Abstract

The purpose of this thesis is to study Korean women’s negative self-image, to analyze it through different angles and to suggest a pastoral approach to help such women have a healthy self-image. There are two facts that inspired me to begin this thesis. One is that a mother’s role is still critical for child development in spite of rapid social change. The other is the need to develop a pastoral counseling model based on stories in the Bible to help mothers have a healthier self-image. This thesis will thus analyze Korean women’s self-image from cultural, psychological and theological viewpoints and suggest a pastoral model to help women develop a more positive self-image.

The traditional roles of women and men roles have been challenged in modern society. Korean women actively participate in activities outside the home such as politics, the economy, or education, areas that have for many years been regarded as exclusively for men. In spite of such a change, Korean society still tends to disregard women. There are many situations in Korean society that affect Korean women’s self-image negatively. This is critical, because a woman’s negative self-image can lead to her child also developing a negative self-image as a girl or woman.

In addition, pastoral counseling faces many challenges. Two are dominant among them. One is how pastoral counselors interpret social phenomena from theological viewpoint and the other is
what pastoral model might be able to help them to fight the problems they are struggling. This is important because it is associated with finding the identity of pastoral counseling that differentiates it from other secular therapies.

In order to answer these challenges, this study will analyze Korean women’s negative self-image from cultural, psychological, and theological points of view. Chapter one will deal with the definition of their negative self-image and consider Confucianism as a mega cultural source affecting development of a negative self-image in Korean woman. Chapter two will look at family influence on their negative self-image development from a psychological view. Family system theory and Attachment theory will be consulted to deal with this issue. Adam’s family will be analyzed as an example to show the importance of family. Chapter three will consider theological analysis of development of self-image. This part will consider the relationship between God and human beings as a fundamental reason for Korean women’s negative self-image, and search for a theological explanation for that. The last chapter will suggest a pastoral model based on Jesus’ encounter with the Samaritan woman in John 5. This chapter will define this encounter as a moment of hope and will consider how Jesus changed that woman through three pastoral steps.
ACKNOWLEDGMENTS

I first started this study as an M. Div student in my early thirties. I am now past my mid forties as I complete the project. Even though it was a major challenge for me to study in another country, I thought that I was so blessed to have a chance to learn something that I did not know. It was a chance to meet wonderful people who had a huge influence on me in their particular areas. In spite of my limitations, I could not explain the feeling I had when I understood a little of what they said. I truly thank God for giving me this period of study. It was also a time of realizing that God was leading me in a certain direction in His plan for my long journey. There are many people who have helped me to find this through their care, concern, warm encouragement, prayer, and at time, even sharp, but loving scolding. They are those who remind me that God has a special plan for me. This has been a great encouragement and has strengthened me to get through all the frustrating and depressing moments. I want to express my special thanks to all of them.

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Introduction

1. Thesis Statement

This dissertation is about the negative self-image of Korean women and relational aspects behind the development of this self-image. More importantly, the aim is to find a pastoral counseling model based on the Bible to help Korean women achieve a healthier self-image. To this end, the thesis examines how self-image is developed, maintained and transmitted through the generations via an analysis that employs three different lenses i.e., cultural, psychological and theological. After that, the thesis presents a pastoral model suitable for helping people with similar issues.

There are two factors that challenged me to consider this project. The first stems from the general consensus among developmental psychologists that the role of the mother is critical in child development. There have been arguments about whether it is the father or the mother who is more important in a child’s development and it is also necessary to consider external factors in child development, such as relationships with friends, teachers, social situations and so on.\(^1\) In spite of such arguments and many considerations regarding child development, numerous traditional studies do emphasize that the mother’s role and its influence on early child development is still an important factor among others. John Bowlby insists that attachment patterns established in early relationships tend to persist, and that the role of the mother in developing such patterns is far greater than that of any other family member.\(^2\) The quality of the relationship the female child has with her mother can impact on


\(^2\) Bowlby does point out, however, that further research beyond the sixth year is necessary. John Bowlby, *Secure Base: Parent-Child Attachment and Healthy Human Development* (Basic Books, New York, 2008).
that child’s later relationships. This relational quality with the mother might also affect the child’s religious patterns. Another study points out that the female child tends to identify with her mother from a social development point of view.

Recent studies also seem to support such views, even though the traditional mother’s role has been modified in an environment of rapid social change with fathers now highly involved in many aspects of caregiving. A number of scholars support the idea that maternal well-being is more closely related to child development than any other factor. Also, in research into a mother’s influence on a child’s cognition and social behavior, Natasha J. Cabrera et al. find a similar result. Their finding stems from the fact that toddlers tend to spend the most time with their mothers. The result of this research even more true in Korea, where great emphasis is given to the mother’s role in child development. Mothers are expected to perform multiple roles, such as house cooker, daughter-in-law, wife, child bearer and even breadwinner, like the father. This has occurred due to rapid economic change after

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1960, in terms of which women’s social participation has been enlarged. In particular, in Korea the mother’s role in child development is emphasized as the woman’s most important responsibility.\(^8\) Interestingly, Eun Sim Joung states in her study how important the mother’s role is in forming a daughter’s self-image and even religious motivation. Using interviews with Korean females, she demonstrates that their self-image is based on their relationships with dominant mothers, and that their mothers also influence their image of God.\(^9\) When considering Korean society, which is family oriented, this research evokes many questions about the self-image of Korean women; whether this self-image is negative or positive; and about the influential factors behind its development. These questions formed the first motivation stimulating this study. Taking all these factors together, it is possible to assume that mothers do play the most critical role in forming their daughter’s values, perspectives, and thoughts or views. These daughters in turn eventually become mothers themselves.

Therefore, the second reason comes from the question of how I understand the self-image of Korean women theologically and what a pastoral care model based on the stories in the Bible aimed at fostering a healthy self-image looks like. This question is critical for pastoral caregivers and far more important than the first reason, in that it is related to the identity of pastoral care itself, and how to interpret the Christian story into modern language without losing its identity. There have been two major challenges among others in pastoral history. Due to the uniqueness of pastoral work in that it deals with both theology and


psychology, there has been a constant uncomfortable relationship between these two bodies of literature. This is in part due to a methodological difference between these two disciplines.\textsuperscript{10} Or, as Seward Hiltner clearly points out, the difference between them would be in part their perspective on content.\textsuperscript{11} In addition, there was an increasing need for pastors who were clinically trained in the early mid-twentieth century. In order to meet such needs, many Christian universities and seminaries introduced psychology-related classes. Pastors who were influenced by Freud’s psychoanalysis began to use clinical terms more and more as if they were professional clinicians. The wisdom in the Bible, and efforts by pastors and pastoral caregivers to find it, began to fade away. After all, there was concern that pastoral work depends increasingly on psychology, to the point where we face a situation in which theology has lost its identity.\textsuperscript{12}

In addition, in the recent movement in pastoral care, some pastoral theologians have noticed that we are living in a society in which traditional norms or guidelines are increasingly being challenged. For example, Charles Gerkin states in his book titled \textit{Prophetic Pastoral Practice}, that people are unsure where the normative boundaries for living are now located, since we are living in a time of blurred boundaries, of push and pull toward one norm or another in often confusing ways.\textsuperscript{13} Thus he argues in another book that


\textsuperscript{13} Charles V. Gerkin, \textit{Prophetic Pastoral Practice: A Christian Vision of Life Together} (Nashville, TN:
pastoral care should be more holistically integrated, because a pastor’s concern is not only for church members, but also for the community where so many different issues, such as the dispossessed, the homeless, and victims of political and economic injustice, exist. Consequently, pastoral theologians have to answer the question of how to interpret Christian truths and tradition properly in multiple contexts. Responding to such a question, Howard Clinebell, a predominant figure in modern pastoral counseling, puts it this way, “pastoral care and counseling are valuable instruments by which the church stays relevant to human need. They are ways of translating the good news into the ‘language of relationships’…a language which the minister uses to communicate a healing message to persons struggling in alienation and despair.” If we borrow Gerkin’s insight again, he defines the ministry practitioner as the representative of the Christian story and its tradition. Thus good pastoral work depends on facilitating effectively a dialogical relationship between the issues and problems involved in the particular human situation at hand and the core metaphorical values and meanings of the Christian story. According to Gerkin, this pastoral work of facilitating such a dialogue is a hermeneutical (interpretive) task in the double sense of interpretation of core images and metaphors of the Christian tradition and interpretation of the particularity of the contemporary situation with which the pastor is confronted. He calls this a fusion of horizons. Therefore, the second reason stimulating me to consider this study is, in fact, the

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14 Charles V. Gerkin, An Introduction to Pastoral Care (Nashville, TN: Abingdon, 1997), 127-128.


16 Gerkin insists that the Christian community has sustained its identity through the appropriation and reappropriation of the images, themes, and metaphors of that biblical narrative. In that, the central values and
issue of how to understand the self-image of Korean women and how to find a healing model based on the Bible from a pastoral perspective. This is, again, about how pastoral caregivers keep their identity amid secular scholastic challenges and interpret Christian stories into that language in their pastoral ministries. After all, this study is about the “theological diagnosis of the negative self-image of Korean women and finding an appropriate biblical healing model.”

Self-image in this study would be something learned from our experiences and developed by internalizing others’ judgment, performing a certain role in certain situations. This self-image is largely developed, regenerated, and continued through relationship with others. This study will explore the unique aspects of these relationships with others in terms of three layers: a person’s cultural situation, psychological experiences, and theological make-up. Distinguishing between these three layers provides an analytic approach to the way the self-image of Korean women has developed negatively under the influence of Korean culture; how it might be generated through parenting within the family; and ultimately, how it can be understood theologically in terms of the relationship between God and human beings. I derived the idea for these systematic approaches from John Patton’s analytical understanding of pastoral history. Pondering on the progressive change in the history of pastoral care, in line with changes in psychology, culture and even politics, Patton, a pastoral theologian, identifies three major paradigms in the history of pastoral care: the classical, the clinical pastoral and the communal context.\(^{17}\)

\(^{17}\) John Patton, *Pastoral Care in Context: Introduction to the Pastoral Care* (Louisville, KY:

meanings have historically been fundamentally metaphorical and imagistic. Charles V. Gerkin, *Prophetic Pastoral Practice*, 16-19,.
What Patton emphasizes in the classical paradigm is the importance of the Bible and the Word of God for pastoral care.\textsuperscript{18} In this model, human problems are understood in terms of the relationship between God and human beings, and answers for such problems are considered to come through the Word of God. Secondly, the emphasis of the clinical pastoral paradigm is placed on the persons involved in giving and receiving the message of care. In this paradigm, psychological knowledge is accepted as a tool that provides insight into the behavior of individuals.\textsuperscript{19} Although this model does not deny the importance of an understanding of organizations and systems, of group dynamics and leadership, or of the transferability of clinical learning, the unique aspect of this paradigm is its primary emphasis on putting the care and counseling of individuals before institutional needs. The distinguishing feature of the communal contextual paradigm as opposed to the previous two models, is its emphasis on multiple contexts. The reference to multiple contexts means the entire background or environment is considered relevant to a particular circumstance or event.

The first two approaches are limited to understanding a person in isolation. More specifically, the classical paradigm has been criticized for universalizing its understanding of human problems, while the clinical pastoral paradigm tends to interpret human problems only through a psychological lens. Consequently, in order to understand a person and to

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\textsuperscript{18} Patton, \textit{Pastoral Care in Context}, 4.

provide effective pastoral care, it is necessary to understand that individual’s larger social and cultural environment. The communal context paradigm is sensitive to the various contexts which individuals are affected by, and which they affect in turn. In my opinion, this paradigm reminds us that pastoral care should take “a wholistic approach,” encompassing the cultural, psychological and theological aspects of an individual. This presupposes “a wholistic understanding” of each of the three levels of that individual. It is thus critical to understand these three levels in order to truly understand the individual.

2. Self-Image and Its Relational Quality

G. W. Allport sees self-image as something that protects the unity of the personality or self. This self-image has three axes, i.e., a person seeing ability in their roles, what they wish to be in the future, and what they have. Richard Dimbleby relates self-image to realization of self. This realization is composed of the number of self impressions that have arisen over time. Those impressions include what you hope for, what you think about, what you feel, what you did and what you want to do in your future. Noticeably, psychologists agree that negative self-image develops when there is a large gap between the ideal self and the real self.

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The important thing to remember here is that most theorists of the self agree that interpretation of the other is one of the critical factors in the development of self-image.\textsuperscript{24} In recent research, Wasan Naser Alaubaide presents a similar view.\textsuperscript{25} What I have noticed from such research is that the relationship with the other is critical in developing self-image. Therefore, Ross Stanger points out that this self-image has an inevitable relationship with the community.\textsuperscript{26} This understanding of self-image is very important in the Korean context, where relationships between social members are so powerful. This unique social context of Korea is revealed in the way the term “person” is described and defined in Korea. In Korea, person is pronounced as \textit{in-kan} (인간, 人間). This means human being. The “in” (인, 人) means human and “kan” (간, 間) means between. The word literally indicates the relationship between human beings.\textsuperscript{27}

Psychoanalyst Alan Roland’s study of self in other cultures shows a similar viewpoint regarding the relational quality of self in Asian culture. He insists that we need to understand the self of Asian people in their unique cultural situations where women and men function well within the hierarchical intimate relationships of the extended family, community, and other groups.\textsuperscript{28}


\textsuperscript{27} Hak Soon Im, “The Korean Self: Exploring Confucian and Indigenous Perspectives,” (Ph. D. Diss., Graduate Theological Union of Berkle, California, 2008), 37.
Lae Kyoung Hong seems to agree with Alan Roland. She calls this self an “anthropological self,” which develops differently according to culture, race or territory. She argues that this anthropological self is subject to change if internal or external facts about era or culture change. This is true because this self reflects the understanding of the human being within a specific culture and era. According to Hong, the Korean’s anthropological self is born under the influence of Confucianism and always has relational aspects. This self is very sensitive to others’ thoughts and judgment, rather than her/his own subjective view.

Therefore, I define the self-image of Koreans in this study as something that differentiates the self from others. This self-image is learned from one’s own experiences and is developed by internalizing the judgments of others. This self-image may be subject to change, according to the experiences we have, or the external expectations we internalize. Unique aspects of this self-image cause us to take a certain role in certain situations. Namely, this self-image can be seen as governing how we see ourselves, how we act in particular situations, and even how we react to others. Self-image can thus modify people’s relational

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30 Ibid., 256. The cultural context of Korea emphasizes the group or family over individual achievement. Family in the Korean context is so important that it may affect each family member’s job application, school admission and even marriage. For example, the kind of job parents had or the education level they attained can affect their children’s marriages. If a child gains an admission from a top university, he/she brings honor to the family. There is thus a specific term, *Woori* (우리), to illustrate such a unique collective aspect of Korean society. *Woori* is more important than I (나). This term means “we or us” and is used to represent a group of people a subject belongs to, such as family or nation and can even indicate possessions. People in Korea generally say, “woori- wife,” “woori-mom,” “woori-home,” or “woori-country.” Sungeun Yang & Paul C Roseblatt, “Shame in Korean Families,” *Journal of Comparative Family Studies* 32, no. 3 (2001): 365-366; Sang Chin Choi, “The Nature of Korean Selfhood: A Cultural Psychological Perspective,” *The Korean Journal of Social Psychology* 7, no. 2 (1993): 24.
patterns with others and their ways of seeing others as well. It can be said that there is something hidden inside people with the power to affect their behavior, thoughts, and even relational patterns. This hidden thing is the person’s own self-image.

The point is that relationships between social members in Korea are very critical in forming such a self-image. This relationship directly affects the development of self-image. This means again that our thoughts, behavior and even our relationships in the future are affected, according to what kind of relationships with other social members we have.

However, such relationships in Korea have been working to develop the negative self-image of Korean women, because there are cases of negative relationships. Thus, it is correct to say that the self-image of Korean women comes about because they internalize these negative relationships and live them out with others. In short, this study is about analyzing such relationships from cultural, psychological and theological perspectives. In addition, this study is a trial in thinking through a pastoral model to help Korean women...

31 Korean women’s self-image is close to Donald Winnicott’s idea. Winnicott is a British object relational theorist with a psychological perspective. He uses “the true self,” and “the false self” to emphasize the critical power of environment in personal development. As a result of bad mothering, the false self causes the infant to feel others’ needs and requests as his/her own. When the infant develops a false self, it means the infant becomes prematurely and compulsively attuned to the claims and requests of others and loses his/her own spontaneous needs and gestures. Donald Winnicott, The Maturational Processes and the Facilitating Environment: Studies in the Theory of Emotional Development (Madison, CT: International Universities Press, 1965), 145. This is similar to Alistair I. McFadyen’s idea of communication. He expains God’s image from a relational perspective and argues that we are made in God’s image. This image is composed of two parts, “the vertical image” and “the horizontal image.” The vertical image is a human response reflecting the intention of God’s creative communication, while the horizontal image is about relations with others at the social level. The point is that to understand the distinct difference between male and female and their relation is to understand God’s image. Our identities as human beings can be maintained through relations with others. When these identities and relations are realized, we stand fully in God’s image. The structures of divine and human being are two parts of the fullness of the image, which contains a dialogical encounter between separate, but intrinsically related beings. Thus, dialogue is a bipolar process in which a reciprocal mutuality can be achieved. However, there is a type of communication in which a real mutuality of understanding is impossible because the relationship is one-sided and the otherness and difference of one has been silenced and does not appear in the communication. Alistair I. McFadyen. The Call to Personhood: A Christian Theory of The Individual in Social Relationships (New York: Cambridge Univeristy Press, 1990), 18-44.
change their negative self-image into something more positive, according to the kind of relationships they have, since these relationships are subject to change.

3. Methodology and Procedure

In order to achieve the goals outlined above, this dissertation will be composed of two parts: a) a cultural, personal, and local understanding of the development of the self-image of Korean women; and b) a fundamental, universal and exclusive understanding of the development of self-image and its pastoral responses. In the first part, I will touch on how the self-image of Korean women is influenced and developed using cultural and psychological perspectives. This part represents cultural understanding because it is based on the unique cultural context of Korea. In addition, this first part involves personal and local understanding because it touches on personal development history using psychological insights. The first and second chapters of the project will be reserved for this work.

The second part of this study is about the theological understanding of self-image and pastoral responses to this self-image. Such a theological analysis involves a fundamental and universal understanding, because it seeks the origin of self-image from the spiritual dimension, the relationship between God and human beings. The premise here is that this relationship is fundamental, and this study will demonstrate why that relationship is fundamental theologically. Thus, the pastoral healing model this thesis suggests is a theological model.

More importantly, the pastoral model sought in this study is based on Jesus’ ministry to those suffering with similar issues. This is the way to find the identity of the pastoral theology mentioned above. In that sense, this part centers on an exclusive understanding of the self-image of Korean women. Although it might seem illogical to insist on Jesus as “the
healer,” this study will demonstrate that this is the case by identifying the pastoral model Jesus revealed in his conversation with the Samaritan woman recorded in the Gospel of John. The third and fourth chapters will cover these areas. However, the healing model in this study does mainly focus on Christians, and therefore has limits in terms of application to those of different religious backgrounds.32

This thesis is composed of four chapters in total. Chapter One will focus on the Korean context which influences the self-image of women. Confucianism will be suggested as one of the dominant cultural components in defining relationships between people, and through which the self-image of Korean women is formed. Adopted by the Yi dynasty as the national religion in order to achieve social security and stability, some ideas of Confucianism have become dominant cultural sources in defining the relationships of Korean people. The problem is that such ideas have justified serial behaviors to suppress and exploit women, resulting in sexual inequality in Korea. Chapter One will thus explore those aspects of Confucianism that define relationships between people and are thus critical for Korean women’s self-image.

Chapter Two will discuss psychological factors in the development of a women’s negative self-image. The importance of family and parenting in self-image development will

32 In spite of the fact that this study is limited when it comes to people of no religion or who have a different religious experience, because it represents a specific religious view, it is nevertheless worthwhile. People still need religion because it is “the ultimate concern.” The ultimate concern is manifested in all creative functions of the human spirit. It is manifested in the moral sphere, in the realm of knowledge and in the artistic function of the human spirit, so that we can say “religion is the substance, the ground, and the depth of man’s spiritual life.” From this point of view, we are all religious beings, and some part of this study might thus have meaning for those who have no religion or who hold different views. Paul Tillich, Theology of Culture. ed. Robert C. Kimball (London: Oxford University Press, 1959), 5-9.
be emphasized. Multiple psychological views will be used in the theoretical/psychological basis of this section. Much attention will be given to family systems theory and attachment theory, since this dissertation reflects a particular interest in the influence of family in forming self-image. Relationships and their patterns within the family may be crucial in forming women’s self-image. This relational pattern can also decide a person’s religious motivation and relationship with God. To illustrate the influence of family through relationship, I will analyze Adam’s family and Cain’s killing from these psychological viewpoints.

Chapter Three will be a theological analysis of the negative self-image of Korean women. The assumption here is that changed relationship with God is ultimately the answer to human suffering, and thus, this human suffering is ultimately related to the spiritual dimension. This assumption is based on the idea that “God is the answer to the question implied in man’s finitude,” and that God “transcends every preliminary finite and concrete concern.”33 Based on this assumption, a theological interpretation of negative self-image that draws wisdom from the Christian story is provided as an important aspect of the task of pastoral work and this will be critical in creating the pastoral care model in the fourth chapter. To this end, Chapter Three will analyze the negative self-image of Korean women and use theological insight from Paul Tillich as an aid to understanding.

The aim in Chapter Four is to construct a pastoral care model that can be applied to help women with a self-image as negative as that of many Korean women. This will be the place to explore how Tillich’s eros can be experienced in pastoral situation and what a pastoral care model based on the Bible looks like. The model will be developed from Jesus’

conversation with the Samaritan woman recorded in the Gospel of John. This pastoral model is composed of three steps which function as the process of delivering hope. These three steps are “Pastoral Inviting,” “Pastoral Holding,” and “Pastoral Challenging.” The final section of the chapter will be reserved for exploring how effectively Jesus enables the Samaritan woman to have hope through these three steps.
Chapter One

The Unique Influence Of Confucianism On The Self-Image Of Korean Women

This chapter explores Confucianism and its influence in shaping the negative self-image of Korean women from a relational perspective. The basic idea is that Confucianism, as a unique cultural factor, dominates the daily lives of Korean people both consciously and unconsciously. Out of its pure spirit, Confucianism affects the thoughts, emotions, judgments and behavior of Korean people. In particular, some of the moral teachings of Confucianism have been used as important social and cultural norms in defining the relationships between people, relationships in which Korean women’s self-image is formed.¹

The cultural situation of Korea has been undergoing rapid change in recent years. After Japan’s colonial rule in the early twentieth century and the war between South and North Korea in 1950, Korea put every effort into rebuilding the country by accepting the economic and political systems of the West. Due to such efforts, Korea experienced a rapid and strong process of industrialization from the 1960s to the 1990s.² During this period, traditional Korean culture was severely challenged by Western culture. Confucianism was not exempt from such challenges. Consequently, changes in traditional Confucian values, rapid changes in Korean society, economic development and the intrusion of different

¹ There would be other factors that affect Korean women’s self-image negatively. For example, we may consider the influence of Western culture, media, or public education. The teaching of the Bible would be one of these. However, Angella Son states, “It is not inaccurate to say that Confucianism, an ancient Chinese religion and philosophy, has had an influence more far reaching in the minds and life of people in South Korea than any other religion or philosophy.” Angella Son, “Confucianism and the Lack of the Development of the Self Among Korean American Women,” Pastoral Psychology 54, no. 4 (2006): 327-328.

cultures, mainly Western cultural influences, means it is hard to find the influence of ethical practices based on Confucianism in these days.

However, in spite of such challenges, it is possible to sense that they are still there, affecting people’s daily lives and every decision taken, like shadows. Therefore, Hye On Kim and Siegfried Hoppe Graff state: “The industrial revolution in South Korea during the last decades has transformed rather than destroyed the Confucian family role limitations for women.” The number of hyanggyo, or places for education in the Yi dynasty—but mainly a root to deliver Confucian values and principles—remains steady, estimated at 232 around the country. Confucian rituals are still important for many Koreans. After Christianity came to Korea, ritual services honoring past ancestors and parents are still being performed, although they have been simplified or replaced by a more Christian worship style in recent decades. In addition, even though the traditional gender division of social roles according to Confucian principles is fading away, patriarchy is still strong in Korea. This becomes clear when we compare the ratio of males to females in professional jobs in the public and private domains.

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Based on the above, this chapter will examine how and what part of Confucianism has been influential in the formation of Korean women’s negative self-image. Confucianism as a dominant cultural factor in defining relationships in which the negative self-image of Korean women is formed will be explored. It is not intended as an examination of the entire history of Confucianism and its principles, but rather will be limited to Confucianism’s development in the Korean context and its specific influence on the self-image of Korean women. In particular, the unique relationship-oriented Korean context will be a key to understanding self-image, its development, and the power of Confucianism over Koreans.

1.1. Brief Introduction to Confucianism

1.1.1. The Basic ideas of Confucianism

It is hard to define Confucianism in a single term, since its principles and ideas are broad and have been applied widely across various areas. Thus, Wei-Ming Tu, a prominent scholar in the study of Confucianism, states Confucianism is “a worldview, social ethic, a political ideology, and a scholarly tradition and a way of life.”6 In addition, there are those who regard Confucianism as one of the major religions, along with Judaism, Christianity, Buddhism, Hinduism, Islam and Taoism. However, strictly speaking, it is closer to a system of philosophy than a religion. Since Confucianism has been exercised for a long time and has spread widely in the lives of people, people seem to have accepted it as a religion.

It is generally known that Confucianism started from the teaching of Confucius, and that Confucian values emerged in northern China in 550 BCE. Confucius and his disciples

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developed and systematized his ideas further amidst the intellectual cauldron of contending schools of thought and warring states in the following millennium. After the death of Confucius, great Confucian scholars such as Mencius, Hsun Tzu and Tung Chung-Su continued the ideas of Confucius and developed them further. It was in the first millennium CE that Confucian values spread to Korea and Japan. These values were associated with the Chinese written language, principles of governance and social relations. In consequence, Korea and Japan adopted extensively the civilization of China. In the second millennium, Confucian values were developed and extended by Chu Hsi, a great Confucian scholar, from government and elite circle to the general public. Chu Hsi developed an inclusive humanistic view after Buddhism’s long domination of China. He integrated personal self-cultivation with social ethics and moral metaphysics in a holistic philosophy of life. With his conscientious appropriation and systemic interpretation of the Confucian tradition, the new era of Confucianism, known as Neo-Confucianism in the West, began. Through support of state policies and intensive education, most people’s lives went under the influence of Confucian practice and way of thinking. It is generally known that the first exposure of Korea to Confucianism was the second century BCE, when Han China set up four commanderies in the Korean peninsula. However, Confucianism’s influence became full scale when the Choson dynasty accepted it as the ruling philosophy.


Don Baker, the president of the Canadian Korean Studies Association and a member of the Korean Studies Committee of the Association for Asian Studies, notes the basic components of Confucianism. According to Baker, six basic components which show the quality of Confucian values are: (1) a particular metaphysical philosophy; (2) a particular political philosophy; (3) a particular type of social structure; (4) a particular approach to cultural production; (5) particular types of rituals and (6) particular types of moral rhetoric. Among those, more specifically, Baker’s explanation of (1), (2), and (6), are related to this section.

First of all, the metaphysical philosophy of Confucianism means the system that dominated intellectual discourse during the Choson dynasty, with scholars putting “Neo” in front of “Confucianism” to distinguish the two. Neo-Confucianism explains the principles governing the world with the ideas of \( ki \), dynamic matter-energy, and \( li \), the patterns of appropriate interaction within the realm of \( li \) and \( ki \). Neo-Confucians see that there is a moral metaphysic which rules the world and this moral metaphysic is understood through the relation between \( li \) and \( ki \). The world ruled by a moral metaphysic is a place where “is” and “ought” collapse into one. If there is problem with the “ought,” it is a sign that something is going wrong in the natural world, for the “is” is not as it should be. The image of human beings and others in Neo-Confucianism is defined not just in terms of what they are, but also in terms of what they should be and do. In order to become a true being, “it is” is what it should be. Consequently, the perspective of Neo-Confucianists on human beings is very positive, because they believe that human beings are born virtuous and that education is necessary to maintain their original goodness. It is understandable why priority is given to education. However, they do not consider every form of education equally important,
believing that education for cultivating a moral character is more important than education for teaching facts or skills.  

When it comes to political philosophy, social hierarchy is emphasized in Confucianism. This hierarchy is defined by both mutual responsibilities and differences in status. The character of hierarchy in Confucianism implies a differing quality of education. Those who work with their minds and have a broad “liberal arts” education are considered superior to those who have technical expertise or work with their hands. As mentioned above, this preference for education brought as a consequence the development of writing and reading in Classical Chinese and disrespect for practical techniques or skills related to daily life. In addition, there is a patriarchal emphasis in Confucianism. Confucians think that there is a sharp division of labor between men and women and that men ought to dominate the public sphere.

Lastly, the particular type of moral rhetoric of Confucianism is related to ethical values which provide specific teaching about relationship with others. Confucians think that the individual is defined in terms of the various roles he or she plays in society. The primary ethical values in the relationship with others in Confucianism are the following five: (1) ruler-subject, (2) parent-child, (3) husband-wife, (4) elder brother-younger brother and (5) friend-friend. In addition, sincerity/integrity and benevolence are important virtues in Confucianism. These ethical codes reflect the idea that people should be treated differently in accordance with their social status. Selfishness and a refusal to play one’s assigned role in society are regarded as sins in this ethical system. Since Confucianism tends to put the

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interests of human beings first, Confucian ethics is characterized by a distrust of many basic human emotions. It is not absurd to say that Confucianism is anthropocentric, since it defines morality through interactions within the human community, rather than interactions between human beings and gods or God. Conclusively, what Confucians view as the primary virtues are those virtues that are believed to keep society operating harmoniously.¹¹

As examined above, the basic teachings of Confucianism do not show strict and clear gender discrimination. The main ideas of Confucianism emphasize the harmony between people. In order to maintain this harmony, parental human-heartedness, interpersonal and altruistic concern for the other, rightness, and rightful position in society, have to be balanced with children’s respect and obedience.¹² Even filial piety, which is considered to be the primary duty of children, is not requested out of a feeling of indebtedness or gratitude for a parent’s care. It is considered and recommended as a basic duty that everyone must fulfill.¹³ According to Hae-Joang Cho, we can find: (1) sons and daughters were written in birth order; (2) daughters’ children were written in detail as were sons’ children; (3) there was no adoption of a son for continuation of the blood tie; and (4) remarriage was as possible for a woman as for a man. In addition, women were not excluded


¹³ Kim and Park, “Confucianism and Family Values,” 232. According to Hae-Joang Cho, we can find: (1) sons and daughters were written in birth order; (2) daughter’s children were written in detail as were son’s children; (3) there was no adoption of a son for continuation of the blood tie; and (4) remarriage was as possible for a woman as for a man. In addition, women were not excluded from inheriting the property of parents and men sometimes lived in their wives’ homes. Hae-Joang Cho, “The Transformation of Korean Patriarchy Family,” Journal of Korean Women’s Studies 2 (1986):148.
from inheriting the property of parents and men sometimes lived in their wives’ homes.\textsuperscript{14} Therefore, the ideas of Confucianism existed to teach sound moral principles applicable to everyone.

Baker confirms that the hereditary nature of the social hierarchy during the Choson was not Confucian, even though there are patriarchal assumptions that there was a sharp division of labor between men and women, and that men should dominate the public sphere. The existence of a social hierarchy in Confucianism comes from the assumption that those who work with their minds and have a broad “liberal arts” education are superior to those who have technical experience or work with their hands.\textsuperscript{15}

However, when the Choson dynasty adopted Confucianism as the national religion in order to achieve social security and stability, the principles of Confucianism changed. It became androcentric, hierarchical and oppressive, with the result that women have had to suffer under its influence.\textsuperscript{16}

1.2. Confucian Teachings that Poison Korean Women’s Self-image

1.2.1. \textit{Sam-gang-o-ryun} based on Confucian Moral Codes

\begin{itemize}
\item \textsuperscript{15} Baker, “The Transformation of Confucianism in Contemporary Korea,” 429.
\end{itemize}
Confucianism was adopted in the Choson dynasty as the national religion. The Choson dynasty wanted Confucianism to achieve social security and stability. The reason for accepting and encouraging its principles as the ruling ideology was that the Choson dynasty did not have absolute validity to claim its authority as a New Kingdom, since the Choson dynasty took the nation of Koryo by overthrowing the King. However, the principles of Confucianism introduced by the Choson dynasty are androcentric, hierarchical and oppressive, so that women have had to suffer under its influence.\textsuperscript{17} For example, \textit{namjon-yobi} (남존여비, 男尊女卑) means that men should be respected in any case while women should respect and serve them. Another ethical principle of Confucianism which asks sacrifice of women is \textit{hyonmo-yangcho} (현모양처, 賢母良妻). This is about the ideal model of a Korean woman that every woman should follow. It is about how to be a wise mother and a generous wife. This study has briefly mentioned this model in a previous section.\textsuperscript{18} The Choson dynasty enforced these principles as law, and if people violated these principles, they received severe punishment. Under the influence of Confucianism, women were treated as the property of men.\textsuperscript{19} During the Choson dynasty, only two virtues, obedience and chastity, were encouraged for women. From a very early age, they learned how to be subordinated. Harvey writes this way:

\textsuperscript{17} Tu, “Confucius and Confucianism,” 3.

\textsuperscript{18} Refer 9.

(1) women are inferior to men and, therefore, she is an inferior being; any claim she has at the present for preferential treatment rests on her relative immaturity and helplessness alone. (2) She cannot reasonably expect to appeal to, or be treated by, the same system of justice as that of the male. In situations of conflict between the sexes, men are right by virtue of their maleness while women are wrong by virtue of their sex. (3) Women are peripheral to the social environment and tangential to their men. Consequently, if she persists in egocentric behavior, she can only provoke intensified punishment.20

Sam-gan-o-ryun(삼강오륜, 三綱五倫, Three Bonds and Five Relationships) is one of moral codes that emphasize women’s obedience and chastity. The relational patterns and social ethics based on Sam-gan-o-ryun are generally thought to have transformed the family and society of Korea. The Three Bonds describe what relationships have to be between king and servant, son and father and husband and wife.21 The five relationships are as follows: “Affection between father and Son,” “righteousness (or duty) between ruler and subject,” “Precedence the old over the young,” “Distinction in husband and wife relationships,” and “fidelity (or faith) between friends.”22

The basic ideas for these relationships are shown in the Book of Mencius, where it is written:

[M]en possess a moral; and if they well-fed, warmly clad, and comfortably lodged, without being taught at the same time, they almost become like beasts. This was the subject of anxious solicitude to the sage King (emperor Shun), and so he pointed Hsieh to be the Minister of Instruction, to teach the relations of humanity: - how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly

21 Wei-Ming Tu, “Probing the Three Bonds,” 122.
22 Ibid., 129.
meritorious sovereign said to him, encourage them; lead them on; rectify them; straighten them; help them; give them wings: - thus causing them to become possessors of themselves. Then follow them this up by stimulating them and conferring benefits on them.\textsuperscript{23}

These three bonds and five relationships are more about maintaining the stability of the social order, than enhancing individual well-being.\textsuperscript{24} In these relationships, the ruler and the husband are elevated to the position of interpreting, executing or judging the moral code, while the wife and son are degraded to the position of following their order. These three bonds and five relationships were regarded as providing a ruling ideology for the \textit{Choson} dynasty, in terms of which it was thought that the cause of moral decay during the late \textit{Koryo} and the early \textit{Choson} periods came from the general lapse in women’s morality.\textsuperscript{25} By adopting and encouraging these principles, the result was that women were defined as weak and obedient, while man were seen as dominant and strong. Men were supposed to take care of work outside, whereas the role of woman was limited to the domestic area. In that ordained relationship, the husband was usually called Bagak-oulun (바깥어른), which means someone who takes care of things outside of the family, and the wife was called An-salam (안사람) which indicates someone who has to carry responsibility for family, mainly educating children, supporting her husband, and serving elders in home. In the end, the intentional approach of the \textit{Choson} dynasty brought the result that women were totally


\textsuperscript{24} Wei-Ming Tu, “Probing the Three Bonds,” 129.

\textsuperscript{25} This poem is originally contained in MiamYilgiCh’o (Selection from Yu’s Diary), \textit{Women of Korea: A History from Ancient Times to 1945}, ed., Yung-Chung Kim, (Seoul: Ewha Women’s University Press, 1976), 154-155.
excluded from public affairs. This approach of the *Choson* dynasty resulted in women’s low self-esteem and negative self-image.

### 1.2.2. Other Moral Ideas Based On Confucianism

There were some other ideologies and moral laws under the influence of *Sam-gang-o-ryun* which worked to provide a rational basis for women to accept their subordinate status. One of these was *sam-jong-ji-do* (삼종지도, 三從之道), the three ways women should follow their entire lives. According to this moral code, a woman has to follow her parents before marriage, her husband after marriage, and her son in old age. We can recognize how this moral code was generally accepted among women in the poem of Lay Son, wife of Yu Hi-Chu’un (1513-1577). That poem contains the message that women experience happiness when keeping *sam-jong-ji-do*.

I walked and walked to reach
The top of Mt. Mach’on
The Eastern Sea spread endlessly like a mirror
Why has a lady come so far away?
As she upholds the Three Ways of Obedience
Her foot was as light as it can be.  

This moral code basically did not acknowledge that a woman had her own unique independent self, and was prevented from finding her own identity, encouraging dependency.

In addition to this moral code, *jeong-jeol* (정절, 貞節, virginity or chastity) was another ideology encouraged as necessary for women in the *Choson* dynasty, providing a good

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example of the suppression of women. This moral code for women was emphasized more than loyalty or filial piety.\textsuperscript{28} It was great shame not only for a girl, but also the whole family, if she lost her virginity before marriage. If she lost her husband, she was not encouraged to remarry. Thus, \textit{jeong-jeol} became a moral requirement for women which was to be maintained in all circumstances. There were stories about women who killed themselves in order to keep their chastity toward their husbands, and those stories were repeated to emphasize the importance of female chastity.

In the meantime, a husband could expel his wife from the family if she failed to keep seven laws called \textit{chil-geo-chi-ak} (칠거지악, 七去之惡). These were the legitimate rights of a husband to literally kick his wife out any time if: (1) she did not serve her parent-in-laws well; (2) she had no children, particularly male; (3) she was unfaithful to her husband; (4) she was jealous; (5) she had an incurable disease; (6) she was talkative; and (7) she was found to be a thief.\textsuperscript{29} Harvey notes that there are three major phases of the life cycle in traditional Korean women’s lives: premarital life in the natal household; postmarital, patrilocal life; and retirement. According to Harvey, there is some knowledge and some skills that girls have to acquire in the premarital stage. They have to learn that: (1) women are inferior to men; (2) women must expect and acquiesce to the preferential treatment accorded males; (3) women are subject to spatial constraints in movements; (4) women must maintain proper social distance from men in their household and practice social avoidance of unrelated

\textsuperscript{28} Kim, \textit{Women of Korea}, 155.

men; (5) women must conceal emotions which are incompatible with their role requirement; 
(6) women are married out to strange households where their reception is uncertain; and (7) 
woman who are valued by men and society are those who uphold cultural values by their 
conformity and commitment to their female role.\textsuperscript{30}

1.3. Evidence of the Negative Self-Image of Korean Women Under the Influence of 
Confucianism

1.3.1. Social Statistics, Sayings and Phenomenon

The level of women’s social participation and their role changed with the rapid 
development of South Korea. Such differences are evident in women’s social status and roles 
in many areas. One of these is women’s education. When a women’s college was established 
in 1915, there were only five students. However, the percentage of female students in 
education has risen since then with 63.9 percent of female students going on to higher 
education in 1999. According to recent data announced in 2010, the percentage of female 
students who went on to higher education exceeded that of male students, at 82.4 percent and 
81.6 percent respectively.\textsuperscript{31} The traditional role of women has changed according to age 
group. A recent study regarding motherhood shows that the new generation of mothers in 
their early thirties is interested in their individual autonomy, while those above the age of 
forty still consider the mother-child relationship more important than a mother’s individual

\textsuperscript{30} Harvey, \textit{Six Korean Women}, 260-265.

This change represents a major step since the 1970s when women’s roles were largely restricted to those of non-paid domestic workers, wives as emotional comforters, and mothers raising high-achieving children. Women’s attitudes toward marriage are changing as well. They marry older, have fewer children and are more likely to divorce. Politics is another sphere showing the changed status of women in South Korea. Politics has traditionally been considered an area for men, yet the percentage of female cabinet member has increased since the Equal Employment Opportunity Act was introduced in 1987. Even though women were still virtually absent from high-level administrative posts, it was a dramatic change, compared to 1973, when women represented only two percent of cabinet members. Such change also appears in the phenomenon of a female candidate being elected as president of South Korea in 2012 for the first time. The changed status of women is further demonstrated in government policy to protect women’s rights and is reflected in the establishment of a new government body, the President’s Special Committee on Women’s Affairs established by President Kim Dae Jung. Afterwards this Committee was elevated to the cabinet level as the Ministry of Gender Equality and Han Myeong-sook was appointed as Minister. This Committee works to enhance the rights of women, such as bringing about

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34 The average age of marriage was 27.5 in 2004 and 21.6 in 1960. Single-person households have been dramatically increasing since 1975. Meanwhile, the birth rate among couples is decreasing. South Korea is named as having one of the lowest birth rates in the world at 1.16 children per family. The average number of children in each family in 1960 was six. Heike Hermanns, “Women in South Korean Politics: A Long Road to Equality,” Journal of Multidisciplinary International Studies 3, no. 2 (2006): 3.

gender equality, increasing women’s participation in society, and improving women’s welfare.  

Despite the improvements mentioned above, there is much evidence that shows Korean women often have a negative self-image and that they are still struggling with it. As mentioned above, self-image in this study is defined as “something that differentiates us from others. This self-image is learned from our experiences and developed by internalizing others’ judgment, performing a certain role in certain situations.” In light of this definition, it is not unreasonable to believe that following the example of others may function as one of the sources for the development of a negative self-image in Korean woman. They would develop their self-image by learning from these sources and by internalizing them. This is especially meaningful when considering the relational quality of the self-image of Korean women.

Although women in Korea are experiencing dramatic change in their role and status as described above, many of them are struggling to reconcile their desires and the social expectations placed upon them. They are suffering under the dominant cultural stereotypes and conventional images of women in the family, school, work, and society as a whole. In other words, they are living on the delicate boundary between their desires and social barriers, and between their self-image and their culturally-defined roles. Although many women have


37 M. Jeanneau and K. Amelius, “Self-image and Burnout in Psychiatric staff,” Journal of Psychiatric and Mental Health Nursing 7 (2000): 402. Even though they do not state exactly what self-image means in their research into the relation between burnout and self-image, M. Jeanneau and K. Amelius display the characteristics of a negative self-image versus a positive one, in terms of which a negative self-image is “blaming, neglecting and hating self,” whereas a positive self-image is “loving and accepting self.”
advanced in professional jobs in South Korea, recent research shows that women seem to encounter a lot of social obstacles. For example, according to Elizabeth Monk Turner and Charlie Turner’s study in 2008, there is wage gap between man and woman. They found that men enjoyed a wage advantage over women in all age groups. This wage gap between men and women still exists, according to a recent study. Male workers earn 40 percent more than female workers. This is 20 percent higher than male workers’ earnings in the United States. Compared to the past, the earning gap between men and women has improved but remains considerable. It is true that this wage gap affect Korean women’s self-image negatively.

Some years later, the announcement of OECD (Organization for Economic Cooperation and Development) is more striking. Hangyurae, one of the Korean daily newspapers, uses 2011 statistics from the OECD to show that women are still struggling to get over social barriers, even though Korea has experienced many changes. According to these statistics, Korean women’s employment and wage ratio, compared to their male counterparts, falls at the bottom of other members of the OECD. The ratio of female employment by two-year college graduates is 58 percent in Korea. This represented 23rd place among the 23 nations that participated in study. First is Ireland (91 percent), second is Norway (89 percent), and third, Germany (86 percent). The ratio of four-year female university graduates is no different. Here the employment ratio is 60 percent, which represents 24th place among 24 nations. Comparing women’s wages to men’s wages, Korea is also close to the bottom among the members of the OECD. If a man’s wage is 100, the

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39 Su Mi Han, “Today’s Working Women in South Korea,” 40.
wage of a middle school female graduate is 66 percent, that of a high school graduate 62 percent, and that of a university graduate 68 percent. The average wage of members of the OECD is 76, 77 and 72 percent. Korea is in this matter 27th, 28th and 29th among 29 participant members of the OECD.\(^4^0\) *Yonhapnews*, one of the conservative Korean daily newspaper, shows a similar result in its 2013 report.\(^4^1\)

Even though women actively participate in work places, it seems hard for them to get high positions at a professional level. Female workers continue to be employed in farming and the fishing sector at 17 percent. After that, they are hired for sales at 16 percent, services at 16 percent, and clerical positions at 15 percent. Only 0.1 percent work in administrative and managerial fields.\(^4^2\) Korea was ranked 68 out of over 100 countries in terms of the ability of women to voice their opinions in government and private sector work places in 2008.\(^4^3\) This is demonstrated well by the fact that the ratio of female pastors to male is very low in the major denominations of Korea. The Christian population in Korea is 9,151,800. This represents 19.9 percent of the total Korean population of 48,200,000. Among this group, female believers represent 60.6 percent.\(^4^4\) However, only 4 percent of all pastors are women in the six major denominations in Korea. Even though their levels of education are as high as those of their senior pastors, their roles are limited to non-professional areas without minimum financial guarantees. They work basically in contract positions revised by


\(^{41}\) http://www.yonhapnews.co.kr/economy/2013/07/16.


\(^{43}\) Ibid., 4.

\(^{44}\) Korean Women’s Development Institute Data Base, 2003
senior pastors annually, with a small payment which is a quarter that of a senior pastor.\textsuperscript{45} Thus, even though the educational level of women has been increasing noticeably, the employment rates of women aged above twenty-five are still much lower than those of men for all calendar periods.\textsuperscript{46} There is no doubt that these affect Korean women’s negative self-image, revealing how Confucianism works in people’s minds behind the scenes.

Deeply culturally imbedded Confucianism in Korea showed its power in Korean government policy. It was only in 2005 that the Supreme Court of South Korea abolished the law which legalized men’s right to inheritance, excluding women from that right.\textsuperscript{47} This law stipulated that families must be headed by the eldest son and children belong to the family of the father. This policy went as follows:

The Korean Civil Code of 1958 stipulated, among other things, that families must be headed by eldest sons, the inheritance is exclusively through the male line, that women are transferred to their husbands’ family register upon their marriage, and that children belong to the family of the father. Not until 2005 did the Supreme Court abolish the legal basis for male dominance over South Korean families.\textsuperscript{48}

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\textsuperscript{47} However, Hyunah Yang, a professor in the Law Department in Seoul University, questions if this newly-revised law in 2005 can fully guarantee women’s right as individual beings as in Western society. Hyunah Yang, “Changing Position of Women in Korean Family Law,” Gender and Society 6, no. 2 (2007): 59.
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As a result, sons were preferred over daughters in Korean families. It is ironic to see how the phenomenon of son-preference became strong even among Korean women. Jane Elizabeth Yi describes her own experience in her dissertation. She writes:

Because my younger brother was unequivocally favored in my family, especially by my mother, who exhibited little restraint in expressing her bias, my place as the middle child and the second daughter in the family felt second-class.... Witnessing the overt bias expressed by my mother was difficult and confusing as a child. I did not quite understand why my brother consistently, without fail, received preferential treatment. He never seemed to get in trouble, no matter what he did. One time, while playing, my brother purposefully lassoed the family television, yanked it to the floor, and broke it. That was funny and endearing, according to my parents. Their response was immediately to replace it with a brand new one, without even thinking about reprimanding the culprit, their prized son.... When my brother would emerge from his room, my mother suddenly light up and glow with pride, a look reserved only for her revered son. Though I never clearly understood why she always praised my brother effusively and served him much bigger helpings of our favorite dish, I assumed that he simply deserved to receive more attention and love from my mother because he was the most valuable member of family. I, on the other hand, was just the opposite—inferior, inadequate, and unlovable.49

Her story reveals how women may have a negative view of themselves from a parent’s son-preference stemming from Korea’s Confucian-based socialization. There is another example in a story recorded from the point of view of a sympathetic mother-in-law, who exhibited less disdain for her daughter-in-law who had multiple daughters than her son did.

My daughter-in-law has six daughters in a row, and close to being thrown out of the house by my son. When the third daughter was born, he removed the protective string placed on the threshold to repel evil spirits, and place no further strings for sequent daughters. I tried to reason with him, saying that a woman who can bear daughters can also bear a son. When the fourth daughter was born, he began to drink heavily and have a relationship with other women. Though he did not actually beat her, he punished her by ordering her to resume cooking three days after giving birth. She cried every day. After the fifth daughter, he laughed harshly and said

nastily: ‘Another daughter? Feel free to eat more, help yourself, take good care of yourself.’ The sixth daughter died three days after birth: he made no attempt to take her to a doctor, just as he paid little attention when other daughters fell ill.\textsuperscript{50}

The negative consequences of the son preference rooted in Confucian influence are shown in many ways and forms. For example, compared to girls, the birth rate of boys across the globe is generally high, except in the following Asian countries: China, India, Nepal and Pakistan. Even though Korea does not show the same birth ratio as other countries do above, female child loss is deemed to be high, which indicates prenatal discrimination is responsible for this discrepancy.\textsuperscript{51} Because of technological advances in the medical area, sex-selective abortion has widely been used among potential parents although the government has made its use illegal.\textsuperscript{52} This resulted in a significant increase in the birth of boys around the mid-1980s, when this technology became largely available to Korean parents. Noticing these consequences, the Korean Government made this screening technology illegal in 1990 to stop the differing sex ratio between boys and girls from increasing further.\textsuperscript{53} However, in spite of government political movement against such technology, according to a recent study of the sex ratio between girls and boys, some parents still use it in favor of sons, resulting in an unbalanced sex ratio of 109.5 boys for every hundred girls.\textsuperscript{54} Based on these results, it is predicted that men may struggle to find potential fiancés by the year 2020, because at that


\textsuperscript{51} Gupta, “Why is Son Preference so Persistent,” 158-159.

\textsuperscript{52} Yi, “Unwanted Daughters,” 157.

\textsuperscript{53} Choe & Westley, “How does Son Preference,” 2.

point there will be 123 men for every 100 women in their mid-late twenties, the most suitable age for marriage in Korea. Son preference rooted in Confucianism has not provided women with any means of thinking differently, even though they are themselves daughters who have to fight against such trends.

The following example is a direct and powerful one showing a further reason why Korean women might have a negative self-image. The example concerns Korean sayings that have been used over a long period of time in Korean society. Korean society has many sayings which can be applied in devaluing women’s true image. For example, there are popular expressions such as the following: “If a hen crows, the household crumbles”; “Husband has to beat dried fish and wife every three days”; “A hero likes drink and women” These expressions have been used against the female gender. Dong won Lee has conducted very interesting research regarding how the female image is represented in most popular Korean sayings. His research shows that only 11 of 146 Korean proverbs are positive for females. The rest depict the female image negatively. They are, for example: “Nothing go well if the hen cries,” “If the dry fish and woman be bitten, they become soft,” “If the husband stops beating his wife for three days, she will be cunning as a fox,” “If one lets his porcelain out, the porcelain will be useless,” and “If he lets his wife out, his wife becomes ruined (spoiled),” “Raising daughters is useless.” Other sayings depict females as inferior creatures. For example, “Women are very jealous creatures,” “If three women get together, a plate is broken in pieces,” “If a woman's voice goes over (crosses) the wall, the house falls,” “Women are like slaves without documents,” “The daughter-in-law is a disgrace to the

family,” “When a woman gets older, she becomes like a fox,” “A dish and a woman are fragile,” and “A woman's lack of talent is a virtue.” These are popular saying used to affect Korean women’s self-image negatively.

Female names and their meanings provide another good example illustrating why Korean women’s self-image may be negative. Young Eui Yu says in her research into modern Korean women:

The subordinate position of a Korean woman was shown in their name: Korean women were identified by their position relative to men...she was not called by her own name either in relationship with her husband or her child but rather as Mr. Kim’s wife or Yongsik’s mother, or according to the name of her living place. Therefore, a woman has a face but does not have her own name. A man's personal name often carries with it the parent's aspiration for him to make a big name in extra-domestic fields. Therefore, Chinese characters representing large auspicious animals such as “tiger” (pom), “dragon” (yong), and good characters such as “big” (tae), “sincerity” (shin), and “steel” (chol) are given. Women's names, on the other hand, are often associated with events, physical characteristics, and feminine qualities. Even though a girl is given a name, it matters little what it is. Many old Korean women's names were not even written in Chinese reproduced with characters, which is the men's privilege. Some old women in Korea have names like “one who was born with a black spot” (chomdungi), “one who was born when the thunderstorm struck” (chondungi), “a pretty one” (yeppuni), “soun” (disappointment), “punt’ong” (anger), and “yukam” (regret).  

In addition, regarding such derogatory terms for females, there are many words used to describe women negatively. These words are newly created and used widely to identify women negatively. It is surprising that such words are also popular among young people, who are highly educated in Korea society. More importantly, no-one creates words like these

for men. Examples are Kim-Yuosa (김여사), Kim-Chi-Neo (김치녀), and Deon-Jang-Neo(돈장녀). Kim-Yuosa indicates a female driver who is not good at driving. Kim-Chi-Neo means a woman who tries to depend on a man financially, while Deon-Jang-Neo indicates a woman who lives luxuriously beyond her financial capacity.\textsuperscript{58} Since these words are mostly used among young people, they can contribute to the negative self-image of women consciously and unconsciously.

1.3.2. Emotional Illness and \textit{Han} (한, 恨)

It is noticeable that the incidence of mental illnesses such as depression, neurosis and psychological illness is higher in middle-class housewives in their thirties and forties who are greatly conflicted between their true desires and traditional expectations.\textsuperscript{59} In this Korean cultural context, we are able to find other examples as evidence that female sexual identity in Korean society is treated disrespectfully. Korean society still depicts the ideal Korean woman as “an obedient, submissive wife, sacrificial mother, and compliant daughter-in-law.”\textsuperscript{60}

Women represent 50 percent of the population in Korea and 20-25 percent suffer from

\textsuperscript{58} Seulha Hwang and Jin-suk Kan maintain that one of reasons men use these words to describe women online is to show their frustration about the severe competition with other society members, including females. Seulha Hwang, Jin-suk Kan, “A Qualitative Atudy on the Discourse of On-line Woman Interpellation,” \textit{Korean Journal of Broadcasting and Telecommunication Studies}, 28, no. 4 (2014, 7): 383-384. 356-388.


depression. This percentage is three times higher than the percentage of men who suffer from depression.\textsuperscript{61} According to Seoul \textit{Metro Daily Newspaper}, 45 percent of married women suffer depression, and many of these consider committing suicide.\textsuperscript{62} There is a specific term to describe a psychological symptom which is typically found in middle-aged women in Korea, and it is “Haw-Byoung”(화병,火病). This is known as “anger disorder” or “fire-disease” and is considered a Korean cultural syndrome.\textsuperscript{63} This psychological symptom is thought to be a reaction to unfair social violence. Women usually suppress their anger so as not to jeopardize harmonious social relationships. However, if the process of suppressing anger continues, it accumulates and eventually HB develops. Furthermore, according to recent research, 30 percent of women prisoners in Korea are incarcerated for spouse homicide. This high rate of spouse killing among imprisoned women is related to partner abuse.\textsuperscript{64}

We can say that such things happen in unique Korean’s collective cultural context under the influence of Confucianism. Harmony between social members is emphasized in such society. This collective culture in Korea is shared among each member through a unique

\begin{itemize}
    \item \textsuperscript{61} Kwang Ja Lee, Chae Chung Um and Susie Kim, “Multiple Roles of Married Korean Women: Effect on Depression,” \textit{Sex Roles} 51, Nos. 7 and 8 (2004): 469.
    \item \textsuperscript{62} Seoul Metro Daily Newspaper (Women’s depression section), May 2003.
\end{itemize}
emotional bond called cheong (정, 情) which means “human affection.” This is one of the most important emotional experiences governing Korean social relationships. The similar expression in Western cultural context would be intimacy, relatedness and affection. This emotion can be built between members of a primary group through close relationship over a long time. This emotional tendency has a positive function in developing a strong relational self through which each member may have emotional stability and harmonious relationships. However, such benefits can work negatively in that they are limited solely to a particular community and cause people to sacrifice themselves to the point of losing their lives for the sake of that community, especially family members. As I mentioned previously, depression, among the various mental illnesses, is highly prevalent in Korea and occurs much more frequently in females than males. This odd phenomenon can be understood by considering that women are generally more relationship oriented and are socialized into taking on a more introverted and passive role in society. The problem is that such a relational quality of


66 Such a tendency is emphasized in Nicola Slee’s work on faith development for woman. Slee argues that women have three different faith development stages, thereby criticizing James Fowler’s faith development theory for being written from a male oriented view. She describes the three stages of the development of faith in women as alienation, awakening, and relationality. She views relationality as the final stage of a woman’s faith development. In that stage, faith means not only being in relationship with God, but also being in relationship with the other. Nicola Slee, Women’s Faith Development: Patterns and Processes (Burlington, VT: Ashgate Publishing Company, 2003), 32-34. Relationality with others and God in this stage means interdependence and profound empathy with others in a broad sense and the empathy of relational faith means a profound empathetic connection to others in pain, suffering and need. Ibid., 149. Carol Gilligan has a similar view. Pointing to Kohlberg’s theory of moral development and its limitations for general application, since it mainly reflects male experiences, Gilligan argues that women have a different moral development. Carol Gilligan, In a Different Voice: Psychological Theory and Women’s Development (Cambridge, MA: Harvard University Press, 1982), 60-61. According to Kohlberg, a mature person tends to regard justice, fairness, rights, and the Golden Rule as the highest standard for maturity. Thus, Kohlberg states, “The human being’s right to do as he pleases without interfering with somebody else’s right is a formula defining rights prior to social legislation.” L. Kohlberg, “Continuities and Discontinuities in Childhood and Adult Moral Development Revisited,” in Collected Papers
women works negatively for the development of their self concept in a society where masculinity is the norm and male qualities such as power, independence, individualism, or autonomy are valued.\textsuperscript{67}

In the collective relational-focused context of Korea, this is especially true for women, who usually devote themselves to their children's development and the management of the household and neglect self-development. In this regard, P. A. Bamett and I. H. Gotlib insist there are two main reasons for the high rate of depression in married women. One of them is caused by the woman’s traditional role within family, such as domestic labor and child birth. Since it is hard to value these roles, women feel worthless.\textsuperscript{68} Women are expected to perform multiple tasks and do them well. Collective Korean society expects women to do well in their given roles. This expectation is beyond the limit that an individual can afford, since it asks that they play multiple roles simultaneously, such as the daughter-in-law who is always obedient and submissive, the wife who is always serving and accepting, and the sister-in-law who is always humble and giving.\textsuperscript{69} If women cannot meet such external expectation, their familial self can be hurt, leading them to view themselves negatively.

\textit{on Moral Development and Moral Education} (Cambridge, MA: Moral Education Research Foundation, Harvard University, 1973), 30. In the meantime, women tend to consume their energy for survival rather than for moral considerations, according to Gilligan. When a woman’s one need is in conflict with another, she begins to consider making a moral decision. This is the first stage in female moral development. Passing the second stage, in which a woman becomes extremely selfless and puts others’ needs as primary, a woman reaches the final stage, the full stage of moral maturity. In this stage, a woman is able to disregard all the negative aspects of “femininity,” and retain all of the positive traits, realizing that “responsiveness to self and responsiveness to others are connected rather than opposed.” Gilligan, \textit{In a Different Voice}, 61.


\textsuperscript{68} P. A. Bamett and I. H. Gotlib, “Psychological functioning and Depression: Distinguishing Among Antecedents, Concomitants and Consequences,” \textit{Psychological Bulletin} (1988). The second factor is lowered self-respect due to the loss of importance in interpersonal relationships and society as a whole.
Perhaps *Han* (한, 憤) is one of the most powerful terms to describe the emotional situation of Korean women in such a social context. The meaning of this term may include the various meanings of those other words to describe the situation of Korean women, mentioned above, since *Han* has recently been used to express Korean women’s unique cultural circumstance. Su Jung Pak, a Korean pastoral counselor and professor, defines *Han* as “a pervasive feeling among Korean people, men and women alike, due to Korea’s history of repeated invasions by powerful countries.”\(^7\) A Minjung\(^7\) theologian, Nam Dong Su, defines *Han* similarly as “the suppressed, amassed and condensed experience of oppression caused by mischief or misfortune so that it forms a kind of ‘lump’ in one’s spirit.”\(^7\) In the same vein, Young Hak Hyun, another Minjung theologian, gives a vivid description of *Han* in his 1982 lecture at Union Theological Seminary:

*Han* is a sense of unresolved resentment against injustice suffered, a sense of helplessness because of the overwhelming odds against them, a feeling of total abandonment (“Why has Thou forsaken Me”), a feeling of acute pain and sorrow in one’s guts and bowels making the whole body writhe and wiggle, and an obstinate urge to take “revenge” and to right the wrong all these constitute.\(^7\)

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\(^6\) Hak Soon Im, “The Korean Self,” 12.


\(^7\) This word means “people,” in Korean and is a theological movement which tried to make a theological interpretation for oppressed people in the Korean context.


\(^7\) Young Hak Hyun, “Minjung, The Suffering Servant and Hope,” lecture at Union Theological Seminary, New York, April 13, 1982.
However, Chung Hyun Kyung, a Korean feminist theologian, states in her article that such a definition of Han is too broad to describe Korean women’s situation and seeks to define Han more from their perspective and more specifically. She explores many aspects of Han, such as religio-cultural gender ideology, and the effects of colonialism, neocolonialism, and military dictatorship.\(^74\) After those considerations, she provides a definition of Han in her own terms and from an historical perspective:

> Often Korean people, especially the poor and women, have not had any access to public channels through which they can challenge the injustice done to them. They have long been silenced by physical and psychological intimidation and actual bodily violence by the oppressor. When there is no place where they can express their true selves, their true feelings, the oppressed become “stuck” inside. This unexpressed anger and resentment stemming from social powerlessness forms a “lump” in their spirit. This lump often leads to a lump in the body, by which I mean the oppressed often disintegrate bodily as well as psychologically.\(^75\)

Recently, Jae Hang Choi dealt with Han in her dissertation through intensive interviews with eight girls in a juvenile shelter in Korea. Her study shows clearly that women are still subjected to unfair, prejudicial and neglected situations, in spite of rapid social change in women’s status in many areas. She defines Han as “a lump of acute pain suppressed and accumulated deeply in one’s heart, indescribable grief and anger coming out of repeated abandonment and mistreatment and urge to revenge and die.”\(^76\) Even though the definition of Han might be different according to individual experiences, one thing is clear:

\(^74\) Due to space constraints, this paper skips specific explanations for these terms. For more information refer to Chung Hyun Kyung, “‘Han-pu-ri’: Doing Theology from Korean Women’s Perspective,” *The Ecumenical Review* (1988): 27-36.

\(^75\) Chung Hyun Kyung, *Struggle to be the Sun Again: Introducing Asian Women’s Theology* (MaryKnoll, NY: Orbis Books, 1997), 42.

this is the appropriate term to describe the situation Korean women have had to endure as women.

I have reviewed the basic ideas of Confucianism and the evidence for the negative self-image of Korean women. In this section, Confucianism is suggested as one of the dominant cultural forces affecting the development of this negative self-image. In particular, negative self-image is germinated through relationships with other social members and Confucianism has been used to define such relationships.

Even though its influence is not as powerful as it used to be, it still is there and affects the lives of Korean people in many ways. As mentioned above, the pure idea of Confucianism is to emphasize harmony between social members and to build a better society for all. However, it is heart-breaking to notice how such pure ideas have been used to oppress those of female gender and have worked to create a negative gender image. Surprisingly, as shown in the evidence, young people who have to fight against the bad influence of this tradition are instead repeating and reproducing it. Although many explanations are possible for such a phenomenon, the influence of family is one of the most important keys to understanding this situation. Thus, in the following chapter I will explore how Korean women’s negative self-image is developed, maintained and transmitted in family relationships, in terms of various psychological theories.
Chapter Two

Understanding Korean Women’s Negative Self-Image From A Relational Family Perspective

This chapter attempts to understand the psychological development of Korean women’s negative self-image within the family. It will be argued that “the relationships between parents, and between parents and children within the family are one of powerful factors in the formation of negative self-image.” This is especially true in the Korean cultural context, where great importance is placed on family values rather than on the individual preferences of each member. Korean woman’s negative self-image is born, shaped, developed, modified and transmitted to the next generation through family and relationships with others in this family. I will suggest Adam’s family as an example to illustrate these aspects, because the story of Adam’s family shows how Eve’s negative self-image is developed in relationships within the family. These relationship includes the relationship with God as well.

Murray Bowen’s family system theory and John Bowlby’s attachment theory will be used as the theoretical backdrop for this part. Family system theory can provide a broad understanding of Korean women’s negative self-image developed within family relationships. Several basic ideas of this theory such as “family projection process, triangles, and multigenerational transmission process” will be introduced here. Attachment theory will be used to show how the early relationship with parents affects people’s religious attitudes and image of God. We will get an understanding of how the relationship between God and Eve affect Eve’s negative self-image and her parenting through this theory.
2.1. Family System Theory: History, Main Ideas, and Limits

2.1.1. Brief History of Murray Bowen’s System Theory

Seeing the parent-child relationship as reciprocal comes from Murray Bowen’s clinical observations of interactions in families. When he was a psychiatrist at the Menninger Clinic in the late 1940s, he began to develop an interest in the family. While treating a wide variety of clinical problems in both outpatient and inpatient settings, he observed that patients and their relatives, and most especially their mothers, had a tremendous emotional impact on one another. Also, during the late 1940s and early 1950s, many investigators found similar results between schizophrenic patients and their mothers and named it as “symbiotic” in nature.\(^1\) Furthermore, after moving to the National Institute of Mental Health, Bowen began a project of hospitalizing entire families that contained a schizophrenic member, a project which lasted up to five years. From this project he made two important observations. The first one was that the emotional intensity of the relationship between the mother and schizophrenic patient was much stronger than had been previously recognized, and the second was that this intense mother-patient process was not notably different from the emotional intensity of relationships in the nuclear family.\(^2\) From these findings, he came to the conclusion that “the family process involved the entire family.” He thought that each family member was so interdependent emotionally that the family could be more accurately


conceptualized as an emotional unit. What the emotional interdependence of each family member means is that they are governed by emotional reactions, feelings, and subjectivity, which is far more influenced by personal feelings than it is by the object of their thoughts. Thus he argued that to be healthy mentally is to achieve individuality by differentiating self from the other’s emotional influence.

Regarding individuality, he pointed out that there is a life force in every human being. This life force is composed of two components, individuality and togetherness. Individuality is a power that propels the developing child to grow to be an emotionally separate person, an individual with the ability to think, feel, and act for himself/herself. On the other hand, togetherness means another life force that propels the child and family to think, feel, and act as one. From this theoretical perspective, a person that is undifferentiated is one who does not achieve an ability to think, feel and act individually. That is, an individual who achieves differentiation of self has the ability to integrate thinking and feeling and to sustain individuality, while being responsibly involved with their family or important others. Therefore, the therapeutic purpose of this system theory is to help people achieve individuality. Bowen proposes several concepts, such as the family as the emotional system, individuality and togetherness, chronic anxiety, triangulation, family projection, and so on to

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3 Ibid., 27-33. Bowen defines three different systems; the emotional, feeling and intellectual systems. The emotional system, the lowest level, is the status of reacting simply to the outside without any objective consideration. Being related to mechanisms such as those involved in finding and obtaining food, reproducing, fleeing enemies, rearing young, this emotional system seems very instinctual. Therefore, in Bowen’s perspective, the highest level is the intellectual system in which a person can integrate thinking and feeling and sustain individuality, while being responsibly involved with the family or important others. Therefore, that a person achieves individuality means that he acts in the intellectual system.

4 Kerr and Bowen, Family Evaluation, 95.
describe family interactions. From these, I will explore the family projection process, triangulation, and the multigenerational transmission process as being appropriate for the goal of this study.

2.1.2. The Meaning of Family in Family System Theory

Viewing family as a system means seeing the system in which each family member affects each other in patterned relationships. Defining personal psychological symptoms in a different way from previous research, which exclusively focused on the parent-child relationship, family system theory tries to understand an individual within the context of his/her larger family systems and considers the mutual influences among family subsystems, such as the marital relationship and the parent-child relationship. That is, family system thinkers argue that the consideration of elements out of context produces fragmented and invalid data, since an individual is part of an organized family system. Consequently, they define family as a system in which a change in the functioning of one family member is automatically followed by a compensatory change in another family member. W.E.E.C. Spronck describes family system theory in this way:

A system is a set of interacting units with relationships among them. The word “set” implies that the units have some common properties. These common properties are essential if the units are to interact or have relationships. The state of each unit is constrained by, conditioned by, or dependent on the state of other units.


In this system, there are patterns between family members that were developed and maintained in the family through time. These patterns regulate the behavior of members in that system. Janet Beavin Bavelas provides a similar description of a family system as “a special set of people with relationships between them; these relationships are established, maintained, and evidenced by the members communicating with each other.”\(^8\) If we draw some basic principles of family system theory from those theoretical descriptions, they are the following:

1. A system is an organized whole and the elements within a system are necessarily interdependent.
2. Patterns of interactions within a system are circular rather than linear.
3. Evolution and change are inherent in adaptive systems.
4. Complex systems are composed of subsystems separated by boundaries governed by rules and patterns of interactions.\(^9\)

From all these definitions, the system of a family can be defined as a “system in which the relationship between family members and this relationship is developed, maintained and eventually patterned. These relational patterns are interdependent on each other.” This definition is related to the second principle of family system theory, where “patterns of interactions within a system are circular rather than linear.” This second principle succinctly illustrates the unique family relational pattern, and the relational pattern as circular is an approach different from traditional psychological assumptions that usually state, “A causes B.” In a systemic view, the model of interaction involves a spiral of


recursive feedback loops such as A1→B1→A2→B2→A3, and so forth. That is, mother and child have created interdependent relational patterns in which both of them affect the other. For instance, a child’s fear triggers concerned behavior in a mother, which exacerbates the child’s fear, which escalates the mother’s concern, and so forth. This means that the parent’s reaction is a response toward their child’s behavior and vice versa. Bowen, whose theory has been acclaimed as one of the most carefully elaborated and fully developed of the family systems theories, has described this interaction between parent and child as “reciprocal.” The reciprocal relationship between family members is one of the frequently observed patterns. When two people fail in a reciprocal relationship, they do not sense that they have the same responsibility for their unique relationship. For example, when a parent might feel and act “strong” in response to his or her schizophrenic child’s acting “weak” or helpless, the parent does not know their reaction makes their child feel and act weak in response. The relational pattern seems like one person gained or “borrowed” strength in a relationship, while the other person has lost or given up their strength. Thus, this reciprocal pattern could be adequately understood in the family context of the functioning of the people closely involved with them.10

2.1.3. Main Theoretical Ideas and Their Limits

Family Projection Process

10 Kerr and Bowen, Family Evaluation, 5-7. When Bowen talks about “borrowed” self or “trading” self, this means people who have similar emotional levels take over the other’s emotional level and work beyond their own basic level. For example, suppose that there are two people who have similar basic level, 35. When they trade or borrow, one spouse’s functional level rises to an average of 55 and the other’s drops to an average of 15. Ibid., 97-99.
The notion of the family projection process involves the understanding that the problems in the family are transmitted to one scapegoated family member, usually a child.\textsuperscript{11} The cause of this process is the anxiety that a poorly differentiated family member has. That is, if family members grow up in a well-differentiated family, they are unlikely to develop chronic anxiety. If they happen to grow up in an opposite situation, they tend to develop chronic anxiety.\textsuperscript{12} Therefore, Bowen and Kerr directly mention that because of this family projection process, “Some children grow up to have more differentiation… than their parents, some grow up to have less differentiation than their parents and others grow up to have about the same level of differentiation as their parents.”\textsuperscript{13} This anxiety starts from one person and eventually infects the whole family. If there is a family member who is infected by the anxiety of another family member, he or she is the one who is most sensitized emotionally to that individual.\textsuperscript{14} For example, if family anxiety increases, parents tend to focus on the physical well-being of the children. In response, the children get more anxious and develop some physical or psychological systems.\textsuperscript{15} The point regarding family projection process is that the problems of the child are a response to distress between parents and the problems between the parents are transmitted to the children. Even though not directly associated with family projection process, much research supports this viewpoint. O. Erel

\begin{itemize}
\item \textsuperscript{11} James L. Framo, “Family and Therapy,” \textit{American Psychologist} 34, no. 10 (1979): 988-992.
\item \textsuperscript{12} Kerr and Bowen, \textit{Family Evaluation}, 116. There are two types of anxiety, acute and chronic anxiety. Acute anxiety indicates a response to real threats and is experienced as time-limited, while chronic anxiety is a response to imagined threats and is not experienced as time-limited. Mainly, chronic anxiety is people’s reactions to a disturbance in the balance of a relationship system, while specific events or issues are main reasons for acute anxiety. Ibid., 113.
\item \textsuperscript{13} Ibid., 225
\item \textsuperscript{14} Kerr and Bowen, \textit{Family Evaluation}, 124.
\item \textsuperscript{15} Ibid., 166.
\end{itemize}
and B. Burman’s study examines the link between the marital and parent-child relations, by focusing particularly on how conflict in the marriage can disrupt parenting.\textsuperscript{16} Sara Cable’s article and those of other social scientists regarding a child-parent reciprocal relationship state that a child is affected by his or her parents’ relationship.\textsuperscript{17} Also, Andrea Siffert’s study concludes that marital conflict can affect early adolescents’ self-esteem negatively and other aspects of their adjustment, such as cognitive, emotional, and family processes as well.\textsuperscript{18}

**Triangle**

A triangle is another explicit example showing how the parental relationship affects parent-child relations and show how the family projection process works within family relationships. From a systemic viewpoint, a triangle means a process through which one relationship becomes intertwined with others, so that the relationship process in families and other groups consists of a system of interlocking triangles.\textsuperscript{19} The major influence in developing triangles is anxiety between family members. When the anxiety level is low or a relationship between two people is comfortable, they do not feel the need for a third person to get involved. However, if the situation becomes the opposite and they feel the level of anxiety going up, they need someone else. By getting another person involved between two


\textsuperscript{19} Kerr and Bowen, *Family Evaluation*, 134.
people in a relationship, their anxiety decreases. Therefore, the function of this triangle is to reduce the possibility of any one relationship from becoming emotionally tense.\textsuperscript{20} A more specific example showing how this triangle works in reality might be a husband who feels he is on the outside of the relationship between his wife and his oldest daughter. He feels depressed because he thinks he is alone in the family. Noticing this, his wife tries to cheer him up. Conversely, the daughter feels she is outside of her parents and becomes overly solicitous toward her father. In response to the daughter’s unexpected reaction, the mother criticizes the daughter’s physical appearance. As a result, the daughter defends herself against her mother’s criticism, and she and her mother engage in a long discussion to resolve their differences.\textsuperscript{21} This is a small example to show how a triangle works. In reality, the intensity of the ‘triangling’ process varies among families and in the same family over time. In family system theory, a triangle is a product of undifferentiation in the human process,\textsuperscript{22} and the condition of stability and flexibility in a triangle is high levels of differentiation of self or low levels of anxiety.\textsuperscript{23}

Even though it is common to notice triangles in family relationships and it is hard to say every triangle is not good for a family, the problem occurs when this triangle is unstable, is fixed for a long time, or is used in a situation where the marriage or the caretaking unit is distant or conflictual. Namely, when there are some problems in a marriage, triangulation

\begin{itemize}
\item \textsuperscript{20} Ibid., 135.
\item \textsuperscript{21} Ibid., 136.
\item \textsuperscript{22} Ibid., 139.
\item \textsuperscript{23} Phillip Klever, “The Primary Triangle and Variation in Nuclear Family Functioning,” \textit{Contemporary Family Therapy} 31 (2009): 140–159.
\end{itemize}
becomes a process by which a third party, a child in most cases, becomes the focus of tension in the marital dyad. Furthermore, children who become trapped in a triangle between parents may suffer serious psychological consequences and there are many triangle studies on how triangles affect the development and functioning of children and adolescents negatively.

Recent research by L. Bell and his colleagues about the relationship triangle and ego development demonstrates that higher degrees of triangulation have been associated with lower scores on ego development for girls in the United States and Japan. In another study, they show that there is a relationship between a relational triangle and emotional immaturity in children. L. Wang argues in one paper that a relational triangle causes childhood depression and J. Larson and others show that children who experienced a triangle between parents tend to have negative opinions and feelings about marriage in late adolescence.

**Multigenerational Emotional Process**

Multigenerational emotional process is another important concept showing how parental relational quality affects not only the child’s current psychological status, but also

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the child’s future relationships. Multigenerational emotional process is similar to family projection process. The main difference between these two ideas is that in terms of multigenerational emotional process current family problems are related to previous generations, while in family projection process they are related to current relational patterns between family members. In family system theory, a multigenerational emotional process indicates that very unstable functioning in one family member is usually associated with unstable functioning in other family members in the existing and preceding few generations. 29

In other words, this emotional process means that “individual differences in functioning and multigenerational trends in functioning reflect an orderly and predictable relationship process that connects the functioning of family members across generations.” 30

Thus, the adult child’s lack of differentiation from his or her parents and family of origin is carried into the next generation and according to the degree of differentiation between parents and a child, the child’s functioning is influenced through his or her life. 31 Since multigenerational transmission is the process of passing down levels of differentiation across generations within a family, Bowen regards multigenerational emotional process as a mechanism that produces increasing pathology as differentiation decreases in emotionally undifferentiated families over generations. 32

29 Kerr and Bowen, Family Evaluation, 222.
30 Ibid., 224.
The powerful aspect of this multigenerational emotional process is to determine attitudes, values, and beliefs that are transmitted from one generation to the next.\textsuperscript{33} For example, a chemically addicted parent’s child tends to repeat their parent’s chemically addicted behavior when they get older.\textsuperscript{34} In research regarding the effects of a parent’s depressive symptoms on a child, the result provided evidence for a process of intergenerational influence, showing that a parent’s depressed mood is transmitted across generations through its impact on the parent-child relationship.\textsuperscript{35} Another example of this intergenerational transmission process would be divorce between parents and its influence on a child. Adolescent or adult children from divorced families suffer higher levels of anxiety, depression,\textsuperscript{36} and lower self-esteem, and they experience difficulties in general social relationship in comparison with children in normal families.\textsuperscript{37} The difficulties that children from divorced families generally have also include other problems, such as poor school performance and anti-social behavior.\textsuperscript{38} As a result, in this view of emotional process,

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\textsuperscript{33} Kerr and Bowen, \textit{Family Evaluation}, 224.

\textsuperscript{34} Cook, “Perceived Conflict,” 131-140


\textsuperscript{38} E. Mavis Hetherington, Kathleen A. Camara, and David L. Featherman, \textit{Achievement and
chances are that children with parents who had marital conflicts will have distressed or unstable marriages just as their parents did. Many related studies support the theoretical certainty of multigenerational emotional processes. For instance, marital conflict is associated with harsh, inconsistent and volatile parenting. Parents who experience marital conflicts tend to deal with their children in harsh and volatile ways. Such volatile and harsh parenting is associated with low self-esteem, depression, anxiety and aggressive antisocial behavior in children. Consequently, children who have such behavioral and dispositional characteristics tend to repeat and pass them down in new relationships, including marriages.

2.2. Attachment Theory and Religiosity

The development of attachment theory was born out of Bowlby’s ceaseless efforts to understand the nature of the infant-mother attachment bond. According to his theory, it is natural for the baby to show attachment behavior as an innate part of the human evolutionary survival kit since this is critical for its survival. Bowlby gives the definition of attachment behavior as follows:

Attachment behavior is any form of behavior that results in a person attaining or maintaining proximity to some other clearly identified who is conceived as better able to cope with the world. It is most obvious whenever the person is frightened,
fatigued, or sick, and is assuaged by comforting and caregiving...Whilst attachment behavior is at its most obvious in early childhood, it can be observed throughout the life cycle, especially in emergencies.\(^{42}\)

His pioneering work on attachment, separation and loss helps in understanding how infants become emotionally attached to their primary caregivers and distressed when separated from them.\(^{43}\) Following Bowlby, Mary Ainsworth and her colleagues developed Bowlby’s theory further. They described three attachment patterns (secure, avoidant and anxious-ambivalent) which a baby develops during the first year according to the caregiver’s responsiveness to the infant’s signals.\(^{44}\) More recent studies emphasize that attachment established in early relationship continues to the early school years.\(^{45}\) Some others argue that attachment plays an important part in adult bonds, including romantic relationships.\(^{46}\)

More importantly, one of the insights which attachment theory provides is that our religiosity is closely related to our early attachment figure. In other words, this theory would inform us how relationship between God and Eve affect her negative self-image development. Specifically, the effort to articulate the relation between religious experiences

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and attachment behaviors within an attachment framework is pioneered and boosted by Lee Kirkpatrick.\(^47\) In particular, Kirkpatrick points out the similarity between the relationship with religious objects among believers and attachment behaviors of children with their primary attachment figures. He believes that their religious experiences meet the defining criteria for attachment relationships and have psychological functions like other attachments. According to Kirkpatrick, no matter whether the attachment figure is God, Jesus Christ, the Virgin Mary, or one of various saints, guardian angels, or other supernatural beings, people who have faith in their specific religion consider their gods as available to protect and comfort them when danger threatens. Even their mere knowledge of God’s presence and accessibility allows them to approach the problems and difficulties of daily life with confidence.\(^48\) Recently, growing attention has been given to understanding God as an attachment figure and many theories and empirical results support this.\(^49\)

Other researchers developed previous work on attachment styles further by positing a four-category model of attachment based on mental models of self and others. For example,


if a person’s abstract image of the self is dichotomized as positive or negative (the way to see the self as worthy of love and support or not) and if the person’s abstracted image of the other is also dichotomized as positive or negative (the way to see other people as trustworthy and available or unreliable and rejecting), it is possible to conceptualize four different attachment styles: secure, preoccupied, fearful, and dismissing.\footnote{Laura K. Guerrero, “Attachment-Style Differences in Intimacy and Involvement: A Test of the Four-Category Model,” \textit{Communication Monographs} 64, no. 4 (1996): 269-292; Kim Bartholomew and Leonard M. Horowitz, “Attachment Styles Among Young Adults: A Test of a Four-Category Model,” \textit{Journal of Personality and Social Psychology} 61, no. 2 (1991): 226-244; Kim Bartholomew, “Avoidance of Intimacy: An Attachment Perspective,” \textit{Journal of Social and Personal Relationships} 7 (1990):147-178.}

Recent literature in this area has attempted to address the Compensation Theory versus the Correspondence Theory concerning relationship with God. That is, the compensation approach considers relationship with God starts from a motivation of compensation for deficient caregiver bonds, while the correspondence approach considers attachment styles remain stable across all attachment domains.\footnote{Richard Beck, “God as a Secure Base: Attachment to God and Theological Exploration,” \textit{Journal of Psychology and Theology} 34, no. 2 (2006): 125-132.}

More specifically, the correspondence hypothesis is related to the idea that individual differences in religious beliefs and experiences should correspond with individual differences in IWMs (Internal Working Model) and attachment orientations. If people have a secure attachment style, they may see God as an available and responsive attachment figure who loves and cares for them. If their experience with an attachment figure is avoidant, they may see God as remote and inaccessible or cold and rejecting, or simply nonexistent.\footnote{Kirkpatrick, \textit{Attachment, Evolution, and the Psychology of Religion}, 102.}

The compensation hypothesis refers to the effort or need to find a substitute attachment figure. According to this theory, if children fail to develop secure attachments...
with their parents, they may seek something or someone as an alternative for their attachment figure.\textsuperscript{53} From the religious perspective, if believers tend to see God as their attachment figure, in the same manner as children see caregivers and adult romantic partners see one another, we may assume that their image of God basically mirrors the person’s caregiver and lover attachment style.\textsuperscript{54}

However, W.T. Hall and his colleagues think that there is a limit to attachment theory in conceptualizing and measuring spirituality and religiosity with the theory of correspondence and compensation\textsuperscript{55} and R. Beck and A. McDonald worry that we may get weak or mixed results if we support one model over the other.\textsuperscript{56}

We have already explored how Korean women are unfairly treated in the family in the previous chapter. In spite of social changes, there is still son preference and parental gender discrimination in Korean families.\textsuperscript{57} Family system theory clearly shows how such parental attitudes affect Korean women’s self-image negatively. We can assume that Korean women’s negative self-image has impact on their child’s image when considering that in the

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\textsuperscript{54} Beck and McDonald, “Attachment to God,” 92-103; Kirkpatrick, \textit{Attachment, Evolution, and the Psychology of Religion}, 102-103.


\textsuperscript{56} Beck and McDonald, “Attachment to God,” 92-103.

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Korean context, mothers tend to spend the most time with the baby and are supposed to carry most of the responsibility for child rearing.

Attachment theory, especially, allows us to think that Korean women’s relationships with their parents affect their religious motivation. This is true when we consider Korean women have been unfairly treated in a family situations where more attention is given to sons. I will explore these aspects later.

2.3. Psychosocial Imagination of Adam and Eve’s family

This section contains a psychological analysis of Adam and Eve’s family in the Bible, using the theories outlined above. It is thus different from a biblical analysis and one that employs what I call a “psychological imagination.” Before starting, I would like to point out that some might be offended by this imaginative exercise since it seems to blame women for being the cause of the original human tragedy. Charles T. Davis acknowledges that such stories can be identified as “revelatory tales” or “toxic texts,” based on whether the story serves to suppress or to support and develop one’s own personal “authentic” story. These “toxic texts” are about an attempt by dominant individuals to question the validity of

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58 As mentioned, this analysis is not a theological approach, but is based on the psychological theories outlined above. We cannot say if it is true or not. This section just talks about the possibility of the reason behind Cain’s killing using psychological theories that show the importance of family. We need to imagine what might have happened at that time, and I call this “psychological imagination.” As a result, the analysis also contains a lot of assumptions. There are previous studies employing a similar method. Gunnar Kravalis studied families in the Bible using family system theory in his research of 1997. He systemically explored the dynamics among family members in the Bible using concepts such as “multigenerational process,” “boundary,” and “trangle.” Especially, he defined Cain as an “identified patient” and sought the cause of his killing in his dysfunctional family relationships as did I. See, Gunnar Kravalis, “A Study of Biblical Families from The Perspective of Family System Theory” (Th.M. Diss., Waterloo Luteran Seminary, 1997), 18-28. There is another study dealing with families in the Bible that uses “the Circumflex Model of Marital and Family System.” Liubov Ben-Noun, ‘Family Dynamics in Biblical times: Joseph as a Family Psychotherapist,” History of Psychiatry, 14/2 (2003): 219–228.
another’s personal narrative. Christie Cozad Neuger, a feminist pastoral theologian, asserts a similar view in her investigation of pastoral theology regarding the dynamics of “power” and “difference.” These are key ideas in postmodern society, namely that history is written by people who have the power to suppress others under this power. Perhaps the interpretation of this ancient story might work as a toxic text or power to suppress difference, because it emphasizes the negative aspects of the other gender, thereby putting all the blame on Eve. However, I want to say that this is clearly not my intention. My intention here is to show the importance of family, and the relationships within families, in forming a negative self-image.

First of all, I will examine the psychological factors behind Cain’s killing. After this, I will consider how family relationships, including relationship with God, affects the development of Eve’s negative self-image.

1 Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, “With the help of the LORD I have brought forth a man.” 2 Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil. 3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. 4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. 6 Then the LORD said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.” 8 Now Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him. (Genesis 4: 1-8, NIV.)

As is well known, according to this ancient Hebrew story, Cain killed his brother Abel in this story. This story is shocking because it is the first killing in human history, according to the Bible, and is a killing between family members. If we see the story as it is written, it seems that Cain killed his brother out of envy. Cain was upset because God accepted only Abel’s offering (“The LORD look you with favor on Abel and his offering, but on Cain and his offering did not look with favor”). And the Bible story notes that Cain did something wrong in front of God in order for that rejection to happen. (“If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”) However, this brief explanation may not be sufficient for understanding of why Cain killed Abel.

Looking at this story from a psychological perspective, using a psychological imagination in conjunction with the theories outlined above, provides some idea of why Cain took such a radical step. As discussed previously, family system theory is a way “to understand an individual within the context of his/her larger family systems and consider the mutual influences among family subsystems.” This means that in order to understand the causes behind Cain’s killing, it is necessary to understand Cain’s family and his relationships within the family.

I have defined family system in this dissertation as “one in which the relationship between family members is developed, maintained and eventually patterned. These relational patterns are interdependent on each other.” I have suggested as well that “the relational patterns in family are interdependent…this pattern of interactions within a system are
circular rather than linear.” Bowen defines such relational patterns as “reciprocal.” If we see Cain’s story in this theoretical frame, Cain’s killing is a result of reciprocal relationships within his family. I have briefly introduced “Family Projection Process” as one of the main ideas in Bowen’s family system theory. This idea relates to the psychological process whereby problems in the family are transmitted to one scapegoated family member, usually a child. Triangulation is another concept in understanding Cain’s relationship within the family in terms of Bowen’s theory. Triangulation means “a process through which one relationship becomes intertwined with others, so that the relationship process in families and other groups consists of a system of interlocking triangles.”

Anxiety is a key to activating these relational patterns in terms of these psychological dynamics. If we read the story after Adam and Eve took the forbidden fruit, we may assume that anxiety would have been the dominant feeling between the couple. After taking the fruit, the reality they have to face seems too severe to bear. God tells Adam,

17 Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field. 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return. (Gen. 3: 17-19, NIV)

What we need to consider is that Eve had to face a serious event that made her self-image negative after the Fall. First of all, this is related to punishment from God.
In Eden, God gave Adam a job description to take care of the garden. After eating the fruit, things changed dramatically. Even though Adam worked in that garden, the quality of his labor was different. Before that incident, Adam worked for Eden and God fed him and his family. Adam could take fruit from any tree in the garden. However, Adam was punished in that he now had to work hard to feed his family. God was not there for Adam and his family as provider of everything as he used to be. Adam had to take full responsibility for his family. To make things worse, the ground was cursed because of him. In order to get some produce from the ground, he had to perform “painful toil.” This was not for a limited period, as some criminals are given jail time for their crimes, he had to do this for “all the days of his life.” If Adam had any skill for or experience of what he was going to have to do, life would have been easier for him. However, he was like a baby who had just come out of its mother’s womb. All he had was a skin cloth God made for him. In addition, he had to face the threat of death. I wonder what Adam thought about his wife, Eve, when he performed “painful toil” to produce some fruit? We might speculate that he would have felt some anger, hatred, frustration or blame toward her. Eve had to witness all of this. Adam had to work hard to feed the family, the ground was cursed, and death was their final ending. We may assume that all these things might have caused Eve to experience her self-image negatively, because the ancient Hebrew story suggests she was the cause of all the bad things from the start.

Moreover, Adam seems to have thought that way too. When God asked Adam how he knew he was naked, and why he ate the fruit, Adam answered, “The woman you put here with me-she gave me some fruit from the tree and I ate it.” What Adam says is right and it is true. Eve gave him fruit and Adam ate some of it. So here he tries to defend himself and seems to say, “It is not my fault. She gave that fruit. I do not know where she found that fruit.
I only ate it because she gave it to me as she was used to doing. You, God, brought her to me.” We do not know if Adam had any notion of the relationship between husband and wife such as we do in modern society. Nevertheless, his response seems immature. Adam and Eve may have had problems in building a healthy relationship as husband and wife from the start, and this would have been a critical issue for their potential children as well. Adam tries to find an excuse by accusing his wife and even God for his behavior. What similar immature thoughts did Adam have about his wife, Eve, while doing “painful toil”? Adam’s response would not have been one Eve wanted to hear. What feelings might she have had from Adam’s response? Abandonment, rejection, loneliness, betrayal, or something else? One thing is clear. Eve would feel that her negative self-image was increasing as a result of Adam’s response.

Cain’s birth was another event that affected her negative self-image. God told her, “I will greatly increase your pains in childbirth; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you” (Gen. 3:16, NIV).

It is tragic to see what Eve had to go through as a consequence of her action. It should be a most important and meaningful event for a female to have a baby and deliver that baby to the world. However, in this story, God causes childbirth to be a tool of punishment. God adds great pain to Eve’s childbearing. What is supposed to be the most wonderful and meaningful moment in her life becomes the most painful experience. That is, her pregnancy becomes a curse and an event that affects her self-image negatively.

In addition, it seems there is some change in the relationship between Eve and Adam. God tells her, “Your desire will be for your husband, and he will rule over you.” We may think that this was good for them, because God built an order in the family in some sense.
However, it seems that God gave Adam authority over Eve, which appears to mean that Eve had to take a subordinate position in the household as a result of her action. This would have made her feel an inferior being compared to Adam, and another reason her self-image became negative.63

Cain’s killing would have been another major incident in worsening this negative self-image. If we consider his killing from a psychological view, we may understand why he took such radical action. As we have noted, Cain’s parents went through all these trials and into such a situation Cain was born. The birth of the new baby would have been another stressful moment, because it was their first experience of childbearing.

All these factors lead us to think that Adam’s family had many reasons to be a “dysfunctional” family, to use a modern psychological term. It would have been natural for Cain to have had many problems in his personality. I have emphasized above the importance of the mother’s role in child’s development: “The parental problem is most often projected to the child by the mother, with the father supporting her viewpoint. She is an immature person with deep negative self-image who looks outside herself for the cause of her anxiety.”64 In the end we may say that Cain’s behavior would have been a response towards the anxiety between the parents. Adam and Eve would have projected their own issues onto Cain.

Anxiety, one of the main factors in family system theory, would have been the dominant feeling in Adam and Eve’s family as they faced that challenging situation. As

63 I know this interpretation is controversial and have no intention of challenging different views. As with other Biblical passages, this passage can be interpreted differently, according to the theoretical views we hold. I do not use this story to support sexual superiority over the female gender. I just want to show the difficulties Eve faced through this incident.

64 Bowen, “Family Psychotherapy with Schizophrenia,” 224.
mentioned previously, family system theory explains how the dynamic of anxiety works in family relationships. This anxiety starts from one person and eventually infects the whole family. If there is a family member who is infected by the anxiety of another family member, he or she is the one who is most sensitized emotionally to that individual.65 The child is mainly used as a “bumper” for anxiety in a family. As anxiety increases in a family, parents tend to focus on the physical well-being of the children. In response, the child becomes more anxious and develops some physical or psychological symptoms.66 Theorists call this a family projection process, in terms of which the problems of the child are a response to the distress between parents. According to this theory, the problems between parents are transmitted to the child.

Another concept mentioned previously is triangulation. This is a means of bringing a third person between two others to decrease anxiety levels. By so doing, the two combatants can reduce the possibility of any one relationship becoming emotionally tense.67 Even though it is not specifically recorded in the Bible what sort of personality Cain had, such a family environment leads us to conjecture that he might have had a rough temper. If Cain had lived in the modern day, as a child growing up in a dysfunctional family, he might have done many things to concern his parents. If we consider Adam’s response after taking the fruit, Adam may have put all the responsibility of Cain’s problem onto Eve as well. If so, Cain’s unexpected behaviors and killing would have been another factor making Eve’s self-image negative.

65 Kerr and Bowen, Family Evaluation, 124.
66 Ibid., 166.
67 Ibid., 135.
Another point to consider is Eve’s relationship with God. This relationship is critical in affecting her negative self-image in a different way, because in psychological terms God would have been a father figure for her. This consideration connects with questions about what family dynamic lay behind Cain’s religious tendencies, since this might provide another important clue in understanding the influence of family on religiosity. Attachment theory, as I have mentioned, gives great insight into this matter. According to attachment theory, the relationship within the family, especially with parents, can define religious motivation and relational patterns with God. I have mentioned that there are two ideas in this theory, compensation and correspondence, which explain the psychological dynamics behind religious behavior. Compensation is associated with a motivation to replace deficient caregiver bonds, which are lost in early childhood, through relationship with God. On the other hand, correspondence is a tendency to keep the early relationship with parents through relationship with God, since that initial relationship was stable and secure.  

If people seek religion because they need a substitute attachment figure, this is categorized as compensation. In terms of this theory, we may assume what kind of motivation was at work behind Cain’s relationship with God. Even if we cannot say this with absolute certainty, his religious type could nevertheless be categorized as being close to that of compensation need. The reason for reaching such a conclusion would be his family environment. There are many situations which may have made Cain feel insecure in his family environment. Adam may have failed to show fatherly love toward Cain because he had his own difficulties, a new reality in which he had to perform painful labor to feed his

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family. Eve’s attitude as Cain’s mother may not have been friendly, at least not in the first instance, because she knew where her painful childbearing came from. Such a family environment may have made Cain think that he was unwelcome and unwanted. He may have felt that something was missing from his relationship with his parents as he was growing. In such a situation, Cain might have thought that God could replace his lost relationship with his parents. However, it became clear that his wish was misguided. God showed favor toward Abel instead, and rejected Cain’s offering. As a result, Cain took a radical means of solving his problem by killing his only brother.

Similarly, Eve’s relationship with God would have been based on compensational motivation, because she did not have a father. If we insist, Adam could be seen as her physical father, because God made her out of Adam. As we might imagine, Adam could not meet Eve’s expectations, including those of emotional support. In that situation, God might be one she could depend on. However, God appears to have had an exclusive relationship with Adam. We notice this when considering how Eve was made: her birth was not the same as Adam’s. She was born because Adam was lonely. She was born in an alternative way, because God sought to meet Adam’s emotional need.

In addition, we may understand this exclusive relationship if we consider how God called them after they ate the fruit:

8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. 9 But the LORD god called to the man, “Where are you?” (Genesis 3:8-9, NIV).

When they ate the fruit, God called Adam, not Adam and Eve together, or just Eve. His call did not include Eve. All this indicates God had a different relationship with Adam.
Eve could not find any way of meeting her compensational needs in such a relationship. She may have felt the same as Cain felt when God rejected his offering. This would be another factor that would have made her negative self-image worse.

I have reviewed how Eve’ self-image was formed negatively through relationships within the family by analyzing Cain’s killing. This is not the biblical explanation. I have simply interpreted Adam’s family using the psychological concepts introduced above. From a different perspective, this view might well be criticized for its male-orientation, and for blaming every cause of human difficulties on women; for its simple literal interpretation without consideration of other related contexts; for making a lot of assumptions which lack specific data, etc.

However, even though family system theory provides alarming insight into family matters and relationships, there are mixed results, in part because of the diversity in methods, samples, and measures used. Meanwhile, according to studies based on parents’ reports of their own behaviors, there seems to be no connection between parental influences and child attitudes and eating habits. There are other factors to consider when applying this theory, such as cultural factors or gender difference. The idea of individuality, which this theory

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emphasizes for psychological health, might be different according to cultural context. In addition, we need to be alert in examining our experiences of God in terms of attachment theory, because there are some dangers of distorting the image and character of God when seeing religious behavior from its perspective. That is, we may see God from our own personal experiences and this may distort the true character of God.

However, the point here is simply to illustrate how important family is in forming Korean woman’s negative self-image. Family is the place where negative self-image is generated, developed and transmitted. Actually, this analysis shows how women are victimized in a system by giving their true-image and for developing a negative self-image.

2.4. Understanding Korean Women’s Negative Self-Image from Relational Family Perspective

Ideas mentioned above are especially true as we consider Korean culture, which is collectively-oriented and where family is more important than individual achievement. Thus, it would not be wrong to assume that if the unique Korean cultural context influenced by mainly Confucian ideas is one of the poles in forming the negative self-image of Korean women, family is another one that regenerates, develops and transmits that view through relationships. We have examined how Eve’s self-image is influenced negatively through relationships within the family. According to family system theory, we can say that Korean

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women’s negative self-image is “developed, maintained and eventually patterned” through relationship within the family. It is called “reciprocal.”

In other words, Korean women’s negative self-image is a consequence of reciprocal relationships within her family. We may carefully assume that Korean woman’s negative self-image would be the result of identification with her mother’s negative self-image since the female child tends to identify with her mother from a social development point of view. This is particularly true in the Korean context where great emphasis is given to the mother’s role in child development. This is the idea of “multigenerational emotional process” in family system theory, which is about “how parental relational quality affects not only the child’s current psychological status, but also the child’s future relationships.”

If we extend our argument further, describing another gender negatively is associated with a phenomenon of making another social member a scapegoat in order to release one’s own anxiety. As described in the previous section, words used online, such as Kim-Chi-Neo or Deon-Jang-Neo, reflect a unique social situation that men in Korea are not

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74 Kerr and Bowen, Family Evaluation, 97-99.


76 However, we need to be careful not to put all kinds of responsibility for child development on the mother and blame her for all possible bad consequences. There are many layers other than mother and child relationships affecting child development in the “reciprocal relationships within the family,” such as fathers, grand-parents, siblings and the child’s own personality in interpreting situations. In addition, regarding child development, Jay Belsky emphasizes various sources affecting parenting such as economic and social situations, parents’ relationships with other family members, and mutual relationships between parents and children and between children in child development. Jay Belsky, “The Determinants of Parenting: A Process Model,” Child Development 55, no. 1 (1984): 85-88.
experiencing. Those words are widely used among young males on the internet to describe women negatively. However, those behaviors show the anxiety that men have to carry in Korean society. In that society, it is hard for men to have a relationship with a woman, because there are conditions about having girlfriends. Such conditions are wealth, good appearance, a high salary job and so forth. Such conditions have been considered necessary not only for personal goals but also for having a relationship with a woman. It is hard for men to meet such conditions in a very competitive society like Korea. Therefore, their use of those words to describe women negatively is to ridicule and criticize women and thus feel better about themselves.\(^77\) This is similar to “the family projection process” in family system theory. It involves “the understanding that the problems in the family are transmitted to one scapegoated family member.”\(^78\) In the story of Adam, Adam may put Eve in the position of scapegoat in order to ease his own anxiety. Adam has anxiety in his new relationship with God. He has anxiety in a new situation where he has to do everything to feed his family. Eve becomes a good target to release such anxiety. This is not totally absurd if we think of Adam’s response when God asked him if he ate the fruit. He said, “The woman you put here with me – she gave me some fruit form the tree.” (NIV)

In addition, attachment theory lets us know how Korean women’s negative self-image may affect their religious motivation. As described above, Korean women may not receive proper attention from their parents. This is possible in the Korean context where son


preference still exists. Therefore, Korean women feel they missed out on their parents’ love, or were treated unfairly. God would be alternative for such support. This is compensation theory. In other words, Korean women may seek God to replace the emotional support or confirmation they largely missed in the family, just as Eve did. However, if they do not receive what they need from their religion, this could be another factor in making their negative self-image worse.

In this chapter, I have analyzed Adam’s family using psychological theories. I have shown how important family relations are in forming and developing Korean women’s negative self-image. Interestingly, attachment theory shows that relationship with God could be another factor affecting Korean women’s negative self-image. In the next section, I explore this idea further, using Paul Tillich’s theological views. This discussion is more fundamental and critical, because it is associated with the identity of pastoral counseling, and therefore, more attention will be given to this part.
Chapter Three
Theological Understanding Of The Self-Image of Korean Women From A Relational Perspective

This chapter will thus explore Paul Tillich’s theology as a third theoretical backdrop when considering the self-image of Korean women. As indicated in the introduction, the reason for choosing Tillich is that his theology provides answers to challenges people face in modern society. He argues that the task of the theologian is both to formulate the questions raised by any one historical period, social situation, or existential experience, and to formulate the answers by interpreting divine revelation and the Christian tradition.¹

Efforts to fulfill the task of the theologian can be found in Tillich’s theology, and in particular, his theological analysis of the human situation, which is very powerful and meaningful in its understanding of the suffering that modern humanity faces. His view on the ontological loneliness that we embrace as finite beings under estrangement helps when considering why Korean women have such a negative self-image. It gives a chance to understand Korean women’s self-image in light of the relationship between God and human beings. More importantly, Tillich’s theology creates a contact point between theology and psychology by securing its identity in the process of applying psychological knowledge in a setting that has been traditionally viewed as a theological area. That is, in choosing a methodological understanding for individual problems in a multi-cultural society, pastoral workers need to secure the identity of pastoral work between two different disciplines. In this

way they can help people in their unique situations, and also interpret the Christian tradition effectively in a contemporary language, but without losing its identity.

To fulfil these tasks, this chapter will begin by investigating Tillich’s interpretation of the Fall and the meaning of estrangement. Three marks of estrangement, “unbelief,” “hubris,” and “concupiscence,” will be explored for an understanding of human difficulties. The self-image of Korean women will be analyzed using these ideas, along with mention of some of the limits to and criticisms of Tillich’s theology. In particular, this chapter will explore what ontological loneliness is, what it means, how it develops, and why it is fundamental to all human suffering. The last part of the chapter will be devoted to Tillich’s idea about Jesus and *eros* as healing power and the solution for difficulties in the state of estrangement.

3.1. Relational Perspective on Tillich’s Theological Ideas

Tillich’s theological view of stories in the Bible, such as the Fall, expands our view beyond traditional interpretations. His interpretation of the human condition in the state of estrangement, especially, helps in understanding matters such as the causes of suffering, loneliness, despair, doubt and death.

3.1.1. The Fall: Essence, Existence and Dreaming Innocence

If there is a story in the Bible which clearly describes the relationship between God and humanity as well as the human condition, it would be the story of the Fall. As Tillich has mentioned, the story of the Fall has universal anthropological significance, and is an
important starting point in understanding the human condition. His approach toward the
human condition and his understanding of the Fall are largely dependent on his ontological
and existential viewpoint. The questions Tillich struggles to provide answers to are our own
very practical and urgent ones. And while his interpretation is not traditional, we can
nevertheless gain great insight into how to interpret theologically the way self-image is
formed in relationships between human beings. Tillich shows this well in his analysis of the
Fall. Tillich thinks the story of the Fall is the profoundest and richest expression of
humanity’s awareness of its existential estrangement, and that it provides a scheme through
which the transition from essence to existence is explained.² He reminds us that theology
must clearly and unambiguously represent “the Fall” as a symbol for the human situation
universally, not as the story of an event that happened “once upon a time.”³ Thus, in order
not to interpret the story of the Fall literally, and to remove the element of “once upon a
time,” we need to look at it in another way.⁴ Here the two terms, “essence,” and “existence”
are critical. Tillich provides a theological interpretation of the human condition under
estrangement through an exploration of the relationship between essence and existence. That
is, to understand the relationship between essence and existence is critical not only in
understanding the Fall, but also in understanding our difficulties in relationship with others.⁵

³ Ibid., 29.
⁴ John P. Dourley makes a similar statement regarding this issue. He agrees with Tillich that the story
of Genesis is a religious expression that rises out of humanity’s religious awareness of the universal human
predicament. John P. Dourley, Paul Tillich and Bonaventure: An Evaluation of Tillich’s Claim to stand in the
⁵ Tillich, Systematic Theology, Vol. II, 29. One thing to remember here is even though Tillich
considers the phrase “transition from essence to existence”as “half-way demythologization,” he acknowledges
that the demythologization is not complete since the phrase still contains a temporal element.
For this reason, before touching on Tillich’s definition of the Fall, it is necessary to understand what he means by essence and existence.

For Tillich, discussing the relation between essence and existence means discussing the entire theological system. That is, the distinction between essence and existence is the distinction between the created and the actual world, and the relation between them is the backbone of the whole body of his theological thought. However, although he provides lengthy explanations, it is not easy to grasp their meaning in the first place. Bearing this in mind, I start with the definition of essence. Regarding essence, he writes:

Essence can mean the nature of a thing without any valuation of it, it can mean the universals which characterize a thing, it can mean the ideas in which existing things participate, it can mean the norm by which a thing must be judged, it can mean the original goodness of everything created, and it can mean the patterns of all things in the divine mind. The basic ambiguity, however, lies in the oscillation of the meaning between an empirical and valuating sense. Essence as the nature of a thing, or as the quality in which a thing participates, has one character. Essence as that from which being has “fallen,” the true and undistorted nature of things, has another character. In the second case essence is the basis of value judgments, while in the first case essence is a logical ideal to be reached by abstraction of intuition without the interference of valuations.

In spite of the long description, it is not easy to understand this definition clearly.

Tillich’s definition of existence is just as ambiguous as that of essence. He puts it thus:

Existence can mean the possibility of finding a thing within the whole of being, it can mean the actuality of what is potential in the realm of essences, it can mean a type of thinking which is aware of its existential conditions or which rejects essence entirely. Again, an unavoidable ambiguity justifies the use of this one word in these different senses. Whatever exists, that is, “stands out” of mere potentiality, is more than it is in

7 Ibid., 202-203.
the state of mere potentiality and less than it could be in the power of its essential nature.\(^8\)

While it is difficult to form a clear picture from these two descriptions, we can still draw out some of the characteristics of essence and existence. They are descriptions of ways of being. Essence means the realm of potentiality, while existence stands out as the actualization of this potentiality.\(^9\) Existence is the state of humanity’s unrealized potentiality, or unfulfillment, and indicates the opposite of essence, which defines the essential state.\(^10\) From this starting point, Tillich describes the way of life and its reality. Life is the process of moving from potentiality toward actuality. Life is not an unambiguous process, and existence is a stage through which all life passes.\(^11\)

The question we may then have is how can something stand out from its own being? Tillich answers that everything participates in being, whether it exists or not. He thinks that everything participates in potential being even before it can come into actual being. In other words, everything is, as potential being, in the state of relative non-being, the state of not-yet-being. But this does not mean it is nothing. The reason Tillich adopts the word potentiality is to describe the uniqueness of being. Namely, being has potentiality that is the

\[^{8}\] Ibid., 203.

\[^{9}\] There are two different ways to understand non-being. The first one is, as ouk on, absolute non-being and the other one is, as me on, relative non-being. The meaning of standing out includes both. In other words, standing out indicates the state of the emptiness of absolute non-being. Also, it implies something like “to stand in” at the same time. We can say, therefore, it is in both being and non-being when we say that everything that exists stands out of absolute non-being. Tillich, Systemic Theology, Vol. I, 203.


power of being, but being does not realize its power yet. This means that the power of being is still latent and has not yet become manifest. “If we say that something exists, we say that it has left the state of mere potentiality and has become actual. It stands out of mere potentiality, out of relative non-being.”\(^\text{12}\) According to Tillich, the Fall is a transition from essence to existence and from potentiality to actuality.\(^\text{13}\)

There is a new term Tillich brings to bear to explain the Fall in another way, and this is “dreaming innocence.” If we follow Tillich’s description of dreaming, we are able to get closer to the understanding of essence, since his explanation of dreaming shows a similar character to that of essence. Furthermore, this term helps us see the motifs behind the transition from essence to existence.

According to Tillich, the symbol “Adam before the Fall” must be understood as the dreaming innocence of undecided potentialities.\(^\text{14}\) It indicates the state of essential being, which is not an actual stage of human development which can be known either directly or indirectly. Even though the essential nature of man is different from his existential nature, it is present in all stages of his development in existential distortion. As essence, dreaming innocence means potentiality, *outopos* (utopia), is suprahistorical, and precedes temporality. This dreaming indicates a state of mind which is real and non-real at the same time and it


expects the actual. The meaning of innocence contains three aspects; lack of actual experience, lack of personal responsibility, and lack of moral guilt.\textsuperscript{15}

When the human reaches the moment of awakening, he or she is no longer in the state of dreaming and has to face reality after the awakening from dreaming as the actualizing of his or her potentiality. However, the human feels that reality is not totally different from the image of the dream, because the actual is present in the potential in terms of anticipation, since the essential nature of humans is present in all stages of their development in existential distortion.\textsuperscript{16} Hence Tillich uses the word “innocence” to denote a state of non-actualized potentiality. As the state of dreaming, innocence has meaning only when it stays as it is. If it is actualized, it is no longer innocent. Consequently, if one realizes experience, responsibility, and guilt and takes them as one’s own, one is not able to stay in the state of dreaming innocence.

There is a temptation to move from essence to existence, because as a finite being temptation is unavoidable. Therefore, ontologically speaking, the Fall is the process of moving from essence to existence as well as from potentiality to actuality. Psychologically speaking, the Fall is the dreaming innocence of undecided potentialities.\textsuperscript{17} “Finite freedom” makes this transition from essence to existence possible.\textsuperscript{18} This finite freedom is the act a

\textsuperscript{15} Ibid., 33-34.


\textsuperscript{17} Ibid., 34.

\textsuperscript{18} One thing we have to remember regarding this word transition, is that like the Fall, it is just a word to describe the relation between essence and existence. In other words, it is used to symbolize humanity’s condition. Therefore, if we accept it literally as it actually happened, we make the same mistake as when we understand the story of the Fall as something that happened once upon a time. Adrian Thatcher, \textit{The Ontology of}
person makes when he/she decides to become an actual being. Humanity has the freedom to choose and decide what it wants, but this freedom is finite because God is the human being’s destiny. Therefore, freedom is limited by this destiny and this freedom is finite freedom. When the human realizes he/she is finite, he or she feels anxiety and this anxiety is one of the driving forces behind the transition from essence to existence.

3.1.2. Estrangement: Sin, Three Marks of Estrangement

In the Genesis story, the divine prohibition not to eat from the tree of knowledge shows the relation between creator and creature, a split relation between God and humans. In Tillich’s theology, this prohibition and the split between God and humanity is another important key in interpreting the Fall. What we need to remember regarding the story of the Fall in Tillich’s theology is, simply put, that the Fall is the symbolized story of humanity’s desire for actualization. This means that the Fall is not something that happened sometime in the past as mentioned above. It may not be easy to accept Tillich’s argument that we need to see the story symbolically. However, it seems necessary to explain the relation between creator and creature and consequences caused by that relation in this way, because we are then able to find a new level of meaning behind the story.

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21 Tillich, *Systematic Theology*, Vol. II, 35. Tillich explains there are five different functions of symbol. In particular, regarding religious symbols, their function is to open up a level of reality which is hidden. This reality is the depth dimension of reality itself, the dimension of reality which is the ground of every other dimension. This is one of the most important functions of religious symbols. If the symbol were to stop working this way, it would be dead. Paul Tillich, *Theology of Culture* (New York, Oxford University Press, 1959), 54-67.
If we accept Tillich’s view and understand the Fall symbolically, then the question here is how can we understand sin in terms of the traditional interpretation which sees sin as a result of man’s disobedience? Tillich suggests a different approach toward sin. As we may assume, he argues that it is the result of the actualization of potentialities. This sin is not real as we need to understand the Fall symbolically. We need to see this sin in the same way. This sin is caused by our failure to actualize our possibilities fully, since the human being never completes his or her actualization. In other words, the human does not stop actualizing some possibilities as a living being. This means that as long as the human continues to actualize possibilities, he/she is missing other possibilities at the same time. If I choose to be something, this means that I reject the possibility of being something different. We can say that we make our choices freely, but this means that there are other possibilities which belong to us and are equally good. This is sin. In addition, in order to prevent missing our other possibilities, if we decide to be innocent and essential, this is also a choice, “a choice either to remain in a state of non-actualized potentialities or to trespass the state of innocence and to actualize them. In both cases something is lost; in the first, a fully actualized humanity; in the second, the innocent resting in mere potentiality. The classical example is the sexual anxiety of the adolescent.” Namely, this means a choice that stays away from actual life. This is also sin, which Tillich implies.

Tillich thus uses another word for the issue of sin: estrangement. The word estrangement is actually philosophical in origin and was coined by Hegel, who introduced

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this term in his doctrine of nature and as estranged mind (Geist). When this term was introduced, it was ironically used against Hegel himself by some of Hegel’s pupils, such as Marx. What Hegel meant by this word was an original unity of human life which is divided into subjectivity and objectivity. Hegel thought that the individual is estranged and not reconciled. This split would be overcome through reconciliation.

In Tillich’s theology, this word estrangement is adopted to describe the state of existence, and the human situation. When the human decides to become actual, he/she distorts his or her essential part. When humans choose to be actual, it does not mean that they lose completely their essence and potentialities. They manifest them in an incomplete and distorted way by existing from essence. That is, existence means a distorted way of essence, and this is an inevitable process: this is the Fall and this is sin. Consequently, sin is the product of free choice and “the element of personal responsibility in one’s estrangement” and “the personal act of turning away from that to which one belongs.” By making the transition from essence to existence, a human being as an existential being decides to be estranged from the ground of his or her being, from other beings and from him or herself. As a result of this, he/she feels personal guilt and brings about universal tragedy. Adam is described as an essential man and as symbolizing the transition from essence to existence. Original sin in the story of the Fall is the universal destiny of estrangement which concerns

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23 Tillich’s idea of the infinite and its relation to the finite also seems to come from Hegel. Hegel insists that the infinite cannot be understood through comparison with the finite, because we tend to understand the infinite as a realm set over against the finite. If we do that, such an infinite would be limited by the finite, because the finite would be excluded from it. Hence Hegel introduces the idea of “the good infinite,” which is inseparable from finitude, overcoming the negation that belongs to finitude. Thatcher, *The Ontology of Paul Tillich*, 120-121.

every human being. However, there is another factor regarding the universal aspect of the Fall.

What Tillich tries to describe as the human situation using the term estrangement is the same argument that the anti-Hegelians made. The meaning of estrangement that the anti-Hegelians tried to point out is the basic characteristic of humanity’s predicament. Humanity is estranged from its ground of being and from God, and this disconnection causes the human being to be estranged from other beings and to be estranged from him/herself as well. Even though this term estrangement is not biblical, we are able to find numerous examples to show the state of estrangement of humanity in the Bible. For example, there are many symbols that imply humanity’s estrangement, such as the expulsion from paradise, the hostility between humanity and nature, the deadly hostility of brother against brother, and the confusion of languages among nations. Also, Paul’s statement in the New Testament that humanity perverted the image of God into that of idols clearly shows the characteristic of estrangement. Tillich has tried to introduce a more theological layer to these issues by suggesting three marks of estrangement: “unbelief,” “hubris,” and “concupiscence.”

In the traditional view of the Reformers, unbelief means the opposite of belief, of the acceptance of statements without evidence. On the other hand, for Protestant Christianity, this unbelief means the act or state in which the human in the totality of his/her being turns away from God. In Tillich’s theology, unbelief is related more to human action to actualize being, even though it cannot be denied that those two definitions are not there at all. This unbelief points to the consequences a human may face as a result of existential self-

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realization. Humanity’s pursuit of existential self-realization means turning away from God and his world and this brings the loss of essential unity with the ground of being and the world. The action of turning away from God includes turning away from God in knowledge, will and emotion. It means the disruption of humanity’s cognitive participation in God as well. Consequently, we can be sure that the first mark of estrangement is this unbelief. And unbelief is estrangement from God in the center of the human being. If unbelief is a way to estrange humanity from God and his ground of being, from focus on God and his world and to lose unity with God, we can also explain this using Augustine’s interpretation of sin as love. According to Augustine, love is the action of turning away from God and focusing on others for their own sake. If the human, in love, turns away from the infinite ground and starts to show interest in finite manifestations, this is the unbelief and sin which are the source of disruption to the essential unity between God and humanity.

Another description of estrangement is hubris. This word means humanity’s action in elevating itself to the sphere of the divine. It is the consequence of unbelief that the human is estranged from the ground of being and turns toward him or herself. This hubris is the human action of turning toward one’s self as the center of one’s self and one’s world. This is not an act performed by a special part of the human being, but an act from the totality of his or her personal being. Therefore, this is “spiritual sin” from whence all other forms of sin are derived. The most clear and vivid example in the Old Testament is the story of Eve, who

26 Ibid., 47.


28 Ibid., 50-51.
ate the fruit, believing that eating from the tree of knowledge would make humans equal to God. By leaving the divine center to which her own center essentially belongs she was structurally tempted to be the only fully centered being. The main symptom of hubris is that the human fails to see him or herself as a finite being. Consequently, humans in a state of hubris tends to identify partial truth with ultimate truth, identify their limited goodness with absolute goodness and identify their cultural creativity with divine creativity. The Pharisees and their successors in Christianity and in secularism are examples of that phenomenon. In addition, we understand why humans attribute infinite significance to their finite cultural creations, making idols of them, elevating them into matters of ultimate concern.

Concupiscence indicates “the unlimited desire to draw the whole of reality into one’s self.” Humans who have experience of separation from the whole have the desire to reunite with the whole. That is why their poverty makes them seek abundance and the one who is a self and has a world is tempted to seek the possibility of reaching unlimited abundance. He or she hungers not only for physical things, but also sex, knowledge, power, material wealth and spiritual value. This concupiscence therefore refers to all aspects of the human’s relation to self and to his or her world, even though the word has often been reduced to a rather special meaning, namely, the striving for sexual pleasure. There are some figures who can serve as examples of this phenomenon in human history. For example, the Emperor Nero represents a particular individual whose power is used to bring to him whatever he desires. Through his power, he succeeds in drawing the universe into himself. Likewise, Mozart’s

29 Ibid. 49-51.

30 Ibid.

Don Juan represents someone who uses his sexual ability to draw the universe into him. The unlimited desire of Faust in Goethe’s novel is directed to attaining knowledge, which subordinates both power and sex. It is symptomatic of concupiscence when a human unlimitedly seeks those things.

I have considered three marks of estrangement. These three marks illustrate the impact that humanity may experience under the influence of estrangement. In addition to this, Tillich describes many other difficulties we may face in the state of estrangement, such as the conflicts in the ontological polarities, death as finite being, being limited in time and space, doubt and meaninglessness and so on. These difficulties can be understood as phenomena of the interdependence of self-loss and world-loss in the state of estrangement. If we touch on some of them that seem to be related to Korean women’s self-image, the first one is that men and women experience the separation between freedom and destiny. Actually, these two entities lie with each other in essential being in a state of tension, but not in a state of conflict. In the moment of choosing freedom and through this separation, humanity falls to arbitrariness. As a result of this arbitrariness, human beings are tempted to put themselves at the center of the universe, since freedom ceases to relate itself to the objects provided by destiny, and relates itself instead to an indefinite number of contents. With freedom and their

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32 There are many examples of situations that humans may face because of estrangement and their realization as finite beings. For example, humans in the state of estrangement make efforts to prolong their short span of time against their temporality. These efforts appear by filling their time with endless activities and by creating imaginary worlds of a life after death. But they finally realize that all efforts to deny their finitude are meaningless and lead to despair. Wayne W. Nahan, Tillich’s System (San Antonio, TX: Trinity University Press, 1974), 53.

33 Nahan, Tillich’s System, 62-78.

own pride as the center of the universe, humans turn to objects, persons, and things. These are completely contingent upon the choosing subject and, therefore, can be replaced by others of equal contingency and ultimate unrelatedness. In this situation, making a choice, making commitment to a cause or person or establishing a dominant purpose for something good is meaningless, because no essential relation between a free agent and his object exists.\(^{35}\) If freedom falls to arbitrariness, it brings the consequence that destiny is distorted into mechanical necessity. This means that human freedom is not directed by destiny and is a series of contingent acts of arbitrariness, and the human who considers him or herself as the center of the universe is in danger of moving against another without a deciding center.\(^{36}\) Consequently, humankind tends to be influenced by inside compulsions and external causes so that a contingent motive replaces the center which is supposed to unite the motives in a centered decision.\(^{37}\)

As the relation between freedom and destiny in essential being, the unity of dynamics and form is never disrupted. However, as freedom and destiny in the state of estrangement, there is influence on the unity between dynamics and form. Under the influence of hubris and concupiscence, humanity’s dynamics are distorted into a formless urge for self-transcendence, pushing the person in all directions without any definite aim and content. Hence, a person who moves aimlessly considers the dynamics to be the aim itself.

\(^{35}\) Nahan, *Tillich’s System*, 62-63.


\(^{37}\) This kind of complicated relationship is shown in another description of the real and the possible. As the consequence of estrangement, humanity falls into the ambiguities. In that situation, human beings tend to sacrifice a real vocation for a possible vocation, or a possible vocation for a real one. Nahan, *Tillich’s System*, 55.
As dynamics without form are dangerous, form without dynamics is equally destructive. The external law which is oppressive and produces legalism without creativity is the consequence of lacking dynamics. Without dynamics, forms likely become the power to suppress, so that the rebellious outbreaks of dynamic forces cause chaos as a reaction against the power of form to suppress. Such chaos and its impact are experienced at the level of the individual, of society, religion as well as culture. Simply put, dynamics without form end in chaos and emptiness, while form alone ends in rigidity and emptiness.

Also, in the state of estrangement, humanity has to experience the separation between individualization and participation. In fact, we may think that individualization and participation are two opposite poles, but they are interdependent, since the more individualized a being is, the more it is able to participate. Estranged humanity tends to concentrated on itself and put the first priority on itself, cutting itself off from participation. In that situation, there is danger of falling under the power of objects which tend to make humans mere objects without selves. This means that the human becomes a part of the physically calculable whole and becomes a thoroughly calculable object as well. In that relationship, it is impossible to find a way through in terms of which the subject approaches the object and through which the object gives itself to the subject. Although this situation seems to be conditioned socially and historically—as a danger of depersonalization or “objectivization” which is considered the product of Western industrial society—all societies

38 Tillich, Systematic Theology, Vol. II, 64.
39 Ibid., 64.
have similar dangers, since the separation of individualization from participation is a mark of estrangement generally.\footnote{Ibid., 65-66.}

\section*{3.2. Criticism of Tillich and Korean Women’s Negative Self-Image in Light of Tillich’s Theology}

\subsection*{3.2.1 Criticism and Justification of Tillich’s Theology}

Tillich’s theological analysis of human difficulties may also provide insight into the fundamental reasons behind the development of Korean women’s negative self-image. However, there are those who have doubts about the value of Tillich’s theology for pastoral work. For example, Courtney Wilder argues that Tillich’s psychological understanding is badly outdated because it dates to at least the early 1930s and continues until the 1960s. In addition, his approach toward mental illness reveals his lack of a full understanding of mental illness. For instance, Tillich says that people use sickness as a refuge into which they can escape the harshness of an unsure life. As medical techniques developed, people choose mental illness because it is more difficult to diagnose than physical illness. Furthermore, she argues that Tillich’s theological approach toward human suffering and his description of Jesus as healer has limits in explaining physical or psychological illness because Tillich’s ontological view of Jesus’ healing is about healing people in terms of their human existence and estrangement from God.\footnote{Courtney Wilder, “On Christ and Healing: Eiesland, Tillich, and Disability Theology,” \textit{A Journal of Theology} 51, no. 3 (2012): 202-211.}

Such a critique seems reasonable in some senses, and may lead to the view that Tillich’s theology is not practical enough in terms of how we deliver Jesus’ healing power to
others in a pastoral situation. Probably no philosophical and theological theorists are free from such criticisms. However, we should not think there is no emphasis in Tillich’s theology on practical action in providing Jesus’ healing power for people. Tillich is aware of such criticisms. Thus he suggests love, especially *eros*, one of the qualities of love, as a practical energy to bring about healing. He argues that love is the power to unite with the ground from which it is separated, and it is not love if there is no immediate action.\(^{43}\) I will discuss this matter in detail in a later section.

There are some limits to Tillich’s theology, however, because he lived in a different time period and context. Nevertheless, I believe that his theology deserves attention in that he helps us understand all human difficulties from a theological perspective. In other words, his theology provides a theological base for pastoral work toward those people who are suffering, not only with daily challenges, but also with their search for the fundamental questions underlying those challenges. For instance, as I mentioned above, Tillich’s theology allows one to see the story of the Fall in the Bible differently. It is true that many traditional believers are provoked by his interpretation of the story of the Fall. His analysis of the human condition caused by estrangement from essential being and the way to overcome it by participation in the New Being go beyond a simple theoretical interpretation of humanity’s existence and world. This is a deep consideration of a direct question regarding our very existence. For this reason, his explanation of human suffering using the idea of estrangement is powerful. Many great scholars have tried to explain and find answers for the issues that people face in the modern era, issues such as death, conflict, and the hatred between human

beings. These issues are not only theological matters, but also pastoral issues that pastors
observe in their church members’ lives every day. In spite of some criticisms, this is why
Tillich’s theology is still worth revisiting.

In addition, Tillich may not be free from criticism that his theology is largely an
attempt to interpret or at best illuminate Christian concepts with ontological concepts.\(^\text{44}\) If
we, however, see the other side of this criticism, his ontological view is appropriate for
pastoral counselors, since it is an attempt to provide fundamental answers for our suffering
from a theological perspective and to ask the reason for human existence itself, which, as I
mentioned earlier, is one of the critical values of Tillich’s theology. In fact, strictly
speaking, Tillich talks about pastoral theology and not about psychotherapy. Thomas C.
Oden points out how Tillich distinguishes pastoral care from psychotherapy. According to
Oden, Tillich thinks that ontological anxiety is different from pathological anxiety.
Pastoral care is concerned with the former and psychotherapy deals with the latter, since
ontological anxiety fundamentally asks about our own true being.\(^\text{45}\) Tillich describes this
ontological anxiety and its cause in his other extraordinary book, titled, \textit{The Courage To
Be}. Ontologically speaking, according to Tillich, “anxiety is the state in which a being is
aware of its possible nonbeing.”\(^\text{46}\) There are three forms of nonbeing threatening
humanity’s ontic self-affirmation: death, emptiness, and guilt.\(^\text{47}\) Tillich clearly


\(^{47}\) Ibid., 41-55.
differentiates ontological anxiety from neurotic anxiety by saying, “In all three forms anxiety is existential in the sense that it belongs to existence as such and not to an abnormal state of mind as in neurotic (and psychotic) anxiety.” Tillich’s ontological approach asks the very question of human existence and this is the question that pastoral workers need to ask and be concerned with. Oates puts it this way, “He (Tillich) opened the way for the development of existential approached to pastoral psychology at the time when it was in a veritable Babylonian Captivity to geneticism and pathological approach to man’s plight.” After all, his ontological views benefit pastoral psychology, which may otherwise lose its balance from the massive influence of psychology.

3.2.2. Korean Women’s Negative Self-Image in Light of Tillich’s Theology

Bearing these issues in mind, this thesis could sum up two aspects of the negative self-image of Korean women using a theological analysis of human difficulties in the state of estrangement: first, suffering under an external rules; second, failure to build authentic relationships with others. First of all, Korean women’s negative self-image under the influence of Confucianism would be a result of a broken unity of polarity. This broken unity prevents Korean women from finding and developing their true image. Confucianism became an external rule which limits their potential, enforcing them to be obedient, and binding them not to dream beyond their harsh reality. According to Tillich, this unity between dynamics and form is united in the human being’s essential nature.

48 Ibid., 41.

Dynamics and form is united with the dynamics of being and is never disrupted. However, this unity under the control of hubris and concupiscence is threatened since the human being is driven in directions without any definite aim and content. Without form, it is impossible to create something real. The pursuit of the dynamic for self-transcendence is a formless urge and invalid after all. The opposite condition, without dynamics, is equally destructive. Tillich states that if form is abstracted from the dynamics in which it is created and is imposed on the dynamics to which it does not belong, it becomes external rule. It is oppressive and produces either legalism without creativity or the rebellious outbreaks of dynamic forces leading to chaos and often, in reaction, to stronger ways of suppression. Such experiences belong to humanity’s predicament in individual as well as in social life, in religion as well as in culture.

If we understand human nature without the dynamics in the person’s being, we may reduce the person’s true being to a system of logical, moral, and aesthetic forms to which he/she must conform. Tillich’s systemic analysis on the relationship between dynamics and form shows well how some ideas could be fatal if they lose the balance between them. This is especially true in Korea. Confucianism has worked in developing Korean women’s negative self-image since it has been working as a pursuit of form without dynamics. It is oppressive and produces legalism.

As a strict form without dynamics, Confucianism becomes a cultural source for the negative development of Korean women’s self-image. This becomes a rule and guiding

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50 Tillich, *Courage to Be*, 64.

51 Ibid., 64.

52 Ibid., 65.
map in women’s minds so that they cannot see beyond their situation. Although they are suffering in that situation, they are living according to what they have learned. *Sam-jong-ji-do*, one of the moral codes in Confucianism, is an example of this. This code concerns the three ways women follow their entire lives. Firstly, they have to follow their parents before marriage, secondly, they have to follow their husbands after marriage, and lastly, they have to follow their sons in their old age. In this moral code, there is no mention of a woman’s identity or true self. Rather, it makes women think that they do not have an identity or that it is meaningless to try to find it. This Confucian moral code makes them view themselves as inferior and subordinate to men and incompetent in carrying out major roles in the public domain. This causes Korean women see their self-image negatively.

This shows how Confucianism works as a cultural source to suppress its social members when it loses its balance between form and dynamics, as Tillich puts it. This is different from the real direction of Confucianism. Baker states that Confucianism assumes a social hierarchy defined by both mutual responsibilities and differences in status, even though there is the patriarchal assumption that there is a sharp division of labor between men and women and that men should dominate the public sphere.⁵³ The main idea of Confucianism, based on the *I Ching* (the Book of Change) basically emphasizes correlation and unity between humans and universe. It is a reasonable consequence when we understand the complementary character of *yin* and *yang* in which the main idea of *I Ching* is rooted. There are differences between *yin* and *yang*. However, the differences do not indicate

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“qualities and essential” differences, but “conditional and existential” differences.\(^{54}\) However, their images were gradually identified with specific sexual qualities in patriarchal society. *Yin*, the female force, was symbolized to represent qualities such as yielding, weakness, passivity, responsiveness, coldness, and northerliness, whereas words such as activity, warmth, southerliness and hardness were ascribed to qualities of *yang*, the male force. As a result, the property of *yin* was eventually identified with the lowly, inferior properties of women and *yang* was identified with the heavenly, superior properties of men.\(^{55}\) The hierarchical principle was built between *yin* and *yang*. *Yang* became a leading force and *yin* followed it. This principle was equally applied to relationships between men and women, so that men and women’s relationships were seen to be a hierarchical order according to universal law.\(^{56}\)

Those ideas were further developed by Chu Hsi and introduced by two dominant scholars in Choson dynasty, Taegue Lee, and Yulgog Lee. This brief developmental history of Confucianism shows how imbalance between dynamics and form can become a suppressing force. Confucianism becomes an external rule. It is destructive for social harmony. However, it was once rooted in mutual and complementary principles of *yin* and *yang*. After all, as Baker argues, “The hereditary nature of social hierarchy during the Choson dynasty is not Confucian.”\(^{57}\) Theologically, this is “an expression of man’s estrangement from himself and

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the essential unity of dynamics and form.”

Secondly, Korean women’s negative self-image indicates that human beings have difficulty in building up authentic relationship with others because they see others as mere objects. According to Tillich, every being has its unique individual form. This individual maintains its unity of being by mutual participation of being. That more participation means more individualization and vice versa is true in Tillich’s theology. The human, who is the completely individualized being, can participate in the world in its totality through perception, imagination, and action. This is possible since the human is a completely centered self. However, it becomes impossible in the state of estrangement, where he/she becomes a mere object. Tillich writes,

In the state of estrangement man is shut within himself and cut off from participation. At the same time, he falls under the power of objects which tend to make him into a mere object without self. If subjectivity separates itself from objectivity, the objects swallow the empty shells of subjectivity…Isolated subjectivity appears in idealistic epistemologies which reduce man to a cognitive subject (enscogitans), who perceives, analyzes, and controls reality. The act of knowing is deprived of any participation of the total subject in the total object. There is no ero in the way in which the subject approaches the object and in which the object gives itself to the subject.

After all, the human being in the state of estrangement fails to see the other’s true self and falls into the danger of “depersonalization” or “objectivization.” This is the situation

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59 Ibid., 65.
60 Ibid., 65-66. Tillich suggests love as a source to empower us to participate, driving it beyond itself toward reunion with the ground itself from which it is separated. He does not distinguish love from agape: “the will to self-surrender for the sake of the other being” or eros, “the desire for self-fulfillment by the other being.” For Tillich, true love includes both. I will discuss this more fully in a later section. Paul Tillich, Dynamics of Faith (New York: HarperCollins Publishers, 2001), 130-132.
that many point out as the danger of Western industrial society. Charles Taylor makes a similar argument. He uses “individualism” to describe the danger of modernism in Western society. According to Taylor, individualism is one of the three malaises of modernity. The other two are instrumental reason and a loss of freedom. Because of individualism, we no longer have “a sense of higher purpose,” locating the self on centre “without considering others.” This individualism causes deterioration of our situation by reducing human beings to simply an instrumental purpose, and, ironically, by taking away our political freedom. Taylor’s individualism is the extreme case of putting oneself on the top among others. In Tillich’s theology, the human being fails to participate in others’ lives, instead becoming completely shut within him/herself. In that situation, people need others for their own purpose. Their relationships with others manifest the danger of using others for their own purpose. A similar concern is found in twentieth century philosopher John Macmurray’s definition of personal life. According to Macmurray, personal life means “a life of relations between people.” This type of lifestyle is different from social life and individual life. Social life and individual life indicate relationships based on purpose, not only with the whole of our selves but also with part of our selves. Even though there are differences between these two, they are basically the same in that they prevent us from building true relationships.

As mentioned in the previous chapter, many female Koreans are suffering from their parents’ son-preference. Son-preference is based in Confucian culture. This Confucian belief hinders women from seeing that their other children are also their own children, with the right to receive a parent’s love with dignity. However, their son-preference over daughters


would usually be given a superficial reason. The fundamental reason behind all their fatal failures is that they are shut down within themselves. They are all centered on themselves. They cannot participate in others’ lives because they are so self-centered. This makes them unable to see others as lovely beings alongside themselves. They see them as mere objects since they are so closed within themselves. Consequently, it is hard for them to build authentic relationship as parents and children no matter whether these are sons or daughters. Since they are estranged, parents cannot love their children and children cannot expect their love either. Therefore, Korean women’s negative self-image is a sign that they cannot have authentic relationships with others as a result of estrangement.

3.3. Korean women’s negative Self-Image as Ontological Loneliness in the State of Estrangement

I have discussed two aspects behind the development of the negative self-image of Korean women from Tillich’s theological viewpoint. In addition, this section will discuss another aspect: the ontological loneliness that humans have to embrace as finite beings. This is related to the previous two aspects, but is a more relationally-oriented understanding of the cause of Korean women’s self-image, since it directly describes the relationship between God and human beings. Conclusively, this thesis regards this ontological loneliness as the most important influential aspect behind Korean women’s negative self-image. In other words, Korean women’s negative self-image is the product of ontological loneliness and this loneliness defines the quality of their relationships with others.

This section will therefore explore this idea further and also consider Jesus as the New Being in Tillich’s theology. We might further understand the nature of loneliness if we
consider Tillich’s explanation about the nature of life and its ambiguity. According to Tillich, there are three elements in the process of life: “self-identity,” “self-alteration,” and “return to one’s self.” Life is the process in which a human being’s potentiality becomes actuality only through these three elements. In addition to these elements, there are three functions of life: “self-integration under the principle of centeredness,” “self-creation under the principle of growth,” and “self-transcendence under the principle of sublimity.” These elements work importantly in every life function and the three functions of life unite elements of self-identity with elements of self-alteration. Existential estrangement threatens this unity by driving life in one or other direction. That is, regarding self-integration, this broken unity appears as “disintegration,” that is, disease and disruption of centeredness. The status of disintegration means failure to reach or to preserve self-integration. This disintegration comes when the balance of life is disturbed. As described above, there is self-actualization in every life process and life is this actualization of potential being. Every action ascribed as “act,” “action,” “actual,” is “a centrally intended movement ahead, a going-out from a center of action.” Thus every going-out action is expected to perform in such a way that the center is not lost in the outgoing movement. This means that the self-identity remains in the self-alteration. However, when one of two poles, self-identity or self-alteration

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63 Tillich seems to use the term “ambiguity” to describe the “life process” in which actualization takes place, because the positive and the negative elements are mixed in life to the point that it is impossible to separate the positive elements from the negative and vice versa. Paul Tillich, *Systematic Theology*, Vol. III (Chicago, IL: The University of Chicago Press, 1963), 32.


65 Ibid., 31-32.

66 Ibid., 33.

alteration, becomes predominant over another, this is disintegration and this is disease. This
disease, like many other diseases, indicates a situation of an organism’s inability to return to
its self-identity. This disease prevents the organism from ejecting the strange elements which
it has not assimilated. It is possible to say that this disease is the consequence of a self-
restriction of the centered whole, a tendency to maintain self-identity by avoiding the dangers
of going out to self-alteration.  

There appear two directions when a human being fails to
reach or to preserve self-integration. First, he/she is not able to “overcome a limited,
stabilized, and immovable centeredness, in which case there is a center, but a center which
does not have a life process whose content is changed and increased; thus it approaches the
death of mere self-identity.” In addition, he or she is not able to “return because of the
dispersing power of the manifoldness, in which case there is life, but it is dispersed and weak
in centeredness, and it faces the danger of losing its center altogether—the death of mere
self-alteration.”

In the second volume of his *Systematic Theology*, Tillich uses another word, “self-
loss,” to describe this. Self-loss is the loss of one’s determining center which is defined as the
first and basic mark of evil in Tillich’s theology. Drives in us have to be united. This
unification of drives is possible when the human being has a centered self. If we have a
centered self, these drives constitute us as a whole. If they move against one another, they
work as a power to split us, so that our centered selves may break up and we lose our world
with the loss of ourselves. This self-loss is shown through moral conflicts and

68 Ibid., 35.

69 Ibid., 33.
psychopathological disruptions. In that situation, the person cannot build meaningful relationship with the other since he/she may feel that his/her own world falls to pieces and nothing is left except the awareness of one’s own empty self in extreme cases. This is a consequence that the human has to face under influence of hubris and concupiscence, the marks of estrangement.\footnote{Tillich, Systematic Theology, Vol. II, 61-62.}

More specifically, there are two outstanding examples of the conflicts in the ontological polarities and finitude under estrangement. They are “suffering,” and “loneliness.”\footnote{Ibid., 70.} Tillich states that we can differentiate a suffering that has meaning in itself from one that has not. If there is protection or healing in the being, it can be said that suffering has meaning, since it can show the limits and the potentialities of a living being. This suffering has certain forms, such as psychotic destruction, dehumanizing external conditions or a radical reduction in bodily resistance, which destroys the possibility of the subject’s action as subject. It can be said that existence is full of instances in which no meaning can be found in suffering. Such sufferings happen in the process of transition from essence to existence and in the conflicts which follow from the self-actualization of being in encounters with beings.\footnote{Ibid., 71.}

In the meantime, there is a lot of meaningless suffering in existence. Loneliness is one of the causes of meaningless suffering because this is just the desire to overcome it by union with other beings. Thus, even though suffering and loneliness seem to indicate two different conflicts, resulting in the ontological polarity, they are connected to each other
since loneliness causes meaningless suffering. This simple desire to overcome aloneness brings the hostility that results from the rejection of this desire. This aloneness is different from one we experience as an essential status. Every living being is conditioned to be alone, since it is structurally centered, and the human being has a completely centered self.

Humanity is able to participate in the world without limit with this completely centered self. This centered self allows one to love and moves one toward participation. Even though such participation is limited by finitude, the human being does not need to worry about rejection by the other in the state of essential being. This aloneness is necessary in essential finitude because it is an expression of humanity’s complete centeredness, called “solitude.” This is the condition of having communion with others who are alone. This solitude allows the person to experience the dimension of the ultimate. This ultimate is “the true basis for communion.”

However, the human is not able to have this communion because he/she is cut off from the dimensions of the ultimate in existential estrangement. In that situation, the human being is left alone and falls into loneliness. He or she sacrifices their lonely self to the “collective” in order to get over this loneliness. Since the other individual is also a lonely one who sacrifices his/her solitude, they cannot have communion. They continue to seek for the other one and are rejected, in part or in full. This rejection brings hostility not only against those who reject one but also against the self. Fast individualization among people in Western society can be understood as a consequence of broken unity between these ontological polarities. This individualization happens because the person is shut within the

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74 Ibid., 72.
self and cut off from participation in the state of estrangement. The person does not remember that mutual participation of being in “being” maintains the unity of being, even though life individualizes in all its forms. Individualization and participation are independent of each other, so that only completely individualized beings participate in the world in its totality through perception, imagination, and action. Individuals who are shut within themselves become mere objects without selves. 75

In light of the theological view explored above, Korean women’s feeling of separateness from their own community, neighbors, even from themselves, is based on the experience they have to face under their existential estrangement. This means that they are experiencing broken unity between three life elements and life functions inside themselves. This broken unity drives them to move in one direction or another, meaning that they experience self-loss. As a consequence of the loss of a determining center, they lose their own world with the loss of themselves. This loss is revealed through moral conflicts and psychopathological disruptions. In the end they cannot build meaningful relationships with others since they may feel that their own world falls to pieces and nothing is left except the awareness of their own empty selves. More importantly, they are experiencing the loneliness that is meaningless suffering under the influence of estrangement. This loneliness under estrangement may push them to sacrifice their solitude as a condition of communion with others. However, they cannot get what they want because others sacrifice their solitude for their lonely selves as well. They approach toward, reject and are rejected in turn. There only remains hostility towards each other.

In the end, the difficulties Korean women have are based on their ontological loneliness. This loneliness is failed relationship with others. This failed relationship is fundamentally associated with God, our ground of being. Tillich states, “the former (suffering) concerns man in himself, the latter (loneliness) man in relation to others.”\textsuperscript{76} This loneliness is the result we have to face in estrangement as finite being. The problem happens when we sacrifice our solitude, our completed self, to overcome this loneliness. Even though we want to participate in others’ lives and build authentic relationship, we cannot because we and the other both sacrifice the solitude which is necessary for that relationship. We reject and are rejected because of that. Hostility is the consequence. This loneliness is different from something that we have to experience under estrangement as finite being. This loneliness is something that comes from our failed relationships. However, the loneliness we have under estrangement is the very source of our loneliness among others. In other words, our failed relationship is based on this very ontological loneliness. This means that our loneliness is something theological and spiritual. This is theological understanding of Korean women’s negative self-image under the influence of estrangement.

In the very first part of this study, I defined self-image as something that can be understood as our own image that we learned from our experiences or internalization of others’ perspectives on us. In other words, our self-image is not our true image since it is a learned, internalized relational product with others, even though it is something that differentiates us from others. In addition, I suggested that the most differentiated and unique aspect we need to consider regarding the negative self-image of Korean women is that it is relationship-centered. I have argued that Korean women’s negative self-image is a

\textsuperscript{76} Tillich, \textit{Systematic Theology}, Vol. II, 70.
consequence of a broken polarity under estrangement. In this situation, Confucianism works as an external law which limits their potential, enforces them to be obedient, and binds them not to dream beyond their harsh reality. Thus, even though Confucianism promotes a negative self-image for Korean women as a social system, ontological loneliness is in actual fact behind it, and a negative self-image is a sign that they fail to have “solitude.” That is, their negative self-image is a sign that each cannot see the true image of the other. They cannot accept the other as loving existence and a necessary neighbor in overcoming their loneliness because they do not have solitude. Their relational patterns with others may reveal they sacrifice their solitude to overcome their loneliness. But they are rejected because they do not have solitude.

This is true for the other also. The other cannot have true relationship with Korean women for the other is alone as well. They reject and are rejected. They hate and are hated in that relationship. Although specific situations might be different, all are desperately looking for someone to overcome their loneliness. This feeling makes all accept their lives as they are. They can only meet others with their partial selves. Thinking, “People want me if I have something to give to them” is actually a means to overcome their loneliness. Yet if they realized themselves as loving beings with completely centered selves, they would not view themselves in that way. Sadly, they are rejected and rejecting after all, in spite of their desperate efforts. As the other fails to see their true images, neither can they see their true images. They have negative self-images of their own and therefore their loneliness is deeply spiritual. Their failed relationships with others are based on the ontological loneliness that they have to face under estrangement. The loneliness they have as finite being pushes them to sacrifice their solitude to overcome that loneliness. Tragically, they cannot have what they
want, because the other does not have that solitude either. Failure to build authentic relationship and hostility as a consequence of failed relationships is based on ontological loneliness and is therefore deeply theological and spiritual as well.

I analyzed Adam and Eve’s family from a psychological perspective in Chapter Two in order to emphasize the importance of family. In fact, that family story is the very example of this loneliness under estrangement as well. Cain killed his brother, Abel. The reason behind the killing seems to have been Cain’s jealousy over God and his brother. God accepted Abel’s offering only and rejected Cain’s. Cain grew angry about that and eventually killed his brother. I analyzed his killing in terms of the influence of family, especially, parents. Their unhappy marriage relationship could be seen as one of the most influential factors behind Cain’s killing of Abel. The circumstances around the birth of Cain were not ideal for his growth. Lack of trust between parents, challenges outside the Garden of Eden, and the birth of his new brother would have been factors behind his killing. I define this family as “dysfunctional” in a psychological sense. However, if we consider more fundamental reasons behind that, it all started when Adam and Eve had difficulties in their relationship with God, which is defined as “the Fall.” This was the moment of estrangement. Thus their family problems and Cain’s killing are also the consequence of ontological loneliness. Adam and Eve felt loneliness in the estrangement. This was the same for Cain and Abel. They approached each other, but they could not participate in each other’s lives. They failed to build authentic relationship because they had to sacrifice their solitude for their union with others. They rejected and were rejected by each other. There remained hostility towards each other. In the end, Adam’s family and Cain’s killing were spiritual issues. This is the story behind Adam’s family.
3.4. Jesus, the New Being and Eros

Tillich discusses the possibility of being healed of these deadly consequences of estrangement. Such healing should be a process of recovering broken relationships and bringing balance between these poles. Tillich says, “Healing forces within organic processes, whether they lie inside or originate outside the organism, try to break the predominance of one of the poles and revive the influence of the other one.”

However, Tillich argues that there are two kinds of healings, general or fragmentary healing on the one hand, and “universal or total healing” on the other. The first healing is fragmentary and partial since there are many processes of disintegration leading to disease. This means that there are other ways of healing. This healing is a fragmentary process and is not exclusively associated with any particular form of healing. It is associated with spiritual, psychological, and medical forms of healing, since life is a multidimensional unity. All kinds of diseases in human beings should be considered in terms of this multidimensional unity. We need to consider various causes behind diseases such as chemical, medical, psychological, and spiritual factors for an effective healing process. Therefore, any healing process cannot claim exclusivity over another healing method. In other words, any single healing process cannot help human beings to fully recover from their own diseases. It is because we remain under the condition of existence. Disease in one part might enhance health in another part.

and health under the predominance of one dimension might increase disease under another dimension. This is the function, meaning and limit of healing.\textsuperscript{78}

In the meantime, it is possible to overcome this fragmentation and to bring total healing. This is “universal healing.”\textsuperscript{79} The idea of universal healing is introduced to emphasize Jesus’ healing power as the norm for “other saving power.” Tillich’s understanding of Jesus as the norm for other saving power is evident in his description of revelation. This is another way to explain Jesus as the norm for the healing of the other. Tillich states, “A revelation is a special and extraordinary manifestation which removes the veil from something which is hidden in a special and extraordinary way.”\textsuperscript{80} Jesus as the Christ is claimed as the final revelation, and Christianity is based on this conviction that Jesus as the Christ is the very final revelation. This finality means “the decisive, fulfilling, unsurpassable revelation that is the criterion of all the others, as saving power Jesus is criterion for other saving power.”\textsuperscript{81} Jesus achieves his finality by renouncing his equality with God as a personal possession (Philippians 2). Jesus claimed that he had nothing himself, but that he had received everything from his father, since his father glorified him for his death as a sinner on the cross. This is called the \textit{paradoxa} in which the criterion of final revelation becomes manifest.\textsuperscript{82}

\textsuperscript{78} Tillich, \textit{Systematic Theology}, Vol III, 281-282.


\textsuperscript{81} Ibid., 132-133.

\textsuperscript{82} Ibid., 134.
This final revelation indicates that there are other revelations before the final one. Tillich uses the terms “original” and “dependent” to distinguish the final revelation from others. An original revelation is original since it happens for the first time in human history and miracle and ecstasy are joined for the first time in this revelation. On the other hand, a dependent revelation is based on this original revelation. For example, Peter and the other apostles encountered the man Jesus, and following generations now meet Jesus who had been received as the Christ by Peter and the other apostles. The apostles’ first meeting with Jesus is the original revelation and following generations receiving Jesus the Christ through his apostles is the dependent revelation. Thus this final revelation is the norm for the continuous revelation in the history of the church. There are preparatory revelations which lead to the final revelation and receiving the revelation which leads from it.

In the meantime, it is interesting to see how Tillich interprets healing as salvation. He defines universal healing as “salvation” beyond the ambiguities and fragments of this life. This salvation indicates the state of being in the ultimate blessedness and is opposite to total condemnation. This salvation is the answer to recovering our relationship with God, since the ultimate healing for our broken relationship with others can be possible through recovering relationship with the ground of being from which humanity is estranged. Tillich states,

With respect to both the original meaning of salvation (from salvus, “healed”) and our present situation, it may be adequate to interpret salvation as “healing.” It corresponds

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84 Ibid., 137-138.


86 Ibid., 167.
to the state of estrangements as the main characteristic of existence. In this sense, healing means reuniting that which is estranged, giving a center to what is split, overcoming the split between God and man, man and his world, man and himself. Out of this interpretation of salvation, the concept of the New Being has grown. Salvation is reclaiming from the old and transferring into the New Being. This understanding includes the elements of salvation which were emphasized meaning of one’s existence, but it sees this in a special perspective, that of making *salvus*, of “healing.”

Regarding this salvation, Tillich mentions “the New Being.” In his book entitled, *New Being*, Tillich defines the meaning of “the New Being” by comparison with the Old Being. He starts his argument from Paul’s second letter to the Corinthians. The sentence that Tillich quotes from the letter is this: “If anyone is in union with Christ he is a new being; the old state of things has passed away; there is a new stage of things.” From that message, Tillich proclaims that Christianity is the message of the New Creation, the New Being, and New Reality. More importantly, all these new realities will appear with the second coming of Jesus Christ, who is introduced as the one who brings about the new state of things. What Tillich tries to say about the New Being goes beyond specific cultural or religious understandings. The New Being is not a matter of being a Jew or being a pagan, of having been circumcised or not. It means rather union with Him in whom the New Reality is present. By defining the New Being and union with Him, Tillich refers to something very universal. That is, the state of the New Being cannot be defined by a specific religious tradition. For example, circumcision is important for the Jews as their religious rite, just as sacrifice is important for the pagans and baptism is important for the Christians. What Paul is really

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87 Ibid., 166.


89 Ibid., 16.
concerned with is not those religious rites but a New Creation. The most significant thing here is that a New Creation has occurred, a New Being has appeared and we are all asked to participate in it. By accepting these true historical occurrences, we are able to overcome our religious, cultural, racial, and all other kind of differences. This New Creation is manifest in Jesus who is called the Christ.  

Also, the meaning of the New Being does not indicate that it replaces the Old Being, but indicates a renewal of that which has been corrupted, distorted, split and almost destroyed. What Paul means by the New Creation is reconciliation with God. This reconciliation includes ourselves and others as well. However, we will fail if we try to be reconciled to God by ourselves, just as we fail to appease God with rites and sacraments, prayers, services or moral behavior. We do not become New Beings by doing things. The first mark of the New Reality is being reconciled and the second mark is being reunited. In the New Creation, the separated is reunited. Tillich writes,

The New Being is manifest in the Christ because in Him the separation never overcame the unity between Him and God, between Him and mankind, between Him and Himself…In Him we look at a human life that maintained the union in spite of everything that drove Him into separation. He represents and mediates the power of the New Being because He represents and mediates the power of an undisrupted union.


91 Ibid.

92 Ibid., 22. Tillich defines the role of Jesus regarding the New Being anew with respect to both the original meaning of salvation and our present situation. The appropriate term to include both meanings is “healing.” He writes, “Healing means reuniting that which is estranged, giving a center to what is split, overcoming the split between God and man, man and his world, man and himself. Out of this interpretation of salvation, the concept of the New Being has grown. Salvation is reclaiming from the old and transferring into the New Being.” In Jesus Christ, the healing quality is complete and unlimited. In him as the New Being, every relativity in its quality is overcome.
In Tillich’s theology, the New Being is the state we can assume after overcoming the estrangement of actual existence. This New Being is the power that can conquer the gap between essence and existence under the conditions of existence. Its meaning is similar to the term “new creature,” which indicates those who are “in” Christ.”93 To sum up, this means that Jesus is the center of revelation. That is, if originality of salvation is based on the appearance of Jesus Christ, this means salvation, or healing, comes from Jesus Christ. The process of healing occurs throughout all history and Jesus Christ is the New Being through whom human beings can overcome this estrangement.

There is an important idea to remember. That is eros. It is the power that enables us to experience Jesus as the New Being. Tillich mentions love as the solution for ambiguities under estrangement and eros as one of qualities of love and the source to make such union possible. He states that love is considered the opposite of estrangement, and as the striving for the reunion of the separated.94 Death is dangerous in that it makes human beings feel isolated, separated, and moves against participation. We can conquer the fear of death through love. Love overcomes its negative influences on a human being and creates participation in which there is more than what the individuals involved can bring to it.95 Elsewhere, Tillich explains the meaning of love in great detail. He says, “It presupposes the

93 In fact, there were historical facts why St Paul developed this kind of idea. According to Tillich, when people called Jesus “the Christ,” they expected the coming of a new state of things through him. However, their expectation was destroyed when Jesus was crucified. This tragic consequence pushed disciples either to accept the breakdown of their hope or radically transform its content. By identifying the New Being with the being of Jesus, they were able to overcome the breakdown of their hope. Tillich, Systematic Theology, Vol. II, 118-119.

94 Tillich, Systematic Theology, Vol. II, 47.

reunion of the separated; the drive toward the reunion of the separated is love.” He reiterates, “Love is the power in the ground of everything that is, driving it beyond itself toward reunion with the ground itself from which it is separated.”\textsuperscript{96} If the former sentence emphasizes the power of love to recover the separation of the human being from his or her essential being, the latter one seems to mention the power of love to heal separation not only between humans and their essential being but also between human beings and others.

\textit{Eros} is suggested as the source that makes this healing possible. It is true that there are questions concerning Tillich’s ideas about \textit{eros} because of its relation to love and its sexual implications. These questions are answered, however, if we see Tillich’s idea of \textit{eros} as denoting one of the qualities of love. According to Tillich, this love has many aspects, which means different “qualities,” not “types.” This means that there are different ways to express love, such as the \textit{libido}, the \textit{philia}, and the \textit{agape}.\textsuperscript{97} As mentioned above, \textit{eros}, as one of the qualities of love, has been regarded as showing the libido quality. Thus, we cannot find this word in the New Testament because of its predominantly sexual connotations.\textsuperscript{98} However, it would be a narrow understanding of \textit{eros} if we were to reject it because of its sexual aspects, according to Tillich. Without \textit{eros}, which is the desire to be united with God, it is impossible to have love toward God, because such desire comes from obedience, not

\textsuperscript{96} Tillich, \textit{Dynamics of Faith}, 130-132.


\textsuperscript{98} Ibid., 117.
from love. This obedience is not love. Tillich states, “Without the desire of man to be reunited with his origin, the love towards God becomes a meaningless word.”

This understanding of the different qualities of love is similarly found in Tillich’s systematic comparison of love, power and justice. Although the word for love does not seem compatible with justice and power, because these two words indicate concrete physical domains, they are in fact related and interdependent with each other. Tillich states, regarding the relation between justice and love, “Love does not do more than just demands, but love is the ultimate principle of justice. Love reunites; justice preservers what is to be united. It is the form in which and through which love performs its work.” He continues, “The power of being is not dead identity but the dynamic process in which it separates itself from itself and returns to itself…The more reuniting love there is, the more conquered non-being there is, the more power of being there is. Love is the foundation, not the negation of power.” He defines their relation in this way, “Justice, power, and love towards oneself is rooted in the justice, power, and love which we receive from that which transcends us and affirms us.”

Theologian Tomas Jay Oord has a similar viewpoint: “To love is to act intentionally, in sympathetic/empathic response to God and others, to promote overall well-being.” Oord’s definition of love is based on the common testimony of the Hebrew Scriptures and

99 Ibid., 31.
100 Tillich, Love, Power and Justice, 71.
101 Ibid., 48.
102 Ibid., 122.
the New Testament in which “the essence of love is doing good or being a benefit.”

Even though the term, “well-being,” is not biblical, Oord believes that it encompasses a number of biblical terms, such as blessing, that refer “to benefitting, helping, and being or doing positive things” or “doing good.”

For Oord, “to promote overall well-being” does not only indicate concern for the physical, emotional, mental, and spiritual well-being of individuals. It is a broader idea that includes concern about justice and the structures of society that promote or thwart communal well-being. Therefore, love is not just interpersonal relationships. It includes the stranger, the outcast, and the enemy. In that sense, love and justice are not conflicting but connected in God’s love.

Just as love is associated with and independent of justice, so too eros and its relation with the other qualities of love. Tillich comments agape is “the will to self-surrender for the sake of the other being” and eros is “the desire for self-fulfillment by the other being,” because true love means the unity of these two and this unity implies faith. The important thing is that this eros is the energy and source to overcome difficulties we face under the influence of estrangement. Alexander C. Irwin’s remarkable work helps capture what Tillich’s idea of eros means more clearly. According to Irwin, this eros allows us to participate in Jesus, the New Being. The power of eros is the source for overcoming the fragmentary polarities under estrangement. Through eros, we can realize that it is possible to overcome the split between essence and existence and start a process of reunion between the

104 Ibid., 18.
105 Ibid., 19.
107 Tillich, Dynamics of Faith, 132-133.
human and the divine. Human beings can experience reunion with their divine source out of estrangement and brokenness within eros. That is, the basic nature of eros is to draw people toward reunion with the divine source and ground of all being. According to Irwin, this eros is capable of making each individual feel “a fully human life” because this eros allows us to reach “outward beyond the boundaries of the self toward communion with other persons, toward encounter with the world, ultimately toward the ground of being whose creative love shapes and sustains the world.” This is “a fundamental drive of eros” and the human capacity for relatedness is empowered through this eros. Tillich states, “He can have communion with his world and eros toward it…He can participate in the universe in all its dimensions and draw elements of it into himself.”

This relational power of eros has great meaning as we consider the relational quality of the negative self-image of Korean women. This study has pointed to relationship as one of the unique aspects that differentiates this self-image from others. Men and women together are suffering from ontological loneliness by failing to see the true self-image of the other, so that we hurt each other, rejecting and being rejected. Korean feminist theologian, Jung Su Pak, has a similar view. Pak considers traditional Korean society gave men absolute power over the development of women. Men took the role of determining the future of women with this power. However, Pak insists that this power inequity destroyed not only women’s futures,


but also men’s futures, since together they form a relational web that can either increase or decrease the quality of life for both in the family and society.112 This means that there is no winner or loser, since men and women are related and affect one other. Feminist theologian, Naksshima Rita Brock, has a similar view to Pak.113 Both their studies indicate that we need to see each other as partners who can help each other find our authentic identity since we are interconnected in a relational web. In this sense, Jaeyeon Jung’s suggestion for a Korean women’s theology is right. After explaining several movements of Korean feminist theology, she states, “a Korean women’s theology should find its vision not only in correction of systemic and structural sins but also in the creation of authentic selfhood in relation with others. In a sense, setting up a true self-identity in relation and building a life-affirming community for all creatures are not separate but interconnected issues.”114 It is interesting to see how Brock describes the power of eros from a feminist view. She comments thus:

Feminist Eros is grounded in relational lives of women and in a critical, self-aware consciousness that unites the psychological and political sphere of life, binding love with power. . . Eros is a sensuous, transformative whole-making wisdom that emerges with the subjective engagement of the whole heart in relationships. . . . [Thus] Eros power is the power of our primal interrelatedness [and] involves the whole person in relationships of self-awareness, vulnerability, openness, and caring.115


115 Brock, Journey by Heart, 26.
Her definition of *eros* is not the same as Tillich’s, since her *eros* is suggested as one of the qualities of the female as an alternative to a male quality. This *eros* is compared to male sexuality, which is symbolized as “aggression, possession and domination.” Thus her understanding of *eros* is that it works as a power to bring healing into broken relationships with others and reconciliation between the exploiter and the exploited. In addition, she argues *eros* is empowered through relationship and this relationship is its foundation.\textsuperscript{116} Meanwhile, for Tillich, *eros* is the source for returning from estrangement and brokenness to the divine.\textsuperscript{117} Even though it is not exactly the same *eros* that Tillich describes, these feminist writers would agree that this *eros* is the very source that makes authentic relationship possible. This seems especially important as we consider how the self-image of Korean women is developed through relationships.

I have considered theological analysis on Korea women’s negative self-image from Tillich’s ideas. I have tried to show that Korean women’s negative self-image is a consequence of a broken polarity under estrangement. Ontological loneliness is suggested as actual fact behind it, and a negative self-image is a sign that they fail to have “solitude.” Because of this ontological loneliness, Korean women have to suffer with their negative self-image and this is a sign of failure to build authentic relationship with others. In order to heal loneliness and bring authentic relationship, I have reviewed Jesus as healing power and *eros* as a practical answer in Tillich’s theology. I will suggest a pastoral model to show how Jesus activates his healing power.

\textsuperscript{116} Ibid., 10-11.

\textsuperscript{117} Irwin, *Eros Toward the World*, 78.
Chapter Four

Three Pastoral Steps For The Negative Self-Image Of Korean Women

This dissertation started with the question, “what forms the negative self-image of Korean women?” Cultural, psychological, and theological aspects have been investigated as critical factors affecting the development of this self-image. Confucianism was presented as one of the main cultural sources, while from a psychological perspective, the family was considered one of the most influential sources for a negative self-image. If Confucianism is the public root in developing negative self-image in Korean women, the family is the private place to generate, educate and transmit it through the generations, consciously or unconsciously. Theological influence was considered the most fundamental and universal factor behind the development of negative self-image. This theological analysis went beyond specific cultural or psychological reasoning. From this analysis, it was suggested that the fundamental reason for the negative self-image of Korean women was that it is a consequence of the changed relationship between God and human beings. This study thus concluded ontological loneliness is the fundamental cause behind such a negative self-image.

This chapter will deal with a biblical counseling model based on Jesus’ meeting with the Samaritan woman in John. The Samaritan woman in this story is similar to Korean women in that both suffer from a negative self-image. This means that both are suffering with the same issues, suffering under external law, and from failure to build authentic relationships. Their joint issue is that they have to face loneliness because they are estranged from themselves, from others, and more fundamentally, from God. In other words, the Samaritan woman’s suffering has the same cultural, psychological and theological issues as
Korean women. This chapter is to find how Jesus helps the Samaritan women escape from such external and internal influences and find her true self-image. His meeting with her is a healing moment for her that I would like to suggest as a true pastoral counseling model based on the Bible. Suggesting this model here is to fulfill the aim of this project and to answer many questions that we have explored in the previous chapters.

In addition, I believe that Jesus shows there is hope behind the woman’s dramatic change. Giving hope, Jesus make her believe that the future is open and she can make a difference. After considering the character of “hope,” as a practical form of *eros*, I will suggest a pastoral model to help Korean women’s negative self-image. This model is composed of three steps: “Pastoral Inviting – Going,” “Pastoral Holding–Waiting,” and “Pastoral Challenging –Letting Go.”

It seems necessary to make clear the definition of the term pastoral work in this study. Here Jan T. De Jongh Van Arkel’s description might be helpful. In an article which describes the recent trends in pastoral theology and the field of pastoral work, Van Arkel identifies four different areas: Mutual Care, Pastoral Care, Pastoral Counseling, and Pastoral Therapy. More specifically, but briefly, mutual care is an action which occurs when church members care for each other. It is the basis of every other form of pastoral work and “support,” or “sustaining” are the key words in describing mutual care. Pastoral care requires more expertise and organization than mutual care. Pastoral counseling is a more intensive and structured form of care than the previous two, requiring some kind of contract or agreement which is usually given by professional pastors qualified in both theology and the counseling models. Lastly, pastoral therapy means longer-term reconstructive therapeutic methods to heal deep and chronic problems. The difference between pastoral counseling and pastoral therapy would be that one is more academic and the other more practical. When discussing Tillich’s theology for pastoral work, pastoral work here means to include all these four areas in this paper. Even though their approaches would be different according to their professional knowledge and experience, it is true that they are there as those who represent the Christian tradition. This means that people already participate in pastoral work if they are in contact with someone who needs help inside or outside church. It is thus critical for them to recognize the reason, way and purpose of their pastoral work. This chapter will provide an answer by exploring Tillich’s Jesus as the New Being and the story of Jesus’ encounter with a Samaritan woman by the well (John 4:1-38). Jan T De Jongh Van Arkel, “Recent Movement in Pastoral Theology,” *Religion & Theology* 7, no. 2 (2000): 142-168.
4.1. Context of the Samaritan Woman and Her Dramatic Change: John 4:5-30

(NIV):

4. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6 Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. 7 When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?” (His disciples had gone into the town to buy food). 9 The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.). 10 Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” 11 “Sir,” the woman said, “You have nothing to draw with and the well is deep. Where can you get this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?” 13 Jesus answered, “Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” 15 The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.” 16 He told her, “Go, call your husband and come back.” 17 “I have no husband,” she replied. Jesus said to her, “You are right when you say you have no husband. 18 The fact is, you have five husbands, and man you now have is not your husband. What you have just said is quite true.” “Sir,” the woman said, “I can see that you are a prophet. 20 Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” 21 Jesus declared, “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23 Yet a time is coming and has now come when the true worshiper will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. 24 God is spirit, and his worshipers must worship in spirit and in truth. 25 The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” 26 The Jesus declared, “I who speak to you am he.” 27 Jesus then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “why are you talking with her?” 28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 “Come, see a man who told me everything I ever did. Could this be the Christ?” 30 They came out of the town and made their way toward him.
It is difficult to grasp the whole life of the Samaritan woman through Jesus’ conversation and from this short passage. It is difficult to understand how she accepts her reality and how she feels about her life. However, there are some clues that she is not happy with her life. The first clues are that she is Samaritan and a woman. This means that she might have been suffering from social prejudice both as a Samaritan and woman. The Bible illustrates how Samaritans were considered by Jews in and before the time of Jesus. In 2 Kings 17, it is revealed that Jews believed Samaritans had betrayed the faith of their fathers and had mixed their religion by accepting other pagan deities. They did not obey God’s command to only worship at a specific single place, Jerusalem, for they built their own temple on the mountain of Gerizim. Chapter 17 of 2 Kings ends thus: “They would not listen, however, but persisted in their former practices. Even while these people were worshiping the LORD, they were serving their idols. To this day their children and grandchildren continue to do as their fathers did.” In the Gospel of John, some Jews are recorded as saying, “Aren’t we right in saying that you are a Samaritan and demon possessed?” As this sentence shows, Samaritans were treated as demon-possessed. John reveals what sort of relationship Jews and Samaritans had at that time in 4:9 as well. The author uses the term “οὐ … συγχρωνται.” This word, συγχρωνται, is the third person plural of συγχραομαι. This word is usually used to indicate friendly social relationship with someone. When this word is used with οὐ, a negative particle, this means that there is no such cordial relationship. Thus the author of John uses this word, οὐ, intentionally, to indicate that “Jews do not associate with Samaritans” (4:9c). These are the clues showing how Samaritans were treated at that time.

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In addition, there was traditional prejudice against women, as there was in the Confucian tradition in Korea. Women at that time were classified as inferior to men and were also seen to belong to the lower social ranks. A woman had to bring a male relative with her if she entered a public space and was not allowed to speak publicly with a man even if he was her own husband. She was usually considered unclean biologically and people thought she could contaminate a man. Samaritan women were regarded as a permanent source of uncleanness for the community because they were menstruous from birth. These social prejudices would make the Samaritan woman’s self-image negative, similar to the experience of Korean women.

Against this background, the text reveals that this woman did not have a normal marriage relationship as other women did. She had had five husbands and was living with another who was not her husband (4:17-18). Woman were allowed to marry a maximum of three times in Rabbinic laws. She could have five husbands because it was permitted to have five husbands in that society in levirate marriage (Deut 25:5-10). However, she was now living with another man and this was not accepted by the law. This abnormal relationship would have prevented her from having comfortable friendships even with other Samaritan

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women. That would be why she came to the well at “the sixth hour” which is about noon, the hottest time of the day, when people did not normally come to draw water.\(^6\)

As shown above, she might have had difficulties she was struggling to overcome, such as moral criticism against her abnormal marriage relationship, her past five husbands and her living with another man, or social prejudice against her as Samaritan and woman. Such a personal situation and social atmosphere might have made her feel alienated, judged, and she might have become passive. She might have thought that she had some fundamental problems inside her with all those personal and social issues. She might have thought life worth living for everyone except her. She would not have dreamed that she had the potential to make and develop her life with responsibility as other independent individuals do. Those thoughts would not have led her to believe her life could have meaning and be fulfilled through others. That might be a reason why she had had so many husbands.

However, we notice a remarkable change in her through her dialogue with Jesus, although she still has the same problems. We can notice her change her description of Jesus. When she first meets Jesus, she calls him “Jew.” During dialogue with Jesus, she calls him “sir” (4:11), “prophet” (4:19), and finally “Christ” (4:29). Another dramatic change is that she bravely goes to the town, speaks to others and brings them to Jesus. We cannot imagine her doing this before meeting Jesus. We know through John 4 how passively she has been living her life. Samaritan, woman, and her multiple marriage relationships stop her from seeing what she really can do and what she can really dream about. Her dramatic change is more surprising and meaningful when we compare her change with that of the other disciples who have been following Jesus since he began his ministry. For example, once Jesus finally

\(^6\) Okere, “Jesus and Samaritan Woman,” 408.
revealed his identity, she left her water jar to recount what she had heard to people. This image is reminiscent of the time Jesus met Simon at the lake of Gennesaret. Disciples who saw Jesus and his miracles gave up what they had and followed Jesus immediately. The Bible describes it thus: “So they pulled their boats up on shore, left everything and followed him” (Luke 5:11). For fishermen, boats are the most important tools in sustaining their lives. If they lose their boats, they are not able to feed their families, pay taxes, or survive. Boats are their identity. They show what they have been living for; they are their lives. Yet the disciples abandoned their boats and followed Jesus right after meeting him. This means that they gave up what they thought the most important thing in their lives to bring about the biggest change in their lives. They wanted different lives. As with the disciples, the Samaritan woman left her water jar. This accident delivers the same message to us even though the objects differ in size: boats and a small jar. Though her jar is small and seems incidental, it has the same value in that it is an important tool for supplying the water that sustains her life, just as the disciples’ boats are important tools for their survival. In some sense, her change is more remarkable. She left the jar and went to the town to tell what she had heard. If we remember her as one who came to the well at noon to avoid confronting others, this is a really remarkable change. The book of Acts records the disciples’ amazing missionary works. Peter delivered a message before thousands, made them confess their sins and baptized them (Acts 2:14-41). Acts reports that many people believed after they heard the disciples’ message and that they baptized about five thousand (Acts 4:4). The disciples were not afraid of delivering the message before Annas, the high priest, and other teachers and these were the very people who crucified Jesus.
We know what she does after leaving her jar. She goes to the town, proclaims what she has heard and brings people to Jesus. We know that she is the same person who came to the well at noon to avoid encountering others. She knows that she is a Samaritan, a woman, and living with a man who is not her husband, after having had five husbands. She knows well that she is not welcome among her own Samaritan community because of her immoral relationship, besides the social prejudice she has to endure as a Samaritan woman. Such a woman goes to the town, proclaims what she has realized with the help of Jesus and becomes a messenger causing many of the town to believe in Jesus. John records it in this way, “Many of the Samaritans from that town believed in him because of the woman’s testimony” (John 4:39). Her unexpected change is surprising and more powerful than that of the other disciples when we consider her social status as Samaritan and woman, and her relationship history. Such dramatic change shows that Korean women with negative self-image might have the same experience. Like the Samaritan woman, their lives are limited in a society where their true value is suppressed by male-dominant policies, values and thought. Such a societal atmosphere forces them to accept their limited roles, asking their sacrifice for the sake of society and family. In that situation, they fail to find their real self-image. This example of the Samaritan woman suggests that Korean women can experience equally dramatic change in their lives.

4.2. Hope as a Powerful Resource for Pastoral Care

The story of the Samaritan woman shows what meeting with Jesus, the New Being brings to her life. She is able to realize who she is through this meeting. It allows her to experience the New Creation, the New Being, and New Reality. Jesus invites her to
participate in this reality. This meeting allows her to see beyond the social prejudice that she
has to endure as a Samaritan woman and makes her feel that she is no longer the same person.
She feels a renewal of her existence and embraces it. This gives her power to proclaim what
she has learned from Jesus in front of people whom she has previously avoided. The question
is, what makes such change possible? We may say that it is possible because she meets Jesus,
who is the Son of God and is God. He has miracle power and he changes her using that
miracle power. The problem is that we are not Jesus and do not have such power. The good
news is that in this situation Jesus does not use the sort of miracle power that heals the blind,
the sick or even raises the dead. He just has a conversation with her. He talks with her and
makes this moment of conversation a moment of change. One thing we may notice from
Jesus’ conversation is that Jesus makes her believe that what she has been hoping will be
fulfilled finally. This is revealed when he says,

If you knew the gift of God and who it is that asks you for a drink, you would have
asked him and he would have given you living water (10)…Everyone who drinks
this water will be thirsty again, but whoever drinks the water I give him will never
thirst. Indeed, the water I give him will become in him a spring of water welling up
to eternal life (14)…Believe me, woman, a time is coming when you will worship
the Father neither on this mountain nor in Jerusalem. You Samaritans worship what
you do not know; we worship what we do know, for salvation is from the Jews. Yet a
time is coming and has now come when the true worshipers will worship the Father
in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit,
and his worshipers must worship in spirit and truth (21-24).

In these comments, Jesus promises she will receive living water, will never feel
thirsty, will receive eternal life and will worship the Father in Spirit. The comments indicate
that these outcomes are not possible at this moment, but will be achieved in the future. They
are thus promises of hope, and reveal the very quality of hope that Donald Capps describes.
According to Capps, this hope is the belief that what a person wants will happen in the future.
Also, people share this hope with others, resulting in them internalizing their hope inside, so that their hope is at once imaginatively “out there” and also intuitively “in here.”7 Jesus does with the woman exactly as Capps describes it. He shares hope with her and makes her believe what she wants will happen in the future. As a result, she realizes that this hope that is in her is at once out there. It is a realization that brings dramatic change in her and enables her to proclaim what she has heard in front of people.

I define this moment of conversation as a moment of hope, since it contains the quality of hope Capps describes. Jesus effectively delivers this hope in his conversation with the women. To investigate this hope more fully: firstly, this hope can be a practical application of eros; secondly, this hope as a pastoral source has the power to make us to believe what we want will happen; and lastly, this hope can be the very essence of pastoral care, differentiating it from other psychic therapies.

First, this hope can be a practical application of eros. This “practical” aspect of hope means that it works to bring about the experience of eros in a pastoral setting, expecting “immediate action” to bring change. I have discussed eros as one of the qualities of love that makes human beings open toward the world and brings dramatic change to their lives. However, concerning his idea of Jesus, the New Being and eros as a drive to complete union, some criticize Tillich’s idea of eros as too abstract. Irwin makes the point this way: “He (Tillich) affirms that all forms of communal and political relationship are based on eros, yet nowhere does he attempt to explain phenomenologically how these erotic relationships are

actually experienced.”

This criticism is associated with the problems that I mentioned in the previous chapter, i.e. that there are some who doubt Tillich’s theology is suitable for pastoral work, and who question the limits of his ontological view. After all, the issue is how to apply Tillich’s ideas to pastoral work practically, and prevent this study from remaining just an abstract exercise in the realm of thought. In other words, how can we make the experience of the Samaritan woman really happen again in our pastoral setting? How might pastoral caregivers help careseekers experience dramatic change such as the Samaritan woman experienced through her meeting with Jesus? This is a critically important and practical question for those who are involved in pastoral work, because it concerns the possibility that Jesus’ healing power can be realized through pastoral work. Even though pastoral workers are not Jesus and cannot deliver the same power, it is certain that they have something to help bring about change in others’ lives. By revealing hope, they do have something to offer that can make others believe in possibility and hence find healing.

In this regard, Donald Capps’ idea of hope has value as a practical tool in bringing about dramatic change in people’s lives in a pastoral setting. His idea of hope is very similar to Tillich’ idea of eros. Just like eros, this hope makes us see beyond. It is the source and power to overcome difficulties, just as eros is the source and power to overcome estrangement. Eros is the power to fight against our fragmented self, to help us participate in others, and eventually recover our relationship with the divine. Hope performs the same function for Capps. More importantly, Capps’ idea of hope could become a practical application of Jesus’ healing power in pastoral care situations and also provide an answer to criticism about the abstraction of Tillich’s idea of eros. If we consider the quality Capps

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ascribes to hope, we find he emphasizes that hope is an intuitive action of envisioning anticipated outcomes. To anticipate means to believe in the reality of what is projected and this gives people the power to change the future. Therefore, this power of hope is the very source of immediate action, even though the circumstances are still the same. This dynamic can be verified in the story of the Samaritan woman. Here hope is not abstract, and not just a theory either. It is practical since it asks immediate action that brings about dramatic change. This action-oriented quality of hope might work in a complementary way in this project, which may otherwise have limits in providing practical help for people such as Korean women suffering from a negative self-image.

Secondly, this hope can be the source of change in the pastoral setting. This point is closely related to the first one. Capps is not the first person to point to a dearth of research on hope and to highlight its importance in the fields of psychology and pastoral psychology. In 1963, Paul Pruyser, a renowned psychologist of religion and a clinical psychologist, insisted on the necessity of research into hope in the psychological field, saying, “Most psychological textbooks do not carry the words hope or hoping in their index or chapter headings. Psychological Abstracts, that great indexing journal of psychological profession, has not had any entries or listings under hope for years...But the writer hopes that hoping will soon find its due place in personality theory.” After expressing his concern about a lack of interest in hope in academia, the study of hope actively began in various fields, not only in pastoral

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9 Capps, Agents of Hope, 59-60.

10 Ibid., 71.

theology,\textsuperscript{12} but in other associated disciplines such as systemic theology, psychology and even philosophy. Some influential thinkers emphasized the need to examine more fully the possibilities for a faith-based understanding of hope in enriching care practices and research.\textsuperscript{13}

Pruyser argued that there is a difference between hope and wishing: hope causes people to want existential change, while wishing is related to action to obtain more (specific) objects or desirable things. For instance, after heavy rain, people may wish for a sunny day for an abundant harvest or for a good profit from their labor, whereas others might hope to be liberated from captivity or healed when sick.\textsuperscript{14} Capps develops Prusyer’s idea further. There are two similar but slightly different meanings of hope in his analysis: hoping and hope. He refers to hoping as “the perception that what one wants to happen will happen, a perception that is fueled by desire and in response to felt deprivation.”\textsuperscript{15} Even though hoping is used as a word to describe an emotion, and works to bring change into emotion, it is not itself an emotion, since it is a way of seeing things and the development of this way of seeing. Hoping


\textsuperscript{14} Paul W. Pruysier, “Maintaining Hope in Adversity,” \textit{Pastoral Psychology} 35(1986):121

\textsuperscript{15} Capps, \textit{Agents of Hope}, 1.
is associated with an imaginative projection of a future that is beyond our cognition of a known reality.\textsuperscript{16} Meanwhile, hope is referred to as “something purposeful, giving focus and intentionality to desires, by envisioning anticipated outcomes.”\textsuperscript{17} This hope is intuitive action which is often perceptual (emotionally-charged and linked to one’s senses) and unexplainable in purely objective terms.\textsuperscript{18} This hope is not projections of what we believe to be impossibilities, since to project impossibilities brings despair and is related to hopelessness. That we hope means we anticipate the realization of what is projected.\textsuperscript{19} Anticipating the realization of what is projected is not yet the present, since it is the phenomenon that drags the future into the present and projects the present self onto the image of future. This anticipating creates a force that can enable a person to collect his or her strength and make decisions to change the present.\textsuperscript{20} This hope is envisioning what is realizable and is based on a “seeing” of the openness of the future, the recognition of the role of the self in forming the future.\textsuperscript{21} Capps states:

With hope, however, the issue is not certainty but possibility, and genuine hope is based on what is possible for us. The point is not that we should be realistic about our chances for realizing this or that, but that we should make an effort to know ourselves and to entertain those hopes that are not contradicted by what we learn.\textsuperscript{22}

\textsuperscript{16} Capps, \textit{Agents of Hope}, 54.

\textsuperscript{17} Ibid., 59-60.

\textsuperscript{18} Ibid., 51.

\textsuperscript{19} Ibid., 71.

\textsuperscript{20} Ibid., 64-70

\textsuperscript{21} Ibid., 71-75.

\textsuperscript{22} Ibid., 74.
Hope makes people believe that what they want will happen in the future. They may or may not share their hope with others, resulting in internalizing their hope so that their hope is at once imaginatively “out there” and also intuitively “in here.”23 This hope causes people to believe global and existential change will happen. Thus, the hopeful self “is understood more by what it lacks than by what it possesses, for, after all, it emerges from a sense of felt deprivation and is therefore identifiable by what it longs for rather than by what it can be said already to be or consist of.”24

Jesus’ meeting shows the very quality of hope Capps describes above. The Samaritan woman has the power to move forward, anticipating that what she envisions will happen through this meeting with Jesus. This moment of hope makes possible such dramatic change in her. She can see the situation differently with this hope, even though the situation is still the same: she is a Samaritan, a woman and has immoral marriage relationships. Such a situation prevents her from realizing that she is talking to Jesus, the New Being, who knows what she really needs and who can give it to her. We notice this from their conversation. When she meets Jesus, she immediately notices that Jesus does not have anything to give her. This is shown from her response when Jesus talks about “living water.” She responds, “Sir, you have nothing to draw with and the well is deep” (4:11). She asks for something realistic from her physical needs. Unfortunately, her needs will not end because “everyone who drinks this water will be thirsty again,” as Jesus says.

23 Capps, Agents of Hope, 51.

24 Ibid., 77.
Jesus gives her something different instead. This is the hope that enables her to proclaim to others what she finally realizes and then to lead them to Jesus. This is possible because “hopes are based on the view that the future is open and that the future is to some degree amenable to our efforts to make a difference.” This is very similar to the time Israel leaves Egypt with hope for the Promised Land that God has promised to give them. They move towards a land that they have never seen before, hoping that the future is open and they can make it possible with their efforts. This hope provides a force that enables them to collect their strength and make decisions to change the present. Jesus makes his conversation with the woman a moment of hope. He helps her find hope and actualizes it as a power to bring dramatic change into the relationship with herself, with other people and with God as well. Jesus causes her to have “hope” through this meeting. This hope gives power to her to do all these things with confidence in herself. It is the hope that what she has been wanting will be fulfilled. Even if she has found hope in the conversation with Jesus, she will be thirsty and hungry again. However, this new sort of hope can bring dramatic change in her, “existential change” as Pruyser convincingly calls it. Jesus makes this possible by becoming a pastoral caregiver to her. Their meeting shows how pastoral caregivers can also fill their moments with pastoral careseekers with hope. The conversation teaches pastoral caregivers how to

25 Capps, Agents of Hope, 71.
26 Ibid., 64-70.
27 Pruyser, “Phenomenology and Dynamics of Hoping, 95.
28 There are risks in hope, because it involves desires that may not be realized. When what we hope is not realized, we may face disappointment, demoralization, even feelings of devastation. We may experience shame and humiliation after the failure of hopes. At times, we risk ourselves for unworthy goals or overlook more desirable objectives when hope is based on erroneous evaluations. Achieving the realization of hope does not guarantee personal satisfaction. We can find shattered personal relationships, weakened personal integrity,
actively use hope in their pastoral situations. Just as Jesus does, pastoral caregivers can use this hope and help careseekers experience change in their lives.

Lastly, this hope is the very basis of pastoral care. In other words, this hope can be a term to give an identity to pastoral care that differentiates it from other psychic therapies. After thoughtful consideration of hope and its implications for pastoral work, Capps has reached the following conclusion: “What pastors have uniquely to give others is hope... To be a pastor is to be a provider or agent of hope.” Most of all, reaching this conclusion is the result of Capps’ effort to find a point where mutual understanding might occur between pastoral theology and the psychology of religion. That is, Capps thinks that his idea of hope allows pastoral theologians, who need the wisdom of the psychology of religion, to keep balance between two disciplines, and not lose their identity as pastoral theologians. He comments, “Psychology of religion understands hope to be the core of genuine religious experience.” This is evidenced in his understanding of “structural uniformity,” one of three ways Capps suggests theology and psychology might co-exist in dynamic tension. The three ways are “convergence,” “juxtaposition,” and “structural uniformity.” He borrows an idea from Rudolph Arnheim, a former professor of the psychology of art at Harvard University, in

or broken personal health because sometimes we may sacrifice many things to realize our hopes. CF. Donald Capps, *Agents of Hope*, 75.

29 It would be naïve to say that hope is a virtue that only Christians have, because there are many other academic efforts studying hope and applying it into their practices. As mentioned above, the study of hope started before pastoral psychologists began to show their interest. In spite of this, hope is an important idea in Christian history, because many stories in the Bible are about hope in what God will achieve for His people. We could say that the Bible is hope itself, since it is story that God will stay with his people, protect them, bless them and save them eventually. Thus, we need to find various meanings of hope and develop it more as an important virtue of the Christian tradition. I will talk about this more in the conclusion.


explaining the relationship between theology and psychology using these three types.\textsuperscript{32}

Arnheim sees that there are centric and eccentric forces which are central to the composition of the visual arts. The centric force indicates a self-centered attitude towards the world where there is only one center. Meanwhile, eccentric force means an attitude of regarding one’s own center as one among many centers. The powers and needs of other centers cannot be ignored in eccentric force.\textsuperscript{33} Capps explains this relationship with reference to paintings of Jesus and Mary.

Paintings of the Madonna and Child invariably place these two figures in the very center of the painting. Other personages in the painting—saints, angels, etc.—attend to these two figures, strongly emphasizing the centric tendency and deemphasizing the eccentric forces; or, rather, emphasizing that the eccentric forces are drawn toward the center, thus responsive to and activated by the center’s spiritual power.\textsuperscript{34}

The first way, called “convergence,” refers to a congruency in centric and eccentric force in art theory. According to Capps, the unique aspect of this approach is that “whatever the topic or subject matter one’s project may be, the assumption is that one may draw upon theology and psychology to explore the topic, they do, in fact, reflect a tendency to move toward a common point.”\textsuperscript{35} In this approach, two disciplines work together in dynamic


\textsuperscript{34} Ibid.

\textsuperscript{35} Ibid., 337.
service of a single common compositional center without absorbing or being absorbed by the other.\textsuperscript{36}

The second aspect, juxtaposition, indicates an attitude that each discipline has a unique and valid approach to the given topic. Even though multiple images in a painting seem to affect each other, “they are no more likely to communicate with one another than with any other feature of the picture.”\textsuperscript{37} Thus, unlike the first model, this approach is potentially informative in the common space between the two. Someone who supports the first model might make the criticism that juxtaposing two or more disciplines makes for an inherently fragile disciplinary structure and leaves pastoral theology in an ambiguous and \textit{ad hoc} position. On the other hand, supporters for the second model challenge the idea that theology and psychology can be seen as converging toward a common point.\textsuperscript{38}

The third approach that Capps clearly favors is “structural uniformity,” an approach that places more emphasis on similarities than differences. This model views theology and psychology as interchangeable. Capps describes this approach as “a looseness of the work’s fabric, a diffuse-looking kind of order creating an illusion of the various components floating in a medium of high entropy with interchangeable spatial locations.”\textsuperscript{39} Capps thinks that in this model the pastoral counselor is as likely to turn to texts by theologians for psychological insight as they are to psychological texts for theological wisdom.\textsuperscript{40} This third approach

\begin{footnotes}
\item[36] Ibid., 338.
\item[38] Ibid., 341.
\item[39] Ibid., 343.
\end{footnotes}
shows Capps’ idea of hope as a unique asset of pastoral work. As mentioned throughout this project, one of the greatest challenges pastoral psychology faces is to interpret social phenomenon using the wisdom of other disciplines, yet without losing its identity. Capps suggests hope as an excellent example for this work. In other words, he believes that the idea of hope can be used as a place where the mutual relationship between theology and psychology can take place without either losing their identity. In such a place, psychology and theology can work together in understanding situations and providing better ideas through a sharing of insight and knowledge. Therefore, to define Jesus’ meeting with the Samaritan woman as a moment of hope represents a trial in applying this third model into the pastoral situation.

4.3. Three Pastoral Steps in Response to Korean Women’s Negative Self-Image

This study has discussed why the moment of Jesus’ meeting with the woman should be the moment of hope and what hope can bring into pastoral encounters. This section will explore how Jesus effectively delivers hope as a pastoral model in his meeting with the Samaritan woman. This pastoral model is based on Jesus’ conversation with the Samaritan woman because her life is very similar to that of many Korean women in that she is struggling with cultural prejudice, a psychological hunger for love, and spiritual wondering. Her life issue that I am going to deal with in this section is not limited to her alone, but can be found in other people’s lives as well. Therefore, this healing model can be applicable to others in similar situations.

40 Ibid., 343.
However, this model is not about pastoral techniques or methods. This model is about pastoral postures that pastoral caregivers might hold in their pastoral setting, even if I cannot completely deny that those steps might also have technical aspects. I intentionally adopt the word “steps,” since these are processes that have start and end points with specific goals.

As mentioned above, this model has three steps. Each step is compatible with the three allies of hope, which are, “Trust,” “Patience,” and “Modesty.” The three steps are: Pastoral Inviting—“Going,” Pastoral Holding—“Waiting” and Pastoral Challenging—“Letting go.”

4.3.1. Pastoral Inviting – “Going”

The first step is “pastoral inviting.” This step is about “going” into a careseeker’s life and about “trust,” the first ally of hope. This step represents one of the unique qualities of pastoral care and is a way to show God’s love toward those who fight against frustration every day. This first pastoral step is to invite the careseeker to participate in Jesus, the New Being, to awaken eros in her, the desire to be united with herself, with others and with the divine. Jesus went to Samaria to invite the Samaritan women. He went to the well and waited for the Samaritan woman. In other words, this first step is pastoral going and is an active sign that God wants to heal broken relationships and build authentic relationships with us through Jesus, the New Being.41 Therefore, this first step is inviting and going at the same time. This

41 This step is not to put woman into another passive receiver position, just waiting for others’ help. This step is an example to show God’s continuous love toward people who has the same issues. Therefore, function of caregivers in this stage is just to show God’s such love to them, not using his/her power over careseekers.
invitation starts from the pastoral caregiver, not from the pastoral careseeker. This is different from any other psychic therapy which normally starts as the counselee asks for help. Jesus has love towards human beings and He moves first to show his love for us.

This is demonstrated through his going to the Samaritan woman and inviting her into conversation. There are many biblical examples to show this sort of seeking, such as the story of the lost sheep (Luke 15:3-7), or the lost coin (Luke 15:8-10). The most powerful example is Jesus’ coming to this world as one of us and his death for us. The author of Romans writes, “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Rom. 5:8). This is an explanation as to why Jesus went through Samaria, which was not the shortest route from Judea and Galilee: it was out of a divine purpose for the Samaritan woman.\footnote{Raymond E. Brown, \textit{The Anchor Bible: The Gospel According to John}, 1-9 (Garden City, New York: Doubleday & Company, 1966), 169.} This is a practical application and experience of the New Being, in which all boundaries that separate us from ourselves, others and even God are overcome.

In this sense, pastoral inviting is active pastoral care to let the careseeker know that someone they have been waiting for has finally come to them. By doing so, the careseeker can experience the power of hope in the pastoral relationship through the pastoral caregiver. Capps explains the power of hope from the perspective of relationship with God in a book that predates \textit{Agents of Hope}. He states that just as hope gives infants power to wait for the appearance of a caregiving person, it is also a source of power for the believer who waits for the appearance of God.\footnote{Donald Capps, \textit{Deadly Sins and Saving Virtues} (Philadelphia, PA: Fortress Press, 1987), 125.} Capps helps us understand this more clearly when he says, “We could not hope had we not first been the object of another’s love, and we would not hope had
we not returned her love.”

This pastoral relationship between careseeker and caregiver becomes a moment to feel this hope, enabling the careseeker to experience the appearance of God and experience God’s love. The task of the pastoral caregiver in this pastoral inviting is to convince the careseeker that there is someone who can truly share God’s love without regard to social prejudice, cultural difference, sex, race, religion and so on. This pastoral inviting is to invite the careseeker to participate in such a new world, allowing them to experience total healing and the New Being.

The important idea to remember in this stage is that pastoral givers need to build “trust” with careseekers, because this trust is the necessary condition and precondition for hope. Capps comments, “Trust in the reliability of the other and assurance that we may entrust ourselves to her are the basis for our conviction that what we desire mirrors what the other desires too. If we yearn to be loved and cared for, there is an ‘other’ who yearns to love and care for us.” In having such trust, relational quality with others is critical; it is relationship with “a reliable other (the Reliable Other).” Capps references Erik Erikson’s most decisive article on hope, “Human Strength and the Cycle of Generations,” as a starting point for building his idea of trust in *Agents of Hope*. In this article, Erikson insists that

44 Ibid., 78.

45 Capps mentions that there are three allies and three opponents of hope. Three allies are “trust,” “patience,” and “modesty.” Trust is a state of being and is not a quality that we possess. A person in trust is in the assurance that everything is and will be all right and is orderly. Patience does not mean a passive waiting for an expected outcome to happen. It is an active engagement in difficult tasks without giving up. Meanwhile, modesty indicates an attitude to avoid excesses or extremes, remaining situated within the real world. Capps suggests that these three allies are necessary to provide, sustain and help us have hope. I will discuss how they work in each of the three steps. Donald Capps, *Agents of Hope*, 137-165.

healthy human development consists of eight developmental stages, proposing that there are eight virtues (hope, will, purpose, competence, fidelity, love, care, and wisdom). What triggers Capps’ interest in Erikson’s theory is that hope is included among the eight and is given a significant priority. Hope is considered the basis for all the other virtues in the life cycle of child development. This hope exists and becomes manifest in preverbal interaction between the infant and the caregiving object as “enduring belief in the attainability of fervent wishes, in spite of dark urges and rages which mark the beginning of existence.” Importantly, trust is germinated and grows in other persons and in the surrounding world through ongoing interaction between the infant and caregiving person as the infant’s needs are regularly met. This trustful experience with others is critical in evoking and sustaining hope. If the infant fails to have such trustworthy others, he/she will lose confidence in the world and will not believe that his/her desire will be met. Through ongoing interaction with trustworthy others, the infant matures in hope and learns to discriminate in whom to place his/her hope and what he or she might hope for. This learning experience allows the infant to transfer disappointed hopes to better prospects, to dream for the imaginable, and to aspire to what proves possible. Eventually, the infant does not abandon all hope, even if specific goals go unmet.

We can find this reflected in the first step, “pastoral inviting-going” in Jesus’ story with the Samaritan woman, which is critical to building trust. Jesus goes to the Samaritan woman who has lost trust in others. We can recognize this in her. Coming to the well to draw water in the middle of day is a sign of her mistrust toward others. Her mistrust towards others

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47 Erikson chooses “virtues,” an old English word, instead of “strengths,” to refer to “inherent strength” or “active quality,” because the meaning of virtue does not mean personal traits but “basic human qualities.” Roberts Coles, ed., The Erik Erikson Reader, 1st ed. (New York: W. W. Norton, 2000), 190.

48 Coles, The Erik Erikson Reader, 38.
is shown in her response to Jesus as well. We might assume that this mistrust could be based in her failure to find a reliable other in her early relationships. Just as Korean women do not receive proper care because they are not sons, the Samaritan woman may not have been cared for by her parents, people who were supposed to work on building basic trust in her. That is, she may not have had ongoing trustful interaction with a caregiving person, perhaps her parents, in her early childhood.\textsuperscript{49} I pointed out in the previous chapter that human suffering is associated with loneliness in relationships with others. This is one of the feelings we have in the ontological polarities and the transformation of the categories of finitude under estrangement.\textsuperscript{50} I have added that this loneliness is ultimately a sign that we are rejected by others in spite of our desire to overcome this loneliness by union with other beings. The Samaritan woman’s five marriages and her sixth co-habitation would be examples of how much she has tried to find someone she can trust and that continually she has failed to do that. In this regard, Capps says, “the self here is understood more by what it lacks than by what it has or possesses, for, after all, it emerges from a sense of felt deprivation and is therefore identifiable by what it longs for rather than by what it can be said already to be or to consist of.”\textsuperscript{51} He adds, “If hoping, then, emerges from a sense of felt

\textsuperscript{49} This would be possible when we consider how women were usually treated in that society. For example, the author in Mark simply records: “The number of the men who has eaten was five thousand,” in the story where Jesus feeds the five thousand (Mark 6:44). Even though there were many female disciples who followed Jesus, Jesus’ twelve disciples are all male. Female disciples were usually excluded from performing official work as well (Act 6:1-6). I think these examples show that society as male-oriented and in which sons would have been highly preferred, much as in Korea.


\textsuperscript{51} Capps, \textit{Agents of Hope}, 77.
deprivation, the deprivation we feel can be traced, ultimately, to the physical absence—and the internalized presence—of the one with whom we first fully yet anxiously in love.”

Jesus’ going is an example of what pastoral caregivers should do for people like the Samaritan woman. Jesus active initiating is to show he is trying to build the relationship she missed in her early life that is critical for her hope. His going to her is to be “the Reliable Other” and to show her there is someone whom she can trust. Capps confirms, “Thus, it is essential that we know that God remains a reliable Other who has not abandoned us, and that some of us be pastors, ones who...assist others in keeping their heads above water, and who testify to, and carry in their very being, the risks inherent in hope itself.” Capps believes that the presence of a responsive caregiver is critical for the development of hope, because this caregiving person—whether an unconditionally loving parent, teacher, friend, mentor or even God as the Reliable Other—can convey hope by mirroring affirmative glances to the deprived self, since the hopeful self requires affirmation and mirroring.

This pastoral inviting is a process of showing Jesus’ love, and building trust that is critical for hope that goes beyond a specific culture, time, race and situation. This trust is the belief that someone who cares will eventually return, no matter what situation the person faces, just as Jesus finally came to the Samaritan woman. Therefore, this pastoral inviting is similar to McFadyen’s idea of “personal integrity,” which is one of the important components in relationship with others. Personal integrity indicates the continuity of one’s identity in various situations. It means maintaining the same spirit of being for others in a variety of contexts; a formally identical pattern of intending for others. “Fidelity” and

52 Ibid.
53 Ibid., 176.
“commitment” are the two most important factors in this personal integrity. Jesus’ going to the Samaritan woman was to show “the same spirit of being for others” of different cultural, religious, and racial backgrounds. This pastoral step shows God’s fidelity and commitment, and is a process of rebuilding the trust she lost somewhere in her life.

As Jesus’ going is a remedy in recovering the Samaritan woman’s lost trust and reviving her hope, his going as pastoral invitation also provides an example for pastoral caregivers. The Samaritan woman in this conversation is under the influence of a typical cultural image which has framed her as Samaritan and woman, just as Korean women are framed by a similar cultural image. She may be suffering from a missing relationship with an early caregiving person, a relationship which is very important in building trust for hope. Jesus’ going is a way of recovering this trust and giving her hope in the other, and a belief that there is someone who cares for her with a true heart. The pastoral caregiver can learn this from Jesus’ meeting with the Samaritan woman. The first step in a pastoral approach is to find a way to build trust. In order to do this, a caregiver needs to be “a reliable other” for someone like the Samaritan woman. Pastoral caregivers, pastors, mentors, teachers or anyone in a position to give pastoral care, need to be sensitive to such needs of careseekers.

4.3.2. Pastoral Holding– “Waiting”

The next step that can be derived from Jesus’ meeting with the Samaritan woman is “Pastoral Holding.” This step is associated with an attitude of “waiting.” It is about “patience,” the second ally of hope. Pastoral holding is about waiting until careseekers

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realize who they are, what they want, and the fundamental problems behind their suffering. It is waiting until careseekers realize that their worldly problems are related to something fundamental on the spiritual level. This relates to the argument in this dissertation that Confucianism and relationships within the family may have great influence on the development of Korean women’s negative self-image, but more importantly, the consequences of estrangement provide a more fundamental reason behind a negative self-image. In the end this means we need to understand such matters spiritually. This is another unique aspect of pastoral care in that it deals with the spiritual dimension along with other insights, such as those deriving from cultural and psychological experiences. We can find how Jesus leads the Samaritan woman to realize that her real life issue is based on spiritual relationship.

However, this process takes time, so pastoral caregivers need patience because there are many layers hindering people from seeing their true image. These layers are the experiences developed through unique cultural or personal situations, and which work to form self-image. I defined self-image as “learned from our experiences and developed by internalizing others’ judgment, performing a certain role in certain situations” in an earlier section. This already developed self-image can then prevent people from realizing their true image and seeing the true issues in that regard. For example, when Jesus asks the Samaritan woman to give him water, her response demonstrates this well. Instead giving water, she responds, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” This response shows what the relationship between Jew and Samaritan was like, how men and woman treated each other, and under what social boundaries they were living. Her response means, “I know what you as a Jew think about a Samaritan like me. I know how
men and women talk to each other. I know I have to react to someone like you as a Samaritan woman.” Even though her response is not long enough to explain everything, it contains many meanings. We may understand her response when we understand her cultural, social and historical context. Such an understanding reveals what kind of self-image she might have. She has learned and internalized those experiences. She reacts according to what she has learned and internalized and that is her self-image.

Those sorts of experiences do not allow us to realize that our loneliness is based on our estrangement from the ultimate. We are suffering because we sacrifice our solitude to fight that loneliness. We hate others because we are rejected by them. However, those who reject us are rejected by others as well. We cannot accept others, cannot participate in their lives and build authentic relationships with them because we have lost our solitude. These matters are all spiritual. We cannot solve this problem as long as we do not recognize this. Those cultural and psychological experiences block us from seeing and hearing our true voice. Pastoral caregivers thus need to wait patiently until careseekers finally reach a point where they realize that their true issue is fundamentally related to the spiritual dimension. Jesus shows how he helps the Samaritan woman reach such a realization and here it might be helpful to highlight a section of the dialogue between Jesus and the Samaritan woman to bring this to the fore. I have removed some of the text in order make it more a real conversation and to facilitate better understanding.

**Jesus:** Will you give me a drink?

**Samaritan woman:** You are a Jew and I am a Samaritan woman. How can you ask me for a drink?
Jesus asks her for water. He starts the conversation at the physical level by asking for water for his thirst. She is surprised, because she immediately recognizes it is a Jewish man who asks her for a drink. She questions back out of her surprise, rather than giving him water. Her response means, “I am a Samaritan woman and you are a Jew. You know that Jews and Samaritans have avoided having a relationship because Jews do not respect us Samaritans. And I am a woman, how can you talk to me like that?” Her response comes from experiences developed from the relationships that have surrounded her. She has learned how people treat her and responds from her experiences. She has internalized their responses and acts according to their expectations. This is her self-image and it has framed her and taught her to interact with others from her culture. Thus, her response toward Jesus asking for water is natural for her as a Samaritan woman. However, Jesus does not stop there. He realizes that her real issue is not about her image under cultural or psychological influence. It is based on spiritual need. Jesus changes the topic:

**Jesus:** If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.

We can see from this response that Jesus changes the topic from a physical level to the spiritual level. Jesus teaches her that her thirst will never go away because it is related to something spiritual. Jesus reveals his identity and invites her to participate in him, the New Being. If she does so, her thirst will be gone, since she will receive the living water, Jesus. However, she does not understand what Jesus says and still remains on a physical level. We notice this from her response.

**The woman:** Sir, you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his
flocks and herds?

Her response shows that she still speaks from the physical level, even though Jesus reveals his identity and the source for that living water.

**Jesus:** Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.

Although she is still wondering at the physical level, Jesus does not stop. He patiently continues to push her towards the spiritual level.

**The woman:** Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.

In spite of Jesus’ ongoing effort, her response shows that she does not reach the point that Jesus wants her to get to.

**Jesus:** Go, call your husband and come back.

**The woman:** I have no husband.

**Jesus:** You are right when you say you have no husband. The fact is, you have five husbands, and man you now have is not your husband. What you have just said is quite true.

**The woman:** Sir, I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.

Finally, her response hints that she is beginning to converse from the spiritual level. She realizes that Jesus is not just one of the Jews, but a prophet. But she does have problems recognizing Jesus’ identity fully, i.e., that he is the Son of God and the One who can give her the living water. Jesus and the Samaritan woman continue to converse And Jesus confirms
that the real issue here is spiritual, no matter whether they be Jew or Samaritan, and regardless of culture, age, and religion.

**Jesus:** Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshiper will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.

It is amazing to see that how this conversation dramatically changes. It starts at the physical level and ends up on a completely spiritual level. To effect this, Jesus waits and continues his conversation, not giving up and eventually revealing that patience in this step is critical. Capps says there are two meanings of patience: “It is the will or ability to wait or endure without complaint; and it is steadiness, endurance, or perseverance in performing a task.”55 Giving more credit to the second definition, Capps defines patience in this way, “Patience is what we develop by engaging in difficult tasks without giving up.”56 We can find the exact meaning of the patience Capps talks about in Jesus’ dialogue with the Samaritan woman. When Jesus asked for a drink, his asking was based on physical need. He realized that he needed to change to the spiritual level right after the answer from the Samaritan woman. However, it was not an easy task, because there were many barriers he needed to get through to help her see her true issue. Her self-image as a Samaritan woman did not allow her to understand what Jesus was talking about. It prevented her from realizing her true image and that her problems were based in the spiritual dimension. I have suggested that


56 Ibid.,
Korean women’s self-image under the influence of Confucianism is the result of a broken unity of polarity between dynamics and form, which should be united in humanity’s essential nature. This broken unity prevents women from finding and developing their true image, as Confucianism became an external law which limited their potential, enforced them to be obedient, and bound them not to dream beyond their harsh reality. For example, when form is abstracted from the dynamics in which it is created and is imposed on the dynamics to which it does not belong, it becomes external law. It is oppressive and produces either legalism without creativity or the rebellious outbreaks of dynamic forces leading to chaos and often, in reaction, to stronger ways of suppression. Such experiences belong to humanity’s predicament in individual as well as in social life, in religion as well in culture.\textsuperscript{57}

If we understand the response of the Samaritan woman from this analysis, she failed to have this unity of dynamics and form. This broken unity blocked her from understanding what Jesus was talking about and from seeing beyond her situation.

Jesus waited patiently until she got through all the blocks that lay between them and was finally able to talk about something spiritual. Jesus’ waiting teaches pastoral caregivers about the second step of the pastoral model. In particular, it provides a very important insight for people who are living in a society where they are pushed to achieve a great outcome in a limited period of time. This tendency highlights the meaning of pastoral holding in this step. Holding in this step means that as pastoral caregivers, we do not insist upon our experience or knowledge to bring about change in careseekers. At times, pastoral caregivers may be tempted to draw on their experiences and push their ideas hard in order to bring about change, by replacing the experiences of careseekers with other experiences considered right in the

\textsuperscript{57} Tillich, \textit{Systematic Theology}, Vol. II, 64.
view of the pastoral caregiver. This can happen if caregivers feel they have greater experience or superior knowledge. However, this attitude is risky, in that the caregiver may fail to see the unique situation of the careseeker. The pastoral caregiver needs to remember that the experiences of careseekers have value, and are as unique and important as their own.

In the introduction to this thesis, Patton’s communal contextual paradigm, one of three paradigms, was provided as an example of a recent pastoral care movement. This paradigm reflects an effort to understand the situation of careseekers for better pastoral care. Bonnie Miller-McLemore expresses a similar view, introducing the term, “living human web” to indicate the unique context of careseekers in 1993. An “Intercultural Approach” in Immanuel Lartey’s book *In Living Color: An Intercultural Approach to Pastoral Care and Counseling in 2003* is another term to express a similar view. An intercultural approach emphasizes “the complexity involved in the interactions between people who have been and are being shaped and influenced by different cultures.” These terms and different expressions show that pastoral care is dealing with various dimensions, especially regarding a careseeker’s unique situation. This starts from the recognition that we are living in various cultures that challenge traditional paradigms.

In an earlier section, this thesis defined good pastoral work, as described by Gerkin, as “facilitating effectively a dialogical relationship between the issues and problems involved in the particular human situation at hand and the core metaphorical values and meanings of

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the Christian story.” Gerkin states that pastoral work to facilitate this dialogue is a hermeneutical (interpretive) task in the double sense of interpretation of core images and metaphors of the Christian tradition, and interpretation of the particularity of contemporary situation with which the pastor is confronted. He calls this a *fusion of horizons.*\(^{60}\) The pastoral holding described here is an attitude of suppressing the caregiver’s impulse to push his/her ideas and instead to listen to the careseeker’s story with an understanding of their situation. In order to facilitate an effective dialogical relationship between issues and problems, and bring about such fusion of horizons, pastoral holding is necessary. It is worth listening to Capps’ definition of good patience in this regard. Capps states, “That good patience is wild—undomesticated—takes nothing away from the fact that patience stands in opposition to the attempt to accelerate the timetable of life (while working passionately within the limits the timetable sets for us).”\(^{61}\) This patience is different from the impatience which tries to force events to occur before their appointed time. That impatience is very much the hallmark of our time.\(^{62}\)

Sometimes, it is difficult to understand why Jesus does not use his super power as Son of God to bring about dramatic change. However, Jesus holds this impulse and waits patiently until the woman reaches the point he wants her to arrive at. We recognize this from his conversation. The topic moves from “water,” “husband,” “the place of worship,” and finally to “Jesus as Messiah.” If Jesus wanted to push his power to change into her life, he

\(^{60}\) Gerkin. *Prophetic Pastoral Practice,* 16-19.

\(^{61}\) Capps, *Agents of Hope,* 149.

\(^{62}\) Ibid.
would have led the conversation differently. However, enforced change is not ideal and real, because such change is externally enforced, and not the person’s own. To hold what careseekers think and to wait patiently is important in pastoral work with someone like the Samaritan woman, because this “patience is what sustains us as we wait for our hopes to be realized.” By holding and waiting patiently, pastoral caregivers can help careseekers realize their true thirst is based on their spiritual thirst, as Jesus shows in the conversation with the Samaritan woman. This second pastoral step thus teaches pastoral caregivers how to lead their pastoral conversations to bring about change in careseekers.

**4.3.3. Pastoral Challenging – “Letting Go”**

The last step to be derived from Jesus’ conversation with the Samaritan woman is “Pastoral Challenging.” This is about “Letting Go,” which is also about “modesty,” the third ally of hope. This third pastoral step is another important one, since it helps careseekers see beyond their issue and think about it at a spiritual level. Therefore, this step is a conclusive one that leads careseekers to that realization after the previous two steps. It is helpful here to return to the conversation:

**Jesus:** Will you give me a drink?

**Samaritan woman:** You are a Jew and I am a Samaritan woman. How can you ask me for a drink?

**Jesus:** If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.

**The woman:** Sir, you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?

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63 Ibid., 150.
Jesus: Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.

The woman: Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.

Jesus: Go, call your husband and come back.

The woman: I have no husband.

Jesus: You are right when you say you have no husband. The fact is, you have five husbands, and man you now have is not your husband. What you have just said is quite true.

The woman: Sir, I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.

Jesus: Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshiper will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.

We have already established that Jesus patiently waits until the woman realizes her spiritual hunger is the more compelling issue. Even though it takes time, Jesus does finally and successfully enable her to reach such a realization by using a pastorally challenging moment. This starts with Jesus’ words, “Go, Call your husband and come back.” This is another strange and unexpected statement by Jesus in this conversation, in fact, as Jesus suddenly moves the topic from the physical level to the spiritual level. As seen, Jesus asks her for a drink and suddenly talks about “living water.”

64 This expression of living water is used in various ways in the Old Testament. For example, it means a sign of God’s special blessing for a pilgrim people (Isa. 41: 18), a renewal of inner strength (Isa. 23:2-3), or an
hypotheses might be put forward about the reason Jesus calls for her husband, I believe that this actually represents the third pastoral process, pastoral challenging. This third pastoral step is a way Jesus uses to challenge her to see something beyond the situation or environment that blocks her from seeing the true issues. That is, this pastoral step is a way of separating her from her current issues and seeing things from a different perspective.

In this sense, the third step is similar to Capps’ idea in his book *Reframing*. He introduces reframing as a new method in pastoral care, which has not had any new pastoral techniques at the basic level since the 1960s. In fact, Capps is not the first person to refer the idea of reframing. This idea is found also in Richard Bandler and John Grinder’s book. According to these authors, reframing is “changing the frame in which a person perceives events in order to change the meaning. When the meaning changes, the person’s responses and behaviors also change.”

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of reframing is efficient for the parish pastor. These are Paul Watzlawick and his colleagues, John Weakland and Richard Fisch, who have done their main work at the Brief Therapy Center of the Mental Research Institute in Palo Alto. In their view, reframing is to “change the conceptual and/or conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the ‘facts’ of the same concrete situations equally well or even better, and thereby changes its entire meaning.” According to these scholars, there are two kinds of change: first-order change and second-order change. First-order change indicates change within a given system. This change is different from second-order change, which alters the system itself. For example, if there is a person who is having a nightmare, he or she can choose many ways to fight against this nightmare, such as running, hiding fighting, jumping off a cliff etc. However, he/she cannot completely escape the nightmare if he/she is still dreaming. This is first-order change. Second-order change is to awake from that nightmare. Therefore, this second-order change is a fundamental alteration because the system itself is no longer the same. Regarding second-order change, there are interesting ideas in their theory called “difficulties” and “problems.” Difficulties are associated with facts of human existence such as suffering, evil, or death.

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68 Watzlawick, Weakland and Fisch, *Change*, 10-11. In addition, pastoral caregivers need to be alert if a careseeker’s problem is associated with something beyond the individual’s capacity to control. If second-order issues are related to the social system which is beyond the individual level, the care-provider needs to see if there is a way to help the careseeker at that level. For example, a negative view on specific groups or gender could be accepted and developed at social and cultural levels. Therefore, Bonnie J. Miller-McLemore, a feminist pastoral theologian, argues that “genuine care now requires understanding the human document as necessarily embedded within interlocking public web of constructed meaning.” She continues, “Clinical problems, such as a woman recovering from a hysterectomy or a man addicted to drugs, are always situated within the structures and ideologies of a wider public context and never purely interpersonal or intrapsychic.” Bonnie J. Miller-McLemore, “Pastoral Theology as Public Theology: Revolutions in the ‘Fourth Area’,” in *Pastoral Care and Counseling Redefining the Paradigms*. Nancy J. Ramsay, ed. (Nashville, TN: Abingdon Press, 2004), 51.
Problems are disease, oppression and poverty, which are created and maintained through the mishandling of difficulties. There are three forms that cause such mishandling of difficulties: first, when the needed action for difficulties is not taken; second, when the action is taken for an unattainable goal; and last, the action for the first-order change is taken when the action for the second-order change is needed. Capps brings the case of Job to bear to prove this. According to Capps, Job’s three friends have tried to comfort Job, and find an answer for Job’s suffering. According to Capps, their efforts are a case of mishandling of difficulties, specifically the last case. They failed because they made first-order change when second-order change was needed. However, God took a totally different approach when He encountered Job. God didn’t address Job’s suffering or his alleged guilt, nor did God defend Himself from Job’s accusation for his suffering. Job could not bring God into any discussion about his sufferings and the reasons behind them. God didn’t use the previously attempted solutions of Job’s friends to help Job because they were failed first order change. Instead, God reframed Job’s thought. That is second order change and the last form. Capps describes this as follows:

God reframed the situation by ignoring whatever rift there had been between them, and instead focused on what the two of them shared together—their concern for the fate of the world. In this way, God redirected Job’s thinking away from himself and his own needs, to the world and its need to be cared for. Job was weaned from his self-absorption and challenged, instead, to renew his generative role in the world, thereby regaining his sense of life’s meaning and purpose.

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69 Ibid., 48-62.

70 Capps, Reframing, 165.
As shown in the dialogue in John 5, I believe that the woman’s past five husbands and current co-habitation reflect her failed hopes. I have pointed out in the previous section that she seeks someone to overcome her loneliness and her failed marriages are examples of this. If we speculate about this from a different view; this can be seen as a sign that she is not able to see others’ true value. She cannot build authentic relationship with others. This is true for the others as well. She does not have a “complete centered self” which is necessary for authentic relationship with others. Without it, there is a danger that each individual sees the other as a mere object for their need.\(^{71}\) This is the experience that human beings face in the state of estrangement. In that situation, there is no *eros* giving power to create real concern for others and make authentic relationship possible. Tillich summarizes it thus:

In the state of estrangement man is shut within himself and cut off from participation. At the same time, he falls under the power of objects which tend to make him into a mere object without self. If subjectivity separates itself from objectivity, the objects swallow the empty shells of subjectivity…Isolated subjectivity appears in idealistic epistemologies which reduce man to a cognitive subject (*enscogitans*), who perceives, analyzes, and controls reality. The act of knowing is deprived of any participation of the total subject in the total object. There is no *eros* in the way in which the subject approaches the object and in which the object gives itself to the subject.\(^{72}\)

The Samaritan woman’s five husbands symbolize this. She does not have a centered self. She wants authentic relationship. However, she cannot have that because she does not have a centered self, which is critical for participating in others’ lives for authentic relationship. It is the same with her past five husbands. They are her hopes. She cannot give


\(^{72}\) Ibid., 65-66.
up this hope. She tries to find her lost hope through her several husbands and her sixth co-habitant.

In other words, her failed marriages and hope indicates that she made first-order change when second-order change was needed. The action she tried did not bring what she expected. She wanted to build authentic relationship with others and find the hope she had lost through them. However, these actions were doomed to fail since they were first-order actions and mishandlings of difficulties. What she really needed was to make the second-order change which could bring real change into the system itself. Jesus knows this exactly and challenges her to take the action, the second-order change, by asking her, “Go, call your husband and come back.” Jesus’ response seems irrelevant to the Samaritan woman who asks about water. However, this is the third pastoral step that Jesus demonstrates in his encounter with the Samaritan woman. This step works as a technique for reframing to bring change into the system. The woman needs to realize that she cannot solve her problems by getting another husband. She needs to realize that it is hard to build authentic relationship under the influence of estrangement, because we may sacrifice solitude, or our centered self, to overcome such loneliness. She needs to realize that recovering authentic relationship with others and overcoming loneliness is related to relationship with God, our ground of being, and this is a spiritual issue ultimately. Thus, Jesus challenges her to see these points by asking her to “Go, call your husband and come back.”

This pastoral challenge reminds of us modesty, the third ally of hope. According to Capps, this modesty is expressive of moderation or the avoidance of excesses or extremes. In other words, this modesty helps us remain situated within the real world and not distance
ourselves from it when we hope. Failed hope brings shame. Shame is the feeling that comes when what we hoped for or confidently expected has not materialized. This shame is based on the idea that we are responsible for failed hope. More importantly, the negative power of shame prevents us from moving toward another hope. A good example of this is the story of Jesus’ disciples who wandered around the tomb of Jesus after his burial. The Gospel of Luke depicts this story in this way:

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleaming like lightning stood beside them, “why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.” (Luke 24:1-7)

They could not leave Jesus because as messiah, Jesus was their hope to save them from their miserable lives. Thus, Jesus’ death represented their failed hope. They went back to the grave and what they found was an empty tomb and a harsh response. This example teaches that we need to realize and accept that our hopes are vulnerable to events and circumstances that are beyond our control. Modesty comes when we accept that. Failed hopes teach us that our own power to anticipate, influence, and control the events and experiences of our lives has its limits. The disciples could not stop Jesus’ death because it was beyond their control to do

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73 Capps, *Agents of Hope*, 156.

74 Capps suggests three threats to hope: despair, apathy, and shame. Despair means the perception that what we want will not happen. This is the feeling that what is realizable for others is not realizable for me. Apathy indicates the state of desirelessness. This is the attitude of “not caring” about what is happening around us, to us, or within us. In the meantime, shame is associated with the feeling when we realize that events have turned out very differently from what was hoped for and confidently expected. Ibid., 98-136.

so. In the end, modesty is accepting our limits and opening a way through which God works for us. According to Gerkin, our lives are linked to a pilgrimage in which the individual pilgrim experiences his or her life through all the storied happenings.\footnote{Charles V. Gerkin, \textit{The Living Human Document: Re-Visioning Pastoral Counseling In a Hermeneutical Mode} (Nashville, TN: Abingdon, 1984), 61.} We as Christians are supposed to continue our pilgrimage toward the future and in God’s eschatological time. Pastoral caregivers encourage those lost ones to continue their journey, by helping them restore their lost eschatological identity.\footnote{Ibid., 60-70, 102-117.} This modesty is to let go of our failed hopes and continue our journey. Jesus does exactly what Gerkin suggests is the role of the pastoral caregiver. In calling for the woman’s husband, Jesus is encouraging her to let go of her failed hopes and continue on her journey, because those hopes are beyond her control. By letting go of her failed hopes, she can continue her pilgrimage toward the future and God’s eschatological time. Jesus challenges her and she accepts this challenge by saying, “I have no husband.”\footnote{When we find our hope is wrong and has failed, we need courage to give up that hope. However, it is hard for careseekers like the Samaritan woman at times. In such situations the caregiver challenges the careseeker in the way Jesus did to the Samaritan women. Modesty is required by the careseeker and the caregiver is there to help the careseeker do the hard work.}

In many pastoral situations, the pastoral caregiver might encounter someone like the Samaritan woman. The person might have certain hopes and do their best to make them real, believing that they can control the situation. Some might succeed. Some might not. However, it is dangerous to believe we can control situations. Pastoral caregivers need to be alert if someone they meet has fallen into such belief, for if so, they might face a situation that blocks them from having other hopes. Through his conversation with the Samaritan woman,
Jesus teaches us how to challenge people to let go of their failed hopes. Just as Jesus did, by challenging and helping others to let go of their failed hopes, pastoral caregivers can facilitate others to see beyond their limited situations and realize the true reasons for their failed hopes. By doing so, they can effectively help the other move on, believing that God will help them in their eschatological journey. This third pastoral step shows how Jesus effectively helps those who are trapped in their lost hopes and who fail to see beyond them by challenging them. This step is a unique way pastoral caregivers can challenge careseekers to see the issue on a spiritual level. Just as Jesus does, pastoral caregivers can challenge careseekers to see that their issue is associated with the spiritual domain and is under the influence of estrangement. The pastoral caregiver can help them see the reason why they cannot have authentic relationship with others. They will then realize that ontological loneliness is inevitable under estrangement. The first priority is therefore to mind the relationship with our ground of being, God, at the spiritual level. If we fail to do this and try to find the solution from others, we will continuously hurt others and be hurt in return.

Jesus shows how pastoral caregivers can help someone who has negative self-image like the Samaritan woman find their real spiritual issue and recover relationship with their ultimate being. He successfully makes his meeting with her a moment of hope. Through this moment, she realizes that she can have hope of change. This hope gives power to her to move forward, anticipating that what she envisions will eventually happen. This moment of hope is the moment for her to find that there is someone who she can trust and who will care for her. Jesus is there as a pastoral caregiver.

Jesus effectively delivers hope through these three pastoral steps, “pastoral inviting,” “pastoral holding,” and “pastoral challenging.” These steps are suggested as unique tools that
deliver hope as a powerful pastoral source to help someone who is suffering with a negative self-image. More importantly, this pastoral model could be applicable to Korean women in two ways as we consider the character of self-image defined in this study. First of all, this study has defined self-image as something “learned from our experiences and developed by internalizing others’ judgment, performing a certain role in certain situations.” Also, this study has pointed out that “this self-image is subject to change according to the experiences we have or the external expectations we internalize.” Jesus makes his meeting with the Samaritan woman into an opportunity to see her old self-image from a different view. This self-image is not her true image. It is the accumulated experience from the social and personal level that she has developed and internalized inside her. However, this self-image is subject to change according to who she meets. If she meets someone who can help her get rid of all kinds of experiences that block her true image, she can have a new experience and internalize it as her true image. Jesus’ meeting with the Samaritan woman is certainly a moment of change for her to internalize a new experience. Jesus allows her to have such a moment through three pastoral steps, since it is possible for a person to change their self-image according to the kinds of relationships they have in the present or future with another, be it a friend, mentor, or pastoral caregiver.

In addition, I have concluded in this dissertation that relationship with others is critical in developing the self-image of Korean women because of the family and group-oriented culture. I have suggested that such relationships with others prevent women from developing a healthy self-image, since all human beings tend to fail to form authentic relationships under the influence of estrangement. I have reached this conclusion through theological analysis, and consideration of the issue of self-image at a spiritual level. This
conclusion includes the view that recovering relationship with the ultimate being, our ground of being, is the key to recovering relationship with others. Jesus’ conversation with the Samaritan woman illustrates how a pastoral caregiver might help careseekers realize that their issue is a spiritual one. Hurting others and getting hurt in relationships is unavoidable, because it is how things are under the estrangement. This is especially true for Korean women who are more vulnerable in such relational situations. Yet by interpreting their difficulties at a spiritual level, they may have the power and encouragement to forgive and embrace others who have treated them in negative ways, and who have pushed them to develop the sort of negative self-image the Samaritan woman revealed.
Conclusion

The aim of this thesis was to understand the self-image of Korean women from a cultural and relational perspective, and to find a biblical pastoral model to help them develop a more healthy self-image. I have analyzed Korean women’s negative self-image in terms of three different relationship factors: “Confucianism,” “family” and “theological causes.” By emphasizing theological reasons behind Korean women’s negative self-image, I have suggested a pastoral model to help them find a healthier self-image. In particular, this study has examined how Korean women’s negative self-image is developed and enforced further through cultural and family relationships. These relationships have functioned to make Korean women’s self-image negative. I demonstrated this in chapters one and two. However, I believe that this problem has a more fundamental reason, a spiritual reason. I explained this by examining the relationship between God and human beings, using Tillich’s theology. This is critical work because a theological diagnosis of a social phenomenon is a first step to finding a theological healing model. This is clearly related to the identity of pastoral counseling and the main reason for this study as I mentioned in the introduction. Therefore, the approach that this study has taken may not seem logical, or may seem limited. It is true that this study is exclusive, because it does mainly focus on people who are familiar with the Christian tradition. It is exclusive because I believe that among other approaches the healing model suggested in this study is best for Christians. I am not saying that this model is the only one or that other approaches are useless. If they were, it would not have been necessary to do the work in chapters one and two, which provided considerable insight into the negative self-image of Korean women. What I insist on is that theological analysis and pastoral approaches based on that analysis have something those other approaches cannot
give. This is important because this is a work aimed at finding the unique color of pastoral counseling in light of a huge challenge from other secular academic fields. In order to meet this goal, I suggested, in the last chapter, a pastoral model based on the story of Jesus’ meeting with the Samaritan woman.

I anticipate that this thesis will contribute to similar projects in many ways. One of the contributions of this project is that it will be the first academic attempt to engage in defining the negative self-image of Korean women. As mentioned above, even though there is similar research, one of differences is that this study seeks to define self-image from a relational view. This relational aspect of self-image can be understood in light of Korean culture. Thus, this study defines Korean self-image in a way that differentiates it from other definitions. A further contribution is the analysis and pastoral response drawing on theological perspectives. As I have mentioned previously, in order to respond to difficulties modern people are dealing with, pastoral theology has faced the challenge of newly interpreting the Bible story in modern language, but without losing its identity. This thesis will thus help pastors and pastoral caregivers find a theological basis for their pastoral activities in helping others with similar issues. In addition, theological analysis and a pastoral response to the self-image of Korean women is not limited to Korean women. Even though this dissertation is about the negative self-image of Korean women, it goes beyond cultural boundaries, in much the same way that the story of Jesus and the Samaritan woman goes beyond the boundary of Israel and Samaria. The pastoral responses suggested in this study are thus applicable to anyone with similar issues around the world. The pastoral applications of the analytic comparison between the Samaritan woman and Korean women will demonstrate this effectively.
This dissertation has some limits as well. Specifically, it would be helpful if there were more case-studies of Korean women in this thesis. Also, this dissertation may seem exclusive because it contains a specific religious view: Christianity. This exclusivity might limit the application of the healing model when it comes to others with similar issues, but a different religious tradition. In addition to these limits, I chiefly want to point to the idea that there is a danger of oversimplifying the multi-dimensions of Christian hope. Out of this concern, Don Browning remarks:

What strikes us as we review these basis metaphors of the Christian faith and compare them with the metaphors of ultimacy of the modern psychologies…is the richness and multidimensionality of the metaphors of the Christian faith. The deep metaphors of the modern psychologies…tend to be singular and one dimensional…[They are] too uncomplex, too one dimensional, and insufficiently rich to take account of the fullness of the actual range of practical living.¹

Pastoral theologians need to be aware of this and make every effort to maintain the complexity and multidimensionality of Christian hope in their appropriation of positive psychology.² Capps’ idea of hope that this dissertation largely depends on for its practical application is not free from this criticism. Thus, in her recent book, Pamela McCarroll, makes the following point regarding Capps’ idea of hope. She states, “Capps focuses almost exclusively on the ways that hopes manifest hope in pastoral practice and does not elaborate on larger notions of hope.”³ This criticism raises the challenge that we need to find various meanings and dimensions of hope in the Christian tradition, as Browning mentioned.

In the meantime, I believe that the weakness of positive psychology on which Capps’ idea of hope depends could be the strength of this project, because it is the very effort to find hope in the Christian tradition from another point of view. Of course, it is necessary to find more practical and specific ways of applying hope according to various situations. However, to look at this differently, such limits make us more humble in seeking God’s help. Capps says that the role of the pastor is not to draw attention to his or her own capacities for providing hope, but to open the channels through which God can work in the midst of human lamentation.⁴

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