asian Perspective*, 39.

³⁵ *Chunqiu Fanlu*, ch. 46, cited by Rosenlee, *Confucianism and Women*, 65.

sense, the hierarchical relation between *yin* and *yang* is changeable rather than determined.

In conclusion, early Chinese literature compiled before the fourth century identified *yin-yang* as two of the six *qi* that form the cosmos and complete the regular progression of the four seasons. In this sense, the correlation of *yin* and *yang* was cyclical, not hierarchal and gender-differentiated. Even after the Han Dynasty systemized the *yin-yang* principle, the relation between *yin* and *yang* was explicitly hierarchical as well as complementary. And yet this hierarchical relation between *yin* and *yang* was not gender-based. Rather the focus was on the harmony of *yin* and *yang*, and that *yang* cannot function without *yin*, and vice versa.

Yin-Yang Theory and Civilization

Why then did Han need to systematize the *yin-yang* principle and put the two elements into a hierarchical order? In order to answer this question, it is important to examine the cultural situation of the Han Dynasty. According to Roselee, this hierarchical ordering was the Han's political strategy to make society harmonious in all hierarchical social relations including gender. This is quite different from the polarity underlying Western philosophy that divides gender as "feminine" and "masculine" and that characterizes men as "culture, straight, reason, public, humanity, production, subject, self, odd, universal, mind, civilized, good, master" and women as "nature, curved, intuition, private, nature-animality, reproduction, object, other, even, particular, body, primitive, bad, slave."³⁶ When *yin-yang* theory is applied to gender, it suggests an elastic view of

³⁶ Graham explains gender dualism in Western philosophy by quoting P. Allen's lists: male/female, culture/nature, straight/curved, reason/intuition, public/private, humanity/nature-animality, production/reproduction, subject/object, self/other, odd/even, universal/particular, mind/body,

gender roles, not a strict and determinative view. Charlotte Furth explains that the Chinese cosmological view had a flexible and mutable concept of gender boundaries based on *yin-yang* cosmological views:

[I]n Chinese biological thinking, based as it was on *yin-yang* cosmological views, there was nothing fixed and immutable about male and female as aspects of *yin* and *yang*. These two aspects of primary ch'i are complementary and interacting... this natural philosophy would seem to lend itself to a broad and tolerant view of variation in sexual behavior and gender roles.³⁷

In conclusion, it is very clear that *yin-yang* has a complementary and correlative relationship. Unlike the dualistic gender paradigm of a Western philosophy, the relationship between *yin* and *yang* cannot be limited to the dualistic relations of two genders. So gender cannot be divided into the innate differences of sexed bodies in terms of inferior feminine *yin* and superior masculine *yang*. I resist the interpretation that advocates the natural inferiority of women based on the connection between the inferiority of *yin*. Relating the *yin-yang* theory to gender was a cultural product of the Han Dynasty. Later in this chapter, I will explain from a historical and cultural perspective why Confucianism created strict hierarchical kinship roles.

Nei-Wai Theory

Just as *yin* and *yang* were misinterpreted as dichotomized metaphors that represent the inferiority of women and the superiority of men, *nei-wai* theory has been regarded as a spatial boundary that confines women and men to predetermined and separate areas. That is, women should only stay in *nei* (内: 内: In), which represents the

civilized/primitive, good/bad, master/slave. See Elaine Graham, *Making The Difference: Gender, Personhood, and Theology* (Minneapolis: Fortress Press, 1996), 12-3.

³⁷ Charlotte Furth, "Androgynous Males and Deficient Females: Biology and Gender Boundaries in Sixteenth- and Seventeenth-Century China" in *Late Imperial China* 9, no. 2 (1998): 3.

domestic area; they cannot invade *wai* (외: 外: Out), the public or political area, the men's sphere. This distinction is clearly shown in the cases of certain research participants. N., who was an organist at a megachurch in Korea, had to give up using her musical talents after she married because she was forced by her parents-in-law to stay at home and take care of her husband and later also of their children. L. and G. had to struggle to get ordained. Now, though ordained, G. takes sole care of the children because of her denomination's belief that ministry is the sphere of men and women should therefore be excluded from ministering.

This distinction of roles and spheres is not limited to boundaries in family life. The ideology of *nan-yo-yu-byeol*—that men and women should be distinguished—dictates many areas of life, such as education, career, and leadership positions, always with the result that women's opportunities and freedom have been limited.³⁸ Therefore, it is important to examine the original meaning of *nei-wai* theory and the context in which the boundary between *nei* and *wai* was strictly imposed.

Some scholars such as Rosenlee and Raphael who have researched the original meaning of *nei-wai* theory and its cultural context suggest that the margin between *nei* and *wai* might be negotiable rather than static in the original philosophy of Confucianism.³⁹ If the boundaries delineated by *nei* and *wai* were not originally absolute, that would mean that

³⁸ Ai Ra Kim, *Women Struggling For a New Life*, 5-16.

³⁹ Many scholars have discussed the shifting nature of the nei-wei boundary; cf. Roger T. Ames, "The Focus-Field Self in Classical Confucianism," in *Self as Person in Asian Theory and Practice*, ed. Roger T. Ames, Wimal Disanayake, and Thomas P. Kasulis (Albany: State University of New York Press), 204-205; Dorothy Ko, *Teachers of the Inner Chambers: Women and Culture in Seventeenth-Century China* (Stanford: Stanford University Press, 1994), 12-14 and 143-47; Susan Mann, *Precious Records: Women in China's Long Eighteenth Century* (Stanford, Calif.: Stanford University Press, 1997), 15, 223-24; Patricia Buckley Ebrey, *The Inner Quarters Marriage and the Lives of Chinese Women in the Sung Period* (Berkeley: University of California Press, 1993), 23-7; Ying Hu, "Re-configuring Nei/wai: Writing the Woman Traveler in the Late Qing," in *Late Imperial China* 19, no.1 (June 1997): 72-99; Lisa Raphael, *Sharing the Light: Representations of Women and Virtue in Early China*, chapters 8 and 9.

women were not and should not be restricted to the domestic arena and men to the public or political arena. Raphals suggests instead that *nei-wai* should be understood as “functional distinctions between men and women rather than [as] a strict and inflexible physical, social, and intellectual separation”⁴⁰ According to her, the term *nei-wai* originally was neither related to spatial boundaries nor gender in the *Five Classics* (五經: 오경) used by Confucianism as the basis of studies, *Four Books*(四書: 사서), introductory books of Confucianism, pre-Han texts such as the *Guanzi*, *Mozi*, and *Xunzi*, and Han texts such as *Yantie Lun* (*Discourse on Salt and Iron*), *Huainanzi* (“*The Great Brilliance of Huainan*”), and *Hanshu* (*Book of Han*),⁴¹ For instance, in *Shijing* (*Book of Songs*), the *Chunqiu* (*Spring and Autumn Annals*), and *Four Books*, *nei-wai* was associated with virtue and wealth. *Daxue* (*Great Learning*) also explains that the *junzi* (Great men or Ideal human: 君子: 군자) should focus on cultivating their virtue first, since “virtue is the root and the wealth is the end result; if *junzi* make[s] the *wai* the root and the *nei* the end result, then they will only be in discord with the masses and teach them robbery.”⁴² In this phrase, *nei* represents virtues that humans should cultivate lifelong, and *wai* indicates material wealth. *Zhongyong* also emphasizes that the integration of *nei* and *wai* brings about the excellence of one’s natural tendencies:⁴³

Creativity (*cheng*: 誠)[정성] is not simply the self-consummation of one’s own person; it is what consummates events (*wu*: 物) [사물].

⁴⁰ Lisa Raphal, *Sharing the Light: Representations of Women and Virtue in Early China* (Albany: State University of New York Press, 1998), 213, cited by Rosenlee, *Confucianism and Women*, 70.

⁴¹ The *Five Classics* are as follows: *Classic of Poetry*, *Classic of History*, *Classic of Rites*, *Classic of Changes*, and *Spring and Autumn Annals*. The *Four Books* are as follows: *Great Learning*, *Doctrine of the Mean*, *Analects of Confucius*, and *Mencius*.

⁴² *Daxue*, ch. 10; cf. Legge, trans., *Confucian Analects, The Great Learning, The Doctrine of the Mean*, vol. I, in *The Chinese Classics, 5 vols.*, 375-76, cited by Rosenlee, *Confucianism and Women*, 71-2.

⁴³ *Zhongyong*, ch.25; cf. Rogers T. Ames and David L. Hall’s, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong* (Honolulu: University of Hawaii Press, 2001), 106 ; cf. Legge, vol. I, 418-19; cited by Rosenlee, *Confucianism and Women*, 71.

Consummating oneself is *ren* (仁) [Goodness: 어질인]; consummating events is *zhi* (智) [wisdom: 지혜]. This is the excellence (*de*: 德) [덕] of one's natural tendencies and is the way of integrating the *wai* and the *nei*. Hence, whenever one applies this excellence, it is proper.

However, due to the Han Dynasty's project of distinguishing between Han people and the barbarians, the distinction between *nei* and *wai* became noteworthy rather than the integration between them. According to Rosenlee, historically the Han Dynasty struggled against barbarian invasions from the Spring and Autumn periods to the early Han period. Therefore, it was necessary that the Han Dynasty distinguish Han people from barbarians physically and culturally. This they did by characterizing barbarians as making no distinctions between men and woman. For example, the *Yantielun* (*Discourse on Salt and Iron*), a debate on state policy during the Han Dynasty, describes the strongest barbaric tribe in the northwest as follows: “[Xiongnu] live in the desert and grow in the land which produces no food. They are the people who are abandoned by *tian* for being good-for-nothing. They have no houses to shelter themselves, and make no distinctions between man and woman.”⁴⁴ The *Hou Hanshu* (the *Dynastic History of the Latter Han*), one of the official Chinese historical works which was compiled by Fan Ye in the fifth century, characterized the southern barbarians, Nanman, in the same way: “they were said to have both ma[e]n and woma[e]n bathed[bathe] in the same river and are like birds and beasts (*qinshou*: 禽獸 :금수) making no distinctions between old and young.”⁴⁵ *Xunzi*, whose doctrines were influential in forming the official state doctrine of the Han Dynasty and one of the Hundred Schools of Thought, also explains the

⁴⁴ Ying-shi Yu, *Trade and Expansion in Han China: A Study in the Structure of Sino Barbarian Economic Relations* (Berkeley: University of California Press, 1967), 40, cited by Rosenlee, *Confucianism and Women*, 73.

⁴⁵ *Hou Hanshu*, 116 *chuan*, cited by Resenlee, *Confucianism and Women*, 73.

importance of making distinctions between genders to distinguish themselves from barbarians:

The reason why humans are human is ... because they have the ability to make distinctions. Whereas beasts have father and son, they don't have the affection between father and son; and whereas beasts have male and female (*pin-mu* : 牝牡) [빈모], they don't have the differentiation between man and woman (*nannuzhibie*: 男女之別) [남녀지별]. Hence the way of humanity cannot be without distinctions.⁴⁶

Through these historical records, we can conclude that during this political situation, the Han Dynasty needed political and physical boundaries against barbarians as well as a symbolic boundary that allowed them culturally to differentiate themselves from these outsiders. As a result, the Han Dynasty began to make distinctions by drawing ritual boundaries as regards what roles are proper for each gender.

However, the purpose of this distinction was to establish order and justice and to construct a good and wealthy country. According to Rosenlee, for example, the chapters of *Xunzi* explain that the original meaning of differentiation is *li* [propriety:禮:예의], and the distinction is the sign of a civilization that has a strong and well-organized foundation:

人生而有欲，欲而不得，則不能無求。求而無度量分界，則不能不爭；爭則亂，亂則窮。先王惡其亂也，故制禮義以分之，以養人之欲，給人之求。使欲必不窮於物，物必不屈於欲。兩者相持而長，是禮之所起也

Humans by birth have desires; when desires are not satisfied, they then cannot be without a seeking for satisfaction. When this seeking for satisfaction is without limits, they then cannot be without contention. When there is contention, there will be disorder, and when there is disorder, there will be poverty. The former kings detested disorder, hence they established *li* (禮) [prosperity] and *yi* (義)[Justice] in order to make proper social divisions, to provide for human desires and to give them a chance to seek satisfactions, so that desire must not be extinguished by

⁴⁶*Xunzi*, ch.5; cf. Homer H. Dubs, trans., *The Work of Hsuntze* (Taipei: Ch'eng wen, 1966), 72, cited by Rosenlee, *Confucianism and Women*, 75.

material things, nor should material things be exhausted by desire. These two should support each other and continue to grow. This is the origin of *li*.⁴⁷

Besides *Xunzi*, an encyclopedic compilation of Chinese philosophical materials called *Guanzi* points out the importance of making distinctions and promoting policies to make people follow moral ways:

古者未有君臣上下之別，未有夫婦妃匹之合，獸處群居，以力相征，於是智者軸愚，彊者凌弱，老幼孤獨，不得其所。故智者假眾力以禁強虐，而暴人止。為民興利除害，正民之德。而民師之。是故道術德行，出於賢人。其從義理，兆形於民心，則民反道矣。

[I]n ancient times there were no distinctions between ruler and minister or superior and inferior, nor did there exist the union of husband and wife or man and his mate. People lived like beasts and dwelt together in herds, using their strength to attack one another. Consequently, the clever cheated the stupid, and the strong maltreated the weak.... On behalf of the people, the wise promoted policies that were beneficial and eliminated those that were harmful. They rectified standards of virtue for the people so the people took them as their teachers. It was because of this that methods of the *dao* [道: truth or way: 진리] and virtuous conduct emanated from worthies, and as adherence to appropriateness (*yi*:義) [의로움] and reasonableness (*Li*:理) [이치] took shape in the minds of the people, they turned to the moral way.⁴⁸

Even though the Han Dynasty made clear distinctions between *nei* and *wai* and applied those to human social relations including gender differentiation, the distinctions are dynamic not static. For example, the Han Dynasty used the term *nei-wai* to distinguish the Han Dynasty from non-Han countries. The Han Dynasty was described as *nei*, and non-Han countries as *wai*. Furthermore, the Han Dynasty called interior provinces *nei-jun* and the exterior provinces *wai-jun*. Even in the relations between the Han Dynasty and barbarians, tribute-paying barbarians under the rule of the Han Dynasty

⁴⁷ Rosenlee, *Confucianism and Women*, 75; see *Xunzi*, ch.19.

⁴⁸ *Guanzi*, Book XI, ch 31, “The Prince and His Ministers II”; cf. Allyn W. Rickett, trans., *Guanzi: Political, Economic, Philosophical Essays from Early China*, vol. I (Princeton, N.J: Princeton University Press, 1985), 412-13; cited by Rosenlee, *Confucianism and Women*, 77.

were referred to as *neiyi*, and barbarians at odds with the dynasty not paying regular tribute were referred to as *waiyi*.⁴⁹

The classical texts also show that even though women are located in the domestic realm of *nei*, *nei* is connected to the male sphere of *wai*, and *nei* has particular standing for being “the locus of public virtue.” For example, *Mencius* explains the connection between the world, the state, and the family: “People have this common saying—‘The world, the state and the family.’ The root of the world is in the state. The root of the state is in the family. The root of the family is in one’s own person.”⁵⁰ *Xunzi* also says that the relation between husband and wife becomes the foundation of all human relations.⁵¹ Thus *Zhungyong* connects the way of becoming *Junzi* (Great men or Ideal men: 君子: 군자) with the husband-wife relationship: “the way of the *junzi* in its simplest element is found in the husband-wife relation.”⁵² *Mencius* also demonstrates a close relation between *nei* and *wai* by reminding us that the wise criticism of wives changed the custom of the state: “the wives of *Hua Zhou* and *Ge Liang* bewailed their husbands so skillfully that they changed the custom of the state. What is in the *nei* will manifest itself in the *wai*.”⁵³

⁴⁹ Rosenlee, *Confucianism and Women*, 78-9; see also Ying-Shih Yu, “Han Foreign Relations,” in *The Cambridge History of China, Vol. 1: The Ch’in and Han Empires, 221 BC-AD 220*, eds. Denis Twitchett and Michael Loewe (Cambridge, Mass.: Cambridge University Press, 1986), 66-7 & 379-82.

⁵⁰ *Mencius* 4A /5; cf. Legge, *The Works of Mencius*, vol. II, 295, cited by Rosenlee, *Confucianism and Women*, 85.

⁵¹ *Xunzi* says that “the way of husband and wife cannot but be proper; it is the root of the way of ruler and minister and father and son”; cf. *Xunzi*, ch. 27, ‘Dalue’; cf. Eric L. Hutton, trans., *Xunzi: In Images of Women in Chinese Thought and Culture*, Robin R. Wang, ed. (Indianapolis: Hackett, 2003), 117, cited by Rosenlee, *Confucianism and Women*, 86.

⁵² *Zhungyong*, ch. 12; cf. Legge, vol. I, 393, cited by Rosenlee, *Confucianism and Women*, 86.

⁵³ *Mencius* 6B/6; cf. Legge, vol. II, 434, cited by Rosenlee, *Confucianism and Women*, 86.

Furthermore, even though there was a severe dichotomy between *nei* and *wai*, gender parity existed in one sense. For example, *Liji* clearly says that husband and wife have the same position in public: “Husband and wife eat together of the same sacrificial item and thereby they are equally noble and base [i.e., same rank]. Therefore, while the wife has no rank, she follows the rank of her husband and takes her seat according to the position of her husband.”⁵⁴

In sum, by considering cultural, historical, literal sources, we can conclude that the relationship between *nei* and *wai* was at one time quite flexible. However, in the process of applying it to the kinship system, *nei* and *wai* became stringently distinguished and gender-differentiated in the name of civilizing and giving people virtue to accomplish a well-ordered, harmonious, secure society. But originally it referred to a correlative relationship and did not mean that one gender was superior to the other. The family, social milieu, and political order were intertwined with one another, and the distinction between men and women is a functional and ritual distinction that clarifies “the propriety of two gender spheres and the normative division of labor.”⁵⁵ Therefore, using *nei-wai* theory as a theoretical support of physical, spatial, and functional boundaries between genders was the Han’s culturalized interpretation of the original philosophy as well as a political exploitation of the philosophy in order to emancipate women only in the sphere of *nei* and men in the sphere of *wai* in the name of creating a stable and wealthy world.

⁵⁴ *Liji*, “Jiaotesheng”; cf. Legge, trans, *Li Chi: Book of Rites*, vol. I (New York: University Books, 1967), 441, cited by Rosenlee, *Confucianism and Women*, 93.

⁵⁵ Rosenlee, *Confucianism and Women*, 93.

Korea and Neo-Confucianism

To this point, we have explored how and why the Han Dynasty used the two theories of *yin-yang* and *nei-wai* politically. Our next major task is to understand how the Han's culturalized interpretation of these two theories affected Korea and the Korean church. The dichotomous interpretation of two principles of Neo-Confucianism has influenced hierarchical and patriarchal relations in Korean family and gender systems since the Yi Dynasty.⁵⁶ There is much evidence that before the Yi Dynasty Korean women had more freedom and rights than they do today. For example, during the Unified Silla period, women could achieve economic autonomy as the matriarchal family leaders. Women could be rulers or regents for their underage sons who were officially kings. Furthermore, during the Ko-ryo period, women had a range of rights: "equal inheritance, remarriage, freedom of association with men, and even uxori-local marriage" which means that a husband resided in his wife's house.⁵⁷

The reason that the Yi Dynasty accepted this philosophy was to suppress the corruption of Buddhism, which was the national religion in the Ko-ryo Dynasty, and to consolidate the new state. A hierarchical order based on age, sex, and social status was regarded as "a compelling and well-reasoned system of thought that could be used as an ideological basis for reshaping Korean Society."⁵⁸ The hierarchical order between the

⁵⁶ Kelly Chung, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea* (Cambridge, Mass.: the Harvard University Asia Center, 2008), 58-62; cf. Yung Chung Kim, *Women of Korean: A History from Ancient Times to 1945* (Seoul, Korea: Ewha Woman's University Press, 1982), 24-59; cf. Martina Deuchler, "The Tradition: Women During the Yi Dynasty," in *Virtues in Conflict: Tradition and the Korean Women Today*, Sandra Mattielli (Seoul: Royal Asiatic Society, Korean Branch, 1977), 8; cf. Eui-Young Yu, "Women in Tradition and Modern Korea" in *Korean Women In Transition: At Home and Abroad*, ed. Eui Young Yu and Earl H. Phillips (Los Angeles, CA: Center for Korean-American and Korean Studies, California State University, Los Angeles, 1987), 15.

⁵⁷ Chung, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*, 59.

⁵⁸ *Ibid.*, 58; cf. Deuchler, "The Tradition: Women During the Yi Dynasty," 2.

elder and the younger and the division between male and female were regarded as the only means of maintaining harmony in society. Weon Yeol Chu also illustrates that the political goal of the Neo-Confucian philosophers was not to bring down the existing social order but to maintain the social order “within the safe boundaries of orthodoxy of Confucianism.”⁵⁹

However, the conformist or harmonizing tendency was diluted in its political ideology by exploiting human conditions such as order, age, and gender and by establishing power hierarchies:

[T]he three principles (hierarchy, age, and gender) inherent in the “bond” are fully recognized by the Confucians as [a] constitutive part of the human condition...Confucians accept the concrete living human being differentiated by hierarchy, age, and gender as an irreducible reality. This insistence that the person embedded in a given set of human relationships is to be taken as the point of departure in any ethical reflection makes the Confucians sensitive, susceptible, and vulnerable to the status quo.⁶⁰

Specifically, the relationship between men and women was governed by two principles: *nam-jon-yeo-bi* (the superiority of men and inferiority of women), which is parallel to the Han Dynasty’s hierarchical systemization of the *yin-yang* principle; and *nan-yo-yu-byeol* (difference between the sexes) which is parallel to the Han Dynasty’s severe gender distinction based on *nei-wai* theory.⁶¹ The Yi Dynasty, a Neo-Confucian society, could enact harsh actions against women through family systems and discriminatory legal and social means. One such system, *sam-jong-ji-duk* defines the three right ways women

⁵⁹ Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in the Korean Presbyterian Church* (Lewiston, N.Y.: Edwin Mellen Press, 2006), 75.

⁶⁰ Wei-ming Tu, “Confucianism,” in *Our Religions: The Seven World Religions Introduced by Preeminent Scholars from Each Tradition*, ed. Arvind Sharma (New York: HarperCollins Publishers, 1993), 209, cited by Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in the Korean Presbyterian Church*, 76.

⁶¹ Cf. Kelly Chung, *Deliverance and Submission*, 59 ; Ai Ra Kim, *Women Struggling for a New Life*, 5-24.

should conduct themselves.⁶² Another, *chil-ko-ji-ak*, states the seven right reasons for banishing women from the household.⁶³

This exploitation of Neo-Confucian values continues to the present day, and South Korea still has a patriarchal and male-centered culture. Kyong-sup Chang points out that the Neo-Confucian heritage of family-centered life extends to various areas such as public education and political discourse:

When Korean society entered the modern industrial era after successive colonial encroachments, indigenous elites made no serious attempt to eradicate the Neo-Confucian tradition of family-centered life. In fact, Neo-Confucian values and attitudes were incorporated into public education and political discourse as a legitimate cultural heritage. In Korean society today, people are under strong moral and, sometimes, political pressure to sacrifice their individual interests for unconditional family unity, to confine familial problems within the family, and to abstain from resorting to social or governmental measures in solving familial needs.⁶⁴

The Korean Immigrant Church and Neo-Confucianism

Neither is the church free from the influence of the Neo-Confucian traditional heritage. Some Korean American scholars such as Soyong Park, Pyong Gap Min, Inn Sook Lee, Shin Kim, Matthew Kim, Kwang Chung Kim, Jung Ha Kim, Ai Ra Kim, and Kelly Chong examine the functions and the influence of the church on Korean American women from sociological, socio historical, socio-psychological, biblical perspectives. These Korean American scholars agree that the Korean immigrant church is male-

⁶² Three right conducts are as follows; 1) obedience to her father when young; 2) obedience to her husband when married; and 3) obedience to her son when old; cf. Kelly Chung, *Deliverance and Submission*, 59-61; Ai Ra Kim, *Women Struggling for a New Life*, 7.

⁶³ The seven reasons are as follows: disobedience toward parents-in-law, failure to produce a son, adultery, theft, undue jealousy, grave illness, and extreme talkativeness. Cf. Deuchler, "The Tradition: Women During the Yi Dynasty," 35; Ai Ra Kim, *Women Struggling for a New Life*, 7; Kelly Chung, *Deliverance and Submission*, 59-61.

⁶⁴ Kyong-sup Chang, "The Neo-Confucian Right and Family Politics in South Korea: the Nuclear Family as an Ideological Construct," *Economic and Society* 26, no. 1: 24-25, cited by Kelly Chung, *Deliverance and Submission : Evangelical Women and the Negotiation of Patriarchy in South Korea*, 67.

centered. In the book, *Religions in Asian America: Building Faith Communities*, Pyong Gap Min, a sociologist, points out the elements of patriarchal ideology and structure in the church:

Through teachings of the Bible and the organizational structure of the church, Christian religions have largely fostered the patriarchal ideology and gender hierarchy, although recently they have also been used as liberating forces for gender equality. Although women are more religious and more active in participation in churches in the United States, they play a subordinate role in performing rituals and holding leadership positions, including the clergy, in churches.⁶⁵

Jung Ha Kim, professor of sociology at Georgia State University, explores how Korean Americans have formed and experienced their own faith community from a socio-historical perspective. According to Kim, “the feminization of church attendance” from 1968 to 1992 is an important trend to factor in when seeking to understand Korean American faith communities. Korean women in both Korea and in the U.S.A participate in the church more actively than Korean men. Yet regardless of their prominent participation as Sunday school teachers, hostesses of church meals, choir members, and organizers of garage sales to raise mission funds, most key leadership positions continue to be held by men.⁶⁶

In the book, *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America*, Ai Ra Kim researches the status and the role of *ilse* Korean women “who grew up in the collective Confucian culture, [and] today live in

⁶⁵ Pyong Gap Min, “A Literature Review with a Focus on Major Theme,” in *Religion in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim (Walnut Creek, CA; Lanham, MD: AltaMira Press, 2002), 25.

⁶⁶ Jung Ha Kim, “Cartography of Korean American Protestant Faith Communities in the United States” in *Religion in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim, 185-213. See also Jung Ha Kim, *Bridge-Makers and Cross-Bearers: Korean-American women and the church* (Atlanta, GA: Scholars Press, 1997); See A. R. Kim, *Women Struggling for a New Life*.

individualistic American society” in the immigrant churches.⁶⁷ Through interviewing twenty-four Korean *ilse* women, she found that Korean *ilse* women’s image of God was one of sexist-anthropomorphism.⁶⁸ Furthermore, they regard Jesus in his role as a selfless savior as their primary role model. Kim also found that the Church focuses on women as a collective entity and disregards the fact that each woman has her own personal self and needs.

Kwang Chung Kim and Shin Kim, two sociologists, also explain distinctive characteristics of Korean immigrant churches and the consequences of Korean immigrants’ intensive church involvement in their article, “Ethnic Roles of Korean Immigrant Churches.”⁶⁹ In order to define the characteristics of Korean immigrant churches, they utilize the data the Presbyterian Panel study collected in 1996 as well as the data collected by the Racial Ethnic Presbyterian Panel (REPP) study the same year that included non-Caucasians such as African Americans, Hispanics who were born outside of Puerto Rico, and Koreans.⁷⁰ Kwang Chung Kim and Shin Kim analyze this data from four aspects: stability of membership, in-group and out-group distinction, gender and age composition of elders, and theological orientation and personal belief. One of the six distinctive characteristics of Korean immigrant churches that they found is that the male-dominated eldership discriminates against females and the young.

⁶⁷ Ai Ra Kim, *Women Struggling for a New Life*, 2.

⁶⁸ Inn Sook Lee, *Passage to the Real Self: The Development of Self Integration for Asian American Women*, 71-142.

⁶⁹ Kwang Chung Kim and Shin Kim, “Ethnic Roles of Korean immigrant churches,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, Pa.: Pennsylvania State University Press, 2001), 71-94.

⁷⁰ Kwang Chung Kim and Shin Kim generalize the Presbyterian studies and explain the reason. According to them, more than half of the Korean church affiliates in the US are members of Presbyterian churches. So, the data can be generalized in Korean immigrants’ case. See Kwang Chung Kim and Shin Kim, “Ethnic Roles of Korean immigrant churches,” 79.

Furthermore, they point out the extremely conservative theological orientation and beliefs of Korean immigrant churches.⁷¹ One of the major Korean Presbyterian denominations does not approve female ordination. Even though Korean PCUSA churches have been under consistent pressure from the denomination to ordain female elders for years, the preponderance of male elders persists in the church. In sum, most Korean Immigrant churches are male-centered and have a hierarchal power structure. The immigrant church focuses on meeting the needs of men, but it is a source of both support and frustration for women.

This patriarchal system has been passed down to the next generation. Soyoung Park shows that even though second generation congregations are less patriarchal than first generation congregations, the issue of gender equality still emerges as a sensitive issue because the Confucian principles of seniority and strict division between the sexes at the root of Korean culture continues to foster inequality.

While women were aware of the seniority principle's possible abuse and expressed their concern, their male counterparts took it for granted and adopted it to bond with younger members. This reflects the observation that Korean and Korean American men tend to be more traditional than Korean or Korean American women or than many American-born white men.⁷²

There is no doubt that Christianity has patriarchal elements, and it influences patriarchal customs practiced in Korean immigrant churches. Even second-generation Korean women are struggling as a result of gender discrimination.

There are various opinions on why Korean churches inherited patriarchal traditions. Some scholars remind us that Neo-Confucianism is not the only influence that

⁷¹ Kwang Chung Kim and Shin Kim, "Ethnic Roles of Korean immigrant churches," 81-93.

⁷² Soyoung Park, "The Intersection of Religion, Race, Ethnicity, and Gender in the Identity Formation of Korean American Evangelical Women," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, Pa.: Pennsylvania State University Press, 2001), 204.

causes churches to enact patriarchy. Kelly Chung gives us two other reasons: the influence of the orthodoxy of early missionaries and the Korean church's stagnation during its formative years as opposed to the progression of Western theologies.⁷³ Weon Yeol Chu also explains that Korean Neo-Confucian fundamentalism became "cultural soil for the conservative, fundamentalist, and separatist ethos of the Korean Presbyterians."⁷⁴ The first missionaries were extremely conservative or fundamentalist, and such conservatism or fundamentalism matched very well with the Neo-Confucian cultural heritage of Korea.⁷⁵

Chu proves that due to the influence of Neo-Confucian traditions on Korean Presbyterian churches, the church strongly resisted western liberation theologies in the name of protecting Orthodoxy, and the Korean conservative Presbyterian Church politically exploited "orthodoxy" or "conservatism." For example, Hyung Nong Park, known as the father of the Presbyterian General Assembly Theological Seminary, followed the pattern of factional strife in Choson Neo-Confucianism.⁷⁶ He strongly resisted the heterodoxy of his opponents. This is similar to how Son Si-yeol, T'oegye (Yi Hwang), and Yi Hang-no, well-known Korean Neo-Confucian scholars, had exclusive positions that only the teachings of Chu Hsi, who was the Song Dynasty Confucian scholar, were orthodox and defined other sources of learning as heterodoxy. Park rejected all new theologies other than the orthodoxy transmitted from the first missionaries. His concept of orthodoxy was very exclusive. Similar to Song Si-yeol's anti-liberalism, and Yi Hang-no's anti-western Christianity, Park defended an imported conservative theology

⁷³ Kelly Chung, *Deliverance and Submission*, 25

⁷⁴ Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in The Korean Presbyterian Church*, 9.

⁷⁵ *Ibid.*, 9.

⁷⁶ *Ibid.*, 229-32.

as orthodoxy and rejected all kinds of new and modern theologies as heterodoxy. He believed that orthodoxy is a weapon for combating heterodoxy, the political enemy. This orthodoxy of conservatism in Korean Presbyterian churches has continued. For example, Aaron Park, Park's son and a professor of the Presbyterian General Assembly Theological Seminary, in his book, *Conservative Trends in Contemporary Theology*, identifies the right way for the Korean Church and its theology as "Puritanistic Reformed Theology" which the "Korean Church received from the missionaries 100 years ago."⁷⁷ He continues, "if we choose to follow this way, it means to walk in 'the ancient path' and 'the right way'; but if we deviate from this way and take 'another way,' it means to walk in 'bypaths' and on 'roads not built up' that will lead to disaster."⁷⁸ Kim Ui-hwan, a past president of the Presbyterian General Assembly Theological Seminary, advocates that theological conservatism is "a political weapon to exert the ecclesiastical power and to cover up one's mistakes and faults."⁷⁹ Thus, there is no openness to other theological perspectives such as liberal theologies and feminist theology. In this way, Neo-Confucianism became the root or foundation of Korean Presbyterian fundamentalism and caused the fragmentation of denominations. This fundamentalist perspective has permeated the church and dictates how gender is perceived and it controls both genders' physical, social, and political boundaries.

In summary, I explored the dynamic between two ideologies—*yin-yang* theory and *nei-wai* theory—and the cultural and political situations of the Han Dynasty in China

⁷⁷ Aaron Pyunchoon Park, "Ch'ong-gyo-do Kae-hyok sin-hak ui Pa-run kil," [The Right Way of Puritanistic Reformed Theology] in *Po-su Sin-hak Yon-gu [Conservative Trends in Contemporary Theology]* (Seoul, Korea: Christian Literature Crusade, 1993), 225, cited by Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in The Korean Presbyterian Church*, 76-8.

⁷⁸ Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in The Korean Presbyterian Church*, 76-8.

⁷⁹ Kim Ui-hwan, *To-jon-pan-nun Po-su-sin-hak (Conservative Theology Facing Challenges)* (Seoul, Korea: Saeng-myong-ui Mal-ssum-sa, 1970), 175, cited by Weon Yeol Chu, *The Confucian Roots of Fundamentalist Ethos in The Korean Presbyterian Church*, 76-8.

and the Yi Dynasty in Korea. Even though the two theories did not support gender parity or gender inequality, the original meanings were diluted by the political and cultural situation of the Han Dynasty in the name of accomplishing a harmonious and orderly society. The Yi Dynasty accepted the Neo-Confucian hierarchical and patriarchal perspective as the state principles to dissemble the previous state and create the power and authority of the Yi Dynasty. This Neo-Confucian thinking was revived in the Korean church in Korea as well as the Korea immigrant church in the United States as a basic perspective and still causes fragmentation of denominations and divisions between men and women.

Korean Yeo-seung Pastoral Theology and Counseling (KYPTC) and Confucianism

Establishing the original meanings of the two theories and some sense of the cultural and political situation during which the theories were misinterpreted is very significant to the field of pastoral theology and counseling; for this knowledge becomes the foundation of Korean *yeo-seung* pastoral theology and counseling. KYPTC is associated with what Emmanuel Lartey called “indigenous pastoral theology and counseling,” enabling a move beyond a Western European centered pastoral theology and counseling. Lartey advocates that the interpretation of pastoral theology occur through three types of processes: globalization, internationalization, and indigenization.⁸⁰ The process of globalization means to trace how “the life style, world view, values, theology, anthropology, paradigms and forms of practice developed in North America and Western

⁸⁰ Emmanuel Lartey, *Pastoral Theology in an Intercultural World* (Peterborough, England: Epworth, 2006), 43-47.

Europe are exported and imported into different cultures and contexts.”⁸¹ The process of internationalization is a process for engaging in dialogue between Western and non-western understandings. The process of indigenization is one in which non-western culture is “re-evaluated, re-adopted, and utilized in pastoral practice.”⁸² Understanding non-western culture, engaging in dialogue between non-western culture and Western European culture, and utilizing this reevaluated non-western culture in pastoral theology and counseling is the foundation of creating an indigenous pastoral theology and counseling.

As an indigenous pastoral theology, KYPTC has many benefits for Korean women, particularly because, being based in its own culture, it is less influenced by the dominant pastoral theology deeply rooted in Western and European culture. First, rehabilitating Neo-Confucian culture allows for pastoral theology and counseling to contemplate the value of a culture that accentuates totality and harmony among individuals, family, society, and the world. This helps Korean women whose cultural identity was inherited from Neo-Confucian culture to find their real identity as a part of the culture, while also becoming aware, as Lartey reminds us, of how much they are influenced by the globalization of Western and European culture.

Second, by recognizing that Neo-Confucian theories were misused in familiar and political situations and that the misinterpreted theories led to restrictive gender images and roles, KYPTC can help Korean women by empowering them to resist the distorted theories and the restrictive gender image and roles resulting from them. This can be a big challenge for the patriarchally dominated field of pastoral theology and counseling in

⁸¹ Ibid., 43.

⁸² Emmanuel Lartey, *Pastoral Theology in an Intercultural World*, 46.

Korea in general; the high ratio of men to women in Korean Association of Pastoral Counseling (KAPC) committees illustrates that women pastoral counselors have little power or voice. Of the five KAPC elections to date, only two women (Hae-Ree Lee and Young-Ran Oh) have been elected for any positions. The social prejudice—that ministry is men’s work, and pastoral counseling is mainly geared to helping men, and particularly helping men to do pastoral ministry better—is also deeply embedded in the field of pastoral care and counseling in Korea.⁸³ Of the many possible issues relevant to women, only *han* is deemed to be so, disregarding other issues such as gender prejudice and role pressure in patriarchal society, emotional change caused by pregnancy and menopause, depression caused by sacrificing for the family, and emotional and mental stress of women pastors caused by social prejudice. Women’s issues have not been attended to in the field. Korean *yeo-seung* pastoral theology and counseling, which understands the merits and shortcomings of Neo-Confucian tradition, is necessary to address the issues of female pastors that have been ignored to this point.

Third, Korean *yeo-seung* pastoral theology and counseling that reevaluates and re-adopts Neo-Confucian culture can help pastoral theology and counseling find its own identity. The field of pastoral theology and counseling in Korea cannot be exempt from the dominant influence of Western and European culture that is rooted in individualism.

⁸³ Most books in Korean focus on how ministers can use pastoral counseling skills in their churches. The titles of the books illustrate this: *Pastoral Care and Counseling for Korean Churches*, a collection of articles edited by Christian thought collection; *C.G. Jung’s Analytic Psychology for Korean Churches’ Spiritual Growth* by Sang-young Shim; *Group Counseling for the Lay Counselor* by Soo-myong Shim; “Today and Tomorrow of Pastoral Care and Counseling” by Steven Sang-kwon Shim in *Practical Theology Forums*; “Pastoral Counseling Approach for Releasing Han” in *Am I a Pastor who Heals the Congregation Members?* by Tae-gi Jung; “For Healing Han” by Kok-won Bae, “Preaching and Healing” by Sang-gi Moon, “Cell Group and Healing Ministry” by Young-chul Park, “Healing through Family Ministry” by Dong-sub Jung, and “Healing through Social Work” by Jin-sook Jang in *The Foundation of Healing Ministry*; *The Trinity in Asian Perspective* by Jung Young Lee; *The Wounded Heart of God* by Andrew Sung Park.

For example, the field of pastoral counseling in Korea tends to imitate American theories and methodologies without criticism or cultural evaluation. For example, the Korean Association of Pastoral Counseling (KAPC) imitates the American Association of Pastoral Counseling (AAPC) mode of pastoral counseling. Its exam questions are focused on psychoanalysis, family therapy theory, modern psychological theorists such as Alfred Adler, Carl Rogers, Martin Buber, Viktor Emil Frankl, Rollo May, and on theories such as behavior psychology, the self psychology of Heinz Kohut, gestalt therapy, TA, the cognitive and behavior treatment of Aaron Beck, and the object relations theories of Donald W. Winnicott, Ronald Fairbairn, and Melanie Klein. Furthermore, the ethical code of the KAPC is a translation into Korean of the AAPC ethical code. This imitation raises a serious question about the effectiveness of the AAPC mode of pastoral counseling in the Korean context. Indeed, as Steven Shim suggests, transplanting the AAPC mode of pastoral counseling into the Korean context inevitably creates cross-cultural conflicts:

There are differences between [the AAPC mode of pastoral counseling and Korean culture]. The AAPC mode of pastoral counseling values and stresses the importance of individualism, egalitarianism, justice, function, and independence in all human affairs and relationships. On the other hand, Korean culture and personality emphasizes the importance of familism [family], veneration for the aged, filial piety, harmony, relationship-centered[ness], and interdependence.⁸⁴

What is more, Korean pastoral care and counseling is not in mutual conversation with Western pastoral care and counseling. The number of articles and books that Korean pastoral theologians have published in English illustrates that there is a one-way conversation between Korean pastoral counseling and the Western European

⁸⁴ Steven Sangkwon Shim, "Cultural Landscapes of Pastoral Counseling in Asia: The Case of Korea with a Supervisory Perspective," *American Journal of Pastoral Care and Counseling* 5, no.1/2 (2002): 88.

model of pastoral counseling. Here are some of the few notable examples of materials in which a two-way discussion appears: “Cultural Landscapes of Pastoral Counseling in Asia: the Case of Korea with a Supervisory Perspective” by Steven Sangkwon Shim; “Becoming Multicultural Dancers: the Pastoral Practitioner in a Multicultural Society” by K. Samuel, Lee; “A Multicultural Vision for the Practice of Pastoral Supervision and Training” by K. Samuel Lee; *The Wounded Heart of God* by Andrew Sung Park; *Submission and Deliverance* by Kelly Chung; *Passage to the Real Self: The Development of Self Integration for Asian American Women* by Inn Sook Lee; *Asian Americans and Christian Ministry* by Inn Sook Lee and Timothy D. Son; “Pastoral Care with Korean Goose Moms” by Insook Lee; “Counseling Grace: A Pastoral Theology” by Sophia Park. Yet every year many western-centric books are translated into Korean and published. In Lartey’s terms, the Korean model of pastoral theology and counseling has been globalized—one might even say hijacked—and has not become indigenized. Thus, for an indigenous Korean pastoral counselor, having knowledge about the merits and shortcomings of Neo-Confucian culture and the power dynamic between the culture and political situation is beneficial in helping Korean women to find their own identity and be empowered to break with the dominant power.

However, in order to maximize these benefits of pastoral theology and counseling, Korean *yeo-seung* pastoral theology and counseling needs to challenge superficial knowledge about *yin* and *yang* theory and *nei-wai* theory and the result of its application to the political situation. Korean *yeo-seung* pastoral counselors need to understand the complexity of Korean women’s contexts. The power dynamic between the Korean church and women is more complicated. Given that Korean immigrant

churches are patriarchal and oppress women, why do women nonetheless attend church and allow the church to become the center of their lives? Kelly Chung raises a similar question in her book, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*: Why do Korean women consent to patriarchy?⁸⁵ According to her research, Korean churches vacillate between the “liberating” and “oppressive dimensions” of women’s religious engagement. As a consequence of this inconsistency, the church, one might say analogously, gives Korean women both the disease and the medicine. Korean churches provide women spiritual healing and empowerment by offering a space in which to experience psychic and social autonomy from the family. On the other hand, through patriarchal belief, practice, and culture the church oppresses women, and many women struggle from loss of self and identity, depression, and hopelessness. Thus, the power dynamic that Korean women experience in the church is both complex and pervasive.

Yet having knowledge about one’s situation is not enough. Knowledge needs power to move to the next step and take action to change the praxis. Korean *yeo-seung* pastoral theology and counseling should be able to help Korean women with this, connecting their awareness with actions. Making a connection between theology and contexts is the core of pastoral theology and counseling. Many pastoral theologians advocate integrating awareness and action for justice. The book, *Pastoral Care and Social Conflict* edited by Pamela D. Couture and Rodney J. Hunter, reminds us that our historical and traditional concepts of pastoral care and counseling have paid attention to

⁸⁵ Kelly Chong, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*, 1-13.

the issues of justice in gender, race, class, economics, and politics that have otherwise been ignored.

[T]he people in care and counseling whose identities were deeply formed by liberation movements struggled to keep one side of their efforts in social reform and one side in the need of the movement to legitimate itself according to the demands of technological society...Today many persons hope for experiments in care and counseling that will be creative and diverse in response to the challenges of class, gender, race, and sexual orientation, ecclesiologies, and other issues.⁸⁶

Thus, an indigenous Korean pastoral theology should challenge and move beyond mere knowledge. It should aim to help Korean women take action to confront and destroy interwoven dynamics that maintain the power and dominance of men and the submission of women. As a way of increasing our awareness and knowledge about this complex power dynamic in the context of Korean women, in the next chapter I will address how the church's androcentric teaching compels women to be socially and psychologically submissive to it.

⁸⁶ Kelly Chong, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*, 12-3.

Chapter 3: Is Church Teaching Sinful?

The way in which a faith community shapes language about God implicitly represents what it takes to be the highest good, the profoundest truth, [and] the most appealing beauty. Such speaking, in turn, powerfully molds the corporate identity of the community and directs its praxis.

Elizabeth A. Johnson¹

As I discussed in the previous chapter, the hierarchical and dualistic thinking of Neo-Confucianism affected the traditions and ideology of Korean immigrant churches and their patriarchal, hierarchical, and fragmented characteristics. These traditions and ideology persist through the teachings transmitted to the congregation. The image of God is molded by these teachings into a form that is harmful to Korean women in the church. It is important to examine how the church's teachings have continued to propagate these androcentric ideals.

In this chapter, I will address how these teachings are communicated through preaching and how research participants have been affected by them. Out of this ecclesial context and daily experience, I will attempt to find an alternative image of God that can be used to counteract the damage caused by these dominant teachings. Explicitly, considering the negative influences of the church's patriarchal teachings on Korean women's wellbeing, I suggest that the church's teaching can lean toward the sinful. I believe that we should probe what specifically it is that makes it either sinful or godly. To begin with, by examining the works of Catherine LaCugna, Stanley Grenz, and Elizabeth Johnson, I will explore the historical roots of androcentric and patriarchal doctrine, which advocates God's masculinity and God the father's monarchical relation with the other divine persons

¹ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: The Crossroad Publishing Company, 1997), 4.

in the Trinity. Furthermore, I will address how this androcentric doctrine is connected to men's superiority and authority given by God. Next, taking into account Paul Fiddes' theology of taking part in the divine relational movement, I will propose that these fragmented and exclusive teachings are sinful. Because the church for so long has focused on God's masculinity and supported only male leadership, the church in effect denies the inherent egalitarianism of men and women and justifies women's discrimination and exclusion in the church. Third, pointing out the limitations of male perspective in Fiddes' relational theological concept, I will advocate for an inclusive and relational theology that can embrace and liberate oppressed women, and will propose a new image of God that can deeply engage with, empower, and liberate Korean women. To this end I particularly lift up Elizabeth Johnson's metaphors for God that embraces both women and all creatures, and I show how these compassionate and liberating images are of great value to oppressed women. Finally, by applying Johnson's compassionate and liberating images of God to the functions of pastoral care, I will challenge the traditional functions of pastoral care, which typically have ignored women's suffering and the experiences that are unique to women. I suggest that the functions of pastoral theology be expanded in order to protect, encourage, nurture, and liberate Korean women.

The Church's Androcentric Teaching

The Church's Preaching

The following sermon excerpt illustrates how one famous Korean immigrant church teaches men's identity and leadership.² According to the sermon, God created men as leaders in the family so men should recover their spiritual leadership.

² Many Korean Immigrant churches have internet video services through which people can listen to their pastors' sermons anytime. I searched well-known Korean immigrant churches and listened to various

The Bible describes the father as a spiritual leader or priest. When the father recovers his leadership in the family, the family can be healed and the society can be healthy. But recently, the father has lost his leadership or power. It is the crisis of the father... In the book, *The Power of Father*, Gary Smalley also says that American families are in danger because fathers do not show their strong leadership to the family, even though it is very important. How can fathers recover their leadership? Corinthians 16:13 in the Bible says, “Be on the alert, stand firm in the faith, act like men, be strong.” This passage in the Bible challenges the father who [has] lost his identity, fatherhood, and spiritual leadership.

The absence of fatherhood and spiritual leadership and the confusion of men’s identity resulting from materialistic and secular minds make our famil[ies] sick. Therefore, it is very important to recover fatherhood and masculinity. It is very important for men to recover spiritual leadership in the family. Men should recover their spiritual leadership and confess that their family will worship only God just as Joshua did. When the father recovers his spiritual leadership, the family can be recovered.

The family should help men recover his spiritual leadership. The wife should encourage and console her husband as a spiritual leader. For example, the wife should not compare her husband to other husbands. The wife should make breakfast before he goes to work. [The w]ife should give him enough pocket money...

The teaching imparted in this sermon includes a direct message that men should reclaim their rightful leadership and an indirect message that women should rightfully play submissive roles. Carol Lakey Hess, a feminist Christian educator, divides church teaching into three curricula: “the explicit, the implicit, and the null curriculum. The explicit curriculum is what is conveyed when the church delivers messages to the congregation explicitly and intentionally. The implicit curriculum refers to indirect messages within the teaching. The null curriculum is what the church teaches the congregation by what it *doesn't* say.”³ In accordance with Lakey-Hess’ three-fold curriculum, the church explicitly or indirectly

sermons. This sermon was preached on June 13, 2010 in a church that was built in 1977. Since the church was built, it has worked as a non-profit organization for the wellbeing of the church congregation as well as the Korean immigrant community. For this the church has come to be known as a good role model for other Korean immigrant churches.

³ Carol Lakey Hess, “Education as an Art of Getting Dirty with Dignity” in *The Arts of Ministry: Feminist-Womanist Approaches*, ed. Christie Cozad Neuger (Louisville, Kentucky: Westminster John Knox Press, 1996), 66-7.

teaches about men's leadership and women's submissive roles through preaching, which is the most significant part of the Sunday worship service. Sometimes, by *not* discussing the possibility of women's leadership, which is the null curriculum, the church teaches that women cannot be leaders. Whereas men's leadership was a sermon topic two times in the last two years, the church did not teach on women's identity or leadership in public at all. It illustrates that the church promotes women's submissive position and roles by being reticent about women's leadership.

Women's Experience

The church's explicit or implicit teachings of women's submissive roles and the church's silence about women's leadership negatively affect Korean women's whole beings, including their identity, self esteem, emotions, and leadership capacities. The church's patriarchal teaching destroys women's wellbeing. One of the research participants, who I refer to as W., married a pastor after she graduated a graduate school. She clearly remembered what she learned from her senior pastor's wife about what her spousal role would be. For her, being a pastor's wife led to losses of selfhood, identity, and leadership.

I learned that a pastor's wife should not clearly express her identity and personality.

W.: I was very afraid of being a pastor's wife. I learned what a pastor's wife should be like from my senior pastor's wife. Her image was very negative. She could not claim her voice at all in the church. She had to sit in the back of the church quietly. I could not learn how to be a leader from her at all. She could not clearly express her identity and personality. However, she graduated from a famous university and was a nurse in Korea. She was elite. What I learned from her was that a pastor's wife must lose her identity and voice. So I struggled a lot with whether I had made the right decision to marry my husband or not. I graduated from a women's university. I was very fashionable. I was scared that I could not wear my beautiful clothes anymore. One day, when I let her know my decision to become a pastor's wife, she consoled me because she assumed that I had to walk the same path as hers. She told me that my life as a

pastor's wife would be better than hers because a pastor's wife in America could wear earrings if she wanted to, unlike in Korea. When I heard this, I was very sad because I felt that she also wanted to wear earrings.

The church's patriarchal teaching also distorts Korean women's images of God and the concept of leadership.⁴ J., who served as the representative of a women's association for a long time and became a seminarian, found that many Korean women did not learn God's image correctly in the Korean church.

For Korean women, God is not love.

J: I found that many female members in the church feel guilty. However, the teachings of Korean immigrant churches focus on Jesus' cross too much. The church teaches them to sacrifice and deny themselves just as Jesus did on the cross. They rarely teach on Jesus' resurrection. The church's teachings for women are not balanced between cross and resurrection or between self-denial and freedom. So, the female congregation in the church cannot deeply experience God's love and healing from their feeling of guilt. For them, God is not love.

L., who has served a Korean immigrant church as a pastor, had no female leaders to emulate so she imitated male leaders when she started her ministry. This led to a conflict in her gender identity.

Although I am a woman pastor, I admit that women's sexual organs prevent God's ministry.

L: I believe that female leaders should be priests, prophets, and kings. This is the same as male pastors. Being a prophet is to preach to the congregation for the sake of God. Being a priest is to lead them to God. Being a king is to have authority as a pastor. It means that we should have "leadership." Being a leader means helping the congregation to follow our leadership. God gives

⁴ In chapter 1, I illustrated how the dominant power in the church affects Korean women's emotional, cognitive, and spiritual wellbeing in four ways—through Church teachings that say that God specifically chooses men to be leaders, through Church structure that gives men more privileges and excludes women from leadership positions, through Church traditions that preserve traditional Korean gender roles and social expectations for women, and through the consequences of non-conformity. See chapter one in this dissertation.

pastors the authority to bless and discern the righteousness of God's people and to lead worship services. Regardless of whether they are men or women, ministers have the authority of priests, prophets, and kings. However, in a woman's case, if a female pastor becomes pregnant, it is not good for her to stand in the pulpit. It will bring shame on God and on the congregation. In the Bible, a woman who menstruates is regarded as "dirty." Furthermore, the congregation also is uncomfortable seeing a pregnant pastor. Even though I am a female pastor, I believe that God does not give women many opportunities to be a pastor because of their sexual organs.

The church's male-focused teachings do not influence only adult women. S., who has worked as a pastor and as a dean of community life at a seminary, revealed that gender-unbalanced leadership affects even children's image of God.

My son was explaining to his friends that God is a man.

S.: At first when I came to America, I did not plan to be a pastor. I just planned to support my husband like other housewives. However, one day I attended my children's school conference. I was shocked that there were only male teachers. I felt bad that my children could not learn from both male teachers and female teachers at the school. Even the church that my children were attending had the same situation as their school. There were only male pastors in the church. Can you guess what my children learned from this environment? One day, I found that my children were teaching their friends that God is male. Through this experience, I realized that just as God created both men and women God wants both men and women to be co-leaders. This experience gave me the opportunity to ponder my calling very seriously.

The Historical Roots of Early Christian Theology

Through the example of preaching I have presented and through research participants' experiences, we can readily see that the Korean immigrant church is deeply imbued with "sexism with its twin faces of patriarchy and androcentrism," and that this sexism has become the norm of the church's teaching.⁵ Androcentrism is demonstrated in theology by the fact that male rule and control is the norm for both human society and

⁵ Elizabeth Johnson explains how sexism is connected to patriarchy and androcentrism and describes them as the twin faces of sexism in her book, *She Who Is*. See Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1997), 22.

all theological concepts, including “God, sin and redemption, and the church and its mission.”⁶ This androcentrism functions to legitimate a strong patriarchal structure in the church by advocating the God-given authority of men to rule. According to Elizabeth A. Johnson, for most of the church’s history, sexism has been manifest in both theology and ecclesial practice. Theologically, a woman has been regarded as a creature that was not created fully in the image of God and so is deemed inferior to men mentally, morally, and physically. Furthermore, by regarding female sexuality as unclean and incomplete, the church concluded that men should govern women. In the ecclesial context, women were excluded from official and central leadership roles, such as presiding over legislative matters and how to represent God’s image. The church teaches that women do not have God-given authority to preach, and their role is to assist men who are chosen by a male God.⁷ In sum, an androcentric and patriarchal Christian theology and church teachings based on it resist the idea that women are acceptable to God as leaders and that they are just as fully human as men are.

In regards to treating women as inferior creatures who lack God’s image, Rosemary Radford Ruether mentions that this male-centered and exclusive classical Christian theology should be reexamined: “theologically speaking whatever diminishes or denies the full humanity of women must be presumed not to reflect the divine or an authentic relation to the divine, or reflect the authentic nature of things, or to be the message or work of an authentic redeemer or a community of redemption.”⁸ Besides Ruether, other feminist theologians such as Catherine Mowry LaCugna, Elizabeth

⁶ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1997), 23-4.

⁷ *Ibid.*, 26-31.

⁸ Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* (Boston: Beacon Press, 1983), 18-9.

Johnson, and Sallie McFague also critique androcentric and patriarchal Christian theology that purports men's supposed superiority and authority to be God-ordained. In order to advance their deconstruction of androcentric theology, we need to examine its origin.

LaCugna explains when and why this androcentric and patriarchal Christian theology occurred. According to her, through the Arian controversy the theological foundations of male-centered and exclusive theology caused sharp distinctions between the divine persons of the Trinity and the subordination of the Trinity, giving God the Father higher status than the Son and the Spirit. Before the Arian controversy, the core issues of Christian theology were to find answers for these Christological and soteriological questions: how can the eternal, invisible God be present in Jesus Christ and how can God suffer in Christ?⁹ Up to the fourth century, Christian theologians sought answers for these questions in the connection between “the essential unity and equality of Father, Son, and Spirit [*theologia*]” and the interaction of the three to create salvation history [*oikonomia*].¹⁰ In other words, by the fourth century Christian theologians integrated *theologia and oikonomia*, advocating that the divine persons are an equally eternal being and that the core of the divine relationship was the revelation of the Father in the Son's incarnation and the Holy Spirit's descent for the redemption for human beings.

However, in the late fourth century, the Cappadocians posited that “God exists as three *hypostases* [substances] in one *ousia* [essence],” resisting Arius's view that God the

⁹ Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco, Calif.: HarperSanFrancisco, 1973), 42.

¹⁰ *Ibid.*, 10, 53, 23.

Son is essentially different from God the Father given that the former is generated and the latter creates.¹¹ Strictly speaking, Arius advocates for an essential difference between God the Father and the Son and a subordinational relationship between God the Father and God the Son:

God being the cause of all is without beginning, most alone; but the Son, begotten by the Father, created and founded before the ages, was not before he was begotten. Rather, the Son begotten timelessly before everything, alone was caused to subsist by the Father. For he is not everlasting or co-everlasting or begotten with the Father. Nor does he have being with the Father.¹²

To Arius, this subordinate relationship between God the Father and the Son can solve the question of a suffering God. To him, the Logos, a lesser God who is not *homoousios* with *the God*, can suffer in “the human soul of Christ.”¹³ Putting it differently, even though the Logos suffered by taking the place of the human soul of Christ, it is a different entity that cannot be identical to God, the creator.

On the opposite side of this debate was the Council of Nicaea, which advocated the Son’s *homoousios* with the Father, meaning the Son has the same *essence* as the Father. According to LaCugna, the Council insisted that Jesus Christ was not created but rather “begotten of the [same] substance of the Father” (*ek tes ousias*).¹⁴ The Son is God because he shares the same *ousia* with the Father. Furthermore, Christ represents the way in which God himself chose to connect with humanity.¹⁵ In this sense, Christ is “the coming of very God into the world.”¹⁶ However, in order to sharply distinguish their

¹¹ LaCugna, *God for Us: the Trinity and Christian Life*, 31.

¹² W. Rusch, ed., *The Trinitarian Controversy* (Philadelphia: Fortress, 1980), 32, cited by LaCugna, *God for Us: The Trinity and Christian Life*, 31-3.

¹³ LaCugna, *God for Us: the Trinity and Christian Life*, 38.

¹⁴ *Ibid.*, 35-6.

¹⁵ R.P.C. Hanson, *The Search for the Christian Doctrine of God: The Arian Controversy* (Edinburgh: T&T Clark, 1988), 426, 447, cited by LaCugna, *God for Us: The Trinity and Christian Life*, 35.

¹⁶ LaCugna, *God for Us: The Trinity and Christian Life*, 35.

ideas from Arianism, Christian theologians such as Athanasius accepted “subordination” in the relationships of the Father, the Son, and the Spirit, making a hierarchal order between the divine persons.¹⁷ To them, the Son is inferior to the Father because he was sent from the Father. However, orthodox subordinationism was “a processional or economic subordination of [the] Son to [the] Father,” while Arianism’s subordinationism was “an ontological subordination” which essentially makes the Son different from the Father.¹⁸ The Council confirmed that in the sense that the Son is *homoousios* with God, the Son “expresses what God is, makes visible the invisible God[,] and fulfills the eternal plan of God”¹⁹ In short, through strong debates with Arianism, Christian theology made a significant transition and established a sharp distinction between theology (*theologia*) and oeconomy (*oikonomia*), that is God’s management of the fallen world to bring salvation in the doctrine of the Trinity. The Cappadocians (including Basil of Caesarea, Gregory Nyssa, Gregory of Nazianzus) contributed to a further separation of “the divine *ousia* (substance), or what God is in Godself, from the divine *energeiai* (energies), or what God is toward us.”²⁰ As a result, theology (*theologia*) and oeconomy (*oikonomia*) are sharply distinguished. For example, Basil regarded *oikonomia* as “Jesus’ human nature,” while regarding *theologia* as “any teaching about God or divine things.”²¹ Gregory of Nazianzus also differentiated the doctrine of God (*theologia*) from the doctrine of the incarnation (*oikonomia*).

This sharp distinction between theology and oeconomy led Christian theology to distinguish between the divine persons and subordinationism between the Logos and

¹⁷ LaCugna, *God for Us: The Trinity and Christian Life*, 23-30.

¹⁸ *Ibid.*, 24.

¹⁹ *Ibid.*, 30.

²⁰ *Ibid.*, 39-41.

²¹ *Ibid.*, 39

God.²² Specifically, the Cappadocians strongly confirmed that God is “creator of the world who reveals Godself in the Son” by distinguishing “between being begotten and being made.” In addition, the Cappadocians clearly distinguished between “*hypostasis* (persons)” and “*ousia* (substance).” These distinctions formed the concept of three gods, tritheism. This tritheism supported subordinationism of the divine relations between the Father, the Son, and the Spirit. That is, the Father is “the source without source,” and the Son and the Spirit received the divinity from the Father.²³ This Trinitarian idea that emphasized the Father as the source of divinity formed “the doctrine of the monarchy of the Father,” and the Father came to have two meanings: 1) “the one who comes from nothing, from nowhere, from no one, principle without principle, Unbegotten and Ungenerate”; and 2) “the one who eternally is begetting the Son.”²⁴ In the end, this hierarchical order between the Father, the Son, and the Spirit formed a clear relational distinction both “between God and God” in the doctrine of the Trinity and between God and creature.²⁵

This distinction between divine persons influenced the interpretation of the image of God. Just as early Christian theology pondered the structure of the Trinity it also pondered the structure of human nature. According to systematic theologian Stanley Grenz, in early Christian theology the most widely held understanding is of the definition of *imago dei* as “certain characteristics or capacities inherent in the structure of human nature” from a substantial or structural view.²⁶ In particular, the structural understanding

²² LaCugna, *God for Us: the Trinity and Christian Life*, 42-69.

²³ *Ibid.*, 69.

²⁴ *Ibid.*, 71.

²⁵ *Ibid.*, 73.

²⁶ Stanley Grenz, *The Social God and The Relational Self: A Trinitarian Theology of The Imago Dei* (Louisville: Westminster John Knox Press, 2001), 142.

identified the *imago dei* with the fact that human beings have the innate ability to be similar to God. Grenz further details that this structural view of the *imago dei* was influenced by the Greek philosophical tradition that supported the superiority of reason. This approach was so influential that both Eastern and Western churches accepted the view that “the human person was a rational animal” and that “reason is a ‘spark’ within the human soul.”²⁷ The structural view that makes an intimate connection between the divine image and reason was further reinforced by church fathers such as Irenaeus, Clement of Alexandria, Athanasius, Gregory of Nyssa, and Augustine.²⁸

Some theologians such as Martin Luther and John Calvin attempted to interpret *imago dei* as “a fundamental relationship between the human creature and the Creator” from the relational view.²⁹ In particular, the relational perspective defines *imago dei* as “a relationship *within which* man sometimes stands, whenever like a mirror he obediently reflects God’s will in his life and actions.”³⁰ However, according to Grenz, this relational view could not displace the structural view, and the church maintained the dominant structural view of the *imago dei*.³¹ Grenz suggests that because the church fathers had a dominantly structural view of *imago dei* they could not accept a relational aspect of *imago dei*. Furthermore, the relational view of *imago dei* was not strong enough to dislodge the structural understanding from the church. As a result, the structural view quickly recurred in Protestant theology.

²⁷ Ibid., 143-44. For helpful discussion about the connection between *imago dei* and reason, see David Cairns, *Image of God in Man* (New York: Philosophical Library, 1953), 58-64.

²⁸ Ibid., 142-62.

²⁹ Ibid., 142.

³⁰ Paul Ramsey, *Basic Christian Ethics* (Louisville, Ky.: Westminster/John Knox Press, 1993), 255, cited by Grenz, *The Social God and The Relational Self*, 162.

³¹ Ibid., 162-73.

Among the structuralists Augustine was the theologian whose thought most widely influenced the church.³² According to LaCugna and Grenz, he developed the structural understanding of the *imago dei*, emphasizing that the soul of each human being bears traces of the Trinity.³³ Yet he made a clear distinction between image and likeness, insisting that even though men were created in the image of God and they can approach “a certain likeness of God,” men are not equal to the Trinity. In this sense, Augustine defines the *imago dei* as the “H[h]uman soul’s return to God” so “man might be the image of the Trinity; not equal to the Trinity as the Son is equal to the Father, but approaching to it.... by a certain likeness.”³⁴ Like church fathers during the patristic era, Augustine made a connection between the human soul and reason. Specifically, because the human soul has the image of God, it has the ability of reason and so can understand and behold God.³⁵ Augustine even said that, “it is possible to know the Trinity without Christ” even though he acknowledged Christ’s salvific mission as recorded in the Bible.³⁶ Building on this, he connected the Trinity and “an abiding structure within the soul.”³⁷ For him, the Trinity represents the three faculties of reason: memory, intellect, and will.

Augustinian thought significantly influenced Thomas Aquinas, and much later both Bernard Lonergan and Karl Rahner.³⁸ Specifically, Aquinas solidified Augustine’s

³² Even though some theologians categorize Augustine as a relationalist, LaCugna and Grenz seem to categorize him as a structuralist because Augustine’s theology interprets the relationship between God and human soul individually, not relationally. See LaCugna, *God for Us: The Trinity and Christian Life*, 103 & 143.

³³ Grenz, *The Social God and The Relational Self*, 153.

³⁴ Augustine, *On the Trinity* 7.6.12, in *The Nicene and Post-Nicene Fathers*, first series, 3:113-4, cited by Grenz, *The Social God and The Relational Self*, 153.

³⁵ Grenz, *The Social God and The Relational Self*, 154.

³⁶ LaCugna, *God for Us: The Trinity and Christian Life*, 101.

³⁷ Grenz, *The Social God and The Relational Self*, 156.

³⁸ LaCugna, *God for Us: The Trinity and Christian Life*, 103-4.

idea that humans are intellectual creatures and the mark of intellect is God's image.³⁹

Following Augustine's theology, Aquinas highlighted the importance of soul, advocating that the soul has the image of God, and possesses "a nature that enables it to turn to God."⁴⁰ Furthermore, Aquinas developed the structural aspects of the *imago dei*. For Aquinas, there are three stories that bring understanding of *imago dei*: "in the nature of the human mind as a natural aptitude for love and knowing God (the image of creation), in the actual yet imperfect knowing and loving God that characterizes 'the just' (the image of re-creation or grace), and in the perfect knowing and loving of God enjoyed by 'the blessed' or human in heaven (the image of likeness or glory)"⁴¹

Augustine's and Aquinas' theology which regards Father, Son, and Spirit as independent of each other and sees *imago dei* in the nature of the human mind tremendously influenced early creeds, liturgies, and early theology.⁴² For example, according to LaCugna, the doxology focusing on the relationality of the Trinity was replaced by "*homoousios*-structured doxology": from "Glory to the Father through the Son in the Holy Spirit" to "Glory to the Father and the Son and the Holy Spirit."⁴³ Christian creeds also focus on refuting heretical positions within sophisticated doctrinal statements. By the doctrine of the Trinity, the form (law) of worship was constituted. Thus, the doctrine of Trinity lost the connection between the triune persons. It solidly separated the theology of God from the economy of salvation by distinguishing *De Deo Uno* and *De Deo Trino*. Christology and pneumatology became irrelevant to the

³⁹ Grenz, *The Social God and The Relational Self*, 156-61.

⁴⁰ *Ibid.*, 159.

⁴¹ Thomas Aquinas, *Summa Theologiae* I.93.4 and 9, trans. Fathers of the English Dominican Province, 5 vols. (Westminster, MD.: Christian Classics, 1948), 1:471-72 and 477, cited by Grenz, *The Social God and The Relational Self*, 158-59.

⁴² LaCugna, *God for Us: The Trinity and Christian Life*, 111-35.

⁴³ *Ibid.*, 134.

theology of God. Furthermore, this distinction of the triune persons became a significant standard in formulating Christian creeds, prayer and worship, and the life of the church.

In addition, Aquinas' concept, which accentuated reason in the soul, became a theological foundation of androcentric ideology and legitimized patriarchal ideology and structure in the church.⁴⁴ Elizabeth A. Johnson shows that his androcentric thought became enormously influential to Christian theology. He accepted "the notion of ancient Greek biology that the male seed carried all the potency for new life."⁴⁵ Furthermore, the seed of men, "the pinnacle of creation" could have "the active power" to regenerate his perfection by creating sons. However, due to either the seed's lack of potency or some external influences like hot, humid weather, he came to create daughters who are inferior to men:⁴⁶

For the active power in the seed of the male tends to produce something like itself, perfect in masculinity; but the procreation of a female is the result either of the debility of the active power, of some unsuitability of the material, or of some change effected by external influences, like the south wind, for example, which is damp, as we are told by Aristotle.

Aquinas believed that God created women for the primary purpose of reproduction, which is the only thing that men cannot do without a women's help. On the basis of the androcentric idea that advocated women's natural inferiority, he purported woman's deficiency and weakness to manifest itself particularly in her reason and will to choose the good: "by such a kind of subjection woman is naturally subject to man, because in man the discretion of reason predominates."⁴⁷ Therefore, for a woman's own sake, she needs to be governed by men's good judgment based on his reason. Aquinas'

⁴⁴ Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 24-5.

⁴⁵ *Ibid.*, 24.

⁴⁶ Thomas Aquinas, *Summa Theologiae* I, q. 92, a. 1, ad.1, cited by Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 24.

⁴⁷ Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 24-5.

androcentric idea became the foundation of a patriarchal structure that excludes women. Exemplified by the preaching and the experiences of the research participants that I described earlier, on the basis of his thought, the Church concluded that women are not appropriate to be ordained priests because women are ineligible to carry the eminence (authority) of Christ. Furthermore, the church did not allow women to preach because preaching requires wisdom and authority that the church purported women lack. It is certain that Aquinas accepted the subordination of women and that his androcentric thinking legitimized patriarchy in the church for centuries.

Deconstructing Exclusive Theology and Rebuilding Inclusive Theology

Following Augustine's and Aquinas' theology, the church's doctrine has upheld the distinction of three divine persons and the monarchy of the Father. On the basis of this androcentric and hierarchal ideology, the church's teaching supports the idea that women are rationally inferior to men and justifies women's discrimination and exclusion. I maintain that this androcentric and exclusive theology is fragmented, limited, and sinful. Using the term "sinful" to describe the church's teachings is not an exaggeration or overstatement when we ponder the consequences of its patriarchal teachings. The distinction between God and God in the church supporting a male-centered, hierarchical order produces the unpleasant fruits of division between men and women and the oppression of women. The exclusion and discrimination of women demolishes women's entire wellbeing, not just their spiritual wellbeing.

We need to replace fragmented and hierarchal relations between the three persons of God and between God and humans with a relational, inclusive perspective. There is no doubt that the patriarchal doctrine and church teachings that segregate men and women

should be deconstructed. Many theologians deconstruct this dominant and exclusive theology and construct an inclusive theology from a relational perspective. However, at this point, I propose that a theology of embrace should be able to reduce the gap between the theological account and the complicated reality of humans, including that of Korean women's experiences in the church. A theology of embrace should be able to find the triune person's relation and the divine image that are deeply engaged with Korean women's daily lives and experiences in the church. This incarnated meaning of the divine relation and the divine image can dwell with, enrich, empower, and liberate Korean women.

In this sense, Paul Fiddes' effort to find the triune relational movement in our daily experience is very significant. Fiddes, a systemic theologian, strongly believes that God is present in our experiences and invites us to the divine relational movement through a boundless love, and that finding and participating in the triune relational movement present in our daily experiences can enrich our image of God and our actions.

⁴⁸ From this starting point, Paul Fiddes develops the *Imago Dei* of the Trinity from the household (*oikonomia*) of the world by transforming the early Christian's thought of the Trinity, which focused on God's revelation within God's own self and distanced itself from God's activity of salvation for the household of the world. In short, from a theological standpoint, he attempts to connect the 'immanent' Trinity with the 'economic' Trinity.⁴⁹ From a pastoral theological standpoint, Fiddes explores how pastoral practice shapes the image of God and how our faith in the triune God forms pastoral practice.

⁴⁸ Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity* (Louisville, Ky.: Westminster John Knox Press, 2000), 3-9.

⁴⁹ *Ibid.*, 6-7.

To Fiddes, participating in the triune relational movement that exists in pastoral experience is more than the imitation of God.⁵⁰ Imitating God with the pressure of acting in accordance with God's united relation may easily lead us to an "inner Trinity" by detaching from our experience.⁵¹ To the contrary, participating in God's relational life invites us to experience four relational movements: "the movement of sending," "the movement of communication beyond ourselves," "the divine communion of life" in an act of self limitation, and "an experience of otherness."⁵² To be specific, participating in the divine relational movement encourages us to engage with "a God who is always in the movement of sending [the Son into the world]."⁵³ It also promotes our participation in a movement of communication based on love and will by showing how we can de-center ourselves. It urges us to be a part of "the divine communion life to enable all created beings to dwell in it."⁵⁴ The divine relational movement invites us to participate in God's mystery that makes harmony between the otherness of the divine persons and unity "in a communion of love, will and purpose."⁵⁵ That is, the divine relations lead us to an experience of otherness by recognizing the difference of others as well as sharing a common purpose by invitation. As a result, through participating in God, we can accomplish the four balances in I-Thou relations; "the balance between 'person' [the true self] and 'personage [the mask or image]"; "the balance between the integrity of the self

⁵⁰ Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity*, 29.

⁵¹ *Ibid.*, 29.

⁵² *Ibid.*, 51-56.

⁵³ *Ibid.*, 51.

⁵⁴ *Ibid.*, 54.

⁵⁵ *Ibid.*, 54.

and openness to others”; “the relation [balance] between dependence and independence”; and the balance “between unity and diversity.”⁵⁶

In addition, Fiddes pays attention to the question of power and authority. He believes that the relational movement in the Trinity has the power to challenge and undermine the power of domination, describing the power of domination as a false promise of protection and security.⁵⁷ He defines the term “perichoresis” from a threefold perspective: “the permeation of each person by the other”; “the coherence [of each person] without confusion”; and “the sense of a moving in and through the other,” which is parallel to the image of dance.⁵⁸ However, Fiddes resists an image of dance as not “a closed circle, [or] a self-sufficient dance, as if God were content to find dancing partners within the divine communion alone.”⁵⁹ To him, the image of dance is “a mingling of a circle-dance with a progressive dance” that describes “the combination of reciprocity with a basic uni-directionality.”⁶⁰ That is, Fiddes believes that the relation of perichoresis is an equal or reciprocal relation and not one that involves one person absorbing the other.

On the basis of this perspective of the mutual but united relation, Fiddes attempted to depict the Father’s image in a non-oppressive way. Fiddes regards the name ‘Father’ to be one of many metaphors for God.⁶¹ So it is not primary. Certainly there are other self-unveiling names of God, names that are able to function properly without engaging in oppression. Fiddes pays attention to the three areas of oppression:

⁵⁶ According to Fiddes, the term, “personage” is Paul Tournier’s word for “the mask or the image which we project when we present ourselves to others.” See Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity*, 19-20.

⁵⁷ Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity*, 69-71.

⁵⁸ *Ibid.*, 71-8.

⁵⁹ *Ibid.*, 78.

⁶⁰ *Ibid.*, 80.

⁶¹ *Ibid.*, 91.

oppression by the state; authority in the church; and subordination and sexuality.⁶² To participate in God present in the oppressiveness of the state is to engage in discovering “the power of suffering to change events” and participating in “the making of freedom.”⁶³ In the area of church authority, we “open new horizons, break with taboos, set new frames of reference, innovate and remove blockages of tradition” by participating in the “kingdom-movement of the Father” and “the movement of the Spirit.”⁶⁴ In the area of submission and sexuality, Fiddes strongly advocates that participating in the dance of the Trinity should not be an imitation of the divine persons.⁶⁵ This means engaging in the divine relational movement in which the divine persons do not lose sight of each other’s real distinction. Each divine person expresses the same function in distinct ways. For instance, all three persons in the Trinity express their functions distinctively in the moment of suffering.⁶⁶ Through the movement of fatherhood, God identifies with a human son or daughter and gives away himself. So God experiences suffering in enduring the ‘no’ of created beings, and embraces their resistance into the divine relational movement. Through the movement of Sonship, God suffers and is damaged in the same way human sons and daughters suffer and are damaged by their own refusal of God’s love. Finally, through the movement of Spirit, God is involved in the “no” space of created beings and suffers with them in the depths of human life and nature in “the birth-pains of creation.”⁶⁷ In this sense, God suffers ‘with’ us, ‘as’ us, and ‘in’ us in a distinct but united way through the divine relational movement. Likewise, the divine persons

⁶² Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity*, 96-108.

⁶³ *Ibid.*, 97-8.

⁶⁴ *Ibid.*, 100.

⁶⁵ *Ibid.*, 102-104.

⁶⁶ *Ibid.*, 179-86.

⁶⁷ *Ibid.*, 186.

express God's suffering in a distinct but united way. According to Fiddes, the distinct but united way goes beyond a mere distinguished way, what Radford Ruether calls the "male and female way."⁶⁸ In this sense, Fiddes advocates that no gender can be excluded in participating in the divine relational movement. Both men and women have to take part in the divine relational movement in distinct but united ways in all areas of life by giving women equality of opportunity, eradicating social stereotypes, and finding the real distinctiveness between men and women. In conclusion, Fiddes attempts to find the different but united relational movement of the divine persons present in the areas of oppression and encourages us to participate in the movement.

His effort to find the divine relational movement in human experience is laudable. However, how does engaging in the divine relational movement apply to the context of Korean women in the church? And does participating in the divine relation have enough power to empower and liberate Korean women in the church so they can find their own identity, full humanity, and leadership? Even though Fiddes advocates that participating in the divine relational movement is a means of breaking an old and oppressive system and creating an open system, he does not explain fully how we can accomplish this. The lack of applicability reveals that Fiddes did not succeed in reducing the gap between theological statement and complex human reality. In this sense, Fiddes' pastoral doctrine of the Trinity has limitations, and it should be extended. Specifically, even though he says there are other proper names for God besides the Father, he fails to find other proper images of God for those who are in oppression, including women, and only focuses on

⁶⁸ Rosemary Radford Ruether, *Sexism and God-Talk: Towards a Feminist Theology* (London: Cassell, 1999), 66-8, 206-8, 219-22, cited by Paul Fiddes, *Participating in God: A Pastoral Doctrine of The Trinity*, 103.

the fatherhood and the sonship of God. As I explained with the eight patterns of violence in the church in chapter 1, the Korean immigrant church justifies oppression and violence toward women on the basis of male-centered imagery of God. Therefore, even though Fiddes attempts to change the images of fatherhood and sonship in a comforting way, comfort is not enough to empower and liberate Korean women from the oppressive and violent system. Fiddes' vulnerable image of the triune God who suffers 'with' 'as' and 'in' women's oppression can sympathize with them. However, it seems to lack the power to liberate them. Furthermore, the comforting fatherhood and sonship prohibits Korean women from finding their own identity as women. In addition, Fiddes' image of the vulnerable God present in the moment of suffering can instruct women in oppression to endure and adjust to the oppressive and violent system. As many Asian female theologians agree, the sacrificial image of God victimizes Korean women by justifying the oppression of women in the church.⁶⁹

Rebuilding Inclusive Theology from a Feminist-Womanist Stance

Considering the victimization of Korean women by the sacrificial image of God, we need to expand traditional theology and church teachings based on male-exclusive perspectives by assessing that theology from a feminist-womanist perspective. We need to discuss an inclusive and relational theology that can embrace and liberate minorities and women within human communities and uncover the hidden value of women. We need to find a new image of God that can deeply engage the context of Korean women

*Chapter 2*⁶⁹ In her book, *Struggle To Be The Sun Again: Introducing Asian Women's Theology*, Hyun Kyong Chung attempts to construct an image of Jesus who is with women's suffering, resisting the sacrificial image of Jesus who died on the cross. Kelly Chung also points out that the sacrificial image of Jesus has influenced Korean women strongly and it has prevented women from developing their identity, in her book, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*.

and empower and liberate them. Miller-McLemore reminds us that these special and unique lenses of feminist and womanist pastoral theology have many valuable aspects to them. First, theology from a feminist and womanist perspective can contribute to bringing focus to a person's life rather than an abstract theological statement. Furthermore, a critical analysis through a feminist perspective contributes to expanding traditional religious doctrines, ecclesial practices, and even the understanding of human anthropology by challenging the dominant concepts of sin, *imago Dei*, ecclesiology, and eschatology. Finally, a feminist and womanist approach can contribute to changing unjust structures in our society by illustrating that this patriarchal and fragmented theology dismantles the vitality and wellbeing of women and of all humankind.

Elizabeth A. Johnson provides one such illustration. She attempts to find a new image of God that embraces both women and all creatures, criticizing classical theism and its influence on the church by considering oppressive and violent situations in the church. Agreeing with Juan Luis Segundo, she points out that our perverted idea of God brings about our dominant church and unjust society: "Inherited Christian speech about God has developed within a framework that does not prize the unique and equal humanity of women, and bears the marks of this partiality and dominance."⁷⁰ Like other female theologians, Elizabeth Johnson reveals "the hidden dynamic of domination" in classical theism's language, symbolism, and theology.⁷¹ Further, she searches for alternative wisdom and resources for oppressed women. In the end, she finds newly envisioned Christian symbols that are able to transform the oppressive system and support the full humanity of women in a new system. Observing the oppressive system in an objective

⁷⁰ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 15.

⁷¹ *Ibid.*, 29-30.

way, she attempts to find female symbols of God for women to suffer ‘with’ ‘as’ and ‘in,’ which sustains and empowers them in their struggle to accomplish equal humanity: Spirit-Sophia; Jesus-Sophia, and Mother-Sophia.⁷²

Renewing the image of Spirit in the Trinity is very significant to Johnson. Historically the spirit was regarded as a subject that gives us emotional enthusiasm for our faith or a subject that should be controlled due to its radical freedom. As a result, in the Catholic piety period, the Spirit was displaced as “the pope, the cult of the Blessed Sacrament, or the Virgin Mary.” Likewise, the Spirit has been forgotten in Christian theology and has become “faceless.”⁷³ As the faceless, forgotten one, the Spirit can symbolize the marginalizing of women. Therefore, Johnson attempts to find hidden meanings of the Spirit and to speak in new ways about God in terms of the Spirit that symbolizes women’s experience. At first, she attempts to go beyond classical metaphors that described the Spirit as “the power of mutual love proceeding” or “a genuine gift” and interpreted the Spirit’s giving as the determined nature in an intrinsic way.⁷⁴ Instead, in agreement with Peter Hodgson’s emphasis on the Spirit’s compassion and freedom, she attempts to emphasize “the freedom of giver” and contextualize the metaphor of gift based on freedom: “just as love signifies the immanence of God in the world, so freedom signifies the immanence of the world in God.”⁷⁵ To Johnson, the Spirit includes aspects of “Spirit-Sophia, friend, sister, mother, and grandmother of the world,” which are all images that convey a sense of solidarity and mutual love proceeding between God,

⁷² Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 14-15.

⁷³ *Ibid.*, 129-31.

⁷⁴ *Ibid.*, 143-4.

⁷⁵ Peter C. Hodgson, *God in History: Shapes of Freedom* (Nashville: Abingdon Press, 1989), 108, cited by Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 147.

human beings, and earth.⁷⁶ The image of Spirit-Sophia is “the living God,” who freely penetrates the whole as well as each creature and creates mutual love with them.⁷⁷ The Spirit-Sophia dwells in and makes relationships with her creatures with her passion for the world and her dedication to liberation: “She is intrinsically related, the Spirit essentially free, blowing like the wind where she wills, not, as feared, cramped, or diminished by relation but being distinctively Spirit precisely in and through relation.”⁷⁸ With this compassion for the world and dedication to liberation, the Spirit-Sophia “vivif[ies], renew[s], and liberate[s]” all creatures “through the gracious power of her dwelling.”⁷⁹

Besides the image of the Spirit-Sophia, Elizabeth Johnson deconstructs the patriarchal and imperial image of Jesus with the image of Jesus-Sophia. More specifically, in the early church the image of Jesus was that of “the male head of household or the imperial ruler.”⁸⁰ The maleness of Jesus became the foundation of official androcentric theology and ecclesial practice. As a result, the exclusion of women in the church became justified, denying women’s equal humanity. However, Elizabeth Johnson advocates that Jesus’ sex represents an “intrinsic part of his own identity as a finite human being in time and space” in order to fully accomplish solidarity with human suffering and finitude.⁸¹ Jesus’ maleness is not the essence of the *imago dei*. The inevitable limitations of Jesus’ maleness are completed and redeemed as the wholeness of the human race through the Spirit-Sophia’s anointing. In this sense, Johnson describes Jesus as Christ, “Wisdom’s

⁷⁶ Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 146.

⁷⁷ *Ibid.*, 147.

⁷⁸ *Ibid.*, 148.

⁷⁹ *Ibid.*, 149.

⁸⁰ *Ibid.*, 151.

⁸¹ *Ibid.*, 163-5.

child” who the Spirit-Sophia incarnated.⁸² As the creation of the Spirit-Sophia, Jesus became Christ for all creatures “whether one is Jew or Greek, slave or free, male or female.”⁸³ In Paul’s term, when Christ’s risen body becomes the body of community and all Christians are one in Christ Jesus. From a classical theological standpoint, through the incarnation of the Spirit-Sophia, Jesus Christ became “*vere Deus, vere homo in una persona*.”⁸⁴ Through the Spirit-Sophia, Jesus Christ’s human nature concurred with Jesus’ divine nature in one hypostasis.

In accordance with the Spirit-Sophia, Jesus, who the Spirit-Sophia incarnated, gathered all creatures under her grace and provides them shalom and joy by being in the creatures’ company.⁸⁵ In mutual respect, support, and comfort, Jesus-Sophia interacted with all kinds of outcasts, especially women, and empowered them with the indwelling Spirit-Sophia to be passionate, gracious and courageous. However, just as Christ was rejected and murdered in a brutal and terrifying way, the friendship and inclusive care of the Spirit-Sophia also was rejected. In this sense, for Johnson Jesus’ death was not the repayment for human sin, but the rejection of the Spirit-Sophia’s gracious love. Therefore, Jesus’ resurrection was the victory of shalom by the power of solidarity in the Spirit-Sophia’s compassionate love for all the violated and the dead. Jesus-Sophia accepted this terrifying death and violence and transformed it into life.

Besides Jesus-Sophia, Johnson reinterprets the image of God the Father, emphasizing divine maternity. She reminds us that the Jewish and Christian Scriptures

⁸² Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 154.

⁸³ I Cor 1: 2; Gal 3:28 (New International Version)

⁸⁴ *Ibid.*, 164.

⁸⁵ *Ibid.*, 157-60.

also describe God's relationship with the world as "the mother-child relationship" by using the metaphors of "pregnancy and birth, suckling and feeding, carrying and training, the anger of the mother bear and the protective wing of the mother hen."⁸⁶ Even Moses says to us that, "You forgot the God who gave you birth."⁸⁷ Despite this, ancient theology describes the origin and care-giver of God as the powerful father who made the world. This parental image of God became our faith heritage that we proclaim when we say: "We believe in one God, the Father, the Almighty, maker of heaven and earth."⁸⁸ This patriarchal image justified a dominant and exclusive ideology against women in the Christian faith community by classic theologians such as Aquinas and Aristotle who systematically incorporated the dualistic thinking of Greek philosophy into their theological anthropology. Thus, Johnson rejects the authoritarian, dictatorial, imperial, and paternal images of God just as many feminist theologians do.

To Johnson, the metaphor of Mother to describe God's nature as "birth-giving, nurture, play and delight in the other, unmerited love, fierce protectiveness, compassion, and forgiveness, courage, service, and care for all creatures."⁸⁹ Even though she uses the metaphor of mother, she resists the socially constructed image of Motherhood under male control. She resists "benevolent paternalism" that maximizes and romanticizes the ideal of motherhood in order to exploit women for men's needs. For her, the ideal of motherhood raised by patriarchy is paradoxical and illogical: "There has been a basic contradiction throughout patriarchy between the laws and sanctions designed to keep women essentially powerless and the attribution to mothers of almost superhuman power

⁸⁶ Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 171-6.

⁸⁷ Deut. 32:18 (New International Version)

⁸⁸ Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 172-3.

⁸⁹ *Ibid.*, 175.

of control, of influence, of life-support.”⁹⁰ Therefore, resisting the motherhood that is codified in a patriarchal institution, Elizabeth Johnson describes womanhood and maternity as “one of the most ecstatic and humanly rewarding experiences.”⁹¹ This maternity expresses God’s mystery, describing God as “unoriginate origin, primordial being...without beginning yet ever young and fresh, absolutely free, fount of outpouring, root of life.”⁹² Furthermore, maternity represents “a power in the delivery of new life, warmth and strength in freely given love that bears responsibility to rear what one has created, and vulnerability in the ways a woman can be hurt by what damages her child.”⁹³ Citing McFague, Johnson also makes an interesting connection between maternity and the justice that “stands in judgment on” whatever hurts their children’s well-being.⁹⁴ This just image of mothering represents God’s concern for the wellbeing, growth, and fulfillment of “the whole interconnected world, the *oikoumene*.”⁹⁵ God’s concern includes the wellness of the world’s life systems and all its habitants. In conclusion, Elizabeth Johnson attempts to transform a paternal image of God and relationality with the image of Mother-Sophia who has God’s maternity “with its creativity, nurturing, and warmth, its unbounded compassion and concern for justice, its sovereign power that protects, heals, and liberates” all creatures.⁹⁶

Johnson’s compassionate and liberating images of Spirit-Sophia, Jesus-Sophia, and Mother-Sophia has great value for oppressed women. First, its inclusive existence destabilizes the dominance of the patriarchal image of God that damages the wellbeing of

⁹⁰ Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 176.

⁹¹ *Ibid.*, 176-8.

⁹² *Ibid.*, 185.

⁹³ *Ibid.*, 178..

⁹⁴ *Ibid.*, 181-5.

⁹⁵ *Ibid.*, 181.

⁹⁶ *Ibid.*, 184-5.

both women and all human communities in any form. Furthermore, the compassionate and liberating images of the Spirit-Sophia, Jesus-Sophia, and Mother-Sophia integrate the disconnection between the paternal image of God the father, who is remote from his creatures, and the female image of God the Spirit, who has a freely giving nature. Third, this integrative image of the Spirit-Sophia, Jesus-Sophia, and Mother-Sophia is very helpful in allowing women to have an integrated image in her own image: “not only creative but also recreative presence, not only nurturing but justice-making activity, not only sustaining but liberating power, not only love but truth, not only relationality but freedom are the capacity of human women in her image.”⁹⁷

Reconceiving Pastoral Functions for Women in Oppression

Besides exclusive and patriarchal theology, Johnson’s compassionate and liberating images of God challenge the traditional functions of pastoral care, which ignored women’s suffering and experiences unique from men’s. It was Seward Hiltner who shifted the focus of a pastor’s task from merely understanding a person to enhancing the pastor’s ability to deal with human suffering and distress.⁹⁸ Hiltner describes pastoral theology as a formal branch of theology arising from the Christian concept of shepherding, and suggests that this concept of shepherding encompasses healing, sustaining, and guiding. Later William A. Clebsch and C. A. Jaekle expanded Hiltner’s three functions of pastoral care into four by adding the task of reconciling. However, Johnson’s compassionate and liberating images of God present in women’s suffering and

⁹⁷ Elizabeth A. Johnson, *She Who I: The Mystery of God in Feminist Theological Discourse*, 148.

⁹⁸ See Carroll A. Watkins Ali, “A Womanist Search for Sources,” in *Feminist and Womanist Pastoral Theology*, ed. Bonnie Miller-McLemore and Brita Gill-Austern (Nashville, TN: Abingdon Press, 1999), 51-64.

experience lead a pastoral theologian and counselors to reflect that the four functions of pastoral care are not enough to take care of people who live in the complexity of modern society. The maternal images of Spirit-Sophia, Jesus-Sophia, and Mother-Sophia urge pastoral theology to find its various functions and roles that satisfy all creatures' diverse needs, including women suffering from oppression in our postmodern society.

I do not believe that what Clebsch and Jaekle name as the main functions of pastoral care is enough for Korean women in the church. Korean women have their *han* (deep sorrow) mixed with hopelessness, emotional swings, and fear, which is the result of their giving up their own identity, talents, and leadership to offer support exclusively for others. Women need to be provided "a safe place" to release these feelings. They need to be guided and encouraged to find their own identity, needs, values, and leadership. They also should experience moments of being nurtured by others and by the environment all of which have up to now been in the habit of taking from her. Women need to be empowered to break down the church's patriarchal teachings and structure and the culturally and socially defined gender roles and social expectations for women. They need to experience liberation from the oppressive and patriarchal system and reconcile their broken relations with others, especially with other women. In this sense, even though I believe that the essential functions of Clebsch and Jaekle can be effective for Korean women even though they derive from the western tradition, they are not enough. In the case of Korean women, it is necessary for them to experience "protecting," "nurturing," "empowering," "encouragement," and "liberation." Pastoral theology cannot ignore these important functions for those who are oppressed. In this sense, I want to expand the traditional functions of pastoral care.

In order to respect the different needs of women, many pastoral theologians attempt to expand the traditional functions. For example, in the article “A Womanist Search for Sources” in *Feminist and Womanist Pastoral Theology* edited by Bonnie Miller-McLemore and Brita Gill-Austern, Carroll A. Watkins Ali points out that Hiltner’s approach is provisional in that it emphasizes the pastoral functions that focus only on theological reflections applicable to concrete human suffering and distress. Hiltner made a significant mistake in ignoring the communal setting of society and the issues of justice related to gender, class, race, age, and sexual orientation. Watkins Ali strongly challenges pastoral care and counseling to move beyond male-centered and individualistic approaches and become sensitive to culturally different situations.

While Watkins Ali challenges the epistemological foundation of Hiltner, in the chapter “*Feminist Theory in Pastoral Theology*,” Miller-McLemore advocates a move beyond Hiltner’s functions of pastoral counseling amended by Clebsch and Jaekle: healing, sustaining, guiding, and reconciling.⁹⁹ Because feminism struggles to stop sexist oppression, its aim is to cultivate the power to transform our suppressed lives in a liberated way. Bonnie Miller McLemore also critiques the main functions of Clebsch and Jaekle and advocates new functions of pastoral care for the care of women: nurturing, reconciling, encouraging, and liberating. Miller-McLemore advocates that womanist and feminist pastoral care and counseling should support resisting, empowering, nurturing, and liberating women from this oppressive and dominant power: 1) resisting, which means “a focused healing of wounds of abuse”; 2) empowering, which means “advocacy and tenderness on behalf of the vulnerable, giving resources and means to those stripped

⁹⁹ Bonnie Miller-McLemore, “Feminist Theory in Pastoral Theology” in *Feminist and Womanist Theology*, ed. Bonnie Miller-McLemore and Brita Gill-Austern (Nashville, TN: Abingdon Press, 1999), 77-94.

of authority, voice, and power”; 3) nurturing, which means “dedicated proclamation of love that makes a space for difficult changes and fosters solidarity among the vulnerable”; and 4) liberation, which means “escaping from unjust, unwarranted affliction and releasing into a new life and wholeness as created, redeemed, and loved people of God.”

100

Emmanuel Lartey also expands the traditional functions of pastoral care. In the book, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, Emmanuel Lartey defines the functions of pastoral counseling as healing, sustaining, guiding, reconciling, empowering, nurturing, and liberating. Specifically, he defines nurturing as the function for developing the client’s potential abilities and resources to “embrace new, potentially threatening, possibilities.”¹⁰¹ Liberation is the task of freeing the client from the oppressive power of environments and society, “raising awareness about sources and causes of oppression and domination.”¹⁰² Empowering is the task of revaluing the client’s values and resources for “using available resources outside oneself” in various forms.¹⁰³

Agreeing with Lartey and Miller-McLemore, I suggest that these additional functions are also essential for Korean women, but that, in addition to these, pastoral theology should include the functions of *protecting* and *prophesying*. The pastoral function of protecting is essential for Korean women’s situation as described in the eight categories of violence in the church. The task of protecting is very significant for Korean

¹⁰⁰ See Bonnie Miller-McLemore, “Feminist Theory in Pastoral Theology,” 80.

¹⁰¹ Emmanuel Yartekwei Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling* (London; New York: Jessica Kingsley Publishers, 2003), 40.

¹⁰² *Ibid.*, 41.

¹⁰³ *Ibid.*, 41-2.

women who are enduring familial and social punishments in response to their courageous resistance to culturally and socially defined gender image and roles. This task is the process of providing a safe and sacred place in which Korean women can express their vulnerability and wounds freely and safely: free from familial and social punishment and sustained until they are empowered and break the oppressive and violent system. From a theological perspective, protecting means being under God's wing. From a functional perspective, protecting and making a safe place cooperate with other functions, specifically healing and sustaining. In other words, protecting provides women with the strength to accomplish the functions of healing, sustaining, and empowering.

In addition to the function of protecting, I advocate that pastoral care include the function of *prophesying*. Traditionally, in the Korean immigrant church, prophesying was understood as speaking about God with authority given by God from a male-centered perspective. In the Korean immigrant church, it is imperative to deconstruct an authoritative meaning of prophesying and to construct in its place a mutual and equalitarian meaning. With mutual respect and correlative interaction, the function of prophesying is the process of finding and speaking about many inclusive and embracing images of God from Korean women's hidden inner resources. This function of prophesying is a process of encouraging Korean women to be aware of the causes, dynamics, and consequences of oppression. This insight can help them keep their distance from the dominant power of the environment, recognizing its violent and oppressive force. Furthermore, prophesying is the process of making us aware that the oppression has so influenced us that we have imitated those violent and oppressive patterns in our behavior toward others. Here, prophesying names the church's violent and

oppressive patterns as sins which are the result of social evil, encourages the church to stop this dominant *over others* system, and creates a new mutual and harmonious *with others* system. This task is similar to a prophet's of encouraging God's people to identify their sinful thinking and behavior. People can then transform themselves by reflecting God's compassionate and liberating image and the diverse yet united ways of the divine relational movement. In sum, this function of pastoral care is the process of taking part in the divine relational movement in Fiddes' terminology, and can be the foundation for leading both women and the church to pursue God's mysterious and profound images, liberation, and reconciliation.

In summary, while the four functions of pastoral counseling that Clebsch and Jaekle advocate are fairly adequate globally and cross-culturally, in the context of Korean women in the church, pastoral theology needs more functions: in addition to healing, sustaining, guiding, and reconciling, it also needs to include protecting, prophesying, resisting, empowering, nurturing, and liberating. If we are to protect, encourage, nurture, and liberate Korean women, we can ignore none of these functions. Furthermore, in order to allow these pastoral functions to work properly, it is necessary to recognize the church's system of punishment and discipline that compels Korean women to endure the oppression. Therefore, in the next chapter, respecting the function of prophesying, I will expose how the church actively retaliates against women who do not follow the will and discipline of the church.

Chapter 4: The Church and Its Oppressive Discipline

Violence is the ethos of our times. It is the spirituality of the modern world. It has been accorded the status of a religion... Violence is so successful as a myth precisely because it does not seem to be mythic in the least.

Walter Wink¹

As I have argued in the previous chapter, within the context of many Korean churches, the aim of the church's teaching is to help the congregation comprehend and follow "God's will," which includes the assertion that leadership is strictly the responsibility of men. As a result, this androcentric teaching is identified with God's will, and those who resist it are required to be instructed or disciplined.² In this chapter I explore how and why this occurs. More specifically I argue how the dynamics of the Korean immigrant church's discipline of women is similar to the dynamics of the domestic violence cycle, particularly in the way in which power is used. I argue that the discipline systems employed by the church are forms of violence.

How do systems of domination justify and legitimize the use of violence as punishment for the purpose of disciplining and incapacitating the rebellious? Walter Wink suggests that justification for such punishment arises from "the myth of redemptive violence." This myth fuels thriving domination systems, deludes people into accepting it, and deems violent punishment to be a necessary means of disciplining those who are not obedient to the dominating system.³ This myth of redemptive violence is deeply rooted in the Korean immigrant church. As I indicated in chapters one and three, since early

¹ Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis, MN: Augsburg Fortress Press, 1992), 13.

² As I addressed in chapter 1, women who do not conform to the church's teaching oftentimes are disciplined and punished for "not obeying God."

³ Walter Wink, *The Powers That Be: Theology for a New Millennium* (New York: Doubleday, 1999), 55.

Christianity men have deemed women to be inferior or deficient beings that need men's leadership. Based on the dominating and hierarchical tradition exemplified in the church's teaching, I argue that the Korean immigrant church oppresses women in an eight-part pattern: 1) *using intimidation*—making her afraid by using looks, hierarchical position, and actions (eg. not signing an application form for a seminary, yelling and abusing her verbally in order to keep her quiet); 2) *using emotional abuse*—putting her down, making her feel bad about herself, not accepting her as a pastor, making her think she's crazy or aberrant, humiliating her, and making her feel guilty; 3) *using isolation*—controlling which seminary she will go to, how she acts, how she dresses, and which department she can work for at the church by isolating her if she does not comply; 4) *devaluing or ignoring her*—diminishing her concerns and voice, criticizing her atypical strong feminine image, and teaching that God does not call women to be leaders; 5) *using family*—making her feel guilty about her choice to become a minister by criticizing her role as a wife or a mother; 6) *using male privilege*—giving men power to make all the big decisions and to define men's and women's roles, acting like “the chosen person of God”, and treating her like a babysitter; 7) *using economic abuse*—forcing her to work only in the Sunday School department, asking her to sacrifice in the name of Jesus' love, and taking her labor but not paying her appropriately for it; 8) *using threats*—threatening her with divorce in order to make her stop her ministry, telling her that God will punish her if she disobeys her husband.

This eight-fold pattern that I have described is an adapted description of the pattern of domination in domestic violence, which inflicts psychological and emotional

abuse.⁴ I argue that this pattern of oppression experienced by women in the Korean immigrant church is similar in its dynamics and pattern to domestic violence. Although there is no concurrent presence of physical violence as there can be in domestic violence, the psychological and emotional abuse that occurs is part of the pattern in both contexts. Violence against women does not just happen within the family. Domestic violence is but one example of violence against women linked to unequal and unjust systems based on gender.⁵ It is important that we recognize “the complex and intertwining nature of oppression and inequality” in the system: “the ways in which their abuse is complicated by and mediated through the intersection of systems of domination based on ‘race,’ ethnicity, class, culture, and nationality.”⁶

The purpose of the chapter is to address how the Korean immigrant church has disciplined and punished women who do not conform to the church’s teaching, specifically by examining its beliefs that support oppression against women from a social-criminological perspective. Specifically, the chapter examines the Korean immigrant church’s beliefs that support violence or oppression against women, the characteristics of dominating and punitive systems, and the effects of this punishment or discipline on female church members. To oppose this dominating power of the church, I will analyze the particular mechanism of discipline that the church has used to control

⁴ In chapter 1, I addressed that these sections of the wheel are comparable to the way the Korean immigrant church oppresses women. See page 57-8 of this dissertation.

⁵ For this reason, Ravi K. Thiara and Aisha K. Gill use interchangeably the two terms, “domestic violence” and “violence against women [in the unjust system].” See Ravi K. Thiara and Aisha K. Gill, ed., *Violence Against Women in South Asian Communities: Issues for Policy and Practice* (London and Philadelphia: Jessica Kingsley Publishers, 2010), 16.

⁶ Intersectionality is a theory that Kimberle Crenshaw advocated, critiquing the limited observation of White feminists. According to her, the forms of oppression in society such as racism, sexism, classism, etc are interrelated and create a system of oppression that intersects multiple forms of discrimination. Therefore, for the issue of oppression, it is very important to analyze how various categories such as gender, race, class, etc interact and create a systematic inequality in society. See Ravi K, Thiara and Aisha K. Gill, ed., *Violence Against Women in South Asian Communities: Issues for Policy and Practice*, 18.

women, applying Michel Foucault's notion of *discipline and punishment* to the context of the Korean immigrant church. Specifically, showing that Foucault's *panoptic* mechanism is parallel to the method of disciplining women in the Korean immigrant church, I will illustrate how the church has disciplined the congregation to follow the church's patriarchal criteria and why women in Korean immigrant churches have become disconnected and judgmental of each other.

Beliefs of the Korean Immigrant Church that Maintain Violence against Women

Many criminologists agree that since behavior patterns evolve from belief systems the criminal belief system of perpetrators of domestic violence justifies their violent behavior so they become insensitive to how much their violent behavior damages other people's emotional, mental, relational, and spiritual wellbeing.⁷ I will show that the same dynamic occurs in the case of the Korean immigrant church as a perpetrator of violence. For example, when I was a seminarian at the largest Presbyterian seminary in Korea, many female seminarians struggled under oppressive school policies that forbade women to be ordained and teach at the seminary. At an audience with the seminary's president, my female colleagues and I attempted to claim our voices in an effort to transform the oppressive school system and policies. In response, the president gathered all the female seminarians together and tried to placate us by saying that we were like daughters to him and he did not want to hurt or diminish us; that since he believed that it was God's will that women should not be leaders or pastors, he felt he must follow what God has decreed. His statements illustrate that his *belief* was the primary justification for maintaining

⁷ Glenn D. Walters, *Criminal Belief Systems: An Integrated-Interactive Theory of Lifestyles* (Westport, Conn.: Praeger, 2002), 43.

oppression or violence against women. For this reason, it is very important for us to investigate the perpetrators' beliefs about violence.

According to Glenn D. Walters, a clinical psychologist who studies belief systems and crime, belief systems originate from a child's interaction with the social environment and are shaped by "social referencing, private speech, and perspective taking."⁸ A belief system is supported by a "self-view, world-view, past-view, present-view, and future-view."⁹ These five aspects are mutually self-supporting: the self-view provides the thrust for the world-view, and the present-view generates the past and future views.¹⁰ These five aspects of the belief system are constructed or defended by six schematic sub-networks. These networks consist of goals, values, outcome expectancy (whether positive or negative), efficacy expectancies (self-belief or self expectations), external and internal attributions, and thinking styles.¹¹ Thus, poor socialization can easily lead to crime-congruent belief systems. Such belief systems influence self-view, world-view, past-view, present-view, and future-view. The six schematic sub-networks support a crime-congruent belief system. A crime congruent belief system allows one to engage in activities that not only violate laws but also inflict harm and infringe on the rights of others. This may also bring negative consequences to the self. In this sense, the thinking style is the primary avenue that maintains a crime-congruent lifestyle. It is crucial to explore the thinking styles that support a lifestyle in which concern for the consequences of one's actions on self or others are of little importance.

⁸ Glenn D. Walters, *Criminal Belief Systems: An Integrated-Interactive Theory of Lifestyles*, 76.

⁹ *Ibid.*, 57-8.

¹⁰ *Ibid.*, 76.

¹¹ *Ibid.*, 49-56.

Walters describes eight thinking styles that can promote and maintain immoral-congruent behaviors: 1) mollification – the thinking style of justifying and rationalizing the immoral/criminal actions; 2) cut off – the thinking style of eliminating common hindrances to immoral behaviors such as fear, sanctions; 3) entitlement – the thinking style of believing in a sense of privilege that excuses these immoral behaviors; 4) power of orientation – the belief that one’s social environment and other people should be controlled by power; 5) sentimentality – “the Robin Hood syndrome” which means an attempt to cover up the negative consequences of one’s immoral behaviors by performing good deeds¹²; 6) super-optimism – the thinking style that avoids the negative consequences of immoral behaviors; 7) cognitive indolence – a lazy and uncritical thinking style about violence; and 8) discontinuity – inconsistency between one’s thinking and actions, like a “Jekyll & Hyde” persona.¹³

These thinking styles primarily characterize the belief systems of individuals who engage in criminal activity. However, this theory can be extended to explain the belief systems of groups or communities since their natures reflect those of the individuals within them.¹⁴ For example, individual belief systems that support crime and immoral behavior can be the point of origin for organizational or national crime. In relation to this, I am convinced that Glenn Walters’ theory can explain how the Korean immigrant church’s immoral and harmful behaviors against women have been maintained.

Walters’ eight thinking styles of immoral behavior and lifestyle are similar to the beliefs that support oppression against women in the Korean immigrant church. These beliefs are as follows: 1) the Korean immigrant church’s mollification of oppression

¹² Glenn D. Walters, *Criminal Belief Systems: An Integrated-Interactive Theory of Lifestyles*, 57.

¹³ *Ibid.*, 57.

¹⁴ *Ibid.*, 77-8.

against women – the Korean immigrant church justifies its behavior by externalizing the responsibility for oppression to God, who has chosen men to be leaders and women to conform to a socially or culturally constructed feminine image; 2) the Korean immigrant church’s elimination of common hindrances to immoral behaviors – by turning over the responsibility for violence to God and non-conformist women, the church easily eliminates fear or guilt about oppressing women; 3) the Korean immigrant church’s sense of privilege – the church strongly believes that men are called by God to be leaders so the exclusion of women is not considered a crime but rather obedience to God’s will; 4) the Korean immigrant church’s belief of entitlement – the church strongly believes it has the God-given right to discipline women; 5) the Korean immigrant church’s sentimentality – the church attempts to cover the negative consequences of its immoral behaviors by performing good deeds. Korean immigrant churches release their feelings of guilt over oppressing women by emphasizing God’s compensation for women’s obedience and submissive roles and by favoring women who are obedient to the church’s idea and rules; 6) the Korean immigrant church’s super-optimism and cognitive indolence about violence – the church believes what it has done to women is not violence because women are not hurt physically. The church believes that controlling women is necessary in order to accomplish God’s will. Furthermore, any emotional hurt a woman might suffer is trivialized at best and ignored at worst; 7) the Korean immigrant church’s discontinuity in its thinking and actions – while the church seems to listen to women’s voices and pay heed to them, it does not act on their concerns.

Thus, I contend that the Korean church has immoral beliefs that spiritually and psychologically damage women in the long-term. In Chapter one, I explained that Korean

women, who experience oppression by the dominating system of the church, suffer from severe conflicts in emotions, cognition, and identity such as low-self esteem, loss of identity, shame and feelings of guilt, depressed mood, hopelessness, emotional numbness, and the loss of empathy and compassion. In the church situation, women who experience these conflicts can become abusers who hurt other women in the same way that people who experience violent punishment can. I believe that this is relevant to understanding the way in which the church's belief system is oppressive to women and acts as a disciplinary force. I am not arguing that the church is engaged in criminal activity. I do argue that the church's belief system infringes on women's lives in ways that are harmful and damaging. Such behavior is immoral, and the leadership of the church seems to have little concern for the consequences of its actions on the wellbeing of its women members. Their particular thinking styles are the foundation of violence that causes women severe psychological, emotional, and spiritual damage in the long term. In this sense, I name the church's violence against women a crime.

Characteristics of the Church's Dominating and Punitive Systems

A group that has immoral beliefs can create a system of domination, and within this system violence can be justified or protected. According to Theodore L. Dorpat, there are seven key characteristics of dominating systems. These characteristics enable and allow violence or oppression to spread from individuals to groups and from nation to nation.¹⁵ These seven key characteristics are as follows: *1) accepting punishment as mandatory*—a dominating social system accepts punishment to rule out sociopathological

¹⁵ Theodore L. Dorpat, *Crimes of Punishment: America's Culture of Violence* (New York: Algora Publishing, 2007), 194-96.

behaviors forbidden by the culture; 2) *needing to control, dominate, and punish the rebellious*—punishment and emotional and physical violence are the tools of these oppressive systems; 3) *inculcating disturbing and painful emotions*—with threats of punishment and emotional and physical violence, a dominating system incites an individual’s disturbing and painful emotions such as shame, guilt, anxiety, helplessness, fear, depression, a desire for revenge, etc. Cultivating these disturbing emotions with punishment can reduce victims’ acts of violence against others; 4) *punishing and damaging psychologically*—in addition to disturbing and painful emotions, a dominating social system can cause an individual “mental suffering, developmental deficits, personality malformations, and various psychiatric disorders.”¹⁶ Psychological damage can be serious enough to cause “permanent psychological trauma and damage, even soul murder”¹⁷; 5) *no individual moral responsibility*—even though the dominating and punitive social system causes great harm, we cannot easily blame any one individual for the destructiveness of these systems; 6) *lack of awareness*— individuals within a dominating system are not conscious of its harmful and damaging nature; 7) *collective denial*—the lack of consciousness of individuals can easily lead to “a collective denial.”¹⁸ In other words, as a group the members reinforce the false idea that punishment is an efficient tool for correcting children’s harmful and aberrant behavior.

We find these characteristics of dominating systems in the Korean immigrant church. Recall that chapter one exposed how the Korean immigrant church controlled or disciplined the research participants who were not obedient to the church’s rules and traditions with threats, emotional and verbal abuse, or isolation. In other words, by

¹⁶ Theodore L. Dorpat, *Crimes of Punishment: America’s Culture of Violence*, 195.

¹⁷ *Ibid.*, 195.

¹⁸ *Ibid.*, 196.

claiming to be God's representative, the Korean immigrant church characteristically controls, dominates, and punishes women who stand against the rules and traditions. This controlling and punishing system caused research participants severe conflicts of emotions, cognition, relations, and gender identity. The research participant referred to as S., who works as a pastor and a dean at a seminary, contemplated suicide. However, because the oppression of this dominating system was invisible, many research participants could not name the source of their hurt so they internalized their wounds. Due to women's lack of awareness of the harm that the dominating system causes, research participants experienced collective denial among other women in the church community. In all these ways, it is clear that the Korean immigrant church has the characteristics of a dominating system.

Mechanisms of the Church's Dominating Discipline: Michel Foucault

Even though it is clear that the church's punishment of women who do not conform to its rules is immoral and that the system is oppressive, the negative characteristics of the system are obscured and difficult to expose. Sometimes women themselves are not aware that they are unfairly disciplined or punished because the church exercises its power in a techno-political way. Therefore, in order to achieve liberation, it is essential to know how the church governs male and female congregation members and how each gender accepts this.

Michel Foucault, a famous sociologist, historian, and philosopher, was a scholar interested in the issue of discipline and punishment in a social system. For Foucault, power produces truth. The production and transmission of truth has been influenced by

the controlling power of apparatuses, or *dispositif*, which are “a resolutely heterogeneous grouping composing discourses, institutions, architectural arrangements, policy decisions, laws, administrative measures, scientific statements, philosophic, moral and philanthropic proposition.”¹⁹ With these elements, an apparatus functions to define and regulate a population through “a mixed economy of power and knowledge.”²⁰ In short, an apparatus is “a mechanic contraption whose purpose in this case is control and management of certain characteristics of a population” and the power of apparatuses produces truth.²¹ Foucault insists that the controlling power of apparatuses is obvious when we examine the historic relationship between criminology and psychiatry. In the nineteenth century, psychiatry considered crime to be analogous to insanity, and so sought a rationalization for controlling subjects. As a result, subjects who committed crimes were regarded as a public menace. In order to keep society free of harm it was considered rational for apparatuses to control the danger of negative human behaviors, believing that these behaviors could be reduced by a mechanism of discipline or punishment which combined the legal punitive system with psychological knowledge.²²

Foucault reminds us that methods of discipline and punishment have been used as political strategies to possess or exercise power. Punitive methods are techniques that are deeply connected to a whole corpus of scientific knowledge. On this basis, Foucault attempts to explain how human beings have become objects that can be divided into the

¹⁹ Michel Foucault, “Le Jeu de Michel Foucault,” in *Dits et écrits* Vol.3, p.298. Cited by Paul Rabinow and Nikolas Rose, ed., *The Essential Foucault: Selections from the Essential Works of Foucault, 1954-1984* (New York, NY: The New Press, 1994), xvi.

²⁰ Paul Rabinow and Nikolas Rose, eds., *The Essential Foucault: Selections from the Essential Works of Foucault 1954-1984*, xvi.

²¹ *Ibid.* xvi.

²² Michel Foucault, “Le Jeu de Michel Foucault,” in *Dits et écrits* vol.3, 298. Cited by Paul Rabinow and Nikolas Rose, ed., *The Essential Foucault: Selections from The Essential Works of Foucault 1954-1984*, 208-28.

normal and the abnormal. As objects of danger, the abnormal required discipline and punishment by means of a penal system informed by scientific knowledge.²³ Throughout the eighteenth century, legal apparatuses created a new technology to exercise power with punishment. In opposition to the severity and intensity of old penal systems, apparatuses formed new techniques of punishment that reduced cruelty and pain and increased kindness, respect, and humanity. The power of punishment became more deeply ingrained in the social body.²⁴

The function of punishment was to protect human society by preventing the repetition of criminal and immoral behavior. The function of defending society supported the justification and necessity of punishment. In order to be effective for the social body, appropriate punishment should observe six rules: 1) “the rule of minimum quantity” with “a quasi-equivalence at the level of interests” – punishment should produce the highest effect with the least amount of administration; 2) “the rule of sufficient ideality [of pain]” – punishment should produce the fear of pain, displeasure, and inconvenience; 3) “the rule of lateral effects” – punishment should be severe enough to discourage criminal behavior even in non-criminals; 4) “the rule of perfect certainty” – this means to clearly define what is truly criminal action; 5) “the rule of common truth” – punishment should obey the rules that power has defined as the truth; 6) “the rule of optimal specification” –

²³ Michel Foucault, *Discipline and Punishment: The Birth of Prison*, trans. Alan Sheridan (New York: Vintage Books, 1995), 25-30.

²⁴ The reason that Foucault used the term “body” is that before the eighteenth century punishment was executed on a human body literally. However, even though a new strategy of punishment caused less physical pain and cruelty to the human body, its effect and power was better at controlling the human body as well as the human soul. In order to explain the difference between the old penal system and the new technology, he continued to use the body as the subject. See Michel Foucault, *Discipline and Punishment: The Birth of Prison*, 29-30 & 81-2.

punishment must be able to address as many types of crime as possible.²⁵ Thus, without cruelty the controlling power became obscured by the humanization of penalties. The goal of the new technology of power was to control and correct people “by the chain of their own idea(s).”²⁶ As a result, the subject of power became not only the body but also the soul.

According to Foucault, the new punitive technique for the coercion of individuals requires three mechanisms: hierarchical observation, normalizing judgment, and examination.²⁷ Hierarchical observation means “a perfect eye that nothing would escape and a centre towards which all gazes would be turned.”²⁸ This hierarchical examination can be found in the architecture of hospitals, prisons, schools, and military camps. The arrangement of such architecture makes it possible for the administration to see everything and everyone at all times. Foucault argues that this kind of architecture represented the very nature of power and control. The pinnacle of this kind of architecture was seen in the Arc-et-Senans prison built by Ledoux in the eighteenth century. A circular building surrounded a high tower. The tower was to house “the administrative functions of management, the policing functions of surveillance, the economic functions of control and checking, [and] the religious functions of encouraging obedience and work.”²⁹ Likewise, by means of the technique of hierarchical surveillance, those who were incarcerated were subject to constant scrutiny.

The second mechanism of discipline is normalizing judgment, which means that correction through discipline should be applicable to every social body in any area.

²⁵ Michel Foucault, *Discipline and Punishment: The Birth of Prison*, 92-101.

²⁶ *Ibid.*, 102-3.

²⁷ *Ibid.*, 170-94.

²⁸ *Ibid.*, 173.

²⁹ *Ibid.*, 173.

Furthermore, discipline formed a dualistic system: gratification and punishment. In the system, humans would be judged and classified according to rank or grade. There are four classes of people: very good; good; mediocre; and bad. In short, the art of the new technology of power in punishment was not repression but the imposition of normalization over human beings.³⁰ In order to be an appropriate member of society, the new technology of discipline provided rules and norms that one must follow and classified individuals along a spectrum in relation to the degree that these standards are met. The technology of discipline defined normality and abnormality through the power of normalization, and sought to bring all human beings into an idealized “homogeneous social body.”³¹

The third mechanism of discipline is examination, which combines both hierarchical observation and normalizing judgment. Examination means “a visibility through which one differentiates them [people] and judges them” by forming a certain type of knowledge.³² This visibility manifestly holds power and exercises its power over human beings. However, this examination objectifies individuals and makes each individual “a case” by using all its documentary techniques that classify, form, determine, and fix norms and categories.³³ In short, through examination the power of discipline becomes maximized in its shape and function, and an individual becomes a subject that can be described, judged, measured, and compared with others. As a result, an individual is controlled by a double mode of power that produces division and labeling.³⁴ The mechanism of power divides individuals into “mad/sane; dangerous/harmless; [and]

³⁰ Michel Foucault, *Discipline and Punishment: The Birth of Prison* 181-82.

³¹ *Ibid.*, 182-84.

³² *Ibid.*, 184.

³³ *Ibid.*, 191.

³⁴ *Ibid.*, 189-92.

normal/abnormal.”³⁵ It also seeks to control and alter the abnormal individual as well as brand them as such for the public.

A second architectural structure, Bentham’s *Panopticon*, likewise illustrates the mechanism of power.³⁶ A *panopticon* is an annular building with a tower at the center. The tower has wide windows that are open to the inner side of the circular building. The whole circular building is divided into cells. Each cell has two windows: one on the inside and one on the outside. Someone in the tower can see into the cells through the interior window because the exterior window allows light to illuminate whatever is in the cell. However, the person in the cell cannot see the supervisor because the arrangement of the cells gives the supervisor “an axial visibility” and “a lateral invisibility.”³⁷ Furthermore, walls divide the cells so an individual in one cell has no contact with people in other cells. In short, each individual in a cell can be completely confined and be seen by the supervisor in the tower. However, someone in a cell cannot see the supervisor in the tower. An individual is completely separated, and the crowd becomes “a collection of separated individualities.”³⁸ Individuals are caught in a “visible but unverifiable” power situation in that they do not know when someone is observing them or not observing them.³⁹ As a result, the construction of the panopticon continues to have an effect on an individual whether there is an observing presence or not. Even in the absence of the supervisor, an individual would be servile in the panopticon, which Foucault calls “a marvelous machine which... produces homogenous effects of power.”⁴⁰

³⁵ Michel Foucault, *Discipline and Punishment: The Birth of Prison*, 199.

³⁶ *Ibid.*, 200-14.

³⁷ *Ibid.*, 200.

³⁸ *Ibid.*, 201.

³⁹ *Ibid.*, 201.

⁴⁰ *Ibid.*, 202.

To Foucault, the panopticon represents how power relations are formed every day in human life.⁴¹ Through disciplinary mechanisms similar to this panoptic arrangement, the basic functioning of a society is programmed and ingrained into the social body. The panoptic mechanism “makes power relations a function, and [makes] the function [operate] through these power relations [which are programmed by the disciplinary mechanism].”⁴² In particular, the panoptic mechanism is expected to play the positive role of “[neutralizing] dangers, [fixing] useless or disturbed populations, [and avoiding] the inconvenience of over-large assemblies.”⁴³ After discipline is established, the mechanisms become “de-institutionalized” and change to “flexible methods of control.”⁴⁴ It is a type of controlling power that regulates the whole social body by the social body’s own perceptions.

Applying Foucault’s Panopticism to the Context of Korean Women

Foucault’s concept of the technology of power can be applied to the Korean immigrant church’s way of disciplining women. In particular, by providing *the rule of common truth* that we should obey and *the rule of perfect certainty* that distinguishes immoral actions from moral actions, the Korean church has disciplined women and given punishment to those who resist the church’s rules. We saw in chapter three that the Korean immigrant church strongly defines men’s leadership and government as consistent with God’s intention. As a result, men’s desire to control women has been hidden, and men’s government is justified. Furthermore, women who claim their voice have been regarded as dangerous ones who stand against God’s will and break the

⁴¹ Michel Foucault, *Discipline and Punishment: The Birth of Prison*, 205.

⁴² *Ibid.*, 207.

⁴³ *Ibid.*, 210.

⁴⁴ *Ibid.*, 211.

church's harmony and unity. In short, it is necessary for the church to discipline dangerous women in order to maintain harmony in the church.

The church's controlling power has been hidden beneath God. In other words, God's will is the church's excuse for its practice of oppressing women, and the church has only been a tool for accomplishing God's will. As a result, the church can objectify and justify oppressing women by promoting God as the reason to impose power over others. The more this justification is preached the more unshakable the church's domination becomes. The church has the legal right and power to accomplish God's will so a symbiotic relationship between the church's power and God's power is created. As a result, the church's power can seem absolute and allows it to control both women's bodies and souls. In short, the church produces the highest effect with its controlling power over women, using the minimum quantity of discipline and punishment.

Echoing Foucault's concepts of hierarchical observation, normalizing judgment, and examination, the church moralizes its judgment or truth by supporting a men-focused Christian tradition and Korean patriarchal tradition. Because no one in the church is exempt from the influence of patriarchal cultural tradition and early church tradition related to it, the church's judgment has been effective in controlling individuals. Further, on the basis of the church's andocentric criteria women have been classified by the degree they conform to the rules in the four categories I mentioned earlier. On the basis of this classification, a double mechanism of controlling women has been formed: glorification and punishment. This polarized mechanism is clearly apparent in the cases of the research participants. The participants were divided into two groups: one group adjusted and was obedient to the church's common truth; and the other group openly

rebelled against it. Those who were obedient could be included in the church system. It is no wonder that obedient women get more chances to work for the church. For example, K.H., who became a pastor in 2006 in the Presbyterian Church, had an advantage because her easy laugh and traditional feminine image conformed to the church's standard of what a female pastor should be like. However, S.—who was ordained in 1988 as a pastor and worked as the dean of community life at a seminary—and H.—who became a pastor in 1980 and served the Korean immigrant church for thirty years—were labeled as selfish and bad wives and mothers when they entered the ministry.

Women who went against the norm were subsequently punished in the name of church harmony. The method of disciplining women is parallel to the *panoptic* mechanism. Just as the *panopticon* uses a dyad between seeing and being seen, the church has provided women “an axial visibility” and “a lateral invisibility” by providing them only male-centered biblical materials and sources of learning. Furthermore, by “normalizing judgment” the church has disciplined each congregation member to follow the church's patriarchal criteria. This way of disciplining women has functioned to make both male and female church members believe that feminist theological materials and resources are dangerous and should be avoided. Furthermore, women are disciplined to bear in mind that those who accept feminist theology should be hindered by the resistance of the group in any way possible. This function became autonomous and its effect became permanent even if the direct action of discipline ceased. As a result, women in Korean immigrant churches have become disconnected and judgmental of each other, looking for signs of dissension. In Foucault's terms, women were individualized, and women as a whole became a collection of individuals.

The Negative Effects of the Church's Discipline on Women Church Members

Research participants' cases illustrate how this fragmented, judgmental individualization was the result of the church's discipline. In order to avoid punishment, research participants needed to respond to church discipline in three ways: 1) by accepting the patriarchal environment and being obedient; 2) by judging, criticizing, and devaluing female leaders; and 3) by actively hurting each other. Naturally, there can be other responses to the church's dictates but these are general responses that I heard in my interviews with research participants. Because I believe that research participants' responses are indicative of how most women in the church would respond, I will present their responses in detail.

In regards to the first response, many research participants at first resisted accepting the church's patriarchal ideology as the common truth. However, before long they realized that the power of the church's discipline or punishment was overwhelming and so decided to accept this patriarchal environment as reality.

Accepting Patriarchal Environment and Being Obedient

K., who received her Ph.D. in 2009 and works at her husband's church as an assistant pastor, really wanted to be an equal co-pastor with her husband because she could not accept male-leadership in the church as truth. However, because she met with so much opposition from the congregation she decided to accept this reality.

K.: There was no option. The response of the congregation in the church was negative when I tried to be a co-pastor with my husband. At that time, even though I worked hard to change their minds, I could not do it. Later, I realized that making the church harmonious is more important than accomplishing my desire to be a co-pastor. I realized that I could contribute to the growth of the church without the title of co-pastor.

J., who worked as a representative of a women's association at the the United Methodist Church and graduated from seminary last year, also experienced the strong power of the church's patriarchal tradition. She decided to accept the reality of the patriarchal environment and live with it.

J.: I realized the reality. Since Korean immigrants started to come to America in 1970, their conservative and patriarchal traditions and mentality have never changed and they resisted accepting American liberal culture. Therefore, it is no wonder that the Korean immigrant church is very patriarchal and traditional. That is the reality in which I live. Even though I don't agree with the reality, I have decided to live with the reality.

P., who worked in the Korean immigrant church as a pastor for thirteen years, felt resistance from her environment and her own husband. At first she wanted to change her environment. However, she realized that the more she resisted the environment, the more hurt she endured. So she decided to adjust to the patriarchal environment for her survival.

P.: In the past, I did not want to be a loser. My parents taught me to be the best. My father provided the best things for me: the best clothes, shoes, etc. However, after I married my husband, he vehemently opposed my ministry. I have dealt with this resistance for fifty years. I learned how to deal with this situation. I realized that I should not show up. Even though I want to be present in the church as a leader, I have passed up invitations to preach because I was afraid of how people would treat me. Some female pastors complain about my passiveness. I know that my passiveness could influence other female pastors' image in a negative way. However, because I experienced so many difficult things after I married my husband, I gave up having power. Through this experience, I learned how to chew as if I don't have any teeth. I learned how to adjust to the environment. When I tried to change the environment, I experienced more difficulties. Honestly, I tried to do my best to change the environment. But I continued to be hurt and nothing ever changed. However, after I learned how to adjust to the environment, my life became easier.

The punishing discipline of the church's patriarchal ideology has broken the research participants' desire to fight for their convictions. Therefore, they could no longer resist, and accepted this environment as their destiny.

Judging, Criticizing, and Devaluing Female Leaders

Because most women have internalized this ethos of punishment, they have a tendency to project their fear or anger onto other women. Because women pastors and leaders are targets of this projection they cannot rely on those of their own gender to support them. For instance, the case of G., who served as the director of an elementary school program for twenty years and finally got ordained in 2009, demonstrates that the church's patriarchal common truth influences women's cognition deeply so they have a tendency to judge female leaders as abnormal. P., who has worked at a Korean immigrant church for thirteen years, considers women to be too mired in their negative emotions and jealousy to make any progress towards change.

P.: Honestly, it is easy for me to take care of male congregation members. If male members begin to see me as a pastor, they obey completely. However, female members cannot obey or respect me completely. Among women, there is an invisible competition. However, among men, there is no competition. Honestly, those who help me are male pastors. Female pastors are frequently jealous of me. If I wear good and expensive clothes, women congregation members feel jealous of me. Even though they say I look good, it is not a pure compliment. Women are easily divided. We can't do good work for the Lord because we fight each other and are too emotional. However, men are political. Men are able to persuade others to take their side. On the other hand, because women focus on emotions too much, women can be easily persuaded or used by men and cannot develop themselves. Woman leadership is not willing to move to the next step. Women just meet for friendship, eating, and playing. Women don't know how to develop themselves. Like men, women should be political and biblical. Men can plan and have power to take actions.

Other research participants shared their feelings about other female leaders and female congregation members. V., a female pastor who married an American soldier and works at an international church, also critiqued women's sensitivity and inability to make plans.

V.: Women are sensitive and emotional. Women do not do a good job at making plans. Women have no plan. Women have many limitations. This is the reason that there are few female pastors. Physically we are weak. Men are goal-oriented and less sensitive. Men can make plans very well, even though they can become too focused on planning and can miss what they need to see.

K., an assistant pastor who works with her husband, critically assessed women's inability to be patient and control their emotions.

K.: I lead four female groups. In my experience, women are emotional and impatient. Women hurry to solve problems. Sometimes, women project their emotions onto their children. Women's sensitivity can be related to their inability to control the environment and feelings of instability. I don't know whether women are naturally more sensitive than men or not. The environment could make women more sensitive. Anyway, in my experience, women are more sensitive than men and they have mood swings. However, men do not express their emotions very well when they have problems. They do not fight each other over small problems. Men's groups can be more easy-going than women's groups. However, women often fight over small problems. There are many gossips among them.

Hurting Each Other

After women are disciplined by the church's patriarchal ideology, its effect is continuous and permanent. Without the church's direct involvement, women end up disciplining or punishing other women who resist the church's patriarchal ideology and tradition. It was Korean female congregation members who labeled S. and H. as bad and selfish mothers when they decided to become pastors. It was also female congregation members who dragged H. from the pulpit. G. also received no support as well as active resistance from Korean female pastors.

However, Foucault's theory of the power of discipline and punishment clarifies that women are not truly their own worst enemy. It is the church's dominant power of panoptic discipline that causes disconnection and hostility between women. The church

has usurped God's power and uses it in harmful (evil) ways. Women are controlled by the autonomous, permanent function of the church's disciplinary mechanism. As a result, women become disconnected and harshly criticize each other.

At this point, I raise some questions: Michel Foucault insightfully analyzed how power and its mechanisms have controlled and disciplined individuals by controlling human perception. Indeed his theory contributed to individuals' emancipation by revealing the mechanism of social dominating systems. However, Foucault does not explain the origin of this power. Was the power originally bad and dominating? If not, how can this veiled, dominating power be exposed and transformed into a good power? Theologically speaking, how can God's love and just power reconstruct the church's dominating power and its mechanism of discipline and punishment?

Chapter 5: The Transformation of Power

The good news is that God not only liberates us from the Powers, but liberates the Powers as well.

Walter Wink¹

Advancing Foucault's analysis of the technology of power in discipline and punishment, I suggest that power is not only an institutional or systemic matter but also a spiritual matter. Because of its spiritual side, the power can gravitate toward good or bad just as human spirituality does. Walter Wink, who pays special attention to the issue of powers and principalities, proposes that power has two faces. According to him, "every Power tends to have a visible pole, an outer form—be it a church, a nation, an economy—and an invisible pole, an inner spirit or driving force that animates, legitimates, and regulates its physical manifestation in the world."² In the sense that power is an inner spiritual matter, power can be both good and bad. So power must be transformed. For the transformation of power, it is very important for us to pay attention to a spiritual discernment of power. According to Wink, "any attempt to transform a social system without addressing both its spirituality and its outer forms is doomed to failure...only by confronting the spirituality of an institution and its concretions can the total entity be transformed, and that requires a kind of spiritual discernment and praxis that the materialistic ethos in which we live knows nothing about."³

¹ Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis, MN: Fortress Press, 1992), 65.

² Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia: Fortress Press, 1984), 5.

³ Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination*, 10.

This chapter intends to suggest a way that pastoral theology can oppose and transform this deep dysfunction that threatens the wellbeing of the entire church. In detail, utilizing Walter Wink's concept of "nonviolence" I explore the possibility of positively transforming power from a feminist perspective. Furthermore, I advocate for the Korean immigrant church to be a space of grace. Specifically, drawing on the works of feminist theologians Rebecca Chopp and Marcia Y. Riggs and utilizing the socio-psychological perspectives of D. W. Winnicott and Michel Foucault, I propose that the church should be a safe holding environment, a place of liberty, and a *chin-jeong* [친정], a married woman's parental home.

The Ways of Transforming Power

Choosing a Third Way for Violence: Non-violence

Focusing on the spirituality of power, Wink defines demons as "the psychic or spiritual power emanated by organizations or individuals or subspects of individuals whose energies are bent on overpowering others."⁴ The ideological structures of controlling reality and the human mind are defined as gods. To him, Satan is "the actual power that congeals around collective idolatry, injustice, or inhumanity, a power that increases or decreases according to the degree of collective refusal to choose higher values."⁵ Likewise, on the basis of Wink's definition, the controlling power of discipline or punishment that Foucault analyzes can be defined as demonic because its energy dominates others. The mechanism of power in disciplining power can be defined as a god.

⁴ Wink, *Naming the Powers: The Language of Power in the New Testament*, 104-5.

⁵ Ibid. 104-5.

Furthermore, by the power of Satan, this controlling and dominating power has been solidified, and human beings collectively refuse to choose higher values.

According to Wink, naming these powers is the way to unmask them. Unmasking these powers allows us to perceive how these powers are formed and realize that we have the freedom to choose among these powers:⁶

A reassessment of these Powers—angels, demons, gods, elements, the devil—allows us to reclaim, name, and comprehend types of experiences that materialism renders mute and inexpressible. We have the experiences but miss their meaning, unable to name our experiences of these intermediate powers of existence, [and] we are simply constrained by them compulsively. They are never more powerful than when they are unconscious... Unmasking these powers can mean for us initiation into a dimension of reality “not known, because not looked for,” in T. S. Eliot’s words.... The goal of unmasking is to enable people to see how they have been determined, and to free them to choose, insofar as they have genuine choice, what they will be determined by in the future.

In addition, Wink emphasized that the only way of transforming these powers of darkness is what Jesus Christ showed to us. Jesus offered “the third way of militant nonviolence” as a creative alternative to “flight or fight.”⁷ Jesus’ way was to resist the inferior position, to reveal the injustice of the system, and to take the control of the power “[not by] reacting violently against the one who is evil.”⁸ Willard Swartely’s essay “Jesus Christ: Victor over Evil” also proposes that the central theme in the Bible is the conflict “between God and the demonic realm,” and suggests that Jesus’ way of nonviolence is the only way of winning over the powers of darkness. Swartely posits that Jesus’ entire ministry was to fight with the forces of evil that kept people in bondage and made them sick. Clearly, Jesus conquered the powers through “*hodos-cross* (Mark 8:34)

⁶ Wink, *Unmasking the Powers: The Invisible Forces That Determine Human Existence* (Philadelphia: Fortress Press, 1986), 5.

⁷ Walter Wink, *Jesus and Nonviolence: A Third Way* (Minneapolis, MN: Fortress Press, 2003), 12.

⁸ *Ibid.*, 27-8.

and *giving his life as a ransom* (Mark 10:45).”⁹ In other words, Jesus trusted in God’s faithfulness and showed “his faithful obedience in accepting his death through crucifixion.”¹⁰ This way is the only means of the resurrection that achieves victory over the powers of darkness and transforms them.

Another scholar who expands Walter Wink’s concept of Jesus as “the third way” is Glen Stassen. In the book, *Jesus’ Way of Transforming Initiatives and Just Peacemaking Theory*, he strongly agrees with Wink’s interpretation that Jesus offers “a transforming initiative” that can resist the force of the powers and create “an entirely new, peaceable situation.”¹¹ For example, Jesus’ admonition to turn the other cheek is one act that can transform oppression in a creative and peaceful way. The act of transformation has the power to change our abusers’ ways of relating to us by providing alternatives to them.

I agree that Jesus’ non-violent way is strong enough to initiate transformation and to turn violent ways into peaceful and reconciling ways. I believe that non-violence can win over violence. Furthermore, just as Willard Swartely mentioned, non-violence is different from non-resistance, which would be to stay in a subservient position. Non-violence is an action that responds in a contrasting way to violent action. Non-violence involves a risk to our own safety and privilege. For example, turning the other cheek leaves us vulnerable to more harm but expresses our trust and hope that no harm will come. In order to create a peaceful way, we must endure the suffering that results in

⁹ Willard Swartely, “Jesus Christ: Victor Over Evil,” in *Transforming the Powers*, eds. Ray Gingerich and Ted Grimsrud (Minneapolis: Fortress Press, 2006), 101.

¹⁰ Ray Gingerich and Ted Grimsrud, eds., *Transforming the Powers: Peace, Justice, and the Domination System* (Minneapolis, MN: Fortress Press, 2006), 10.

¹¹ Glen Stassen, “Jesus’ Way of Transforming Initiatives and Just Peacemaking Theory” in *Transforming the Powers*, eds. Ray Gingerich and Ted Grimsrud, 130-32.

giving up our privilege and accept that we have no right to control others. Furthermore, we should intentionally share our privilege with others. We should take mutual risks to turn a violent way to a peaceful way. This new peaceful way is mirrored in the narrative of M.K., who has served as a staff member at one of her denominational organizations.

M.K.: Politically, Korean immigrant churches should make intentional laws for supporting women's leadership, and women should accept these laws. For example, Korean immigrant churches should make a law that two percent of ordained deacons should be women. Women should not give up this position even though this seems not to be enough. Even if the church allows women to lead only small groups, women should be involved in leading small groups and show their leadership. In small groups, women should help the congregation to shift their paradigm. The church should risk changing their paradigm. So the church should accept and utilize women's leadership. If the church starts to use women's leadership, the church will benefit and women can develop their leadership. Women also have to risk of claiming their voice. There may be conflicts. However, we cannot be afraid of it. For example, the church could be divided. However, we have to take a risk. If we are afraid of it, nothing will change. Before taking these risks, we have to come back to our relationship with God and check our accountability.

The Church as a Space of Grace

Taking risks with intentional change deconstructs a space of domination and reconstructs a space of love and grace in the church. In my opinion, reconstructing a form of love in the church can have different meanings from sociological, psychological, and theological perspectives. From a socio-psychological perspective, I advocate that the church should be a safe holding environment and a place of liberty as described by D. W. Winnicott and Michel Foucault. From a theological perspective, I advocate that the Korean immigrant church should be a space of grace, much as Rebecca Chopp and Marcia Y. Riggs describe.

The Church as *Heterotopias* (Space of Liberty)

Foucault's notion of *heterotopias* gives us a vision what the church should be like. He defines *heterotopias* as "privileged or sacred or forbidden places reserved for individuals who are, in relation to society and to the human environment in which they live, in a state of crisis."¹² In other words, the concept of *heterotopias* is "a kind of effectively enacted utopia" that functions in non-hegemonic conditions in a real place in society.¹³

The role of *heterotopias* is to create a space partitioned from the illness and messiness of other societal spaces. Put differently, Foucault's *heterotopias* function as "spaces of liberty" free from outside social control. Specifically, Foucault makes a connection between spaces of freedom and his notion of "margins of liberty" or "sites of resistance."¹⁴ Spaces of liberty provide subjects an opportunity to detach from hegemonic structures of power and use these spaces for the formation and liberation of the self.¹⁵

Creating *heterotopias* as real places in society is essential to the church that aims to bring about the wellness and freedom of the congregation. In this sense, I challenge the church to become a space of liberty, a communal and non-hegemonic place outside of social control.

¹² Michel Foucault, "Of Other Spaces," *Diacritics* 16, no 1 (April 1, 1986): 24. Cited by Cedric C. Johnson, "Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization" in *Healing Wisdom: Depth Psychology and the Pastoral Ministry*, eds. Kathleen J. Greider, Deborah van Deusen Hunsinger, and Felicity Brock Kelcourse (Grand Rapids, Michigan/ Cambridge, U.K: William B. Eerdmans Publishing Company, 2010), 166-67.

¹³ Michel Foucault, "Of Other Spaces," 24.

¹⁴ Cedric C. Johnson, "Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization," 167.

¹⁵ *Ibid.*, 167.

The Church as a Third Area

D. W. Winnicott challenges the church to become *a third area* or *a potential space* of human living, a communal resting place for those who are subjugated to the domination of patriarchy. Actually, he defines a third area of human living as “one neither inside the individual nor outside in the world of shared reality.”¹⁶ It is “a product of the experiences of the individual...in the environment.”¹⁷ In short, the third area is an interaction between the individual and the environment.

He describes the dynamics of this intermediary area in terms of a “holding environment,” “transitional object,” “space,” and “play.”¹⁸ In the process of human development, a holding environment is necessary for an infant to transition from a state of fusion to a state of differentiation in the trust relationship between the baby and the mother figure. By providing a baby a holding environment, the initiation of playing can occur and the baby can experience trust between the baby and the mother figure. The quality of the holding environment determines the level of the infant’s differentiation. Given a good holding environment, children develop the ability to courageously venture beyond the horizon of his or her private world.¹⁹

According to Winnicott, playing in a holding environment creates “intermediary space” between inner and external worlds.²⁰ Playing creates a psychological space and

¹⁶ D.W. Winnicott, *Playing and Reality* (London: Brunner-Routledge, 1971), 110. Cited by Cedric C. Johnson, “Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization,” 162.

¹⁷ Ibid.

¹⁸ Cedric C. Johnson, “Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization,” 162.

¹⁹ I Cedric C. Johnson, “Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization,” 162-3.

²⁰ Ibid., 163.

this space transcends the split/tension between a person's inner and external worlds. Nobody can be totally free from this division between the two worlds, but playing provides relief by allowing us to enter the intermediate area: "It is an area that is not challenged, because no claim is made on its behalf except that it shall exist as a resting place for the individual engaged in the perpetual human task of keeping inner and outer reality separate yet interrelated."²¹ Playing and the transitional space are not only important in infancy. These concepts can spread out to "the whole intermediate territory between 'inner psychic reality' and 'the external world'... that is to say over the whole cultural field."²² He proposes that by creating intermediary spaces, both individuals and groups/communities can find relief from the daily struggle inherited from between inner and outer reality.

Winnicott's notion of the intermediary area challenges the church to be a communal resting place for those who are subjugated by the domination of patriarchy. There, women could release the tension between their inner world and the reality of the outer world. The church should encourage women to go beyond their private world by providing them a resting place of security and trust.

The Church as a Place of Grace

Theologically speaking, the church should be *a place of grace* not a place of discipline and punishment through self-denial and intentional efforts. Rebecca Chopp, who researches the religious culture of the church, emphasizes that the church was traditionally understood as a place where people can experience the communal nature of

²¹ Winnicott, *Playing and Reality*, 2. Cited by Cedric C. Johnson, "Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization," 163.

²² Winnicott, *Playing and Reality*, 5. Cited by Cedric C. Johnson, "Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization," 164.

grace in opposition to the communal nature of sin in the world.²³ According to Chopp, for example, Friedrich Schleiermacher discusses the corporate nature of the church and its purpose to facilitate grace in proposition 87 of *The Christian Faith*: “we are conscious of all approximations to the state of blessedness which occur in the Christian life, as being grounded in a new divinely effected corporate life, which works in opposition to the corporate life of sin and the misery which develops in it.”²⁴ In short, the reason that the church exists is to reverse sin and increase grace.

Christian tradition also understands the church as *a visible sign of God’s grace* in the world. According to Chopp, this notion of the church as “a visible sign of God’s invisible grace” originated from Avery Dulles and Karl Rahner.²⁵ Latin American liberation theologians such as Gustavo Gutierrez developed this notion and described the church as the sacrament of God for the world. That is, the church exists for revealing a visible sign of God’s invisible grace through a sacrament for the world.

Through the notion of the church as a visible sign of God’s grace, North American feminist ecclesiology could be enriched. According to Chopp, Sallie McFague makes a similar argument and describes the church as “a sign of the new creation” of interdependent communities: “Where human beings, decentered as the goal of creation and recentered as those who side with the oppressed, create communities embodying concern for the basic needs of the life-forms on earth, aware of their profound

²³ Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education* (Louisville, Kentucky: Westminster John Knox Press, 1995), 45-71.

²⁴ Friedrich Schleiermacher, *The Christian Faith*, 2d ed., eds. H.R. Mackintosh and J.S. Stewart (Philadelphia: Fortress Press, 1968), 358. Cited by Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education* (Louisville, Kentucky: Westminster John Knox Press, 1995), 53.

²⁵ S.J. Avery Dulles, *Models of the Church* (Garden City, N.Y.: Doubleday & Co., 1978), 67-79. Cited by Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education*, 53.

interdependence as well as individuality, *here* is the church from the perspective of the organic model.”²⁶ McFague’s assertion of “a sign of the new creation” implies that the church is “a space in which persons find new forms of relating, in which new discourses are formed, in which new experiments of transformation take place.”²⁷ That is, churches are “spaces of grace for experiencing and creating new forms of relationships with God, self, others, and the world.”²⁸ From a feminist perspective, the church is a space of grace where we can experience the presence of God’s redemption where God emancipates both women and men from sin and transforms them into free beings. The church is a space to deliver us from sin to “holy living.”²⁹ God’s grace and salvific activity can be manifested when the church exists not for itself but for others.

The Four Tasks of Pastoral Theology

Based on the concept of the church as a space of grace, I propose that in the context of our discussion the main task of pastoral theology is to help the Korean immigrant church be a space of grace for both men and women. I suggest four tasks that can reform the Korean immigrant church into a space of grace. First, pastoral theology should help the Korean immigrant church *to denounce the sin of violence against women and to announce God’s grace based on justice*. This is related to Chopp’s challenge to the church to be “a counter-public sphere.”³⁰ The church should be an oppositional space that resists the dominant public sphere and creates wide-ranging justice in both spiritual and social order. In chapter three, I addressed the fact that the church’s teaching for centuries

²⁶ Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress Press, 1993), 206. Cited by Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education*, 54.

²⁷ Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education*, 61.

²⁸ *Ibid.*, 61.

²⁹ *Ibid.*, 53-61.

³⁰ Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education*, 62-4.

has focused on the androcentric and patriarchal doctrine that supports God the father's monarchical relationship with the other divine persons of the Trinity. I also claimed that this teaching is sinful because it denies the inherent egalitarianism of men and women and justifies discrimination and exclusion of women in the church by advocating God's masculinity and male leadership. I have also stated that the church's violence against women is a crime that murders women's souls and wellbeing. In short, the present church is damaging the communion between the divine persons and between God and the world by threatening women's safety and diminishing their spiritual, emotional, and physical wellbeing. In this sense, pastoral theology should challenge the Korean immigrant church to repent of its sin of patriarchy that causes *spiritual and social hierarchy* and instead encourage the church to proclaim God's grace that supports *spiritual and social equality* for both men and women.

Supporting spiritual equality implies that a community provides a space of mutual communication and equal leadership to each participant, and all have a right to claim a voice in the conflict of self-determination with community determination. In the case of Korean women, the Korean immigrant church has not been a place that allows women to state their opinions in the process of determination.

J.: Interestingly, after I shared some problems in the church with my husband and he told the staff members, they listened to him and fixed the problems. Even the senior pastor listened to him. But when I spoke to them directly, they did not listen to me. So I had to let him speak for me. I really did not like it.

S.: Even though the Korean immigrant church should nurture women, the church does not do it. For example, the American Presbyterian church utilizes Korean women's talents and leadership. But even though Korean Presbyterian churches are connected to the American Presbyterian church as synods, they resist women's leadership. For

instance, there are one hundred seventy three synods in the American Presbyterian church. Among them, there are four synods of Korean immigrant churches. I had an opportunity to educate pastors in those churches. Of course, all the pastors were men. However, when I led a workshop at the office of vocation in the American Presbyterian church, among the staff members there were Korean American female pastors.

On the contrary, the Korean immigrant church should respect female leaders the same as it does male leaders. The nominating committee in the Korean immigrant church has no female members. The Korean immigrant church needs to intentionally include women and find women's talents. The Korean immigrant church should stop making women work in the kitchen to cook meals for the congregation. We need to respect women as human beings. We need to provide a space for women to show their leadership fully.

These women's stories show that it is crucial for pastoral theology to help the Korean immigrant church transform into a place of grace that supports "a right to speak"— which is the core of spiritual equality— while breaking down the interlocking systems of domination and subordination.

Second, pastoral theology should help the Korean immigrant church *denounce the sin of passing on its responsibility to God and announce God's grace that respects human accountability and freedom*. Thus far I have exposed the interlocking dominant and submissive system in the Korean immigrant church. If we don't admit that we are contributing to the functioning of this system, this chain cannot be broken. Men make this dominant and submissive system work by not taking responsibility for their misuse of power and by attributing the responsibility of oppression to God's will and women's inferiority. Women also contribute to the continuation of this system by failing to resist this oppressive power, internalizing it, and imitating this dominant system by abusing other women.

Being mutually accountable includes an attitude of ethical response. In the chapter “Providence and the Powers” in *Transforming the Powers*, Walter Wink strongly confirms that the evil power of domination cannot stop if humans do not acknowledge their responsibility: “The belief that God’s providence means that God will set everything right, here and now, is a form of religious infantilism. God cannot fix everything, because the people and the Powers that unfixed them in the first place have a stake in keeping them unfixed to their advantage.”³¹

From an ethical perspective, Marcia Y. Riggs, an African American womanist, also insists that mutual accountability is the foundation for making a connection between two genders in the African American church context. Furthermore, she addresses how the two genders should have the ethical or moral postures to take mutual accountability. The two genders need different but complementary moral agencies.³² For men, their moral posture is “self-critical,” not “self-denigrating.”³³ That is, it is essential to know that when men use their power for liberating gender relations their moral action does not diminish their manhood or personal power. When women react to gender oppression with the moral posture of opposition, not antagonism, they can be aware of gender injustice in the church and challenge this unjust power in a constructive way.

These moral postures are necessary not for only African American men and women but also Korean men and women as ways for both genders to have mutual accountability. I contend that additional moral postures beyond the two that Riggs suggests are required in the Korean context, and that Korean women need to be *self-*

³¹ Walter Wink, “Providence and the Power” in *Transforming the Powers: Peace, Justice, and Domination* system, eds. Ray Gincerich and Ted Grimsrud, 82.

³² Marcia Y. Riggs, *Plenty Good Room: Women Versus Male Power in the Black Church* (Cleveland, Ohio: The Pilgrim Press, 2003), 101-2.

³³ *Ibid.*, 101.

reflective. The nature of dominant power is invisible and penetrating. It is easily internalized by women's minds and souls. Without intention, women can spread the oppression of the dominant power to others, especially those who seem to be similar to or weaker than they are. However, the moral posture of *self-reflection* can prevent women from imitating or spreading this oppression to others. M., one of the research participants, strongly advocates the importance of women's self-reflection in their relationship with God so they do not abuse any power that they might receive.

M.: Women need to be aware of prejudice. Intentionally, we need to claim our voice. Without voice, the environment will not be changed. Through our voice, women need to make efforts to build up equal opportunities in the church's policies. However, like the relationship between a mother-in-law and a daughter-in-law, women can easily misuse their power because they have been hurt a lot. It is difficult for her to break the dominant and submissive dynamic of power. She can easily feel a temptation to get power. If she gets the power, she does not want to lose her power. In order to get power, she depends on men and oppresses other women. Women often use their sexuality in order to get a higher position. Women, including me, need to evaluate ourselves in front of God whether we are going in a right direction. The relation with God is the most important thing.

Third, pastoral theology should help the Korean church *reject the sin of disconnection and proclaim God's grace based on mutuality*. Taking mutual responsibility is the foundation of renewing the spirit of connection in the relationship with God, ourselves, and others because our lives are deeply connected to others. This is the reason that many feminists describe the spirit of connection as a web that connects who we are to what we should do. For example, Chopp links the spirit of connection with "an attitude of piety and an ethical response."³⁴ According to her, the ethical response is to make a connection in our lives, respecting the differences between ourselves and others. The goal is to make our earth better. Therefore, on the basis of an ethical and

³⁴ Rebecca Chopp, *Saving Work: Feminist Practices of Theological Education*, 67.

religious perspective, connection has spiritual values: mutuality, embodiment, and openness.³⁵ Mutuality can be described as the image of the relationship of God with the world. From a feminist perspective, the relationship of God to the world is not the traditional notion of a sacrificial relationship. Rather, the notion of God's relationship with the world is parallel to being a friend rather than being a sovereign. The second value of embodiment means to "experience the vitality of God's spirit within us and within the creation in all that we do," focusing on "attentiveness" of body.³⁶ That is, embodiment makes us consider our bodies as "loci of [experiencing] God."³⁷ Finally, openness is "a process always open to change and negotiation," resisting a fusion of sameness.³⁸ Being open to others means the ability to be connected to differences, not sameness. This notion of being open to others can be understood as "the ongoing process of friendship" in which one finds roles and identity and continues bonding without losing the self.³⁹ Based on these spiritual values, Chopp strongly believes that reviving the spirit of connectedness is the only way to heal and resist patriarchal spirituality, which emphasizes transcendence as the highest value and results in separating and controlling others. In short, she emphasizes "a spiritual praxis of connectedness" based on mutuality, embodiment, and openness.⁴⁰

The Korean immigrant church needs to recover the spiritual values of connection. Many research participants spoke to the importance of partnership and showed their strong desire to increase partnership or connection with male leaders. Specifically, H.,

³⁵ Ibid., 66-9.

³⁶ Ibid., 68.

³⁷ Ibid., 68.

³⁸ Ibid., 69.

³⁹ Ibid., 69.

⁴⁰ Ibid., 69.

who became a pastor in 1980 and served the Korean immigrant church for thirty years, expressed her strong wish that the Korean immigrant church unite men and women.

H.: I really hope that the Korean immigrant churches accept who we are no matter what gender we are. Everybody is different and valuable. The church should accept differences and their value. Just as 1 Corinthians 12 says that each part of the body is different and each part has its own value and beauty, we don't need to divide men and women.

Like Chopp, H. desires to challenge the church to become a place of grace in which men and women can be together as partners.

Finally, pastoral theology should help the Korean immigrant church be *a place of grace that provides women safety*. Providing women a *safe place* is a precondition for becoming a place of mediation which produces a balanced partnership between men and women. From a feminist perspective, being a partner with others does not mean the total loss of female individuality. However, in the context of Korean women, their strong desire could threaten the creation of a balanced partnership with men. H.'s narrative illustrates that research participants were aware of the sacrifices that they have made to make connections with men.

M.: If we want to do ministry together with men, we need to change our communication style. For example, when men look at women, they cannot understand women's emotions. So we need to accommodate men's style of communication, without compromising our opinion. We need to understand the men who are our partners. If we want to work or cooperate with men, we need to study men's styles of management and communication. Women need to move out of their comfort zones. We need to take risks to accomplish partnership with men. If it is difficult for men to understand women, women need to help them understand us. We need to embrace and invite men.

Just as H. said, women's readiness to sacrifice to create a partnership with men is indispensable. However, turning back to the issue of spiritual equality, it is certain that if

the one party is not ready to make a partnership they can hurt the other by breaking the equality between themselves and the other party. In this sense, pastoral theology should help the Korean immigrant church to be an intermediary place between women and men. Like Winnicott's notion of a third place between an infant and a mother figure, the church should be a third zone in which women can express all the hurtful emotions and refresh their wounded and exhausted hearts. The church's presence should give women the feeling of *being together*. K.H., a research participant who became a pastor in 2006, also clearly expressed that the church should be a safe place for women.

K.H.: In my experience, when women suppress their feelings, women become abusers. So when we are sad, we have to say that we are sad. The church should be a safe place to share women's emotions. In the church, women could pour out their negative emotions and get positive emotions and energies. Then, women could work with men and give good influence to others.

Kathleen Billman describes "being together" with the congregation as the concept of "conspiring and collaborating" with them in her article in "Pastoral Care as an Art of Community." ⁴¹ Being together for her means to play the role of 'midwife' for the congregation just as Hebrew midwives breathed together with Israel women in labor and collaborated with them in order to save their babies. Agreeing with Billman's concept, I advocate that challenging the church to be a midwife for women should be one of pastoral theology's tasks in the church setting.

So far, I have advocated pastoral theology's tasks of making the church a place of grace that provides equal spiritual justice, mutual accountability, support, and safety. For me, making the church a place of grace can be described as a *chin-jeong* [친정], a

⁴¹ Kathleen Billman, "Pastoral Care as an Art of Community" in *The Arts of Ministry: Feminist-Womanist Approaches*, ed. Christie Cozad Neuger (Louisville, Ky.: Westminster John Knox Press, 1996), 20-25.

married woman's ideal parental home where she can rest and refresh her exhausted soul no matter how tough her married life is. In an ideal *chin-jeong*, women can experience connection, support, embrace, and trust rather than disconnection, competition, blame, and distrust. For Korean Christian women, the church should play the role of ideal *chin-jeong*, and it is our responsibility to restore our church to a supportive presence for its women.

Having shown the potential that the church has to be an ideal *chin-jeong* for women, what specific pastoral theology might facilitate this process? The next chapter explores a pastoral theology that can lead Korean women to their self-formation and reconciliation with the Korean immigrant church.

Chapter 6: Korean *Yeo-seung* (여성) Pastoral Counseling for Korean Women

Today, psychologists have a favorite word, and that word is maladjusted. I tell you today that there are some things in our social system to which I am proud to be maladjusted. I shall never be adjusted to lynch mobs, segregation, economic inequalities, ‘the madness of militarism,’ and self-defeating physical violence. The salvation of the world lies in the maladjusted.

Martin Luther King, Jr.

We have seen that Korean women oppressed by the church suffer from a variety of psychological disturbances including: conflicting emotional states such as mood swings, severe anxiety about isolation and punishment, hopelessness, and suicidal ideation; conflicts in relationships such as diminishing or showing apathy to other women; and conflicts of cognition such as self-blame, shame, guilt, and the loss of gender identity.¹ However, from the perspective of most European psychological diagnostic theories, including those that provide the basis for the DSM-IV (Diagnostic and Statistical Manual of Mental Disorders—Fourth Edition), many of these symptoms are perceived as evidence of pathologies such as personality disorders.²

In this chapter I argue that a diagnostic framework based primarily on the DSM-IV or Western psychological theories is inadequate for and potentially damaging to women suffering from cultural and ecclesial oppression. I argue that the DSM-IV fails to take adequate account of cultural and contextual factors contributing to behavior labeled

¹ I explained the negative influences of the Korean immigrant church’s oppressive power on Korean women in detail in chapter 1.

² DSM-IV is regarded as the standard for classifying mental disorders in the West. It has been increasingly employed as the standard for psychiatric diagnosis worldwide. For example, many Korean psychologists use DSM-IV for diagnosing their patients.

pathological. For example, the research participants I spoke with could be diagnosed with personality disorders. According to the DSM- IV, a personality disorder is characterized as “an enduring [long-term] pattern of inner experience and behavior that deviates markedly from the expectations of the individual’s culture” in the areas of cognition, affectivity, interpersonal functioning, and impulse control.³ This enduring pattern tends to be expressed across the whole range of human personal and social situations and causes “clinically significant distress or impairment in social, occupational, or other important areas of functioning.”⁴ On the basis of the DSM-IV’s diagnosis, research participants, who suffered from emotional, relational, and cognitive conflicts caused by the oppression of the church, were frequently considered to exhibit behaviors consistent with the diagnosis of a personality disorder. For example, L., who became a pastor in 1982 and has served native Korean churches and Korean immigrant churches for twenty-eight years, was often labeled a bizarre or abnormal person when her behavior did not conform to the church’s teaching that women are not fit for ministry. G., who served as a director for elementary school children for twenty years and finally got ordained, was considered to be aberrant when she attempted to resist the social expectation that taking care of children is a woman’s responsibility. S., who has served as a pastor and the dean of student life at a seminary, was labeled a peculiar woman when she resisted the social expectation that a pastor’s wife should support her husband’s

³ DSM-IV-TR describes cognition as “ways of perceiving and interpreting self, other people, and events.” Affectivity is defined as “the range, intensity, lability, and appropriateness of emotional response.” See American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders-IV-TR*, 4th ed. (Washington, DC: American Psychiatric Pub., 2000), s.v. “General Diagnostic Criteria for a Personality Disorder,” 689.

⁴ American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders-IV-TR*, 4th ed., 689.

ministry. Thus, women leaders can easily be adjudicated as mentally unhealthy, and those who suffer from this labeling easily blame themselves for it.

While we should not ignore the importance and validity of diagnosis based on the DSM-IV, it is important to question the applicability of European-centered diagnostic criteria to non-European cultures. I suggest that European diagnostic standards have limitations when applied to the context and culture of Korean women. For example, the DSM-IV focuses merely on the symptoms of disorders, not the causes of the symptoms. The DSM-IV gives no criteria for diagnosing society as a whole. Therefore, it cannot explain how the pathology of society causes a woman's pathology and leads to broken relationships with others. In other words, the impact of the Korean social environment as the root of Korean women's apparent disorders is not taken into account. Many psychic trauma experts explain that an individual's psychological and physiological response to threatened survival or punishment can be emotional disturbances such as shame, helplessness, fear, and rage just as research participants experienced. Such traumatically produced emotional disturbances can last a lifetime.⁵ In Heinz Kohut's terminology, emotional disturbances resulting from relationships can develop into "narcissistic rage," the response to narcissistic injury. This narcissistic rage demands "undoing a hurt by whatever means, and a deeply anchored, unrelenting compulsion in the pursuit of these aims, which gives no rest to those who have suffered narcissistic injury."⁶ A victim's desire to respond to his or her abuser with narcissistic rage thus leads to psychological

⁵ Theodore L. Dorpat, *Crimes of Punishment: America's Culture of Violence* (NY: Algora Pub, 2007), 8-16.

⁶ Heinz Kohut, "Thoughts on Narcissism and Rage," 615-658 in *The Search for the Self: Selected Writings of Heinz Kohut*, vol. 2, ed. Paul H. Ornstein (New York: International Universities Press, 1978), 637-38. Cited by Theodore L. Dorpat, *Crimes of Punishment: America's Culture of Violence*, 17-18.

enslavement.⁷ From this point, I contend that even though the church is not entirely responsible for Korean women's narcissistic rage, the Korean church *is* disturbing the emotional wellbeing of women a great deal and this can develop into narcissistic rage. In short, women's distress and their problematic feelings and behaviors are their survival response to the oppression of the patriarchal environment. This mistreatment and denial of women's rights and leadership has led to their emotional and relational disconnection with their communities and society. This has also caused them clinically significant distress or impairment in social, occupational, or other important areas of functioning. The DSM-IV cannot diagnose society so it cannot explain how the pathology of society causes women's personality disorders. The limitations of the European, white, male-centered criteria of the DSM-IV are apparent when one attempts to apply these narrow and limited standards to the culture of Korean women.

The limitations of European male-centered perspectives apply to personality theories as well, which have been used to understand human beings and their relationships with the environment. The nature of Korean women's personalities cannot be fully understood when approached from a strictly European perspective. Christie Cozad Neuger sums up the criticism of most feminist psychologists in regards to European male-centered personality theories by saying that: 1) they make male life and experience the standard and exclude the experiences of women; 2) they insufficiently define and describe the nature of women's mental health; and 3) they predominantly emphasize the person as the source of the problem and are deficient in social cultural analysis. Male-focused personality theories are therefore pathology-oriented, diagnosis-

⁷ Theodore L. Dorpat, *Crimes of Punishment: America's Culture of Violence*, 25-6.

oriented, and adjustment-oriented toward the individual and do not focus on being critical of the evaluator's assumptions and social affiliation.⁸

Taking into consideration the limitations of European male-centered perspective, I contend that pastoral theology and counseling should show God's embrace of the differences of culture and gender, while utilizing the relevant insights of European psychological theories. Furthermore, pastoral theology and counseling should help Korean women create a harmonious community connection by emulating the relational, inclusive movement of the Trinity that embraces the divine persons and all of creation. As a way of embracing the differences of culture and gender, I suggest a Korean *yeo-seung* pastoral theology based on *oh-haeng* (오행: The Wu Xing) theory of early Chinese thought that states that the whole universe is generated through integrated interactions between five elements, keeping balance between the parts and the whole.⁹ I argue that a Korean *yeo-seung* pastoral theology based on the *oh-haeng* theory can help Korean women's identities evolve while still respecting Korean philosophy that emphasizes the harmony of nature. Furthermore, I propose that the movement of *tao* (道), which is the vital force, the principle or the virtue of human life that seeks harmony with nature's

⁸ Like other feminist psychologists, Neuger agrees that many forms of psychodynamic theory easily diagnose women's emotional sensitivity as pathology like emotionalism/hysteria. Family systems theory has a tendency to criticize women who are dependent and overly involved with their families. Furthermore, according to Neuger, the diagnosis of borderline personality disorder or codependency disorder easily puts women into a psychopathological category and makes them blame themselves without considering the consequences of life in patriarchy. Furthermore, other therapy theories such as Rogerian and Gestalt therapies focus on clients' adjustment to the society. As a result, because the goal of adjustment seems to bring clients comfort and satisfaction with their lives, it wasn't often challenged. See Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach* (Minneapolis, MN: Augsburg Fortress Press, 2001), 34-40.

⁹ *Oh-haeng* is translated as five movements, five phases, five stages, or five elements. The ancient Chinese believed that the cosmos was made up of the movements of the five elements—wood, fire, earth, metal, and water—and this belief was employed as a foundational principle in many fields such as geomancy or astrology, traditional Chinese medicine, music, military strategy, martial arts, etc.

course of transformation, can guide Korean women to create a harmonious connection with their community by balancing their autonomous self and communal self. To this end, I will first present narrative therapy as an efficient way of overcoming the limitations of European male-centered psychological theories. In particular, drawing on Christie Cozad Neuger's feminist counseling approach based on narrative therapy, I apply her approach to the context of Korean women. Next, I advocate that Neuger's narrative counseling approach for women should be expanded to the context of Korean women. Third, I propose that a Korean *yeo-seung* pastoral theology based on *oh-haeng* can guide Korean women to develop an integrated self that maintains balance between their autonomous self and communal self. Finally, I propose that a Korean *yeo-seung* pastoral theology based on the movement of *tao* can guide Korean women to create a harmonious connection with their community by maintaining their integrated self.

Korean Women's Self-formation based on *Oh-haeng* Theory

Narrative Therapy and Its Contributions

Narrative theory, which was first developed by Michael White and David Epston, starts with a belief that "people are born into stories," and that some narratives are remembered while others are left discarded depending on our interpretation of the stories.¹⁰ The frame of interpretation is generated by "personal experiences, familial roles and stories, institutional influences, and larger cultural themes."¹¹ When a person encounters a contradictory narrative, they can choose how to engage in the story, either ignoring it or finding meaning in it by transforming the frame of interpretation. In this

¹⁰ Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities* (New York, NY: W. W. Norton & Company, 1996), 43.

¹¹ *Ibid.*, 43.

sense, narrative therapy accepts that a person can create their own stories and derive meanings from them. A person is not just “[a] character in the stories and plots of other people, systems, and cultures.”¹² From this starting point, counseling based on narrative theory aims to help a person find disconnected or disavowed stories in their experiences and to create new stories by reinterpreting and finding new meanings in them.

The process of narrative therapy deconstructs problematic and disconnected stories and reconstructs a meaningful story from them. In detail, according to Jill Freedman and Gene Combs, the process of narrative counseling is as follows: first, giving the person an open space for new stories by listening from a perspective of “not-knowing”¹³; second, helping the person separate from their problems and externalize what had been internalized through deconstructive questions; third, helping the person find meaning in their past experiences and develop a new story by asking reconstructive questions. Examples of these would be preference questions that focus on exceptional experiences that occurred during a problematical period, and meaning-making questions that seek to reveal new beliefs, characteristics, qualities, hopes, goals, motivations, values, and lessons in a reconstructed story; and fourth, helping a person add depth to their new stories through such means as letters, documents, celebrations, and circulating their new stories in families, groups, and communities.¹⁴

Narrative theory provides a counseling framework that overcomes a number of limitations of other European-psychological theories. First, it allows more respect for the

¹² Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach*, 44.

¹³ Freedman and Combs explain the concept of the not-knowing position as a position of “moving toward what is not yet known” focusing on people’s unique answers. See Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities*, 44.

¹⁴ Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities*, 120-43.

otherness and differences of Korean women's experiences by listening to their narratives and recovering disconnected stories in their lives. Narrative counseling transforms the dominance of European male-centered counseling that excludes women's experience by making a woman the main character of her own life story. In other words, in narrative counseling women have the power to create their stories with themselves as the main character, and their stories are the main source of their healing. The power of story, as understood in narrative theory, echoes Foucault's notion of retrieving "subjugated knowledge," which is extremely efficient in resisting "the centralizing powers" linked to the institution and its functioning within a society that control the discourses of power and their "[internalized] gaze."¹⁵ Narrative therapists, such as White and Epston, draw on Foucault's concept of recalculating marginalized discourses as a way of discouraging the central power of the modernist scientific discourse. Thus, narrative counseling is a therapeutic way of focusing on women's marginalized stories, resisting the controlling power of their disconnected stories, and rehabilitating their meanings. In this way, women have the power to change their narratives and seek new possibilities in their lives by moving beyond the dominant narratives and creating an insurrection of subjugated knowledge.¹⁶

Second, because a position of not-knowing or a position of curiosity is the basis of narrative counseling it can overcome European male-centered counseling's limitations of not sufficiently defining and describing women's mental health. H. Anderson and H. Goolishian suggest that narrative counseling is inclined to a position of exploring "what

¹⁵ Michel Foucault, *Power and Knowledge: Selected Interviews and Other Writings, 1972-77* (New York: Pantheon Books, 1980), 80-4.

¹⁶ Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities*, 39-40.

is not yet known.”¹⁷ From this not-knowing position, narrative therapy listens to women’s untold stories and lets them speak.¹⁸ Through this process of unfolding their hidden and disconnected stories and finding their meanings, women can experience the development of new narratives and the creation of new histories that fully define their experience as a whole.

Third, by separating a problem from a person, narrative therapy overcomes European male-centered therapy’s limitation of seeing a problem as a component of a woman’s internal being. The reinterpretation of women’s narratives with a holistic perspective and the reconstruction of their meanings reshape women’s identities and enhance their self-concept. Specifically, narrative theory understands the concept of self as being configured as a historical unit in which past, present, and future are connected. Narrative therapy understands our existence as a single, unfolding, and historical story. Therefore, reinterpreting the self-concept of past experiences—“what one has been”—can enhance the self-concept of future experiences in anticipation of “what one will be.”¹⁹ This phase of reconstructing their narrative history helps women to redefine their self-concepts and elevate their status.²⁰ Furthermore, the enhancement of women’s self-concept provides women a healthy distance from the situation in which they live. According to Ginny Nicarity, when a woman narrates her own experience, it helps her to detach from unhealthy relationships in her situation and allows her to re-conceptualize

¹⁷ H. Anderson and H. Goolishian, “Beyond Cybernetics: Comments on Atkins and Heath’s “Further thoughts on second-order family therapy”” in *Family Process*, 29 (1990): 159. Cited by Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities*, 44.

¹⁸ Jill Freedman and Gene Combs, *Narrative Therapy: The Social Construction of Preferred Realities*, 45.

¹⁹ Lori L. Montalbano-Phelps, *Taking Narrative Risks: The Empowerment of Abuse Survivors* (Lanham, Maryland: University Press of America, 2004), 17.

²⁰ *Ibid.*, 16-9.

her past experiences. This healthy distance increases a woman's ability to cope with difficult situations and decreases her tendency to blame herself for problems.²¹

Consequently, moving beyond the limitations of European male-centered counseling theories, narrative counseling provides women with inclusion of their experiences, sufficient definitions and descriptions of women's mental health, adequate distance from their cultural and social contexts, and empowerment of women's self-concept. In short, narrative counseling is client-oriented and breaks down her distorted assumptions and the dominant power of society. It leads a woman to the reconstruction of a creative and hopeful life story.

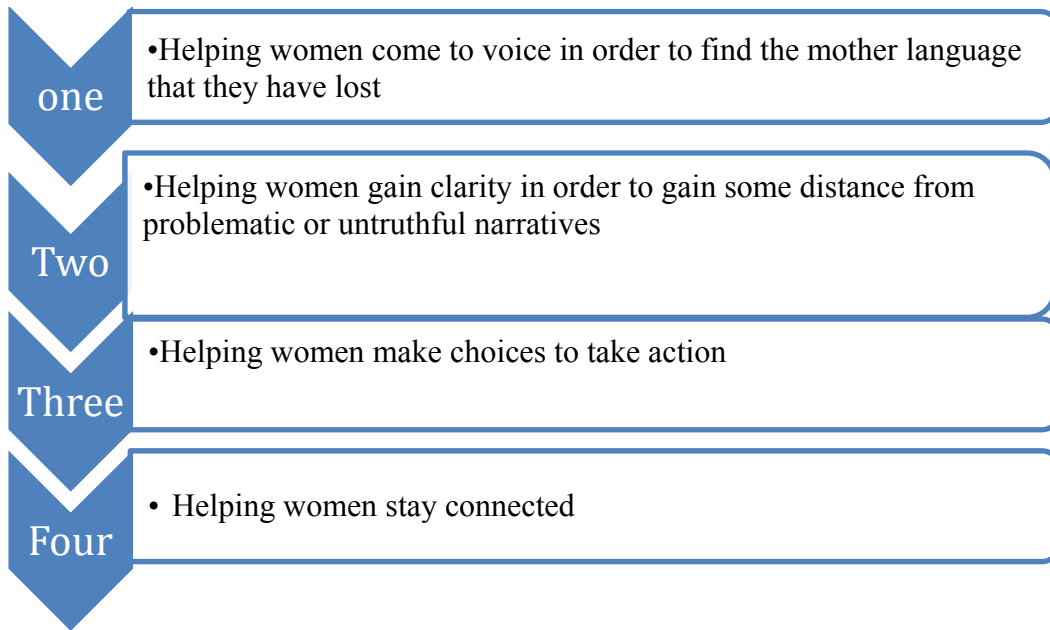
Christie Cozad Neuger's Feminist Approach to Narrative Therapy

Christie Cozad Neuger, a U.S. feminist pastoral theologian and counselor, has developed a distinctively feminist narrative approach to pastoral theology and counseling for women in the church. For the purpose of "building communities of nurture and support, creating better structures of accountability, generating new educational processes and goals, finding ways to resist forces of oppression and evil, and empowering justice and liberation in the lives of people and communities," Neuger suggests four approaches as we can see from Illustration 4: helping women come to voice; helping women gain clarity; helping women make choices; and helping women stay connected.²²

Illustration 4: Neuger's Approach to Counseling Women Based on Narrative Therapy
(illustrated by Seung Hae Yoo-Hess)

²¹ G. NiCarthy, *The Ones Who Got Away: Women Who Left Their Abusive Partners* (Seattle: The Seal Press, 1987), 2. Cited by Lori L. Montalbano-Phelps, *Taking Narrative Risks: The Empowerment of Abuse Survivors*, 2,

²² Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach*, 33.



Central to all four of these is finding and reclaiming the “mother tongue” that women have lost.

The pastoral counselor and the counselee must work together to find the language that will authentically express the nature and power of the narrative. It is in finding that language and claiming the right to speak it that empowerment for change is made possible. Regaining language and voice for the power of naming one’s self, one’s environment, and one’s God has been a primary agenda for feminist theology as well.”²³

In order to find women’s mother language and selfhood, it is necessary to listen to women’s stories with an attentive yet deconstructive ear and to help women gain distance from problematic or untruthful narratives through the five Rs: *Remembering*, *Reframing*, *Reversing*, *Re-imagining*, and *Re-storying*. Remembering is a process that finds a way to recall “alternative and preferred truths” from the client’s narrative. Reframing is a process that offers a new angle on experience and finds meaning in it. Reversing is a process that redefines “the falsehood of patriarchy’s claims” and creates “language[s] that

²³ Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach*, 71.

accurately and powerfully [describes] their authentic experience.”²⁴ Re-imagining is the process of integrating experience into a whole new story with perception, feeling, and meaning. Re-storying is the process of taking those untold stories into “the core narrative” and extracting meaning from them at individual, relational, institutional, and cultural levels.²⁵ Neuger believes that through the processes of the five Rs, pastoral theology can help women separate from their problem, validate their values and strengths, connect with other women, and allow them to take responsibility for their own choices.

Thus, Neuger’s approach invites women to form a self-confident, astute, independent, and communal self by helping them *come to voice*, get distance from problems by *gaining clarity* on their cultural and social situations, *make choices* to create a new integrated story and take actions to accomplish it, and *stay connected* to their support communities. Indeed, her approach overcomes the limitations of European male-centered counseling theories by enabling women’s voices to be clearly heard and their situations to be fully analyzed. In Neuger’s method, the main actor is the woman, and her experiences themselves are the source of healing. Furthermore, the process of deconstruction and reconstruction is a series of linear steps, which focus on the individual as the author (and editor!) of her own story.

The Necessity of Korean *Yeo-seung* Pastoral Theology: Expanding Neuger’s Approach

Is Neuger’s approach applicable to Korean women’s context? I suggest that it can be *if* it is expanded to take into consideration Korean women’s cultural and experiential differences. The first expansion of Neuger’s approach would recognize that helping

²⁴ Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach*, 144.

²⁵ *Ibid.*, 141-47.

Korean women come to voice may increase social punishment, cause a loss of communal support, and increase their isolation from society. The cultural and social rules that Korean women are subject to are community-focused, and the group's harmony and well-being supersedes individual needs and interests. The community-focused culture and social rules discourage women from speaking out; those who nonetheless speak out against social norms are easily regarded as immoral people who are disrupting the group's harmony. In short, in the Korean culture and context claiming one's own voice is related to morality and ethics while in the western context it is related to credibility and self-affirmation.²⁶ Those who come to voice can be easily isolated and punished by social groups simply by being deemed immoral. In the cases of many of my research participants, we can perceive why Korean women experienced a deep sense of guilt when they spoke up for themselves. For example, when H. and S. spoke up about their desire to become pastors they experienced severe social condemnation and isolation as a consequence. Furthermore, H and S, being naturally a part of the society, suffered from a sense of guilt and shame at the same time as they were speaking up for themselves. Conversely, other women like K., K.H., and L. worked compulsively to take care of their families to show that they can manage their households and still pursue their calling to become pastors. Many other Korean women, likewise, suffer from such ambivalent feelings that have been passed down from generation to generation by their foremothers.

For Korean women, the second expansion would be to create ways in which women could become reconciled and connected. In chapters one and four I discussed that all research participants struggled in their relationships with other women, and that it

²⁶ According to Neuger, not coming to voice in European culture is related to low self-confidence or fear due to a severe dependence on others' judgment. See Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach*, 78-82.

was the dominant power of discipline and punishment in the Korean immigrant church that typically caused the disconnection and hostility between them.²⁷ Therefore, it is crucial that pastoral theology helps Korean women create a harmonious communal connection in a way that causes the least amount of pain and suffering.

In consideration of Korean women's particular cultural context, I advocate that Korean *yeo-seung* pastoral theology is necessary. I ask: how can Korean *yeo-seung* pastoral theology help Korean women to find their voices and selfhood while still respecting the Korean cultural assertion that the group is more important than the individual? If it is necessary for Korean women to claim their voices to be empowered and oppose this dominant power, how can Korean *yeo-seung* pastoral theology protect Korean women from the risks that they take? In communities where wounded women wound other women out of their own pain and suffering, how can pastoral theology support reconciliation between women and keep partnership with their community in the society?

Contrasts between Asian Culture and Western Culture: Communal vs. Individualistic Ethos

Out of respect for the differences between European and Korean women's culture, we cannot denounce Korean women's silence and difficulty coming to voice as symptoms of emotional, personal, or mental pathology. It is a mistake to judge Korean women for being less autonomous and dependent than European women. Korean women's silence is a "learned phenomenon[on] in the process of socialization" or second

²⁷ In chapter 4, I argued on the basis of Michel Foucault's theory of the power of discipline and punishment that the church's dominant power causes women's disconnection. See page 140-47 of the dissertation.

nature because it is “deeply ingrained and actualized spontaneously in the individual.”²⁸ Therefore, pressuring a Korean woman to stand up and speak out for herself may be a way of assimilating Korean culture into European individualistic culture. For example, as a Korean woman, when I studied European psychology and pastoral counseling theories, I was taught that an autonomous and independent person is emotionally and mentally healthy, and that as an autonomous person, I should clearly express my own opinions and keep emotional boundaries between myself and others. The anxiety I suffered from forcing myself into this way of being I call *independent person syndrome*. When I gave up asserting my opinions in groups for the sake of group harmony, I came to feel as if I was a dependent, submissive, and emotionally unhealthy person. This affected my self-esteem and my cultural identity in a negative way. In contemplating the differences between my culture and European culture, I came to recognize that excessive application of European culture to Korean culture results in an assimilation of Korean culture into European culture and causes *independent person syndrome*.

In order to prevent cultural assimilation, pastoral theology should acknowledge the differences between the two cultures and understand that Korean women’s silence is influenced by Korean relationship-centered and interdependent culture. Inn Sook Lee contrasts relationship-centered Eastern culture and individual-centered Western culture. In personal relationships, Eastern culture is interdependent and hierarchical, while Western culture focuses on independence, individualism, and egalitarianism. Eastern

²⁸ Inn Sook Lee summarizes the characteristics of culture as follows: 1) a learned phenomena in the process of socialization; 2) a psycho-social element, not intrinsic to race or ethnicity; 3) functions as second nature, deeply ingrained and actualized spontaneously in the individual; 4) likened to oxygen—cannot live without it but seemingly unaware of it; 5) used by groups and individuals to judge perspectives different from their own; 6) provides a moral value system, eliciting exciting emotional reactions; 7) provides meaning in personal experience, deep sense of satisfaction and pleasure; 8) expressed in symbol; 9) influences daily life; 10) is a part of one’s personality. See Inn Sook Lee, *The Passage to the Real Self: The Development of Self Integration for Asian American Women* (Lanham, MD.: University Press of America, 2009), 7.

culture believes that forming self-identity occurs within a group, not separate from it. As a result, the group precedes the individual in importance and compliant attitudes to the group such as respect, obedience, and conformity are valued. Conversely Western culture considers the formation of self-identity to be related to personal, individual achievement. Western culture prefers assertive, self-expressive, and directive attitudes. In Eastern culture, individual behavior is strongly influenced by social expectations. However, in Western culture, individual behavior depends on self-desires and needs rather than group expectations. Regarding self-expression, Korean culture believes that indirect expression is moral and the best way to harmonize groups and society, while Western culture believes that direct self-expression is healthier and more correct than indirect-expression.²⁹ We can summarize the immense dissimilarities between Eastern culture and Western culture as the distinction between collectivity and individuality.

I suggest that the differences between Eastern culture and European culture cannot be standards for evaluating which culture is superior. Both communal culture and individualistic culture have their own merits and demerits. For example, an individualistic culture cannot easily harmonize an individual's needs and interests with a group's because its dualistic thinking creates an "either/or" choice. In other words, one must choose between following the group or being an individual, but one cannot do both. Typically an individual's rights take precedence over the interests of society. Furthermore, due to the emphasis on self-achievement in an individualistic culture, the value of a

²⁹ Inn Sook Lee also explains the contrast between Asian culture and Western culture as follows; 1) collectivity versus individuality; 2) high commitment versus instant relationship (individual accomplishment); 3) process versus task orientation; and 4) hierarchical versus egalitarian structure. See Inn Sook Lee, *The Passage to the Real Self: The Development of Self Integration for Asian American Women*, 8. For further research, see Douglas Chung, "Asian Cultural Commonalities: a Comparison with Mainstream American Culture" in *Social Work Practice with Asian American*, eds. Sharlene Furuto, Renuka Biswas, Douglas Chung, Kenji Murase, Fariyal Ross-Sheriff (Newbury Park, CA: Sage Publications, Inc., 1992).

human being depends on his or her ability to achieve. As a result, the individualistic culture easily creates a *dog-eat-dog* world where only strong individuals can survive.

By contrast, in a collective culture, the abundance of the group brings abundance to the individual, and this harmony becomes the path to peace and prosperity for both society and the individual. For example, Korean culture pursues an inclusive paradigm that emphasizes harmony with nature.³⁰ This inclusive thinking influences Korean people's world view, relational patterns, emotions, and feelings. The focus is on maintaining harmony among heaven, earth, and people; there is no boundary between people and nature. Nature is in people, and people are in nature. Therefore, people can only survive by being in harmony with nature. Young-wook Kim insists that the identity of people in Asian philosophies cannot be separated from nature: "people are a combination of Heaven (*Yang*) and Earth (*Yin*). Therefore, the rule of Heaven and Earth is the foundation of human rules."³¹

This inclusive worldview influences Korean people's relationship and harmony with others; we are all within each other. There are no individuals, just a big family. The big family is in me so I am the representative of the big family. There are no boundaries between us. According to Shuang Liu, from a Confucian perspective there is therefore no boundary between family and society as a whole. A group is a big family, and the country

³⁰ In my article, "The Past, Present, and Future of Korean Pastoral Counseling: Jeung (정) Korean Pastoral Counseling," I describe Korean culture's inclusive thinking paradigm and its influence on Korean people's world view, relational patterns, emotions, and feelings. See Seung Hae Yoo-Hess, "Jeung (정) and Korean Pastoral Counseling," in *Ministry and Counseling* 14, no. 0 (2010): 153-55.

³¹ Young-wook, Kim, *What Is Woman (여성이란 무엇인가)?* (Seoul, Korea: Tong-na-mu, 1986), 112; Translated by Seung-Hae Yoo-Hess.

is regarded as a national family.³² In order to make harmony in a national family, there are certain rules that we have to follow. This bond is not merely a relationship but a moral obligation that undergirds how we live with one another. For example, Koreans consider it to be the way of Heaven that children should always serve their parents and a wife should always respect her husband. This reflects Earth's ultimately loyal service to Heaven.³³ When we rebel against the rules of nature, it means that we rebel against and break the harmony of the universe.

This concept of national family influences Korean people's emotional closeness with others. Because others are not *other* but family members, Korean people easily cross emotional boundaries between themselves and others, and share emotional closeness and intimacy. For example, it is a tradition for Korean people to address their friend's father and mother as they would be their own. Furthermore, when Korean people share a friendship with those who are older or younger than them, the older friend is called an older sister (언니: *earn-ni*) or an older brother (오빠: *ou-bba*), and a younger friend is called a younger sister (여동생: *yo-dong-seang*) or a younger brother (남동생: *nam-dong-seang*). These are not simply titles but convey real emotions and feelings. Korean people treat their friends' parents and their friends with a combined emotion of warmth, sweetness, concern, and love, which is called *jeung*.³⁴ In brief, *jeung* is a gut or

³² Shuang Liu, "Cultures within culture: Unity and Diversity of Two Generations of Employees in State-owned Enterprise," *Human relations* 56, No. 4(2003): 389-91.

³³ Wing-Tsit Chan, Trans. *A Source Book in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1963), 279.

³⁴ *Jeung* is a gut or instinctive feeling and has great power to break down boundaries with others. Sang-jin Choi defines *jeung* as (1) an emotional and psychological condition (2) which has no emotional gap with others (3) originated from receiving and giving of the heart and emotions of love, warmth, concern, and protection in a long and deep relationship. A. Ryong Lee also defines *jeung* as the mind of harmony, which understands the mind of heaven, the mind of earth, and the mind of people. See A. Ryoung Lee, *The Culture of Untangling and the Culture of Exulted Spirits* (푸는 문화 신바람의 문화) (Seoul, Korea: Moonhak-sa-sang-sa, 2003), 39; Sang-jin Choi, "The Psychological Character of Korean People," in

instinctive feeling and has the power to break down boundaries with others and invites others to cross personal boundaries.

However, even though a communal culture can accomplish harmony and peace between an individual and a group, there is a danger that an individual could lose his or her individual self-identity due to the power of hierarchy in a group. Furthermore, due to an enmeshed relationship based on a belief that the formation of self-identity is related to a group, it is not easy for an individual's self-identity and confidence to evolve. An individual can easily give up their voice and self-will and follow *goon-joong-shim-li* (군중심리: 群衆心理), a group's opinion and mentality. In this sense, we can understand why Korean women cannot easily disclose their individual desires, personality, and mindset. When they do not follow the Korean *goon-joong-shim-li*, Korean society deems them immoral people who deserve to be punished. Likewise, from a perspective of psychological pathology, an excessive bond between an individual and a group can make an individual mentally vulnerable and unhealthy. In the terminology of *jeung*, when the interaction of receiving and giving *jeung* in the relationship between an individual and a group becomes unbalanced, unique psychological illnesses occur such as *han*—a deep emotional pain due to psychosomatic, interpersonal, social, political, economic, and cultural oppression—and *hwa-byung*—physical symptoms caused by the suppression of *han*. They disrupt Korean people's mental and physical health.³⁵ Many research

Understanding Modern Psychology (현대 심리학의 이해), ed. The Association of Korean Psychology (Seoul, Korea: Hak-moon-sa, 2000), 694.

³⁵ Andrew Sung Park defines *han* as “the collapse pain of the heart due to psychosomatic, interpersonal, social, political, economic, and cultural oppression and repression.” See Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 16. According to DSM- IV, *hwa-byung* can be defined as unique physical symptoms caused by the suppression of *han*. See American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders-IV-TR., 4th ed.* (Washington, DC: American Psychiatric Association, 2000), s.v. “Outline for Cultural Formulation and Glossary of Culture –Bound Syndromes,” 900.

participants' pain and symptoms can demonstrate *han* and *hwa-byung*. We can name the suffering research participants endured from the oppressive power of the church as *han* and their emotional, relational, and cognitive conflicts as *hwa-byung*.

On the contrary, an individualistic culture can support an equal relationship between an individual and a group so an individual can be less vulnerable to the dominant power of a group. Furthermore, an individual ingrained into an individualistic culture is used to being more assertive, self-expressive, and directive than someone in a communal culture.

When we consider the strengths and weaknesses of the two cultures, advocating the superiority of a single culture is not appropriate, and a mutual correlation between the two cultures is necessary. Creating a reciprocal relationship between the two cultures can be helpful for keeping an individual in harmony with a group without losing their individual self-identity. For example, to a Korean woman raised in a communal, patriarchal, and hierarchal culture that defines and delimits her individual identity, it is very challenging for her to develop her individual self under the oppression of the culture. However, the individual-focused perspective of an individualistic culture can empower her to “live as a respected human being with a sense of wholeness and freedom to make her own decisions.”³⁶ Furthermore, when she wants to seek her personal needs and interests, the relationship-focused perspective of a communal culture helps her to re-identify herself as a part of the society and encourages her to find her communal self. Likewise, through a mutual correlation between an individualistic culture and a communal culture, a Korean woman can develop an integrated self that preserves

³⁶ Inn Sook Lee, *The Passage to the Real Self: The Development of Self Integration for Asian American Women*, 10.

harmony between her autonomous self and communal self. At this point of her development, it is important to examine how a Korean woman can develop her integrated self while respecting her communal culture.

Oh-haeng Theory

I propose that the oriental philosophy of *oh-haeng* (오행: the *Wu-Xing*), translated as the five foundational movements or the five agents which form the whole universe, provides a way to harmonize individuality with communality. I likewise propose that a Korean *yeo-seung* pastoral theology based on *oh-haeng* theory can guide women to their individual identities while still respecting Korean culture that emphasizes the harmony of nature.

In Chinese philosophy, the concept of *oh-haeng* was mentioned only in the *Book of History*, one of the *Five Classics* (五經: 오경) used by Confucianism as the basis of studies and compiled in the early Han period.³⁷ Furthermore, the five agents are not mentioned in the *Four Books* (四書: 사서)³⁸ that Zhu Xi selected as an introduction to Confucianism in the Song Dynasty. Nonetheless, *oh-haeng* theory explains the foundational principle of *the unity of man with nature*, which was prevalent in Chinese philosophy. For example, Tsou Yen, the representative thinker of the *Yin and Yang* School during the Hundred Schools of Thought era in Chinese philosophy, developed *oh-haeng* theory and stressed that the virtues of humanity, righteousness, and personal

³⁷ According to Wing-Tsit Chan, the books that mention *oh-haeng* are: *History*, “Oath of Kan” and “Great Norm” (Legge, trans., *Shoo King*, 173 and 320); *Mo Tzu*, chs. 42 and 43; *Hsün Tzu*, ch. 6 (SPTK, 3:14b); *Tso chuan*, Duke Chao, 20th and 25th years (See Legge, trans., *Ch'un Ts'ew*, 708); *Kuo-yü* (conversations of the States), ch. 4 (SPPY, 4:7b). See Wing-tsit Chan, Trans., *A Source Book in Chinese Philosophy*, 244.

³⁸ The Four Books are as follows: *Great Learning*, *Doctrine of the Mean*, *Analects of Confucius*, and *Mencius*.

cultivation were the building blocks of a good, mature person.³⁹ In particular, the five agents are one of nine categories that Heaven gave us in order to regulate human relations and values, and they have their origin in *yin* and *yang*.⁴⁰ When *yin* (Earth) and *yang* (Heaven) are united, they generate the five agents that characterize spiritual intelligence. The five agents are ‘water (水),’ ‘fire(火),’ ‘wood(木),’ ‘metal(金),’ and ‘earth (地),’ and they all interact with each other.⁴¹ The nature of water is to flow down. The nature of fire is to blaze up. The nature of wood is to be bent or straightened. The nature of metal is malleable and changeable. Earth has the nature of sowing and harvest.⁴² On the basis of the cyclic movement of rising and falling, these five elements produce various sets of five such as the five senses, the five organs, the five virtues, the five feelings, the five directions, etc.⁴³ In short, Tsou Yen’s concept of *oh-haeng* focuses on the cycles of rising and falling of the five agents, which follow the course of nature, and these cycles accomplish *the unity between human beings and nature*. His cyclic concept of the five agents tremendously influenced Tung Chung-shu who promoted Confucianism as the official ideology in the Han dynasty.

³⁹ Wing-Tsit Chan, Trans., *A Source Book in Chinese Philosophy*, 244-45.

⁴⁰ The nine categories are as follows: 1) the five agents; 2) the five activities— appearance, speech, seeing, hearing, and thinking; 3) the eight governmental offices— those of food, commodities, sacrifices, public works, education, and justice, the reception of guests, and the army; 4) the five arrangements of time, namely, the year, the month, the day, the stars, planets, zodiac signs, and the calendar calculations; 5) the five blessings; 6) the three virtues—correctness and uprightness, strong government, and weak government; 7) the examination of doubts ; 8) the general verifications for checking governmental measures against natural phenomena such as rain, sunshine, heat, cold, wind, and seasonableness; and 9) the six extremities [a punishment for evil conduct]—premature death, sickness, sorrow, poverty, wickedness, and weakness. See Wing-Tsit Chan, *A Source Book in Chinese Philosophy*, 10.

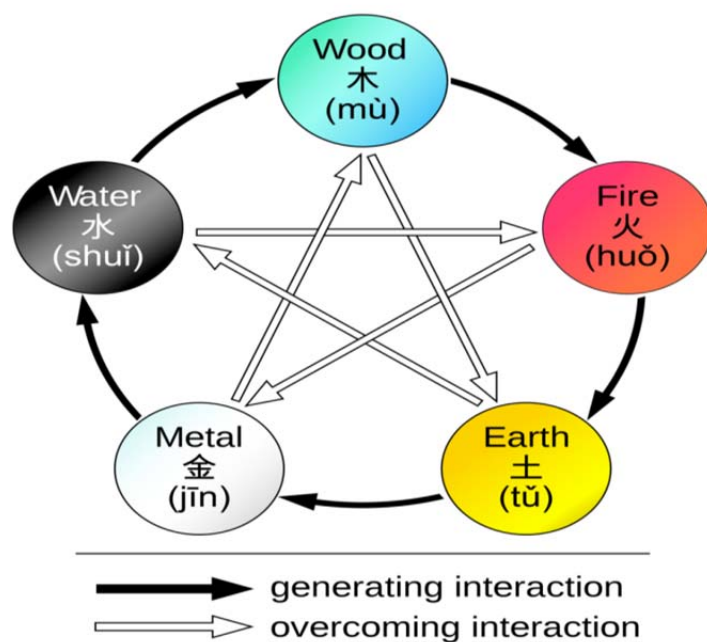
⁴¹ Wing-Tsit Chan, Trans., *A Source Book in Chinese Philosophy*, 248; cf. *Book of Change*, “Appended Remarks,” pt. 2, ch.6.

⁴² Zhang Dainian, *Key Concepts in Chinese Philosophy* (New Haven, NY: Yale University Press, 2002), 96.

⁴³ *Ibid.*, 96-7.

Tung Chung-shu ordered the five agents in a forward moving linear fashion, which focuses on the interaction of the five agents.⁴⁴ The following Illustration 5 explains the orderly interaction of the five agents.⁴⁵

Illustration 5: The Orderly Interaction of the Five Elements



As we can see in Illustration 5, the order of the five agents is wood, fire, earth, metal, and water. Wood begins the cycle, earth is in the middle of the cycle, and water ends the cycle. Each of the five agents interacts with the others. Wood produces fire and receives from water. Fire produces earth and receives from wood. Earth produces metal and receives from fire. Metal produces water and receives from earth. Water produces wood and receives from metal. Each agent performs its own function by succeeding the others in the natural order. Specifically, Wood renders the force of Spring; Fire renders the force of Summer; Metal renders the force of Autumn; and Water renders the force of Winter.

⁴⁴ Wing-Tsit Chan, Trans., *A Source Book in Chinese Philosophy*, 244-45.

⁴⁵ This is a retouched picture, which is digitally altered from the original version of *Wuxing_fr.svg*. Modifications were made by *Ju gatsu mikka*.

For this reason, wood conducts production and fire conducts heat. Metal manages destruction and water manages cold. Earth regulates all the forces of the five agents. That is, although metal, wood, water, and fire have their own functions, their position cannot be established if it were not for earth.⁴⁶ Likewise, Tung contributed to the consolidation of *oh-haeng* theory by ordering the five agents. By strictly applying this order to human relationships, he created authoritarian, hierarchical, and patriarchal rules, namely the three bonds and the five relationships which state that "the ruler, the father, and the husband are to be standards [or heads] of the ruled, the son, and the wife".⁴⁷

Many Chinese philosophers such as Huai-Nan Tzu, Chou Tun-I, and Ch'eng Hao opposed Tung Chung-shu's authoritarian and hierarchical sequence of the five agents and focused solely on the regulating force of the five agents. This became clearly conceived in neo-Confucian philosophy. In particular, Wang Anshi explains the change and transformation of the five agents through their mutual regulation.

The five agents accomplish change and transformation...[T]hey come and go within [H]eaven and [E]arth without ceasing and thus are called 'agents.'... This forms a network of correspondences and the changes of the myriad things proceed without ceasing. Their mutually producing each other is that by which they succeed each other. Their mutually taking precedence over each other is that by which they regulate each other.⁴⁸

In Chinese philosophy, when the five elements produce regulating and harmonious power, humans receive this harmonious force and can reveal their excellence. A person's

⁴⁶ Wing-Tsit Chan, trans. *A Source Book in Chinese Philosophy*, 279. For more comments, see *Luxuriant Gems of the Spring and Autumn Annals* 42, "The Meaning of Five Agents," 32.

⁴⁷ *Ibid.*, 271-72.

⁴⁸ SKQS 1105, *Collected Writings of Lin Chuan* 65, Commentary on the Great Plan, 526b, 527a, 527b, 528a. Cited by Zhang Dainian, *Key Concepts in Chinese Philosophy*, 102.

body becomes healthy and their nature can reveal the five virtues—humanity or *jen*, righteousness, propriety, wisdom, and faithfulness— and exude these virtues in their interactions with the external world.⁴⁹

The way the five elements are harmonized in a person decides their “grade” as a human being. The characteristic of the superior grade is that one of the five virtues is the ruling factor, while the other four are practiced. The medium grade is characterized by having some degree of one of the five virtues, while the other virtues are not clearly practiced. Finally, a human being who rebels against one of these virtues and is out of accord with the other four virtues typifies the inferior grade.⁵⁰

In Chinese philosophy, these five virtues are related to human feelings, and the grades of feelings are decided by the harmony of these virtues. These five virtues control seven feelings: pleasure, anger, sorrow, fear, love, hate, and desire. In the superior grade the seven feelings become active. In the medium grade, some feelings are excessive and some are deficient. In the inferior grade, feelings are excessive or deficient, and action is directed by some predominant feeling.⁵¹

Consequently, when, the interaction of these two factors produces the five elements in sequence *yin* and *yang* unite. These five elements form and control each other. These elements emanate the five virtues, and the balance of the five virtues is the foundation of human nature as good or evil.

⁴⁹Wing-Tsit Chan, trans., *A Source Book in Chinese Philosophy*, 464. Cf. *Changes*, commentary on hexagram no. 1, *Ch'ien* (Heaven); Legge, trans., *Yi King*, 417.

⁵⁰ *Ibid.*, 452.

⁵¹ *Ibid.*, 452.

Application of *Oh-haeng* to Korean *Yeo-Seung* (여성) Pastoral Theology

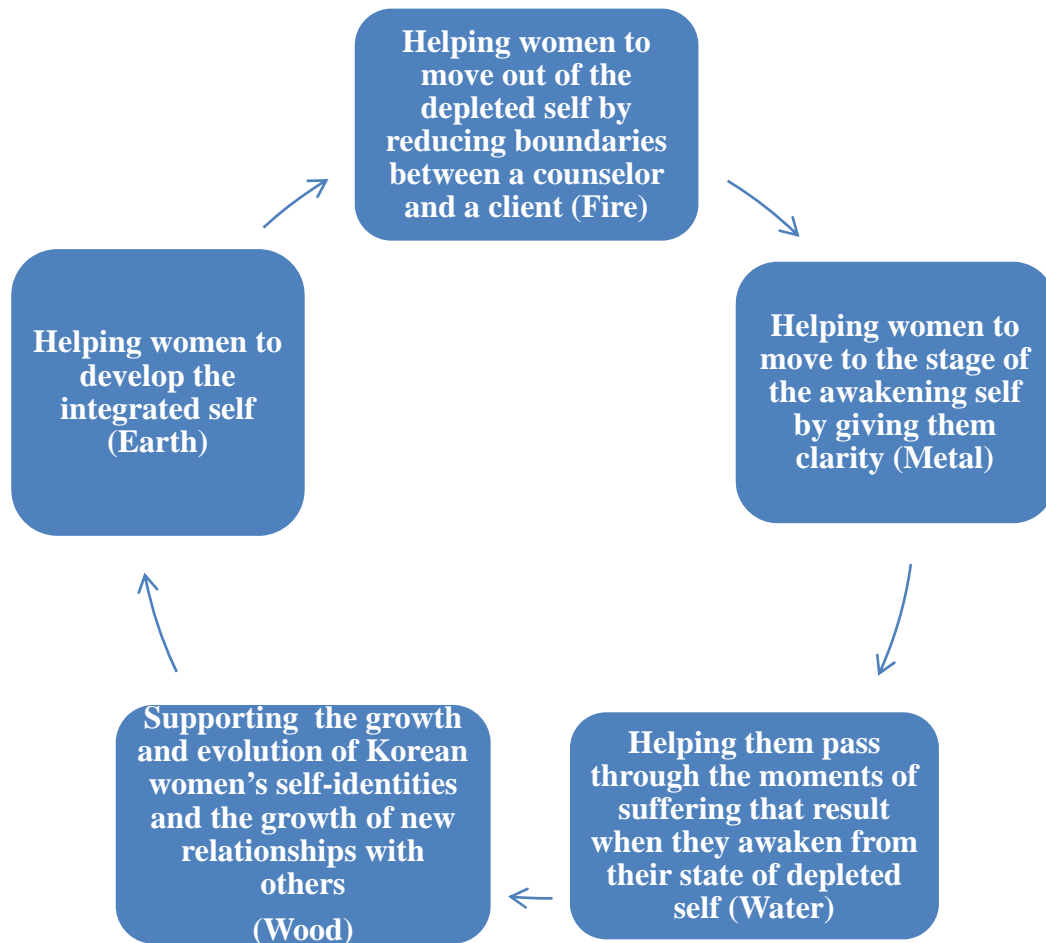
From a pastoral counseling perspective, the regulating and harmonious power of *oh-haeng* can be the framework of Korean *yeo-seung* pastoral theology and can help a Korean woman to evolve her integrated self which is a balance between her individual self and her communal self. *Oh-haeng*'s five harmonious movements can help both men and women value their own needs and interests while still respecting the group's well-being. When *oh-haeng*'s five movements are used to develop women's personal identity, values, and talents they can contribute to the Korean immigrant faith community as leaders.

In addition, Korean *yeo-seung* pastoral counseling based on *oh-haeng* enriches Neuger's approach of counseling for women based on narrative therapy with a holistic perspective. I have shown that the context and experiences of Korean women are different from those of European women and that these uniquely influence Korean women's developmental process of self-identity. While strictly individual-focused therapy is effective for women in western culture, it is not suitable when it is applied to the holistic and collective context of Korean women. Therefore, in order to efficiently help Korean women develop their integrated selves while taking their cultural differences into consideration, I advocate that *oh-haeng* philosophy be an integral part of Korean *yeo-seung* pastoral counseling based on narrative theory.

Advancing the deconstructing and reconstructing process based on the individual-focused and linear perspective of narrative theory, Korean *yeo-seung* pastoral counseling using *oh-haeng* seeks to facilitate a transformative process from an interdependent and holistic perspective. That is, on the basis of the holistic and correlative five movements,

oh-haeng Korean *yeo-seung* pastoral counseling helps Korean women develop their integrated selves. Illustration 6 explains the five movements of *oh-haeng* Korean *yeo-seung* pastoral counseling.

Illustration 6: The Five Movements of Korean *Yeo-Seung* Pastoral Counseling using *Oh-Heang* (illustrated by Seung Hae Yoo-Hess)



First, using the element of fire symbolically in pastoral counseling can help Korean women melt the ice of their silence by reducing emotional boundaries between a counselor and their client. In the terminology of *oh-haeng* theory, fire indicates a counselor's heartfelt willingness to make their own narrative available to their client

while not losing their objectivity to clarify their client's problem. That is, revealing their experience is a way a counselor can reduce emotional boundaries between themselves and their client. Reducing such boundaries provides the client a safe zone where she can easily break the ice of her silence and begin to tell her story.

For this, an effective counselor needs to give Korean women a place of safety so they can dismantle their selves that have become depleted because of the intense scrutiny of group-focused culture, which disciplines and punishes them. Inn Sook Lee, who researched the formation of Korean immigrant women's self-identity, states that the majority of Korean immigrant women are caught in the stage she calls "the depleted self."⁵² At this stage, a person tends to completely accommodate to cultural and societal expectations. For example, because Korean women are deeply rooted in a communal culture and society that positively reinforces a submissive woman, they feel comfortable and secure adjusting to this patriarchal ideology and are submissive to what their society commands. Due to social pressure inherent in patriarchal and communal culture, it is not easy for Korean women to acknowledge themselves as independent individuals. Even though a woman may attempt to escape from this pressure, she has little power to fight reality. However, in the sphere of her unconscious, there is a high level of anxiety due to her inner conflict resulting from the gap between her inner desire to have an individual self and the situation of her reality.⁵³

Taking into account Korean women's inclination to accommodate reality and their fear of standing up to the reality, it is essential that Korean *yeo-seung* pastoral

⁵² Inn Sook Lee, "Quest for self: stages in identity formation for Korean American Women," in *Asian Americans and Christian Ministry*, eds. Inn Sook Lee and Timothy D. Son (Eugene, OR: Wipf & Stock), 139.

⁵³ Inn Sook Lee, "Quest for self: stages in identity formation for Korean American women," 139. See also Inn Sook Lee, *Passage to the Real Self: the Development of Self Integration for Asian American Women*.

counseling based on *oh-haeng* give them safety so they can confront their depleted selves. Through my clinical experience with Korean women I found that making my experience a therapeutic tool is very effective for giving them encouragement to tell their story. Furthermore, most research participants experienced an awakening from their depleted selves and started significant journeys to evolve their autonomous selves when they listened to other women's life stories and encouragement. Two such participants are G.—who served as the director for the elementary school department of her church for twenty years and finally got ordained— and W.—who married a pastor after she completed graduate school.

W.: When my husband was studying for his M. Div. degree at a theological seminary, I did not have any interest in getting a master's degree. Well, honestly, I was not courageous enough to accomplish my desire to study more. However, after a feminist theologian discovered my hidden passion and desire, she shared her experience and encouraged me to get a master's degree. Her encouragement opened my eyes.

G.: When I worked at the church, all staff members were men except me and an elderly woman. Honestly, male staff members gave the elderly woman a hard time. I only took care of Sunday school but I did not feel that that was unfair at that time. As a woman, I did not have the self-confidence that I could do more than that. I did not know that I was influenced by patriarchal culture and tradition. However, when I came to this country (America), I met many great female leaders at churches and schools. They woke me up. I learned like a baby from them. I learned that God also uses women as leaders. I came to accept women leadership and wanted to be like them. I discovered that God was calling me as a pastor and wanted to show other women that they can do what I did.

Just as W. and G. experienced an awakening from their depleted selves by being exposed to other women's stories and leadership, it is important for Korean *yeo-seung* theology to evoke the nature of fire and encourage Korean women to melt the icy prison of the depleted self.

Second, symbolically using the nature of metal, the power to deconstruct in pastoral theology and counseling can help Korean women differentiate their situation from their own selves by naming the problem and analyzing the social and political pressures that contribute to them. This encourages them to move from the stage of the depleted self to the stage of the awakening self. In the terminology of *oh-haeng* theory, metal symbolizes a counselor's steadfastness that helps their client to continue her journey of transformation and healing. It also symbolizes a counselor's therapeutic ability to break the bonds of their client's problem by helping her reflect on the associated patterns in her situation and analyzing the influence of her culture's social oppressive power. In a sense, separating Korean women from their situation is similar to Neuger's approach of helping a woman to gain clarity about the social and cultural situation in which she lives.

In addition, I would add that Korean *yeo-seung* pastoral theology based on *oh-heang* provides women the confirmation and encouragement for their new journey to develop their autonomous selves. Inn Sook Lee also states that when Korean women break out of the depleted self stage they realize that they have lived without a full sense of wholeness, self-sufficiency, and self-respect. Furthermore, they discover that their patriarchal culture has trained them by praising them for adhering to societal dictates, and in so doing has prevented them from developing their self-identity, self-sufficiency, and self-confidence. In light of this new awareness, Korean women begin to have a strong desire to find and develop their buried talents and gifts. When Korean women begin to stop accommodating to their culture and society, they experience separation anxiety,

distrust, and anger about how society has manipulated them, a sense of guilt that they are betraying their culture and society, and a sense of loss and loneliness.⁵⁴

Therefore, it is crucial that Korean *yeo-seung* pastoral theology provide Korean women affirmation and support as they work toward developing their autonomous selves by helping Korean women to experience a feeling of affinity with other women's narratives. Furthermore, Korean *yeo-seung* pastoral theology gives Korean women clarity by defining the problem and investigating the oppressive power of their culture and society in order to help them to detach from it. In *oh-haeng* elemental terminology, it has the nature of metal—that is, to be firm and deconstructive. The case of B., who married a pastor and had to give up playing the organ in order to support her husband's ministry, illustrates that confirmation is very important for Korean women beginning their journey to find their autonomous selves.

B.: Honestly, I was victimized by the oppression of patriarchal culture and society. I did not realize that I was a victim. At that time, I had a bad impression of female pastors and thought that a pastor should be a man. I was taught that a woman should be a wise, good wife and mother. However, one day when I played the song, "here I am Lord," which is about God seeking a person who will work for him, it touched my heart. However, at first I could not believe that it was God's calling. I thought that God wanted me to support my husband. I soon realized that God really was calling me. Furthermore, when I read Isaiah 60 in the Bible, I discovered that God called me to help those who are oppressed, using my experience of oppression and loss of self-identity. When I received this calling, I needed God's confirmation. One day, my husband said to me that he really wanted me to do ministry because he knew my caring nature, my sensitivity to discern God's will, and my talent at preaching. It was God's confirmation to me. Without it, I could have not started studying theology to be a pastor.

Third, using the nature of water symbolically in pastoral theology and counseling can support Korean women by helping them pass through the moments of suffering that

⁵⁴ Inn Sook Lee, "Quest for self: stages in identity formation for Korean American Women," 139-40.

result when they awaken from their state of depleted self. Korean *yeo-seung* pastoral theology based on *oh-haeng* allows a counselor to move with Korean women through the bitter water of suffering and confusion caused by social blame and punishment and flow into a sea of new peace and freedom. According to Inn Sook Lee, soon after being enlightened to the oppressive power of her culture and society and attempting to develop her autonomous self, a Korean woman experiences many barriers from the patriarchal social structure of Korean immigrant communities and churches. Even when she is eligible to be a leader, it is not easy for her to take on a position of responsibility. As a result, a Korean woman realizes that organizational and social structures and rules are deeply unfair to her. If she is public about that realization, her family and community sometimes threaten her with punishment. Even though she attempts to find hope and opportunities to develop her autonomous self in individualistic Western society, she suffers from the stereotyped image of Asian women who need protection and cannot take care of themselves. In short, as a minority among minorities, she experiences double oppression from her Korean community and western society. At this stage, a Korean woman suffers from a lack of resources to overcome this double discrimination. She experiences a sense of rootlessness and isolation in society. Her feelings of confusion, being lost, anxiety, and anger become deeper and deeper, and her self-esteem and self-confidence become low.⁵⁵

In this time of crisis, *oh-haeng* based Korean *yeo-seung* pastoral theology can allow a pastoral counselor to be present with the Korean woman experiencing a low. Optimally, it manifests to a Korean woman through three Fs: *Flowing together*, *Fostering*, and *Foreshadowing*. In the terminology of *oh-haeng*, accomplishing these three Fs is

⁵⁵ Inn Sook Lee, "Quest for self: stages in identity formation for Korean American Women," 139-40.

again an association with the nature of water: flowing, buoying, and moving in a predetermined direction. Specifically, being together with a Korean woman through the three Fs is the way to accomplish two particular functions of pastoral counseling: protection and prophesying.⁵⁶ As I mentioned before, when Korean women feel that they are swimming in the bitter, deep water of suffering, *oh-haeng* based Korean *yeo-seung* pastoral theology encourages a pastoral counselor to *flow together* with them, even at the risk of sinking under the weight of society's attacks. Furthermore, when Korean women feel threatened by a strong wave of punishment from their family or community, a Korean *yeo-seung* pastoral counselor should be ready to *foster* them in the midst of the danger until they feel safe enough to continue on. A pastoral counselor should also *foreshadow* or point the way to where Korean women have to go when they feel a loss of direction during difficult moments. A Korean *yeo-seung* pastoral counselor should help a woman recognize and trust that once she passes through this suffering moment, she will find the joy that results from developing an autonomous self. Many research participants' cases demonstrate the importance of the three Fs. In G.'s case, when she experienced her colleague's presence, her perseverance paid off and she could finally get ordained.

G.: My previous senior pastor tried hard to prevent me from getting ordained. I had no energy to oppose his rejection. I wanted to give up the ordination process. At that time, an African American female pastor who listened to my situation came to me and cried with me, saying "G., never give up. I am with you." From then on, she called me and invited me to American female pastors' events and conferences. Without her presence and care, I could not have got ordained. I believe that when I wanted to give up, God showed God's presence through her.

Because S. also experienced support from her school and members of her congregation, she could endure severe pressure from male seminarians.

⁵⁶ In chapter 2, I advocated that protecting and prophesying should be added to pastoral counseling for Korean women.

S.: When I became the dean of student life, there were some male students who disliked me. They tried to throw me out. They could not accept me as their leader because I am a woman. Nevertheless, our school's faculty, president, and vice president trusted me even when male seminarians spread gossip about me. In an American church that I served as a senior pastor, the members of my congregation also fully supported me. Their presence and encouragement gave me strength to endure this tough moment. From this experience, I became convinced that God prepares supporters for me in difficult moments.

Fourth, representing the fruit-producing nature of wood in pastoral theology and counseling can support the growth and evolution of Korean women's self-identities and the development of their unburied values by cultivating self and relationships with others. In the terminology of *oh-haeng*, wood represents a counselor's ability to help a Korean woman grow as a whole being. According to Inn Sook Lee, while a Korean woman is in the stage of the suffering self, she strives particularly for self-discovery and self-development. In order to move to the stage of the evolving self, a woman must be willing to engage in the process of self-cultivation through analyzing herself and her family relations. Through this critical reflective moment, she attempts to grieve her losses and work through the codependent self. She produces new meanings from her past experiences and establishes appropriate boundaries with others in order to have better relationships. The process of evolving an independent self facilitates dissimulation with her culture, and she can begin to see herself as an authentic being, not a cultural being originated from Confucian cultural expectation. Seeing herself as an authentic being will heighten her self-esteem and help her to recognize and develop her buried talents and gifts.⁵⁷ In this sense, it is very important for Korean *yeo-seung* pastoral theology to nurture Korean women and help them grow.

⁵⁷ Inn Sook Lee, "Quest for self: stages in identity formation for Korean American women," 140-41.

Their relationship with God is the essential energy that sustains Korean women through the chaotic and confusing moments and moves them on to the next stage of the evolving self. The cases of P. and S. confirm that their faith in God was the most important source of their fortitude and perseverance.

P.: I really like my prayer time in the early morning. I often feel that my heart almost stops beating because of anger and sorrow. However, I have to suppress my feelings most of the time. At those times, prayer is the main source of my strength and peace. When I tell everything to God, I feel that God knows my heart and consoles me. Soon, I feel better. So I cannot stop praying. Wherever I go, I wake up at 4:50 am and pray.

S.: When I was severely attacked by both the Korean community and the church, I wanted to die. I thought that if I died, I could have permanent distance from them. At that time, I attended a spiritual formation retreat that I had applied to a year earlier. At the retreat, I experienced a miraculous religious experience, and it changed me completely. I realized that God was not concerned about my ethnicity and gender and was calling to me just as a parent calls to their child. After recovering my relationship with God, I began to recover my self-image and relationships with others. I realized that I depended on others' opinions too much and their criticism brought shame on me. So I decided to research shame in my doctoral dissertation.

Thus, Korean *yeo-seung* pastoral theology based on *oh-haeng* helps Korean women find and reconstruct new and creative meanings in their relationship with God. It helps Korean women bring their buried talents and values to light, relying on the nourishing relationship with God. The research participants had strong confidence that women have many great things to offer to God and society. The values that they mentioned include the following: 1) women can love others with genuineness and can uniquely respect life because they have the ability to hold another life in their bodies as mothers; 2) women have a natural pastoral image as one who takes care of the congregation with sensitivity, embrace, inclusiveness, gentleness, kindness, flexibility, warmth, and softness; 3) because women have the capacity for motherhood, they are relationship-centered and less

dominant, authoritative, and hierarchical than men; 4) women are less competitive than men; men tend to interpret losing conflicts as a total failure of their ability, and it threatens their identity; 5) women like to solve problems through conversation, while men like to solve problems by themselves and tend to interpret conversation as a show of weakness; 6) women's perspective is holistic, while men's perspective is linear; and 7) women's unique experiences in a patriarchal society are a valuable asset that allows them to help other women dealing with the same situation. Some attributes that research participants mentioned could be considered inherent to all women regardless of ethnicity while others could be considered mainly socially and culturally prescribed. However, women do have some different talents and values than men. *Oh-haeng* based Korean pastoral theology can help Korean women develop these attributes.

As the final element in *oh-haeng* theory, earth embraces and regulates the forces of the five elements. Using these attributes of earth, a Korean *yeo-seung* pastoral counselor should help Korean women emulate these characteristics by assisting with the creation of an integrated self that keeps the balance between their autonomous self and communal self. An integrated self embraces the community while still maintaining its individual identity. According to Lee, the process of self-evolution gives a Korean woman a sense of inner freedom and resolution. With new images of self and her enriched spirituality, her passion for life increases and she begins to reach out to others with an attitude of peacefulness, introspection, compassion, and humanity. An integrated self is born and balances her egoistic self and her altruistic self. While keeping ownership of her life and being free of patriarchal social rules, she attempts to unite with the universe. Through the process of establishing an integrated self, her sense of wholeness

begins to emerge. With this sense of wholeness, she can claim what she wants as well as show acceptance of others. Furthermore, she can have more patience for patriarchal social rules while working with other women in order to challenge them. Even though she may feel some of the same pain as she had before, she can continue to reach toward others as an integrated self with a sense of wholeness.⁵⁸

It is essential for a Korean *yeo-seung* pastoral counselor to be a role model of an integrated self for Korean women to help them develop or facilitate their own integrated selves. Many research participants had a deep desire to have role models to show them what the integration of their autonomous selves and their caring selves would be like. For this reason, *oh-haeng* based Korean *yeo-seung* pastoral counselors should exemplify integrity between individuality and communality with a sense of wholeness. As Mother Earth does, a pastoral counselor should show unconditional and endless love—though as pastoral counselors we are still imperfect people and can fail to live up to this image, we need to remind ourselves that we also are growing towards self integration. Just as the nature of earth regulates and is a bridge between the other four elements, we ourselves should be a bridge between Korean women as well as their communities.

At this point, we can ponder these questions: how can a pastoral counselor help Korean women reconcile with other women as well as their communities, including Korean immigrant churches? Is there an Asian philosophy that is helpful to Korean women in creating in themselves an integrated self and a wholeness of being?

⁵⁸ Inn Sook Lee, "Quest for self: stages in identity formation for Korean American Women," 141-42.

Creating a Connection between Korean Women and the Church based on *Tao* (道)

We have seen how a Korean woman evolves her autonomous self and have discussed how such an autonomous woman then strives to reach out to others and contribute to the wellness of the community by loving, encouraging, supporting, and embracing others. According to Maureen O’Hara, without being open to other truths and willing to negotiate our own needs and desires, we cannot create a new kind of community that fosters reconciliation and transforms reality through it:

Far from despair, the idea that each of us recreates reality with each encounter fills me with wondrous hope, empowerment and community connection. If there is not absolute truth “out there” to create pristine “expert systems” that can somehow solve our problems mathematically... [i]f we accept that when we enter into dialogue we both change; if it is true that we co-create reality, which in turn creates us—then we are called to a new kind of community.⁵⁹

M.’s narrative likewise illustrates that our courage to leave our own comfort zones and our openness to reach out to others is the cornerstone of reforming our reality in a positive way.

M.: In order to reform the church, we need to cooperate with men. In order to create partnership with men, we need to learn men’s styles of management and communication. We need to take a risk and move out of our own comfort zones in order to accomplish partnership with men. If men do not understand women, we need to invite men first and help them to understand us.

In spite of our strong desire to transform our reality and recreate a new community, we are well aware that it is an arduous process. However, regardless of the harshness we might encounter we must emulate how the Trinity reaches out to create a harmonious communion between God and us, and reach out to others in our

⁵⁹ Maureen O’Hara, “Constructing Emancipatory Realities” in *The Truth about the Truth: De-confusing and Re-constructing the Postmodern World*, ed. W.T. Anderson (New York: G.P. Putnam, 1995), 155.

community.⁶⁰ For this reason, P. did not give up reaching out to her community in spite of the pain that it caused her by rejecting her for thirteen years. Likewise H. kept making efforts to connect with her community even though she had been hurt by the church's unfair treatment for 15 years. S. also did not cut off her relationship with her community even though the severe pain that it caused her had made her contemplate suicide. These women instead made their pain a source of strength to endure their reality and did not lose hope that their reality would change in time.

It is crucial that pastoral counselors help Korean women connect with their community in a way that causes the least amount of pain and suffering. To this end, I will propose that the movement of *tao* (道), which is the vital force, the principle or the virtue of human life that seeks harmony with nature's course of transformation, can guide Korean women to create a harmonious connection with their community by balancing their autonomous self and communal self.

The Movement of *Tao*

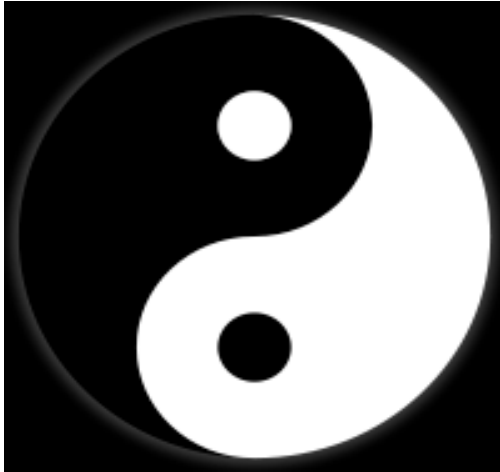
The concept of *tao* is very important in Chinese philosophy and has strongly influenced most Asian philosophies such as Confucianism and Buddhism.⁶¹ Every ancient Chinese philosophical school taught its own concept of *tao*, but what they have in common is the notion of *tao* as the vital force that actively exhibits the principle or the virtue of human life to attain harmony with nature's course of transformation. As we can

⁶⁰ In chapter three of this dissertation, I discussed the triune persons' inclusive, harmonious, and relational movement that embraces each other as well as all creatures from a relational theological perspective.

⁶¹ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1963), 136.

see in Illustration 7, *taoism* describes the interwoven connection of all parts of nature by using the symbol of *yin-yang* with black representing *yin* and white representing *yang*.⁶²

Illustration 7: The Symbol of *Taoism*



Specifically, *Lao Tzu* (노자: 老子), the founder of Taoism, describes *tao* as “the beginning of all things and the way in which all things pursue their course” and suggests that it is inherent in the human virtues, which are simplicity, spontaneity, tranquility, weakness, and most important of all, non-action (*wu-wei*) meaning “taking no action that is contrary to Nature.”⁶³

Advancing *Lao Tzu*'s concept of *tao*, *Chuang Tzu* (장자: 庄子) stresses that *tao* is the vital force which operates in all things to generate harmony with dynamic, developing, and transformative life and reality.⁶⁴ *Chuang Tzu* wrote that harmonizing with the change of nature is *tao*, and accommodating *tao* brings the completeness of *tao*.

⁶² This symbol is a media file originated from *symmetric religious symbols.svg*. See, http://commons.wikimedia.org/wiki/File:Symmetric_religious_symbols.svg

⁶³ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 136-37.

⁶⁴ *Ibid.*, 178. Cf. *Nan-hua chen-ching* (Pure Classic of Nan-hua, another name for the *Chung Tzu*), Ch. 12, 5: 1a-3a).

This completeness of *tao* is the happiness of Nature.⁶⁵ Through the completeness of *tao*, a person can accomplish the highest realm of “great knowledge” and “profound virtue” by being harmonized with all things.⁶⁶

The connection between *tao* and the principle of life became practically theorized in the period of Neo-Taosim. For instance, the most outstanding Neo-Taoists such as Wang Pi (226-249), Ho Yen (d. 249), and Kuo Hsiang (d. 312) identified *tao* as the Ultimate, the original non-being, or the principle of nature.⁶⁷ Neo-Confucianism developed and theorized the concept of *tao* as the principle of nature by focusing on human conduct. Han Yü (768-824) and Li Ao (fl. 798), forerunners of Neo-Confucianism in the eleventh century, described *tao* as the way of sustaining and supporting each other’s life by being retrospective of mind, cultivating personal life, regulating family, ordering the state, and bringing peace to the world. To this end, they connected *tao* with virtues of both humanity and righteousness.⁶⁸

Moving beyond the concept of *tao* as the prime virtue or the principle of nature, other philosophers emphasize totality in the concept of *tao*. Fung Yu-Lan, a rationalistic Neo-Confucian, originated the concept of “the Great Whole, *Tao*, or Heaven” in which

⁶⁵ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 204. Cf. *Nan-hua chen-ching* (NHCC), Ch. 12, 5: 1a-3a & Ch. 13, 5:21b-24a.

⁶⁶ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 177, 202. According to Chuang Tzu, “[Tao] had neither being nor name. The One originates from it; it has oneness but not yet physical form. When things obtain it and come into existence, that is called virtue... That which is formless is divided [into *yin* and *yang*]... Through movement and rest it produces all things. When things are produced in accordance with the principle (*li*) of life, there is physical form. When the physical form embodies and preserves the spirit so that all activities follow their own specific principles, that is nature... Being one with the beginning [in the beginning], one becomes vacuous (*hsü*, receptive to all), and being vacuous, one becomes great... This is called profound and secret virtue, this is complete harmony.” See Zhuangzi, *Chuang Tzu, Mystic, Moralizer, and Social Reformer*, Herbert A. Giles, trans. (Shanghai: Kelley & Walsh, 1926), 318-21. See also *Nan-hua chen-ching*, Ch. 12, 5: 8b-9b and Ch. 33, 10: 37a-38a.

⁶⁷ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 316.

⁶⁸ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 451-4.

“one is all and all is one.”⁶⁹ According to Fung, “the Ultimate of Non-being” is the true source of the material force, and “the Great Ultimate” is the totality of all principles.⁷⁰ The human world is progressing from the Ultimate of Non-being to the Great Ultimate. He called this process “the Ultimate of Non-being-and-also-the Great Ultimate.”⁷¹ Therefore, to him, *tao* is the entirety of the Ultimate of Non-being, the Great Ultimate, and the Ultimate of Non-being-and-also-the Great Ultimate and the principle that follows “the process of creation and transformation” in nature that has the stages of “formation, flourish, decline, and destruction.”⁷² Following the process of creation and transformation completely enables a human being to transcend oneself and be free from self-bondage.⁷³ When we apply *tao* as the great whole to human relations, the goal of a human being is to become “the ultimate man [human being]” who can “fully develop the nature of man and investigate the principle of man to the utmost” by following the process of nature. The ultimate human being can fulfill their social duty as well as universal duty by uniting themselves with all things in the universe.⁷⁴ Consequently, in Chinese philosophy, *tao* is regarded as the vital force that generates the Great Whole of two counter forces—the Ultimate of Non-being and the Great Ultimate—by following the process of change meaning coming and going.

Application of the Concept of *Tao* to the Context of Korean Women

A counseling theory based on *tao* affirms that because all things are in the process of change in nature an individual should acknowledge a correlative relationship with

⁶⁹ Ibid., 752.

⁷⁰ Ibid., 759.

⁷¹ Ibid., 759.

⁷² Ibid., 759.

⁷³ Ibid., 761.

⁷⁴ Wing-Tsit Chan, *A Sourcebook in Chinese Philosophy*, 761-62.

others and be ready to engage in the process of change to accomplish healthy and harmonious relationships. On the basis of this concept, we can identify three principles for counseling Korean women in their relationship with the church: 1) *both parties' readiness for change*: in the concept of *tao*, everything has its beginning and ending point in the process of change in nature. Likewise, both women and the church are in the process of change and both parties should allow this change; 2) *both parties' transformation toward the growth and development of each part*: in the concept of *tao*, transformation should move toward the growth and development of each part in an interdependent network. Likewise, in the context of Korean women within the church, the transformation should promote the growth and development of both Korean women and the church as a whole; and 3) *both parties' growth and development in the interconnected relationship between the parts and the whole*: the concept of *tao* deems that each part of the whole requires nurturing from the whole, and the growth of the whole depends upon the harmonious integration of all the parts. Therefore, the meaning of a balanced and harmonious development in the interdependent network is beneficial for the parts and the whole, and an individual's actualization and collective goals should be integrated. Likewise, because both the church and women are in an interdependent network of relationship at all levels, the church cannot complete *tao* without women and experience growth and development and vice versa. Furthermore, the church's collective goal and women's self-actualization should be harmonized, and each party should be enriched by the other party.⁷⁵

⁷⁵ Douglas K. Chung, "Confucianism" in *Spirituality within Religious Traditions in Social Work Practice*, eds. Mary Van Hook, Beryl Hugen, and Marian Aguilar (Pacific Grove, CA: Brooks/Cole, 2001), 79-81.

Guided by these principles, counseling that addresses Korean women's relationships with the church demands that a counselor consider certain factors in their interventions. In his book, *The Social Work Practice with Asian Americans*, Douglas K. Chung proposes counselors keep in mind the following factors: 1) *the client's status within the interdependent relationship* by considering her rights and duties and analyzing which rights and duties have been violated; 2) *the timing of change* by considering others' reactions with regard to her potential change and discovering the appropriate time for change; 3) *the mean position*, which is the act of moderation by discovering strategies to gratify all parties in a win-win solution ; 4) *the integration of counterforces* by helping the opposing parties to negotiate for "co-existence and integration[harmony]"⁷⁶; and 4) *the integration between the parts and the whole* by helping a client to make a decision and take actions in consideration of the interrelated network that she is involved in.⁷⁷

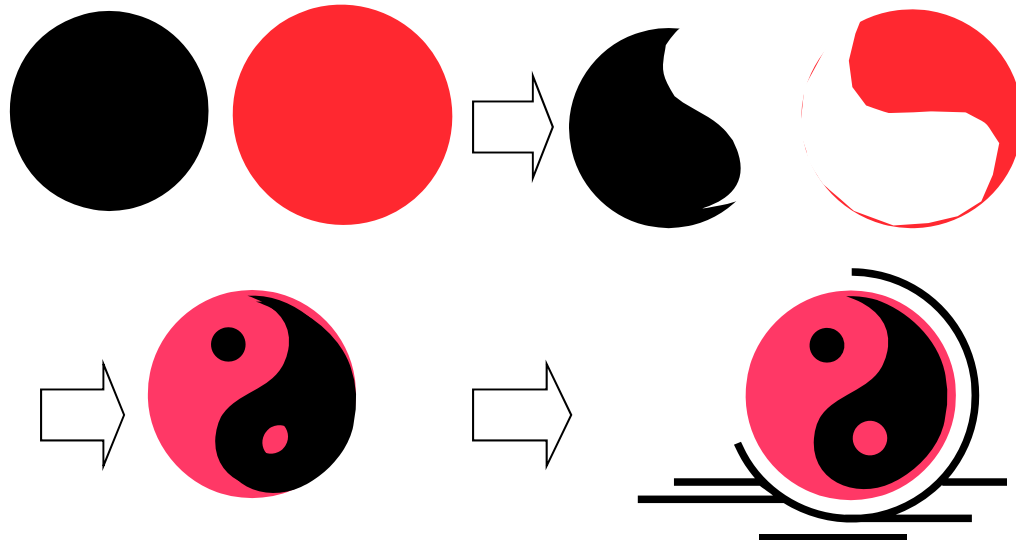
I believe that these factors are indispensable in counseling Korean women because both women and the church as a whole need to discover an appropriate time for change, considering the communal culture and the interconnected relationship in which they are involved. Furthermore, it is very significant that counselors act as mediators to help both parties negotiate reconciliation which can bring about coexistence and harmony.

Given these factors I suggest a conflict solving process based on the concept of *tao* to create reconciliation between Korean women and the church for both parties' coexistence, growth, and development. Illustration 8 explains a conflict-solving model based on the concept of *tao*.

⁷⁶ Ibid., 80.

⁷⁷ Ibid., 80.

Illustration 8: A Conflict-Solving Model Based on the Concept of *Tao* (created by Seung Hae Yoo-Hess)



The first process aims to help Korean women and the church reflect on each other's identity in the correlative relationship and to allow each party to express one's own rigid and flexible boundary lines in the relationship. Simply put, in this stage of the process, each party reflects on its identity as part of the whole in the interdependent relationship. Furthermore, each party identifies *its rigid boundary line* or what they want and what they cannot yield in the negotiation, and *their flexible boundary line* or what they can yield in the negotiation. In short, it is the stage for each party to clarify their boundaries and identify the extent to which they can diffuse their boundaries in the relationship with each other.

The process of helping each party reflect on its identity as part of the whole is based on a cognitive and existential approach. That is, a conflict-solving method based on *tao* focuses on taming each party's perception and thinking paradigm and as such it aims

to accomplish “an expansion or modification of individual consciousness (virtue)” in daily life until each party’s perception reaches the level of unity with nature and lives within “a state of higher consciousness.”⁷⁸ Likewise, through a cognitive and existential approach, this conflict solving method emphasizes *an individual’s readiness* to integrate their individual self and collective self in a part-whole relationship, which means that the part is in the whole and the whole is in the part.⁷⁹ When an individual is ready to change, the whole can also change.

Cultivating each party’s perception and thinking paradigm based on a cognitive and existential approach allows both women and the church to “be open to different points of view, to be more flexible, and to expand sources of information for personal transformation.”⁸⁰ In turn, expansion of individual consciousness and acquisition of accurate perception (truth finding) can modify and shape attitudes, emotions, motives, behaviors, and even interpersonal relationships in a positive and inclusive way.⁸¹ Considering interpersonal relationships, each party can create space where they can work toward harmony with the other party by diffusing their rigid boundary lines.

In the cases of most research participants, living out their faith and answering the call to be female leaders was their bottom line or what they really wanted to do. For example, S. who overcame the severe resistance of her church and became a pastor and dean of student life at a seminary, clearly explained that even though she was ready to

⁷⁸ Douglas K. Chung, “The Confucian Model of Social Transformation,” in *Social Work Practice with Asian American*, eds. Sharlene Maeda Furuto, Renuka Biswas, Douglas K. Chung, Kenji Murase, and Fariyal Ross-Sheriff (Newbury Park, CA: Sage Publications, 1992), 134.

⁷⁹ *Ibid.*, 134.

⁸⁰ *Ibid.*, 89.

⁸¹ *Ibid.*, 89.

give up many things for her family and the church, she could not give up her faith and calling as a pastor.

S.: For me, being ordained as a pastor was my life and destiny. I never imagined my life as a layperson in the church. I never thought that I could give up being ordained. Because being a pastor was my destiny, I fought for 25 years. Even when someone prevented me from being ordained by attacking me, I kept going. I never gave up.

Like S., Korean women need to be clear about what they really want to do (their bottom line), and a pastoral counselor needs to encourage them to express it by reducing emotional distance between themselves and their client, providing them a safe zone.⁸²

When Korean women express their bottom line, a counselor should put all their efforts into encouraging the church to listen to women's strong desire instead of simply continuing to insist on the bottom line that women should not be pastors. A pastoral counselor should help the church to acknowledge that it is time to listen to women's bottom line. In the mean time, a pastoral counselor should help both parties remember that each party needs to reflect on their boundaries and make some changes in their perceptions for the sake of both parties' wellbeing. In short, a pastoral counselor needs to help both parties be ready to start a new journey of reconciliation and transformation by helping them define their bottom lines and to diffuse their boundaries to create wellbeing for both parties.

The second process is to help Korean women and the church discover ways of detouring or being indirect until both parties negotiate reconciliation. As we discussed earlier, the central principle of the movement of *tao* is to accomplish "harmony between

⁸² I discussed how a pastoral theology based on the concept of *oh-haeng* can encourage Korean women to claim their voice by using a counselor's narrative and reducing the emotional gap between a counselor and Korean women.

people and their environment (nature)”⁸³ This concept of harmony does not mean requesting only one party to sacrifice for the good of the whole. It does mean that *each party must grow, develop, and put force behind the effort to create the wellness of the whole, achieving tao*. Focusing on mutual accountability for accomplishing harmony, each party should refrain from pursuing what they want until they can negotiate and harmonize with each other.

Pastoral counselors need to help Korean women recognize that a patriarchal church can be transformed not only by their direct challenge but also their indirect challenge. A detouring or indirect way of challenging a patriarchal church can reduce the severity of conflict between Korean women and the church. Furthermore, just as the sun could make a man take off his jacket in Aesop’s Fables, an indirect way can gently persuade the church to change its perception and to respect women’s different perspectives. The case of J., who worked as the representative of a women’s association in the UMC and graduated from a seminary, shows that her gentle and indirect challenge allowed the church to listen to her and transformed the relationship between her and the church.

J.: When I directly requested the church staff members to change something, they regarded my voice as complaining or accusing. Even though they said that my opinion was right, they didn’t change their decision. However, when I shared my opinion with my husband and he told them instead of me, they listened to him and changed their decision. I really don’t like to borrow my husband’s mouth. Even though I strongly believe that the church’s patriarchal ideas and rules should be changed, I also know what the reality is and how I can change the reality. Since Korean immigrants came to America in 1970, their conservative, patriarchal thinking and culture has not changed. That is the reality. When I consider this situation, I cannot expect the reality to change quickly.

⁸³ Douglas K. Chung, “Confucianism,” 90.

Therefore, in order to live in this reality, I choose indirect ways to challenge the reality.

In addition, a pastoral counselor needs to urge the church to hold back from suppressing and isolating women while reflecting on its motivations for oppression. This is beneficial both for women and for the church as a whole. Helping the church change its patriarchal perceptions and demeanor is a way of nurturing it for growth, abundance, and ripeness. In the terminology of *tao*, controlling an individual's perceptions and behavior in order to harmonize with the whole is the way of accomplishing *tao*, and an individual who accomplishes *tao* can be a "Great Man," the goal of human life. For example, through Clinical Pastoral Education training, N.'s husband who grew up in a stringent patriarchal family was encouraged to tone down and cease his patriarchal behavior, while reflecting on his patriarchal perceptions during the period of his training. Through this, he discovered that he was an immature, exclusive, domineering person toward his wife. He decided to give up his patriarchal perceptions and became a supporter of his wife's ministry.

B.: My husband grew up in a very traditional and patriarchal family as the eldest son. Because he was the only son for two generations of his family, everybody in his family paid attention to him, and he could have whatever he wanted. He never learned how to take care of others. So, he did not know how to take care of his wife, and I could not depend on him. I could not express my emotions. However, when he took CPE training, his supervisor forced him to reflect on his patriarchal and selfish perceptions and behaviors. Through this reflection, he found that his perceptions and behaviors came from Confucianism, not Christianity, and [that they were] immoral and wrong. Furthermore, he began to understand the suffering that I had to experience after I married a patriarchal and domineering guy. When he said that he was thankful for my patience [with] him, I cried for a long time. It was the first time that he had ever expressed his appreciation and listened to me. It brought out a big change in the relationship between us. I could express my emotions to him more and more, and my husband listened to me.

The third process is to help Korean women and the church negotiate a win-win situation by diffusing each party's boundaries, by discovering where each party gives and takes, and by finding common ground. Douglas K. Chung calls the process of finding common ground "coalition or integrative strategy" and names the process of give and take between two parties a "distributive strategy."⁸⁴ While the first and second processes focus on an individual's internal reflection and on-going effort of controlling one's perception and behavior for accomplishing *tao*, the third is a searching process to find and maintain *tao* in correlative relationships with others in order to reach a level of excellence and perfection.⁸⁵ To this end, it is necessary to clearly define a problem between two parties and search together to move toward *tao* in their correlative and interdependent relationship.⁸⁶ In the process of negotiating, each party should be willing to give and take what it has and to find the right moment for this to take place.

In the context of Korean women, a pastoral counselor needs to help Korean women label problems at both the individual and social levels. Additionally, considering the church's readiness to change its narrow and patriarchal perception, a pastoral counselor should help Korean women discover the right moment to challenge the church to adopt a broad and public truth (*tao*). The case of S. illustrates that after waiting for one year until the congregation was ready to listen to her, she finally challenged them at the appropriate moment and the church gave up its patriarchal perception and accepted her as a pastor.

⁸⁴ Linda Y.S. Fong and Douglas K. Chung, "Using Confucian Role Approach, Mean Management Approach in Yin-Yang Theory to Understand and Help South-East Asian Refugee Families in Cultural Transition," in *Asian and Pacific Islander Americans: Issues and Concerns for Counseling and Psychotherapy*, ed. Daya Singh Sandhu (Commack, New York: Nova Science Publisher, inc., 1999), 204-5.

⁸⁵ Douglas K. Chung, "The Confucian Model of Social Transformation," 136.

⁸⁶ Douglas K. Chung, "Confucianism," 89.

S.: Through my experience in the church, I learned that when I challenged the church in a gentle way, it changed. On the other hand, when I challenged the church aggressively, I lost the congregation in the church and experienced severe conflict with them. However, when I laid back and waited for the right time to challenge them, they changed their perspectives and accepted me as a pastor. Up until this point, my congregation members did not call me a pastor. I was patient for one year. Finally, I had an opportunity to preach to them. I said to the congregation that I understood their shock when I became a pastor. I also empathized with their uncomfortable feeling when they had to call me pastor. However, I clearly said to them that it was wrong that they did not call me pastor because of my gender. I also manifested my calling to be a pastor. I let them know that even though the title of dean that I have at my seminary is temporary, serving God as a pastor is permanent until I die. From then on, the congregation began to call me pastor and accepted my leadership.

The fourth process is to make the conflict solving process between Korean women and the church open-ended. In *tao*, the endless movement between the state of change and the state of changelessness moving toward transformation symbolizes this on-going conflict solving process between Korean women and the church. Specifically, change and changelessness coexist and create an endless movement between them. That is, change is moving toward changelessness, and changelessness is moving toward change. This dynamic movement between change and changelessness is endless until an ultimate commonwealth incorporating humanity and justice is accomplished.⁸⁷

The conflict solving process between Korean women and the church should be endless, just as the movement between change and changelessness for transformation is endless. When each party experiences a moment of change, each party tends to go toward a state of changelessness. That is, each party begins to resist changing. At this moment, it is imperative for both parties to temporarily stop the interactional process of change and go back to the first process of internal reflection until both are ready to create a new

⁸⁷ In the earlier part of this chapter, I explained the concept of *tao* as the vital force that generates the Great Whole of two counter forces—the Ultimate of Non-being and the Great Ultimate.

change through an interactional process.⁸⁸ We see this in S., who worked as a dean at a seminary and mentioned that the process of transformation between Korean women and the church should be continuous:

S.: Unfortunately, it is not easy for Korean female leaders to reconcile with the church. They cannot get authority immediately within the church. When female leaders assert their authority or opinion directly to the church, the church intensely resists. Through my experience of ministry, I learned that Korean female leaders should come close to the church as a stream of water approach[es] a rock. A stream of water and a rock challenge each other. Sometimes, a rock makes a stream of water scatter, and a stream of water hits a rock even though it seems to have less power than a rock. However, at the end, not only does a rock allow a stream of water to flow where it wants to go but also water changes the shape of rock by wearing away at it. Through this continuous process of challenging each other, a stream of water and a rock coexist as parts of nature. Likewise, women need to continuously challenge the church both directly and indirectly, and the church needs to be continuously changing and attempting to reconcile with women.

Thus, a conflict-solving process based on *tao* is a way of helping an individual to harmonize with another through an on-going process between attachment and detachment and reflecting on ourselves. Furthermore, considering the possibility of failure, this process encourages both parties to continue to grow and develop until they attain harmony.

Theological Implications of Korean Pastoral Counseling Based on *Oh-haeng* and *Tao*

The regulating and harmonious power of Korean *yeo-seung* pastoral counseling based on *oh-haeng* theory and the movement of *tao* invites a theological reflection. This counseling can be described as a spiritual movement that helps Korean women attain both strong self-formation and reconciliation with God and the church. In detail, it is a

⁸⁸ Linda Y.S. Fong and Douglas K. Chung, "Using Confucian Role Approach, Mean Management Approach in *Yin-Yang* Theory to Understand and Help South-East Asian Refugee Families in Cultural Transition," 204-5

spiritual counseling that helps women develop their personal identity, values, and talents while still respecting the group's well-being and helping them to contribute to the Korean immigrant faith community as leaders.

From a theological perspective, this spiritual counseling seeks to accomplish Korean women's self-formation and reconciliation by uncovering the buried power of the Holy Spirit and reproducing a harmonious relationship between the three divine persons of the Trinity. This aim is supported by a global and intercultural concept of pneumatology, which Grace Ji-Sun Kim, a Korean-American female theologian, describes.⁸⁹ This new inclusive concept of the Holy Spirit and its functions illuminates the theological meanings of *oh-haeng* counseling's five elemental movements. In particular, according to Kim, the power of the Holy Spirit has not been emphasized in Christian teachings, and "this neglect of the Spirit, particularly in Western Christendom, has been detrimental to the Christian understanding of God's participation in the world."⁹⁰ So, in order to transform our world "where we make those who are different from us the Other" we need to have "a more inclusive Christian pneumatology [which] speaks to the larger global community and will encourage people to live harmoniously and peacefully with one another."⁹¹

Just as the Holy Spirit has been ignored, this dissertation mentioned earlier that Korean women's status in Korean immigrant churches has been disregarded. So the aim of Korean *yeo-seung* pastoral counseling is to empower and liberate them, while helping

⁸⁹ This dissertation mentions the importance of recovering the buried status of the Holy Spirit in chapter 3, referring to Elizabeth A. Johnson's *Spirit-Sophia*.

⁹⁰ Grace Ji-Sun Kim, *The Holy Spirit Chi, and the Other: A Model of Global and Intercultural Pneumatology* (NY.: Palgrave Macmillan, 2011), 36.

⁹¹ *Ibid.*, 36.

them to reconcile with God and their faith communities. Theologically, Korean women's marginalized status reflects the buried power of the Holy Spirit in Christianity, and recovering Korean women's self and leadership through counseling is a spiritual movement to reproduce a harmonious relationship between the three divine persons in our daily life. Korean women's broken relationships with their faith communities represents the fragmented relationship of the Trinity, and by recovering Korean women's damaged relationships, a counseling approach based on *oh-haeng* theory and the movement of *tao* also helps bring about an independent but harmonious relationship between the Trinity.

In addition, this new inclusive concept of the Holy Spirit and its functions illuminates theological meanings of each counseling approach based on the five elements. As a model of an inclusive and intercultural pneumatology, Kim searches for a new understanding of the Holy Spirit within the Hebrew scripture, the New Testament, *Shekinah*, and the Trinity.⁹² According to Kim, in the Hebrew Bible, *ruach*—the Hebrew word which the Old Testament uses for the English word “Spirit”—actually means “breath, wind, soul, and spirit.”⁹³ Even though it is not easy to construct a clear and unified meaning, the root of the word describes “the strong wind—*ruach*—that divided the Red Sea for Israel's exodus from Egypt (Exod. 14: 21),” and this word was used for representing “the power of God.”⁹⁴ On the basis of this concept, “wind, breath, or the movement of air” referred to “the sign of life” or “the principle of life” in Hebrew

⁹² Ibid., 36.

⁹³ Ibid., 37.

⁹⁴ Ibid., 37.

philosophy.⁹⁵ In other words, just as God's *ruach* caused the dry bones to rise and come back to life in Ezekiel's vision (Ezek. 37) *ruach* became an essential component of life that could "give life to the lifeless and bring new life to those who have no hope."⁹⁶

Ruach's main role of being an essential component of life is inherent in the first approach of a counseling that helps Korean women to wake up from the depleted self and gives them a new awareness by following the nature of fire. Following the nature of fire is equivalent to embodying the power of *ruach* that gives life and hope to the dead.

Second, according to Kim, "God's breath can be both creative and destructive... God's wind blows away wicked chaff (Ps. 1) and rootless grass (Isa. 40)." ⁹⁷ The powerful Spirit of God is present in our lives in order to make changes for justice and goodness, and its destructive power is essential to the wellness of the oppressed and marginalized.

The power of God's breath to destroy injustice is parallel to the nature of metal which helps women to move to the stage of the awakening self by giving them clarity about their unjust environment. The main purpose of a counseling approach based on *oh-haeng* theory is to embody God's Spirit who cuts off malicious chains of injustice and works for the wellness of the minority.

Third, Grace Ji-Sun Kim explains that "spirit is a primordial, earthen reality who is biblically figured according to the four primitive, cardinal elements—earth, wind, fire,

⁹⁵ Ibid., 37.

⁹⁶ Ibid., 37.

⁹⁷ Ibid., 43.

water—which are the key components of embodied life as we know it.”⁹⁸ As a primordial figure, the Spirit is an omnipresent, essential component entity within this world where we live. Furthermore, Kim describes the two sides of *ruach*—transcendent and immanent. The immanent side of *ruach* is its life-giving power to penetrate and give all the living life.⁹⁹ The transcendent side of *ruach* is the power to create “God’s space, in which all living beings can grow and unfold.”¹⁰⁰ This space leads people out of “‘narrow places,’ *mitzrayim*, which is symbolized by Egypt, into wide vistas, this conferring life.”¹⁰¹ In other words, *ruach* provides not only life but also space for those in need, a “place of safety for those who need a haven, and a space to be liberated and free.”¹⁰² This concept of space is closely related to the idea of *shekinah*, “the special, willed, and promised presence [of God]” to the people who were displaced and exiled.¹⁰³ Explicitly, God did not abandon them but was always guiding, protecting, and sustaining them in the *Shekinah*.¹⁰⁴

The transcendent efficacy of *ruach* is equivalent to the nature of water, which represents a counselor’s presence at the moments of suffering that result when women awaken from their state of depleted self. The immanent presence of *ruach* is correspondent to the nature of wood, which helps Korean women by supporting the evolution of their self-identities and the growth of their new relationships with others by creating a ideal *chin-jeong*, a married woman’s ideal parental home.

⁹⁸ Ibid., 37.

⁹⁹ Ibid., 38.

¹⁰⁰ Ibid., 38.

¹⁰¹ Ibid., 39.

¹⁰² Ibid., 40.

¹⁰³ Ibid., 45-6.

¹⁰⁴ Ibid., 46.

Finally, Kim describes that the Greek word *pneuma*, used in the New Testament, describes “the breath of life” in a human being. Jesus breathed the Spirit into the disciples (John 20: 19-23) by his association with the Spirit just as God was associated with Spirit in the Old Testament. Jesus’ teaching and miraculous deeds strongly showed that the Spirit of God was dwelling in him (Matt. 12: 28) and he even promised the Spirit’s constant companionship (John 14:26) even after he left them. As he promised, the Spirit has dwelt in believers (Rom. 8:9; 1 Cor. 3:6) and led them to bring forth the fruit of the Spirit (Gal. 5:22; 1 Cor. 12). Furthermore, the Spirit builds up, sustains, and grows the church and brings us together as the body of Christ. Even in times of crisis (Rev. 2-3) and persecution (Luke 12:12; Acts 4:31; Rom. 15:18-9; 1 Cor. 2:4; 1 Pet. 1: 12), the Spirit empowers members to maintain their unity and serve the church with their various talents.¹⁰⁵

Thus, the role of the Spirit is to accomplish the salvific work of Jesus and gives God’s children liberation, transformation, reconciliation, empowerment, and assurance by providing us “the breath of life.”¹⁰⁶ The breath of life is not a passive thing, but “something that one can only know through participation and action.”¹⁰⁷ In this sense, the presence of spirit is “performative,” not passive, blowing wherever the Spirit desires.¹⁰⁸ The Spirit evokes us to actualize it in a particular situation, time, and place.

The interaction of the Spirit with the other persons of the Trinity can dynamically and relationally be described as “a dance around and within one another” in one divine

¹⁰⁵ Ibid., 48-50.

¹⁰⁶ Ibid., 50.

¹⁰⁷ Ibid., 51.

¹⁰⁸ Ibid., 53.

nature.¹⁰⁹ Each one is participating in the salvific work of divine love by their own distinctive actions. The harmonious nature of the Trinity empowers and encourages us to participate in “the dance of life.” It calls us to be a dancer who provides the breath of life to the world by breaking the injustice and inequality in our daily life. Dancing around with others means that we create an “open space” in which we respect the Other’s dignity and uniqueness.¹¹⁰

In *oh-haeng* terminology, earth is not a stagnant element, but a moving force which regulates and becomes a bridge between the other four elements. The interactive dancing nature of the Spirit is equivalent to this nature of earth. In this sense, participating in the divine harmonious dance is to help Korean women have this harmonious and reconciling nature, while associating with the nature of earth. In detail, just as the Spirit evokes us to actualize it in a particular situation, time, and place, counseling based on *oh-haeng* theory and the movement of *tao* encourages a counselor to be a role model of an integrated self for Korean women and to help them develop their own integrated selves. Furthermore, just as the Holy Spirit dances around within one another in the Trinity, counseling based on *oh-haeng* theory and the movement of *tao* attempts to be a bridge between Korean women and their communities. In this sense, a more inclusive Christian pneumatology becomes the theological foundation of this counseling approach. This theological foundation makes counseling a spiritual movement that reproduces a harmonious relationship between the three divine persons in our daily life by recovering Korean women’s buried status and leadership and producing a harmonious relationship between them and their faith communities.

¹⁰⁹ Ibid., 54.

¹¹⁰ Ibid., 54-6.

Biblical Reflections on Korean Pastoral Counseling Based on *Oh-haeng* and *Tao*

We can find a theological reflection of *oh-haeng* Korean *yeo-seung* pastoral counseling in the conversation between Jesus and the woman of Samaria at Jacob's well.¹¹¹ Jesus invited the woman of Samaria to tell her life story and cultivated her as a leader of the community through the process of deconstructing her past wounds and reconstructing a new meaning for her life. For example, the woman of Samaria was at the stage of being a depleted self, a self that had accommodated patriarchal rules about women. By having been divorced five times, she was multiply diminished by her community. Jesus attempted to awaken her depleted self by asking her to give him water, identifying his thirst with her inner struggle resulting from her assimilation to a patriarchal culture. Even when she resisted awakening from her depleted self by saying that "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?"¹¹² Jesus actively attempted to move her depleted self to an awakened self by challenging her to resist "Jacob's water" and find its real spiritual meaning or "living water." In addition, Jesus was present with her in her suffering as she confronted her wounded past: "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."¹¹³ Furthermore, Jesus helped her to uncover her hidden faith and nurtured her as a leader who could bring others to worship God in spirit and in truth. This kind of worship was beyond the rules and social confines that the Jews practiced in Jerusalem. Finally, Jesus actively exhibited his integrated self

¹¹¹ John 4: 4-43 (New International Version).

¹¹² John 4: 9.

¹¹³ John 4: 17-8.

between humanity and divinity as the messiah and encouraged her to develop an integrated self like him. With her integrated self and new wholeness of being she went back to the community that had oppressed her and embraced them. As a leader of worship, she helped them to experience healing, transformation, and liberation.

The dynamics of the conversation between Jesus and the woman of Samaria exemplify the structure of *oh-haeng* Korean *yeo-seung* pastoral theology. The theology of the story provides a way for a Korean woman who has become maladjusted to a society that keeps her from developing her autonomous self to readjust and see herself as a whole being. *Oh-haeng* Korean *yeo-seung* pastoral theology encourages pastoral counselors to invite a client to draw on her life story and to cultivate her as a leader of the community, actively implementing the process of deconstruction and reconstruction to bring new meaning to her life out of her wounded past.

We find this conflict- solving process reflected theologically in the conversation between Jesus and a Canaanite (Greek) woman who had a demon-possessed daughter.¹¹⁴ We can clearly see that there was a relational conflict between Jesus and the woman, and their conflict solving processes is similar to a process based on *tao*. At first, both Jesus and the woman expressed what each wanted of the other: the woman strongly wanted Jesus to drive the demon out of her daughter whereas Jesus wanted to be distant from her and so “entered a house and did not want anyone to know it.”¹¹⁵ Furthermore, Jesus did not want to heal her daughter, clarifying his traditional Jewish perspective that only Jews were chosen by God and that he came to the world only for them: “I [Jesus] was sent only

¹¹⁴ Mark 7: 24-30 and Matthew 15:21-28 (New International Version)

¹¹⁵ Mark 7: 24.

to the lost sheep of Israel.”¹¹⁶ And so, when the woman kept asking Jesus to heal her daughter, he strongly resisted, even humiliating her by describing her as a dog: “it is not right to take the children’s bread and toss it to their dogs.”¹¹⁷ Their conflict was now maximized. At this moment, she challenged Jesus by reframing his metaphor as common ground to reveal an alternative way in which both the master’s children and the dog can get food: “but even the dogs under the table eat the children’s crumbs.”¹¹⁸ By accepting her different perspective, Jesus changed his traditional Jewish perspective, and then saw the priority of healing her daughter, which he did. Jesus and the woman solved their conflict by finding an alternative way in which both Jews and Gentiles could receive God’s healing and blessings.

The conflict solving process we see between Jesus and the woman in this passage of scripture gives us hope for a new kind of reality in which each of us can live together and be blessed together. This new reality can be created when each of us experiences perpetual transformation by continuously reconciling each other’s differences.

¹¹⁶ Matthew 15:24.

¹¹⁷ Mark 7:27.

¹¹⁸ Mark 7: 28.

Conclusion

What kind of self can a Korean woman who experiences oppression in the church develop? In order to answer this question, this dissertation began with the narratives of seventeen female pastors, female seminarians, and pastors' wives who work at Korean immigrant churches in the U.S. Through the interviews, I discovered that the patterns of oppression they experienced are equivalent to the dynamics and patterns of the psychological and emotional abuse that occurs in domestic violence, although there is no concurrent presence of physical violence. Expanding upon the violence or oppression against women within the family, this dissertation attempted to recognize the intricate and interwoven nature of oppression and gender inequality that the research participants experienced in the church. It then analyzed the dominating and oppressive power within the church from cultural, theological, and social-criminological perspectives by focusing on three particular ways that the Korean immigrant church suppresses women—through the church's androcentric teachings, through the church's male-privileged structure, and through the church's patriarchal traditions and the consequences of non-conformity to it.

From a cultural perspective, this dissertation explored the original meanings of two Confucian ideologies that are regarded as the roots of patriarchy (the *yin-yang* theory and the *nei-wai* theory) and the cultural and political situations in which their original meanings were misused. This cultural analysis was an attempt to reconcile Korean women and their culture (Confucianism) and correct the unbalanced status between women and men by re-conceiving the two Confucian philosophies that originally supported gender equality. These two Confucian ideologies originally emphasized

correlation, harmony, and order between the two genders for the well being of the society, rather than gender hierarchy and inequality. Their original meanings were diluted by the political and cultural situation of the Han Dynasty in the name of accomplishing a harmonious and ordered society. The Yi Dynasty accepted the Neo-Confucian hierarchical and patriarchal perspective as state principles to disassemble the previous state of the Koryo Dynasty and create the power and authority of the Yi Dynasty. This hierarchical and patriarchal Confucian thinking was then revived in the Korean church in Korea as well as in the Korean immigrant church in the United States as the church's underlying perspective and still causes the fragmentation of denominations and divisions between men and women. Knowledge of the true meanings of the two ideologies challenges women to break out of their pseudo-identities created by a misinterpretation of their culture and to redefine their true cultural identity, finding a true interpretation of their culture that supports harmony and equality between the two genders.

As a way of challenging the church's androcentric teaching and liberating Korean women, this dissertation explored the historical roots of the church's exclusive and androcentric teaching and uncovered an inclusive image of the Trinity from a relational theological perspective. Resisting the traditional male images of God the Father and God the Son that became the foundation of oppression against women, this dissertation attempted to find the compassionate and liberating images of the Spirit-Sophia, Jesus-Sophia, and Mother-Sophia. These images integrate the disconnection between the paternal image of God the father, who is remote from his creatures, and the female image of God the Spirit, who has an embracing nature. On the basis of these inclusive and integrated images of God, this dissertation aimed to help women have an integrated

image in their own image that contains “not only creative but also re-creative presence, not only nurturing but justice-making activity, not only sustaining but liberating power, not only love but truth, not only relationality but freedom.”¹ Furthermore, in the application of these inclusive images of God to the functions of pastoral care and counseling for Korean women, this dissertation suggested additional functions of pastoral care and counseling besides the main functions proposed by Clebsch and Jaekle that are essential for Korean women—nurturing, reconciling, encouraging, liberating, protecting, and prophesying.

This dissertation used socio-criminological analysis to explore how the Korean immigrant church has disciplined and punished women, specifically examining its beliefs that support oppression against women, the effects of punishment or discipline, and the characteristics of dominating and punitive systems. In particular, referencing Glenn Walters’ theory, this dissertation discussed the Korean immigrant church’s beliefs that maintain its immoral behaviors against women, particularly: 1) the Korean immigrant church’s downplaying of oppression against women; 2) the Korean immigrant church’s elimination of common hindrances to immoral behaviors; 3) the Korean immigrant church’s sense of male privilege; 4) the Korean immigrant church’s sense of entitlement; 5) the Korean immigrant church’s sentimentality; 6) the Korean immigrant church’s superoptimism and cognitive indolence about violence against women; and 7) the Korean immigrant church’s discontinuity in its thinking and actions. Furthermore, referencing Theodore L. Dorpat’s theory, this dissertation addressed seven key characteristics of the church’s dominating systems: 1) acceptance of punishment as a ruling-out of socio-

¹ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, 148.

pathological behaviors forbidden by the culture; 2) the need to control, dominate, and punish rebellious individuals or groups of individuals; 3) inculcating disturbing emotions with threats of punishment and emotional and physical violence; 4) punishment and psychic and emotional damages; 5) no individual moral responsibility; 6) lack of awareness; 7) collective denial. In addition, applying Michel Foucault's notion of discipline and punishment to the context of the Korean immigrant church, the dissertation noted that the church subsequently disciplined women who went against the church's norm in the name of God's will in these following ways: by providing "the rule of common truth" that we should obey and "the rule of perfect certainty" that distinguishes immoral actions from moral actions; by creating a double mechanism for controlling women: glorification and punishment; and by controlling women's vision, creating "an axial visibility" and "a lateral invisibility." This function of discipline became autonomous and its effect became permanent even if the direct action of discipline ceased. As a result, women in Korean immigrant churches have become disconnected and judgmental of each other, looking for signs of dissension.

This analysis of the particular mechanism of the church's discipline for controlling women drove the dissertation to explore the possibility of positively transforming power from a feminist perspective. Referencing Rebecca Chopp and Marcia Y. Riggs, this dissertation suggested that the Korean immigrant church should be a space of grace that provides equal spiritual justice, mutuality, and safety for males and females. From a socio-psychological perspective, the church should be a safe holding environment and a place of liberty as described by D. W. Winnicott and Michel Foucault. From a cultural perspective, this dissertation described a place of grace called an ideal

chin-jeong [친정], a married woman's parental home where women can experience connection, support, embrace, and trust rather than disconnection, competition, blame, and distrust.

Finally, by considering the limitations of the European male-centered perspective and by supporting “indigenous pastoral theology and counseling” that embraces the differences of culture and gender, this dissertation suggested a Korean *yeo-seung* pastoral theology based on *oh-haeng*(오 행: The Wu Xing) theory of early Chinese thought, involving the five movements that make up the whole universe through integrated interactions between five elements. Specifically, this dissertation stated that even though Christie Cozad Neuger's feminist counseling approach based on narrative therapy is an efficient way of overcoming the limitations of European male-centered psychological theories, this approach should be expanded to the context of Korean women. As an alternative way, this dissertation proposed that an on-going process of *oh-haeng* based Korean *yeo-seung* pastoral theology can guide Korean women to develop an integrated self that maintains a balance between their autonomous self and their communal self. This process includes: 1) Helping women to move out of the depleted self by reducing boundaries between a counselor and a client (Fire); 2) Helping women to move to the stage of the awakening self by giving them clarity, such as by naming the problem and analyzing social and political issues (Metal); 3) Helping them pass through the moments of suffering that result when they awaken from their state of depleted self (Water); 4) Supporting the growth and evolution of Korean women's self-identities and the growth

of new relationships with others (Wood); and 5) Helping women to develop the integrated self (Earth).

Furthermore, in order for pastoral counselors to help Korean women connect with the church in a harmonious way, this dissertation advocated that a counseling based on the movement of *tao* (道), the vital force or principle in human life that seeks harmony with nature's course of transformation, is a way of helping Korean women to create a harmonious connection with their community through an on-going process between attachment and detachment, keeping balance between their autonomous self and their communal self.

Returning to the question of Korean women's selves in the church, I started the journey of building up a method of pastoral counseling for Korean women's self-formation and reconciliation with their community to find their true names. In order to protect Korean women from the dominating and oppressive power within church and awaken them from their unconscious or depleted selves, I analyzed their cultural, social-psychological, and theological contexts. At the beginning of my research Korean women were still victims to me. However, at the end of this journey, I came to know them by their true names: they are "tough cookies" that no one can easily break, and "pearls" that can become strong and beautiful by passing through hardship. With that in mind, I close with the following hopeful and redemptive words from S.'s interview:

I am a woman, a gift and a beautiful creation of God. If I am born again in the next world and can choose my gender, I still want to be a woman. Because I am a woman and experience things differently from men, I can show God's nurturance, abundance, and embrace to the world.

Glossary

Definitions of Problematic or Principal Terms

- **Asian Pastoral Theology**—A contextual pastoral theology that considers the distinctive norms, values, cultures, religious traditions, and social context of Asian countries. Since Asians have historically struggled with issues of injustice such as sexism, classism, and colonialism, Asian pastoral theology calls out for the empowerment of marginalized peoples, human rights for women in church and society, economic justice, ecological harmony, and reconciliation between all within the church and world. In this sense, I define Asian pastoral theology as a liberation theology that considers the whole of human experience, including the spiritual, social, political, and economic.²
- **Asian Theology**—According to the book *Asian Christian Theologies*, Asia is defined as “all countries between Afghanistan in the west, Japan in the northeast and Austral-Asia in the south.”³ Asian theology is defined as “life-oriented critical reflection and insight, which discerns and responds to the presence of God’s spirit in one’s time and place.”⁴ Asian theology can be defined as a liberation theology arising from concern with Asian people’s living context and philosophies of their own religious traditions as well as in response to imperialist European forms of Christianity

² Emmanuel Lartey, “Pastoral Theology,” in *Dictionary of Third World Theologies*, 161-62.

³ John C. England, ed., *Asian Christian theologies* (Maryknoll, New York: Orbis Books, 2002), xxxvii

⁴ John C. England, ed., *Asian Christian theologies*, xxxvii.

historically impressed upon Asian countries. Asian theologies reject all categories of imperial or neo-imperial theories and theologies.

- **Asian Womanist Theology**—Feminist/womanist theology in Asia seeks liberation from ideological and systemic injustice and violence caused by patriarchal domination that eliminates human dignity and justice in the world. Asian womanist theology has arisen from the process of identifying with women’s struggles for justice and liberation. It seeks transformation of all unjust realities with a religious vision of accomplishing “a just order of world and a reconciled humanity.”⁵ Asian womanist theology seeks a compassionate, life-giving God that is concerned with women’s suffering. Asian womanist theology seeks a reality where women and men are called to embrace the wholeness of life in God and relate one to another on the basis of justice, solidarity, and mutuality. Asian womanist theology seeks to establish an egalitarian society that truly reflects God’s salvation and grace.⁶
- **Gender Bias**—Stereotyped conceptions or images about a specific gender. In my research, I focus on bias against women because the vast majority of cases of sexual, economic, cultural, racial, and political inequality are directed at women. In my research, gender bias that has occurred indirectly or invisibly in the name of rationality is also included.

⁵ Maria Pilar Aquino, “Feminist Theologies in The Third World,” in *Dictionary of Third World Theologies*, M. M. Virginia Fabella and R. S. Sugirtharajah eds., (New York: Orbis Press, 2000), 88.

⁶ Maria Pilar Aquino, “Patriarchy/Hierarchy,” in *Dictionary of Third World Theologies*, 163.

- **Korean *Yeo-seung* (여성) Pastoral Theology and Counseling:** This is a term I have created on the basis of *oh-haeng*(오행: The Wu Xing) theory of early Chinese thought, involving the five movements that make up the whole universe through integrated interactions between five elements and *Tao* (道:道), the vital force or principle in human life that seeks harmony with nature's course of transformation. In considering women's experiences of self denigration and conflict within the church, Korean *Yeo-seung* (여성) pastoral counseling supports women's self-formation and healthy relationship-building between the church, women, and a counselor. With this type of counseling, a pastoral counselor becomes a role model of self-formation and a mediator who reconciles disconnection between the church and women.
- **Patriarchy**—A system in which men have authority and power over property and people. The word's Greek roots literally mean "father rule." This system supports men as being in command of and superior to women. As a result, the subordinated women have systemic disadvantages. Patriarchy combines capitalist exploitation, dominant religious traditions, racism, social exclusion, cultural oppression, and the sexual subjugation of women. This dissertation's research focuses on how the dominant concept of patriarchy, specifically in the Korean context, is entwined with religious tradition, cultural oppression, and social exclusion of women.⁷

⁷ Maria Pilar Aquino, "Patriarchy/Hierarchy," in *Dictionary of Third World Theologies*, 163.

- **Power**—In regards to this research, power is defined as energy that can align with one of two faces: good and evil. The evil side of power manifests in the oppression of others in the form of coercion, manipulation, dominant/submissive relationships, and outward violence. Just as Alistair McFadyen mentions, the dark side of power is related to the nature of sin from a Christian perspective.⁸ The good side of power appears in the form of respecting others' freedom and rights while being aware of one's own responsibility. In the light of the dualistic nature of power, patriarchal power falls on the evil side since it dominates women's rights and freedom. Men are enslaved by this power as well. Therefore, the research seeks to cultivate the good side of power and liberate women and churches from dominant and manipulative power.
- **Womanist**—Alice Walker coined the term “womanism” as a way to differentiate the struggle for gender equality as undertaken by women of color. I want to distinguish the term “womanist” from “feminist.” In her article, “Womanist Consciousness” in Joan Wallach Scott's book *Feminism and History*⁹, African-American historian Elsa Barkley Brown explains that feminism excludes the experiences and histories of African-American women. Feminism, she argues, emphasizes the female gender, while womanism considers all factors of gender bias related to racial, cultural, sexual, economic, and political situations. In considering Asian

⁸ Alistair McFadyen, *Bound to Sin: Abuse, Holocaust, and the Christian Doctrine of Sin* (NY: Cambridge University Press, 200), 36.

⁹ Joan Wallach Scott, *Feminism and History* (Oxford and New York: Oxford University Press, 1996).

women's similarity in these categories I resonate with the term womanism because it takes into consideration all these factors.

Appendix 1: Verbal Consent Form for Volunteers

Seung Hae Yoo-Hess

Candler School of Theology, Emory University

404-993-5919 or shyloveu@yahoo.com

Verbal Consent Form

Volunteers

Individual Self and Communal Self:

Developing Integrated Selves in Korean Women for Transformation in the Church

Hello, my name is Seung Hae Yoo-Hess, and I am a doctoral student at Candler School of Theology at Emory in Atlanta, Georgia. I am currently conducting research on women in Korean Immigrant Churches in the U.S.A. I am interested in exploring how gender bias hinders the development of a woman's balanced self in the Korean immigrant church. In addition, I would also like to explore the inner resources in women, which both empower and aid them in harmonizing with the church, from the perspective of pastoral theology and counseling. This research is being conducted for my dissertation under the direction of Dr. Karen Scheib.

You are being asked to participate in this study because you are either a woman pastor, a director who works in a Korean immigrant church, or a pastor's wife. In agreeing to participate in this study, you will be asked to participate in an individual interview. An interview will last approximately one hour or one and a half hours in length. Participation is voluntary, and you may end the interview at any time. You may skip any questions you do not wish to answer.

Interviews will be audiotaped or digitally recorded and transcribed by me. Tape recordings, transcriptions, and observation notes will be stored in a locked box. However, the university committees that make rules and policies about how research is done have the right to review these records. So do the faculty members I am working with on this project.

After completion of data collection and analysis, I will be happy to share my findings with you if you wish. All data will be anonymous with no reference to any of the participating individuals. Furthermore, all data will be completely destroyed after the publication of the dissertation.

There are no direct benefits for those who participate in this project, but I do hope to give you an opportunity to find your identity in the church. Through the process of finding your identity you may also find your potential creative resources. Bringing these hidden resources to light affords the opportunity to develop them and you may find creative ways to contribute to the church and society. You may have an opportunity to reflect on how the church has influenced them. Through this process, you may be able to develop analytical eyes for critiquing how the church environment influences you and the ability to challenge the environment when it seeks to diminish you.

While I believe the risks of participation in this study are minimal, participant's negative emotions may be stimulated during the interview when recalling sad stories. You can make an informed decision to participate in the interview, and you can end the interview at anytime if you feel uncomfortable. Furthermore, I will not include your name in study results, but the narrative of the interview might be included. If you feel uncomfortable with that, quotations and narratives can be left out at your discretion.

If you have any questions about this study call Seung Hae Yoo-Hess at 404.993.5919. Call Dr. Karen Scheib at 404.727.2423 if you have been harmed from being in this study. Call Dr. Colleen DiIorio, chair of the Emory University Institutional Review Board at 1-877-503-9797 or 404-712-0720 or email irb@emory.edu if you have any questions about your rights as a participant in this research study.

Signature of Principal Investigator

Today's Date

Appendix 2: Informed Consent Form

Emory University Consent to be a Research Subject

Title: *Individual Self and Communal Self: Developing Integrated Selves in Korean Women for Transformation in the Church*

제목: 개인적 자아와 공동체적 자아: 한국이민교회에서 여성의 통합적 자아형성발달

Principal Investigator: *Seung Hae Yoo-Hess*

조사자: 유-헤쓰 승혜

Introduction/Purpose:

This project asks you to be a volunteer in a research study that seeks to explore how gender bias hinders the development of a woman's balanced self in the Korean immigrant church. In addition, this research will explore the inner resources in women, which both empower and aid them in harmonizing with the church from the perspective of pastoral theology counseling. This research is being conducted for my dissertation under the direction of Dr. Karen Scheib.

이 연구는 교회안에서 여성차별이 어떻게 한 여성의 통합적 자아형성발달을 저해하는지 살펴보는 연구논문입니다. 또한 이 연구는 목회상담학관점에서 여성들이 가지고 있는 많은 능력과 재능들을 자신의 자아를 잃지 않으면서 교회와 조화를 이루며 사용할 수 있는지 살펴보는 것을 목적으로 하고 있습니다. 이 연구는 Dr. Karen Scheib (케론 샤이브 박사) 의 지도하에 작성되는 박사과정 논문입니다.

You are being asked to participate in this study because you are either a woman pastor, a director who works in a Korean immigrant church, or a pastor's wife. In agreeing to participate in this study, you will be asked to participate in an individual interview.

귀하는 한국 이민교회에서 여성지도자 (여성 목회자, 혹은 전도사, 혹은 목사사모)로서 활동하고 계시기에 인터뷰에 초대되었습니다. 이 연구에 참여하기를 자발적으로 응하셨기에, 인터뷰에 참여하게 되었습니다.

Procedures:

The interview will last approximately one hour to one and a half hour. The interview will cover different topics ranging from your important experiences in a Korean

Immigrant church, your image of female leaders and relationships with other women, to your values and talents as you understand them. The interview will be audio-taped. After the completion of data collection and analysis, I will be happy to share my findings with you if you wish.

인터뷰는 대략 1 시간에서 1 시간 반정도 소요가 됩니다. 인터뷰는 한국교회에서의 귀하의 경험들, 여성지도자들에 대한 귀하의 이미지와 관계들, 여성지도자들 (귀하를 포함해서)이 가지고 있는 재능과 가치등에 대해 질문을 하게 됩니다. 이 인터뷰는 녹음이 될 것입니다. 인터뷰들의 종합과 분석이 완성되면, 언제든지 귀하가 원하시면 그 결과물을 귀하에게 알려드릴 것입니다.

Risks:

While I believe the risks of participation in this study are minimal, participant's negative emotions may be stimulated during the interview when recalling sad stories. You can make an informed decision to participate in the interview, and you can end the interview at anytime if you feel uncomfortable. All data will be anonymous with no reference to any of the participating individuals. Furthermore, after publication, all data will be completely destroyed.

본인은 인터뷰의 참가로 인한 불이익이 최소한이라고 믿지만, 귀하가 과거의 경험들을 기억하면서 귀하의 힘든 감정들이 자극될 수도 있습니다. 이런 기본적인 인식을 가지고 귀하는 인터뷰의 참가여부를 결정할 수 있으며, 인터뷰도중 언제든지 그만 둘 수 있습니다. 모든 인터뷰는 무명으로 진행보관될 것입니다. 더욱이, 인터뷰의 결과가 출판된 후, 모든 인터뷰 자료들은 완전히 폐기될 것입니다.

Benefits:

1. Taking part in this research study may not benefit you personally, but this process may give you an opportunity to find your identity in the church. Through the process of finding your identity, you may also find your potential creative resources.
2. Bringing these hidden resources to light affords the opportunity to develop them, and you may find creative ways to contribute to the church and the society.
3. Finally, you may have an opportunity to reflect on how the church has influenced you. Through this process, you may be able to develop analytical eyes for critiquing how the church environment influences you and your ability to challenge the environment when it seeks to diminish you.

1. 인터뷰참가가 귀하에게 직접적으로 이익이 되지 않을 수 있습니다. 하지만 인터뷰의 대화가 귀하에게 교회안에서 귀하의 정체성에 대해 생각해 볼 기회를 제공할 것입니다. 이런 과정을 통해 귀하가 가지고 있는 창조적인 재능들을 발견할 수 있을 것입니다.
2. 숨겨진 재능을 발견함과 동시에, 그 재능을 교회와 사회를 위해 건설적으로 사용할 수 있는 방법들을 발견할 수 있습니다.

3. 마지막으로, 귀하는 교회가 귀하에게 미치는 영향을 살펴볼 수 있는 기회를 가지게 될 것입니다. 이런 과정을 통해, 귀하는 교회의 영향을 살펴보는 분석적인 시각을 개발할 수 있으며, 환경에서 부터 오는 부정적인 영향을 거부할 수 있는 능력을 개발할 수 있을 것입니다.

Confidentiality:

I will not include your name in the study results, but narratives shared in the interview might be included. If you feel uncomfortable, quotations and narratives can be left out at your discretion. All research records and recorded interviews will be kept in a locked secure location.

Certain bodies that govern the rules and policy about how research is done have the right to review these records. The agencies and units within Emory responsible for making sure that studies are conducted and handled correctly include the Office for Human Research Protections, the Emory University Institutional Review Board, and the Emory Office of Research Compliance. I will keep any records that we produce private to the extent we are required to do so by law. I will use a study number rather than your name on study records. Your name and other facts that might identify you will not appear when I present this study or publish its results.

본인은 귀하의 이름을 연구결과에 전혀 포함하지 않을 것입니다. 그러나 대화의 내용은 첨가될 수 있습니다. 하지만 귀하가 원하지 않으시면, 언제든지 대화의 내용은 삭제 될 것입니다. 모든 인터뷰 기록과 연구기록들은 개인 사무용 서류보관함에 안전하게 보관될 것입니다.

에모리 대학안에는 연구논문들의 진행과정의 윤리성 여부를 결정하고 감독하는 윤리기관들이 있으며, 이 기관들은 저의 연구과정과 기록을 살펴볼 수 있는 권리가 있습니다. 에모리안에 윤리기관들로는 휴먼 리처시 보호 사무실 (The Office for Human Research Protections), 에모리 기관별 감사기관 (the Emory University Institutional Review Board), 에모리 연구 준수기관 (The Emory Office of Research Compliance) 이 있습니다. 본인은 이 기관들이 제시하는 규칙과 법에 따라 이 인터뷰의 모든 기록물들을 보관할 것입니다. 본인은 귀하의 이름대신 숫자들을 사용하여 인터뷰기록들을 보관할 것입니다. 또한 이 연구결과물이 책으로 편집될거나 공식적으로 발표될 때, 귀하의 이름이나 귀하를 나타내는 모든 부분들은 삭제될 것입니다.

Contact Persons:

If you have any questions about this study call Seung Hae Yoo-Hess at 404.993.5919. Call Karen Scheib at 404.727.2423 if you have been harmed from being in this study. Call the Emory University Institutional Review Board at 404. 712.0720 or toll free at 1.877.503.9797 if you have any questions about your rights as a participant in this research study.

만약 귀하께서 이 연구에 대한 질문이 있으시면 유-헤쓰 승혜에게 연락주십시오: 404-993-5919. 만약 귀하께서 이 인터뷰로 인해 해를 당하신 것이 있다면, 캐론 샤이브교수에게 연락주십시오: 404-727-2423. 이 연구논문의 참가자로서의 권리에 대해 질문이 있으시면, 에모리 대학의 기관별 감사기관(The Emory University Institutional Review Board)으로 연락주십시오: 404-712-0720.

Voluntary Participation and Withdrawal:

Your participation is completely voluntary and you have the right to refuse to be in this study. You can stop at anytime after giving your consent.

I will give you a copy of this consent form to keep. If you're willing to volunteer for this research, please sign below.

귀하의 인터뷰참가는 전적으로 자발적이며, 귀하는 인터뷰를 거부할 권리가 있습니다. 귀하는 이 동의서를 작성한 후에도 언제든지 인터뷰를 거부할 권리가 있습니다.

본인은 귀하에게 이 동의서의 복사물을 드릴 것입니다.

귀하께서 이 인터뷰에 자발적으로 참여하고 싶으시면 아래의 난에 서명해 주십시오.감사합니다.

Participant's Signature
Time

Date

Person Obtaining Consent
Time

Date

Bibliography

- Ali, Carroll A. Watkins. "A Womanist Search for Sources." In *Feminist and Womanist Pastoral Theology*, ed. Bonnie Miller-McLemore and Brita Gill-Austern, 51-64. Nashville, TN: Abingdon Press, 1999.
- American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders DSM-IV-TR*. 4th ed. Washington, DC: American Psychiatric Pub, 2000.
- Bary, William Theodore De, Irene Bloom, and Joseph Adler. *Sources of Chinese Tradition*, Vol. 1. New York: Columbia University Press, 1960.
- Billman, Kathleen. "Pastoral Care as an Art of Community." in *The Arts of Ministry: Feminist-Womanist Approaches*, ed. Christie Cozad Neuger. 10-38. Louisville, Ky.: Westminster John Knox Press, 1996.
- Braud, William and Rosemarie Anderson. *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience*. Thousand Oaks, CA: Sage Publications, 1998.
- Brown, Laura. *Subversive Dialogues: Theory in Feminist Therapy*. New York: Basic, 1994.
- Burkitt, Ian. *Social Selves: Theories of the Social Formation of Personality*. London: Sage Publications, 1991.
- Cairns, David. *The Image of God in Man*. New York: Philosophical Library, 1953.
- Chan, Wing-tsit. *A Source Book in Chinese Philosophy*. Princeton, N.J.: Princeton University Press, 1963.
- Choi, Hee An. *Korean Women and God: Experiencing God in a Multi-religious Colonial Context*. New York: Orbis Books, 2005.
- Choi, Sang-jin. "The Psychological Character of Korean People." In *Understanding Modern Psychology (현대 심리학의 이해)*, ed. The Association of Korean Psychology. Seoul, Korea: Hak-moon-sa, 2000.
- Chong, Kelly H. *Deliverance and Submission : Evangelical Women and the Negotiation of Patriarchy in South Korea*. Cambridge, Mass.: The Harvard University Asia Center, 2008.
- Chopp, Rebecca S. *Saving Work: Feminist Practices of Theological Education*. 1st ed. Louisville, Ky.: Westminster John Knox Press, 1995.
- Chu, Weon Yeol. *The Confucian Roots of Fundamentalist Ethos in the Korean Presbyterian Church*. Lewiston, N.Y.: Edwin Mellen Press, 2006.

- Chung, Douglas K. "The Confucian Model of Social Transformation." In *Social Work Practice with Asian American*, eds. Sharlene Maeda Furuto, Renuka Biswas, Douglas K. Chung, Kenji Murase, and Fariyal Ross-Sheriff. Newbury Park, CA: Sage Publications, 1992.
- . "Asian Cultural Commonalities: a Comparison with Mainstream American Culture." In *Social Work Practice with Asian Americans*, eds. Sharlene Furuto, Renuka Biswas, Douglas Chung, Kenji Murase, and Fariyal Ross-Sheriff. Newbury Park, CA: Sage Publications, Inc., 1992.
- Dainian, Zhang. *Key Concepts in Chinese Philosophy*. New Haven, NY: Yale University Press, 2002.
- Doehring, Carrie. "Developing Models of Feminist Pastoral Counseling." *Journal of Pastoral Care* 46, no. 1 (Spr 1992): 23-31.
- Doehring, Carrie. "A Method of Feminist Pastoral Theology." In *Feminist and Womanist Pastoral Theology*, eds. Bonnie J. Miller-McLemore and Brita L. Gill-Austern, 95-112. Nashville, TN: Abingdon Press, 1999.
- Dorpat, Theodore L. *Crimes of Punishment: America's Culture of Violence*. New York: Algora Publishing, 2007.
- Douglas K. Chung, "Confucianism." In *Spirituality within Religious Traditions in Social Work Practice*, eds. Mary Van Hook, Beryl Hugen, and Marian Angela Aguilar. Pacific Grove, CA: Brooks/Cole, 2001.
- Fiddes, Paul. *Participating in God: A Pastoral Doctrine of the Trinity*. Louisville, Ky.: Westminster John Knox Press, 2000.
- Fong, Linda Y.S. and Douglas K. Chung. "Using Confucian Role Approach, Mean Management Approach in Yin-Yang Theory to Understand and Help South-East Asian Refugee Families in Cultural Transition." In *Asian and Pacific Islander Americans: Issues and Concerns for Counseling and Psychotherapy*, ed. Daya Singh Sandhu. Commack, N.Y.: Nova Science Publishers, 1999.
- Foucault, Michel, Alain Baudot, and Jane Couchman. "About the Concept of the 'Dangerous Individual' in Nineteenth-Century Legal Psychiatry." *International Journal of Law and Psychiatry* 1, no. 1 (February 1978): 1-18.
- . "Of Other Spaces." *Diacritics* 16, no. 1 (April 1, 1986): 22-27.
- . *Discipline & Punish: The Birth of the Prison*, trans. Alan Sheridan. New York: Vintage Books, 1995.
- . *Power/knowledge : Selected Interviews and Other Writings, 1972-1977*. 1st ed. New York: Pantheon Books, 1980.
- Freedman, Jill. *Narrative Therapy : The Social Construction of Preferred Realities*. 1st ed.

- New York: W.W. Norton Company, 1996.
- Furth, Charlotte. "Androgynous Males and Deficient Females: Biology and Gender Boundaries in Sixteenth- and Seventeenth-Century China." *Late Imperial China* 9, no. 2 (1988): 1-31.
- Gingerich, Ray C., and Ted Grimsrud. *Transforming the Powers : Peace, Justice, and the Domination System*. Minneapolis: Fortress Press, 2006.
- Glaz, Maxine, and Jeanne Stevenson Moessner, eds. *Women in Travail and Transition: a New Pastoral Care*. Minneapolis: Fortress Press, 1991.
- Graham, A.C. *Yin-Yang and the Nature of Correlative Thinking*. Kent Ridge, Singapore: Institute of East Asian Philosophies, 1986.
- Graham, Elaine L. *Making The Difference : Gender, Personhood, and Theology*. Minneapolis: Fortress Press, 1996.
- Graham, Larry Kent. *Care of persons, Care of worlds: A Psychosystems Approach to Pastoral Care and Counseling*. Nashville, TN: Abingdon Press, 1992.
- Grenz, Stanley. *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*. Louisville, Ky.: Westminster John Knox Press, 2001.
- Hess, Carol Lakey. "Education as an Art of Getting Dirty with Dignity." In *The Arts of Ministry*. ed. Christie Cozad Neuger, 60-87. Louisville, Ky.: Westminster John Knox Press, 1996.
- Johnson, Cedric C. "Resistance Is Not Futile: Finding Therapeutic Space between Colonialism and Globalization." In *Healing Wisdom: Depth Psychology and the Pastoral Ministry*, eds. Kathleen J. Greider, Deborah van Deusen Hunsinger, and Felicity Brock Kelcourse. 157-75. Grand Rapids, Michigan/ Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010.
- Johnson, Elizabeth A. *She Who Is: The Mystery of God in Feminist Theological Discourse*. NY: The Crossroad Publishing Company, 1997/2002.
- Kim, Ai Ra. *Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America*. New York: State University of New York, 1996.
- Kim, Grace Ji-Sun. *The Holy Spirit Chi, and the Other: A Model of Global and Intercultural Pneumatology*. NY.: Palgrave Macmillan, 2011.
- Kim, Jung Ha. "Cartography of Korean American Protestant Faith Communities in the United States." In *Religion in Asian America: Building Faith Communities*, eds. Pyong Gap Min and Jung Ha Kim. 185-213. Walnut Creek, CA; Lanham, MD: AltaMira Press, 2002.
- . "The Labor of Compassion: Voices of 'Churched' Korean American Women."

- in *Amerasia Journal* 22, no. 1 (1966): 93-105.
- . *Bridge-makers and Cross-bearers: Korean-American Women and the Church*. Atlanta, Ga.: Scholars Press, 1997.
- Kim, Kwang Chung and Shin Kim. "Ethnic Roles of Korean immigrant churches." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Kwon, Ho Youn, Kwang Chung Kim, and R. Warner. 71-94. University Park, Pa.: Pennsylvania State University Press, 2001.
- Kim, Young-wook. *What Is Woman (여성이란 무엇인가)?* Seoul, Korea: Tong-na-mu, 1986.
- Kim, Yung-Chung. *Women of Korea : A History from Ancient Times to 1945*. Seoul, Korea: Ewha Womans University Press, 1982.
- Kincheloe, Joe L. and Peter McLaren. "Rethinking Critical Theory and Qualitative Research." In *The Landscape of Qualitative Research: Theories and Issues*. eds. Norman K. Denzin & Yvonna S. Lincoln, 433-88. Thousand Oaks, CA: Sage Publications, 2003.
- King, Ursula. *Feminist Theology from the Third World*. Maryknoll, NY: Orbis Books, 1994.
- Kohut, Heinz. "Thoughts on Narcissism and Rage." In *The Search for the Self: Selected Writings of Heinz Kohut*, vol. 2, ed. Paul H. Ornstein. New York: International Universities Press, 1978.
- Kristeva, Julia. *About Chinese Women*. New York: Urizen Books, 1977.
- Kwok, Pui-lan. *Introducing Asian Feminist Theology*. Cleveland, Ohio: The Pilgrim Press, 2000.
- LaCugna, Catherine Mowry. *God for Us: The Trinity and Christian Life*. San Francisco, Calif.: HarperSanFrancisco, 1973.
- Lartey, Emmanuel Y. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*. London; New York: Jessica Kingsley Publisher, 2003.
- . *Pastoral Theology in an Intercultural World*. Cleveland, Ohio: The Pilgrim Press, 2006.
- . "Practical Theology as a Theological Form," in *The Blackwell Reader in Pastoral and Practical Theology*, eds., James Woodward, Stephen Pattison, John Patton, 128-34. Oxford ; Malden, Mass.: Blackwell Publishers, 2000.
- Lee, A. Ryoung. *The Culture of Untangling and the Culture of Exulted Spirits(푸는 문화 신바람의 문화)*. Seoul, Korea: Moon-hak-sa-sang-sa, 2003.

- Lee, Inn Sook. "Quest for Self: Stages in Identity Formation for Korean American Women." In *Asian Americans and Christian Ministry*. eds. Inn Sook_Lee and Timothy D. Son, 122-48. Eugene, OR: Wipf & Stock, 2009.
- . *The Passage to the Real Self: The Development of Self Integration for Asian American Women*. Lanham, MD.: University Press of America, 2009.
- Lee, Jung Young. *The Trinity in Asian Perspective*. Nashville, TN: Abingdon Press, 1996.
- Legge, James. *Confucian Analects, The Great Learning, The Doctrine of the Mean*. Vol. 1 of *The Chinese Classics*. 5 vols. Hong Kong: Hong Kong University Press, 1960.
- . *The Works of Mencius*. Vol. 2 of *The Chinese Classics*. 5 vols. Hong Kong: Hong Kong University Press, 1960.
- . *The She King or The Book of Poetry*. Vol. 4 of *The Chinese Classics*. 5 vols. Hong Kong: Hong Kong University Press, 1960.
- . *The Chun Tsew with the Tso Chuen*. Vol. 5 of *The Chinese Classics*. 5 vols. Hong Kong: Hong Kong University Press, 1960.
- . *Li Chi: Book of Rites*. Vol. I. New York: University Books, 1967.
- Liu, Shuang. "Cultures within Culture: Unity and Diversity of Two Generations of Employees in State-owned Enterprises." *Human Relations* 56, no. 4 (April 2003): 387-417.
- Miller-McLemore, Bonnie J., and Brita L. Gill-Austern. *Feminist and Womanist Pastoral Theology*. Nashville: Abingdon Press, 1999.
- Miller-McLemore, Bonnie. "Feminist Theory in Pastoral Theology" in *Feminist and Womanist Theology*, ed. Bonnie Miller-McLemore and Brita Gill-Austern, 77-94. Nashville, TN: Abingdon Press, 1999.
- Min, Pyong Gap. "A Literature Review with a Focus on Major Themes." in *Religions in Asian Americans: Building Faith Communities*, eds. Pyong Gap Min & Jung Ha Kim. Walnut Creek, CA; Lanham, MD: AltaMira Press, 2002.
- . "Severe Underrepresentation of Women in Church Leadership in the Korean Immigrant Community in the United States." *Journal for the Scientific Study of Religion* 47, no. 2 (June 1, 2008): 225-241.
- Montalbano-Phelps, Lori L. *Taking Narrative Risk : The Empowerment of Abuse Survivors*. Lanham, Maryland.: University Press of America, 2004.
- Neuger, Christie Cozad. *Counseling Women: A Narrative, Pastoral Approach*. Minneapolis: Augsburg Fortress Press, 2001.
- O'Hara, Maureen. "Constructing Emancipatory Realities." In *The Truth about the Truth:*

- De-confusing and Re-constructing the Postmodern World*, ed. W.T. Anderson. New York: G.P. Putnam's Sons, 1995.
- Park, Andrew Sung. *The Wounded Heart of God : The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon, 1993.
- Park, Soyoun. "The Intersection of Religion, Race, Ethnicity, and Gender in the Identity Formation of Korean American Evangelical Women." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner. 193-208. University Park, Pa.: Pennsylvania State University Press, 2001.
- Rabinow, Paul and Nikolas Rose, eds. *The Essential Foucault : Selections from the Essential Works of Foucault, 1954-1984*. New York: The New Press, 1994.
- Raphals, Lisa Ann. *Sharing the Light: Representations of Women and Virtue in Early China*. Albany, N.Y.: State University of New York Press, 1998.
- Riggs, Marcia. *Plenty Good Room: Women Versus Male Power in the Black Church*. Cleveland, Ohio: The Pilgrim Press, 2003.
- Rosenlee, Li-Hsiang Lisa. *Confucianism and Women : A Philosophical Interpretation*. Albany: State University of New York Press, 2006.
- Rubin, Vital Y A. "The Concepts of Wu-hsing and Yin-yang." *Journal of Chinese Philosophy* 9, no. 2 (June 1, 1982): 131-157.
- Ruether, Rosemary Radford. *Sexism and God Talk: Toward a Feminist Theology*. Boston: Beacon Press, 1983.
- Shaughnessy, Edward. "I Ching (*Chou I*)." In *Early Chinese Texts: A Bibliographical Guide*. Michael Loewe. Berkeley, CA.: The Society for the Study of Early China and the Institute of East Asian Studies, University of California, Berkeley, 1993.
- Shim, Sangkwon Steven. "Cultural Landscapes of Pastoral Counseling in Asia: The Case of Korea with a Supervisory Perspective." *American Journal of Pastoral Counseling* 5, no. 1/2 (2002): 77-97.
- Sölle, Dorothee. *Dorothee Soelle : Essential Writings*, selected by Dianne L. Oliver. Maryknoll, N.Y.: Orbis Books, 2006.
- Song, C. S. *The Believing Heart: An Invitation to Story Theology*. Minneapolis, MN: Fortress Press, 1999.
- Stassen, Glen. "Jesus' Way of Transforming Initiatives and Just Peacemaking Theory." in *Transforming the Powers : Peace, Justice, and the Domination System*, eds. Ray C. Gingerich and Ted Grimsrud. 129-142. Minneapolis: Fortress Press, 2006.
- Suchocki, Marjorie Hewitt. *The Fall to Violence: Original Sin in Relational Theology*. NY: The Continuum International Publishing Group Inc., 1994.
- Swartely, Willard. "Jesus Christ: Victor Over Evil." in *Transforming the Powers : Peace,*

- Justice, and the Domination System*, eds. Ray C. Gingerich and Ted Grimsrud.96-112. Minneapolis: Fortress Press, 2006.
- Thiara, Ravi K., and Aisha K. Gill. *Violence Against Women in South Asian Communities : Issues for Policy and Practice*. London ; Philadelphia: Jessica Kingsley Publishers, 2010.
- Volf, Miroslav. *Exclusion and Embrace : A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abingdon Press, 1996.
- Walters, Glenn D. *Criminal Belief Systems: An Integrated-Interactive Theory of Lifestyles*. Westport, Conn.: Praeger, 2002.
- Wengraf, Tom. *Qualitative Research Interviewing: Biographic Narrative and Semi-structured Methods*. Thousand Oaks, CA: Sage Publications, 2001.
- Wink, Walter. "Providence and the Power." In *Transforming the Powers: Peace, Justice, and Domination system*, eds. Ray Gincerich and Ted Grimsrud.67-83. Minneapolis: Fortress Press, 2006.
- Wink, Walter. *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis, MN: Augsburg Fortress Press, 1992.
- . *Jesus and Nonviolence: A Third Way*. Minneapolis, MN: Fortress Press, 2003.
- . *Naming the Powers: The Language of Power in the New Testament*. Philadelphia: Fortress Press, 1984.
- . *The Powers That Be : Theology for a New Millennium*. New York: Doubleday, 1999.
- . *Unmasking the Powers: The Invisible Forces That Determine Human Existence*. Philadelphia: Fortress Press, 1986.
- Winnicott, D. W. *Playing and Reality*. London: Brunner-Routledge,1971.
- Wolf, Margery. "Beyond the Patrilineal Self: Constructing Gender in China." In *Self as Person in Asian Theory and Practice*, eds. Roger T. Ames, Wimal Dissanayake, and Thomas P. Kasulis. 251-67. Albany: State University of New York Press, 1994.
- Yoo-Hess, Seung Hae. "Jeung (정) and Korean Pastoral Counseling." In *Ministry and Counseling* 14, no. 0 (2010): 137-64.
- Yu, Ying-Shih. "Han Foreign Relations." In *The Cambridge History of China, Vol. 1: The Ch'in and Han Empires, 221 BC-AD 220*, eds, Twitchett, Denis, and Michael Loewe. 377-83. Cambridge, Mass.: Cambridge University Press, 1986.