Analysis of the Present Curriculum: The Kingdom of God,
and Proposal for the Future Curriculum
of the Presbyterian Church of Korea

by

Hyeok-Su Chae

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Abstract

The purpose of this thesis is to analyze the present curriculum of the Presbyterian Church of Korea (PCK), and to propose a new curriculum for the future. In 2001, facing the new millennium, the PCK published the current curriculum, “The Kingdom of God: Calling and Responding.” This curriculum was based on the theories of three scholars. It used broad concepts of curriculum developed by Yong-Soo Koh based on the educational theory of Maria Harris, Reformed Church theology by Myung-Yong Kim, and cultural insights by Sung-Hee Lee based on the Korean context. This thesis analyzes the curriculum from three perspectives: educational, theological, and cultural. It examines the congruence between these foundational theories and their application in the written curriculum.

Several questions arise from educational, theological, and cultural perspectives. From an educational perspective, is the PCK curriculum true to the broad and holistic curriculum understanding of Maria Harris on which the curriculum was based? From a theological perspective, does this curriculum integrate the theological identity of the Reformed (Presbyterian) Church? From a cultural perspective, has this curriculum adequately considered the unique Korean cultural context?
This thesis answers these questions by examining the PCK curriculum based on its foundational theories and the Korean context. Applying three perspectives (educational, theological, and cultural) to the principles guiding the PCK curriculum and to the actual curriculum materials, this thesis identifies the null curricula, inadequacies, and aspects in which the written curriculum deviates from the foundational theories. In conclusion, based on these analyses, this thesis finds practical steps to solve the incongruence between foundational theory and the written curriculum. Returning to Maria Harris's educational curriculum theory and Reformed Church theology, theoretical bases for a new PCK curriculum which has educational, theological, and cultural perspectives are proposed. Furthermore, this thesis provides contextual proposals for Korean religious education in the post-modern, post-colonial, and glocalized era.
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*Sole Deo Gloria!*
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INTRODUCTION

In 2001, entering the new millennium, the Presbyterian Church of Korea (PCK)\(^1\) published a new curriculum entitled “The Kingdom of God: Calling and Responding.” Since its publication, I have used this curriculum for Christian education in churches in Korea,\(^2\) and in Korean immigrant churches in the United States and Canada. During that time, I have wondered in what ways this curriculum differed from earlier curricula. Specifically, I questioned whether this curriculum was adequate for Korean churches\(^3\) in the new millennium, because most of the pictures and stories used as examples in the curriculum represented the Western world. To what extent does this curriculum really reflect the Korean context and the Korean Presbyterian Church?

The theories, which framed the foundation of the curriculum, were provided by several individuals. These include Christian education scholars who offered educational curriculum theory, a theologian who defined denominational identity, and a local pastor who described the future of the Korean church and society. As I explored the curriculum, I began to wonder: Does this curriculum adequately apply these scholars' foundational theories?

I studied extensively the educational theory of Maria Harris which forms the framework of this curriculum. However, I am not convinced that this curriculum appropriately applies Maria Harris's educational framework to the curriculum design.

---

\(^1\) From now on, I will refer to the Presbyterian Church of Korea as PCK which will be described in chapter I, footnote 13.

\(^2\) From now on, I will refer to South Korea (The Republic of Korea) as Korea.

\(^3\) For the purposes of this thesis, the Korean Church refers not to the Korean Roman Catholic Church but the Korean Protestant Church.
There has been little analysis of this curriculum. I was able to find only one article analyzing this curriculum, written by Hee-Chun Kang,\(^4\) which is both partial and preliminary. Therefore my interest was piqued, and I realized the value of discovering the congruence between the foundational theory of the curriculum and the actual written curriculum. I wanted to determine how Harris's educational and curriculum theories (broad curriculum understanding and its five activities) were applied to the written curriculum. Were these theories followed in name only, providing only a framework for the curriculum? Or were they integral to the written curriculum itself? In addition, I wanted to check that this curriculum had denominational identity as a Presbyterian Church curriculum. I also wanted to look at the concept of the "contextualized\(^5\) curriculum" to determine whether this concept can be "globalized" yet "localized."

1. Thesis Statement

This thesis is an analysis of The Kingdom of God curriculum\(^6\) from educational, theological, and cultural perspectives, and an attempt to lay the groundwork for the development of a new, more educationally, theologically and contextually sound curriculum for the PCK. While current understandings of curriculum are varied and their meanings are broad,\(^7\) this thesis


\(^5\) "The word 'contextualization' was first coined in the early 1970s, in the circles of the Theological Education Fund, with a view particularly to the task of the education and formation of people for the church’s ministry...” David J Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (New York: Orbis Books, 1996), 420-421.

\(^6\) From now on, I will omit The Kingdom of God curriculum’s sub-title, Calling and Responding.

\(^7\) The definition of curriculum will be explained in more detail in chapter VI. See 5.1 “What Is Curriculum?”
limits curriculum analysis to written materials: the guide books for teachers and the lesson books for students in *The Kingdom of God* curriculum.

Specifically, this thesis will answer the following questions. How does the *Kingdom of God* curriculum apply the scholars' foundational theories? Does this curriculum reflect the Korean context and the Korean Presbyterian Church? Is Maria Harris's educational framework strictly utilized in the curriculum design?

First, I will explore the congruence between the foundational theory and the written curriculum. The foundational framework of the 2001 curriculum, *The Kingdom of God*, is based primarily upon the work of three scholars: Yong-Soo Koh, Myung-Yong Kim, and Sung-Hee Lee. Koh contributed a particular conception of ‘curriculum,’ and the five activities\(^8\) of the first Christian community based on the theories of Maria Harris. Kim interpreted Korean Reformed theology according to the confession of the Reformed Church. Lee cast a vision for a social context of the PCK educational curriculum founded upon his particular understanding of future Korean Church and society. It is crucial to analyze the curriculum by examining its foundational theories and determining whether or not these theories have been adequately applied in the existing written curriculum. The following questions guide my analysis of the curriculum.

1) From an educational perspective, does the PCK written curriculum accurately reflect Koh’s broad, holistic curriculum understanding and the five activities based on Harris?

2) From a theological perspective, does this curriculum adequately reflect the Presbyterian identity, understanding of human beings, and the concept of the Kingdom of God of the Reformed (Presbyterian) Church as defined by Kim?

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\(^8\) *Koinonia, kerygma, didache, leiturgia, and diakonia.*
3) From a cultural perspective, does the curriculum take into account Korea’s socio-cultural context and facilitate channels of dialogue in the Korean religio-cultural context? Focusing on socio- and religio- culture, I will analyze how well this curriculum applies Lee’s prophecies for the future of Korea including the effects of “localization” and “globalization.”

Each of these questions relates to the key question which this thesis seeks to answer: was the PCK curriculum written to respond adequately to the educational, theological, and cultural contexts of Korea? In answering these questions, I will locate the null curricula\(^9\) of this written curriculum.

Second, looking at the basic framework of this curriculum, I will explore Maria Harris’s educational theory more broadly in terms of its applicability to the Korean context. Together with the Korean Reformed Church’s spirit and current Korean contexts, Harris's theory will also be a resource for my proposed new PCK curriculum.

\(^9\) What is a null curriculum? Elliot W. Eisner suggests: "[A null curriculum is] a curriculum that does not exist...what schools do not teach." Elliot W. Eisner, *The Educational Imagination: On the Design and Evaluation of School Program* (New York: Macmillan Publishing Company, 1985), 97-98. Maria Harris, who provides one of the theoretical bases of this curriculum, employs Eisner’s curriculum theory (explicit, implicit, and null). She says, “the curriculum must take into account three forms: the explicit curriculum, the implicit curriculum, and the null curriculum.” Maria Harris, *Fashion Me A People: Curriculum in the Church* (Louisville, Kentucky: Westminster John Knox Press, 1989), 64-68. These three curricular ideas of Harris were influenced by Eisner, as expressed in the following chart:

<table>
<thead>
<tr>
<th>The explicit curriculum</th>
<th>The actual content, consciously and intentionally presented as the teachings of the school.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The implicit curriculum</td>
<td>Curriculum that works through its environment, including the way teachers teach and interact with students.</td>
</tr>
<tr>
<td>The null curriculum</td>
<td>Those ideas and subjects in educational programs that are avoided or absent.</td>
</tr>
</tbody>
</table>
Third, based on analyses of the curriculum regarding the Korean context, Korean Reformed Church's identity, and Maria Harris's theory as a foundational theory, I will suggest a contextualized curriculum which more effectively responds to the educational, theological, and cultural context in Korea, which exists in the post-modern, post-colonial, and glocalized era.

2. Thesis Structure

The structure of the thesis is as follows: chapter I will introduce PCK curriculum and provide a brief history of various curricula. I will discuss the composition of The Kingdom of God curriculum, the layout of its lesson books, and explain the reasons that I have chosen the high school lesson books for my study. In addition, I will review the foundational theories of

According to David J. Flinders, Nel Noddings, and Stephen J. Thornton, “The null curriculum explicitly calls our attention to what has long been a matter of commonsense - that, when developing a curriculum, we leave things out. It is a truisim of the curriculum field that schools cannot teach everything." It means that null curriculum is what our schools leave out, and what they do not teach but ignore even though it is important. What does finding null curriculum need in curriculum design? The writers describe the need of practical use of the null curriculum as follows. "First, attention to null curriculum helps assure a thorough and deliberative consideration of relevant alternatives for content selection. Second, it encourages us to reexamine goals and selection criteria in light of content. And finally, the null curriculum may be useful in bringing into sharp focus our knowledge of implementation possibilities." David J. Flinders, Nel Noddings and Stephen J. Thornton, "The Null Curriculum: Its Theoretical Basis and Practical Implications," in Curriculum Inquiry Vol 16, No. 1 Spring, 1986 (Toronto: Blackwell & OISE/University of Toronto, 1986), 33-42. Eisner also says, "I argue this position [null curriculum] because ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives one can examine, and the perspectives from which one can view a situation or problem." Eisner, Educational Imagination, 97. Thus, in this thesis, in order to offer suggestions for a new PCK curriculum as an alternative to the old one, I examine the null curriculum of The Kingdom of God curriculum.

Post-colonialism is a specifically postmodern intellectual discourse that consists of reactions to, and analysis of, the cultural legacy of colonialism and imperialism. Postcolonialism is defined in anthropology as the relations between European nations and areas they colonized and once ruled. Post-colonialism is a view of the world that supports the recovery of marginalized cultures that have been oppressed by imperializing movements and later marginalized by western European, North American, and other dominant powers in the world today. In Korea, the concern is not so much with European colonization as with Japanese colonization. Daniel G. Reid, ed., Global Dictionary of Theology (Downers Grove, Illinois: IVP, 2008), 683-686.

This adjective, “glocalized” comes from a new word, “glocalization.” What is globalization? Real globalization starts from localization. So, “glocalization” is a new word binding two words, Globalization and localization., Young-Chul Kim, "Glocalization From Below: Ecclesiastical and Theological Response of the Ecumenical Church and the Korean Church to Globalization" (PhD diss., University of St. Michael and Toronto School of Theology, 2009), 7-16.
three scholars (Young-Soo Koh, Myung-Yong Kim, and Sung-Hee Lee) focusing on their educational foundation theories, theological conceptions, and socio-cultural and religio-cultural understandings.

In order to analyze whether the writers of this curriculum considered the Korean context or not, and to suggest a new contextualized PCK curriculum (chapter VII), chapter II will survey the ecclesial, Christian educational, socio-political, and religio-cultural contexts of Korea.

Chapters III to V will analyze the present PCK curriculum, The Kingdom of God. In these chapters, in order to offer a deeper analysis of the applications of these foundational theories in the written curriculum, I will focus on the written curriculum for high school (grades 10-12) as an example. Chapter III focuses on the educational theory of the present PCK curriculum. In this chapter, I will explore the congruence between the foundational theory and the written curriculum. Specifically, I will explore these five categories: understanding of curriculum, structure, content, teaching methods, and contexts. Through this analysis, I will locate the null curriculum.

In chapter IV, I explore the congruence between the foundational theology and the written curriculum in three categories: the identity of the Reformed Church, the understanding of human beings, and the characteristics of the Kingdom of God. Through this theological analysis, I will identify the insufficiencies and the null curriculum from a theological perspective.

In chapter V, I will analyze the curriculum from a cultural perspective, relying on Lee’s cultural insights. I will also investigate the congruence between foundational theory and the written curriculum. Focusing on two terms, “localization” and “globalization,” I will organize this chapter into three parts: curriculum and Korean culture, localization, and globalization.

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Analyzing the cultural aspects of *The Kingdom of God* curriculum, I will locate the null curricula of inner, intra, and outer Korean contexts.

In chapter VI, in order to propose a new curriculum applying Maria Harris’s educational and curriculum theories thoroughly, I will explore Harris’s theories.¹³ What is Harris’s educational and curriculum theory? In the body of this chapter, I will explore Harris’s educational methodology, understandings of teachers and learners, spiritual education, and curriculum understanding. This examination contributes to a plan for a new curriculum.

Based on the analyses of chapters III through V, considering the Korean context (chapter II) and applying Maria Harris’s theories (chapter VI) and Korean Reformed Church spirit (chapter I), chapter VII will propose a new, contextualized PCK curriculum that reflects the educational, theological, and cultural perspectives of the Korean context.

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¹³ Chapter VI could be chapter III. However, I decided to keep Maris Harris’ theory as chapter VI in my thesis, proposing Maria Harris's educational theory as a foundational theory for a new curriculum. If you are unfamiliar with Harris’ educational theory, please read chapter VI first, before reading chapter III.
CHAPTER ONE

THE KINGDOM OF GOD CURRICULUM

In this chapter, I will introduce the PCK curriculum, *The Kingdom of God*. This chapter is organized into two sections: a brief introduction of the PCK curriculum, and a summary of the foundational theories of the curriculum. First, I will briefly introduce *The Kingdom of God* curriculum by providing a short history of PCK curricula, and describing the composition of *The Kingdom of God* curriculum including the layout of its high school lesson books.

Second, I will explore the foundational theories of this curriculum from educational, theological, and cultural perspectives. I will focus on the foundational theories of the 1997 seminar offered by Yong-Soo Koh, Myung-Yong Kim, and Sung-Hee Lee, their *Kingdom of God* guidebooks of 2001, and their articles.

1. The Present Curriculum of the Presbyterian Church of Korea (PCK): *The Kingdom of God: Calling and Responding*

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14 The PCK (Presbyterian Church of Korea), a branch of the Korean Presbyterian Church, was born in 1959. It is one of the largest Protestant denominations in Korea, with 8,305 local Churches and 2,852,125 Church members. The Presbyterian Church of Korea - Minutes of Assembly - Seoul, 2011. In 1912, with the support of the PC (Presbyterian Church) USA, the PCC (Presbyterian Church in Canada), and the PCA (Presbyterian Church of Australia), the Korean Presbyterian Church was established with the name, “Presbyterian Church of Korea (PCK).” It adopted the Reformed theological tradition. Yet before long, the Korean Presbyterian Churches had been through several painful divisions. After liberation from Japanese persecution (1945) and the Korean War (1950-1953), the Korean Presbyterian Church split into four main groups. First, the practice whereby some Churches allowed members to worship in Japanese shrines caused a split that resulted in the Presbyterian Church of Korea Kosin branch (PCK: Kosin) in 1951. Second, acceptance of a more liberal theology by some members caused a split leading to the establishment of Kijang, the Presbyterian Church in the Republic of Korea (PROK) in 1953. In Soo Kim, *Hankuk Kidogkoeui Youksa* [The History of Korean Christianity](Seoul: PCTS Press, 1997), 624-642. Third, admission into the WCC caused a split between Hapdong, the General Assembly of Presbyterian Church in Korea (GAPCK) and Tonghap, the Presbyterian Church of Korea (PCK) in 1959. Hapdong objected to becoming a member of the WCC because they felt that the WCC reflected Marxist ideology. However, the Tonghap suggests that the main reason was that Hapdong tried to split in order to keep Dr. Hyung Young Park as the dean of the Presbyterian seminary, even though he had lost the construction fee for building a new seminary building. See Kim, *Hankuk Kidogkoeui Youksa*, 638-642. My study will focus on the Presbyterian Church of Korea (PCK) to which I belong.
In 2001, at the start of the new millennium, the Presbyterian Church of Korea published a new curriculum, *The Kingdom of God*, sub-titled: *Calling and Responding*, which refers to God’s *calling* (salvation) and human *responding* (faith). This three-year cyclical curriculum has been used in most local churches of the PCK as well as in the churches of some other denominations. The curriculum aims to assist all generations in becoming people of the Kingdom of God. The curriculum includes a total of nine lesson books, covering all ages from infants to seniors. It proposes a two-way teaching and learning system, with one version of the books for students and another for teachers. The lesson books follow a yearly cycle, with each containing 52 lessons, one for each week of the year. I will now provide a short history of the curriculum and describe it in more detail.

### 1.1. A Short History of the Curricula of the PCK

How has *The Kingdom of God* curriculum developed? In order to understand the place of the present PCK curriculum, *The Kingdom of God*, I will describe the historical development of the PCK curricula.

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15 The written curriculum has a revised version published from 2007 to 2012. I will explain this in more detail later in this chapter. See 1.2: “The Composition of the Present PCK Curriculum, *The Kingdom of God*. 

1.1.1. The *Uniform Lesson Series* Curriculum (~1970)

Until the late 1960s, the Korean Presbyterian Church was concerned only with the curriculum for Sunday school. Following a worldwide trend to establish Sunday schools, the PCK used the *Uniform Lesson Series* written by B. H. Vincent and B. F. Jacobs in 1872. This curriculum was edited to unify the lessons for all ages and all nations. It was thus made for all local churches in all nations to take effect on the same Sunday. In Korea, this curriculum was edited and published by foreign missionaries of the Federal Council of Mission in 1905. The *Uniform lesson series* curriculum was re-established by KCCE (Korea Council of Christian Education) in March, 1948 and used by all Korean Christian denominations.

However, Christian educators in the PCK raised strong criticism regarding the use of the *Uniform Lesson Series*, because this curriculum ignored modern theories of human development, even though this curriculum had been revised in 1918 in order to consider each age group. In 1968, the PCK’s General Assembly granted permission for its educational department to establish committees to develop a new curriculum. On November 12, 1970, a study committee was officially mandated to design a curriculum for the PCK.

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17 Ibid., 9-10


1.1.2. The Bible and Life Curriculum (1970-1980)

The curriculum committee for *The Bible and Life* curriculum conducted a survey to collect input from local churches from December 1970 to January 1971. With this input, the lesson books for elementary students were published in 1972, for middle school students in 1973, high school students in 1974, and kindergarten students in 1976.

The characteristics of this curriculum were as follows. First, unlike the former curriculum, this was a “Graded Curriculum,” better suited to various developmental stages. Second, this curriculum tried to reflect the needs of Korean society at that time, and to connect Korean society and the Church. As the religious lives of Korean Christians are often disconnected from their secular lives, the curriculum attempted to connect the Bible with everyday life, using new methodologies to guide the study. Hence, the curriculum’s name is *The Bible and Life*. Third, the curriculum fully reflected the denomination’s doctrine and confessions of faith as a Presbyterian Church.

*The Bible and Life* curriculum adopted a three-year cycle and was organized according to grade level. Its major theme was “The Bible and Life,” and each year, beginning in January, subthemes were “The Bible and Life,” “Christ and Life,” and “The Church and Life.” The curriculum was divided into units, and was built on the expectation that each class would last 40 minutes. Programs included the morning and evening of the Lord’s Day and Wednesday evening. Guidebooks for teachers were provided in addition to student booklets, and the teaching method was intended to encourage, support, and stimulate students to think for themselves rather than to have the teacher inform them of all educational content. This curriculum focused not only on

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21 Ibid.

22 The Ministry of Education in PCK, ed., *Koyookkoajung Ieron Jichimseo (Vol.1)*/ Ieron, 10. 10-11.
Church life, but also on the family life of students. The curriculum’s outline for the educational year reflected the relationship between the Church and society, and took into consideration secular holidays, seasonal variation, and public school schedules. The curriculum included a guide to becoming church members. Evaluation of the effectiveness of the curriculum was to take place through a survey of church schools.23

However, beginning in 1978, the PCK again identified a need for a revised curriculum that kept pace with the needs of new trends in society and the growth of the Korean Sunday school. Identified first, anticipating the future, the Church needed a suitable curriculum for that time.24 Second, reflecting Korean Christians’ double life, the Church needed an educational curriculum which contained both Word and life.25 Third, the Church needed to change its educational theory and conceptions in response to a changing society.26 Fourth, the Church needed a new curriculum to satisfy the needs of the current churches.27 Fifth, the Church needed to change its educational methodology, and the extend its application to life.28 Sixth, for lifelong education, the Church needed educational ministry in the local churches.29 Finally, the Church needed a curriculum that matched age levels more specifically.30 To satisfy all these needs, a committee tasked with developing a new curriculum was launched.

23 Ibid., 11-12.


25 Double life refers to the lives of many Korean Christians whose secular lives are separated from their religious values. Ibid.

26 Ibid.

27 Ibid.

28 Ibid.

29 Ibid.

30 Ibid., 18-19.

In 1981, *The Word and Life* curriculum was published. It was intended to be appropriate for a changing era (the 1980’s) and to meet the needs of the PCK’s denominational identity. This curriculum differed from former curricula in several ways. First, considering human developmental stages, the cycle of the curriculum was subdivided according to age level in a more detailed way. The cycle of curriculum for children was 2 years, and for youth, 3 years. Each stage was to be reorganized with regard to theme, scope, and unit by small committees of the design team. Also, the scope of the curriculum was greater than that of the former curriculum. Sections were added to the lesson books for preschoolers, kindergarten students, elementary school students (grade 1-6), middle school students (grade 7-9), high school students (grade 10-12), and adults. Unlike the former curricula, this curriculum provided each grade its own book. For example, there were three books at the elementary level.\(^{31}\)

Second, the design process of this curriculum considered the cooperation between curriculum designers and writers of the lesson books. When a curriculum design team made a table of contents for the curriculum, they were to invite the writers’ group to participate in order to promote effective communication. After the design process, the writers’ seminars were open to church members to reflect diverse opinions.\(^{32}\)

Third, compared with the former curricula’s one-way system of focusing on a teacher-centered and memory-centered content, this curriculum pursued a holistic system of education with an orientation toward the salvation story. In terms of educational method, rather than emphasizing the acquisition of knowledge or the memorization of Bible stories, this curriculum

\(^{31}\) Ibid., 12-13.

\(^{32}\) Ibid.
sought not only to support teachers, but also to create a system in which students were encouraged to learn for themselves. Rather than a one-way system entirely dependent on the teacher, this curriculum allowed for a two-way process involving both teacher and students. So, this curriculum focused on the development of students’ text books rather than teachers’ guidebooks.  

However, The Word and Life curriculum had limitations. First, it was obvious from the name of this curriculum, The Word and Life, that this curriculum was based directly upon The Bible and Life. The process used did not create a completely new curriculum but merely revised the old. Like The Bible and Life curriculum, the curriculum revision was intended to faithfully follow the Bible and guide students to apply the Word of God to real life.

Second, even though it tried to reflect the needs of a changed Korean society and Church, this curriculum failed to identify itself as a unique Korean curriculum for the Korean community because it was developed with reference to the JED (Joint Educational Development) curriculum of the PC (Presbyterian Church) USA. In order to overcome these limitations and to meet the needs of the Korean context in the new millennium, several meetings and seminars were directed toward another new curriculum beginning in 1997.

1.1.4. The Kingdom of God Curriculum (2001-Present)

33 Ibid., 14-17.

34 Ibid.

35 Ibid.

36 Ibid., 13. JED curriculum refers to JED:CE:SA curriculum of the Presbyterian Church USA. Going beyond denominations and sects and to dialogue with other denominations, the PCK curriculum started to find common and ecumenical curriculum sources of Presbyterian Church USA such as CCP(The Cooperative Curriculum Project) of the 1960’s, JED:CE:SA (The Joint Educational Department: Christian Education: Shared Approaches) of the 1970’s, and PREM (Presbyterian and Reformed Educational Ministry) of the 1980’s.
In February 1997, Ki-Joon Choi, the secretary of the education department of the PCK, proposed a new curriculum for the new millennium. The new curriculum design team held five seminars and workshops to develop the foundational theory (first and second meetings) and lesson books and educational materials (third to fifth meetings) of this curriculum. The detailed schedule for the process of designing the new PCK curriculum (*The Kingdom of God: Calling and Responding*) was as follows:

1. Scholars’ Seminar for the Foundational Theory: On February 24, 1997, Sung-Hee Lee, Myung-Yong Kim, and Yong-Soo Koh, as the three main scholars establishing the foundational theories of this curriculum, held an academic seminar to discuss the orientation of *The Kingdom of God* curriculum. From an educational perspective, Koh presented *Formation of the Characteristics of the New Curriculum for Church Education.* From a theological perspective, Kim presented *The Basic Heritage of The tradition of the Reformed Faith in the Presbyterian Church.* From a socio-cultural perspective, Lee presented *The Task of Church Education and Future Society in the 21st Century.*

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37 Ibid., 18.


39 This presentation paper was published in his book, Myung-Yong Kim, *Yeolin Shinhag Barun KyohuiLon [Open Theology and Right Ecclesiology]* (Seoul: PCTS Press, 1997), and some parts of that were published by the curriculum design team as a part of the guidebook of *The Kingdom of God* curriculum.

40 This presentation paper began as an unpublished handout (*21segi Mire Sahoe wa Kyohoekyoyook ueo Kua Je [The Task of 21century Future Society and Church Education]*) and some parts of that were published by the curriculum design team as a part of the guidebook of The Kingdom of God curriculum., PCK ed., *GidokkyoKyooookguajunglon*, 26. See note 248. The Ministry of Education in PCK, ed., *GidokkyoKyooookguajunglon [Theory of Christian Education Curriculum]* (Seoul: PCK Press, 2003), also deals with these foundational theories of scholars and *The Kingdom of God* curriculum.
2. **Work on the Theoretical Basis of the Curriculum:** From March 25 to December 9, 1997, over the course of ten meetings, scholars Yong-Soo Koh, Nam-Soon Song, One-Ho Park, Kum-Hee Yang, Kyoo-Min Lee, and Bong-Soo Park worked to establish the theoretical basis of the new curriculum.\(^41\)

3. **Workshops to train writers of new curriculum:** From February 27, 1998 to June 21, 2000, three workshops were held to develop educational materials for the guidebooks based on the research committee’s work.\(^42\)

4. **Publication of the Lesson books:** In the first week of January 2001, the local churches of the PCK received the lesson books for all ages.\(^43\)

   Through the process outlined above, the current PCK curriculum, *The Kingdom of God*, was finally published in January, 2001.\(^44\) The main theme of this curriculum is God’s Kingdom. The aim of the curriculum design is to train all generations to become people of God’s Kingdom and to dedicate their lives to it. This curriculum also aims to tell all generations about the Gospel of salvation through Jesus Christ and the work of the Holy Spirit, and to establish right relationships within the family, Church, and society.\(^45\)

   This curriculum aimed to follow Maria Harris’s curriculum framework, which is based on 'the entire course of the Church’s life’ and the five activities of the first Christian community as recorded in Acts: *koinonia, leiturgia, didache, kerygma*, and *diakonia*.\(^46\) Its curriculum theory is influenced by Harris’s broad curriculum understanding. Her understanding seeks to encompass

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\(^{41}\) The Ministry of Education in PCK, ed., *Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron.*, 18-20.

\(^{42}\) Ibid.

\(^{43}\) Ibid.

\(^{44}\) Ibid., 17-20.

\(^{45}\) Ibid.

\(^{46}\) Ibid., 73-171, and Harris, *Fashion Me A People*, 16-18.
the entire life of the Church, recognizing that an effective curriculum consists of more than lesson books or timetables.47

1.2. The Composition of the Present PCK Curriculum, *Kingdom of God*

The scope of the written curriculum is diverse and includes many types of materials, such as lesson books for students, guidebooks for teachers, and audio-visual materials to support education.48 I will focus specifically on the lesson books for students as a written curriculum.49 In order to provide background, I will explain the composition of the lesson books, including those for high school.

There are lesson books for students and guidebooks for teachers in *The Kingdom of God* curriculum: original (2000-2005) and revised (2007-2012). In order to effectively develop my thesis, I will describe both lesson books and guidebooks. There are nine levels of lesson books according to age: for infants, preschoolers, kindergarten students, elementary school students (grade 1-6), middle school students (grade 7-9), high school students (grade 10-12), young persons, adults, and seniors. For each level, there are guidebooks for teachers. The cycle of these lesson books is three years, and each year has two parts. These lesson books are identified by numbers: I-1, I-2, II-1, II-2, III-1, and III-2. Even though the lesson books are introduced as basic courses, no special courses have been developed. All courses contain twelve books (six for students and six for teachers) as the following chart indicates:

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47 Concerning the characteristics of this curriculum, I will explain in more detail in chapter III.

48 In this sense, even though the scope of the written curriculum is diverse, we often refer to the “written material of the curriculum” as “written curriculum.” Thus, from this point in the thesis, I will use “written curriculum” instead of “written material of the curriculum.”

49 Each lesson book has a guidebook for the teacher. However, this guidebook is just written for answers. In addition, since one of the purposes of this study is to check whether this lesson book is suitable for Korean youth, I will focus on student lesson books.
Table 1

*Chart for Cycle of Lesson Books*\(^{50}\)

<table>
<thead>
<tr>
<th>For</th>
<th>First Year</th>
<th>Second Year</th>
<th>Third Year</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Students</strong></td>
<td>Basic Course I-1</td>
<td>Basic Course II-1</td>
<td>Basic Course III-1</td>
</tr>
<tr>
<td></td>
<td>Basic Course I-2</td>
<td>Basic Course II-2</td>
<td>Basic Course III-2</td>
</tr>
<tr>
<td><strong>Teachers</strong></td>
<td>Basic Course I-1</td>
<td>Basic Course II-1</td>
<td>Basic Course III-1</td>
</tr>
<tr>
<td></td>
<td>Basic Course I-2</td>
<td>Basic Course II-2</td>
<td>Basic Course III-2</td>
</tr>
</tbody>
</table>

1.3. **Layout of the High School Lesson Books**

Under the central theme, the Kingdom of God, the youth curriculum has three sub-themes: “The Bible, the Church, and the World (History),”\(^{51}\) which rotate in a three-year cycle, following one theme per year. The annual high school lesson book has fifty-two chapters, one for each week of the year. The youth curriculum is divided into two levels: one designed for middle school and one for high school. The Bible sub-theme is further subdivided into five smaller themes: Creation, Covenant, Christ, Church, and Consummation. These relate to the horizontal

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\(^{50}\) The lesson books of the revised version (2007-2010) follow the same order as in the chart.

framework of the scope of this curriculum. These themes are weighted: Creation (10%), Covenant (30%), Christ (30%), Church (15%), Consummation (10%), and the Bible (5%). These Bible sub-themes consider ‘The church’ and ‘the world’ throughout.\(^5^2\)

Each high school lesson book clearly expresses its purpose in the preface, thus making explicit the written curriculum. The first (original) editions (2000-2005)\(^5^3\) state the purpose as follows:

Based on the Presbyterian Church (the Reformed Church)’s spirit and faith, *Soli Deo Gloria*, the new curriculum understands education as the realization of the Kingdom of God. The purpose of this curriculum is to lead students to serve and worship God only, to have the realization and vision of the Kingdom of God, to express the Kingdom of God in the culture and history of the secular world, and to pursue living to extend the Kingdom of God.

The educational purpose of this curriculum is to train and care for all generations who will 1) recognize the Gospel which already was accomplished by Jesus Christ and is being accomplished now through the Holy Spirit in community, 2) keep right relationships between family, Church, society, nature, and the world in the light of the Gospel and the Word of God, and 3) dedicate their lives to “the Kingdom of God and the righteousness of God” as people of God who have a mission for worship and missionary work in their lives.\(^5^4\)

Each unit and lesson is designed to fulfill the stated purpose: the realization of the Kingdom of God.\(^5^5\) In order to attain the stated purpose, each lesson consists of four steps:

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\(^5^3\) As stated above, lesson books have been revised: original: Nov. 2000~May 2005 and revised: May 2007~May 2012.

\(^5^4\) From the preface of the high school lesson books for *The Kingdom of God*. Up to this point in the dissertation, all Korean translations have been my own.

\(^5^5\) For example, the first years of the high school lesson books are as follows. Each lesson heads toward one goal (the Kingdom of God) as indicated by the unit’s title:

- Unit 1 God Creates
- Unit 2 Life of Christ (matching with Lent)
- Unit 3 Extension of Gospel
- Unit 4 Christian Church
- Unit 5 Heads of Family
- Unit 6 Works of Christ
- Unit 7 Self-discipline
- Unit 8 Prophets
First Step: *From Life* – introduction

Second Step: *To the Word* – guides us to the Bible

Third Step: *With the Word* – uses contents of the Bible to solve our problems

Fourth Step: *Application to Life* – how the Word applies to our lives.\(^{56}\)

The revised edition (2007-2012) combined the third and fourth steps. Thus, the revised lesson books had three steps: “*Opening Minds, Listening to the Word, and Seeing Me.*” Each lesson concisely explains its contents and includes the Bible passage, main idea, and educational setting. Each lesson suggests educational methods for the teacher’s use, and a clear understanding of goals for the students. Each lesson consists of the following components: *Title, Main Bible Passage (scripture for the lesson), Related Bible Passages (reference), Today’s Word, God’s Calling, and Our Response* (In the revised edition of 2007-2012, *Today’s Word* and *God’s Calling and Our Responding* parts are omitted).\(^ {57}\)

1.4. Why Focus on the High School Lesson Books in Curriculum Analysis?

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Unit 9 Life with Neighbors  
Unit 10 World Church History  
Unit 11 Culture of Christians  
Unit 12 Church Terms

\(^{56}\) The Ministry of Education in PCK, ed., *Koyookkoajung Ieron Jichimseo (Vol.1)/Ieron*, 51-71.

\(^{57}\) The educational process of *The Kingdom of God* curriculum has five stages: “1. Listening to the Word of God, 2. Conceptualizing through exploring and discovery, 3. Accepting meanings and value personally, 4. Acting with responsibility, 5. Reflecting and evaluating.” These elements of educational work are interconnected, not divided. The Ministry of Education in PCK, ed., *Koyookkoajung Ieron Jichimseo (Vol.1)/Ieron*, 120-122. Following this five-part foundational framework of the educational process, each lesson of the high school lesson books of the original edition (2001-2005) of the written PCK curriculum has four practical steps for the teacher (*From Life, To the Word, With the Word, and Application to Life*). Even though four stages are changed to three in the revised edition (2007-2012), there are similar steps for effective teaching: *Opening Minds, Listening World, and Seeing Me.*
In the analysis of this curriculum in the next chapters, I will focus only on the high school (grades 10-12) lesson books in this written curriculum. Why do I focus on the youth curriculum?

The term “education” comes from the Latin word *educare*, which means “to instruct,” sometimes interpreted as socialization. In relation to the concerns of this thesis, education might be interpreted as leading youth into maturity with the goal of making them members of society who can effect transformation towards care for ecology, gender equality, and right understanding between nations to establish the Kingdom of God. How do we Christian educators effectively deliver theological concepts such as the Kingdom of God to youth? The transformation and socialization of youth in this way is essential for the future hope of our Church and society.

First, youth is a very important period of human development because people are building their own identities through this stage. I think the characteristic task of youth is related to the discovery of “who I am.” It is the stage of identity formation. According to Erik Erikson, youth face an identity crisis.\(^{58}\) This task of youth is related to the ability to find the meaning of life.

Secondly, youth have a unique cultural language, and communicate through their own cultural code. On the surface, youth may seem to live without any thought for making meaning or searching for goals in their lives. However, they are suffering in their own ways. The curriculum should be rooted in traditional Korean culture for Korean youth and relate to contemporary Korean youth culture. In its curriculum, the Korean Church needs a specific cultural approach for Korean youth.

Third, during adolescence, youth have a good opportunity to develop religious identity, including Christian and Presbyterian identity. Christian education must teach theological

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concepts such as salvation and the establishing of the Kingdom of God. For these important reasons, my analysis will focus on the high school lesson books for high school aged youth.

2. The Foundational Theories of the Curriculum

The structure of this section is as follows: first, I will deal with the educational framework of this curriculum, following the contents of the guidebooks regarding the understanding of curriculum, educational purpose, educational theme, educational scope, contexts, process, methods, and relationship between teacher and learners. Second, from a theological perspective, based on the seminar and the guide book of the curriculum, I will focus on the characteristics of Reformed Church theology, its understanding of human beings, and the theological concept of the Kingdom of God as the theme of the curriculum. Third, from a cultural perspective, Lee’s foundational theory deals with prophecies for the future of Korean society and the Church in social and religious contexts. The meaning of “culture” is broad and diverse. I will therefore summarize the cultural foci, using the terms “localization” and “globalization,” which are drawn from Lee’s foundational theory.

2.1. Foundational Education Theory of the Curriculum

This section will introduce the foundational theory of The Kingdom of God curriculum as developed by Yong-Soo Koh and other scholars of Christian education. I will describe the understanding of curriculum, educational purpose, educational theme, educational scope, contexts, process, methods, and relationship between teacher and learners.

2.1.1. The Educational Purpose of Christian Education

The statement of the educational purpose of Christian education in The Kingdom of God curriculum is as follows:
The educational purpose of the curriculum is to train and nurture all generations who would be able to 1) recognize the Gospel which already was accomplished through Jesus Christ and is being accomplished now through the Holy Spirit in the faith community; 2) build right relationships with family, Church, society, nature, and the world in the light of the Gospel and the Word of God; and 3) to live for “the Kingdom of God and the righteousness of God” as people of God who have a call for worship and mission work in their lives.

This statement highlights the work of the Trinitarian God, and relates to the lives of Christians in significant ways. It encourages Christians to pursue worship and mission in order to expand the Kingdom of God. In relation to two axes, Calling and Responding, this educational purpose seeks to expand the Church’s’ understanding of the Kingdom of God beyond a merely vertical relationship (as individual persons responding to God through worship and their lives), toward a horizontal relationship (which involves the real concrete fields of our lives as Christians through family, Church, society, nature and the whole world).

2.1.2. The Understanding of Curriculum

The foundational theory of The Kingdom of God curriculum understands and adapts “the understanding of curriculum which goes beyond former narrow concepts such as teaching materials, textbooks and programs, and looks toward a broad concept.” What then, is a broad understanding of curriculum? Harris’ definition of curriculum is fluid and refers to something broader than schooling. Koh and the design team agreed with Harris’ broader concept of

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60 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/Ieron, 75-76.

61 Ibid.

62 Ibid.

63 Ibid., 31.

64 Harris, Fashion Me a People, 64-65.
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curriculum, and the educational foundational theory of *The Kingdom of God* curriculum reflects Harris’ understanding. 1) Criticizing the separation between education and the ministry in the existing church system, they proposed a broad understanding of curriculum which suggests congruence between “education” and “ministry.”65 2) The design team also criticized former Christian education systems for their narrow perception that Christian education is limited to church school, a view that tended to separate education from ministry. Instead, they preferred to view the church school as the Church itself (*ecclesiola in ecclesia*), rather than merely one isolated part of the Church.66 3) The design team argued that John Calvin, who influenced the Presbyterian movement, emphasized the family as a faith community, saying, “family is one part of the Church.” For Calvin, the parents are authorized Christian educators in the family of God. Thus, the design team focuses on the educational co-operation between Church and family and its mutual contact, rather than separation.67

Thus, the educational foundation theory of *The Kingdom of God* curriculum had a more holistic understanding of curriculum, which it renamed “curriculum for educational ministry.”68 Koh and the design team write that, “an educational ministry should respond to the demands of the times. Church education should cover faith expressions of the whole Church and Christian life. So, the educational ministry is an attempt to rediscover the first Christian community’s five activities (*Kerygma, didache, leiturgia, koinonia*, and *diakonia*) as ministerial roles in the present Church.”69 This broad understanding of curriculum works toward sustainability, connectivity, and the integration of faith experience with the whole life journey. Koh and the design team

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65 The Ministry of Education in PCK, ed., *Koyookkoajung Ieron Jichimseo (Vol.1)*/ Ieron, 44-45.

66 Ibid., 45-47.

67 Ibid.

68 Ibid.

69 Ibid.
suggest three changes to the church school, arguing that its educational goals should be more inclusive; its programs should be more practical; and Gospel and life should be connected. The broad understanding of curriculum, then, also emphasizes mutual cooperation between the Church and the family as two faith communities.\textsuperscript{70} In practice, this curriculum seeks to connect Church and life, to understand Church as the educational community, and to expand educational scope to the whole life journey. The broad understanding of this curriculum suggests three dimensions: 1) personal, 2) community, and 3) worldly and historical.\textsuperscript{71} On these points, the foundational theory of \textit{The Kingdom of God} curriculum has a broad curriculum understanding based on Maria Harris: the curriculum is the entire life of the Church.

\textbf{2.1.3. The Educational Theme}

\textit{The Kingdom of God} is the main title of the PCK curriculum, and the design team focused on the Kingdom of God as a central educational theme as the ultimate goal because it is the educational theme of Jesus Christ through the four Gospels.\textsuperscript{72} In order to imitate Jesus and follow the Gospels, the curriculum views the Kingdom of God as the ultimate purpose of the Church and Christian education; the identity of the Reformed Church stems from its participation in God’s Kingdom throughout history.\textsuperscript{73} Therefore, the Presbyterian Church as a Reformed Church should respond to the calling of God to establish the Kingdom in this world here and now.\textsuperscript{74} In addition, this Kingdom creates new human relationships, which are based upon

\textsuperscript{70} Ibid., 46.

\textsuperscript{71} Ibid., 49-50.

\textsuperscript{72} Ibid.

\textsuperscript{73} Ibid.

\textsuperscript{74} Ibid.
“imitatio Dei,” that is, the imitation of God. In order to be able to imitate God, Christians need to repent. As human beings, Christians are invited to respond to God’s Kingdom both as a gift and a call. Thus, the sub-themes of the Kingdom of God curriculum are the Bible, Church, and the world.

2.1.4. The Educational Scope

In regard to the educational scope, the curriculum theory proposes that:

The scope has broader meaning than content itself. So, the scope of the content covers areas and themes which the Church must deal with. On this point, the whole scope belongs to the reign of Jesus Christ. So, the Church in this world is called to become a steward who has a vision of the Kingdom of God and responsibility toward the history of the world which includes all races and cultures.

Under this proposition, the curriculum defines that:

The scope of the content is all dimensions, with which the Christian Gospel is related, including divine, human, and natural, and historical dimensions. Christians, who belong to the Creator and Ruler God of history, should have a clear identity, creativity, and responsibility to serve their family, neighbors and the world through their lives.

In short, “the scope of the content will deal with all the relationships which human beings have (with God, human beings, nature, and history) together with God’s reign which acts through individuals, community, nature, and world (history) in the light of Gospel.” In the light of these statements, the design team asks three questions to define the scope of this curriculum as follows.
1) **The Scope for Personal Consciousness**: How does the Church help members recognize the meaning of becoming Christian, and help them to maintain their spirituality?\(^{81}\)

2) **The Scope for Community Consciousness**: How does the Church help members to recognize themselves as the body of Christ, one community with sympathy for all and encourage them to develop their gifts from God to serve the Church?\(^{82}\)

3) **The Scope for Historical-consciousness and Power to participate in History**: How does the Church help members to maintain good relationships within the context of their lives, to have a vision of the Kingdom of God and to live out their calling to participate in the creation of history through their lives?\(^{83}\)

2.1.4.1. **The Scope of the Content**

2.1.4.1.1. **Vertical Framework of the Scope**

1) **God’s Grace and Salvation**

The vertical framework begins with God’s grace and salvation reaching out toward existential human beings and their experience. This structure relates to *Calling* (God’s salvation) and *Responding* (the faith of human beings).\(^{84}\) The content of *The Kingdom of God* curriculum presents God’s grace and salvation as faith experiences. This content deals with these themes: “Who is God? How did He save human beings? How is He related to human beings, and what does He do now?”\(^{85}\) Through these faith experiences, Christian will recognize themselves as members of the faith community, and citizens of the Kingdom of God. At the same time, they

\(^{81}\) Ibid.

\(^{82}\) Ibid.

\(^{83}\) Ibid.

\(^{84}\) Ibid., 90-91.

\(^{85}\) Ibid., 90.
will become conscious of sharing the culture of the Kingdom of God by participating in expressions of faith: *leiturgia, didache, kerygma, koinonia*, and *diakonia.*

2) Human Existence and Experience

The curriculum explains human existence and experience as follows:

Through God’s revelation, God comes into the reality of human beings and calls us to God’s Kingdom. This calling also requires human responses in all relationships. Human beings, who accept God’s calling and have experienced God’s Kingdom in their earthly lives, are required to respond, and to recognize their world and community in a new way, that is to say, in the personal dimension of our lives human existence and experience. God comes close to us to have an existential relationship with us. All people will recognize they have a relationship with God. It means that they will participate in the work of the Kingdom of God, having identified themselves as the saved people of God’s Kingdom.

The curriculum theory identifies several questions dealing with human existence and experience:

“Before human beings connect with God, what are they?” “Why do they (human beings) need the Gospel?” “How do they live as people who are already saved by God and exist in relation to God?”

2.1.4.1.2. Horizontal Framework of the Scope

The horizontal framework identifies three areas related to God’s calling and human responding to God’s Kingdom: The Bible, the Church, and the world (history). First, the Bible has five themes, all beginning with the letter ‘C’: Creation, Covenant, Christ, Church, and Consummation. Guided by these five themes, the foundational theory of the curriculum explores the Bible as the drama of salvation provided by God. Secondly, the Church is viewed as a faith

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86 Ibid.
87 Ibid., 91.
88 Ibid.
89 Ibid.
90 Ibid., 92.
community established by God in the history of the world through the Cross and the Resurrection of Jesus Christ. The Church has been able to fulfill the duty of the faith community to testify to the Kingdom of God through faith expressions (*koinonia, leiturgia, didache, kerygma*, and *diakonia*).\(^91\) Thirdly, history is the arena in which God’s glorious salvation history encounters human history.\(^92\) History is disclosed in four concrete areas: family, society, culture, and nature.\(^93\)

2.1.4.2. Five Faith Activities of the Educational Scope

To develop the vertical and horizontal frameworks, Koh and the curriculum design team employed Harris’s five activities (*didache, leiturgia, koinonia, kerygma*, and *diakonia*) of the first Christian community. An important characteristic of Harris’s educational theory is a rediscovery of the functions of the educational ministry of the Church because she connects ecclesial aspects of Christian tradition to contemporary educational ministry.

2.1.5. The Educational Contexts

2.1.5.1. The Entire Life of the Church Community

Based on Harris’s understanding of the five activities of the first Christian community, the foundational theory of *The Kingdom of God* curriculum develops the contextual approach of these five activities of the first Christian community (*koinonia, leiturgia, didache, kerygma*, and *diakonia*). The primary educational context of the educational ministry in *The Kingdom of God*

\(^91\) Ibid., 91. These refer to Harris’s five central activities of the early Church. Here, I use Koh’s term ‘five faith expressions’ instead of Harris’s terms: *didache, leiturgia, koinonia, kerygma*, and *diakonia*.

\(^92\) Ibid., 93.

\(^93\) Ibid., 94-95.
The curriculum is the entire life of the Church community. The curriculum recommends practical programs for teaching and training (didache), including weekly education with fellowship (koinonia) in special themes, such as sex, jobs, or money; education for life cycles such as marriage, childcare, and retirement; education following the Church calendar (Christmas, Lent, and Easter) as well as inter-generational education that encourages the participation of multiple age groups. Worship, as a center of kerygma, is the channel of encounters between God and human beings, and worship itself (leiturgia) is an education. Thus, church education should include practical programs for isolated neighbors (diakonia) such as daycare for children, hospice care, and single mom care.

2.1.5.2. Family

Family is the second educational context of educational ministry in The Kingdom of God curriculum. People experience the culture of God’s Kingdom through family life. The curriculum references John Calvin’s assertion that the family is a small Church (parvae ecclesiae). The curriculum design team suggests several programs related to the significance of family as an educational context as follows: “1) Involving the family in developing a Christian environment; 2) Participation of family members in worship, contemplation, and prayer; 3) Connecting the Christian liturgical calendar to and traditional Korean calendar events; 4) Creating opportunities for the participation of all family members throughout their lives.”

94 Ibid., 103.
95 Ibid., 106-108.
96 Ibid., 105-106.
97 Ibid., 109.
98 Ibid., 110-111.
2.1.5.3. Society

Society is the third context of educational ministry, a concrete and practical context for establishing the Kingdom of God. Church members have a dual identity as both disciples and citizens. The design team desired that the curriculum address the responsibility of the Church with regard to society. Christians should understand themselves to be members of a community that gathers to worship on Sundays, and is sent out into society.

2.1.5.4. School

The fourth context of educational ministry is the public educational institution, or school. The curriculum design team argues: “this curriculum does not define the limits of Church education. Rather, its fields will expand to secular and public schooling.” The curriculum, then, is not limited to church school, but concerns the Christian’s whole life. Most Christian students spend much more time in public educational institutions than in church educational settings. Thus, public school is a key place for student koinonia. A Christian educational curriculum should include training for Christians who work as teachers in public schools, and connect with students in their work.

2.1.5.5. Cyberspace

99 Ibid., 111-113.

100 Ibid.

101 Ibid., 113-115.

102 Ibid., 115.
In the 21st century, the context of Christian education will change, and cyberspace will become a significant context. According to the design team, the educational context of this curriculum includes cyberspace where young people participate with computers and the Internet.103

2.1.6. The Educational Process

2.1.6.1. Understanding the Process

The process of Christian education requires the participation, engagement, and involvement of the whole people of God, both in the Church and in their daily lives beyond the Church. Following Wyckoff, the curriculum suggests five educational stages: “making contact, exploring, discovering, appropriating, and assuming.”104 These stages of educational work are interconnected rather than discrete. The educational processes of The Kingdom of God reflect these steps in the following way: 1) Contact (Listening); 2) Conceptualizing through exploring and discovery (Discovering); 3) Accepting personal meanings and values; 4) Acting with responsibility (Appropriating); and 5) Reflecting and evaluating (Assuming).105 The foundational theory of The Kingdom of God curriculum attempts to relate this Tylerian five-stage process to Harris's five activities (koinonia, leiturgia, didache, kerygma, and diakonia) in the following ways.106

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103 Ibid., 115-117.
104 Ibid., 120.
105 Ibid., 120-122.
106 Ibid., 124-135.
Table 2

Applying Harris’s Five Activities to the Five stages of The Kingdom of God Curriculum

<Koinonia>\(^{107}\)

<table>
<thead>
<tr>
<th>1. Contact</th>
<th>Participate in community and contact with God, human beings, nature, and history.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Conceptualizing through exploring and discovery</td>
<td>Experience an identity as people of God.</td>
</tr>
<tr>
<td>3. Accepting personal meanings and values</td>
<td>Accept God’s will, love, and power and establish relationships in the faith community.</td>
</tr>
<tr>
<td>4. Acting with responsibility</td>
<td>Become an active participant in the faith community.</td>
</tr>
<tr>
<td>5. Reflecting and evaluating</td>
<td>Evaluate the activity of members of the faith community.</td>
</tr>
</tbody>
</table>

<Kerygma>\(^{108}\)

<table>
<thead>
<tr>
<th>1. Contact</th>
<th>Listening to God’s invitation to the world.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Accepting personal meanings and values</td>
<td>Believe God’s saving work in Jesus Christ, and accept Him as a personal Savior.</td>
</tr>
<tr>
<td>4. Acting with responsibility</td>
<td>Participate in the work of the Kingdom of God.</td>
</tr>
<tr>
<td>5. Reflecting and evaluating</td>
<td>Evaluate the proclamation of the Gospel.</td>
</tr>
</tbody>
</table>

<Leiturgia>\(^{109}\)

<table>
<thead>
<tr>
<th>1. Contact</th>
<th>Participate in worship services and programs of the Church.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Conceptualizing through exploring and discovery</td>
<td>Experience God’s immanence through worship and liturgy.</td>
</tr>
<tr>
<td>3. Accepting personal meanings and values</td>
<td>Recognize the worshiper as host.</td>
</tr>
</tbody>
</table>

\(^{107}\) Ibid., 124-126.  
\(^{108}\) Ibid., 126-128.  
\(^{109}\) Ibid., 128-130.
4. Acting with responsibility | Confess and testify that God is Creator and Savior in worship.
5. Reflecting and evaluating | Reflect on the meaning of worship.

<Didache>\(^{110}\)

| 1. Contact | Guide to participating in class lessons. |
| 2. Conceptualizing through exploring and discovery | Explore how we become the people of God, and how our mission is defined. |
| 3. Accepting personal meanings and values | Recognize the value which the Word gives us. |
| 4. Acting with responsibility | Teach the responsibility to fulfill the duty. |
| 5. Reflecting and evaluating | Evaluate the extent to which the purpose has been accomplished. |

<Diakonia>\(^{111}\)

| 1. Contact | Focus on the lifestyles of God’s people and their mission accomplishments. |
| 2. Conceptualizing through exploring and discovery | Explore the needs of God’s people. |
| 3. Accepting personal meanings and values | Accept responsibility for serving others. |
| 4. Acting with responsibility | Encourage the practicality of members. |
| 5. Reflecting and evaluating | Evaluate the response of the context in which we serve. |

**2.1.6.2. Educational Process**

The Kingdom of God curriculum pursues “community-centered relationship,” rather than dualistic processes that are either “teacher-centered” or “student-centered.”\(^{112}\) Community-

\(^{110}\) Ibid., 130-132.

\(^{111}\) Ibid., 132-135.

\(^{112}\) Ibid., 123.
centered education defines “the Church as an educating community.” It does not seek to abolish the church school, but rather to endorse one holistic curriculum for all programs of the Church. Rather, it goes beyond the former didache-centered explicit education. According to the design of the curriculum, “Church education should be the holistic work of koinonia, leiturgia, didache, kerygma, and diakonia with mutual relationships toward a holistic harmony not unlike the harmony of an orchestra.” As a result of this dynamic concept of community, both students and teachers should learn from each other. For example, even though teachers of the church school participate in didache, they can also participate in the process of learning as students. Students can lead the class like teachers, using a workshop format. Parents are also involved in the learning process, harmonizing koinonia, leiturgia, didache, kerygma, and diakonia throughout all the ministries of the Church.

### 2.1.7. Educational Methods

#### 2.1.7.1. Theories of the Educational Methods

The educational methods of The Kingdom of God curriculum are based on several premises. The curriculum design team suggests three elements of faith formation: intellectual

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113 Ibid., 122-123.
114 Ibid.
115 Ibid.
116 Ibid.
117 Ibid., 123.
118 Ibid.
119 Ibid.
120 Ibid.
understanding, imagination, and the decisions of the will. 1) To develop intellectual understanding, teaching as indoctrination, brainwashing, conditioning, or training has limitations and teaching as instruction is the most appropriate method.\textsuperscript{121} 2) To develop imagination,\textsuperscript{122} this curriculum insists that biblical knowledge is accomplished by emotional participation.\textsuperscript{123} This emotional participation should connect with the dynamics of imagination that creates images.\textsuperscript{124} For example, storytelling is the main method of evoking the learners’ participation and emotional involvement because this method lets the participant experience the world directly and subjectively.\textsuperscript{125} 3) To develop the ability to make decisions, objective knowing and subjective experience of the word should connect to self-determination and confession. For example, teachers can encourage students to create their own prayers and share their own confessions in order to promote self-determination.\textsuperscript{126}

Consistent with human developmental theory, the curriculum design employs principles for effective educational methods.

First, educational method has its own message. Second, good method should have a good relationship with contents and purpose. Third, good Christian education should be based on the nature of faith, elements of faith formation, and the developmental stages of learners. Fourth, ideal Christian education should consider the learners’ balanced faith formation to take self-identity, socio-moral element, and transcendence through understanding, emotion, will, community, personal participation. Fifth, the method of Christian education should be based upon dialogue between the Bible and context. Sixth, an effective method of Christian education has flexibility to adapt to context. Finally, effective methods of Church education should consider the experience of the entire Church life.\textsuperscript{127}

\textsuperscript{121} Ibid., 141.
\textsuperscript{122} On this point, The Kingdom of God curriculum employs Harris’s religious imagination theory.
\textsuperscript{123} Ibid., 142.
\textsuperscript{124} Ibid., 142-143.
\textsuperscript{125} Ibid.
\textsuperscript{126} Ibid., 143.
\textsuperscript{127} Ibid., 153-154. In this way, the foundational theory of The Kingdom God offers teaching to all generations, and is also a method of inter-generational education.
According to these principles, more practically, the foundational theory of the curriculum suggests five educational practices that are suited to the five activities of the first Christian community, discussed below.\textsuperscript{128}

\textbf{2.1.7.2. Practices of Educational Methods}

In order to encourage community-centered education that transcends secular models, the foundational theory prepared by Koh and the curriculum design team employs Harris’s five activities of the first Christian community in the development of educational methods for the faith community.

\textit{Leturgia} can change the direction of our lives by recovering the centrality of community and worship. This method is deeply rooted in the mission of God’s people who are invited to worship God everywhere and whenever.\textsuperscript{129}

\textit{Koinonia}, as an educational method, enables the faith community to develop and share its distinct Christian identity, as well as enabling positive relationships with others beyond the Church, and with God’s creation. The establishment of small peer groups may support and realize these goals.\textsuperscript{130}

\textit{Didache} is an educational method that is demonstrated by a teacher leading a class. It is important to consider the role of the Holy Spirit in teaching. While teachers have a specific purpose and expected outcomes when leading a class, teachers and learners can attend the

\textsuperscript{128} Ibid., 154-160.

\textsuperscript{129} Ibid., 155.

\textsuperscript{130} Ibid.
presence and leadership of the Holy Spirit, leaving room in the teaching process for the Spirit to act.\textsuperscript{131}

*Kerygma* is the basic educational method for preaching the Gospel. The Gospel is God’s tool for saving and shaping God’s people. *Kerygma* places a heavy emphasis on the role of the Holy Spirit, but must be balanced by human participation. Thus, *kerygma* is effectively paired with *diakonia*.\textsuperscript{132}

*Diakonia* is the flower of Christian education because it is an important method of developing the nature of faith. It means that a Christian confirms his or her own identity, practicing faith through this method (*diakonia*) in this world toward the establishment of a faith community.\textsuperscript{133} *Diakonia* is an educational method based on other elements (*kerygma*, *didache*, *koinonia*, and *leturgia*). The curriculum design prophesies that *diakonia* will be an important educational method, one that will point to the mission of the 21\textsuperscript{st} century Church.\textsuperscript{134}

### 2.1.7.3. Teaching Methods for Youth

This section explores the educational methods of the youth section of the curriculum. Youth is a period for developing logical thought and trying to reconcile it with faith.\textsuperscript{135} In this stage, physical and psychological maturation lead to an interest in reason and self-identity.\textsuperscript{136} Thus, educational methods for youth should help them to discover their identity as people of

\begin{itemize}
\item \textsuperscript{131} Ibid., 156.
\item \textsuperscript{132} Ibid., 157.
\item \textsuperscript{133} Ibid., 158.
\item \textsuperscript{134} Ibid.
\item \textsuperscript{135} Ibid., 163.
\item \textsuperscript{136} Ibid.
\end{itemize}
God’s Kingdom through a good relationship with God. In addition, educational methods should focus on development of understanding and decision-making in the context of the peer group. This period is crucial to the establishment of self-identity, and thus less suited to rote teaching methods. Therefore, educational methods will focus on special programs such as outdoor camps, worship services for youth, and prayer meetings with the peer group rather than the general didache programs of churches. For youth to grow in faith, the continuous interest and guidance of adult teachers and parents are needed.

2.2. The Foundational Theology of the Curriculum

The theological framework of the curriculum design is Reformed Church theology. This section explores Reformed Church theology as the denominational identity of the PCK. I will explore characteristics of Reformed Church theology as reflected in the curriculum guidebook.

2.2.1. The Identity of Reformed Church Theology in Korea

According to Myung-Yong Kim, who laid out the foundational theology of the curriculum, Reformed Church theology was based on the theologies of John Calvin, Karl Barth, and Jürgen Moltmann. Even though the 16th century theologies were glorious, Reformed Church theology in the PCK must conform to the phrase, “the Reformed Church [is], always to be reformed (ecclesia reformata, semper reformanda),” thus moving beyond 16th century

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137 Ibid.
138 Ibid.
139 Ibid.
140 Ibid., 164.
141 Some translate this Latin sentence as "The Reformed Church, always reforming."
Reformed theology. Reformed Church theology must not live in the past but must remain relevant in the present. It is a global theology which has developed over the past 450 years facing cultural and historical challenges. In the following section, I will show how the foundational theology of the curriculum relates to the characteristics of Reformed Church theology.

2.2.2. The Characteristics of Reformed Church Theology in Korea

In order to establish the identity of the PCK as a Reformed Church, the foundational theology of the curriculum introduces five elements of Reformed Church theology. 1) God’s Lordship and Rule, 2) Glory to God alone (Soli Deo Gloria), 3) by Scripture alone (Sola Scriptura), 4) discipline for a pious life: Sanctification, and 5) completion of creation.

2.2.2.1. God’s Lordship and Rule

According to the foundational theology, “one of the most outstanding characteristics of the Reformed Church’s theology is its emphasis on God’s Lordship and Rule.” Kim explains God’s Lordship and Rule as follows:

God, who is the Creator and the Lord of history and nature, is making his will known in this world. For the sake of this divine purpose in history and his Holy reign, God chooses, calls, and gives mission to his people to let them make a world which is more holy. In this way, the issue of God’s Lordship and ruling is essential to the accomplishment of God’s purpose in this world and history.

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142 Ibid., 168-173.

143 Here, I will summarize Kim’s opinions from his book, which was the theoretical foundation of the 1997 seminar, Kim, Yeolin Shinhag Barun KyohaiLon. I have obtained permission from Myung-Yong Kim to translate and summarize his book.

144 Ibid., 180-189.

145 Ibid., 180-181.

146 Ibid.
God's Lordship and Rule will be accomplished by the realization of the Kingdom of God in history and culture. Thus, Christians are co-workers and chosen instruments of God, and must work to accomplish God’s purpose in history, continuing and connecting with historical reform movements to conform to God’s Rule for the establishment of the Kingdom of God.147

2.2.2.2. Glory to God Alone (Soli Deo Gloria)

The second focus of the spirit of Reformed theology is the glorification of God.148 In agreement with the Westminster Larger Catechism, Kim says “Man’s chief and highest end is to glorify God, and fully to enjoy him forever.”149 He also says, “For Calvin, God’s glory and purpose for the world are more important than anything else, even human salvation.”150 For Karl Barth, the purpose of attending church is to have the privilege of serving God rather than to live happily.151 So, in the 1943 Declaration of Barmen, Barth insists on being faithful to God rather than to his country, Germany. Following these Reformed theological confessions, Kim also states, “The Reformed Church emphasizes God’s glory more than any other denominational church152 and Reformed theology tries to make a world which praises and glorifies God.”153

147 Ibid.

148 Ibid., 181-182.


150 Kim, Yeolin Shinhag Barun KyohuiLon, 181-182.

151 Ibid.

152 The emphasis of soli Deo gloria was allegedly in contradistinction to the teaching of the Roman Catholic Church of the day. An opposing view in Catholic ecclesiology is that the Church is the mystical body of Christ, and to honor the Church is to honor Christ himself. “To distinguish the Body of Christ in this sense from his physical body, the term ‘Mystical Body of Christ’ is often used, as in the title, of the encyclical Mystici Corporis Christi of Pope Pius XII which states, ‘the mystical Body of Christ’... is the Catholic Church.” R. Michael Allen, Reformed Theology (London: T&T Clark, 2010), 77-80. In Eastern Orthodox theology, the confession is used for the form of adoration and glorification directed only to the Holy Trinity. John F. O’Grady, Catholic Beliefs and Traditions: Ancient and Ever New (New York: Paulist Press, 2001), 145.
According to the foundational theory of this curriculum, “Soli Deo Gloria,” is realized by believers acting in their contexts. In short, Christians should glorify God both through changed lives and through changed actions in the secular world. According to Kim, “we are God’s chosen instruments and soldiers who should embody God’s Rule to accomplish God’s purpose in history, continuing and connecting to the reforming movements of history to conform with God’s will.”

Together with sola fide, sola gratia, sola scriptura and solus Christus, the confessional phrase, Soli Deo Gloria has become part of what is known as the “five solas,” a summary statement of the central tenets of the Protestant Reformation. This confessional phrase has been used by composers such as Johann Sebastian Bach and George Frederic Handel to give God credit for their work. For Kim, the existential purpose of God’s people is “to glorify God.” However, using this confessional phrase, Soli Deo Gloria, the Korean Reformed Church theology focuses on salvation through Jesus Christ, Solus Christus.

### 2.2.2.3. By Scripture Alone (Sola Scriptura)

The third premise of the spirit of Reformed theology is "By Scripture Alone (Sola scriptura)." Following the spirit of the Reformation, Reformed theology values the Bible. Reformed theology believes the Bible is the Word of God, and thus the Bible is the prime

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153 Kim, Yeolin Shinhag Barun KyohuiLon, 181-182.
154 Ibid., 180-181.
155 Allen, Reformed Theology, 77.
156 Kim, Yeolin Shinhag Barun KyohuiLon, 180-181.
158 Ibid., 184.
authority to judge Christian faith and action and to change the Christian community and the secular world.\textsuperscript{159} Karl Barth describes the three-fold Word of God: Jesus Christ, Scripture, and the Proclamation (Preaching).\textsuperscript{160} As a Barthian, Kim opposes 19\textsuperscript{th} century liberal theology that considered the Bible to be simply a record of human experience.\textsuperscript{161} According to Kim, "like Martin Luther and John Calvin in the 16\textsuperscript{th} century, Karl Barth in the 20\textsuperscript{th} century also recovered the value of God’s Word which had been undermined by liberal theology."\textsuperscript{162} In this way, Reformed theology gives us the ultimate definition: the Bible is God’s Word. So, Kim says, “Since the Reformed Church has reformed the world reflecting the Word of God, if the Church loses the authority of the Bible, the vitality of the Church will also be diminished.”\textsuperscript{163}

2.2.2.4. Discipline for A Pious Life: Sanctification

The foundational theology of The Kingdom of God curriculum requires practical discipline for the transformation of everyday lives. This is sanctification. Even though both Martin Luther and John Calvin named “Justification by faith” as a theological foundation, Calvin stressed the importance of sanctification more than Luther.\textsuperscript{164} Kim writes, “Emphasizing a pious life, Calvin influences the Reformed Church’s theology, including that of the Korean Presbyterian Church.” As a designer of the theological basis of the curriculum, Kim honours the spirit of Calvin, as well as focusing on Jürgen Moltmann's social participation-based spirituality

\textsuperscript{159} Ibid.


\textsuperscript{161} Kim, Yeolin Shinhag Barun KyohuiLon, 184.

\textsuperscript{162} Ibid.

\textsuperscript{163} Ibid.

\textsuperscript{164} Ibid., 182.
in “political theology.” Kim believes that a pious life for a Christian is not a monastic life, but rather active participation in social and secular life as a reformer. According to Kim, “we human beings are facing crises of ecological destruction and nuclear war. Thus, the Reformed Church must teach a disciple the way to follow Jesus Christ in this world.” As stewards, Christians should live with historical responsibility and consciousness of the glory to God. The life of discipleship connects to our historical and cultural responsibility for the completion of creation. Thus, Reformed Church theology recognizes that human beings can be co-workers of the Kingdom of God in this world.

2.2.2.5. Completion of Creation

Fifth, the foundational theology of the curriculum acknowledges the responsibility of Christians for the completion of God’s creation. Kim says, “Reformed Church theology, represented by John Calvin and Karl Barth, is a leading theological force in the world and we should accept the responsibility of being reformers of the world.” Kim believes “the existential world in which we live has suffering and pain because this world is not complete.” However, the Bible says that in the ideal world the world has overcome deep suffering and pain and is now

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166 Kim, *Yeolin Shinhag Barun KyohuiLon*, 183.

167 Ibid., 182-183.


169 Ibid., 31

170 Ibid.


172 Kim, “*Hananimeui Narae Daehan Sinhagjuck Sungchal*,” 90-91.
at peace (Isaiah 11:6-8). This messianic world is the world of peace overcoming the suffering of this world through the cross of Jesus, who was sent by God “through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross (Colossians 1:20).” Kim insists, “the scope of God’s salvation extends not only to human beings but also to all creatures. Therefore, the task of the Church should be focused on the salvation of human beings and all creatures.” God’s eschatological completion is accomplished through all creatures. Thus, according the foundational theology of the curriculum, Christians should participate in the act of the Holy Spirit who seeks to fulfill the glory of the Kingdom of God. Specifically, the foundational theology of the curriculum suggests that Christians have ecological responsibility for the created world.

2.2.3. Theological Understanding of Human Beings

2.2.3.1. Human Beings as Sinners and Righteous People

How does the foundational theology of the curriculum guidebook portray human beings? According to Kim, Reformed Church theology recognizes the infinite distinction between God and human beings. “God is Holy. Human beings are sinners.” Because of human limitations, Reformed theology sees God’s grace as the only hope for sinners. The curriculum guidebook

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173 Ibid., 92.
174 Ibid.
175 Ibid., 91-93.
176 Ibid., 92.
177 Kim, Yeolin Shinhang Barun Kyohuilon, 186.
178 Ibid.
179 Ibid.
also clearly states that human beings should have a self-identity as people forgiven through Jesus Christ's precious blood.\textsuperscript{180} These Christians are 1) born again and stay in God's grace.\textsuperscript{181} 2) Their faith confirms that Jesus is the Lord.\textsuperscript{182} 3) They would like to communicate with God in Christ and have a good spiritual relationship with their neighbors.\textsuperscript{183} 4) They also know God’s plan for them and are accomplishing the vision of the Kingdom of God.\textsuperscript{184} Under these propositions, Reformed Church theology insists that human beings are sinners in contrast with God, who is holy.\textsuperscript{185} The recognition of the old Adam and reflection on human beings as sinners is one of the main issues of Reformed Church theology because this recognition connects to the atonement by Jesus Christ.\textsuperscript{186} At the same time, the foundational theology of \textit{The Kingdom of God} curriculum tries to keep a balance between the tendency to sin and the potential of human beings as righteous people. Therefore, the foundational theology rejects both human over-optimism and over-pessimism about culture and history.

\textbf{2.2.3.2. Conversion, as Human Beings’ Response to God’s Calling}

Then, what is needed for sinful human beings to become co-workers in building the Kingdom of God? It is conversion. Following Karl Barth’s opinion, the foundational theology of the curriculum insists that God’s priority is to “build His Kingdom Himself. Human beings should pray for forgiveness for their sins, be forgiven by God, be seized and led by God, and

\textsuperscript{180} The Ministry of Education in PCK, ed., \textit{Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron}, 43.

\textsuperscript{181} Ibid.

\textsuperscript{182} Ibid.

\textsuperscript{183} Ibid.

\textsuperscript{184} Ibid.

\textsuperscript{185} Kim, \textit{Yeolin Shinhag Barun KyohuiLon}, 186-187.

\textsuperscript{186} Ibid.
obey God’s will because if they do those things, they can be workers of the Kingdom of God.”\textsuperscript{187}

Thus, keeping the balance between human sinfulness and righteousness through Christ, the foundational theology of the curriculum emphasizes the importance of “Christ alone (\textit{sola Christus}).”

By Christ’s atonement, human beings are saved. Now, human beings, thankful for God’s grace, should respond to God’s calling. The curriculum design team focuses on human beings responding to the calling of God toward the Kingdom of God. The foundational theology of the curriculum explains that the required life of the Kingdom of God is continuous life toward the value of the Kingdom of God, which goes beyond one time conversion, requiring instead continuous conversion.\textsuperscript{188}

\textbf{2.2.3.3. Human Beings as Co-workers with God and Builders of the Kingdom of God}

Who builds the Kingdom of God? According to the foundational theology of the curriculum, the Triune God builds the Kingdom of God.\textsuperscript{189} In addition, the building of the Kingdom of God needs the Church as God’s people, as well as good institutions and the cooperation of good neighbors even though they are outside of the Church.\textsuperscript{190} Taking concrete steps, the foundational theology of the curriculum proposes six responsibilities of the Church to build the Kingdom of God.\textsuperscript{191} In this way, the concept of the Kingdom of God adopted by Kim

\textsuperscript{187} Ibid., 187.

\textsuperscript{188} The Ministry of Education in PCK, ed., \textit{Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron}, 59

\textsuperscript{189} Ibid., 187 and Kim, “Hananimeui Narae Daehan Sinhagiuck Sungchal,” 96.

\textsuperscript{190} Kim, “Hananimeui Narae Daehan Sinhagiuck Sungchal,” 96-102.

\textsuperscript{191} Ibid. Six responsibilities are 1) “the responsibility of the Church for poor neighbors.” 2) “the establishment of justice.” 3) “the establishment of peace.” 4) “responsibility for the created world.” 5) “cooperation with good neighbors for the establishment of the Kingdom of God.” 6) “the political responsibility of the Church for the common good.”
focuses on the present participation and responsibility of Christians. The present curriculum requires dedication to the Kingdom of God and His righteousness throughout life. These ideas are deeply related to the Transformation of the World (transformatio mundi) in Calvinist theology. Thus, the foundational theology of the curriculum asserts that the Reformed Church has an historical responsibility to transform the cultures of this world. Christians, as people and co-workers of God, are called to build the Kingdom in this world.

2.2.4. The Theological Theme of the Curriculum: ‘The Kingdom of God’

This section explores the theological theme of the curriculum, The Kingdom of God, focusing on the concept, scope, and characteristics of the Kingdom, and relationships among people, the Church and the world.

2.2.4.1. The Concept of the ‘Kingdom of God’

Kim and the curriculum design team say that the Kingdom of God is the core teaching of Jesus and the Bible. “Jesus preached the Gospel of the Kingdom of God and gave told parables about the Kingdom of God.” Kim also notes, “According to Moltmann, the prophecies of the Old Testament and the hope of the New Testament ultimately aim at the Kingdom of God. So, he [Moltmann] asserts that the right interpretation of the Bible is Kingdom-centered.” Concerning the concept of the Kingdom of God, in more detail, Kim says it is “the Kingdom ruled by God

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192 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron, 83.

193 Ibid.

194 Kim, Yeolin Shinhag Barun KyoHui Lon, 188.


196 Ibid.
through God’s love.”

Against the chain of oppression forged by Satan, the Kingdom of God gives us freedom. Therefore, the hope of human beings and of all creatures is to exist in the Kingdom of God. Thus, the good news of the Kingdom of God is a joyful Gospel and Christians must respond with thanksgiving.

2.2.4.2. The Scope and Characteristics of ‘the Kingdom of God’

According to the foundational theology of the curriculum, the scope of the Kingdom of God has the following characteristics. The time of the Kingdom of God has a tension between “Already” and “Not yet.”

Thus, 1) “the Kingdom of God is God’s Lordship and ruling which connect among three tenses: past, present, and future.”

The Kingdom of God exists, both “in Heaven” and “in this world.” Thus, 2) “the Kingdom of God is an existing reality in this world of Jesus’ heavenly works.”

The state of the Kingdom of God has “Immanence” and


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197 Ibid.

198 Ibid., 75.

199 The Kingdom of God has been established by Jesus Christ, and was demonstrated in a concrete way by Jesus’ work. “But if I drive out demons by the Spirit of God, then the Kingdom of God has come upon you” (Matthew 12:28, Luke 11:20). At the same time, the completion of the Kingdom is still in the future because it will be completed with the return of Jesus Christ. According to Kim, the Resurrection of Jesus is the anticipation (Vorwegnahme) of the Kingdom of God, which will be completed in the last day. Kim, “Hananimui Narae Daehan Sinhagjuck Sungchal, 75-77. See note 40 above.

200 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 54-55 and 60-62.

201 “Your Kingdom come, your will be done on earth as it is in heaven.” (Matthew 6:10). The Kingdom of God exists in heaven. But according to Matthew 6:10, the Kingdom of God should also exist here and now. Kim emphasizes that the balance between the heavenly Kingdom, which focuses on personal salvation, and the worldly Kingdom of God, which focuses on social salvation, has to be maintained. Kim, “Hananimui Narae Daehan Sinhagjuck Sungchal, 77-79. and The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 56-57. See note 40 above.

202 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 56-57.

203 What is the immanence of the Kingdom of God? According to Liberation theology, the Kingdom of God will be accomplished by reason and morality. The Holy exists in history. They believe in the development and completion of history and the coming of Utopia. So, they think that the Kingdom of God is the result of the development of secular history. Kim, “Hananimui Narae Daehan Sinhagjuck Sungchal, 79-81. See note 40 above.
transcendence. Thus, 3) “the Kingdom of God is God’s grace-filled gift and needs human beings’ decisions and responses at the same time.”

There are several characteristics of the Kingdom of God. The first relates to "the Knowledge of God." The foundational theology of the curriculum asserts, “the world does not know God.” Even though the Son of God was incarnated in the world, people did not know and accept him (John 1:10-11). However, the reign of God is deeply related to knowing God. To experience the Kingdom of God is to know God fully (Isaiah 11:9). The Holy Spirit leads us to know God, teaching us that God created the world and helping us to know Jesus Christ (1 Corinthians 12: 3). Thus, the Kingdom of God begins by understanding God through the Spirit, and it will become a reality when the knowledge of God is fully accepted by this world.

The second characteristic is "Thanksgiving and Glory to God." The foundational theology of the curriculum states that “the Kingdom of God is the Kingdom of shining Glory to God in the created cosmos and giving praise to God fully.” Kim insists that “we should remember God’s love and glory exist beyond human salvation and joyfulness.”

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204 What is the transcendence of the Kingdom of God? It does not exist in history. According to Moltmann, the Kingdom of God will not exist at the end of secular history, but will come within history. Accepting these two perspectives (liberation and neo-orthodox theologies), Kim insists that the immanence and transcendence of the Kingdom of God must be balanced. If we lose the immanence, we ignore the importance of historical development. If we lose the transcendence, we ignore the significance of the coming of God. Ibid. See note 40 above.

205 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 57-60.

206 See note 40 above.

207 Kim, “Hananimeui Narae Daehan Sinhagjuck Sungchal, 81.

208 Ibid.

209 Ibid., 82.

210 Ibid.

211 See note 40 above.

212 Kim, “Hananimeui Narae Daehan Sinhagjuck Sungchal, 83.
Kim, “'God seeks human beings’ praise and love because the ultimate purpose of God’s creation is to create a deep koinonia of love between God and His creatures, including human beings.'”

In this way, "the knowledge of God continues with thanksgiving and glory to God" because if we know God’s love through Jesus Christ, we should give thanks to God, together with all creation in koinonia.

The third characteristic is "Love and Justice." The most important characteristic of the Kingdom of God is “love.” The Kingdom of God, then, is the kingdom of love. This refers to the love between God and human beings, between one human being and another, and between human beings and all God’s creatures. Following the biblical teaching (Matthew 22:37-39), we shall love God and our neighbors to build the Kingdom of God. Thus, to build the Kingdom of God, the Church should love its neighbors by doing justice in society through love for the poor and the powerless.

The Book of Isaiah asks, “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?” Like two sides of a coin, "loving your neighbor" and "doing justice" are deeply related to each other.

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213 Ibid.
214 Ibid.
215 Ibid.
216 Ibid.
217 See note 40 above.
219 Ibid.
220 Ibid., 86.
221 Isaiah 58:6.
222 Kim, “Hananimeui Narae Daehan Sinhagjuck Sungchal,” 86.
The fourth characteristic is "Peace." The foundational theology of the curriculum develops the relationship between the triune God and peace. Kim says, “Peace is the trademark of the Kingdom of God.” The incarnation of Jesus is to bring peace and the Kingdom of God is the completion of this world of peace. “Jesus Christ is the King of peace and the Holy Spirit is the spirit of peace.” Peace is one of the fruits of the Holy Spirit (Galatians 5: 22). Jesus says, “Blessed are the peacemakers, for they will be called the children of God (Matthew 5: 9).” The last characteristic of the Kingdom of God is "Life and Joyfulness." Kim says, “the Kingdom of God is the world of life.” Death no longer exists, and the resurrection and eternal life are ‘the Kingdom of God.’ The Church should care for sick people and pray to make the world filled with life. According to the foundational theology of the curriculum, the joyful world of life and the culture of life are the directions to the Kingdom of God for the Church.

2.2.4.3. The Kingdom Relationships among People, the Church and the World

The Kingdom of God theme should not be limited to the Church itself. It should extend to the relationship between Church and society because the true Church is a community of followers who have responsibility for their neighbors and a spiritual discernment of worldly

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223 See note 40 above.


225 Ibid.

226 See note 40 above.


228 Ibid.

229 Ibid., 89.

230 Ibid., 90.
events which goes beyond personal salvation.\textsuperscript{231} The curriculum design team states: “If we focus on the understanding of Church as an educational community and the way this relates to curriculum, education will have three dimensions: people, faith community, and the world/history.”\textsuperscript{232}

1) The Kingdom of God and People: Christian education should first lead individuals to experience and to become part of God’s Kingdom. It should also assist all people to be disciples of Jesus Christ and to participate in building the Kingdom of God in their lives. So, this curriculum understands theologically the Kingdom of God to be:

i) the main theme of “Jesus’ teaching for disciples” to which the Bible testifies;
ii) the sovereign rule of God which connects past, present and future;
iii) the “existing reality in Jesus Christ’s ministry.”\textsuperscript{233}
iv) “A gift of God, which at the same time requires a human decision and response such as faith and repentance;”
v) both present and future simultaneously. The Kingdom of God has already begun in Jesus Christ and, paradoxically, is not yet completed;
vi) will ultimately be actualized by an ontological decision of faith in the people of God.\textsuperscript{234}

2) The Kingdom of God and the Church: The Church is the community of God’s people who have experienced the existing Kingdom and are waiting for the coming Kingdom of God. As “the pilgrim community,” the Church has ‘already’ experienced the Kingdom of God and is seeing the eschatological coming of the Kingdom of God.\textsuperscript{235} Practically, the Church has existing

\textsuperscript{231} The Ministry of Education in PCK, ed., \textit{Koyoookkoajung Ieron Jichimseo(Vol.1)/ Ieron}, 49.

\textsuperscript{232} Ibid.

\textsuperscript{233} This Kingdom is also understood as a reality resulting from Christ’s Cross and Resurrection.

\textsuperscript{234} Ibid., 51-72.
forms of kerygma, leiturgia, diakonia, koinonia, and didache. The Kerygma of the Church is the present proclamation of liberation for human beings.\textsuperscript{236} Leiturgia includes worship and liturgy. Worship is the human response to the triune God’s self-revelation.\textsuperscript{237} Through the Eucharist, there is a coming together between God and human beings and among human beings.\textsuperscript{238} Christians are also called to realize God’s love with diakonia, which has characteristics such as sharing, healing, and reconciliation.\textsuperscript{239} Christians experience koinonia through the proclamation of the Word and the Eucharist, because of the triune God’s koinonia and koinonia, which exists among Church members.\textsuperscript{240} According to Calvin, “The Church is the mother of all Church members. Thus, the Church should care for all members as a mother loves her children.”\textsuperscript{241} This is didache.

3) "The Kingdom of God' and the History (World): God’s kingdom is intimately related to human history, and has power to change the world. Church education should assist Christians to extend the Kingdom of God into the world, and to develop a Christian view of history to see the relationship among human beings, between human beings and society, and between human beings and the ecology.\textsuperscript{242}

\textsuperscript{235} Ibid., 63.
\textsuperscript{236} Ibid., 64.
\textsuperscript{237} Ibid., 65.
\textsuperscript{238} Ibid.
\textsuperscript{239} Ibid., 66.
\textsuperscript{240} Ibid., 67-68.
\textsuperscript{242} The Ministry of Education in PCK, ed., \textit{Koyookkoajung Ieron Jichimseo(Vol.1)/Ieron}, 49-50.
2.3. Cultural Understanding of the Curriculum

Sung-Hee Lee, in a seminar, designed the foundational and theoretical part of the cultural perspective in the curriculum. Lee developed his foundational theory as a way of seeing the future of Korean society and the Church based on the Korean cultural context. Based on the foundational theory of Lee and the curriculum design team, I will introduce the socio- and religio- cultural understanding of this curriculum.

2.3.1. Localized and Globalized Society

First, Lee and the design team characterize future society with regard to two new concepts: globalization and localization. By synthesizing these two words, current usage has coined a new word, “glocalization.” “Glocalization” is a development of the 3T’s (Transportation, Telecommunication, and Tourism). “Due to the 3T’s, human beings will share their lifestyle and understanding of culture. However, at the same time, paradoxically, each nation and business enterprise is embedded in a local community.” Thus, while the culture of each nation may pursue a grand scale of global understanding, there will also be a tendency to think on a smaller, local scale. The era of globalization is said to be a borderless era. Pursuing the realization of glocalization, Lee and the curriculum design team try to keep a balance between globalization and localization.

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243 As stated in introduction, after this seminar by three theoretical scholars on February 24, 1997, the new curriculum: The Kingdom of God: Calling and Responding was launched by the education department of the PCK. After January 2001, this new curriculum was used in each educational field and local churches of the PCK.

244 The Ministry of Education in PCK, ed., Koyoookkoajung Ieron Jichimseo(Vol.1)/Ieron, 21.

245 Ibid., 22.

Second, with regard to localization, Lee and the design team focus on the Koreanization of church education which must be familiar with Eastern thinking.\footnote{Ibid., 9.} According to Lee, “the Bible, which was written based on Holistic Hebraic thinking, is more familiar to Eastern people who are used to thinking holistically than to Western people who are used to thinking analytically or Hellenistically.”\footnote{Ibid.} An understanding of traditional Korean culture and the historical experience of the Korean people will be valuable resources for the globalization of Korean theology.\footnote{Ibid.} Specifically, from a cultural perspective, Lee and the design team pay attention to Korean traditional education and church education. Lee writes "Korean education should go toward Hebrew holistic Eastern thought which goes beyond Western dualistic Greek thought."\footnote{Ibid.}

2.3.2. Information-oriented Society

In this “glocalized society,” electronic media are important ways to share information, and future Korean society will be an information-oriented society.\footnote{The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 23} Lee and the design team believe that in the future, society will experience “accelerative change.”\footnote{Lee, 21segì Mire Sahoe wa KyohoeKyoyook ueo KuaJe, 9.} Along with the development of transportation and production methods, the development of popular culture and

\begin{quote}
247 Ibid., 9.
248 Ibid.
249 Ibid.
250 Practically, introducing In-Chul Park’s opinion, Sung-Hee Lee indirectly expresses “the importance of Korean theology, such as Korean feminist theology, Korean ecological theology, MinJung Theology, Korean religious theology, and Unification theology, for a divided Korea of South and North.” Lee, 21segì Mire Sahoe wa KyohoeKyoyook ueo KuaJe, 9.
251 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/ Ieron, 23
252 Lee, 21segì Mire Sahoe wa KyohoeKyoyook ueo KuaJe, 9.
\end{quote}
study will accelerate greatly.\textsuperscript{253} With the development of telecommunication, an information-oriented society, which has a high and multi tech system, will change the world.\textsuperscript{254} According to Lee, “this accelerative change as a future phenomenon also was prophesied by the Bible. Daniel describes it: ‘But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge (Daniel 12:4).’ ”\textsuperscript{255} Lee and the design team perceive that in the future, personal telecommunication will propagate rapidly resulting in an information society.\textsuperscript{256} Following other futurologists’ opinions, Lee calls information the hidden persuader. He says that the United States has established a “National Information Infrastructure” and is now also trying to establish a “Global Information Infrastructure.” Following this trend, Korea should also invest in the development of information infrastructure.\textsuperscript{257}

As information delivery becomes more advanced, society in the future will offer a more convenient life to human beings.\textsuperscript{258} Future society will be “a biological era” because human cloning has nearly succeeded and the revival of extinct animals will be possible through DNA extraction. But these scientific developments will give rise to theological issues.\textsuperscript{259}

Despite its potential, there is a negative side to an information-oriented society. The development of science and the breakdown of traditional values have resulted in realities such as a disposable, "throw-away culture."\textsuperscript{260} Future value is not ownership but borrowing.\textsuperscript{261} As well,
this society also faces significant problems such as “informational inequality” and “dehumanization.”

2.3.3. Diversification and Personalization-oriented Society

Third, according to Lee and the design team, the future Korean society will be a diversification-oriented society occupied by post-modern thinking. Thus, in the first year of the new millennium, Lee forecast that, “the new millennium will get closer to ‘dystopia’ than to ‘utopia.'” He argued that post-modern deconstruction would destroy absolute values and lead to a personalization-oriented society. In addition, this society will face the challenge of a new generation, "cyberpunks." Lee calls this computer generation “generation X,” and argues that this generation will clearly differ from former generations and be personal, amusing, natural, open-minded, and self-loving. The advance of this new generation will lead to an immoral disorder. Thus, in the future society, there will be no moral norms, a reality that could lead to the destruction of human identity.

2.3.4. Religio-Culture

261 Ibid.
262 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/Ieron, 24.
263 Ibid., 25.
264 Lee, 21segi Mire Sahoe wa Kyohoekyoyook ueo KuaJe, 1.
265 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1)/Ieron, 25.
266 Ibid.
267 Ibid.
268 Lee, 21segi Mire Sahoe wa Kyohoekyoyook ueo KuaJe, 8.
Lee and the curriculum design team prophesy about the characteristics of the future Korean Church and its religious context. Rapid industrialization promoted by “glocalization” will give rise to side effects such as ecological problems, questions of personal rights, and isolation.\(^{269}\) In the glocalized world, ecological crises affect not only a specific region, but the entire globe.\(^{270}\) Christians, as managers and stewards of the created world, are called by God to preserve it.

In addition, religious crises will be another problem. Rising heresies will result in isolated and lonely people, and Korean future society will face the challenge of new heresies and cult religions. These heresies could possibly destroy the family and society.\(^{271}\) Korean Churches must find ways to combat these heresies and fill the needs of society.

**Conclusion**

In this chapter, I have offered a brief introduction to *The Kingdom of God* curriculum and its foundational theories. I have looked at the intentions of the design team, including the educational perspectives of Yong-Soo Koh and other Christian education scholars, from the theological perspective of Myung-Yong Kim and from the cultural perspective of Sung-Hee Lee.

In conclusion, I will briefly answer the question which I posed in the introduction to this thesis: Did the theory provide an adequate foundation for the writers of the curriculum? With regard to educational foundational theory, Maria Harris’s curriculum theory is applied well to the foundational theory. Throughout the scope and content of the foundational theory, Koh and the

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curriculum design team used Harris’s broad understanding of curriculum, which covers the entire Church life of Christians and as its practical application through the five activities of the first Christian community (*kerygma, leiturgia, didache, koinonia, and diakonia*).

From a theological standpoint, the foundational theology has a clear identification as the denominational curriculum of the Reformed Church. However, the foundational theology does not comment on Korean theology even though this curriculum is intended for the Korean Reformed Church, and the Korean context.

Although the cultural foundational theory offers socio-cultural perspectives in terms of its predictions about the future of Korean society and Church, it does not pay enough attention to religio-cultural perspectives. It does not consider such factors as the multi-religious reality of Korea. The work of Lee and the design team is limited by the fact that they do not engage in dialogue with other religions in the Korean context. 272

In order to connect my brief exploration of the foundational theories in this chapter to the written curriculum, the following question is useful. Are these foundational theories well applied in the written curriculum? Does this curriculum have insufficient parts and null parts if one considers the Korean context? To answer these questions, the following chapters will survey current Korean context and explore in more detail the congruence of the foundational theory and its application in the lesson books. After exploring the current Korean context (chapter II), I will analyze the PCK curriculum, specifically the high school lesson books, from educational (chapter III), theological (chapter IV), and cultural (chapter V) perspectives.

272 See 2.3.1.1."Localized and Globalized Society" in this chapter.
CHAPTER TWO
CURRENT CONTEXTS OF KOREA

This chapter will explore the current contexts in which Korean Christian education takes place: ecclesial, church educational, socio-political, and religio-cultural. It is crucial to determine how well the curriculum theory is applied in these educational fields, and to understand how each context is reflected in the curriculum. Church curriculum is designed for local churches, and the degree to which the curriculum is contextualized is one criterion for judging its suitability. This contextual understanding will also contribute to the development of a new curriculum (chapter VII) based on my analyses of the present curriculum (chapter III, IV, and V).

This chapter is organized into four sections. In the first two sections, I discuss Korea’s ecclesial and Christian educational context. What is the current situation of the Korean Church and its Christian education. In section three, I will explain the socio-political context of today’s Korea, including the problems of suicide and high tech industry. In section four, when I explore the religio-cultural context of Korea, I will focus on the four traditional Korean religions: Confucianism, Taoism, Buddhism, and Shamanism, and the nature of their encounters with Christianity in Korea.

1. Ecclesial Contexts

It is necessary to consider the current Korean ecclesial context in order to effectively explore the curriculum of the Korean Presbyterian Church. The Korean Church experienced unprecedented growth during the twentieth century, and a simultaneous revival in Sunday schools. From 1994 to the present, however, the growth of the Korean Church and its Sunday school has stagnated. Today, the Korean Church must pause to take stock of its situation.
Experiencing stagnancy, the Korean Church regrets its past emphasis on quantitative growth-focused ministry rather than a healthy and balanced qualitative maturation. Unfortunately, during its growth-focused time, it has lost its emphasis on serving the world. As a result of the Korean Church’s growth-focused ministry, its degree of secularization accelerated. In 2013, there are 53,000 local churches existing in Korea. However, Korean society is being secularized and the Church does not prevent the secularization. There are several reasons for this trend toward secularization.

1.1. Secularization and Immorality in the Korean Church

What is secularization? Employing Larry Shiner’s theory, Won-Gue Lee, a Korean religious sociologist, explains the secularization of religion as follows: 1) decline of religion, 2) conformity with this world, 3) disengagement of society from religion, 4) transposition of religious beliefs and institutions, 5) desacralization of the world, and 6) movement from a ‘sacred’ to a ‘secular’ society. Applying these six categories to religion in Korea, Lee concludes that: 1) “decline of religion,” has not generally occurred. Korean Buddhism and Roman Catholicism have actually increased in numbers. Only the Korean Protestant Church has slowly declined since 1994. Furthermore, for the Korean Protestant Church, even though 5) “desacralization of the world” is not an issue, 2) ”conformity with this world,” 3) “disengagement of society from religion” [Korean society's distrust of the Korean Protestant Church], and 6) “movement from a ‘sacred’ to a ‘secular’ society” [secularization of society

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276 Ibid., 141-160.
which is caused by the Church] do apply. Specifically, “disengagement of society from religion” and “movement from a ‘sacred’ to a ‘secular’ society” are becoming serious problems for the Korean Church and society.\footnote{277} These phenomena are caused by the secularization of the Korean Protestant Church.\footnote{278} For Won-Gue Lee, a representative example of the Korean Church’s secularization is the decrease of Christian morality in the Church. This means that the Korean Church has lost its role as a moral community, as light and salt, one which can set standards for Korean society.\footnote{279} Rather, pursuing pragmatic purposes, the Korean Church has become a social institution. By its growth-focused ministry, the Korean Church has grown extensively. However, the Korean Church is losing the morality, which Korean society requires in its religious institutions. Second, spiritual leaders such as pastors and elders approach their church ministry as if it were a business.\footnote{280} According to Jong Kook Baik, “this Korean Church’s focus on business based on the almighty dollar was historically caused by the economic plans of the dictatorship of the Park Chung-hee military government.”\footnote{281} Even now, the Korean Church may not be holding itself accountable, or effectively evaluating the perception of its public ministries. Thus, Korean society’s distrust of the Korean Protestant Church and its people has become one of the most important challenges for the Korean Protestant Church.\footnote{282}
1.2. The Separation between Church and Society

Several of the crises faced by the Korean Church, as described above, are deeply related to Korean society. Primary among these is the distrust and disjunction between society and the Church. According to Won-Gue Lee, the Korean Church’s power and influence in society has been declining since 1990.\textsuperscript{283} Today, the separation between the Korean Church and Korean society is widening further. Korean society no longer believes there is a connection between Korean Christians’ knowledge and their lives.\textsuperscript{284} According to Young-Gi Hong, Korean peoples’ level of respect for the Protestant Church is 26%; for pastors 11%.\textsuperscript{285}

According to Won-Gue Lee, this separation and distrust is caused by the Korean Church’s passive political participation historically during 1960-2000.\textsuperscript{286} At that time, Korean society and its political parties were polarized. Like Korean society, Korean churches also divided into conservatives and progressives.\textsuperscript{287} Specifically, most conservative Korean churches remained silent about the dictatorial military governments in Korea from 1963 to 1993. As a result, the Korean churches were divided into west and east just as the country was divided into north and south.\textsuperscript{288} Many Korean people have developed a distrust of the Church because it did not consider the needs of the people, nor seek justice, during those tumultuous years.\textsuperscript{289} Instead,

\begin{itemize}
\item \textsuperscript{283} Lee, \textit{Hang kyohoe Udi ro kago inna?}, 145.
\item \textsuperscript{284} Kim, \textit{Hankuk Kidogkoeui Youksa}, 643-694.
\item \textsuperscript{286} Lee, \textit{Hang kyohoe Udi ro kago inna?}, 212-223.
\item \textsuperscript{287} Ibid., 297-299.
\item \textsuperscript{288} Ibid., 212-223. See pages 78-79.
\item \textsuperscript{289} Ibid., 287-293.
\end{itemize}
Korean Protestant churches have pursued church growth and erected expensive buildings to gratify their own egoistic mind.\(^{290}\)

Korean society is changing more rapidly now than at any other time. Korean society is concerned with the unification movement between North and South Korea, the women’s movement, and the environmental movement. However, many Korean churches do not respond to these challenges. While some branches of the Korean Presbyterian Church permit the ordination of women, many conservative branches are opposed to it. Conservative branches are also slow to deal with Korea’s ecological problems.\(^{291}\)

In 2010, one of the representative Korean Presbyterian churches decided to build a new building at a cost of 210 million dollars despite the disapproval of many Korean people and the citizens of Seoul. Today, many prospective Korean church members have negative feelings (36\%) toward the mission of the Korean churches.\(^{292}\) Only 14\% report positive feelings. As a result, many have left the Korean Church, including highly educated people, young people, and formerly active church members.\(^{293}\) According to Young-Gi Hong, “many Korean people want local churches to focus on serving disabled people and the poor rather than funding egoistic programs such as the erection of new church buildings.”\(^{294}\) Hong perceives that “the Korean Church has stagnated since 1999. Since then, the Korean Church has experienced a downgrading

\(^{290}\) Hong, “The New Leadership and Theological Tasks of the Korean Church,” 34.

\(^{291}\) The Korean people criticize radical anti-communist political trends, the protection of the ordination and involvement of women, and the apparent ignorance regarding the ecological crisis of some conservative churches. Ibid. and Kim, Yeolin Shinhag Barun KyoHui Lon, 262-287.

\(^{292}\) Hong, “The New Leadership and Theological Tasks of the Korean Church,” 33.

\(^{293}\) Ibid.

\(^{294}\) Ibid., 34.
of social credibility and the decline of spiritual vitality.”\textsuperscript{295} In order to promote healing, Hong proposes a new leadership style based upon a healthy theology and spirituality.\textsuperscript{296}

1.3. Spiritual Interest in the Church

Today, Korean people are seeking to quench a spiritual thirst, perhaps more than at any other time in history.\textsuperscript{297} Thus, in addition to hiking and climbing mountains, many Koreans go to temples in order to refresh their souls. Korean society is starting to take an interest in short-term spiritual retreats such as a temple stay. The Korean Church is no exception. Almost every Korean Church traditionally has an Early Morning Prayer Time for church members who need spiritual quiet time with God every day. Korean Christians also often go to Prayer Mountain Centers in order to satisfy their spiritual thirst. According to Nam Hyuck Jang, “Prayer Mountain Centers manage many meetings to satisfy the felt needs of the Korean believers.”\textsuperscript{298} The spiritual thirst of modern human beings will benefit from the spiritual dimension of religion. The Gallup Korea Institute expects that more and more Korean people will buy books concerning spirituality because the rate of sales of that book was 82 percent during 1987-2010.\textsuperscript{299} The Korean Protestant Church has also become interested in the spiritual direction based on the spiritual exercise of St. Ignatius of Loyola which has been the tradition of the Roman Catholic Church.\textsuperscript{300} These facts

\textsuperscript{295} Ibid.
\textsuperscript{296} Ibid.
\textsuperscript{298} Nam Hyuck Jang, \textit{Shamanism in Korean Christianity} (Seoul: Jimoondang, 2004), 63.
\textsuperscript{299} Re-quotation from Do-Il Kim, and Shin-Geun Jang, \textit{Christian Spiritual Education} (Seoul: DongYon Press, 2009), 4-5.
\textsuperscript{300} In Sung Chi, “Holiness and Wholeness: Toward a Holistic Christian Spirituality in the Korean Syncretic Context” (ThD Diss., University of Toronto, 1998), 300-308.
mean that contemporary Koreans have begun to pay attention to the spiritual dimensions of religion to obtain rest for their souls.

1.4. The Crisis of the Reformed Church’s Identity and Appearance of Heresies

Korean Presbyterian churches account for over 70 percent of the Korean Protestant Church.\(^{301}\) The Korean Presbyterian Church is rooted in the tradition of the Reformed Church which is “the Reformed Church, always to be reformed (ecclesia reformata, semper reformanda).”\(^{302}\) As Reformed Churches, the Presbyterian churches in Korea have three key theological confessions and three educational foci. Key theological confession emphasizes: 1) God’s Lordship and ruling; 2) Glory to God alone (Soli Deo Gloria); and 3) The Bible alone (Sola Scriptura). Building upon the reformer John Calvin’s conviction that “the Church is the mother of all church members (piorum omnium mater),” the educational foci of the Korean Presbyterian churches are: 1) “God’s education (pedagogia Dei);” 2) cultivation of pious life; and 3) creative improvement of the educational environment.\(^{303}\)

The Reformed theology of the Korean Presbyterian churches is based upon John Calvin’s Reformation theology,\(^{304}\) yet it takes seriously the reformed mandate to reform itself continually. Thus, it seeks not only to be faithful to the sixteenth-century roots of Reformed theology, but also to be relevant for the present day.\(^{305}\) Even though the Korean Reformed Church is always to

\(^{301}\) As a sampling analysis, the Institute of a Healthy Church shows that Presbyterian Church accounts for 78% of all Protestant Church in the Busan region. Sang-Jun Shin, “The Correct Number of Churches in Busan Is 1,612,” The Korean Christian News Paper, July 3, 2010, accessed October 10, 2011, http://www.kcnp.com/new2/read.asp?idx=010000440. Since this thesis addresses the PCK curriculum, I will focus on the reformed spirit of the Presbyterian Church as the main denomination in Korea.

\(^{302}\) The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo, 27. Chapter I dealt more fully with these confessional claims.

\(^{303}\) Ibid., 27-31.

\(^{304}\) Kim, Yeolin Shinhag Barun KyoHui Lon, 172-173.
be reformed through the Word and should establish the Kingdom of God, the Korean Church has lost its identity and faces the challenge of heresies. After 1999, events caused by Dispensationalism in Korea, led to the Korean church and society being influenced by eschatological pagans. Since 2010, the radical eschatological pagan, Sueng Woo Byun, at the “Big Faith Church” in Korea has had a negative effect on the Korean Church. In addition, in 2013, Shin Chun Ji is the largest and most famous heresy in the Korean Church. Shin Chun Ji (新天地: 신천지) is Chino-Korean word which means “new heaven and earth.” Man Hee Lee, religious sect leader, insists that the new heaven and earth at the Revelation is interpreted by only him, the Kingdom of God has already come here, that it is his church, Shin Chun Ji, and he is the savior and returning Jesus. 306

2. Christian Educational Context

This section will deal with the Christian educational context of Korea. I will explain the current status of Korean Christian education and present a short introduction of the Korean Christian school which was established by missionaries and early Korean Christians. The early foundations of Korean Church education were established by Western Missionaries. On May 5, 1907, Yondong Presbyterian Church in Seoul, Korea launched the first Korean Sunday School. This school, Soaheo (小我會: 소아회), was begun by a Canadian missionary, James S. Gale from the YMCA at the University of Toronto, 1889, and elder Jong Sang Kim of Yondong Presbyterian Church. 307

305 Ibid., 168-173.
306 This was noted at the Toronto Korean Presbyterian Church’s open seminar (June 25-27, 2010) with Rev. Ji-il Tack, Busan Presbyterian university’s professor. Myung-Kyu Kim, "Open Seminar to Protect New Heresy,” The Canada Korea Times, June 25, 2010, 1.
307 Kim, HanKooK Kidock GyoHae eu YeokSa, 147-170.
In all denominations, Korean Sunday schools are divided into three educational departments for preschoolers, school age children, youth and young adults which parallel the secular educational system. The first department consists of groups for pre-schoolers. This department is subdivided into three: infant, preschool, and kindergarten. The second department consists of groups for school age children, youth, and college students. School age children’s groups are subdivided into elementary levels 1, 2, and 3. Youth are divided into middle school and high school. High school is further subdivided into High School I for grades 10 to 12 students, and High School II which is intended for grade 12 students wishing to pursue further studies in college, or to find jobs. In this way, Korean Sunday schools follow the secular educational system. For example, because of the desire to teach English in Korean society, the Korean Church is also attempting to offer an EM (English Ministry) service for kids in order to revive Sunday school attendance.

Korean mega churches have special groups for students who fail the college entrance exam (Korean Scholastic Assessment Test). Some Sunday schools operate a special group for disabled students. The third department of Christian education consists of groups for young adults, middle-aged adults, and seniors. Despite a variety of educational programs for adult members, such as those who are in job training or senior college, adult education practices leave much to be desired.

Until 1994, Korean Sunday schools experienced extraordinary growth. The Presbyterian Church in Korea, The Korean Methodist Church, and The Sungkyul (Evangelical Holiness) Church in Korea, The Korean Methodist Church, and The Sungkyul (Evangelical Holiness)

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308 See 2. “Christian Educational Context” in chapter II.

Church\textsuperscript{310} had 842,662 members in their Sunday Schools in 1994. In 2004, enrollment was 651,746. Since then, the Korean Sunday School has decreased by approximately 14,000 members per year.\textsuperscript{311} In consequence, the influential power of Korean Christian education has also diminished. The chart below outlines decreasing Sunday school enrollment over the past 20 years.

Table 3

*Total Number of Children in the Korean Protestant Church*\textsuperscript{312}

<table>
<thead>
<tr>
<th></th>
<th>1985</th>
<th>1995</th>
<th>2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of members</td>
<td>6,489,624</td>
<td>8,760,336</td>
<td>8,616,438</td>
</tr>
<tr>
<td>Total number of children</td>
<td>890,760</td>
<td>936,614</td>
<td>887,360</td>
</tr>
<tr>
<td>Growth and Reduction</td>
<td>13.72%</td>
<td>10.69%</td>
<td>-10.29%</td>
</tr>
</tbody>
</table>

However, there are several problems of stagnancy in the Korean Sunday school. The first problem is the absence of experience and educational constancy of educational pastors. In most local churches in Korea, an educational pastor is a part-time or a half-time worker. Their terms are just two or three years. As a result, according to Keum-Hee Yang, the lack of specialty educators is one of the serious problems resulting in the stagnancy of the Sunday school.\textsuperscript{313} The

\textsuperscript{310} The Sungkyul (Evangelical Holiness) Church is one of main denominations of the Korean Protestant Church.

\textsuperscript{311} Mee Rha Hahn and Jong Kook Lee, *On SeSang Daum Sedae reor SeWooRa* [Build Up! Next Generation] (Seoul: Timothy, 2005), 86-87.

\textsuperscript{312} Keum-Hee Yang, *KyoHeoHakkyo Jindan: Chimche wa BuHeung* [Diagnosis of the Church School: Stagnation and Revival] (Seoul: Qumran Publishing Co, 2008), 35.

\textsuperscript{313} Ibid., 79, 143.
second problem is the excessive competition for entrance to Korean universities. In the Korean context, after the worship service, youth are conscripted for “forced labor,” studying for the admission exams of famous universities. This is a clear contradiction which results in the loss of the goal and purpose of church education. The third problem is the absence of philosophy and theology in the teaching of educational pastors, as observed by Mee Rha Hahn, a Korean Christian educator. She evaluates this situation, which decreases the growth of the Korean Sunday school, as the result of the absence of an educational philosophy in Korean Sunday school members, including teachers, leaders, and parents.

There are aspects of Korean Christian education that transcend the boundaries of the Church itself and influences social and secular educational contexts. Christian churches and individual Christians have established many schools, colleges, and universities in Korea. In 2006, Korea had 373 Christian schools, accounting for 25% of the total number of schools in Korea. However, problems caused by disputes over financial control and compulsory chapel programs have arisen between Christian school boards and teachers. The Korean Christian schools have chapel once a week and students are obligated to attend.

3. Socio-Political Contexts

3.1. High-tech and “Glocalization”

314 Hahn and Lee, On SeSang Daum Sedae reor SeWooRa, 34.

315 Ibid.

316 See The PCK, General Assembly of the Presbyterian Church of Korea (Unpublished materials)(Seoul: the PCK, 2006).

317 Ibid.

318 A high technology industry is a technology-intensive industry which produces sophisticated and advance
High-tech is an important aspect of the Korean socio-political context. Korean technology is cutting edge, the most advanced technology currently available. Today, citizens of a high-tech world easily juggle smartphones, laptops, tablet PCs, and e-books. South Korea (The Republic of Korea) is an OECD country, one that has focused on the development of a high-tech industrialized society. Korea successfully competes in this world of high-tech products through the development and marketing of its own brands such as Samsung, LG, and Hyundai. However there are drawbacks to this tech-centered social system. In 2010, products of the Korean high-tech industry made up 30.4% of the total volume of Korean exports. Korea, which has few natural resources, but a highly educated population, is well suited to this industry. In 2013, Korean cell phones, including Samsung and LG, compose over 50% of the worldwide market.

Within the Korean market, Samsung, LG, and Hyundai are famous globalized companies. However, in the view of the Korean people, these companies obstruct the development of local Korean traditional artisan brands. Because of the rise of Korean chaebol brands, traditional Korean small brands such as Kyung Ju Hwangnam bread, Sambo Computer, and Samchuly Bicycles are disappearing.

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320 Ibid.

321 Sang-Wan Han, VIP Report, No. 452, Vol. 10-25 (Seoul: Hyundai Research Institute, 2010), 1.


323 Ibid., 75-80.

324 Chaebol (재벌: 財閥) refers to a South Korean form of business conglomerate.
Another important aspect of the socio-political context of Korea is the tension between globalization and localization. What is real globalization? Real globalization for Korea means to have international competitive power. In addition, Hyundai and Kia motors, as Korean indigenous car brands, also strive to keep their first places in the Korean market share even though they are in vigorous competition with foreign brands, such as Toyota, Honda, BMW, and Mercedes-Benz, because they pursue a marketing strategy which appeals to Korean patriotism. Concerning “globalization,” Young-chul Kim says;

The term globalization is used in three ways. First, it refers to general trends of today’s world: the increasing integration of world economic markets, the emergence of an information society, and the expansion of multinational corporations…. The term globalization is used in second sense to refer to a ‘neo-liberal project’ or neo-liberal globalization. In this usage, globalization refers to the notion of ‘liberation,’ which denotes ‘a process of removing officially imposed restrictions on movements of resources between countries in order to form an open and borderless world economy…. The term globalization is used in a third sense to denote multiple processes and meanings. Nowadays, a growing range of analysts use the term in a wide variety of ways, and insist that globalization is not a single process, and not lineal. Rather, globalization involves a dialectical, dynamic, inter-connected set of processes which includes expansion of the market economy, issues of the nation-state, human rights, the environment, the media, and culture.

As stated above, globalization is deeply related to the development-centered thinking of neo-liberalism. Under neo-liberalism, Korean agricultural and industrial markets are being eroded by the United States and China. Low priced American beef is affecting the Korean market. The majority of industrial products in Korea are from China. Thus, Korean companies must complete globally rather than focus on the Korean market.

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327 Young-chul Kim focuses on the balance between globalization and localization. He argues for globalization from below, believing that transformation comes from solidarity with MinJung (marginalized people), Ibid., 33-34.

328 Gab-Je Jo, “The Role of Exchange Rates in Korea’s Commodity Trade with China” in Journal of East
What is real localization? Localization is the opposite of globalization. Against expanding globalization, each nation should seek to maintain its own unique culture, traditions, and characteristics. In recent decades, regional cultures have been undermined by global cultures, which are generally rooted in Western ideas. However, Korea has a shining traditional culture, one which Koreans need to protect and which could influence global culture. For example, the Korean Wave\textsuperscript{329} leads one part of the global youth culture.

The Korean context needs a balance between the two: localization and globalization. Thus, some have synthesized these terms to produce a third term, “glocalization.” “Glocal” recognizes that individuals and groups live locally, but relate in profound ways to global realities.\textsuperscript{330}

In a “glocalized time,” in which electronic media such as tablet PC’s and smart phones are important pathways for information sharing, how does Korea maintain a balance between these two extremes, globalization and localization? It is no mean feat. For example, in the conflict between globalization and localization, the movie industry in Korea has been suffering from competition with American Hollywood movies which already occupy the global market. To save their movie industry, Koreans have protected it through a screen quota system.\textsuperscript{331} However, Korean young people like to watch Hollywood movies, and choose Starbucks’ coffee rather than healthy traditional Korean tea.\textsuperscript{332}

\textsuperscript{329} See note 584 in chapter V.

\textsuperscript{330} The guidebook of The Kingdom of God curriculum emphasizes “Glocalization.” According to this book, “Glocalization” is deeply related to a development of the 3T’s (Transportation, Telecommunication, and Tourism).” The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron, 22.

\textsuperscript{331} The Korean screen quota system was introduced in 1966 to protect the local film industry. Jung A Ryou, National Archives of Korea (Seoul: Unpublished materials, 2007).

\textsuperscript{332} Jae-Hoon Choi, Human rights and Company (Seoul: KHIS Press, 2006).
In this way, global companies such as McDonald's, Nike, and Starbucks’ have made deep inroads into Korea. The global franchise brand, McDonald's, and the Korean local brand, Lotteria, are in competition.\textsuperscript{333} Lotteria has launched Korean Hamburgers such as Kimchi burgers and offers nostalgia to older fans.\textsuperscript{334} Although older Korean customers give priority to their own brands, younger Koreans do not. Korean society is in tension between globalization and localization.\textsuperscript{335} Now, facing a high-tech and glocalized era, Korea stands at the crossroads between globalization and localization.

### 3.2. Political Context as a Divided Country

Geographically, Korea is surrounded by powerful nations, a reality which has historically contributed to aggressive wars with China, Japan, Russia, and the U.S.A. The Korean people have suffered from colonialism.\textsuperscript{336} Korea was emancipated from Japan on August 15, 1945, the same day Japan surrendered to the United States and its allies. Emancipation, however, led to another tragedy. Despite Korea’s desire to create a united, democratic, and independent country, the Soviet Union and United States divided Korea into North and South. “The agreement among the Allies decreed that the nation was to be divided into two at the 38\textsuperscript{th} parallel.”\textsuperscript{337} North Korea was occupied by Communists supported by the Soviet Union, and South Korea by the Liberal Party supported by the United States. North and South Korea were engaged in a violent struggle between 1950 and 1953. This violent struggle was exacerbated by the imperialistic powers


\textsuperscript{334} Ibid.

\textsuperscript{335} I will discuss the answers to these questions in chapter VII.

\textsuperscript{336} Colonialism is “the policy and practice of a power extending control over weaker peoples or areas.” Duncan Black, ed., Collins Dictionary, (Bishopbriggs, Glasgow: Harper Collins, 2009), 341.

controlling the North and South. In some cases, The Korean War divided Korean families. The suffering continues because the country is still divided, and Koreans cannot return home to communities located on the other side of the demilitarized zone. Most of them have not returned to their home towns since Korea was first divided.

Thus, the Korean peninsula has experienced unique political, historical, and geographical tragedies since the Cold War. Even though the Cold War is over, a divided Korea still has remnants of that time. During the Korean War, families were divided by the interests of others resulting in the experience of “han,” a painful reality that continues to shape Korean consciousness. Since the military coup in 1961, Korean society has also suffered division because of military governments. Korean society has further subdivided into progressive and conservative in response to the Korean military governments’ political purpose. Experiencing the Korean War and Gwangju massacre (Minjung movement) by the military government in 1980, these sufferings have become the contextual cross of Koreans and the personal and communal “han” of the Korean people, an inner suffering caused by external realities such as political and geographical circumstances.

3.3. Suicide Problem

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338 According to Young-Key Min, Han is an “expression of internal hurt—a visceral, psychological, and pneumatic reaction to unbearable pain.” Young-Key Min, introduction to "Silent Encounter with God: Introducing the Mode of Centering Prayer as an Enhancement of Devotional Life to Korean Christian Immigrants in Canada" (DMin Diss., Knox College and Toronto School of Theology, 1999), ix. Andrew Sung Park argues “Han is the collapsed anguish of the heart due to psychosomatic, social, economic, political, and cultural repression and oppression,” Andrew Sung Park, From Hurt to Healing: A Theology of the Wounded (Nashville: Abingdon Press, 2004), 11.

339 According to Andrew Sung Park, inner and outer han are not clearly divided for the Korean people. Rather, the suffering of the Korean people is holistic—there is no boundary between inner and outer suffering. Through wars (World War II and the Korean War) and inner political turbulent era, the Korean people have experienced suffering. It becomes a Korean women’s “wounded heart, han.” For Andrew Sung Park, this personal wounded han of Korean women is deeply related to the political context as well as their inner conditions. Park, From Hurt to Healing, 10-49.
Korea has experienced a high rate of suicide since 1995, a critical social problem which must be solved. According to Statistics Korea, 15,566 people committed suicide in 2010, a 50 percent increase over 2006. The rate of suicide of South Korea is first place of OECD countries as in the following chart:

**Table 4**

*Chart of High Rank of Suicide Rates of the OECD Countries*

<table>
<thead>
<tr>
<th>Rank</th>
<th>Country</th>
<th>Year</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>South Korea</td>
<td>2011</td>
<td>43.3</td>
<td>20.1</td>
<td>31.7</td>
</tr>
<tr>
<td>2.</td>
<td>Hungary</td>
<td>2009</td>
<td>33.8</td>
<td>8</td>
<td>19.8</td>
</tr>
<tr>
<td>3.</td>
<td>Japan</td>
<td>2009</td>
<td>29.2</td>
<td>10.5</td>
<td>19.7</td>
</tr>
<tr>
<td>4.</td>
<td>Finland</td>
<td>2009</td>
<td>26</td>
<td>8.9</td>
<td>17.3</td>
</tr>
<tr>
<td>5.</td>
<td>Slovenia</td>
<td>2009</td>
<td>28.2</td>
<td>6.7</td>
<td>17.2</td>
</tr>
<tr>
<td>6.</td>
<td>Estonia</td>
<td>2009</td>
<td>31.2</td>
<td>4.8</td>
<td>16.8</td>
</tr>
<tr>
<td>7.</td>
<td>Belgium</td>
<td>2005</td>
<td>24.6</td>
<td>8.4</td>
<td>16.2</td>
</tr>
<tr>
<td>8.</td>
<td>Switzerland</td>
<td>2007</td>
<td>20.6</td>
<td>8.7</td>
<td>14.3</td>
</tr>
<tr>
<td>9.</td>
<td>France</td>
<td>2008</td>
<td>21.6</td>
<td>6.8</td>
<td>13.8</td>
</tr>
<tr>
<td>10.</td>
<td>Poland</td>
<td>2008</td>
<td>23.3</td>
<td>3.5</td>
<td>12.9</td>
</tr>
</tbody>
</table>

According to the *Korean Herald* newspaper:

While suicide rates have decreased in many developed nations since 1995, the rate has increased rapidly in Korea. In 2010 alone, more than 15,500 people in Korea committed suicide. This amounts to about 28.4 deaths by suicide for every 100,000 people, or 42 deaths every day — the highest rate among the OECD countries, followed by an average of 19.8 people in Hungary and 19.7 in Japan, according to recent OECD data.

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This steep increase in the number of suicides is deeply related to the competitiveness of Korean society which can be partly attributed to rapid industrialization during the past several decades.\textsuperscript{343} Wang-Bae Kim says:

Suicide, as a form of social deviance, has sometimes been used to analyze the degree of breakdown of a society. Recently, the deaths through suicide Abstracts 285 of famous entertainers, a former president, and even the formation of online, internet-based groups promoting suicide have shaken South Korean society. The suicide rate in Korea, rising to take the top spot among OECD member nations as revealed in a 2009 report by that group, is yet more evidence of the rapid disintegration of Korean society. The reason that suicide can be regarded as an important social ‘event’ worthy of closer analysis is that suicide is more or less unanticipated, extreme behavior that makes a break with existence, affecting not only the individual involved but also society as a whole... I examine internet group suicide, as a form of family group suicide sometimes found in Korean society, and its relationship with the anomie brought on by rapid industrialization and ceaseless competition.\textsuperscript{344}

The situation of the present Korean society, which has experienced "rapid industrialization and ceaseless competition," is one of the reasons for the spike in the suicide rate in Korea. For example, the Korean government has created many scientific high schools for gifted students in Korea. Entering the KAIST (Korea Advanced Institute of Science and Technology) is the goal of these students.\textsuperscript{345} However, recently, in KAIST (Korea Advanced Institute of Science and Technology), which is called the Korean MIT, \textsuperscript{346}there have been four student suicide cases and one suicide case of a professor.\textsuperscript{347} As another example, the Korean youth suicide rate is also


\textsuperscript{344}Ibid.

\textsuperscript{345}The Korean military government pursued science in Korea to develop the economic competitive power of Korea. KAIST was established to educate engineers and scientists who are the pillars of the future of an advanced and industrialized Korea. So, KAIST, Korea's scientific and technological research-centered school, was established in 1971. "The History of KAIST," accessed April 11, 2011, http://www.kaist.ac.kr/_prog/history/?site_dvs_cd=kr&menu_dvs_cd=010203.

\textsuperscript{346}Heung-Suk Choi, “KAIST’s Export of Education Know-how and Competitiveness of Universities” in Korea Focus Spring 2010, Volume 18, No. 1, ed. The Korea Foundation (Seoul: The Korean Foundation, 2010), 26-27.

climbing steeply. Death rates of Korean youth from suicide have risen considerably in recent decades. In 2010, the youth death toll from suicide reached 292 out of a total 1034 deaths of Korean youth. The suicides of Korean youth are related to the fierce competition in the Korean educational system because Korean youth who are preparing for the Korean SAT (Scholastic Assessment Test) experience very high levels of stress. Korean youth suicide is also related to miscommunication with their parents who are also trying to survive in the Korean competitive society, and also related to bullying in their peer groups. Adult victims of suicide have often experienced economic problems such as bankruptcy and delinquency.

4. Religio-Cultural Contexts

This section offers a general introduction to the religious and cultural context of Korea, with particular focus on Korean traditional religions. While it is not possible to explore these traditional religions in depth, my purpose is to explore some of the ways in which they affect contemporary Korean culture. When the Gospel is delivered, it always puts on contextual clothing. For example, the New Testament is written in the Greek language, a world language at that time. Similarly, Korean Christianity does not exist in a vacuum.

Traditionally, the Korean people have claimed various religious backgrounds. Buddhism, Confucianism, Taoism, and Shamanism were prevalent before the arrival of Christianity in Korea. Taoism, Confucianism, and Buddhism were imported from China, while

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Shamanism has long been influential in Korea’s religious and cultural contexts.\textsuperscript{351} Today, there are three main religions in Korea: Roman Catholicism, Protestantism, and Buddhism. The 2005 South Korean population census reveals the following breakdown: Protestants 8,616,000 (18.3%); Roman Catholics 5,146,000 (10.9%); Buddhists 10,726,000 (22.8%), and believers in other religions (including Confucians, Shamanists, and Taoists) 105,000 for a total of 24,970,000 believers. The total South Korean population is 47,278,952.\textsuperscript{352} Thus, in the following sections, I will introduce and focus on four main streams, Taoism, Buddhism, Confucianism, and Shamanism, as Korean traditional religious contexts.

4.1. Confucianism

Korean Confucianism has two main divisions: Classical Confucianism and Neo-Confucianism. Confucianism was imported to Korea from China (BC 403-221).\textsuperscript{353} According to In Sung Chi, “Classical Confucianism as a system of beliefs predated Confucius himself, who lived in the sixth century B.C. in China.” Confucius (BC 551-479) offered moral or ethical answers to questions regarding life’s meaning and order in society.\textsuperscript{355} In the Chosun period (1392-1910) during the Yi dynasty, Neo-Confucianism (Chu His learning) became the controlling factor in terms of socio-political ideology in Korean culture. Chi says, “Neo-Confucianism, influenced and challenged by the thoughts of Taoism and of Hua-yen Buddhism since the sixth century A.D., is a philosophical religious way of searching the essence of the

\textsuperscript{351} Ibid.


\textsuperscript{353} Jang-tae Keum, Confucianism and Korean Thoughts (Seoul: Jimoonhang Publishing Company, 2000), 34.

\textsuperscript{354} Chi, "Holiness and Wholeness", 94.

\textsuperscript{355} Julia Ching, Chinese Religions (Maryknoll, N.Y.: Orbis Books, 1993), 53.
human mind and the primordial principles of the universe.” Confucianism has perhaps a stronger cultural hold in Korea than in any other nation in the world, and any discussion of Korean society and women would be incomplete without some understanding of Confucian history and moral code. 

Don Baker writes, “At first, Confucianism did not offer much in the way of spiritual guidance….instead, Confucianism provided models for government organization.” According to Hee An Choi, “in the Korean context, Confucianism, which was built around reproduction and familial bonds, has been particularly constraining to women.” This hierarchy gives birth to the major principles of Confucianism based on sexual discrimination: *Nam Nyo Yu Byol* (男女有別, distinction between sexes) and *Nam Jon Yo Bi* (男尊女卑, honored men, abased women).

In Confucianism thought, “a women’s reputation was determined not only by her chastity, but also by her capacity to look after her husband and his family.” According to Grace Ji-Sun Kim, “when Confucianism was adopted as the official religion during the Yi dynasty, women became severely restrained. Confucianism’s moral code for women was strict

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356 Ibid., 95.
360 Ibid.
361 Ibid.
362 Ibid., 37.
and oppressive.” The Confucian ideas *Yeo Phil Jong Bu* (女必從夫: 女必從夫, a woman must follow her husband) and *Sam Jong Ji Do* (三從之道: 삼종지도, three ways, a woman must follow, are: a girl must follow her father, a married woman must follow her husband, and an old woman must follow her son) continue to influence today’s Korean thought. This demonstrates that Confucianism’s gender differences have taken deep root in Korean society.

In today’s Korean society, there are many vestiges of Confucian culture, and many Koreans still hold funerary rites and memorial services for their ancestors. Korean people also ascribe to the Confucian criteria of morality, *Sam Gang Oh Loon* (三綱五倫: 삼강오륜, the three fundamental principles and the five moral disciplines in human relations). According to these Confucian morals, many Korean attach great importance to family. For example, following *Jang Yu Yu Seo* (長幼有序: 장유유서, There should be a hierarchy between old men and young men), old Korean men have precedence over younger men in the Korean hierarchy. In a Korean family, the oldest son has a privilege over other siblings and Koreans pay attention to using honorific language with older people in their daily lives.

### 4.2. Buddhism

Buddhism is the largest religion in present-day Korea and has occupied a prominent place in Korean history. Kyoung Jae Kim writes: “Buddhism, which came originally from India but was introduced from China, established its Korean form during the time of the three

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364 The three fundamental principles are: 1) 君為臣綱: 군위신강, The principle between King and subject, 2) 父為子綱: 부위자강, The principle between father and son, 3) 夫為婦綱: 부위부강, The principle between husband and wife. The five moral disciplines are: 1) 父子有親: 부자유친, There should be affection between father and son, 2) 君臣有義: 군신유의, There should be loyalty between king and subjects, 3) 夫婦有別: 부부유별, There should be a distinction between husband and wife, 4) 長幼有序: 장유유서, There should be a hierarchy between old men and young men 5) 朋友有信: 봉우유신, There should be trust between friends.
Thus, Korean Buddhism has historically been established through the multi-cultural contexts of India, China, and Japan. The “Seon (선),” which means Buddhism in Korean, is also known as “Zen” by the Japanese, and “Ch’ an (禪)” by the Chinese.  

Buddhism is divided into two schools: Hinayana [小僧: 소승] and Mahayana [大僧: 대승]. Hinayana is close to the original form, which denies the reality of the individual soul. Mahayana emphasizes the way of compassion for others and the ideal and spirit of Bodhisattva.  

According to Chi, “Korean Buddhism, as well as Japanese [Zen] Buddhism, was eventually influenced by ‘Mahayana,’ which emphasizes a ‘middle way’ between being and nonbeing, between realism and nihilism.” It focuses on “emptiness” (sunyata) of all existent things in this changing world, and the absence of any permanent substance, qualities, and essential characteristics.

Korean Buddhism has historically provided an image of protection for the nation. One Buddhist chaplain suggests that a King of Silla (one of three kingdoms) named Munmu (文武王, 문무왕, 626 ~ 681), wished to become a dragon spirit that would guard the kingdom of Silla and protect it against the incursion of Japanese pirates. His son King Sinmun established a Kamun-sa (Buddhist Monastery) and placed his father’s tomb Taewang-am (Great King’s Boulder, 大王巖, 대왕암) in the East Sea to watch Japan. “From the period of the Three

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365 Ibid., 89.  
366 These three terms have the same meanings, but different pronunciations. They all mean Buddhism.  
367 Ibid., 91.  
368 Ibid.  
369 Ibid.  
370 Choi, Korean Women and God, 24.  
371 Ibid., 25.
Kingdoms, Buddhism was supported by the governments as an agent of national protection….After the periods of the Three Kingdoms and Unified Silla, the Koryo (918-1392) the government adopted Buddhism as the national religion.”

Korean Buddhism has been a source of spiritual rest for the Korean people. Today, spiritually thirsty people in Korea often go to a Buddhist temple for a retreat and quiet time, which Koreans call a “temple stay.” According to Jaemoon Yun this Buddhist practice of compassion came from the Buddhist conception of “homeless life.” He writes: “self-negation and self-renunciation are necessary pre-conditions for leaving home.” A Korean Buddhist specialized temple stay is a short term experience of “leaving home” and a spiritual retreat, called a “short term Chul Ga,(出家: 출가, Pabbajja: literally means 'to go forth' and refers to when a layperson leaves home to love the life of a Buddhist renunciate among a community of monks).” The Korean government officially supports this program because it is believed that this short term Chul Ga provides a spiritual retreat for people seeking to quench their spiritual thirst.

In this way, Buddhism has an effect on today’s Korean society. For example, in Korean spirituality, the form of prayer came from Buddhist prayer. Most Buddhists begin prayer at four or five o’clock in the morning and pray for blessing for 100 days to accomplish their goal. In

372 Ibid., 24.


375 Seok Hee Jung, SipNyeonGan ui HaRu ChulGa [Only One Day Chulga in ten years](Seoul: HwangSoJa Ri, 2009), 14-15.

376 Chi, "Holiness and Wholeness“, 93.
each Korean SAT season, most parents of students preparing for these exams pray for their sons and daughters to pass the examination for 100 days.

4.3. Taoism


Taoism argues that making concessions which favour others is an effective answer to the problem of human beings. The Tao (道: 도) is the energy to create the world as well as to nourish all creatures on earth. This energy is the life force of human beings and the universe. This energy has two different primary forms, ying (陰: 음) and yang (陽: 양) which pervade all levels of existence. The one Tao generated ying and yang, which gave birth to the harmonious,
the clear, and the turbid.\textsuperscript{382} Wu-wei (無為: 무위) means “non action,” but also refers to the most important dynamic or verbal notion set forth. Thus, this word points out an image of spontaneity.\textsuperscript{383} Ch’i (氣: 기), as vital breath, refers to the metaphysical concept of material energy coursing through the body and the universe.\textsuperscript{384} The same concept exists in the Hebrew tradition as ruah.

Yu (有: 우), wu (無: 무) as being and nonbeing literally means “there is” and “there is not.” P’u is the most frequent metaphor in the Tao-te-ching for expressing the utter simplicity of the Way. P’u is also translated as “rocks which have not been carved” or blank canvas.\textsuperscript{385} Another important term of Tao is fan, kuei, fu, which means reversal, return, and renewal.\textsuperscript{386} According to Victor H. Mair, “all of these terms suggest the continual return of the myriad creatures to the cosmic principle from which they arose.”\textsuperscript{387} This term, “myriad creatures,” expresses wan-wu (萬有: 만유) in Tao Te Ching which literally means “ten thousands objects.”

The last key word in Tao Te Ching is tzu-jan (自然: 자연) which means “nature.” In this way, Chang Young Jin insists that Korean Taoism gives us who live in a modern society an ecological, feminist approach. For Jin, historically, Korean Taoism has emphasized that nature and we are one and have a worldview which sees nature as a woman or a mother.\textsuperscript{388} This is similar to the opinion of the current ecological feminism.\textsuperscript{389}


\textsuperscript{384} Ibid., 137.

\textsuperscript{385} Ibid., 139.

\textsuperscript{386} Ibid.

\textsuperscript{387} Ibid.
One of the important characteristics of Taoism, which adapts nature and frees people from form, nature and laissez-faire thinking, was represented by historical Korean folk literature, music, and art. Chai Shin Yu says;

Taoism stimulated literature, music, and art in Korea through its emphasis on nature and laissez-faire thinking. Ideas of immortality from Taoism made an impact on the folk stories and fairy tales of Korea. Taoism influenced considerably the people’s ideas in how to control illness and avoid evil.\(^\text{390}\)

In this way, Taoism is one of the essential aspects of Korea’s historical and contemporary religio-cultural context. Korean Taoism has melded naturally to the Korean people’s life. Korean people have worshiped *Tao* (道: 도) recognizing “ultimate object” and pursued *Te* (德: 데) through their lives. Taoism’s *ying* (陰: 음), *yang* (陽: 양), and *Ch’i* (氣: 기) theories have also influenced Korean oriental medical clinics. Korean people like to call masters *Do-Sa* (道師: 도사) which means “Tao master.” From a sociological perspective, for people living in a modern Korean context, Taoism reaches a spiritual shelter, which goes beyond religion. When Korean people find their family’s tomb place, they may consider *Punsujiri* (風水地理: 풍수지리), a term which refers to locating correct geographical and philosophical orientation based upon Taoism.

### 4.4. Shamanism

Shamanism is the oldest religion in Korea, and has had a great influence in Korea. A folk religion, Shamanism has led Korean historical mass culture. It has influenced Korean religious

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\(^{389}\) Ibid.

\(^{390}\) Chai Shin Yu “Korean Taoism,” 194.
life, including Christian life, both historically and today. According to Grace Ji-Sun Kim, “Shamanism is… the most basic and pervasive form of Korean religiosity or spirituality. Shamanism is a belief in an unseen world of gods, demons, and ancestral spirits that affect daily life. Since its earliest time the mass culture of Korea has been shamanistic in its basic characteristic and tone.”391 Chi writes, “before Buddhism and Confucianism were introduced into Korea from China, Shamanism, absorbed into Pungryudo, had been the main religion in Korea.”392

Shamanism as a folk religion has been deeply experienced by Korean common people in their everyday lives. One of the major characteristics of Shamanism, as Mircea Eliade defines it, is “an archaic technique of ecstasy.”393 She argues, however: “any ecstatic cannot be considered a shaman; the shaman specializes in a trance during which his soul is believed to leave his body and ascend to the sky or descend to the underworld.”394 Korean shamanism is also an ecstatic religion, serving gods with dancing and singing by leading people who pray for a blessing. It is called gut. This ritual is performed “to cure the sick, to comfort lost ones, and to reconcile broken families;” this religious liturgy is acted by a shaman (mudang).395 Some mudang also have the role of counselor and mediator between gods and human beings in the town. Thus, female shamans have three basic functions: they are priestesses, healers, and diviners.”396 Ji-Sun

391 Kim, The Grace of Sophia, 43.

392 Chi, "Holiness and Wholeness", 82., Dong-sik Ryu characterizes Pungrydo as a Korean Shamanism.


394 Ibid., 5.

395 Kim, The Grace of Sophia, 43.

396 Ibid.
Kim says, “Shamanism is the only Korean religion where women have been at the center throughout its development.”

By healing suffering people, Shamanism has controlled the spiritual world of the Korean commoner rather than noble men. Kyung Jae Kim says, “Shamanism was oppressed and its religious function was denied during the Chosun period (1392-1910), when Neo-Confucianism became the controlling factor in terms of socio-political ideology in Korean culture.” However, Korean shamanism is so deeply rooted historically in Korean spiritual life that it has influenced Korean Christianity. Kyung Jae Kim says, “Shamanism features the expulsion of evil spirit, believed to be the malevolent presence of those who have died with han.” At the same time, the ritual of Shamanism also has a role to heal han of living suffering people.

Shamanism, then, “is not only the oldest religion of Korea but also the contemporary folk religion of the Korean people.” Therefore, according to Nam Hyuck Jang, many Korean people today, including Christians, still believe in shamanistic spirits in this world and are controlled by shamanistic belief.

4.5. Relations between Christianity and Other Religions

397 Ibid., 44.

398 Kyoung Jae Kim, Christianity and The Encounter of Asian Religions (Zoetermeer: Uitgeverij Boekencentrum, 1994), 67.

399 According to Nam Huck Jang, many Korean Church leaders’ thoughts have been influenced by Korean Shamanism. So, “…leaders uncritically adopt traditional animistic belief systems, even in areas where the Bible teaches or sees differently…Some Korean leaders who have retained [shamanistic ideas and]…Korean Christians have been eager to have mystical experiences and dramatic ecstatic changes…” Jang says this is caused by “[Korean] people dreaming of a new world of peace which would overcome this world” after the Korean war., Jang, Shamanism in Korean Christianity, 80-81.

400 Kim, The Grace of Sophia, 43. Han is a deep feeling that rises out of the unjust experiences of people. “Just indignation” may be a close translation of han, but it evokes a refined emotion yearning for justice to be done. Yong Bock Kim ed., MinJung Theology: People as the Subjects of History (Singapore: CCA, 1981), 65. See note 33 8.

401 Jang, Shamanism in Korean Christianity, 47.

402 Ibid., 151-154.
As I have described above, multiple religions co-exist in Korea. If each group emphasizes its own religion, crises and conflict between religious groups will continue. For example, some radical and iconoclastic Christians chopped off the heads of the statues of Buddha and Dangun (檀君 or 墮君: 단군, one of the important persons of Korean shamanism.) As a result, various anti-Christianity pages are springing up on the internet. Most Korean people believe that Christians are not showing adequate respect for other religions, leading many to criticize Korean Christian missions to other religions. They also think that Korean Protestant believers are extremely exclusive and self-righteous. One of the tasks of Korean Protestant Christians is recover their lost credibility in Korean society. Approximately 29 percent of Korea’s population is Christian, including Protestants and Roman Catholics. Co-existence between Korean Christians and non-Christians is needed in the Korean religious plural context.

The four traditional Korean religions and Christianity have influenced one another. For example, Hee An Choi argues: “In order to adjust to the Korean context Buddhism embraced both local culture beliefs and Shamanism not only to collaborate in legitimating the ruling class but also to attract common people.” Nam Hyuck Jang also believes that Korean Christianity was influenced by the context of shamanism. In this way, being influenced and influencing, each religion co-exists in the Korean context. Recognizing the Korean religious cultural context, Koreans will potentially move toward wholeness.

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403 "Dangun" is the founder of Gojoseon, the first Korean nation. The myth of his establishment of the country is written in the *Samguk-yusa*, an early Korean history book. Hyung Rae Lee, *YeSuRul BaeBanHan KiDokKyo* [Christianity that betrayed Jesus] (Seoul: KICS, 2003), 225.

404 The Korean Research and Buddhism Society Research Center in the Joggye Order of Korean Buddhism said that 57 percent of Koreans indicated that the Korean Protestant Church is the primary contributor to religious conflict in Korea, a fact also recognized by 30.7 percent of Protestant believers. Unpublished materials from the Buddhism Society Research Center. Quoted in Lee, *Hankook Christokyo bipyung*, 282-286.


Therefore, in this multi-religious context, Koreans cannot simply impose their own religion upon other groups. Rather, religious pluralism creates an opportunity for dialogue among religious groups, especially as spirituality has become a significant issue for people in modern society.\textsuperscript{407} The Korean Church exists in a time and place in which traditional spiritualities are valued by society.

Conclusion

This chapter has explored the present Korean context from ecclesial, Christian educational, socio-political, and religio-cultural perspectives, demonstrating the importance of these contexts. Korean society is facing a rapidly changing world. To match this era, the Korean Church needs to turn over a new leaf. The educational, theological, and socio-, religio-cultural Korean contexts are leading to a metamorphosis of the Korean Church and demonstrating the need for a more contextual church curriculum. These challenges demand a Koreanized curriculum from educational, theological, and cultural perspectives. Therefore, the following chapters will analyze the present PCK curriculum (Chapters III-V) from these perspectives.

\textsuperscript{407} Baker, 	extit{Korean Spirituality}, 122-144.
CHAPTER THREE
ANALYSIS FROM THE EDUCATIONAL PERSPECTIVE

This chapter will analyze The Kingdom of God curriculum from an educational perspective. Specifically, I will explore the congruence between the foundational theory and its application in the lesson books, focusing on the following five categories: understanding of curriculum, structure, content, teaching methods, and contexts. For an effective comparison between the foundational theory and its application, each category has two sub-categories: the foundational theory and the written curriculum. At the end of the chapter, I will identify the null curriculum from an educational perspective.

1. Understanding of the Curriculum

1.1. Foundational Theory

How does this curriculum apply Harris’s broad curriculum understanding as emphasized by Koh and the design team, in order to go beyond the former Tylerian format? My analysis

408 This Tylerian format, which emphasizes purpose and result, was criticized by reconceptualists such as William Pinar (who focused on the relationship between theory and practice), Michael Apple (the political aspect), Maxine Green and Elliot Eisner (aesthetic approaches), and Madeleine Grumet (a feministic approach). Here, I will briefly introduce Ralph W. Tyler’s curriculum theory which became the base of modern curriculum in Western educational curriculum. Influenced by Tyler, Wyckoff’s curriculum theory was a foundation of the 20th century Presbyterian Church curriculum in North America and Korea. Pamela Mitchell argues that Wyckoff’s curriculum theory was influenced by Tyler. (“What is Curriculum,” in Religious Education {Vol. 83, 1988}, 363.) What are the characteristic of Tyler’s curriculum which influenced Wyckoff? The following questions describe his rationale-centered curriculum theory for an instructional program as a functioning instrument of education: 1. What educational purposes should the school seek to attain? 2. What educational experiences can be provided that are likely to attain these purposes? 3. How can these educational experiences be organized effectively? 4. How can we determine whether these purposes are being attained? (Ralph W. Tyler, Basic Principles of Curriculum and Instruction {Chicago and London: The University of Chicago, 1949}, 1.) Tyler sought organized principles for the learning process, although he says “No doubt some excellent educational work is being done by artistic teachers who do not have a clear conception of goals but do have an intuitive sense of what is good teaching, what materials are significant, what topics are worth dealing with and how to present material and develop topics effectively with students.” (Ibid., 3.) He questions the value or effectiveness of input into the educational process by learners; rather, he focuses on learner output. In addition, he expects planned and predictable results from the educational process as in a factory. Therefore, he says, “If an educational program is to be planned and if efforts for continued improvement are to be made, it is very necessary to have some c
shows that the framework of this curriculum retains the Tylerian format of former PCK curricula. For example, as surveyed in chapter I,\textsuperscript{409} the guiding principles of \textit{The Kingdom of God} curriculum described in its guidebooks follow the Tylerian educational process employed by D. Campbell Wyckoff. Wyckoff posed six questions in the establishment of his curriculum theory:


\textit{The Kingdom of God} curriculum offers a framework based on the Tylerian order: educational theme, purpose, scope, context, process, and method. In this way, even though the curriculum design accepts Harris’s broad curriculum understanding, the framework of this curriculum has conformed to the Tylerian format. This reliance on Tyler influenced those who wrote \textit{The Kingdom of God} curriculum.

\section*{1.2. Written Curriculum}

\footnotesize{onception of the goals that are being aimed at.” (Ibid.) So, he believes that a curriculum is organized knowledge, a kind of blueprint. The purpose and output-centered Tylerian curriculum model influenced Christian education. Tyler’s curriculum theory, which emphasizes intention, result, and organization by principles, leads to Campbell Wyckoff’s Presbyterian curriculum of the PC USA and the PCK. Of Tyler’s influence on curriculum, Wyckoff says, “Curriculum is experience under guidance toward the fulfillment of the purpose of Christian education - not the entire social situation within which the person acts and with which he is interacting, but rather that part of it which is consciously planned.” (Wyckoff, \textit{Theory and Design of Christian Education Curriculum} {Philadelphia: Westminster Press, 1961}, 21.) He also believes that, “Christian education, whatever age level, is guided by one objective.” (Ibid., 29.) He notes that “the peril of proceeding without aims.” (Ibid., 56.) Wyckoff says, “The peril of proceeding without aims is that three things may happen. We may do what we are told (by the curriculum materials in most cases) without questioning it… Or we may do just what comes naturally… Or without intending to do so, we teach something other than Christianity.” (Ibid., 56-57) In this way, the curriculum as planned by Wyckoff, rooted in the Tylerian curriculum model, becomes the standard pattern of Christian education curriculum in the PCUSA and the PCK.

\textsuperscript{409} See 2.1. "Educational Foundational Theory" in chapter I.

\textsuperscript{410} Wyckoff, \textit{Theory and Design of Christian Education Curriculum}, 84.
In accordance with a Tylerian curriculum framework, the contents of the lesson books of this curriculum have concrete educational purposes and five learning tasks in the pursuit of an expected result. Wyckoff’s five learning tasks (making contact, exploring, discovering, appropriating, and assuming) are clearly visible in the high school lesson books. These tasks are expressed in four steps (From Life, To the Word, With the Word, and Application to Life) in the original published lesson books (2001-2006). The following chart illustrates the curriculum’s use of Wyckoff’s learning tasks:

| From Life | Making contact |
| To the Word | Exploring and Discovering |
| With the Word | Appropriating |
| Application to Life | Assuming |

Based on this framework of the original version, the revised lesson books (2007-2012) of The Kingdom of God curriculum also have three similar steps (Opening Minds, Listening to the Word, and Seeing Me), which provide the frame of each lesson, intended to develop the thoughts of young readers. The original and revised versions of the lesson books have a teacher-led, purpose-centered format. In this way, the written curriculum follows the Tylerian format, even though foundational theory of The Kingdom of God curriculum intended to pursue a broader curriculum understanding.

Sang Jin Park, a designer of the new revised PCK curriculum, points out the limitation of the Tylerian curriculum format as a product-centered curriculum. According to his critique,

“the Tylerian purpose and result-centered curriculum format produces an educational system which has a factory-like understanding of input and output.” This model displaces the learner as subject because it pursues an expected result via a one-way educational system. This mechanical, ‘factory’ understanding of education views the learner as an impersonal cog in the knowledge banking system, rather than as an active participant in the educational process. The Kingdom of God curriculum has a rigid format that follows educational principles such as educational theme, scope, methods, and contexts.

Maria Harris is critical of the application of Tyler's ideas in Christian education. Harris insists on the fluidity of curriculum. Specifically, church curriculum involves “the course of the whole church’s life” and will be fashioned by the Holy Spirit. Harris writes, “the whole church needs continuing awareness not only of what is consciously planned but of what is said in what is said and of what goes on in what goes on.” The teacher should not expect a specific result, but should leave room for the possibility that learners may move in unexpected directions, under the influence of the Holy Spirit. This perspective contrasts with the purpose-centered Tylerian format which expects narrowly defined results from teaching.

Sang Jin Park is in agreement with Harris on this point. He argues that the Tylerian curriculum depends on philosophical theories without practical applications. Given the somewhat rigid organization of this (Tylerian) curriculum, Park asks, “Where is the Holy Spirit?”

Tasks and Perspectives on Christian Education], ed. Chan Sook Choi (Seoul: Yeyoung communication, 2002), 176.

412 Ibid.

413 See 2.1. “Educational Foundation Theory” in chapter I.

414 Harris, Fashion Me A People, 64-70.

415 Ibid., 55-70.

416 Ibid., 70.

focusing on theme alone, it is easy to forget the place of the Holy Spirit in the class dynamics, and overlook the two or three-way interaction among teacher, learners, and class dynamics. The purpose and themes of the classes may be clear, but these focus on a human teacher leading human students. How then should teachers deal with students’ imagination and class dynamics which are led by the Holy Spirit? Where is there space for the Holy Spirit to act in Christian education? While it is easy to define the scope of classroom experience according to teacher-centered and result-centered mindsets, it is necessary in Christian education for teachers to leave room for the working of the Spirit which acts beyond our expected class objectives.\textsuperscript{418} Harris emphasized fluidity of curriculum. She objects to the idea that “teaching is a matter of content and method.”\textsuperscript{419} Instead, she suggests a new paradigm for teaching through imagination: “contemplation, engagement, formgiving, emergence, and release.”\textsuperscript{420} In practice, Harris insists that teaching must not only include forward aims and clear results but also back steps and side steps in the dance.\textsuperscript{421} She writes:

\begin{quote}
We need to work as poets and sculptors and creative artists, colleagues of the brooding, hovering, indwelling Spirit… the originating conditions of curriculum planning are seldom clear-cut, specific objectives; they are, rather, conceptions that are general, visions that are vague, aspirations that are fleeting.\textsuperscript{422}
\end{quote}

Thus, Harris would like to reserve a place for the Holy Spirit, imagination, actions and dance in class dynamics, rather than focusing on specific goals.\textsuperscript{423}

\begin{flushright}
\textsuperscript{418} Ibid.
\textsuperscript{420} Ibid., 25-40.
\textsuperscript{421} Harris, \textit{Fashion Me A People}, 181.
\textsuperscript{422} Ibid., 171.
\textsuperscript{423} Ibid., 171-172.
\end{flushright}
Although Koh and the curriculum design team attempted to establish an educational foundation for *The Kingdom of God* curriculum based upon Harris’s broad conception of curriculum, it is clear that the guiding principles and the format of the lesson books of this curriculum have misapplied Harris’s perspective, and instead applied narrow Tylerian concepts such as purpose and result-centered curriculum systems. This has created a lack of congruence in *The Kingdom of God* curriculum within its foundational theory, guiding principles, and the written curriculum.

2. Structure

2.1. Foundational Theory

Structurally, the foundational theory is well applied in the educational scope and purposes of the curriculum. Despite its limitations, employing a Tylerian order in conjunction with Wyckoff’s six questions (purpose, theme, scope, context, process, and method) \(^{424}\) addressed nicely the principles guiding the curriculum. As stated in chapter I, *The Kingdom of God* curriculum has five scopes following Maria Harris’s five activities of the First Christian community (*kerygma, leiturgia, koinonia, didache, and diakonia*). Do these five scopes adequately match the sub-purposes of the curriculum? The curriculum has a good sequential relationship between the overall scope and sub-purposes, especially relating to educational purposes, themes, and sub-themes in the cycle of the written curriculum. Hee-Chun Kang argues that “this curriculum’s scope, (*kerygma, leiturgia, koinonia, didache, and diakonia*) is well applied to the overall purposes in this curriculum,” as the following chart demonstrates.\(^{425}\)


\(^{425}\) Kang, “Curriculum Reflection on *The Kingdom of God: Calling and Responding*,” 111.
Table 5

Educational Scope and Educational Purposes

<table>
<thead>
<tr>
<th>Educational Scope</th>
<th>Kerygma</th>
<th>Leiturgia</th>
<th>Koinonia</th>
<th>Didache</th>
<th>Diakonia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational Purposes</td>
<td>A firm belief in the Gospel</td>
<td>Experience of God’s immanence and Responding with Appreciation</td>
<td>Dynamic understanding of the Word of the Bible and experience</td>
<td>Experience of recovering relationships</td>
<td>Encouragement of stewardship</td>
</tr>
<tr>
<td></td>
<td>The experience of repentance and conversion</td>
<td>Meaning and experience of worship through processing of repentance and conversion</td>
<td>Understanding and experience of the Gospel of Salvation</td>
<td>Community experience</td>
<td>Love of neighbors and experience of service</td>
</tr>
<tr>
<td></td>
<td>Faith confession</td>
<td>Meaning and experience of worship as a festival</td>
<td>Concrete understanding of the culture of the Kingdom of God</td>
<td>Experience of the Gospel of Salvation</td>
<td>Conservation of Creation and respect for Life</td>
</tr>
<tr>
<td></td>
<td>Meditation on the Word</td>
<td>Experience of living worship</td>
<td>Building up a Christian worldview</td>
<td>Vocation as Calling</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Listening to the Word</td>
<td>Understanding of Spirituality and experiencing its value</td>
<td>Building up the life style of the Kingdom of God</td>
<td>Devotion to Justice, peace, and unification</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dedication to the Gospel Message</td>
<td>Build up the culture of the Kingdom of God through worship and liturgy</td>
<td>Building up the vision of the Kingdom of God</td>
<td>Fulfillment toward shalom</td>
<td></td>
</tr>
</tbody>
</table>

In practice, each lesson in the written curriculum has four steps.\textsuperscript{427} This curricular structure was designed based on a theory of human development.\textsuperscript{428} According to Kang, this structure of \textit{The Kingdom of God} curriculum has merit, “as the four steps are efficient ways to plan an

\textsuperscript{426} Ibid.

\textsuperscript{427} 1. \textit{From Life}, 2. \textit{To the Word}, 3. \textit{With the Word}, and 4. \textit{Application to Life}.

\textsuperscript{428} The Ministry of Education in PCK, ed., \textit{Koyoookkoajung Ieron Jichimseo(Vol.1)/Ieron}, 119-154.
educational process to encourage recognition, emotion, and action in youth.”

In the lesson books, the foundational theory based on human development theory is adequately applied.

However, the structure of the written curriculum has limitations in that the guidebook principles for the curriculum follow the Tylerian order and components including purpose, scope, process, context, organizing medium [teaching method], and principle [learning tasks]. This is despite the fact that the scope and content of the curriculum follow the five activities of Harris. Ironically, this curriculum has a dual format in structure with a resulting discontinuity within the framework.

2.2. Written Curriculum

As stated in the introduction to this thesis, the structure of the written curriculum is based on human development theory in order to provide effective teaching for youth. Under the central theme, the Kingdom of God, the youth curriculum has three sub-themes: “The Bible, the Church, and the World (History).” The Bible sub-theme is further subdivided into five smaller themes: Creation, Covenant, Christ, Church, and Consummation. These themes are weighted: Creation (10%), Covenant (30%), Christ (30%), Church (15%), Consummation (10%), and the Bible (5%). Which rotate in a three-year cycle, following one theme per year. The Cycle of these lesson books is three years, and each year has two parts. Lesson books are identified by numbering: I-1, I-2, II-1, II-2, III-1, and III-2. Each lesson book has fifty-two chapters, one for each week of the year. The structure of each lesson includes four steps (1. From Life, 2. To the

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429 Kang, “Curriculum Reflection on The Kingdom of God: Calling and Responding,” 126.
430 See 1.2. “The Composition of the Present PCK Curriculum, Kingdom of God” in chapter I.
This structure of the written curriculum includes separate studies for each age group, and is thus an effective application of the foundational theory which emphasizes human developmental theory. In order to coincide with the youth stage of development, the lesson books have a suitable composition of sub-themes, yearly cycles, and four practical steps in the structure. Each chapter and lesson suggests logical thinking and practical application to life such as *With the Word* (exploration) and *Application to Life* (Application). Thus, there is congruence between the foundational theory and the written curriculum based on human development theory.

3. Content

As stated in chapter I, in order to apply Harris’s broad concept of curriculum, five activities (*Kerygma, leiturgia, koinonia, didache, and diakonia*) are employed in the content. In this section I will explore the content of the curriculum, focusing on the application of the five activities. Does this curriculum effectively integrate Harris’s five activities of the first Christian community?

3.1. Foundational Theory

Koh and the design team employ Harris’s five activities in the curriculum. As a practical response to God’s calling, the curriculum suggests these five activities which seek to achieve balance among God, human beings, and the world. While *kerygma, leiturgia, and didache* emphasize the vertical relationship between God and human beings, *diakonia* and *koinonia* focus on the horizontal relationship among Christians, and between Christians and the world. In this

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433 The revised lesson books (2007-2012) of the *Kingdom of God curriculum* have also similar three steps (*Opening Minds, Listening to the Word, and Seeing Me*).

434 See 2.1. “Educational Foundation Theory” in chapter I.
way, Koh and the design team attempt to balance vertical and horizontal scopes. They focus on the relationship between the Kingdom of God and human beings, sinners and the righteous who are all forgiven by Jesus’ precious blood.  

With regard to its educational scope, the foundational theory of The Kingdom of God also employs Maria Harris’s five activities (kerygma, leiturgia, didache, koinonia, and diakonia) as faith expressions. Koh and the design team insist that a Christian’s life experience should take place “in the light of the Gospel.” Instead of narrowly limiting curriculum to schooling, the design team intends the curriculum to include the total life of faith and the church, arguing that the educational scope should expand beyond didache (instruction between teacher and student in the classroom). Harris emphasizes the wholeness of these five activities, and attempts to connect them with everyday life. Thus, Koh and the design team attempt to apply Harris’s five activities of the first Christian community to the five faith expressions of the scope of The Kingdom of God. This holistic understanding also applies to the relationship between "ministry" and "education." People live and experience church vocation and ministry in the church as a faith community.  

Therefore, Harris introduces inclusive community as the first curriculum task of a parish, revealing that community is the reason behind the design of her curriculum theory. The foundational theory of The Kingdom of God curriculum employs these five activities within three sub-themes (Bible, Church, and World), as shown by the chart below.

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435 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron, 56-71.  
436 Ibid., 89.  
437 Ibid.  
438 Harris, Fashion Me A People, 23-37.  
439 Ibid., 81-83.  
440 Ibid., 75-77.
Table 6

*The Scope of the Foundational Theory of the PCK Curriculum*[^441]

<table>
<thead>
<tr>
<th>The Scope of Faith Expressions</th>
<th>The Bible Speaks</th>
<th>The Church Speaks</th>
<th>Our Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kerygma</td>
<td>Evangelization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leiturgia</td>
<td>Making Faith</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Didache</td>
<td>Making Disciples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koinonia</td>
<td>Enculturation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diakonia</td>
<td>Making History</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I believe, however, that the faith expressions and the sub-themes in the above charts are mismatched. For example, I am unconvinced that *kerygma* is equal to "evangelization" in the above chart. Rather, *kerygma* has a broader meaning such as Word life-changing. *Leiturgia* also has a meaning beyond “making faith,” including the manner in which church activities build our faith. Thus, in the educational scope, I argue that the balanced application of the five activities is limited.

### 3.2. Written Curriculum

With regard to the application of the five activities in the lesson books, the original version (2001-2005) of the curriculum begins each lesson with “Calling and Responding.” The curriculum design team attempted to maintain a balance between the vertical (God's Calling) and the horizontal (human response in this world), and these connect well to the five activities: the vertical (*kerygma, leiturgia, and didache*) and the horizontal (*diakonia and koinonia*).

However, I argue that the content of the lesson books does not reflect a balanced and practical application of calling and responding. The five activities of the first Christian

community, which are significant for the foundational theory of *The Kingdom of God*, are not clearly visible in the content of the written curriculum. These five activities offer concrete educational objectives that surpass those found in former PCK curricula. Yet the lesson books place an unequal emphasis on the five activities. Focusing only on *Kerygma*, the lesson books devote major sections to the contents of the Bible. For example, a lesson book for high school students (lesson 15. the Original Role of Church of unit 3 in the third year) outlines the course as follows:

**Lesson 15. the Original Role of Church**

**Structure for the Lesson:** *Acts 4: 31-37*

**Other References:** *Acts 5: 41-42*

**Opening Minds**
Five activities of the Church (*didache, leiturgia, koinonia, kerygma, and diakonia*) symbolize the five works of the Church. How about our church? Are the five works well carried out?

**Listening to the Word**
Through activities of the Church from the *Acts 4: 31-37*, please fill in the blanks to show how the Church was changing.

1. “And they were all filled with the Holy Spirit and (                 ) the word of God boldly.(31v)”
2. “With great power the apostles continued to testify to the resurrection of the Lord Jesus, and (                      ) was upon them. (33v)”
3. “For from time to time those who owned lands or houses sold them, brought the money from the sales and (                )at the apostles’ feet, (34-35v)”
4. “…and it was (                           ) to anyone as he had need. (35v)”
5. “There were no (                           ) among them. (34v)”

There are five activities of the Church. Please fill in the blanks.

1. “…spoke the word of God boldly. (31v)” (                           )
2. “All the believers were one in heart and mind. (32v)” (                           )
3. “With great power the apostles continued to testify to the resurrection of the Lord Jesus, (33v)” (                           )
4. “…and much grace was upon them all. (33v)” (                           )
5. “…and it was distributed to anyone (35v)” (                           )

Five activities of the Church
Leiturgia, kerygma, didache, koinonia, and diakonia.

Seeing Me

Thinking five activities of the Church, please fill out the chart.

<table>
<thead>
<tr>
<th>Activities of the Church</th>
<th>Our church</th>
<th>Me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leiturgia</td>
<td>Sunday service, Wednesday service, Morning service, group Bible study, and so on.</td>
<td></td>
</tr>
<tr>
<td>Didache</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koinonia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kerygma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diakonia</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

How do we practice these five activities in our church lives? It is difficult to identify the learner's application of this Bible text concerning the five activities because the lesson focuses only on the

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contents of the Bible as text. This demonstrates that *The Kingdom of God* curriculum emphasizes the vertical scope (*kerygma*, *didache*, and *leiturgia*) at the cost of the horizontal scope (*koinonia* and *diakonia*) even though this lesson involves all five activities.

In what way does Harris’s theory apply in the lesson books of *The Kingdom of God*? Though this curriculum employs Harris’ five activities, its written form has lost the essential holistic connection among these five activities. The written curriculum emphasizes the vertical scope (*kerygma*, *didache*, and *leiturgia*) rather than the horizontal scope (*koinonia* and *diakonia*). In this way, the curriculum focuses on the vertical scope between God and human beings such as worship and discipleship. This results in *diakonia*, which is the realized *kerygma*, being absent from this lesson. This lack of attention to *diakonia* results in a curriculum that does not provide enough practical response to contemporary issues in the Korean context.

In summary, *The Kingdom of God* curriculum fails to effectively apply Harris’s five activities of the first Christian community. As stated above, the foundational theory misunderstands the meaning of these five activities in its educational scopes. Harris believes that these five activities are interrelated: “these [five] forms of pastoral and educational vocation are essentially interrelated. It is not possible to engage in one alone.” In the written curriculum does not communicate the relationship among these five activities. Rather, the written curriculum emphasizes the vertical scope (*kerygma*, *didache*, and *leiturgia*) over the horizontal scope (*koinonia* and *diakonia*). Based on this analysis, I have found limitations in the use of the five activities in both the foundational theory and the written curriculum.

### 4. Teaching Methods

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444 Ibid.
4.1. Foundational Theory

The foundational theory aims at a two-way teaching system which emphasizes the co-working between teachers and learners. Thus, the foundational theory of the curriculum deals with teachers’ leadership and gives teachers concrete guidelines based on human developmental theory. For example, the guidebook of this curriculum offers the following understanding of learners:

1) Teachers caring for infants should know and understand that infants learn through their relationship with a caring person and environment. 2) Kindergarten children characteristically use the method of imagination. 3) When they reach elementary school, children start using logic. 4) Youth are able engage in abstract, imaginative and deeply logical thought. 5) Young adults want to learn by reflective and individual methods. 6) Adults are able to comprehend holistic faith through two-way dialogues that surpasses the dualistic thought patterns of young adults.

The foundational theory offers an understanding of learners based on human developmental stages. For effective teaching, teachers must consider the learners' stages. The curriculum guidebook provides suggestions for the development of leadership for teachers as follows:

First, leadership is needed to keep alive the Church as the body of Christ. Second, following the biblical scripture, “Now you are the body of Christ, and each one of you is a part of it,” all church members have potential leadership. So, third, following Jesus’ actions, today’s Church should pursue “shared-leadership” and “servant-leadership.” Then, how do we, today’s Christians, provide this leadership? Fourth, this depends on “the recovery of right spirituality.” Fifth, more practically, in Christian education, “churches should pay

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445 This and other ideas were influenced by Fowler’s faith development theory. Fowler, Stages of Faith, 11 9-213.
446 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo(Vol.1) / Ieron, 146-153.
447 Ibid., 173-174.
448 1 Corinthians 12:27.
450 Ibid., 176-178.
451 Ibid., 178-180.
attention to the development and support of the leadership of teachers.” Finally, “for the development of leadership, churches should prepare practical principles and plans.”

The foundational theory provides teaching guidelines based on human developmental theory and the teachers’ leadership skills. Pursuing a goal of being community-centered and moving towards education through the faith community, the curriculum encourages co-working among teachers, learners, and class dynamics, rather than a teacher-led system. Specifically, *The Kingdom of God* curriculum offers teachers guidebooks which include detailed explanations of the contents in each lesson. These teacher guidebooks strongly suggest a two-way system including discussion time to provide for more effective participation of learners.

### 4.2. Written Curriculum

**Information-driven - The One-way System**

In practice, however, the written curriculum does not provide enough direction for applying the two-way system of teaching. The lesson books do not mention the learners’ role. For example, the high school lesson books do not give learners alternate choices except for discussion time which is merely tacked on to the lecture by the teacher who has a concrete purpose for the lesson. I do not find any provision for learners to make choices. For example, there are no ‘optional activities’ offered for learners. Despite the community-centered teaching encouraged by the foundational theory which seeks to keep a balance between being teacher-centered and learner-centered, the written curriculum retains a one-way teacher-centered lecture system.

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452 Ibid., 180-181.

453 Ibid., 181-182.

454 Ibid., 139-140.
In order to lead learners to reach specific goals, teachers often ask numerous questions in quick succession. This kind of one-way teacher-centered system does not permit the class dynamics of a two-way system between teacher and learner, or a third result found through class dynamics with the Holy Spirit's participation.\(^{455}\) Practically, this one-way system gives rise to teaching by rote. One example of this rote learning in a lesson book is as follows:

**Lesson 32 Church as One Body**

**Scripture for the Lesson:** *Ephesians* 4:1-6, *Colossians* 3:12-17.

**Listening to the Word**

1. We have diverse thoughts, value, and faiths as we have diverse faces. In spite of that, we need oneness (accordance) in diversity. What is the reason for that?

2. The life which is adapted to the calling of God is becoming one in the Holy Spirit. How do we become one practicing the virtues of faith? Seek the following biblical passage and put words into the blanks.

   “Be completely (       ) and (       ); be (       ), (       ) with one another in love.”

   *(Ephesians 4:2)*

   “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with (       ), (       ), (       ), (       ) and (       ). Bear with each other and (       ) whatever grievances you may have against one another...” *(Colossians 3: 12-13)*

3. Arrange in order your thoughts on what is the most important of the virtues of faith.\(^{456}\)

\(^{455}\) Ibid., 115., I will explain in more detail below.

Each bracket of the lesson imposes information about the Bible verses. That is one example of the information-driven teaching of the lesson books which does not encourage individual thinking, intuition, emotion of the learners, and class dynamics.

Another example arises from the original version of *The Kingdom of God*. It offers four steps to effective class processing (*From Life, To the Word, With the Word*, and *Application to Life*). Lesson 4 of the high school lesson book, “Reading the Bible,” demonstrates a one-way system led by the teacher. *From Life* starts with this question: “What is the oldest and most used book on my bookshelf? And why?” 457 This question intends to call the student’s attention to the Bible in their home. In *To the Word*, one of the questions asks, “how many verses of the Bible do you remember?” 458 The *Application to Life* part of this lesson offers five approaches to reading the Bible and witnesses to the limitations of learning by rote. The teacher-led one-way learning system determines the purpose of the class. The curriculum is not community-centered, as emphasized by foundational theory, but is a teacher-centered system. Thus, there is discontinuity between the foundational theory and the lesson books.

**Self-focused Learning**

The foundational theory pursues a two-way community-centered system. The lesson books, however, do not provide any resources for the participation of learners and do not overcome the limitations of the one-way teacher-centered system.

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458 Ibid., 31.
For example, in the lesson book, three steps in the revised version ("Opening Minds", "Listening to the Word", and "Seeing Me") of the lesson\textsuperscript{459} are also almost identical to the four steps in the Tylerian format. "Opening Minds" begins with the history of the Missionary Rev. Robert Jermaine Thomas (1840-1866), who was the first protestant missionary to deliver the gospel to Korea.\textsuperscript{460} “Listening to the Word” explains the Bible story about ‘Nehemiah’s rebuilding of Jerusalem’s Walls’ with the following questions: Who ordered to bring the Book of the Law of Moses to be brought? (\textit{Nehemiah} 8:1v), who brought the Book of the Law of Moses? (2v). Who obeyed the Book of the Law? (3v). These questions have the intention of helping teachers to teach biblical content. In "Seeing Me", the teacher directs the students to complete a homework assignment.

**Seeing Me**

If we could understand the Word of God, we would celebrate with great joy (12v)

Please do the following homework and check.

Attach the Bible scripture to the wall of the washroom and place a book of faith there…\textsuperscript{461}

Specifically, “Seeing Me” is not in accordance with community-centered teaching and the understanding of the church and family as the faith community, as named in the foundational theory of Koh and the design team.\textsuperscript{462} The scope of vision in the “Seeing Me” is extremely personal rather than community-centered. Even though the application attempts to be detailed, the three steps in the revised version also represent a one-way system led by the teacher with


\textsuperscript{460} Ibid., 16.

\textsuperscript{461} Ibid., 16-18.

\textsuperscript{462} See 2.1.5.2. “Family” and 2.1.6. “The Educational Process” in chapter I.
focus on the delivery of biblical information rather than sharing opinions, participation of students, or creation of new results.

However, the foundational theory of *The Kingdom of God* curriculum emphasizes cooperation among teachers and learners, viewing teachers and learners as equal members with separate roles. Attention should be paid to the leading of the Holy Spirit with regard to class dynamics during the five activities of the faith community suggested by Maria Harris. This community-centered teaching enables teachers to introduce more discussion and participation time in the class lesson. The teacher can also escape from a one-way system to a diverse way of teaching and experience a class dynamic which is neither teacher-centered nor learner-centered.

However, the teacher-led system in the curriculum does not cultivate a holistic relationship among teachers, learners, and class dynamics, and is thus not consistent with the community-centered teaching system.

**Ineffective Teaching Methods**

The foundational theory emphasizes individual intuition, religious imagination, and harmony between teachers and learners which goes beyond didactic instruction, and so it supports other methods for teaching youth. Maria Harris also emphasizes the aesthetic approach to religious imagination. This approach is effective for youth because it responds to their sensitive feelings which peak during adolescence.

I do not identify any aesthetic approach to religious imagination in the written curriculum. With the exception of the discussion section of each lesson, I find only instruction-centered

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463 Harris insists that curriculum should be fluid, and leave room for unexpected results such as those produced by the Holy Spirit. Harris, *Teaching and Religious Imagination*, 158-163.

464 See 2.1.7. "Educational Methods" in chapter I.

465 I will explain this issue in more detail in chapter VI. See "Educational Theory of Maria Harris."
teaching methods in the lesson books. This is another incongruity between the foundational theory and its application in the lesson books.  

5. Contexts

5.1. Foundational Theory

The foundational theory intends a broad understanding of educational contexts. As stated in my introduction, *The Kingdom of God* curriculum was designed based on Maria Harris’s broad curriculum understanding. Harris writes: “education is lifelong, ongoing and unceasing: it is without end.” Thus, education is not limited to *didache* in a school context. By suggesting five activities (*koinonia, didache, leiturgia, kerygma*, and *diakonia*), which go beyond *didache* in church, Harris expands the context of church education to the whole of life. Therefore, the context of church education is “the entire course of the church’s life.” Following Harris’s understanding of educational context, the foundational theory elucidates multiple educational contexts: church, family, society, school, and cyberspace.

5.2. Written Curriculum

How well does the written curriculum apply the foundational theory of the curriculum with regard to educational context? I argue that the written curriculum does not adequately address the five contexts mentioned above. First, while the foundational theory of the curriculum attempts to expand the educational context to cyberspace, the content of the written

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466 Furthermore, another insufficiency of both the foundational theory and the written curriculum is that does not attend to contemporary teaching theories such as theory of multiple intelligences (M.I.).

467 Harris, *Fashion Me A People*, 42.

468 Ibid., 17.
curriculum is insufficient. For example, in the lesson entitled “Internet and Faith,” the lesson book deals with information about the Internet, as well as a self-diagnostic test to protect against internet addiction. Cyberspace is not explored, as a significant context for education, neither is there adequate attention to its theological interpretation and application. Korea is now a high-tech society, and so cyberspace is a vital educational context, a reality that should be reflected in the written curriculum. Students must learn to navigate the context of cyberspace from a theological perspective. However, the cyberspace is not utilized as an educational context in the lesson book.

Second, regarding the family as an educational context, the lesson book (see “Life in the Family,” for unit seven of the high school second year lesson book) deals only with the life cycle from marriage to death. The titles of the lessons are 37: "Is there no dialogue?" 39: "Marriage is to do one's best with responsibilities and duties," 40: "Christian death," 41: "Where is my fiancé?" 42: "Christian family." These lessons focus on didache without any theological interpretation or integration of koinonia, leiturgia, kerygma, and diakonia in the faith community. Furthermore, I am unable to identify the foundational theory as it relates to the five activities of the first Christian community. For example, the foundational theory emphasizes family programs such as family worship services and the family quiet time prayer program, and is based on communication among family members, focusing on leiturgia and koinonia. The written curriculum does not address these issues and deals only with didache. Here again, the

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470 Ibid.

471 I explained this issue in more detail in chapter II. See 3.1. "High-tech and “Glocalization”" in chapter II.


473 See note 66 above.
foundational theory is not reflected in the five contexts of education (church, family, society, school, and cyberspace); the written curriculum is only for the church context. There is no curriculum for the other educational contexts.

6. The Null Curriculum

As stated above, I analyzed the explicit curriculum of *The Kingdom of God*, focusing on the congruence between the foundational theory and the written curriculum. In this section, I will identify the null curriculum, focusing on the foundational theory and the high school lesson books.\(^{474}\) Based on human developmental theory, is the high school written curriculum suitable for youth? And, does the foundational theory deal with self-identity in more detail?

From an educational perspective, youth is a very important period of human development because young people develop their identities during this period. It is the formational stage of their sexual, social, and cultural identifications.\(^{475}\) This task of establishing self-identity is related to questions of meaning in their lives, because establishing a self-identify is the beginning of finding meaning.\(^{476}\)

However, the foundational theory just touches on the establishment of youth self-identity.\(^{477}\) Furthermore, the written curriculum does not provide resources for youth who are trying to establish their identity. Specifically, throughout both the foundational theory and the written curriculum, I do not find any resources about sexual and social identity formation for youth. In order to demonstrate this lack of resources, I will first explore the issue of youth sexual

\(^{474}\) Concerning the definition of Null curriculum, see note 7 above.

\(^{475}\) Youth ask: “Who am I?” Erik Erikson focuses on “Identity Crisis” as the most significant issue for youth. Erik H. Erikson, *Identity Youth and Crisis*, 15-17.


\(^{477}\) See 2.1.7.3."Teaching Methods for Youth” in chapter I.
identity in the content of the curriculum. With regard to physical development, youth is the beginning period of secondary sexual characteristics. Thus, sound sex education for the establishment of sound sexual identity is necessary for youth. Maria Harris, who provided the founding theory of this curriculum, emphasized the feminist approach in her spiritual education.\textsuperscript{478} However, many important female figures of the Bible are ignored in the lesson books. According to Hee-Chun Kang, the content of the lesson books of \textit{The Kingdom of God} reflect a gender imbalance. As the chart below shows, the lesson books for youth (third year) have 29 lessons concerning males, and just 3 lessons focusing on females.\textsuperscript{479}

\textbf{Table 7}

\textit{Gender References in the Contents of the Lesson Books for Youth}\textsuperscript{480}

<table>
<thead>
<tr>
<th>Persons</th>
<th>Male(Lesson Number)</th>
<th>Female(Lesson Number)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persons</td>
<td>Abraham(4) Isaac(5) Joseph(7, 48) Elijah(8) Isaiah(9) Ezekiel(10) Daniel and three friends(11), Jonah(12), Job(13), Pilate(14), John the Baptist(16), Jesus Christ(17), The paralytic and his four friends(20), A man who had been sick for 38 years(21), Peter(22), Cornelius(23), Paul(24), Paul and Silas(25), Marcion and Montanus (27), Zwingli and Calvin(31), Moses(33), David(41,45), Jonathan(42,45) a man crippled(47)</td>
<td>The Witnesses(women followers) to the Resurrection of Jesus(15) The Parable of the ten Virgins(38) Virgin Mary(51)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>29(91%)</td>
<td>3(9%)</td>
<td>32</td>
</tr>
</tbody>
</table>

\textsuperscript{478} See 4. “Spiritual Education” in chapter VI.

\textsuperscript{479} Kang, “Curriculum Reflection on \textit{the Kingdom of God: Calling and Responding}”, 133. While this survey addressed the middle school lesson books, the high school lesson books have a similar composition of lessons.

\textsuperscript{480} Ibid.
This imbalanced gender content could have unhealthy effects for both boys and girls as they establish their sexual identities.

Second, I will deal with the establishment of youth social identity. Practically speaking, I believe that education is particularly important for youth. As stated above, the term “education” comes from the Latin word *educare*, meaning “to instruct,” sometimes interpreted as "to socialize." Thus, one purpose of educating is to lead youth into maturity with the goal of making them members of human society. The socialization of youth in this way is essential for the future hope of church and society. What is needed for youth to become contributing members of society? Despite the importance of this question, the lesson books do not provide resources for the process of developing social identity. Thus, this establishment of sexual and social identity for youth is a null part of this curriculum.

**Conclusion**

In this chapter, I analyzed *The Kingdom of God* curriculum from an educational perspective. Specifically, following five categories (understanding of curriculum, structure, content, teaching methods, and contexts) I explored the congruence between the foundational theory and the written curriculum. While there is some congruence, there are many areas in which the written curriculum is incongruous with the foundational theory.

First, I demonstrated that the curriculum relies on a Tylerian format in terms of its purpose and narrow result-centered concepts. Even though the educational foundational theory of *The Kingdom of God* curriculum reflects a broad and holistic concept of curriculum, the educational principles (theme, purpose, scope, process, methods, contexts, and the relationship between teacher and learners) of this curriculum have maintained a Tylerian format. That is

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481 See chapter I, 1.4.
inconsistent with the design team’s intention for a new conception of curriculum understanding based upon Maria Harris.

Second, even though the structure of the curriculum has sequential relationships between the overall structure and sub-structures, the structure has a dual format. In practice, the guiding principles, which provide the structure of the curriculum, have a Tylerian format based on Wyckoff's six questions, even though the content of the curriculum uses Harris’s five activities (kerygma, leiturgia, koinonia, didache, and diakonia) of the first Christian community.

Third, while the design team rooted the foundational theory in Harris’s five activities of the first Christian community, I do not find them to be applied in actual content of the written curriculum. Specifically, the foundational theory has a narrow understanding of these five activities and the written curriculum does not apply the whole relationship among these five.

Fourth, the foundational theory pursues a community-centered approach based on the two-way teaching system. However, the high school lesson books limit the teacher to a one-way information-driven system. In addition, self-focused learning and ineffective teaching methods are proof of incongruence between foundational theory and the written curriculum.

Finally, I find incongruence between the foundational theory and its application in the lesson books with regard to educational context. The foundational theory tries to promote a broad curriculum understanding not limited to didache in a school context, as well as expanding the contexts to beyond church through five activities (koinonia, didache, leiturgia, kerygma, and diakonia). The written curriculum, however, focuses only on didache in church.

In conclusion, I identified the null curriculum. Even though the written curriculum was designed for youth, this curriculum does not address important elements of adolescence - the establishment of self identity. Sexual and social identities are not addressed in the curriculum.
CHAPTER FOUR
ANALYSIS FROM THE THEOLOGICAL PERSPECTIVE

This chapter will analyze The Kingdom of God from a theological perspective, comparing the written curriculum with the theological foundation of Myung-Yong Kim and the curriculum design team. Focusing on the denominational identity of the Reformed Church, I will explore how that identity is manifested in the written curriculum. I will analyze three theological ideas in the curriculum: Reformed Presbyterian identity, its understanding of human beings, and its theological theme of the Kingdom of God.\[482\] This analysis of three theological themes will explore the congruence between the theological foundation of this curriculum and its application in the lesson books. Each section compares the foundational theology and the written curriculum. As a result of this theological analysis, I will determine the sufficiency of the application of the foundational theology in the lesson books, and identify the null curriculum from a theological perspective.

1. Presbyterian Identity

This section analyzes The Kingdom of God from a Reformed theological perspective, focusing on five characteristics of the Reformed Church’s theology identified by Myung-Yong Kim.

1.1. God’s Lordship and Rule: The Kingdom of God

1.1.1. Foundational Theology

\[482\] The theological theme of the Kingdom of God includes the concept, scope and characteristics of the Kingdom of God.
As seen in chapter I, this curriculum emphasizes that God, who is the Creator and the Lord of history and nature, is making His will known in this world. By our recognition of God's Lordship and Rule, the Kingdom of God is expanded. For a more practical application of God's Lordship and Rule, the foundational theology suggests that this created world should recover under God's will.

1.1.2. Written Curriculum

The lesson books attempt to express God’s Lordship and Rule of our world. Following the foundational theology, the lesson books recognize and emphasize that God is the Ruler of this world in spite of human challenges. For example, III-1 lesson 8 of the 2011 revised version of the high school lesson book deals with the ignorance of human beings regarding the vast difference between God and human beings by introducing “the Babel Tower story” in Genesis. The curriculum deals with the issue of human cloning, its results, and the responsibility of human beings, confessing, “God is the only owner of this created world.”

How do we confess "God as Creator" in our daily lives? The lesson books do not offer practical applications for the lives of the students, such as caring for the created world in its ecological crises, although the foundational theology emphasizes this. It is important for the

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483 See 2.2. "The Foundational Theology of the Curriculum" in chapter I.

484 Kim, Yeolin Shinhag Barun Kyohui Lon., 180-181.

485 Ibid.


lesson books to offer detailed applications of ecological issues such as refraining from using disposable cups and spoons.

1.2. Glory to God Alone (Soli Deo Gloria)

1.2.1. Foundational Theology

According to the foundational theory of this curriculum, “Soli Deo Gloria,” is realized by believers’ living acts in their contexts. In short, Christians should glorify God both through changed lives and through changed actions in this secular world. As Kim said, “we are God’s chosen instruments and soldiers who should embody God’s Rule to accomplish God’s purpose in history, continuing and connecting to the reforming movements of history to conform with God’s will.” Together with sola fide, sola gratia, sola scriptura and solus Christus, the confessional phrase Soli Deo Gloria has become part of what is known as the” five solas,” a summary statement of the central tenets of the Protestant Reformation. So, Kim regards the existential purpose of God’s people as being “to glorify God.”

1.2.2. Written Curriculum

What are the applications of this foundational theology in the written curriculum? Regarding “Glory to God Alone (Soli Deo Gloria),” all of the lesson books maintain a coherent point of view. For example, the preface in each lesson book states, “this curriculum is designed

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488 Kim, Yeolin Shinhag Barun Kyohuilon, 180-181.

489 Allen, Reformed Theology, 77.

based on ‘Soli Deo Gloria,’ as the foundational spirit of the Presbyterian (Reformed) Church.”

However, the units and lessons do not specifically provide theological interpretations or explanations of “Soli Deo Gloria.” One lesson entitled “For Him” concerns “Glory to God Alone,” but this lesson does not deal with the theological confession and interpretation of ‘Soli Deo Gloria.’ Instead, this lesson offers stories of the martyrdom of Stephen in Acts and Polycarp of Smyrna in Church history. ⁴⁹¹ In this way, the written curriculum does not reflect the Reformed church’s confession, which places priority on Jesus’ salvation. While the written curriculum explains “Sola fide” in five solas (soli Deo gloria, sola fide, sola gratia, sola scriptura and solus Christus) as the Reformed spirit, its content does not include any theological explanation, as seen below:

Lesson 3 Sola Fide

Scripture for the Lesson: Romans 1:13-17

References: Habakkuk 2:4, Ephesians 2:8-9

Opening Minds
Following the diagnostic chart, please check your faith with answering Yes or No…. 

Listening to the Word
1. After reading the scripture for the lesson, please fill in the blanks

I am not ashamed of (               ) because it is (            ) of God for (             ) of everyone who (        ); First for (      ) the for (     )… (Romans 1:16-17)

2. What is the attitude of Paul when preaching the gospel? (13-15v)

⁴⁹¹ I have not found any theological content, but this lesson just explains church history. The Ministry of Education in PCK, ed., The Kingdom of God: The Calling and Responding (A Series of Educational Ministry for Youth I/ High School Bible Study Basic Course2 for Student)(Seoul: PCK Press, 2007), 46-48.
3. According to today’s scripture, what is the core of the gospel? (16-17v)

**Seeing Me**
Following Paul, share the method of delivering the gospel in our lives and make a list of persons who must receive the gospel.492

The written curriculum describes only the biblical content, which focuses on *sola fide*, one of the five solas, without any theological interpretation or application to explain the Reformed Church identity. For example, as shown above in the “Seeing Me” part of lesson 3, “Sola Fide,” does not explain how *sola fide* influences the lives of believers, but instead focuses on evangelizing others.

1.3. By Scripture Alone (*Sola Scriptura*)

1.3.1. Foundational Theology

Regarding “*Sola Scriptura,*” Kim’s foundational theology emphasizes Karl Barth’s three-fold Word of God493: Jesus Christ, Scripture, and the Proclamation (Preaching).” 494 That is to say, the content of the Bible should become “incarnate” in our lives through the pastor’s preaching. In this way, the scripture has prior authority to judge and to interpret situations that we face, rather than any other criteria.495 So, the curriculum should adhere to the content, which emphasizes the importance of biblical interpretation matching the Korean context and on how we read the Bible, avoiding allegorical interpretations.

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494 In this way, as stated in chapter I, Kim follows Karl Barth’s theology as well as John Calvin’s. Kim, *Yeoli n Shinhag Barun Kyohuilon*, 184.

495 Ibid.
1.3.2. Written Curriculum

I do not find this kind of theological content about "Sola Scriptura" in the written curriculum. For example, even though the lesson book has tried to follow “Sola Scriptura” as one of the main tenets of the Reformed Church, there is a lack of application in the lesson books. Specifically, “Sola Scriptura,” Unit 1 “What is the Bible?”^496 in the third year high school lesson book, focuses merely on a superficial explanation of the Bible. The content of Lesson 4, “The Word from My Reading” in this unit^497 follows.

Opening Minds
Read the history of the Missionary Rev. Robert Jermaine Thomas (1840-1866), who was the first protestant missionary to deliver the precious gospel to Korea and answer the questions.

Rev. Thomas died delivering his Bible to a Korean boy, Chi Ryang Choi. Worrying that he would be a victim, Choi delivered the Bible to Young Sik Park, officer of that city. After that time, Park hung new wall paper from the Bible to the wall of his house and then his house became the Nuldarkoal Presbyterian Church, the first Church of Pyung Yang city in Korea. This church revised its name to Jandaehyun Presbyterian Church, which is the main place of the Korean great awakening movement by the Holy Spirit in 1907.

1. What is the revised name of the Nuldarkoal church?
2. Like this story, please share your own conversion story.

^496 ^Unit 1 “What is the Bible?” in the Third year High School Lesson Book>
Lesson 1 Scrolls of the Bible
Lesson 2 Testifying for Jesus
Lesson 3 Standard of My Life (The Power of the Bible)
Lesson 4 The Word from My Reading,

^497 ^Ibid.
Listening to the Word
1. Read the scripture for the lesson (Nehemiah 8:1-12) paying attention to the relationship between subjects and verbs
   1) Who ordered someone to bring the Book of the Law of Moses? (1v)
   2) Who brought the Book of the Law of Moses? (2v)
   3) Who obeyed the Book of the Law? (3v)
2. When Ezra opened the book, what was the response of all the people? (5v)
3. When Ezra praised the Lord, what was the response of all the people? (6v)
4. When all the people listened to the Word of Law, what was their response? (9v)
5. How did they, Nehemiah, Ezra, and the Levites care for the crying people? (9v-10v)
6. What was the response of the people who understood the words? (12v)

Seeing Me
If we could understand the word of God, we would celebrate with great joy (12v)
Please do the following homework and check.
Attach the Bible scripture to the wall of the washroom and place a book of faith there.
Read today’s Bible scripture and go to school after that.
Give the Bible scripture to the family members
Before studying, read one chapter of the Bible.
Every day read one chapter of Proverbs because you can do all Proverbs during a month because Proverbs has 32 chapters.498

The lesson asks: 1. What is the revised name of the Nuldarigoal church? 2. Like this story, please share your own conversion story. The “Opening mind” part does not connect to sola scriptura as a theme of the lesson. These two questions merely focus on the introductory story of the lesson. In this way, the written curriculum deals only with the story of introducing the Bible to the first Korean Christian community and a pious way to read the Bible in Nehemiah 8, not the theological interpretation of Sola Scriptura as a theological confession about the Bible.

498 Ibid., 16-18.
In addition, some lesson books about the Bible deal only with the biblical content without any specific application to the context. For example, unit 2, “the Origin of Sin” in the third year high school lesson book deals only with the Bible stories (Genesis 3-11).\footnote{499} Memorizing the Bible, however, has no meaning without theological interpretation and contextual application. Even though we should interpret the contents of the Bible in our lives, I do not find concrete biblical interpretations and applications in their “setting in life (Sitz im Leben).” In addition, I do not find in the written curriculum how to read the Bible as is dealt with in the foundational theology.\footnote{500} The content and composition of the written curriculum has a naive Biblicism, one which is out of step with Reformed Church tradition.

\subsection*{1.4. Discipline for A Pious Life: Sanctification}

\subsubsection*{1.4.1. Foundational Theology}

Reformed Church theology based on John Calvin's theology has emphasized the importance of discipline for a pious life in order to receive sanctification. Specifically, Kim tries to connect this inner training to outer social transformation.\footnote{501} Kim’s foundational theology deals with participation in social reformation as well as inner training for pious living.

\footnotetext[499]{499} In the high school lesson book, lesson 5. “What Is Sin?,” deals with the sin of Adam and Eve in Genesis 3. Lesson 6, “A Deepening Sin,” also deals with Cain’s killing of Abel and Lamech’s killing in Genesis 4. Lesson 7, “Judgment by Water,” focuses on Noah and the Deluge in Genesis 7. I will explain this issue in more detail in part 2 "The Reformed Church’s Understanding of Human Beings” of this chapter.

\footnotetext[500]{500} Kim follows Karl Barth's theology of the three-fold Word of God: Jesus Christ, Scripture, and the Proclamation (Preaching). See 2.2.2.3. "By Scripture Alone (Sola Scriptura)" in chapter I.

\footnotetext[501]{501} This social participation is also emphasized by J. Moltmann as well as by J Calvin. See 2.2.2.4. "Discipline for A Pious Life: Sanctification" in chapter I.
1.4.2. Written Curriculum

As one of the characteristics of Reformed Church Theology, “discipline for a pious life” is addressed in the curriculum. The written curriculum has one unit in each of the high school (grades 10-12) lesson books.

<Unit 8 “Self Cultivation” in the Third year (III-2) High School Lesson Book>

Lesson 39: "The Word of Life and Truth"
Lesson 40: "Quiet Time"
Lesson 41: "Do not worry about anything"
Lesson 42: "Training for Fasting"
Lesson 43: "I am an Instrument of Praise"
Lesson 44: "Silence, the depth of Calm"
Lesson 45: "Joyfulness, the Gift of God"
Lesson 46: "Thankful Life for Everything” 502

As shown by the above titles, the written curriculum adequately deals with training the spiritual life of youth in the sections on “discipline for a pious life.” What about the contents of the lesson books as a written curriculum? Lesson 40, “The Quiet Time” just deals with the morning quiet time of Hudson Taylor (1832-1905). 503 Lesson 41, “Do not worry about anything” also deals with George Muller’s (1806-1898) prayer. 504 Lesson 42, “Training for Fasting,” deals with the fasting prayer of the Rev. Kyum-il Na, recently retired pastor of the largest Presbyterian Church in the world, comparing him with Jesus Christ. 505 In these ways, the lesson books as the

503 Ibid., 46-48.
504 Ibid., 49-51.
505 Ibid., 52-54.
written curriculum focus not on our real relationship with God based on theological interpretations but on superficial biblical content and heroic stories about the lives of faithful Christians.

In addition, the content of the “self cultivation” unit in the high school lesson books contain applications concerning self-reform. On this point, “discipline for a pious life,” one of Kim’s characteristics of foundational Reformed theology, is easily located in the table of contents of the lesson books. Although the discipline of pious Christian living should apply in our lives as our living sacrifices, what about its actual content? These lessons, which deal with a pious life, merely give biographies of faithful Christians without any detailed application of the Bible to this secular society. However, the foundational theology expands this discipline for a pious life to include social participation, Moltmann’s social transformation, and Calvin’s inner discipline for the sanctification of Christians.

1.5. Completion of Creation

1.5.1. Foundational Theology

The final element of Reformed theology as defined by Kim is “Completion of Creation.” To what extent is this element evident in the written curriculum? In the foundational theology of the curriculum, Kim clearly suggests that the church of God should have responsibility for the building of “the Kingdom of God, which includes dealing with the ecological crises.”

1.5.2. Written Curriculum

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507 Kim, Yeolin Shinhag Barun Kyohailon, 187-189.
The written curriculum deals with the “Completion of Creation,” which is one part of the building of *The Kingdom of God* as follows: “The ecological crisis is a phenomenon which is caused by the destruction of the natural environment threatens the global world which is the place the people of the world can exists, so, this crisis is the challenge human kind are facing.”

While Kim insists on ecological perspectives as a significant task in the building of the Kingdom of God, the written curriculum explores the ecological crisis in the Korean context only superficially, without offering practical suggestions. The written curriculum focuses only on ecological problems as social phenomena and does not give practical methods of overcoming them. Concerning the ecological crises, the high school lesson books have only one unit about life and the environment. However, Unit 9, “Life of the Environment,” of the second year high school lesson books deals with the ecological issues of Korean society as follows.

<Unit 9 "Life of the Environment" in the Second year (II-2) High School Lesson Book>

Lesson 48: "If God sees that, is that Good?"
Lesson 49: "Creation of God and Creation of Human beings"
Lesson 50: "How will we have proper food?"
Lesson 51: “Creation and Reproduction”

Lesson 49, “Creation of God and Creation of Human beings” and Lesson 50, “How will we have proper food?” deal with genetic modification.

Lesson 51, “Creation and Reproduction,” deals

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508 Ibid.
510 Ibid.
511 Ibid., 70-72.
with human cloning. These lessons incorporate the biblical content in Genesis and advocate choosing food with no genetic manipulation, but ignore other serious ecological crises of contemporary Korean society such as the industrial-centered destruction of the Korean natural environment. The written curriculum then, does not pay attention to contemporary social issues in the Korean context, even though its foundational theology focuses on the roles of Christian builders of the Kingdom of God in this current context. As a first step, the written curriculum should introduce practical applications for the ecological crisis such as the use of car pooling and discourage vehicle idling in the student pick-up space in schools.

I will explore the content of one lesson as a sample. Lesson 48, “If God sees that, is that good?” deals with global warming and the content is as follows:

Lesson 48 If God sees that, is that good?

Scripture for the Lesson: Genesis 1:1, 31
Other References: Genesis 1, 3: 17~19

Opening Minds
The earth is warming due to global warming. What are your first thoughts when you see this phenomenon?

Listening to the Word
1. How many times do we find “God saw that it was good” in Genesis 1?
2. What is the reason that the created world is being destroyed by human sin?

(Genesis 3: 17-19)

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512 Ibid., 73-81.

3. Like God’s Word, this world is so good. God gave this world to us. But, how do you think God evaluates our treatment of our world today?

4. To get God’s response, “God saw that it is good,” what can we do to keep God’s world?

Seeing Me.

Please check and assign us a grade for being eco-friendly.

As stated above, this lesson also deals with the biblical content without any application to ecological crises, which the foundational theory addresses in depth.

In conclusion, what are Kim’s opinions about the responsibility of the Church for this world and its history? How well are these opinions reflected in the written curriculum? In the foundational theology of the curriculum, Kim develops his theology based on Reformed Church theology. Kim pursues the Reformed Church’s identity, “the Reformed Church, always to be reformed (ecclesia reformata, semper reformanda),” and its characteristics (God's Lordship and rule, glory to God alone, by scripture alone, discipline for a pious life, and completion of creation). Does The Kingdom of God curriculum really understand and apply this identity in the lesson books? Although the written curriculum deals with Reformed identities, it merely skims the surface because the content of this lesson does not include any reference to Reformed Church theology, nor does it relate Reformed theology to the everyday lives of students.

2. The Reformed Church Understanding of Human Beings

This section will address “the Reformed Church understanding of human beings” in the curriculum.

2.1. Foundational Theology
The foundational theology of the curriculum identifies the limitation of human beings as sinners, and the grace of God, which is the basis of Christian hope. As the theological base of the curriculum, the foundational theology of Kim should attend to a balance between human sinfulness (total depravity) and God’s forgiveness through Jesus Christ (irresistible grace). Kim writes, “we should see human beings as sinners through the eyes of the importance of the Redemption of Jesus Christ.”\textsuperscript{514} Kim advocates a balanced view of human beings because Reformed Church theology, which was based on Martin Luther, has Augustine’s balanced understanding of human beings\textsuperscript{515} as both sinful and righteous people at the same time (\textit{Simul justus et peccator}).\textsuperscript{516} Kim acknowledges the possibility of human beings as co-workers with God, despite their sinfulness. Human beings require conversion in order to respond to God's salvation.

\textbf{2.2. Written Curriculum}

However, this understanding of human beings in the foundational theology is not reflected in the lesson books. While the written curriculum deals with sin, it focuses on the content of the Bible, especially the story of Genesis, rather than reflecting on sinfulness in the lives of students. For example, in the high school lesson book, lesson 5, “What Is Sin?,” deals with the sin of Adam and Eve in \textit{Genesis} 3.\textsuperscript{517} Lesson 6, “A Deepening Sin,” also deals with Cain’s killing of Abel, and Lamech’s killing in \textit{Genesis} 4.\textsuperscript{518} Lesson 7, “Judgment by Water,”

\textsuperscript{514} Kim, \textit{Yeolin Shinhag Barun Kyohuilon}, 187.

\textsuperscript{515} In this part, Kim partially follows M. Luther's theology.

\textsuperscript{516} See the Apology of \textit{the Augsburg Confession} of 1530, article 2.38-41. quoted in Kim (above).


\textsuperscript{518} Ibid., 22-24.
focuses on Noah and the Deluge in Genesis 7. Lesson 8, the “Challenge to God,” contains the story of the tower of Babel in Genesis 11.

< Unit 2 “Origin of Sin” in the Third year High School Lesson Book>

Lesson 5: "What Is Sin?"
Lesson 6: "A deepening Sin"
Lesson 7: "Judgment"
Lesson 8: "Challenge to God"

Each lesson focuses on teaching of the contents of the Bible. The high school lessons include the contents of the Bible as follows.

Table 8

Lesson Titles and Bible Contents

<table>
<thead>
<tr>
<th>Lesson Titles</th>
<th>Contents of the Bible</th>
<th>What Is Sin?</th>
<th>A deepening Sin</th>
<th>Judgment</th>
<th>Challenge to God</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Genesis 3</td>
<td>The sin of Adam and Eve</td>
<td>Cain’s killing of Abel and Lamech’s killing</td>
<td>The Deluge in Genesis 7</td>
<td>The tower of Babel in Genesis 11</td>
</tr>
</tbody>
</table>

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519 Ibid., 25-27.
520 Ibid., 28-30.
522 Ibid.
The contents of the Bible lessons in the high school lesson books, they are as follows.

Lesson 5 What Is Sin?\(^{523}\)

Scripture for the Lesson: *Genesis* 4:1-24

Other References: *Romans* 14:23, *John* 16:9

Opening Minds

Have you ever heard 유전 무죄(有錢 無罪): If you have money, you are innocent) 무전 유죄(無錢 有罪): If you do not have money, you are guilty)? This was a comment made by people accused in the Korean court. What does it mean? What do you think?

Listening to the Word

Read *Genesis* 3:1-21 and answer these questions:

1. How does the Snake (Satan) seduce the Woman (Eve)? (1,4,5v)
2. What is the reason that Eve does not resist this seduction of Satan? (2-6v)
3. What is the attitude of Adam and Eve, who commit a crime? (7, 12v)
4. How did God punish Adam and Eve for their sin? (16-17v)

Seeing Me

Following is the seduction of Adam and Eve to sin. Thinking about the seduction of sin for you, please fill out the form

<table>
<thead>
<tr>
<th>The Contents of Sin</th>
<th>Adam and Eve</th>
<th>Me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eating fruit from the Trees of the Knowledge of Good and Evil</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^{523}\) Ibid., 19-21.
<table>
<thead>
<tr>
<th>The Methods of Seduction</th>
<th>You will be like God Good for food and pleasing to the eye</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weakness</td>
<td>Not knowing the Word correctly Easy Exposure to crime situation without care</td>
</tr>
<tr>
<td>Misinformation</td>
<td>You must not touch it, or you will die</td>
</tr>
<tr>
<td>Result</td>
<td>Expelled from the Garden of Eden, Severance from God</td>
</tr>
</tbody>
</table>

As stated above, the lesson book deals with the contents of the Bible, focusing on human beings as sinners. In contrast with the emphasis on Calvinistic belief and repentance (or conversion) as theological concepts in the foundational theology, the lessons simply explain the stories of *Genesis*, which describe the origin of sin. As a result, those lessons lose the focus on human beings who are sinners forgiven by Jesus Christ’s redemption. The contents of the lesson books should include not only the concept that human beings are sinners, but also the concept of forgiveness through Jesus Christ. In reality, even though Kim’s foundational theology describes human beings both as sinners and as righteous people forgiven by God’s grace, the lesson books only show the contents of the bible stories, “human beings as sinners.”

3. Theological Theme: The Kingdom of God

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524 Ibid.
Third, in this section, I will analyze the theological theme, the Kingdom of God, in the curriculum. Specifically, I will seek to answer the following questions: Does this written curriculum understand the meaning of the Kingdom of God? Does this written curriculum adequately understand the concept, scope, and characteristics of the Kingdom of God and our part, as co-workers with God, in building it?

3.1. The Concept of ‘the Kingdom of God’

3.1.1. Foundational Theology

In the foundational theology, Kim states, “the Kingdom of God is the Kingdom ruled by God through His love.”525 Against the chain of oppression forged by Satan, the Kingdom of God gives us “freedom and joyfulness.”526 Christians should respond with thanksgiving to God.527 Practically, this meaning of the Kingdom of God based on the Bible and the Gospel should appear on the PCK educational department website concerning this curriculum. Hwa-Kyung Park says,

The purpose of the church is to establish the kingdom of God and the purpose of Christian education is also to educate Christians to establish the kingdom of God. To establish the kingdom of God means not only to save the souls of people, but also to save the world. The concept of the kingdom of God involves not only the salvation of souls, but also the justice, peace, culture, life and integrity of creation. If Christian education concentrates all its efforts only on the salvation of souls, it is not education to establish the kingdom of God.528

526 Ibid.
527 Ibid., 75.
This is a good expression of the concept of the Kingdom of God as the theological theme of the curriculum.

3.1.2. Written Curriculum

This section will explore the understanding of the theological theme, the Kingdom of God in the lesson books. The preface of the high school lesson books deals with the Presbyterian perspective as follows: “Based on the spirit and faith of the Presbyterian Church (the Reformed Church), Soli Deo Gloria, the educational intention of the new curriculum [the present PCK curriculum] leads to the realization of the Kingdom of God.”\(^{529}\) Even though it is just an explanation of the framework, the information section of the guidebook for teachers also shows that the lesson book intends to share the story of the Kingdom of God.

In terms of educational content, each lesson book focuses on the connection between the main theme (the Kingdom of God) and sub-themes (The Bible, the Church, and the World). The scope of the educational content, then, is threefold: the Kingdom of God and the Bible, the Kingdom of God and the Church, and the Kingdom of God and the world (history).\(^{530}\)

I do not, however, find these conceptions of the Kingdom of God in the high school written curriculum. For example, the written curriculum explains about the Kingdom of God as follows:

**Lesson 24 New Jerusalem**

**Scripture for the Lesson:** Revelation 21:9-27

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\(^{529}\) Preface of the youth (the middle and high schools) lesson books.

Opening Minds

After watching one scene of the movie, "The Kingdom of Heaven," please share the reasons that the Crusades happened. Why did many countries need to occupy this city, Jerusalem?

Listening to the Word

What is Jerusalem? What is the meaning of Jerusalem? In Hebrew, it means the city of peace.

What are the historical and biblical meanings of Jerusalem?

Read these passages (Isaiah 3:1-12, Jeremiah 5:1-6) and share your opinions.

1. What is the new meaning of Jerusalem? (Revelation 21:9-27)

“And he carried me away in the Spirit to a mountain great and high, and showed me the (new), Jerusalem, coming down out of heaven from God.”

2. What is the difference between the historical Jerusalem and the new one?

Seeing Me

Jerusalem in my heart

“Do you know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price, Therefore honor God with your body.” (1 Corinthian 6: 19-20)

It is not important to go to Jerusalem geographically through a pilgrimage but to find Jerusalem in my heart and live there. Discuss this.  

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531 The Ministry of Education in PCK, ed., The Kingdom of God: The Calling and Responding (A Series of Educational Ministry for Youth III/ High School Bible Study Basic Course1 for Student) (Seoul: PCK Press, 2011), 7 5-77.
The written curriculum does not make any theological comment about the Kingdom of God, but explains the Bible's descriptions of Jerusalem as an historical and traditional symbol of the Kingdom of God in the next life through the "New Jerusalem." There is no theological interpretation of the presence of the Kingdom of God in this world. Thus, the lesson books present a very limited understanding of the Kingdom of God.

3.2. The Scope of ‘the Kingdom of God’

Regarding the scope of the Kingdom of God, I will examine the congruence between the foundational theology and the lesson books.

3.2.1. Foundational Theology

As stated in chapter I, the foundational theology argues that the Kingdom of God was advanced by Jesus coming (already) and will be accomplished eschatologically by the coming of Jesus in the future (not yet). The Kingdom of God exists in the tension between “already” and “not yet.” This means that the Kingdom of God was already present when the historical Jesus was incarnated and started his work in this world. At the same time, the Kingdom of God is not present yet because the second coming of Christ will complete this kingdom. Korean society has experienced the advent of heresy caused by eschatological interpretations. The foundational

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532 See 2.2.3.2. “The Scope and Characteristic of ‘the Kingdom of God’” in chapter I.

533 Kim, “Hananimeui Narae Daehan Sinhagjuck Sungchal,” 75-79.

534 After, 1999, during Dispensationalism in Korea, the Korean church and society were influenced by eschatological heretics. In 2010, now, the radical eschatological pagan, Sueng Woo Byun, at “Big Faith Church” in Korea has a bad effect on the Canadian Korean Immigrant Church as well as Korean Church. See note 307 above. In addition, in 2013, Shin Chun Ji is the largest and most famous heresy in the Korean Church. Shin Chun Ji (신천지: 新天地) is Chino-Korean word which means “new heaven and earth.” Man Hee Lee, religious sect leader, insists that the new heaven and earth at the Revelation is interpreted by only him, the Kingdom of God has already come here, that is his church, Shin Chun Ji, and he is the savior and returning Jesus. I also explained this issue in more detail in chapter II. See 1.4. "The Crisis of the Reformed Church’s Identity and Appearance of Heresies” in chapter II.
theology deals with this issue in depth, and offers correct eschatological views based on Reformed theology.535

3.2.2. Written Curriculum

From a contextual and practical approach, the written curriculum has content concerning “the realization of the Kingdom of God.” The third year high school lesson book deals with the realization of the Kingdom of God through social justice, and the issue of the unification of the country as the hope of the Korean people; lesson 48, “Steps toward Unification” deals with the divided country’s problems. The biblical content of this lesson is Ezekiel’s dream, which God gave, about divided Israel (North and South) in Ezekiel 37.536 Lesson 49, “In the name of Justice,” also deals with the definition of justice. Through the story of Jesus Christ in front of the court of Pontius Pilate in John 18 and the story of Joseph’s recovery in Genesis 45, this lesson is about not finding mob psychology but real justification.537 Lesson 52, "Tax Evasion and Economic Justice," deals with economic justice in Korean society538

The lesson books attempt to extend the scope of the Kingdom of God from mere theory to our real lives in the context of the present world. However, the lesson books do not include theological elements such as time (“already” and “not yet”), space (“in Heaven” and “in this world”), and state (“immanence” and “transcendence”) which are key concepts of the Kingdom of God in the foundational theology.


537 Ibid., 73-75.

538 Ibid., 82-84.
For example, in the high school lesson books, the understanding of eschatology is unclear regarding where we are going and how we should live in this era. Also unclear is the meaning of the timing of the Kingdom of God, which is related to the tension in the eschatological theology. Youth need a vision of the future and the coming Kingdom of God in this world in which they will play a leading part. Although these eschatological interpretations and existential understandings are necessary for the spiritual growth of youth, the high school curriculum does not pay attention to them. For example, the high school written curriculum deals with the tenses ("already" and "not yet") of the Kingdom of God as follows.

**Lesson 25  The Lord will save us**

**Scripture for the Lesson:** *Matthew* 24:3-12, 36-44.

**Reference:** *Matthew* 16:27

**Opening Minds**
Failed Eschatology

Do you know the story about the man who insisted Jesus would come on Oct. 28, 1992? How do we know the time Jesus will return? Discuss it.

**Listening to the Word**
Why will Jesus return? (*Matthew* 16:27, 24: 14)
Memorize the Lord’s prayer (*Matthew* 6: 9-13) and fill out the blank.

This, then, is how you should pray:
Our Father in heaven
Hallowed be your name,
(                                      )
your will be done on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts, as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from the evil one.

What does it mean: “your kingdom come”? After reading Luke 4:16-19, share your opinions about the Kingdom which is ruled by God.

**Seeing Me**
“be done on earth”
Find a place that needs the Lord’s salvation. Think of that place and pray for it.

Although the title of the lesson focuses on failed eschatology as a theological conception, the content of the lesson mainly deals with eschatological content of the Bible without any theological interpretation. Specifically, the written curriculum focuses on the content of the Lord’s Prayer concerning the Kingdom of God, but does not offer a theological explanation for the establishment of a sound eschatology. That is one example of the way in which the lesson books do not comment theologically on the Kingdom of God as a theme of the Gospel and the curriculum. The written curriculum does not give an interpretation of the tension between the "already" and "not yet" of the Kingdom of God, despite the importance of this interpretation for current Korean society, one that faces new heresies. The guidebooks for teachers are no exception. I am unable to identify any explanations about the tense of the Kingdom of God such as “already” and “not yet” in the guidebooks.

3.3. The Characteristics of ‘the Kingdom of God’

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3.3.1. Foundational theology

As stated in chapter I, in the foundational theology of the curriculum Kim states that love, justice, peace, and joyfulness are the main characteristics of the Kingdom of God. Each characteristic has equal importance, and when these characteristics are realized, the Kingdom of God is established in this world.\(^{540}\)

3.3.2. Written Curriculum

In *The Kingdom of God* curriculum, however, I do not find any detailed content regarding the characteristics of the Kingdom of God such as knowledge of God, thanksgiving and Glory to God, peace, and life and joyfulness. For example, concerning “love, justice, peace, and joyfulness,” the high school lesson books deal only with economic justice for the realization of the Kingdom of God. In addition, I only find “Love” (lesson 25, “Repay hate with love”) in the Joseph story of *Genesis* 45 as biblical content in the high school lesson book.\(^{541}\) This lesson merely explains the biblical content; it does not offer a theological definition of Love, which is one of the important characteristics of the Kingdom of God.

Regarding "Justice" in the written curriculum, another characteristic of the Kingdom of God, how do we encourage students to consider the question “How do we build the Kingdom in this world?” Considering the importance of a contextual and practical approach to this concept, does the written curriculum have content concerning “the realization of the Kingdom of God?” The high school lesson book allows only one lesson about social and economic justice. Lesson

\(^{540}\) See 2.2.3.2. “The Scope and Characteristics of ‘the Kingdom of God’” in chapter I.

Lesson 52 Tax Evasion and Economic Justice

Scripture for the Lesson: Matthew 22:15-22

Opening Minds
Once upon a time, the UK had a “window tax” to charge noblemen more because their luxurious houses had many windows. However, it did not have the desired result because the rich bricked up their windows. Furthermore, if they built a new house, they did not make many windows. Do you have any other stories about taxes?

Listening to the Word
Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?
But Jesus, knowing their evil intent, said, “( )”
They brought him a denarius, and he asked them, “( )”
“Caesar’s,” they replied. Then he said to them, “( )”
When they heard this, they were amazed. So they left him and went away.

Seeing Me
A man was there by the name of Zacchaeus; he was a chief tax collector and he was wealthy. But, after he met Jesus his life was completely changed. Pretending you were him, would you please make a message to your debtors on your cell phone (Luke 19:8). 542

Even though this lesson deals with financial justice in a practical and contextual approach, it is far from enough.

542 Ibid., 82-84.
Who is building the Kingdom of God in this world and how? The written curriculum should introduce practical applications of social justice. Christians, as people of God, also build the Kingdom of God, transforming this world with social awareness. In the written curriculum, there is no description of any practical approach to these important issues. In this way, concerning “the characteristics of the Kingdom of God,” I do not find any related content or practical application in the written high school curriculum.

4. Insufficient Part and Null Curriculum from a Theological Perspective

4.1. Insufficient Contextualized Theology

As curriculum for the Korean Church, does this written curriculum contain contextual theology which deals with the contemporary issues of Korean society? Reflecting on the current Korean context, I will explore the contextual approaches of *The Kingdom of God* curriculum. Specifically, I will search the written curriculum for three perspectives: ecological, feminist, and eschatological.

The Korean church should attend to various issues affecting Korean society as a whole. The ecological issue in Korea has arisen in recent decades. In the 1960s, the Korean military government pursued and accelerated industrialization. Because of this focus on the economy, Korea’s beautiful natural resources were exploited. During industrialization, the people experienced oppression, sweat labor, and economic injustice because of materialistic and immoral CEO’s and military governors. At that time, the rights of women and other marginalized and powerless people were devastated. Ecological crisis is a reality in the current high-tech Korean context. This historical social issues of modern Korea have become problems which must be solved in contemporary Korean society. Regarding the ecological issue, how may
Korean Christians respond to development-centered projects such as the Four Rivers Project and the Jeju Naval Camp Project which ignore Korea’s natural ecological systems?\(^{543}\)

In addition, as evidenced by the inauguration of the first female president of Korea, the extension of women’s rights has become a hot issue in the Korean context. Does this written curriculum deal with that? Balanced feminist views on contemporary Korean society are needed to expand the scope of the Kingdom of God. Another step toward social awareness would be a balanced feminist approach to deal with the demanding issues in the contemporary Korean context.

Furthermore, in Korean society, eschatological heresies have arisen from unhealthy theological dogma. As stated in the introduction, through unsound eschatology, many heresies of Christianity have given birth to social chaos in Korea. However, does this written curriculum deal with that? These social problems are deeply related to the need for acceptance of sound ecological views, a balanced feministic perspective and a healthy eschatology in the church curriculum.

Following the foundational theology's Reformed Church's identity, “the Reformed Church, always to be reformed (ecclesia reformata, semper reformanda),” does the written curriculum effectively deal with these present social issues in the Korean context? As a contextual curriculum, does this written curriculum provide a suitable response to the context of the changing Korean society? To answer these questions, I will briefly examine the written high school curriculum in relation to theological issues as follows. Of course, as stated above, this curriculum (both the foundational theory and the written curriculum) deals with the contextual issues of Korea such as ecological, feminist, and eschatological issues. However, the treatment is

\(^{543}\) The Four-River [Restoration] Project (from 2008) is a government enterprise for the purpose of preventing floods, securing water resources and encouraging re-creation of the land. The four major rivers are the Han, Geum, Nakdong and Yeongsan rivers of Korea. The problem began with the Buddhist community's opposing views on President Myung-bak Lee's Four-River Project.
not sufficient. Concerning the ecological issue, as stated above, the curriculum does not offer sound ecological alternatives despite its basis in the Reformed Church's contextual theology. For example, each lesson about this issue focuses on the effective delivery of the biblical passage as text to the youth. More appropriate would be contextual theological explanations or interpretations which focus on God's creation and human beings' responsibility as co-workers responding to God’s calling.

In its approach to feminism, I did not find in the curriculum any encouragement of female leadership which might inspire today’s youth. In the original edition of the lesson book for high school students, only one chapter deals with “Equal Men and Women.” It does not describe a balanced approach informed by a feminist view, but instead introduces the concept of sexual discrimination and the definition of women as supporting partners in *Genesis* 2:18-20. In the written curriculum, borrowing from the Ministry of Gender Equality and Family in Korea, the writer says: “Sexual discrimination includes first, negative manners to women… Second, manners that ignore the specialty of women… Third, it also includes the bias to women. It is related to the equality of obtaining a job.”

As stated in chapter I, the foundational theology of the curriculum clearly explains that the Kingdom of God has tension between two tenses, "already" and "not yet." However, concerning eschatological issues of the contemporary Korean society, the written curriculum only comments about the “last day” in one unit of the third year high school lesson books, unit 8.

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544 See 1.5. "Completion of Creation" in this chapter.

545 The writer focuses only on “women as the supporting partner,” asking “what is meant by ‘But for Adam no suitable helper was found?’ (*Genesis* 2:20)”, The Ministry of Education in PCK ed., *The Kingdom of God: The Calling and Responding* (A Series of Educational Ministry for Youth II/ High School Bible Study Basic Course1 for Student)(Seoul: PCK Press, 2001), 17-21.

546 Ibid., 18.

547 See 2.2.3.2. "The Scope and Characteristics of ‘the Kingdom of God’" in chapter I.
“The End of the World.” Only two lessons of this unit (Lesson 24, “New Jerusalem” and Lesson 25, “The Lord will save us”) deal with biblical explanations about the last day, and they offer no theological interpretation and application for the Korean context. 548

Although the written high school curriculum deals with these current Korean contextual issues in the lesson books, the contents of the lesson books are insufficient. In order to be a contextualized curriculum, *The Kingdom of God* should deal with contemporary social issues and offer a healthy theological interpretation.

### 4.2. Korean Theology as a Null Curriculum

The null curriculum from a theological perspective is Korean theology. 549 The Korean Presbyterian Church has several of its own contextual characteristics. The curriculum lacks an indigenous theology, unaffected by Western theology. Even though *MinJung* theology exists in the Korean Presbyterian churches, ironically, the majority of churches do not accept this theology. It is accepted only by the PROK (Presbyterian Church in the Republic of Korea, Kijang). The Korean Presbyterian Church has its own historical contextual issues, but this curriculum does not include indigenous Korean theology to address these contextual issues of Korea. The Korean Church and its curriculum should require indigenous Korean theological interpretation based on contextual theology and its theological interpretation for Korean contexts. For example, post-colonial theology is needed in order to reflect upon the unification of the two divided Koreas. The Korean Church also should develop its own theological opinion. The division in the Korean Church has been historically caused by different theological

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interpretations, which follow separate Western theological streams, without any critical reflection. Therefore a Korean indigenous theology is necessary for the Korean curriculum. Indigenous theology, then, is the null curriculum.

**Conclusion**

In this chapter, I have analyzed the curriculum from a theological perspective, and identified several issues. First, regarding the Korean Reformed Church's several characteristics and my analysis of the congruence between the foundational theology and the written curriculum, I do not find that Kim's emphasis is shown in the lesson books. Even though the foundational theology clearly defines these characteristics, the written curriculum only provides biblical references to the related Bible verses without any practical or theological interpretation for our lives.

Second, regarding the understanding of human beings, the foundational theology views human beings as both sinful and righteous. The written curriculum provides only biblical references to sin, underemphasizing God’s grace and forgiveness which lead to human righteousness.

Third, regarding the concept of the Kingdom of God, I also found incongruence between the foundational theology and its application. According to Kim’s foundational theology the Kingdom of God will be completely built by God through the eventual return of Jesus Christ (not yet). In the meantime, Christians should build the Kingdom of God in this world with the Gospel Jesus gave us (already). Thus, Christians should solve contextual issues in the world to extend the Kingdom of God. This is the responsibility of those who live in the world. However, the written curriculum does not comment on this balance between "already" and "not yet," but only

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550 God's Lordship and rule, glory to God alone, by scripture alone, discipline for a pious life, and completion of creation.
explains the biblical verses about the Kingdom of heaven. While the practical issue of “justice” is a characteristic of the Kingdom of God and is important to the Korean context, the written curriculum does not adequately address justice. Thus, based on three views (the Reformed Church identity, understanding of human beings, and the concept of the Kingdom of God), I have found an incongruence between the foundational theology and its application.

In addition, I also found some insufficiencies and null curriculum from the theological perspective. Contextualized theology, which responds to Korean social issues, is not sufficiently addressed in the written curriculum. Contextual approaches such as feminist, ecological and eschatological responses are only superficially addressed in the curriculum.551 Finally, despite the fact that the Korean Church would benefit from its own theological interpretation and opinions for the Korean context, which are not mere imitations of Western theologies, such a contextual Korean theology does not appear in the curriculum.552

551 See 2.2.3.2. “The Scope and Characteristics of ‘the Kingdom of God’” in chapter I.

552 Concerning these theological issues, I will offer several suggestions to solve the problem in chapter VII.
CHAPTER FIVE
ANALYSIS FROM
A CULTURAL PERSPECTIVE

This chapter will analyze The Kingdom of God curriculum from a cultural perspective, focusing on two terms used in the foundational theory: “localization” and “globalization. This chapter is organized into three parts: curriculum and Korean culture, localization, and globalization.

Methodologically, I will analyze the relationship between foundational theory and its application in the lesson books, paying attention to the congruence and incongruence between them. Thus, each section has two sub-subsections: the foundational theory and the written curriculum. Through this analysis, I will identify the null curriculum from a cultural perspective.

1. The Curriculum and Korean Culture

1.1. Foundational Theory

In curriculum theory, cultural understanding is very important because curriculum does not operate in a vacuum but within the local culture. To what extent does The Kingdom of God curriculum account for its context? According to the foundational theorist of the cultural aspect of this curriculum, Sung-Hee Lee, enculturation is an important issue for future Korean society. In practice, Lee insists that future PCK curriculum must capture the spirit of Korean culture in a rapidly changing society.553 Specifically, in response to the changing context of Korean church

553 Lee, 21seg Mire Sahoe wa Kyohoekyoyook ueo KuaJe, 1-9.
and society, he attempts to connect religio-culture and church, suggesting a Koreanized Christian education consistent with Eastern thought.

1.2. Written Curriculum

This section will analyze the composition of the high school written curriculum from a cultural perspective. The high school lesson books have only three lessons about culture.

Unit 3 Social Life
Lesson 10: "Popular Culture and Faith"

Unit 11 Christian Culture
Lesson 48: "The Temptation of Popular Culture"
Lesson 49: "Art which contains the Faith"

I will explore these lessons, which deal with popular culture in more detail.

Do the lessons include resources such as pictures and music, methods, and contents consistent with cultural approaches to education? Lesson 48, “The Temptation of Popular Culture” begins with a movie poster for Forrest Gump and the opening statement “let us watch a movie.” The first page of that lesson is as follows.

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554 See 2.3. “Cultural Understanding of the Kingdom of God Curriculum” in chapter I.


556 “Forrest Gump is a 1994 Hollywood movie directed by Robert Zemeckis. It is an epic comedy-drama romance film based on the 1986 novel of the same name by Winston Groom. The film starred Tom Hanks, Robin Wright and Gary Sinise. The story depicts several decades in the life of Forrest Gump, a naive and slow-witted native of Alabama who witnesses, and in some cases influences, some of the defining events of the latter half of the 20th century.” Wikipedia, "Forrest Gump," accessed March 25, 2012, http://en.wikipedia.org/wiki/Forrest_Gump. “Forrest Gump is a simple man with a low IQ but good intentions. He is running through childhood with his best and only friend Jenny. His 'mama' teaches him the ways of life and leaves him to choose his destiny. Forrest joins the army for service in Vietnam, finding new friends called Dan and Bubba, he wins medals, creates a famous shrimp fishing fleet, inspires people to jog, starts a ping-pong craze, creates the smiley, writes bumper stickers and songs, donating to peo
Lesson 48 The Temptation of Popular Culture

Scripture for the Lesson: Ephesians 5:6-14
Reference: Romans 12:1-2

Opening Minds (From Life)

Figure 1

“Let us watch a movie?”

 película and meeting the president several times. However this is all irrelevant to Forrest who can only think of his childish sweetheart Jenny, who has messed up her life. Although in the end all he wants to prove is that anyone can love anyone.” IMDb, "Forrest Gump," accessed March 26, 2012, http://www.imdb.com/title/tt0109830/. Robert Osborne, *80 years of the Oscar: the Official History of the Academy Awards* (New York: Abbeville Press, 1993), 320-321. Rogers Leslie, *Film Stars and Their Awards: Who Won What for Movies, Theater and Television* (Jefferson, N.C.: McFarland, 2008), 98. *Forrest Gump* is a representative Hollywood movie. Based on modern American history, this movie deals with the Vietnam war. However, this movie has an American and Western one-sided view without a holistic view from other sides.


558 Movie Poster of *Forrest Gump*.

559 The Ministry of Education in PCK, ed., *The Kingdom of God: The Calling and Response* (A Series of Educational Ministry for Youth I/ High School Bible Study Basic Course 2 for Student), 73.
Following the movie poster, the list of contents includes pictures representing the current cultural context of Korea, including the internet, shopping, computer games, Valentine\'s Day, and cosmetic surgery. The next pages depict a Korean movie scene in the background, 200 Pounds Beauty (미녀는 괴로워[Minyeoneun Goerowo]). This lesson develops the Bible content as follows.

< The Picture and the List of Contents of Page 75 in Lesson 48: "The Temptation of Popular Culture">

**After Listening to the Word (To the Word and With the Word)**

After reading Ephesians 5:6-14, please answer the following questions.
1. What is the result for the disobedient person who does not know God\’s will? (6v)
2. In the Bible, what are the characteristics of the children of light? (9-10v)
3. From the Bible, how do we respond to bad cultural influences? (11v)
4. After reading Romans 12:1-2, please share your opinions about how we see diverse cultures.

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560 Ibid., 74-75.

561 “200 Pounds Beauty (미녀는 괴로워 - Minyeoneun Goerowo) is a 2006 South Korean comedy film based on a Japanese manga, Kanna-San, Daiseikou Desu (カンナさん大成功です!) by Yumiko Suzuki. The literal meaning of 미녀는 괴로워 is 'Being Beautiful is Agonizing.' The story tells the tale about an overweight girl who undergoes extreme plastic surgeries to become a pop sensation. The film was a financial success, earning approximately $45 million against its $4 million budget. It also received large critical acclaims, winning Grand Bell\’s Best Actress for Kim Ah-jung and Best Cinematography together with nominations for Best Film and Best Director.” Wikipedia “200 Pounds Beauty,” accessed March 26, 2012, http://en.wikipedia.org/wiki/200_Pounds_Beauty. Even though 200 Pounds Beauty is a Korean movie, it comes from a Japanese original manga. This movie deals with appearance and the Western diet boom without any feministic or balanced approach.
Seeing Me (Application to Life)

1. Please share your opinions about the benefits of popular culture.
2. How do I make popular culture pleasing to God? 563


<The Word and Music for Lesson 49 in the First Year High School Lesson Book: "Art which contains the Faith”>

562 Movie Poster of 200 Pounds Beauty.

563 Ibid., 75.

564 The Thorn Birds is a famous Korean Gospel song which was made in 1986 by Rev. Prof, Duk-Kyu Ha. This song was popularized by Korean famous singer Sung-Mo Jo.
Opening Minds

1. Draw a fruit tree and compare your drawings with each other.

2. Listen to the song, *The Thorn Birds*, and discuss the intention of the musician.\(^{566}\)

In the “Listening to the Word” part of this lesson, the writer introduces three works of art:

Leonardo da Vinci’s *The Last Supper*, George Friedric Handel’s *Messiah*, and Michelangelo Buonarroti’s *Expulsion from Paradise*. The content is: “Connect each work of art to the related scriptures.”

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\(^{565}\) Musical Score from *The Thorn Birds*.

\(^{566}\) Ibid., 77.
<The Pictures and Scriptures from Page 77 in Lesson 49, "Art which contains the Faith," in the First year High School Lesson Book:>


**Figure 4**

![Leonardo da Vinci’s The Last Supper.](image)

**Figure 5**

![Michelangelo Buonarroti’s Expulsion from Paradise.](image)

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567 Leonardo da Vinci’s *The Last Supper.*

568 Michelangelo Buonarroti’s *Expulsion from Paradise.*
What stories do the lesson books use as examples? Lesson 42, “Closer to God,” in the first year of the high school lesson book, begins with two different stories: Henri Jozef Machiel Nouwen’s life, and the movie The Devil Wears Prada. Connecting with these stories,

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569 Ibid., 77.

570 Ibid., 55-57.

571 The Devil Wears Prada (2006) is a Hollywood movie. Originally, the Devil wears Prada (2003) was the “bestselling novel by Lauren Weisberger about a young woman who, freshly graduated from college, is hired as a personal assistant to a powerful fashion magazine editor, a job that becomes hellish as she struggles to keep up with her boss's capricious and demeaning requests. It spent six months on the New York Times bestseller list and became the basis for the 2006 film of the same name, starring Meryl Streep, Anne Hathaway, and Emily Blunt.”
the written curriculum uses storytelling to develop its content and hook the attention of the students. In addition, through music, movies, and famous paintings, the lesson book also attempts diverse delivery methods of Christian education.

<The Pictures from page 55, Lesson 42, "Closer to God," in the First Year High School Lesson Book: >

**Figure 6**

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572 Picture of Henri Jozef Machiel Nouwen and Movie Poster of *The Devil Wears Prada*.

573 Ibid., 55.
As a case study, I will explore the contents of the lessons from a cultural perspective in more detail. The content of Unit 4, “Social Life,” Lesson 10, “Popular Culture and Faith” is as follows:

**Lesson 10 Popular Culture and Faith?**

**Scripture for the Lesson: Genesis 1:28**

**Opening Minds**
What cultural activities do you participate in during the holiday?  
What is your favorite TV soap opera or popular song and why?

**Listening to the Word**
1. If we do not worship, who will shout instead of us? *(Luke 19:40)* Share your opinions about the Influence of a bad song to us  
2. In *Matthew 5:29*, notice on how our eyes see distorted popular culture. Share your opinions about the adverse effect of popular culture.  
3. The commercialism of popular culture influences on cultural lives of youth. Share your experiences *(Genesis 13:10)*.  
4. “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom…*(Genesis 3:6)*” Share your opinions about the seduction of popular culture.  
5. God gives us the right to occupy and rule this world *(Genesis 1:28)*. Occupying and Ruling mean we should follow the creation order of God. How could we have a proper understanding of popular culture?

**Seeing Me**
1. With parents, monitor popular culture (TV, Movie, and Music)  
2. Have a theme tour with classmates in the holiday.  
3. Have time to visit museums and theaters to watch a play, movie, or opera.
4. Play a game with your sports team.\textsuperscript{574}

From a cultural perspective, three things are lacking in the content of this lesson. First, I find incongruence between the foundational theory and the lesson books. In these lessons, I do not find any evidence of Lee’s religio-cultural approach for future Korean society and church with Eastern and holistic thinking.\textsuperscript{575} That is to say, there are no cultural contact points between present Korean religious culture and the Korean church. Lee offers several suggestions such as Eastern thinking and a holistic view based on the relationship between the church and religio-culture, the church’s response to that, and the task of Christian education.\textsuperscript{576} In spite of Lee’s suggestions, the lessons do not deal with the relationship between the church and religio-culture.

Second, I do not find traditional Korean context in the lesson books.\textsuperscript{577} The cultural perspective of the curriculum fails to reflect Korean content, such as Korean traditional culture which is implanted in the mind and lives of Korean people, with the result that the curriculum does not hand down effectively this Korean traditional culture to the next generation (localization).

Third, while the foundational theory of the curriculum foresees future Korean society in a globalized era, and Lee offers educational strategies to respond to globalization,\textsuperscript{578} I do not find any content regarding the globalized future of Korea in the lesson books. Thus, I question

\begin{itemize}
\item \textsuperscript{574} The Ministry of Education in PCK, ed., \textit{The Kingdom of God: The Calling and Response} (A Series of Educational Ministry for Youth III/ High School Bible Study Basic Course I for Student)(Seoul: PCK Press, 2011), 34-36.
\item \textsuperscript{575} Even though Lee also does not offer practical suggestions such as dialogue with other religions in the Korean context, he tries to focus on the Eastern holistic cultural approach to connect the Hebraic approach in religio-culture. See 2.3.1.1. “Localized and Globalized Society” in chapter I.
\item \textsuperscript{576} See 2.3."Cultural Understanding of the Kingdom of God Curriculum" in chapter I.
\item \textsuperscript{577} In the next section, I will deal with these questions about localization and globalization in more detail.
\item \textsuperscript{578} To cope in the globalized and high-tech era, Lee offers lay education, a balanced feminist approach, spiritual education, and computer-friendly education for generation X. Lee, 21segi Mire S ahoe wa Kyohoekyoyook ueo K uaeJe, 7-9.
\end{itemize}
whether this curriculum offers suitable direction for Korean youth who will face a globalized and rapidly changing world (globalization).

Based on these concerns, I will analyze the content of the written curriculum from a cultural perspective in more detail, specifically concerning "globalization" and "localization."

2. Globalization

2.1. Foundational Theory

These concerns are best met by Lee's suggestion about globalization that future PCK education must make good use of the borderless era for a globalized education. In his foundational theory, Lee presents a more globalized education, which can keep up with changes in the external context of Korea.

2.2. Written Curriculum

Regarding enculturation in the global era, the layout in the lesson books includes famous Western pictures, movies, and Western style music. Through all the lesson books, the layout is as described in the following chart.

Table 9

*The Layout of Visual and Audible Materials of the Lesson Books*

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579 Lee, *21segí Mire Sahoé wa Kyohoekyoyoook ueo KuaJe*, 7-9., See 2.3.1.1. "Localized and Globalized Society" in chapter I.

580 See 2.3.1.1. "Localized and Globalized Society" in chapter I.

581 The layout of music of the lesson books focuses on CCM (Contemporary Christian Music) based music, which is Western style, not traditionally Korean.
While the inclusion of Western culture in this curriculum is a good example of accepting global trends, I wonder why the writers of this curriculum have not paid attention to traditional and contemporary Korean culture. I suggest that Korean Christians tend to link evangelization with Westernization. Therefore, they believe that by accepting Christianity in its Westernized form, they are also accepting the Christian gospel. According to Nam-Hyuck Jang,

When missionaries first came to Korea to evangelize, they were well aware of the tendency toward syncretism in an animistic society. So from the beginning they thoroughly decried animistic beliefs and rituals. Even though this policy enabled the Korean church to grow with a propositionally pure faith, simultaneously with this kind of antagonism against animistic beliefs, the Korean church denied much of its own culture. It accepted not only the gospel but also the missionaries’ Westernized culture and values.  

In the context of the early Korean Church, “Westernization” was deeply related to “evangelization.” This kind of Western-centered cultural view has become permanent, and is reflected in the curriculum. Although the written curriculum deals with cultural aspects in three lessons, it focuses on Western cultural influences and ignores Korean culture and enculturation.

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582 Jang, Shamanism in Korean Christianity, 54.

583 Unit 3 Social Life
Lesson 10 Popular Culture and Faith

Unit 11 Christian Culture
Lesson 48 The Temptation of Popular Culture
In addition, the cultural understanding of the lesson books of *The Kingdom of God* does not capture the speed at which Korean youth culture is changing. The revised edition (2007-2012) of the lesson books was published in the peak period of the Korean Wave,\(^\text{584}\) which is a new term representing contemporary Korean culture.\(^\text{585}\) However, the lesson books do not deal with contemporary secular youth culture arising within Korean culture. The books deal only with opera, movies, and TV programs. Korean youth has its own culture, which has adopted high-tech products such as laptop computers, tablet PCs, electronic games, and social networking tools. Despite the 2012 revision, the contents of the high school lesson books do not keep up with the speed of change for Korean youth who have already accepted global changes.

3. Localization

3.1. Foundational Theory

Lee does not lose the balance between globalization and localization. According to Lee, globalization also recognizes each local culture. The guidebook of this curriculum defines our era as a time of “glocalization.”\(^\text{586}\) In Lee’s opinion, a globalized culture means being localized in each culture while accepting the ideas of other cultures elsewhere. Thus, in the globalized era, emphasizing "glocalization," Lee pursues the balance between globalization and localization.

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\(^\text{584}\) “The Korean wave (한류: 韓流) refers to the phenomenon of Korean entertainment and popular culture rolling over the world with pop music, TV dramas, and movies. Also known as 'Hallyu' in Korean, the term was first coined by the Chinese press in the late 1990s to describe the growing popularity of Korean pop culture in China." "한류[Korean Wave]," accessed March 26, 2014, http://www.korea.net/Government/Current-Affairs/Korean-Wave.

\(^\text{585}\) For example, the “Gangnam Style” of singer, “Psy,” is a very famous Korean popular song of the Korean Wave.

\(^\text{586}\) The Ministry of Education in PCK, (ed.), *Koyookkoajung Ieron Jichimseo(Vol.1)/Ieron*, 21.

\(^\text{587}\) Lee, *21segi Mire Sahoe wa Kyohoekyoyook ueo KuaJe*, 7.
In the era of internationalization, the Korean Church should reflect appropriate aspects of localized Korean culture. Thus, enculturation can refer to suitable Koreanization of global culture in the Korean context. Through his foundational theory, Lee suggests more holistic thinking based on Eastern approaches and Korean spiritual education for a localized Korean education.\footnote{However, Lee also does not comment on religious dialogue between Christianity and other religions. Please see 2.3.1.1 Localized and Globalized Society in chapter I.}

3.2. Written Curriculum

Following Lee’s foundational cultural theory, I argue that the written curriculum does not consider Korean traditions as contextual needs. Localization should include Koreanization. It is difficult to find an indigenous approach in the written curriculum. The lesson books fail to apply Lee’s foundational theory.

First, throughout the written curriculum, I have identified an imbalanced Westernized layout. As we have seen in the foundational theory, "glocalization" does not mean blind Westernization but is an attempt to maintain balance between global and local. After exploring the lesson books, it becomes clear that the written curriculum does not include traditional Korean education, culture, or spirit. It focuses too much on the importation of Western culture. Even though Korean CCM songs and two movies are included, those are Westernized and do not represent traditional Korean culture. Why does the lesson book employ mainly famous Western paintings such as “The Last Supper” and “Exclusion from Paradise,”\footnote{See 1. “The Curriculum and Korean Culture” in this chapter. The Ministry of Education in PCK, ed., Th e Kingdom of God: The Calling and Response (A Series of Educational Ministry for Youth I/ High School Bible Study Basic Course 2 for Student)(Seoul: PCK Press, 2007), 77.} even though famous Korean Christian paintings also exist? Examples include paintings by Unbo (운보, 雲甫) Peter

As stated in the foundational theory in chapter I, Lee emphasizes “Eastern holistic thinking” as the traditional spirit of Korea in a global era. He thinks Hebraic thinking in the Bible is more familiar to Eastern thinking than to Western. The reason is that Eastern thinking is more holistic while Western is more analytic, so Hebraic biblical thinking is similar to Eastern holistic thinking. Thus, he pays attention to the value of Eastern holistic thinking in this westernized global world.

Despite Lee’s perspective, the lesson books do not include Korean traditional spirituality based on Eastern holistic approaches, even though those are suitable contact points in the Korean context which is classified as an Eastern culture. The written curriculum overlooks Eastern thought as a cultural bridge point. For example, it deals with church seasons such as Lent, Thanksgiving Day, Christmas, and Easter, which are seasonal Christian events arising from Western European seasonal culture. This curriculum does not comment on any Korean Eastern traditional holidays such as the Full moon or the New Year seasonal festival of the Eastern lunar calendar.

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590 Lee, 21seg Mire Sahoe wa Kyohoekyoyook ueo KuaJe, 9., See 2.3. "Cultural Understanding of The Kingdom of God Curriculum" in chapter I.

591 Ibid.

592 Ibid.

593 Unit 4, Lesson, 13, “Christian or Non Christian? (Lent),” Lesson 14, “The way which was Hot (Easter),” Unit 8, Lesson 47, “From all Situations (Thanksgiving Day),” and Unit 11, Lesson 51, “Jesus, Our Peace (Christmas)."
The lesson books also fail to address dialogue with other Eastern religions, even though Korea has a pluralistic religious context. The Korean context has its own proper traditional spirit. Over seventy percent of Koreans are non-Christian. That is the external context of Christianity in Korea. In the Korean context, those who are non-Christian have their own religious cultures. Christianity has a shorter history in Korea than the other religions, which have long, strong roots in Korean traditional lives. The lesson books, however, do not comment on religious dialogue within the pluralistic Korean culture. Even though it addresses cultural needs, the curriculum does not include an applied dialogue with other religions. It may be that the design team and writers’ group considered the strong negative response to religious pluralism by the conservative part of the Korean Presbyterian Church. In spite of that, the PCK curriculum should consider the Korean pluralistic religious-cultural context and pay attention to dialogue with other religions, in order to respond to ‘localization’ advocated by the foundational theory.

Second, today’s movie industry in Korea and other countries has been suffering from competition with American Hollywood movies, and Koreans have protected their movie industry

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594 This may be an intentional omission to avoid conflict between fundamental and conservative elements of the Korean Presbyterian Church which is divided between conservatives and progressives. However, religious conflict between Korean Christianity and other religions is also significant in Korean society. Even though dialogue with other religions is one of the main tasks undertaken by the Korean Presbyterian Church, the written curriculum does not comment on that.

595 Christianity was indirectly introduced by Gregorio Cespedes, a Roman Catholic priest and Japanese chaplain from Spain into Korea in 1593, during the Korean-Japanese war. However, the direct introduction of Christianity came from the baptism of Seung-Hoon Yi (李承薰) by the French Jesuit priest Louis de Grammont in 1784. The Protestant Church’s arrival came in 1832, with the short stay of a German pastor, Karl G.F. Gutzlaff, who translated the Lord’s Prayer into Korean for the first time. The official history of the Korean Protestant Church starts with the arrival of two U.S. missionary families: H.G. Underwood, a Presbyterian missionary and his wife, and H.G. Appenzellar, a Methodist missionary. They arrived at Incheon on Easter Sunday in April, 1884. Although Christianity was indirectly introduced by Gregorio Cespedes, a Roman Catholic priest and Japanese chaplain from Spain into Korea in 1593, during the Korean-Japanese war, the direct introduction of Christianity came from the baptism of Seung-Hoon Yi by the French Jesuit priest Louis de Grammont in 1784. Kim, Hankuk Kidogkoeui Youksa, 42-49.

596 The Korean Presbyterian Church has two main branches: Progressive and Conservative. The conservative side emphasizes eschatology and dogmatic knowledge, and opposes the ordination of women. The progressive side focuses on participation in the present and practical living. Since the ordination of women in 1995, the two sides of the Korean Presbyterian Church have been confirmed in their differences. Ibid., 674-724.
through a screen quota system. However, as I noted above, Lesson 48, “The Temptation of Popular Culture” starts with a movie poster for an American film, Forrest Gump. In addition, another lesson, Lesson 42, "Closer to God," in the first year high school lesson book, starts with a Hollywood movie poster for The Devil wears Prada. Why do the lesson books choose Hollywood movie examples instead of Korean movie examples that would better reflect Korean society? In my opinion, the educational materials of the Korean Church should first reflect Korean culture, and then interact with global culture. Regarding "localization," examples of globalized Korean culture such as the Korean Wave raise the possibility of a contact point between Korean culture and global trends. It will be a task of the future PKC curriculum to keep Korea's own culture in the Westernized global wave.

4. Null Curriculum

This section will identify the null curriculum, focusing on the internal, intra, and external cultural contexts of Korea. I have already shown the discontinuity between the foundational theory and its application in the lesson books. This section will discuss the null curriculum, which is found in both the foundational theory and the written curriculum. The foundational theory deals

597 The screen quota system was introduced in 1966 to protect the local film industry. Naver dictionary, "스크린 쿼터[screen quota system]," accessed March 26, 2012. http://endic.naver.com (http://search.naver.com/search.naver?where=nexearch&query=%EC%8A%A4%ED%81%AC%EB%A6%B0%EC%BF%BC%ED%84%B0&sm=top_hty&fbm=0&ie=utf8).


600 Why do I focus on context even though this section is a cultural analysis? Culture should consider culturally implanted context. Concerning “contextualization,” Paul Tillich says, “the ‘situation theology’ we must consider is the creative interpretation of existence, an interpretation which is carried on in every period of history under all kinds of psychological and sociological conditions.”, Paul Tillich, Systematic Theology (Chicago: The University of Chicago, 1967), 4. Employing Tillich’s advice, what are the socio-cultural contexts which the Korean curriculum addresses? Does this curriculum consider the current socio-cultural context of Korea? Answering these questions will help to identify the null curriculum from a cultural perspective.
with future Korean society and church, not the present, even though the foundational theory seeks to employ a socio-cultural approach.

4.1. Inner Context as a Null Curriculum:

Dialogue with Other Religions in the Pluralistic Korean Religious Context

In the pluralistic religious context of Korea, traditional Korean religions and Christianity have influenced one another. Recognizing the Korean religious cultural context, Koreans could potentially move toward harmonized wholeness. However, neither the written curriculum nor foundational theology supports stages of dialogue between Christianity and other religions.⁶⁰¹ Even as Lee advocates a religio-cultural approach, this trial is limited and omits dialogue with other religions. The written curriculum also does not comment on that issue.

The Issue of Foreign Workers in Korea

Facing the global era, Korea is opening its gates to the people of the world. Specifically, many South Asian people are rushing to Korea to study Korean industrialization. In present-day Korea, there are many foreign workers from Vietnam, the Philippines, India, Pakistan and Bangladesh in South Asia. According to Statistics Korea, 1,117,482 foreigners lived in Korea in 2012.⁶⁰² In this globalized era, the industrialized cities near Seoul, such as Ansan City, are multi-cultural cities inhabited by many foreign workers. Even though they are minorities, foreign workers have contributed to the present Korean context because they bring their own cultural and religious backgrounds. However, neither the foundational theory nor the high school lesson books of this curri

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⁶⁰¹ I explained this issue in more detail in chapter II. See 4.5. “Relations between Christianity and Other Religions” in chapter II.

culum comment on the cultural impact of the influx of foreign workers. This omission is significant for a Korean curriculum in the globalized era.

4.2. Intra Context as a Null Curriculum: Unification of a Divided Korea and the Cultural Gap

Korea is the world’s only divided country. The unification of a divided Korea is a hope for the Korean people. Specifically, the union of families separated by the Korean War is an urgent task for Korea. In addition, North and South Korea have enormous cultural gaps because they have been divided since 1945. However, Lee’s foundational theory does not comment on this division. The lesson books do deal with the division, but only in terms of biblical history, not in regard to contemporary issues. For example, the third year high school lesson book deals with the realization of the Kingdom of God through social justice and the issue of the unification of the country as the hope of the Korean people. Lesson 48, “Steps toward Unification,” deals with problems caused by the political division of the country. The biblical content of this lesson is Ezekiel’s dream about divided Israel (North and South) in the Ezekiel 37.603 The lesson books do not propose practical steps to bridge the cultural gap of contemporary, divided Korea, but merely seek to teach biblical content.

4.3. Outer Cultural Context as a Null Curriculum: Korea in the Post-Colonial Era

Geo-politically, Korea is surrounded by the most powerful countries in the world: Russia, China, Japan, and USA. As a former victim of Japanese imperialism, Korea has unsolved international issues with Japan such as the debate over “the comfort women” in the World War II and t

he issue of ownership of Dok-do island. Another of the significant international contemporary issues for Korea is the historiographical war with China. Sah-myung Hong writes:

Historiographical war with China was rather of recent origin. By launching the Northeast Asia Project, China declared a history war, into which other concerned countries, Korea in particular, find themselves unwillingly being drawn into. The ethnic mixture of the old Korean kingdoms like Koguryo and Balhae, dominated by Koguryeans known as Yemak (Paleolithic Asians with Tugus origin) and Malgals, the ethnic origin of the Manchus, left a bone of contention over whether it belongs to Korea or China…. Since ancient times, China has viewed the entire world as territory governed by Chinese emperors and, accordingly, has written historical accounts based on Sino-centric world view, in which the histories of all tribal states within its territorial realm are regarded as being a part of Chinese history.\(^{604}\)

The surrounding cultures of China, Japan, Russia, and U.S.A. influence Korean culture. In Christian education, external context is as important as internal context. In his book, *Story and Context*, Donald E. Miller, one of the originators of the foundational educational theory of the curriculum, together with Maria Harris and Thomas Groome, insists that we should extend our goal of Christian education not only to the local community but also to the global community because “religious education occurs in the juxtaposition of the local community and the global community.”\(^{605}\) He proposes, “the goal of Christian education be global participation.”\(^{606}\)

From a cultural perspective, even though the understanding of the external context of Korea is important in globalization,\(^{607}\) the foundational theory and the written curriculum do not refer to the external context related to neighboring countries, geographically and historically.

In order to address the changing globalized context of Korea, we should also pay attention to a balanced interpretation of the biblical contents in the lesson books. Lee introduces a Bible


\(^{606}\) Ibid.

\(^{607}\) I explained this issue in more detail in chapter II. See 3.1. "High-tech and “Glocalization”” in chapter II.
study response to cyber space. What is contextualized Bible study for the future? Contextualized Bible study will move beyond memorizing the contents of the Bible toward a suitable interpretation of its contents. Considering Korea’s geographical and historical situation, a post-colonial biblical interpretation will be helpful in the Korean context.

Conclusion

This chapter has explored The Kingdom of God curriculum from a cultural perspective. Specifically, I analyzed the relationship between foundational theory and its application in the lesson books, paying attention to the congruence and incongruence between them. In studying the explicit layout of the written curriculum and Korean culture, I perceive incongruence between the foundational theory and the lesson books.

In more detail, I explored the cultural perspective of this curriculum focusing on two terms: ‘globalization’ and ‘localization.’ As a result of the analysis of globalization, I found that the written curriculum has not dealt with the speed of contemporary trends, or the influence of Western thought of its writers. In my analysis of localization, the written curriculum does not appreciate that Korea has its own traditional culture and that the Korean Wave has the potential to lead global culture.

The null content of this curriculum is the Korean context, which includes such issues as dialogue between Christianity and other religions; the minority cultures of foreign workers in Korea; the internal context of a divided Korea with their cultural gaps; and the external context of the Korean peninsula, one that is surrounded by powerful countries with profound cultural impact.

\[^{608}\text{Lee, 21seg Mire Sahoe wa Kyohoekyoyook ueo KuaJe, 2.}\]

\[^{609}\text{I will discuss post-colonial biblical interpretation in chapter VII in more detail.}\]
CHAPTER SIX
EDUCATIONAL THEORIES OF MARIA HARRIS

This chapter will review Maria Harris’s educational theories, which were used by the design team to create the framework of The Kingdom of God curriculum. Thus, this chapter will also serve as a review of the theoretical framework of the curriculum.

Harris’s Place in the Curriculum

In chapter VII, I will propose a new PCK curriculum based on Harris’s theory. I feel a sense of frustration regarding the application of Harris’ theory in The Kingdom of God curriculum. More specifically, I feel that this curriculum would have been more successful if it had more been more clearly aligned with Harris’s original intentions and theories. Although The Kingdom of God curriculum employs Harris’s theories, it has failed to apply some of her most important concepts. Young-Soo Koh and the design team for The Kingdom of God curriculum explain that this curriculum follows the broad curriculum and educational concepts of Maria Harris based upon her book Fashion Me a People. It is clear that Harris’s theories have influenced the principles guiding this curriculum.

Second, each educational principle of this curriculum closely follows Harris’s five activities of the first Christian community based on the Book of Acts. These five activities connect with the educational ministry of today’s Church: fellowship as koinonia,

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610 The Ministry of Education in PCK, ed., Koyookkoajung Ieron Jichimseo (Vol.1)/ Ieron, 35.
611 Educational theme, scope, contexts, process, and the relationship between teacher and learners.
612 Kerygma, leiturgia, koinonia, didache, and diakonia.
614 Kerygma, leiturgia, koinonia, didache, and diakonia.
serving as *diakonia*, worship as *leiturgia*, preaching as *kerygma*, and education as *didiche*. These five activities form the basis of the educational theme, scope, process, contexts, methods, and evaluation in this curriculum.

Third, in principal, the curriculum intends to employ Harris’s concept of religious imagination as an aesthetic approach. Based upon faith development theory, which recognizes a psychological approach to faith formation, the curriculum addresses the “dimension of imaginational emotion” as one of the elements of faith formation.

In this regard, Maria Harris’s influence on the curriculum is greater than that of any other scholar. However, it is not applied adequately in the present PCK curriculum. Thus, after exploring Harris’s educational theory (in this chapter), I will return to the foundational framework of *The Kingdom of God* curriculum (in chapter VII) to examine those aspects of Harris’s theory which have been lost or underemphasized.

**Educational Theory of Maria Harris**

This chapter will carefully summarize Maria Harris’s educational theories to form a basis for my proposal for a new curriculum. This exploration of Harris’s educational theory will include her characteristics of educational theory, method of education, relationship between teacher and learner, spiritual education, and curriculum theory.

1. **The Characteristics of Educational Theory**

First, one of the most distinctive and significant characteristics of Harris’s educational theory is her aesthetic approach to religious education. Using religious imagination as educational aesthetic methodology, Harris creates a paradigm shift in pedagogy. Maureen O’Brien writes, “Harris developed the conviction that the heart of teaching is imagination, not
technique, and that education as work of art requires the teacher to assume the role of artist.”

O’Brien also writes:

A prominent metaphor for teaching in this artistic mode, evoked by Harris in numerous works, is that of a dance… Key characteristics inherent in such a pedagogy included its non-linear movement (avoiding the common imagery of climbing a staircase or ladder toward some final achievement), its need for a well-cultivated rhythm among dance partners, its embodied and organic quality, and its openness to the unexpected.

Harris indicates, “Another language for naming the ways of imagination is available to us: religious language.” Religious imagination can help us understand “the mysterious, the numinous and the mystical elements residing at the heart of the world, including the world of teaching.” More practically, following her teacher Mary Tully, Harris’s religious imagination can be expressed through an aesthetic approach.

The second characteristic of her educational theory is the use of theological themes to explain her pedagogical meanings. According to O’Brien, “She [Harris] developed the theological themes of incarnation, revelation, the grace of power, and re-creation as the cornerstones of this pedagogy - themes with Christian resonance, yet explored by Harris through wide-ranging sources.” Harris calls these four theological themes, Incarnation, Revelation, The Grace of Power, and Re-Creation, “religious metaphors.” She uses them “as an...

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616 Ibid.

617 Harris, Teaching and Religious Imagination, 19.

618 Ibid.

619 I will explain in more detail in the next section, “Methodology: Religious Imagination.”

620 Smith & O'Brien, "Maria Harris."

621 Harris, introduction to Teaching and Religious Imagination, xiv and Harris, Teaching and Religious Imagination, 41-118.
interpretive key for understanding the nature of teaching as an act of religious imagination.\textsuperscript{622} Harris employs the theological term, “incarnation” pedagogically, proposing that “teaching is the incarnation of subject matter.”\textsuperscript{623} She suggests four incarnational forms for teaching: “verbal forms, earth forms, embodied forms, and forms of discovery.”\textsuperscript{624} Her incarnational forms are related to her understanding of “revelation.” She also says, “Teaching is fostering the revelation of subject matter.”\textsuperscript{625} For Harris, “the grace of power” is power to change the world through the love of God. As to what kind of power, it is the “power to rebel, to resist, to reform, and to love.”\textsuperscript{626} Finally, re-creation is accomplished by five paradigms: “silence, political awareness, mourning, bonding, and birth.”\textsuperscript{627}

Third, Harris has a teaching paradigm, which consists of five steps: “contemplation, engagement, formgiving, emergence, and release.” Contemplation involves a view of teaching as a project in which a community of people comes together as a community of hope.\textsuperscript{628} Engagement means human beings, whether they are teachers or learners, will themselves be the subject matter.\textsuperscript{629} Formgiving is the way in which teacher and learner attempt to put subject matter together to shape teaching as creative religious imagination.\textsuperscript{630} Emergence is a reminder

\begin{itemize}
  \item \textsuperscript{622} Ibid.
  \item \textsuperscript{623} Maureen O’ Brien says that “(For Harris), teaching, when seen as activity of religious imagination, is the incarnation of subject matter in ways that lead to the revelation of subject matter. At the heart of this revelation is the discovery that human beings are the primary subjects of all teaching, subjects who discover themselves as possessing the grace of power, especially the power of re-creation, not only of themselves, but of the world in which they live.” Smith & O’Brien, "Maria Harris."
  \item \textsuperscript{624} Harris, \textit{Teaching and Religious Imagination}, 41-59.
  \item \textsuperscript{625} Ibid., 65.
  \item \textsuperscript{626} Ibid., 78-96.
  \item \textsuperscript{627} Ibid., 97-116.
  \item \textsuperscript{628} Ibid., 28.
  \item \textsuperscript{629} Ibid., 31-33.
\end{itemize}
to any teacher for new life to be born.\textsuperscript{631} Release is a moment of rest, of emptiness, of stillness, and a path to await re-creation.\textsuperscript{632} Explaining these steps, Harris says, “[the pattern of teaching] is organic in the sense that each step flows out of the one preceding it…each one of the steps, in its own way, draws on the four forms of imagination: confrontative, distancing, compositive, and archetypal as the ways, forms, or paths of religious imagination: contemplative, ascetic, creative, and sacramental.”\textsuperscript{633}

The fourth characteristic of her educational theory is that educational theory and scope are holistic. Harris’s educational scope extends to all of life through her broad and holistic views. Her argument states that our educational view should extend from childhood and youth through middle age to old age which she calls “Jubilee time.”\textsuperscript{634} Harris’s view leads to a holistic spirituality which is so inclusive that it embraces not only inner but also outer dimensions including feminist and ecological perspectives on social issues. With regard to curriculum theory, Harris argues that curriculum is fluid, not limited by schooling but involving one’s whole life journey, and we should view curriculum in terms of explicit, implicit, and null parts.\textsuperscript{635}

Fifth, in this way, Harris pursues holistic spiritual-centered education. It is inclusive and for everyone such as outsiders, the powerless, and isolated people. That is to say, her spirituality focuses on outer spirituality and immanence as well as inner spirituality and transcendence to create a balanced holistic spirituality. This socially aware, outer spirituality looks toward her eschatological vision, “Jubilee time,” when all wounded people and the created world will be

\textsuperscript{630} Ibid., 35-36.
\textsuperscript{631} Ibid., 38.
\textsuperscript{632} Ibid., 39-40.
\textsuperscript{633} Ibid., 26-27.
\textsuperscript{635} See 5.”The curriculum design” for a more detailed explanation of this chapter.
repaired according to biblical traditions. More practically, Harris’s social awareness is influenced
by feminist and ecological perspectives “to repair the world, tikkum olam,” which is an
eschatological idea in Jewish tradition. This repairing will be accomplished in Jubilee time. She
says that “return is one of the central works of Jubilee.” 636 By this, she means redistribution of
capital, and recovery of the original condition of the earth. 637 Thus, justice is an important aspect
of spirituality.

Harris’s spiritual pursuit of justice includes the inner dimension of prayer. She argues that
“spirituality is our way of being in the world before God… [So, we should] bring together-these
two great aspects [Prayer and Justice] of the single vocation to be the body of the Christ in the
world.” 638 In this way, Harris’s spiritual-centered education 639 is diverse and universal. Her
educational boundaries extend to all of life and her spirituality includes social justice as well as
human inner transformation.

The last characteristic of Harris’s educational theory is the rediscovery of the function of
the educational ministry of the Church. She tries to connect ecclesial areas of Christian tradition
to contemporary church educational ministry. In educational ministry, Harris borrows her main
ideas from five activities of the first Christian community in the Book of Acts: didache, leiturgia,
koinonia, kerygma, and diakonia. Her book, Portrait of Youth Ministry, states, “didache is the
ministry of teaching,” “leiturgia is the ministry of prayer,” “koinonia is the ministry of
communion,” “kerygma is the ministry of advocacy,” and “diakonia is the ministry of

636 Harris and Moran, Reshaping Religious Education, 141-143.
637 Ibid.
638 Harris, Fashion Me A People, 103.
639 I will explain this in more detail in 4. "Spiritual Education" in this chapter.
troubleshooting." Therefore, Harris develops her theory of educational ministry by connecting education and ministry, through the five activities of the first Christian community.

2. Methodology: Religious Imagination

In this part, I will deal with the special educational methodology of Harris’s educational theory compared with that of other contemporary Christian educators. Her distinguishing educational characteristic is the application of religious imagination to Christian education. What is the difference between religious imagination and other imaginations such as educational imagination and political imagination? For Harris, the key is the idea of “valuing.” Different from “evaluating,” “valuing” is a more personal word, which includes the meaning “participation.” Harris writes, “Valuing carries with it a sense of subjective involvement and participation in what I, as a person, esteem or find desirable.” For Harris, “the heart of teaching is imagination.” She believes that imagination can change, reverse, and re-create present reality and our existence. Harris, however, does not clearly define the term imagination because she thinks imagination has an inherent ambiguity. Thus, by using religious imagination as her educational method, she “fosters the recovering of imagination, seeing in the ideal of its reconciling and healing, possibility for overcoming


641 Harris, Teaching and Religious Imagination, 10.

642 Ibid., 10-13.

643 Ibid., 11.

644 Ibid., 3.

645 Ibid., 3-4.

646 Ibid., 8.
much of the dualism.”⁶⁴⁷ Harris introduces the aesthetic approach of her teacher, Mary Anderson Tully, as a practical example of the religious imagination.⁶⁴⁸ According to Harris, Tully pursued “a synthesis of affective and intellectual activity.”⁶⁴⁹ Tully's premise was that, “each student had an ontological vocation.”⁶⁵⁰ Thus, Tully tried to teach aesthetically “with human feeling and human relations, which are primary elements in human experience.”⁶⁵¹

3. Understanding of the Relationship between Learner and Teacher

According to Judith Dorney, “Harris’s teaching embodied how the relationship between teacher and student, and their relationship in turn with the subject matter, are sources of authenticity, truth and power.”⁶⁵² To begin with, Harris pays attention to the indirect role of the teacher as facilitator and midwife. For her, a teacher is a facilitator who helps students to find reality from materials by and through a teacher’s imagination using both verbal language and beyond verbal language such as visual symbols and metaphors to cause “the word to become flesh.”⁶⁵³ Harris defines a real teacher as one who is excited about someone else coming to know something, but who doesn’t do it for them. For Harris, the vocation of a teacher is “to incarnate subject matter toward revelation and power, and thus to take part in the re-creation of the

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⁶⁴⁷ Ibid., 7.

⁶⁴⁸ Ibid., 120-141.

⁶⁴⁹ Ibid., 140.

⁶⁵⁰ Ibid., 138.

⁶⁵¹ Ibid., 139.


⁶⁵³ Harris, Teaching and Religious Imagination, 41-59.
As a midwife, the teacher is a helper who lets learners know truth themselves. So, Harris says, “in the moment of release, learning process forever into the newly created vehicle, and the human response, the holy response, is not ‘the teacher did it,’ but, ‘Ah! We did it ourselves.’”

It means that the learners themselves and the total environment of the learners are the “place” of learning. Regarding the indirect dialogue between teacher and learner, she says, “teachers, paradoxically, also evoke the possibility of revelation by refusing to answer questions.” Similarly, Harris employs “indirect communication” theory. According to the methodology of this theory, it is essential for teachers to go to the “place” where the receivers (learners) are located. Thus, Harris insists that the role of teacher is to evoke the potential ability of the learner, not directly to teach and inform. Furthermore, going beyond Kierkegaard’s “indirect communication,” Harris emphasizes the co-working between teacher and learner. She believes in active two-way communication between teacher and learner which goes beyond the passive role of teacher as midwife.

For Harris, the teacher is the one who “gives flesh to form.” “But form is not an arbitrary organizational element.” Harris says that, thus, the teacher must go to where the

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654 Ibid., 157.
655 Ibid., 39.
656 Ibid., 71.
657 Ibid., 64.
658 Ibid., 66-67.
659 Ibid., 71.
660 Ibid., 42
661 Ibid.
learner is because the learner is not only in a “physical,” but also a “psychic, and personal” place."^662

In more detail, Harris suggests that the teacher and the learner will find they walk together on four imaginative paths: “co-contemplative, ascetic, co-creative, and sacramental.”^663 A ‘right’ relationship between teacher and learner involves several factors. First, they are “co-contemplatives” because together they are also subjects; thus they are also related to one another as “co-existence possibilities,” as “Thou.”^664 To accomplish educational goals, the teacher must see the learner as an ontological subject matter rather than an object. Second, the relationship between teacher and learner is “ascetic” because they must refuse to manipulate or use one another.^^665 This is further evidence that Harris seeks to equalize the relationship between teacher and learner. The third relationship is “one of co-creation” because they will discover the truth that they are both creator and creature.^^666 The fourth element is that the teacher and learner are “as sacraments to one another.”^667 This relates to Harris’s view that the learner should be released and fashioned by the Creator God, not controlled by the teacher.

4. Spiritual Education

This section will explore several characteristics of Harris’s spiritual education^668 which offers the framework for Harris’s educational theory. First, it is spiritual-centered toward

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^662 Ibid., 71.

^663 Ibid., 74-75.

^664 Ibid., 74.

^665 Ibid.

^666 Ibid., 74-75.

^667 Ibid., 75.

^668 I choose to refer to Harris’ educational theory as “spiritual education” because I think this is a more inclu
wholeness. She says, “When we come to a spirituality of teaching…teaching at its best is the work of learning the routes of walking into and touching this converted center of harmony and wholeness.”669 As stated above, this holistic spirituality has inner dimensions such as prayer and outer dimensions such as doing justice.670 This spirituality includes feminist, ecological, and eschatological perspectives.

Second, her spiritual education leads to the ultimate eschatological hope that is not clear now, but will become clear in the future with the repair of the world (tikkun olam) and the recovery of God’s image. Harris’s spirituality toward wholeness is related to God’s image as God’s wholeness. Harris writes, “the vision of all as one is the vision of peace, of shalom, of reconciliation. The revelation of the Imago Dei is of a universal harmony, an Eden existence once again.”671 To recover the whole image of God, Harris proposes an eschatological view of the future. Her utopian ideal will be anticipated and come true through “Jubilee time.”672 So, she says, “Anticipating this final step [Jubilee time], I have been naming its vehicle as ‘work’ that serves justice and freedom, and as ‘practice’…Whatever we do and whoever we are, we are on a path toward repairing the world together.”673 She considers this Jubilee time as spirituality for the twenty-first century and thereafter. At “Jubilee time,” the world will be repaired and become whole. She writes, “‘tikkun olam (repairing of the world)’ is the process of gathering the shards and restoring them to their proper order; it is an ideal of human spirituality.”674 Appreciating the

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669 Harris, Women and Teaching, 12-13.

670 Harris, Fashion Me A People, 103.

671 Harris, Teaching and Religious Imagination, 77.


673 Ibid.
connection between life and death, Harris dreams of “Jubilee time” as a person’s ending and completion:

We pour until the cup is full and over-flowing and the earth is drenched with our offering. And then we let go, savoring the meaning of our lives as Jubilee and willing to renew the offering as often as we must until the trumpets sound everywhere, the prisoners are released, and age and celebration embrace.  

Her spiritual education has a clear sign post: the eschatological recovery of God’s image, through God’s fashioning of God’s people as shown in the image of the potter’s work in Jeremiah 18. Toward this, her spiritual education is holistic and relation-centered, requiring the participation of God’s people in the church.

Third, Harris’s spiritual education is not only theoretical and abstract but also practical and holistic. She attempts “to help practicing teachers speak philosophically and theoretically, but with concrete actuality about their work.”  

On this point, Harris’s spiritual education has designed an effective reflection on the practical context through religious imagination. This context does not deal with theoretical space but with the real practical fields (or praxis) of the community where all persons bond together. Practically, Harris tries to connect theological theory and practice through her curriculum theory. To that end, she has designed a modern church curriculum based upon the five activities of the first Christian community from the Book of Acts: koinonia, leiturgia, didache, kerygma, and diakonia. These five are still valid in the contemporary context, drawing out present social issues.

Fourth, her spiritual education reflects a feminist perspective. Harris believes that today’s spirituality can compare to “women’s experiences in mothering,” and includes a new

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675 Harris, Jubilee Time, 194-200.
676 Harris, introduction to Teaching and Religious Imagination, xvi.
677 Harris, Fashion Me a People, 75-166.
concept: “the discovery and recovery of women’s experience.” For Harris, “silence, remembering, mourning, and artistry” are women’s ways of knowing, ways that proceed beyond pedagogy to “birthing.” Harris also insists that women’s silence is related to the null curriculum. Harris states, “the silence is perhaps most profound and most deafening when we come to the Null curriculum - to what is left out, both as content and as process.” She thinks women have been silenced by an androcentric society. Therefore, we should listen to this silence, refuse to be silent as students in the field of education and give birth to awareness - political awareness. This awareness proceeds to “mourning” and “letting go.” As an alternative to women’s silence, she suggests “bonding, which means “bonding with the forgotten persons…bonding is a power of the weak, of the stranger, of the outsider…Women-bonding is also evidenced in feminist history.” On this point, through her educational theory, Harris tries to present “the compatibility of the outsider image with the experience of women throughout the world.” Harris writes, “That organic and feminist character of bonding provides a singular clue for curricular re-creation.” She emphasizes the relationship with others as a central metaphor of feminist teaching and writes, “It is no accident that women throughout the world today choose bonding along with networking as the central metaphor. As women, our political and social

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678 Harris, Women and Teaching, 10.
679 Ibid., 17-77.
680 Ibid., 24.
681 Harris, Teaching and Religious Imagination, 101-106.
682 Ibid., 108-110.
683 Ibid., 111-112.
684 Harris, introduction to Teaching and Religious Imagination, xvi.
685 Ibid., 111.
styles are characteristically mutual, communal, interpersonal, [and] relational.” The inclusion of “birth” and “celebration” in her teaching stages also demonstrates a feminist approach. “As with all birth, we will know the moment of birth in education, and for a while will be able to forget education’s pain and suffering, and revel in the knowledge that genuinely new life has entered the world.” Her feminist challenges are also aimed toward the recovery of wholeness to overcome one-sided distortion.

Last, her spiritual education is eco-centric. Harris writes: “We have discovered that spirituality is not always and everywhere the same. In other words, our spirituality—which can be understood as our way of being in the world in the light of the Mystery of God or the Sacred—takes on different meanings depending on our temporal location (and) geographical location.”

Concerning teaching forms, Harris argues that, “Earth forms teach in and through materiality, which makes a kind of first-level, and indeed mutual, claim on us through our own materiality: our body and our senses.” In one of her teaching stages, “bonding” is also related to earthly ecological educational subjects. She wants to draw attention not to our receptive learning capacities, but to the earth’s concrete teaching capacity in an eco-friendly spirituality. She writes: “Because it also means to breathe and to be alive, for us humans spirit begins in bodiliness and is rooted in the earth.” Harris quotes Rosemary Radford Reuther’s description

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686 Ibid., 111.

687 Harris suggests five teaching stages as a paradigm for re-creation: birth (celebration), silence (listening/refusing to be silent), political awareness (analysis), mourning (letting go), and bonding (re-form). Ibid., 101.

688 Ibid., 114.

689 Harris, Reshaping Religious Education, 77.

690 Ibid., 50.

691 Explaining the “bonding,” Harris emphasizes “environment,” so she says, “In teaching we engage … with environment.” on the bonding section in her book, Harris, Teaching and Religious Imagination, 110.

692 Maria Harris “The Religious Educator as Spiritual Director” in Maria Harris eds., DRE Reader: A Source
of religious metaphor based on eco-feminist theology. One of these metaphors employs “earth forms” as a teaching metaphor. Harris writes:

We are human being knowers not only through metaphor in verbal form, not only through ideas and concepts put into words. We also know through the world itself, through concrete sensible realities such as sound, stone, wood, fire, and incense. In using the term earth forms here, I draw attention to those forms offered to us by the world itself, by the earth that is our mother and our home.

She also writes, “Every imaginative teacher should be familiar with the broad repertoire of earth forms in order to utilize them in teaching.” In these ways, Harris applies her eco-centric spirituality to the field of education.

Based upon this spiritual education, Harris designs her curriculum in a practical way. In the next section, I will explore Harris’s curriculum theory.

**5. The Curriculum Design**

**5.1. What Is Curriculum?**

I will begin by introducing a definition of curriculum by tracing the origin, developing history, and use of the term in Christian education. “The word ‘curriculum’ is derived from the Latin verb *currere*, which means to run. In literal terms, a curriculum is a course to be run. In the institutional world of schooling, this literal notion of the course was metaphorically widened to ‘a course of study or training, as at a school or university,’ and used as early as 1633 at the

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693 Ibid., 49.
694 Ibid., 50.
695 Ibid.
696 Ibid., 51.
University of Glasgow.

Since John Franklin Bobbitt established the first modern understanding of curriculum “as a course to be run” in 1918, this definition of curriculum has led to a purpose- and result-centered understanding of curriculum with school as an educational factory which must have in-puts and out-puts. Bobbitt thinks of the curriculum as a course of deeds and experiences through which children become the adults they should be, in order to achieve success in adult society. Launched by Bobbitt, modern curriculum understanding has been further developed by Ralph Winfred Tyler (1902-1994) and his followers (dubbed “Tylerian”) such as Benjamin Bloom, Jerome Bruner, and Roger Mager. Against this Tylerian curriculum perspective, the reconceptualists, such as Joseph Schwab, William Pinar, Michael Apple, and Elliot Eisner appeared after 1969. The Tylerians believe there is one track to reach a goal as if in a horse race. However, the reconceptualists think there are diverse tracks in the race course for each horse to reach its goal. In Christian education, Maria Harris developed her curriculum theory in contrast to the Tylerian scholar Campbell Wykcoff, whose work formed the basis of the former PCUSA and PCK curricula.

5.2. Harris's Definition of Curriculum

Harris’s understanding of curriculum is holistic, connecting living and knowing through the whole life journey beyond schooling. Her curriculum theory, embraces human spiritual life holistically. The dictionary definition of curriculum refers to a set of courses and their content,

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699 I described Tylerian curriculum theory in chapter II.


701 Ibid., 163-195.
offered at a school or university. Harris, however, insists that we should develop a more inclusive and multiple meaning of curriculum. Harris asserts that we should go back to this original meaning of curriculum. She also says that “curriculum is not merely a set of printed materials, and that the church is itself a curriculum.” According to Harris, “curriculum is sometimes spoken of as process and content, however, it now has more extensive and broader multiple meanings.”

5.3. Harris's Understanding of Curriculum

Harris argues that the nature of curriculum is generally misunderstood. She offers five examples. 1) The basic curriculum work is that of teaching, or didache. 2) Curriculum is equivalent to academic resources and printed materials. 3) Curriculum is coextensive with the curriculum of schooling rather than the wider curriculum of education. 4) Knowing and learning and understanding are measurable, quantitative realities - products rather than processes; 5) education comes to an end rather than being cultivated as a lifelong involvement.

Harris employs Eisner’s curriculum theory (explicit, implicit, and null) and his aesthetic approach in order to correct these misunderstandings. She defines curriculum as follows; “1) the meaning of curriculum is fluid. 2) Church curriculum has always been broader than schooling alone.” She writes:

The distinction [between a curriculum of education and a curriculum of schooling] is actually quite simple. A curriculum of education will refer to the interplay of the several forms through which education occurs-it will refer to education in, to, and by service, community,
proclamation, worship, and teaching. In contrast, a curriculum of schooling will be a reference to only one of the many valuable forms through which education occurs, that form which generally happens in a place called a school, a form focused on processes of instruction, reading of texts, conceptual knowledge, and study.  

3) In view of these factors described above, Harris concludes that “a fuller and more extensive curriculum is already present in the church’s life: the play and interplay of community, prayer, service, teaching, and proclamation.” In this way, Harris’s understanding of curriculum is a broader than the former understanding of curriculum which referred to printed materials, the process of teaching, schooling, and so on. This broad concept sees that the church is an educating institution and includes a theory of educational ministry that tries to systematize the functions of the church from an educational viewpoint. So, Harris sees all the courses of the church as the faith community’s curriculum.

5.4. Harris’s Principles of Curriculum Design

In her book, Fashion Me A People, Harris suggests five principles of curriculum design. First, as stated above, it is necessary to remember that the curriculum of education and the curriculum of schooling are not the same. Second, “the curriculum of education ministry is multiple.” It means that curriculum should not be restricted by printed materials, special programs, and educational processing. Third, “subject matter has many layers.” Harris insists, “if the many-layered richness of subject matter is taken as a principle…it expands and deepens the meaning.” Fourth, Harris says “[a] broadened meaning and expression of curriculum will

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707 Ibid.
708 Ibid.
709 Ibid.
710 Ibid., 65-66.
need to be in relation to and informed by the past;” 712 [because] “it [curriculum] cannot be ahistorical.” 713 “The curriculum must be priestly [listening], prophetic [speaking], and political [advocacy].” Fifth, “the curriculum must take into account three forms: the explicit curriculum, the implicit curriculum, and the null curriculum.” 714 Under these principles of curriculum design, Harris gives us a new paradigm of curriculum theory.

Conclusion

This chapter has explored Maria Harris’s educational and curriculum theory which offers the framework theory for The Kingdom of God curriculum. As the above discussion of Harris’s educational thought shows, Harris offers many creative educational insights which can be effectively applied in the Korean context. Furthermore, her broad understanding of curriculum can overcome the limitations of the Tylerian format. In addition, Harris’s five activities of the first Christian community provide many insights for the educational ministry of Korea. Her aesthetic approach as religious imagination is an effective educational method for youth.

Nevertheless, as explored in chapter III, I have found that some of Harris’s most important concepts, such as her feminist approach, are left out of The Kingdom of God curriculum, and thus form the null curriculum. For example, even though her spiritual education is holistic, including feminist, ecological and social awareness, I do not find evidence of this holistic approach in the written curriculum. Based on this review of Harris’s broad curriculum understanding, her five activities, aesthetic approach for educational method, and spiritual education for religio-cultural application, I will propose to build a new curriculum in the next chapter.

711 Ibid., 67.
712 Ibid.
713 Ibid.
714 Ibid., 64-68.
CHAPTER SEVEN
TOWARD BUILDING A NEW PCK CURRICULUM

This chapter moves toward a new curriculum for the PCK. I will offer three suggestions (practical, theoretical, and contextual) for a new curriculum based on the analyses and review of the previous chapters. The first suggestions are based on the results of chapters III, IV, and V analyses of the curriculum from educational, theological, and cultural perspectives, and focus on the congruence between the foundational theory and its application in the written curriculum. I will offer practical steps as to how to improve this congruence in a new curriculum. The first suggestion springs from a practical perspective, asking how might this incongruence between the foundational theories and the written curriculum be remedied? Thus, in this section, I will find practical reasons for incongruence and practical steps to improve congruence.

The second suggestion is mainly based on results from null curricula, the reasons for the incongruence, and insufficiencies of the curriculum described in chapters III-V, as well as its theoretical bases (foundational theology) described in chapters I and VI. I have identified the following null curricula in the above analyses: 1) In the educational analysis (chapter III), the null curriculum is youth’s sexual and social identity, despite Maria Harris’ feminist approach. 2) In the theological analysis (chapter IV), the null curriculum is Korean theology, and 3) in the cultural analysis (chapter V), the null curricula are the inner, intra, and outer Korean cultural contexts.

In addition, in the above analyses, I identified reasons for the incongruence between the foundational theories and their application, as well as insufficient parts of the curriculum. 1) In the educational analysis, I found that the written curriculum and structure of the curriculum
retains a Tylerian format, despite the intention of the foundational theory to pursue Harris’s broad curriculum understanding and five activities in its application. 2) In the theological analysis, I showed that this curriculum is insufficient as a Korean contextual curriculum, and lacks feminist, eschatological, and ecological approaches. 3) In the cultural analysis, I found that the written curriculum has a limited cultural understanding of chronological changes and the Westernized mind, even though the foundational theory offers diverse cultural insights for the future Korean church and society.

To remedy the omissions, incongruence, and insufficiencies identified in the analyses of these three chapters, I will re-apply the theoretical bases of this curriculum: Harris’s educational and curriculum theory (chapter VI); the spirit of the Korean Reformed Church (chapter I); and the Korean context (chapter II). Thus, in the educational and cultural sections of this chapter, I will apply my study of Harris's educational theory to the current Korean contexts. Going back to the basic theory of Harris, I will suggest educational and cultural perspectives for a new PCK curriculum. In addition, in the theological section, I will employ Koreanized Reformed Church theology for the Korean context. These educational, theological, and cultural suggestions will be applied to the current Korean context.

The third suggestion for building the future PCK curriculum is based on chapter II, the current Korean contexts. This section will offer more contextualized suggestions with some new curriculum theories in the post-modern, post-colonial, and glocalized era.

1. Practical Proposals for Congruence

1.1. The Practical Reasons for the Incongruence
There are practical reasons for the incongruence between the foundational theory and the written curriculum. First, in my opinion, the writers' group did not have full theoretical knowledge of the foundational theories from educational, theological, and cultural perspectives. This insufficient knowledge is revealed in the work of the practical design team which constructed the framework of the curriculum. For example, even though the foundational theory employs a broad curriculum understanding and Harris's five activities, the designers have retained a Tylerian format. As a result, the lesson book also follows that format.\textsuperscript{715} While Yong-Soo Koh insists on a broad curriculum understanding based on Maria Harris, the writers of the lesson books did not have enough knowledge of her theories.

Second, while the design team and the writers would have benefited from deeper dialogue with each other by sharing feelings and opinions about this curriculum, this dialogue did not occur. As stated in the introduction, there was only a limited training program for the writers and not enough meetings. For example, there was only one seminar for the foundational theory and then three meetings for training.\textsuperscript{716}

Third, as a result, the writers of the lesson books do not have enough knowledge about the ideas of the three scholars, Yong-Soo Koh, Myung-Yong Kim, and Sung-Hee Lee. The result, as shown in the analyses of chapters III-V, is that the lesson books do not sufficiently apply the three scholar's theories.

Fourth, the congruence between the foundational theory and the written curriculum was never examined. If that examination had occurred, the curriculum would reflect congruence between the foundational theory and the lesson books.

\textsuperscript{715} See chapter III, educational analysis.

\textsuperscript{716} See 1.1.4. \textit{The Kingdom of God: Calling and Responding} (2001-Present)" in chapter I.
1.2. Practical Steps to improve Congruence

What practical steps can improve the congruence between foundational theory and the written curriculum? First, there should be a deepening communication among the main scholars, the curriculum design team, and writers of the lesson books. Second, sufficient meetings and study of the foundational theories are needed. Third, before republishing the lesson books, a scholarly assessment of the whole curriculum is critical. This scholarly assessment should include a detailed examination of the foundational theories of the curriculum and an examination of the application of these theories in the curriculum. The next section will suggest ways to apply the foundational theory of the curriculum.

2. Proposals for the Application of Foundational Theory

This section will offer proposals based on the application of foundational theory (Maria Harris and Reformed Church theology) for the Korean context to remedy the reasons for the incongruence, insufficient parts and omissions of the curriculum. I will begin with the basic, theoretical bases of this curriculum.

2.1. Educational Proposals based on Maria Harris's Educational Theories

2.1.1. Applying Harris's Broad Understanding of Curriculum to the Korean Context

The current Korean educational system is success-oriented, similar to the goal-centered Tylerian educational system. The goal-centered educational system of Korea graduates many students who fail to obtain work. Now, in high-tech Korea, growing numbers of highly

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717 See 3.3. "Suicide Problem" in chapter II.
educated young people are unemployed, resulting in a significant social problem. It is not a holistic and healthy educational system. I would dare to argue that this tragedy has developed in part because of the existing Tylerian purpose-centered educational system in Korea.

Thus, accepting Harris's theory which goes beyond the Tylerian format, a new curriculum should be broad and holistic, characterized by the following traits. First, the curriculum builds educational community, seeing all parts of church life as a whole. Broad curriculum understanding sees church education as a whole life journey of human beings within the church. Thus, the new curriculum should recognize that the curriculum includes the whole life journey of church members.

Second, a broad and holistic curriculum must recognize the need for fluidity in the curriculum which goes beyond a rigid curriculum understanding and a one-way teaching system. Thus, the new curriculum should encourage class dynamics. The intention is to offer an incarnational education in which the Word becomes flesh. This means that we should recognize the place of the Holy Spirit in our classrooms. This broad and holistic curriculum can expect the unexpected - results caused by class dynamics among teacher, learners, the Holy Spirit, and the class situation which goes beyond the one-way system which is teacher-centered and limits our ability to think freely. The roles of teachers would change from information givers to helpers, facilitators, and midwives. If the future PCK curriculum were to apply 1) Harris’s broad and holistic understanding of curriculum with its continuity between foundational theory and application in the lesson books and 2) the recognition of the fluidity of curriculum, the curriculum will be more effective.

2.1.2. Applying Harris's Five Classical Activities to the Korean Context

Korean people call them “ChungNunBackSoo (청년백수).” See 3.3. Suicide Problem in chapter II.
The new curriculum could apply Harris's five activities to the Korean context as follows.

**Applying *Koinonia* to the Korean Context**

For Harris, *Koinonia* is represented by “community” and “communion” in educational ministry.\(^{719}\) This community of *koinonia* is grounded and rooted in love.\(^{720}\) She proposes three aspects of community: “as governing reality, as convicting reality, and as a not-yet-realized and incomplete reality.”\(^{721}\) According to Harris, we have experienced “community as governing reality,” when we confess together the Apostle’s Creed in our worship services.\(^{722}\) According to Harris’s ecological perspective, *koinonia* gives us hope that “the community as convicting reality” of human beings will try to recover the wholeness of God's creation in God’s created but broken world.\(^{723}\) She writes,

> This is the fashioning of an ultimate curriculum of koinonia-the creation of a world community of communities which incarnates our best dreams and possibilities. It is the governing, convicting reality of a global community still unrealized, where death shall be no more, neither shall there be mourning nor crying nor pain; a community where God wipes away every human tear, and where all things are made new.\(^{724}\)

Ultimately, in the time of Jubilee, Harris prophesies that the convicting community will come to know its sin\(^{725}\) and at this time, through the repair of the world (*tikkun olam*), “community as not-yet-realized and incomplete reality” will be completed.\(^{726}\)

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\(^{719}\) Ibid., 75-77.

\(^{720}\) Ibid.

\(^{721}\) Ibid., 77-80.

\(^{722}\) Ibid., 77-78.

\(^{723}\) Ibid., 79-80.

\(^{724}\) Ibid., 89-90.

\(^{725}\) Harris and Moran, *Reshaping Religious Education*, 138-143.
Korean people in modern society have experienced a thirst for community because there are many divorced and broken families and individuals. In Korean society, small group meetings of local churches, such as cell meetings for Bible study, father schools, and mother schools for healing families, offer *koinonia* in practice to heal individuals and families. Harris insists that local churches should offer “inclusion” to those who feel isolated and who need the hospitality of the community. As members of the community, we should recognize that our “presence” offers “receptivity” to others and “responsibility” toward our society.

In addition, because of the need for *koinonia*, the Korean Church should address its divisions. As stated in chapter I, the Korean Presbyterian Church was historically divided into many branches. But, first, in the future, the Korean Presbyterian Church should be a “community as governing reality” which knows that its divided branches are One in Jesus Christ. Second, the Korean Presbyterian Church should be a “community as convicting reality” which knows and repents of its sin of historical division. Third, the Korean Presbyterian Church should hope to be a “community as the not-yet-realized reality.” Through this eschatological vision, the divided Korean Church can ultimately see hope to be unified in the future.

**Applying Leiturgia to the Korean Context**

For Harris, *leiturgia* is the curriculum of prayer. She divides it into two: personal and corporate. Lonely people in Korean modern society are looking for their own spiritual shelter.

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726 Harris, *Proclaim Jubilee*, 32-34.

727 Harris, *Fashion Me A People*, 82-87.

728 Ibid., 85-90.

729 See note 14 above.

730 Harris, *Fashion Me A People*, 80.

731 Ibid., 94.
As stated in chapter II, the short-term spiritual retreat, which imitates entrance into the Buddhist priesthood in Korean Buddhism, has a positive effect on lonely Korean people.733 Similarly, the Korean Church needs spiritual training programs such as retreats and spiritual direction for lonely people in modern society. For Harris, the five activities (*koinonia, kerygma, didache, leiturgia*, and *diakonia*) of educational ministry are forms of spirituality.734 Specifically, *leiturgia* as prayer is deeply related to spirituality. However, for Harris, spirituality is “our way of being in the world before God;” this goes beyond prayer.735 For Harris, our prayer in spirituality must connect to the “justice” of our context.736 During the period of the military governments, the Korean Church pursued inner growth through prayer meetings of church members, rather than social participation to change Korean society. But, Harris’s *leiturgia* has a balance between inner prayer and outer action for social justice.737 So, the future Korean Church should pursue a balanced *leiturgia* with both blades of the sword: prayer and justice.

**Applying Didache to the Korean Context**

For Harris, *didache* is one of the important forms of teaching.738 In the contemporary form of *didache*, she hopes that our thoughts will transcend traditional and fixed teaching such as catechesis and preaching. In this way, Harris insists that we should go beyond European and

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732 Ibid., 96-102.

733 See 4. “Religio- Cultural Contexts” in chapter II.

734 Harris, *Fashion Me A People*, 103.

735 Ibid.

736 Ibid., 103-104.

737 Ibid.

738 Ibid., 110.
North American biases, seeing and including “the Asian contemplative gift, the passion of Latin America, and the power of community which fuels the African understanding.”

Adopting Harris’s approach, we can reach more holistic forms of didache, which include Asian, African, and Latin cultures and a feminist vision. Until now, in developing their Christian education, conservative Korean traditionalists often have ignored their own culture, adopting the teaching methods of Western Presbyterianism. But, as shown in Harris’s concept of didache, Korea as an Eastern culture has its own beautiful values. For example, Koreans could find a new relationship between teacher and learners to awaken a learning spirit in the learners through indirect communication from Eastern teaching methods such as the Zen-master’s "ask and answer," which helps learners’ self-awakening and lets them discover the truth themselves. It is important for Koreans to pay attention to their own religious and cultural context, and create Korean forms of curriculum, which go beyond an imitation of the Western teaching methods of North American and European churches.

**Applying Kerygma to the Korean Context**

According to Harris’s perspective on kerygma, the incarnation of the Word in this world is extremely important. It is deeply related to God’s immanence. God being with us in this world, we will resist injustice, overcome painful times, and celebrate joyful festivals. Harris defines kerygma as follows: “[Kerygma is] preaching and proclaiming their release from bondage especially where we are the ones responsible for the bondage, through sins of omission or not caring as well as sons of commission, such as creating unequal economic and political

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739 Ibid., 123.

740 Harris, *Teaching and Religious Imagination*, 64.

741 Harris, *Fashion Me A People*, 127.
structures… therefore kerygma is the word of justice, provoking us toward a curriculum of justice.”

If we apply Harris’s kerygma to the Korean context, the first step will be the establishment of a theology of justice in pursuit of the Kingdom of God. Korean theology can pay attention to the powerless and oppressed. For example, the Korean Church should embrace feminist theology and move toward equal gender rights. In addition, Korean theology must continue to study ecological theology, proclaiming the time of Jubilee for the earth, rivers, and the Korean peninsula. For the establishment of the Kingdom of God, caring for the poor and pursuing economic justice are also necessary. More practically, following Harris’s three tasks of curriculum - priestly listening, prophetic speech, and political advocacy – it is possible to design a curriculum of justice based on kerygma, which is incarnation of the Word in the Korean context, for the future Korean Church. For Harris, God's silence, paradoxically, speaks to us strongly of God’s word and we must advocate for the poor and oppressed. Those who create curriculum should listen to all people including learners, speaking to them of gospel and justice, and advocating politically for the establishment of the Kingdom of God in this world.

**Applying Diakonia to the Korean Context**

When dealing with diakonia, Harris focuses on “outreach to others.” Her educational theory of diakonia can give the Korean Church, which has lost its power to serve Korean society, new power to address social needs through “social care, social rituals, social empowerment, and social legislation.” In many cases, conservative traditionalists in the Korean Church think that

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742 Ibid., 130.
743 Ibid., 134-137.
744 Ibid., 144.
the Church should “keep politics out of the pulpit.” However, according to Harris, *diakonia* has been an important aspect of the pastoral vocation from the beginning of Christianity. *Diakonia* is gratitude and compassion between those who appear to be strong and those who appear to be weak, and goes beyond a pitying charity or fostering guilt for not serving others.

A practical approach to applying *diakonia* to the Korean context is as follows. Until now, the Korean Church has focused on the vertical relationship between God and human beings, emphasizing personal salvation through *kerygma* and *leiturgia*. Recently, through the disciple training of SaRang Presbyterian church and small group "cell ministry" of HanSoMang Presbyterian church, *koinonia* and *didache* have also received attention in the Korean Church. The horizontal relationship between human beings, serving others and society through *diakonia*, however, is unwelcome in the Korean Church. Korean conservative traditionalists believe political action such as social legislation is secular rather than sacred. However, this is not holistic and balanced thought but a dichotomous view of Christianity and society. *Kerygma* is incarnated by our lives as Christians in this secular world.

In the section above, we explored the application of the five activities to the Korean context. It is important that Harris’s five forms be understood holistically because these five classical forms are interrelated. Harris says that “If we educate to all of these forms, as well as through all of them, then attending only to any one of them…simply will not do” Harris also writes, “Should any of these be left out as full partners in the educational work of ministry, should any of these be down-played, should any of these be exalted to the denigration of others,  

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745 Ibid., 147-155.  
746 Ibid., 153.  
747 Ibid., 144.  
748 Ibid., 145-147.  
749 Ibid., 43.
we would not be able to educate fully. All are needed.\textsuperscript{750} In this way, the five classical activities (	extit{koinona, leiturgia, didache, kerygma,} and 	extit{diakonia}) of ministry are not separate but essentially interrelated.\textsuperscript{751} These five form the pillars of the Church, and all five activities, as original functions of the Church, are equally important. However, by ignoring the interrelated balance of these five, some Korean churches separate them. Emphasizing 	extit{kerygma} and 	extit{didache} and ignoring 	extit{diakonia}, some churches have not paid attention to the responsibility of the Church in society. Thus, in the future, with a balance among the five activities, the Korean Church should serve Korean society with a servant spirit of 	extit{diakonia}.

\textbf{2.1.3. Applying Harris's Aesthetic Teaching Approach to the Korean Context}

Today, the Korean educational system is pursuing scientific and analytic growth. However, the Korean traditional context is not fragmentary and analytic but holistic\textsuperscript{752} like traditional Hebraic thought. Like Harris’s view,\textsuperscript{753} in the oriental paintings of Korea, the aesthetic code is visible if one studies the margins and blank spaces as implicit parts of the paintings. What is the hidden image of the margin in each picture? The answer to this question depends on the imagination of the viewer. In this way, art, such as oriental paintings, makes our fragmentary and analytic thought into something more holistic. Similar to oriental holistic and aesthetic thought, Harris suggests imaginative and intuitive teaching based on an aesthetic approach, as emphasized in the teaching of Mary Tully.\textsuperscript{754} According to Harris, aesthetic teaching leads not only to forward movement, but also backward and side steps like a dance.

\textsuperscript{750} Ibid., 44.
\textsuperscript{751} Ibid., 157.
\textsuperscript{752} See 4.6. “Relations between Christianity and Other Religions” in chapter II.
\textsuperscript{753} Harris, \textit{Teaching and Religious Imagination}, 100.
\textsuperscript{754} Ibid., 142-157.
“This step never comes to an end.” 755 Most of all, in addition to “emergency,” there is “release” through imagination, artistry, and reserved space of dynamic such as “brooding, hovering, and indwelling” of Holy Spirit. 756 It is necessary to recognize the dynamics among teacher, learners, and educational situation described as the "back, side, brooding, hovering, and indwelling of the Holy" one as well as the goals of the teacher’s instruction. 757 In teaching, Harris deals with religious metaphors such as “incarnation, revelation, power, and re-creation.” 758 This kind of holistic and aesthetic approach based on imagination gives us a more holistic way of thinking. Thus, the future PCK curriculum should become more Korean, holistic, and aesthetic, going beyond imparting information or knowledge.

2.2. Theological Proposals

In my analysis in chapter IV, I found that contextual Korean theology is a null curriculum and insufficiently represented in the curriculum. Thus, in this section, I will apply Reformed Church theology to the Korean context, showing how it can be applied to the future PCK curriculum.

2.2.1. Building the Reformed Church Identity

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755 Harris, *Fashion Me A People*, 172

756 Ibid., 171.

757 Ibid.

758 Harris, introduction to *Teaching and Religious Imagination*, xiv.
Presbyterian theology in the PCK pursues the idea that the Reformed Church must always be in the process of reforming (*ecclesia reformata, semper reformanda*). However, many of today’s Korean churches continue to adhere to 16th century Reformed theology.759

Pursuing a true Reformed spirit, I would like to suggest the first practical step toward becoming a reforming Korean Church with reforming educational practices. First of all, the future PCK curriculum must build a Reformed Church identity. As stated in chapter I, Myung-Yong Kim argues, “For Calvin, God’s glory and purpose for the world are more important than human salvation.”760 This statement relates to one of the core beliefs of Presbyterianism, *Sole Deo Gloria*. We recognize God’s ruling because God’s Kingdom is ruled by God Himself. As a result, the Korean Presbyterian Church has emphasized the vertical relationships (between God and human beings) rather than seeking a balance with horizontal relationships (between Christians and others). Thus, the Korean Presbyterian Church focuses on inner missions such as church growth rather than on outreach missions to serve society. This has caused an imbalance between the vertical and the horizontal in the curriculum. Ironically, I think that the emphasis on vertical relationships is also a result of human-centered and purpose-driven ideas, not God’s will, because God gives us a balance in two commandments: Love the LORD your God and love your neighbors as yourself.761 Thus, the new curriculum should keep the balance between vertical and horizontal relationships.

Myung-Yong Kim points out that the Church has a responsibility to society and this belief is the basis of the foundational theology of the curriculum.762 In agreement with the Reformed Church motto, he perceives that the role of Christian education is that the Church, as a


760 Ibid., 181-182.


762 See chapter I, foundational theology of Myung-Yong Kim.
co-worker with God, enables the people of the Kingdom of God to transform this world. In short, for Kim, the purpose of Christian education is that the Church must raise and train God’s people to change this world. Reformed Church theology pursues transformation of the world as well as transformation of self, reflecting God's Word. That is to say, the vision of church education is to facilitate the establishment of God's Kingdom and to train people for life in the Kingdom of God. In order to recover the true image of God in this distorted created world, God’s people should expand the reign of God’s Kingdom. That is the real theological goal of the future PCK Church education and its curriculum, according to the Reformed Church motto. If the PCK has a self-reforming identity as well as a sense of its social responsibility, the PCK should discover a vision of the establishment of the Kingdom of God in the Korean context and in this created world.

2.2.2. Building A Sound Ecological Approach through Understanding of Human Beings

In chapter IV, I discussed the view of human beings as sinners as an important confession of the Reformed Church. Reformed Church theology also has an expectation that human beings were made in God's image (*Imago Dei*), an image that should be recovered. Thus, Reformed Church theology recognizes that human beings are co-workers in building the Kingdom of God in this world.

However, in Korea, a development-focused theory based on a human-driven philosophy which downplays harmony between human beings and nature, has led to the destruction of the Korean natural environment, the extinction of animal species, and destruction of the food chain by human beings.

The Reformed Church’s ecological perspective and understanding of human beings as co-workers of the Kingdom of God can be applied in a practical way in the Korean context. This will involve effective acceptance of the Eastern tradition and an indigenous Korean theology,
which will provide an eco-friendly approach to the understanding of human beings. As stated in chapter II, Eastern holistic thought, as shown in Taoism, sees human beings as a part of nature, not as controller or ruler. This is a holistic rather than dualistic understanding of the relationship between nature and human beings. Thus, human beings are not seen as sinners or righteous people but simply as part of nature. There is a contact point between Eastern holistic thought and the understanding of the Reformed Church that human beings are both sinners and righteous people who should reflect God's image through Jesus Christ's atonement. Reformed Church theology views human beings as co-workers of the Creator, not owners of creation. Eastern thought also does not recognize human beings as owners of nature but part of nature. Thus, human beings should recover their relationship with the created world. The Reformed Church also understands human beings to be involved in reconstructing community and repairing the created world for the realization of the Kingdom of God.

Practically, an eco-friendly approach to Korea will be a good indigenization of the theological approach in the Korean context. For example, the Korean full moon festival is an important educational resource. Thanksgiving Day is different in each country, even though they are all Christian countries and have the same original tradition. Canadian Thanksgiving Day differs from that of the U.S. However, Korean churches do not adapt Korean Thanksgiving Day (chuseok) to their own proper traditional cultural context. Indigenously, the full moon festival relates to Korean eco-friendly communal life. Eastern Asians, including Koreans, have followed the lunar calendar from ancient times. They have celebrated seasonal events in community. According to the lunar calendar, the full moon festival is a good opportunity for opening minds because it evokes thanksgiving. It is also an important contact point between two generations who have different cultures within the Korean family. Focusing on the full moon festival, then, is

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763 See 4.3. "Taoism" in Chapter II.
a good source of natural education as a sacramental approach within an indigenous community. In addition, this education through the Eastern full moon festival will be a good example of eco-friendly education.

2.2.3. Building a Right Conception of the Kingdom of God

Sound Interpretation of the Eschatological Coming of the Kingdom

There are many interpretations of the coming of the Kingdom of God in Korean theology. As a result, some heresies, such as "Shin Chon Ji," have arisen in Korean Christianity. "Shin Chon Ji" is caused by unsound interpretation of the coming of the Kingdom of God and its builders. Such heresies highlight the need for a sound eschatology within the Korean Church, especially as it relates to the Kingdom of God.

As stated in chapter II, while the foundational theology of the curriculum by M.Y. Kim offers an adequate explanation of the nature and scope of the Kingdom of God, as well as human responsibility regarding God’s Kingdom, the written curriculum does not reflect the foundational theology. Following Kim’s eschatological theology, the PCK should maintain a sound eschatology for future generations of Koreans. Such eschatology should differ from the passive response and arbitrary interpretation of the coming Kingdom of God reflected in the "Shin Chon Ji" heresy. While Shin Chon Ji receives the Kingdom of God passively, focusing on the Judgment of God, Reformed Church theology actively emphasizes human responsibility for the coming of the Kingdom of God, in terms of active participation in the building of the Kingdom.

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764 As stated in chapter I (See 2.3.2. "Religio-Culture" in chapter I.), "Shin Chon Ji" is the new heresy in Korea. This title means "new heaven and new earth." Adherents believe that they will be the only chosen people at the end of the world. It represents unsound eschatology.
A Practical Step as Kingdom Builder (Focusing on Gender Equality)

This section addresses gender inequality in Korean society. The Confucian idea of “predominance of men over women” continues to influence Korean society. With regard to the status of women in the Korean Church, only a few churches such as the PCK, the PROK, and KMC have permitted the ordination of women. The Korean Church lags behind other global churches in its pursuit of equal rights.

I would like to suggest practical steps to build the Kingdom of God in the Korean context by addressing the issue of gender equality. According to Kim, the Kingdom of God is God’s love and peace for the oppressed. Moltmann also perceives that “Jesus’ life, death, and resurrection reveal God’s kingdom as a place of love and liberation in which God is merciful: ‘there are no servants; they are only God’s free children. In this Kingdom what is required is not obedience and submission; it is love and free participation.” As revealed in my theological analysis of the curriculum, gender equality is an issue in the Korean context, and also an important goal for the establishment of the Kingdom of God. Based on Kim's theological insight, I suggest that gender equality is a necessary component of the conception of the Kingdom of God for the PCK curriculum.

I argue that Korean women should experience education which increases their social awareness and ability to recognize for themselves the degree of gender inequality in Church and society. An effective educational method to promote self-awakening and social solidarity among

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765 Confucian scholars and students who ruled Korean political activity in the Yi dynasty over-revered Chinese Confucianism. Historically, the Korean Confucianism has led to a male-dominated society which is based on “Nam Jon Yeo Bi (남존여비: 男尊女卑)” thought.

766 Korean Methodist Church.

767 Kim, Yeolin Shinhag Barun KyohuiLon., 116-122.

women, and between women and others, is indirect teaching, in which the teacher acts as midwife and facilitator. Taking into account their experiences of suffering toward solidarity, Korean women will overcome and transform the Korean patriarchal system which remains in some parts of Korean society and the church today. Therefore, if the Korean Church is to accept the Reformed theology of Kim and Moltmann, it must consider the status of Korean women who have been oppressed.

2.3. Cultural Proposals

Applying Harris's Theories to the Religious Characteristics of Korea

In order to address the issue of localization in the global era, I will apply Harris’s educational spiritual education as a Western and globalized theory to the Korean religious culture in a local context. In Harris’s educational theory, cultural understanding is very important. Harris writes:

We cannot do our educational work in a vacuum; the curriculum, the environment in which we educate, is a world. And that world, in political terms, is not “theirs,” in contrast to “ours”…What will be the culture - the cultura - in which seeds for curriculum theory will grow? 769

Specifically, Harris's view concerning education and culture is as follows: “Cultural biases abound for one way over the other, but without doubt, the culture that stresses only one way is the loser. We do have our individual preferences for learning in ways congenial to our particular dispositions or subcultures or genes, we often find that we learn better in one mode than we do in another.” 770

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769 Harris, *Teaching and Religious Imagination*, 82, 91.

770 Ibid., 45.
Her understanding of culture is open and flexible. Despite her location within Western culture, Harris criticizes Western-centered culture. Employing Kant’s notion of “*einstellungskraft,*” imagination with art and feeling, Harris criticizes “the overly rational and rationalistic circles of the Enlightenment.”

Due to her flexible cultural view, Harris develops Eastern-friendly thought in her educational theory. In her understanding of the relationship between teachers and learners, Harris employs Zen dialogue (禪問答: 선문답), the indirect communication between teacher and learner, which is one of the models for her religious imagination. Using the question and answer method of Buddhism, Harris believes that teachers evoke the possibility of revelation by refusing to answer questions paradoxically. For example, if a student asks “what is Buddha?,” the teacher answers “A pink fish with golden fins swimming idly through the blue sea.” Harris claims: “Such is the ‘stuff’ of revelation: eye-openers; the world disclosed in experience, real or imagined; awareness of reality beneath the surfaces of things; verbal forms; earth forms; embodied forms; forms of discovery.” Thus, looking becomes seeing, seeing becomes believing, and learning becomes revelation. She believes that a genuine question in educational fields “stems precisely from our touching bottom, our experience of utter nakedness in the face of existence.” She goes on to say, “In Zen Buddhism, the teacher is one who

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772 Harris advocates “indirect communication” and the right relationship between teacher and learners in which the teacher only becomes a midwife and helper without direct intentional purpose. The learners find the truth themselves indirectly through religious imagination., Ibid., 64-65.

773 Ibid.

774 Ibid., 65.

775 Ibid.

776 Ibid., 73.
exhibits qualifications to teach by brushing questions off with a paradox.”\textsuperscript{777}\ Thus, “To answer a question creates the danger of consolidating the mental level on which the question was asked.”\textsuperscript{778}\ In the methodology of dialogue between teacher and learner, neither Harris nor Zen attempts to draw out a result expected by the teacher. Rather, teachers seek to elicit a new and unexpected result from the learner’s potential ability and imagination.

In addition, citing the importance of blank space and the margins of Eastern paintings, Harris sees a similarity to the implicit and null parts of the educational curriculum. Harris draws upon Chinese painter Li-lid Weng to distinguish between explicit and implicit: “First you see the hills in the painting; then you see the painting in the hills.”\textsuperscript{779}\ This perspective is seen in Harris’ focus on the null and implicit parts in her teaching metaphor, “re-creation.”\textsuperscript{780}

While Harris’ theory is both useful and applicable, \textit{The Kingdom of God} fails to capture the essence of her theory. Specifically, the curriculum overlooks the significant points of cultural contact between her theory and the Eastern/Korean context. If the Korean Presbyterian Church were to employ the Eastern cultural approaches of Harris’s curriculum theory in the future curriculum, they would provide a good contact and application point.

More practically, this Eastern approach is also necessary if the church is to communicate with foreign workers living in Korea who have other religious backgrounds. Furthermore, religious communication will be an important step to break the barrier between North and South, which already experience significant cultural gaps because of division.

\textsuperscript{777}\ Ibid.

\textsuperscript{778}\ Ibid.

\textsuperscript{779}\ Ibid.

\textsuperscript{780}\ Ibid.
3. Proposals for a Contextualized Curriculum

Koreans live in a post-modern, post-colonial, and glocalized era. How might the future PCK curriculum more effectively deliver the Gospel in the Korean context? In order to answer this question, I will propose a contextualized curriculum from educational, theological, and cultural perspectives.

3.1. Educational Proposal in the Post-modern Era

In the previous section, I offered educational suggestions based on Harris’s broad curriculum understanding, five activities of the first Christian community, and her aesthetic approach. To respond to the rapid changing post-modern world, I will propose a contextualized educational theory for the future PCK curriculum design. William E. Doll says, While the modern era valued characteristics such as dualistic, fractal, and reason-centered analysis by human ability, the post-modern era emphasizes deconstruction and promotes post-rational, diverse, decentered, and holistic views. Modern dualistic Western thinking analyzes and draws out results; however, this modern mechanism causes distinctions between human beings and the created world, and between men and women. I think that Harris’s holistic and broad curriculum understanding and aesthetic approach are consistent with post-modernism because a post-modern mechanism goes beyond distinctions toward more holistic thought.

Edmund O’ Sullivan has a similar educational vision for people who live in the 21st century. Based on Thomas Berry, Sullivan suggests “education for integral development.” This education should match integral spiritual education and keep fostering good relations between

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781 “Of or relating to art, architecture, or literature that reacts against earlier modernist principles, as by reintroducing traditional or classical elements of style or by carrying modernist styles or practices to extremes.” Joseph P. Pickett ed., *The American Heritage Dictionary of the English Language* (Fourth Edition, Boston: Houghton Mifflin Company, 2008), 1372.

human beings and the ecological system. This is because we are moving into “a global-planetary consciousness” between the present ‘cenozoic’ and an emergent future ‘ecozoic’ period. Thus, he calls for education with a vision to prepare for the future “transformative-ecozoic education” for the post-modern era.

I want to propose a holistic nature-centered view which is balanced between analytic and aesthetic modes for the Eastern, post-modern era. This holistic view goes beyond dualistic distinctions between human beings and nature which cause the destruction of nature and the ecological system. This integral and holistic view in the future PCK curriculum will help to solve the conflict in opinions between Korean Christians and non-Christians. In the relationship between human beings and nature, Eastern philosophies often express an intimate relationship with nature. The Korean theologian, Jung Young Lee writes that the “East Asian notion of trinity is heaven, earth, and humanity.” This view suggests the importance of harmony in the whole of creation. Reshaping theology in dialogue with Eastern philosophies has begun and will need to continue in the post-modern era. Thus, in the post-modern era, a more holistic Eastern approach, which focuses on a holistic human relationship with nature and the created world, should be included in the future PCK curriculum.


784 “Of, belonging to, or designating the latest era of geologic time, which includes the Tertiary Period and the Quaternary Period and is characterized by the formation of modern continents, glaciation, and the diversification of mammals, birds and plants.” Pickett, ed., The American Heritage Dictionary of the English Language, 300.


786 Ibid., 16-17.

787 Ibid., 16.


789 Ibid., 63.
3.2. Theological Proposal for the Biblical Application in the Post-colonial Era

The PCK pursues Bible-centered reformed theology through “Sola Scriptura.” PCK Christian education also seeks to be Bible-centered. In practice, as stated in chapter IV, The Kingdom of God focuses only on the delivery of biblical content as text; it does not offer a theological interpretation or detailed application to life. In order to overcome this limitation, I suggest practical steps to apply the bible-centered spirit of the Reformed Church to the contemporary Korean context for the future PCK curriculum. Walter Brueggemann describes the responsibility of human beings in a modern society to address their unique Sitz im Leben together with the canon.\(^{790}\) The PCK should know and reflect its “life setting (Sitz im Leben)” \(^{791}\) as it relates to educational context, as well as focus on biblical content. Text always exists together with context; thus, interpreting the context is an important part of understanding a text in relation to a particular place and time.\(^{792}\) This perspective offers deep insight into the contextual manner in which Christian education should study the canon and other traditions. Since the historical Korean context in the modern era differs from the Western context, Koreanized theological interpretation and application to the unique Korean context are needed. In order to deliver the Gospel effectively, it should be applied in the Korean context. Sitz im Leben involves the context of the biblical times (when and where the text originated or was reshaped), the cultural traditions of particular people (like the Korean people), and the context of our times. If we understand these contexts of a biblical text, we can better relate the concepts of the text to our educational setting, with consideration of our learners’ cultural heritage and contextual situation in mind.

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To apply *Sitz im Leben* in the Korean context, it will be necessary to return to the spirit of Reformed Church theology. Even though the Presbyterian theology in the PCK pursues “A reformed church always to be reformed,” many of today’s Korean Presbyterian churches tend to stay with 16th century Reformed theology which emphasized “back to the Word.” Some Korean fundamentalist churches seek a literal interpretation of the Bible. However, what is important is how we live and act in our context with God’s Word, rather than merely reading and memorizing the content of the Bible. 2 Kings 22:13 states:

> Go and inquire of the LORD for me and for the people and for all Judah about what is written in this book that has been found. Great is the LORD’s anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us.

Emphasizing the contextualization of education, Maria Harris also proposes that “teaching is the incarnation of subject matter,” as in Jesus “the Word of God became flesh.”793 So, the Bible also needs contextual hermeneutics because the Bible, as text, was written in the context of historical situations. Musimbi R. A. Kanyoro writes:

> Theology is no longer only an intellectual exercise, but also the expression of the religious experience of God’s people. Every religious experience is by nature inseparable from the life experience of people. The encounter between God and people never happens in a vacuum. Rather, it takes place in a concrete historic and geographical location.794

Then, how might we interpret the Bible in the Korean cultural and social context in the post-colonial era? To overcome a Western-centered hermeneutic application of the Bible, we should consider contexts where the Bible is read from a post-colonial view. Musa W. Dube says:

> The implication of the post colonialism era is that the Christian Bible no longer

792 Ibid.

793 Harris, *Teaching and Religious Imagination*, 41-42.

coexists with Jewish text alone, as I believe it never did even in ancient times of the world. The Bible no longer belongs to Western Christians alone; rather, Two-Thirds World people, including the natives of North America, Canada, and Australia, have had the Bible ever since the days when their lands were taken during a prayer.\textsuperscript{795}

Kwok Pui-lan’s book, \textit{Postcolonial Imagination and Feminist Theology}, gives new insights to us who have experienced colonialism today.\textsuperscript{796} She thinks that today’s commercial colonialism is deeply related to the exploitation of third world women in sweatshops.\textsuperscript{797} She criticizes globalization, viewing it as a form of robbery by big powerful countries. For her, the third wave of globalization is green imperialism which involves powerful countries robbing natural resources of powerless countries.\textsuperscript{798} Thus, Kwok opposes this globalization and colonialism by powerful countries. Biblical interpretation and its application based on post-colonialism could give future PCK Christian education a very helpful holistic and contextualized vision of the Korean situation.\textsuperscript{799} It will be a new application of the contemporary Reformed bible-centered spirit through “\textit{Sola Scriptura}.”

For a new PCK curriculum in the post-colonial era, Korean theology should be included because Korean theology is a contextualized theology which tries to interpret the Word applied to the context. Historically, Kyong Jae Kim and Dong-sik Ryu's Korean Indigenization theology and Byung Mu Ahn’ and Nam-dong Seo's \textit{MinJung} theology are the roots of Korean theology.\textsuperscript{800} Korean Indigenization theology is a theological attempt to deliver the Gospel to Korean

\textsuperscript{795} Musa W. Dube, \textit{Postcolonial Feminist Interpretation of the Bible} (St. Louis: Chalice, 2000), 39.

\textsuperscript{796} Kwok Pui-lan insists that we should think post-colonialism with the feminist approaches. See Pui-lan Kwok, \textit{Postcolonial Imagination & Feminist Theology} (Louisville: WJK, 2005), 212-230.

\textsuperscript{797} Ibid.

\textsuperscript{798} Ibid.

\textsuperscript{799} See note 10 above.

traditional culture, while recognizing the values of that culture. Hee-Sung Keel says, "Influenced by [Paul] Tillich's theology of culture, he [Kyong Jae Kim] engaged in a wide-reaching study of traditional Korean religious thought with a view to finding its "ultimate concern" and evaluating it in the light of the gospel." According to Chan-Hee Park, "Keeping the truth [the Gospel], Korean Indigenization theology of Dong-sik Rye pursues application to the Korean traditional contexts and culture."

MinJung theology is also an application of biblical criticism to the unique Korean historical context. The term MinJung is related to the crowd when Jesus preached His Gospel. Thus, MinJung theologians try to interpret Korean powerless and suffering people as the MinJung of the Bible. Concerning the MinJung theology, Keel says;

The most important theological development in Korea during the 1970s was the emergence of minjung theology. Strongly concerned with the massive reality of poverty, injustice, and oppression in Korea, minjung theologians on the whole showed a rather negative attitude toward the religious and philosophical heritage of Asia, regarding it as a conservative ideology which has served the ruling classes of the traditional societies. At the same time, some of them showed a great deal of interest in the popular folk religio-cultural traditions of Korea. It means MinJung theology developed in the unique Korean historical context.

In these ways, Korean theology, such as Korean Indigenization theology and MinJung theology, arises from the Korean context, rather than from Western theoretical theologies. Thus, Korean theology has contextual sensitivity. In practice, the PCK curriculum of the future should communicate the present Korean context including balanced feminist, sound ecological,

801 Ibid., 90.


803 Keel, "Korean Theology: Past and Present," 89.

804 Ibid.
and healthy eschatological approaches. Applying and interpreting Korean theology in the Korean context is a step toward establishing the Kingdom of God in this world, and captures the spirit of the Reformed Church, “The Reformed Church, always to be reformed.”

3.3. Cultural Proposal for Localization in the Globalized Era

Think globally! Act locally! Like this catchphrase, the distinction between global issues and local issues has become ambiguous. For example, our people are facing an ecological crisis including environmental disruption and global warming. This is no longer a local problem, but an important global issue. Thus, in the current globalized era, holistic understanding, which goes beyond divisions and distinctions, is needed.

Historically, Korea has had pluralistic religio-cultures. Currently, Korea is also becoming a more multi-cultural place through the arrival of more foreign workers. In glocalized Korean society, holistic spirituality has become one of the major issues for spiritually thirsty people. What is an alternative Christian education based on holistic spirituality in this pluralistic and complex Korean religious context? Like Thomas Berry, whose North American Christian spirituality respects the indigenous people’s spiritual world, Korean Christian educators should also pay attention to the traditional Korean spirit. Thus, we should extend the scope of spirituality to include dialogue between religions and to include an ecological spirit based on traditional Korean religions such as Korean Shamanism. If the curriculum introduces contact points with the Eastern traditional spirit and the diverse religions of Korea through dialogue among religions, it will constitute a new attempt to deliver the Gospel in the Korean traditional spiritual context affected by religious conflicts.805

805 I explained this issue in more detail in chapter II. See 4.6. “Relations between Christianity and Other Religions” in chapter II.
In this way, Christians would create a way to communicate with others in order to solve religious conflicts, to understand the religious opinions of others, and ultimately to deliver "the truth" which we really want to share. That is a real localization of globalized Gospel because the Gospel must deliver to each culture and local religious context through dialogue. The role of Church curriculum is to deliver Gospel - "The Word became flesh and made his dwelling among us." In this secular world, Church curriculum attempts to make Word become flesh. If the responsibility of Christian education is the delivery of the Gospel to the created world, contextualized curriculum such as localized Gospel is a good example of incarnational education in the Korean context.

Conclusion

In this chapter, I have proposed several ideas for the design of future Korean Presbyterian curriculum from educational, theological, and cultural perspectives. First, in practical steps, I examined incongruence between the foundational theory and the written curriculum stemming from insufficient meetings among scholars, design team, and writers, insufficient theoretical study, and lack of examination of congruence between the foundational theory and the written curriculum. Thus, I encouraged greater communication among scholars, design team, and writers and a final check of the lesson books by scholars before publication. In addition, I emphasized the necessity for a theoretical study of the framework theory.

Second, in order to solve the problems which were found in the analyses, and for the deeper theoretical study, I re-applied the framework theory of Maria Harris and Reformed Church theology. Educationally, I found that the present curriculum has a Tylerian format and

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806 John 1:14.
that the future PCK curriculum requires application of Harris's broader and more holistic curriculum understanding, her five activities, and her aesthetic approach.

Theologically, I have discussed the need for practical approaches based on the Reformed Church identity. From an ecological perspective, I also found that Korean indigenous theology is necessary to connect the Reformed Church understanding of human beings and the Eastern approach in the Korean context. In addition, a Korean contextual theological interpretation of the concept of the Kingdom of God is needed. Thus, sound eschatological approaches and healthy feminist opinion should be included in the future PCK curriculum to move toward the completion of the Kingdom of God in this world.

Culturally, I have argued that real globalization requires attention to "localization." This is also needed in the future curriculum of the Korean Church. Employing Harris’s diverse dialogues as a channel to Eastern culture, I recognize that Harris's Eastern -centered approaches are possible contact points to the Korean cultural context.

Finally, I offered more suggestions contextualized for Korea in the post-modern, post-colonial, and glocalized era. First, in the post-modern era we must try to design the future PCK curricula with the holistic nature-centered view of Jung Young Lee, Doll, and O’ Sullivan. Second, we should pay attention to the Koreanized application of biblical content with Sitz im Leben in the Korean context in the post-colonial era. Third, in the glocalized era, holistic spirituality which tries to dialogue with other local religions is valuable because it delivers a global Gospel to local religious contexts.
CONCLUSION

I began my study by introducing *The Kingdom of God* curriculum. I provided a short history of the PCK curriculum, and described the composition of the current curriculum, including the layout and my reasons for selecting the high school lesson books. I also reviewed the foundational theories of *The Kingdom of God*, describing three main facets: educational, theological, and cultural. To analyze whether the present PCK curriculum considers the Korean context, and to build a foundation for a more contextualized curriculum, I viewed Korea as a field ready for sowing, and dealt with the ecclesial, church educational, socio-political, and religio-cultural context of Korea.

After that, I analyzed *The Kingdom of God* curriculum, focusing on the lack of congruence between the foundational theory and its application in the lesson books. From an educational perspective, I discovered that Harris’s broad understanding of curriculum and her five activities of the first Christian community (*kerygma, didache, koinonia, leturgia,* and *diakonia*), as the foundational theory of this curriculum, are insufficiently applied in the written curriculum with its Tylerian basis. Specifically, in terms of null curriculum, I also have noted that the curriculum does not pay sufficient attention to the need of youths to establish their identities. From a theological analysis, although the foundational theology included Reformed Church theological ideas: denominational identity, understanding of human beings, and the concept of the Kingdom of God, the written curriculum did not fully apply those ideas. In terms of insufficient and null curriculum, I discovered a lack of contextual theology and Korean theology in this curriculum. From a cultural perspective, although the foundational theory of Sung-Hee Lee emphasizes the relationship between the church and Eastern and holistic religio-culture focusing on two terms: ‘localization’ and ‘globalization,’ I did not find such cultural
reflection in the written curriculum. In addition, I have found null curriculum - ignorance of the Korean cultural context and its internal, intra, and external situations.

To correct this deficiency, I returned to Maria Harris’s educational curriculum theory as the framework theory of this curriculum. Based on analyses from three perspectives (educational, theological, and cultural), and a review of Harris's theory and the Reformed Church spirit in Korean context, I offered practical, theoretical, and contextual proposals in order to help to build a new PCK curriculum in the Korean context in the post-modern, post-colonial, and glocalized era.

Through this study, I have learned several things. First of all, I know that there have been countless attempts by designers in Korean curriculum history to revise church curriculum, and I appreciate their dedication. However, in the past, with the historical advent of Industrialization and Westernization, Korean scholars and writers had limited opportunities to resist the overwhelming influence of Western thinking. But now, Koreans can better academically study our curricula because Korea has many well educated Christian education scholars. I know that my humble study exists on the base of these Korean scholars' continuous dedication to their churches, country, and the Lord's glory.

Second, through this study, I have learned the importance of congruence between foundational theory and its application in the written curriculum. Through educational, theological, and cultural analyses, I found incongruence in the present PCK curriculum. From an educational perspective, although this curriculum, based on Maria Harris's broad curriculum understanding, has been revised, the curriculum still keeps Tylerian remnants. While the structure of the curriculum has sequential relationships between the high structure and substructures, the incongruence of the understanding of curriculum results in a dual format. In
the teaching methods, I identified a one way-system led by the teacher in the lesson books, although the foundational theory pursued a two-way system based on the community-centered format. In the context part, while foundational theory has the harmony of the five activities (*koinonia, didache, leiturgia, kerygma*, and *diakonia*) focusing on the whole lifelong journey of Christians, the written curriculum emphasizes only *didache* in the church context.

From a theological perspective, although the foundational theology pursues a Reformed Church identity, the lesson books do not address the need to transform the secular world in the Korean context. Concerning understanding of human beings, even though the foundational theory of Reformed Church theology by Myung-Yong Kim focuses on the balance between vertical and horizontal scopes, the written curriculum does not pay attention to this. Also, I found incongruence between the foundational theology and its application in its definition of the tense (already/ not yet) of the Kingdom of God.

From a cultural perspective, the focus of Sung-Hee Lee on the relationship between church and Korean religio-culture is very hard to find in the lesson books. With regard to globalization, I noted that the curriculum overly relies on Westernized educational materials such as pictures and music. I also realized that writers had limited cultural understanding and resulting misunderstanding of Evangelization and Westernization. Regarding localization, I perceived that the written curriculum fails to communicate traditional Korean spirit and Eastern culture. It also fails to keep up with contemporary Korean culture in terms of global trends such as the Korea Wave.

To suggest practical steps for solving this problem (incongruence between the foundational theory and the written curriculum), I encouraged greater communication among scholars, the design team, and writers, as well as a final review of the lesson books by scholars prior to publication.
Third, I have learned the importance of being faithful to the foundational theory. When we design the curriculum, it is very important to deeply study and understand the framework theory before applying that theory to the real curriculum design. For example, if this curriculum were more faithful to Maria Harris's ideas, the curriculum would contain many jewels of her educational and curriculum theories. Thus, a study to know a scholar's theory fully should be required prior to beginning design the curriculum.

Fourth, through this study, I have realized the importance of the contextual approach in curriculum design. I have learned from this study that the Gospel, which is ever-unchangeable truth, should be adapted to each context in order to deliver truth. The church curriculum should have contextualized clothing which fits the Korean Church in the post-modern, post-colonial, and glocalized era.

I would like to complete this study by commenting on the contributions of this thesis. First, this thesis will contribute to the Korean Presbyterian Church and its Christian education in the following ways: it will provide criteria by which other Korean church curricula may be measured. Specifically, its important contribution will be to help educators and curriculum design teams to recognize the incongruence between the foundational theory and the written materials of the curriculum.

Second, my analysis of the curriculum will be a significant resource to examine the application of Maria Harris’s theory in the Korean context. Maria Harris offers diverse contextual curriculum resources such as broad curriculum understanding, five activities of the first Christian community, and aesthetic views and holistic spiritual approaches such as feminist, ecological, and eschatological views to the Korean context and Christian education.
Third, my theological analysis offers the PCK an opportunity to establish a denominational curriculum with a clear Reformed identity. Such curriculum seeks to reform the world, understand human beings, and build the Kingdom of God in the Korean context. Furthermore, if the PCK curriculum pays attention to Korean theology, the Reformed Church spirit will be enhanced.

Last, this study may inspire the PCK to design and implement a new curriculum that will address the limitations of the existing curriculum. In particular, a new curriculum should attend to contextualization and indigenization with regard to the unique Korean context. This study proposes holistic spiritual education which has religio-cultural points of contact in the Korean context and is able to respond to the spiritual thirst of today’s Korea in a peaceful and spiritual dialogue among religions. Specifically, based on the review of Maria Harris's theory and Korean contexts, this study offers effective educational, theological, and cultural insights into the Korean Presbyterian Church in the post-modern, post-colonial, glocalized era. I contend that these are useful approaches to the crises faced by the Korean church and society, and they offer possibilities for dialogue between church and society. However, I clearly reveal that my proposals have the limitation of being a brief suggestion based on my opinion because I did not find enough academic resources and Korean scholars' opinions about contextualized Christian education and Korean theology in the post-modern, post-colonial, and glocalized era.

I believe that this review of the PCK curriculum contributes, in a small way, to the expansion of the Kingdom of God, as it is called in the curriculum’s title, in this world. My analysis of the PCK curriculum, and the emphasis on a contextualized curriculum, will be effective and useful tools for evaluating the existing PCK curriculum and preparing a new curriculum. I hope that this dissertation will be a step toward helping the Presbyterian Church of Korea to design its contextualized curriculum in the future. Based on my study, I am hopeful that
the future PCK curriculum will be more holistic, have a sound Reformed Church identity, and be indigenized and contextualized to Korea.

*And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

807 *Soli Deo Gloria!*

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807 *Romans 8:28.*
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